

PHPGEC601
ETHICS

Unit-I

Nature of Ethics: Its concerns, Normative Ethics and Meta-ethics

Fundamental Concepts: Rights and Duties, Good and Virtue, Object of Moral Judgment

Q.1. The word 'Ethics' is derived from which term?

Ans. The word 'Ethics' is derived from the Greek adjective 'ethica which comes from the substantive 'Ethics'.

Q.2. What does the word 'Ethos' mean?

Ans. The word 'Ethos' means customs, usages or habits.

Q.3. The word 'Moral' is derived from which word?

Ans. The word 'Moral' is derived from the Latin word 'mores'.

Q.4. What does the word 'Mores' mean?

Ans. The word 'Mores' means customs or habits.

Q.5. What does 'Ethics' literally mean?

Ans. 'Ethics' literally means the science of customs or habits of men.

Q.6. What are different sciences?

Ans. Sciences are of two kinds-(a) Positive or Natural, and (b) Normative or Regulative.

Q.7. Is ethics a positive science?

Ans. No, ethics is a normative science.

Q.8. What is normative science?

Ans. Normative science seeks to determine norms, ideals or standard.

Q.9. Why is ethics called a normative science?

Ans. Ethics is called normative science because it deals with the norm or ideal of good conduct.

Q.10. Who said, "Ethics is the study of what is right or good in human conduct"?

Ans. Mackenzie said the speech.

Q.11. What is Meta-ethics?

Ans. Meta-ethics is the study of the origin and meaning of ethical concepts.

Q.12. The term 'Right' is derived from which word?

Ans. The term 'Right' is derived from the Latin word 'rectus'.

Q.13. What does the word 'right' mean?

Ans. The word 'right' means 'straight' or 'according to rule'.

Q.14. Write the name of two meta-ethicist.

Ans. G. E. Moore and Stevenson are the two meta-ethicists.

Q.15. What is right?

Ans. The 'right' is a means to the realisation of good.

Q.16. What is good?

Ans. The good is an end which a person ought to realise in order to realise his inner self.

Q.17. The term 'good' is derived from which word?

Ans. The term 'good' is derived from the German word 'gut' which means valuable for some end.

Q.18. From which word the term 'virtue' is derived?

Ans. The term 'virtue' is derived from the Latin word 'vir', a man or hero.

Q.19. What is virtue?

Ans. Virtue is the general disposition or character in harmony with the moral law.

Q.20. What is duty?

Ans. Duty is some particular kind of action that we ought to perform.

Q.21. What is moral judgement?

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

Q.22. Is moral judgement a judgement of fact or a judgement of value?

Ans. Moral judgement is a judgement of value.

Q.23. What is the object of moral judgement?

Ans. Voluntary actions are the object of moral judgement.

Q.24. Are habitual actions object of moral judgement?

Ans. No, though habitual actions are results of repeated voluntary actions, yet they are not object of moral judgement.

Q.25. What determines the moral quality of an action?

Ans. The moral quality of an action is determined by the intention of the agent.

Q.26. What type of science ethics is?

Ans. Ethics is a normative science.

Q.27. What does 'Summum Bonum' mean?

Ans. 'Summum Bonum' means the highest good.

Q.28. What type of actions come within the scope of moral judgement?

Ans. Voluntary and habitual actions come within the scope of moral judgement.

Q.29. Write one point of difference between duty and virtue.

Ans. Virtue refers to the inner character and its excellence, while duty implies the expression of character in conduct.

Q.30. What is Ethics?

Ans. Ethics is the science of character and conduct. It evaluates the voluntary actions and habitual actions of people and considers their rightness and wrongness. But rightness and wrongness refer to the Good which is the ideal of human life. Thus, Ethics is the science of the highest Good. It is the science of morality.

Q.31. Why is Ethics a science?

Ans. A science is a systematic study corresponding to a particular department of nature. Ethics is a science because it aims at systematic explanation of rightness and wrongness of our voluntary actions. It aims at systematic valuing. So, Ethics is a science.

Q.32. Why is Ethics normative science?

Ans. A normative science is concerned with value. It seeks to determine norms, ideals or standard. Ethics is concerned with judgement of value. It is concerned with judgement upon conduct, its rightness and wrongness. Ethics passes judgement of value upon human actions with reference to the moral ideal. Thus, ethics is a normative science.

Q.33. Write two points of distinction between judgement of fact and judgement of value.

Ans. Judgement are of two kinds-

(a) Judgement of facts and

(b) Judgement of value. These two kinds of judgements differ from each other on certain points. The following are the points of distinction between the two topics-

(i) Judgement of facts are judgement of what is, while judgement of value are judgement of what ought to be.

(ii) Judgement of facts are called descriptive or natural judgement, but judgement of value are called appreciative or regulative judgement.

Q.34. Distinguish between factual judgement and moral judgement.

Ans. Moral judgement is the judgement of value as distinguished from factual judgement. Factual judgement is the judgement of 'what is' but moral judgement is the judgement of 'what ought to be'. When one says, 'there has been a murder in the neighbourhood', it is a factual judgement. But when one says, 'murder is a heinous crime', it is a moral judgement. The factual judgement is a descriptive judgement, because it describes a fact. But moral judgement is appreciative in nature.

Q.35. Mention two concerns of Ethics.

Ans. The concern or scope of ethics is the range of its subject matter. The following are the two main concerns of ethics-

- (a) Ethics is concerned with the ideal or standard to which our conduct should conform. When an action conforms to the ideal, it is said to be right; when it does not, it is said to be wrong.
- (b) It is concerned with the nature, object, faculty and standard of moral judgement.

Q.36. What is Meta-ethics?

Ans. Meta-ethics studies the origin and meaning of ethical concepts. It includes within its scope, the study in the field of enquiry that considers the meaning and inter-relation of meaning of ethical words like good, bad, right, wrong etc. It studies the meaning or uses of terms and utterances about the moral concepts. Meta-ethics tries to analyse normative ethical discussions.

Q.37. Write two points of distinction between normative ethics and meta-ethics.

Or,

Distinguish between normative ethics and meta-ethics?

Ans. Though both normative ethics and meta-ethics are engaged in moral discourse, yet there are differences between them. The following are the two points of distinction between them-

- (a) Normative ethics tries to build up a system of true normative ethical statements or at least to show how to rationally justify certain fundamental normative ethical statements or utterances. Meta-ethics, on the other hand, tries to analyse normative ethical discussion. The starting point of meta-ethics is the normative talk of everyday life and the meta-ethicist is concerned with the claims and systems of normative ethics.
- (b) Normative ethics consists of moral code, which is a set of moral rules. And on the basis of correct moral rules human actions are judged to be morally right or wrong, good or bad.

Meta-ethical statements, by contrast, are about the uses of the meanings of normative ethical statements, utterances and terms. It is also about the logical status of moral claims and the nature of moral arguments.

Q.38. What is right? Mention two rights of man.

Ans. The 'right' is a means to the realisation of good.

The two rights of man are (a) Right to live, and (b) Right to freedom.

Q.39. What is intrinsic good?

Ans. The term 'good' is used in different senses. A thing is intrinsically good if it is considered good for no reason beyond itself. There is something in its own nature which satisfies our criterion of standard of calling anything good, 'Good in itself', good for its own sake are some other phrases with which 'intrinsically good' is taken to be synonymous.

Q.40. Write two points on the relation between Duty and Virtue.

Ans. There is a very close relation between 'duty' and 'virtue'. One does not exclude other. The following are the two points of their relation-

- (a) Duty is a form or quality of conduct as virtue is a form or quality of character.
- (b) Duty has reference to a definite course of action while virtue indicates the acquired tendency of the mind to act according to duty.

Thus, both duty and virtue represent different sides of the one and same moral phenomena.

Q.41. What is cardinal virtue according to Plato? What are these?

Ans. Cardinal virtues, according to Plato, are the primary virtues by which the moral life is supported. Plato has recognised four cardinal virtues. These are- (a) Wisdom, (b) Courage, (c) Temperance, and (d) Justice.

Q.42. What are different classes of virtue?

Ans. Virtues have been classified into three different kinds according to different springs of action. These are-(a) Self-regarding virtues, (b) Other-regarding virtues, and (c) Ideal-regarding virtues.

Q.43. What are the factors of moral judgement?

Ans. There are three factors involved in moral judgement. These are as follows-

- (a) An agent or personality who judges. The agent is the subject of moral judgement.
- (b) An object that is judged to be right or wrong, good or bad.
- (c) A standard by which we judge the rightness or wrongness of an action performed.

Q.44. How does moral judgement differ from logical judgement and aesthetic judgement?

Ans. There are some differences between moral judgement and logical judgement, and moral judgement and aesthetic judgement.

- (a) Logical judgements refer to the Ideal of Truth and aesthetic judgements refer to the Ideal of Beauty. But moral judgements refer to the Ideal of supreme Good.
- (b) Logical judgements and aesthetic judgements are appreciative or critical judgements. But moral judgements are always accompanied by moral obligation and moral sentiments.

Q.45. How does motive differ from intention?

Ans. Motive and intention differ on the following points-

- (a) Motive means what moves us or causes to act in a particular way while intention means the end towards which mental activity is directed.
- (b) Motive is what induces us to act towards an end to be attained But intention not only induces us to perform an act but also helps us to achieve of an end.

Q.46. Define ethics. Explain the nature of ethics.

Ans. The term 'Ethics' is derived from the Greek word 'ethos' which originally meant customs, usages or habits. Ethics is also called 'Moral Philosophy'. The word 'moral' is derived from the Latin word 'mores' which also means custom or habit. Ethics or Moral Philosophy may, therefore, be defined as the science that deals with conduct in so far as this is considered as right or wrong, good or bad.

Ethics is a normative science. Ethics is a science because it is a systematic study of human conduct. It is a science because it depends upon observation, classification and explanation of human conduct with reference to an ideal. It deals with human conduct together with the inner volitions and their motives systematically.

Ethics is not a positive science. A positive science is concerned with uniformities of our experience, i.e., it deals with objects of nature as they are found to exist. It deals with facts and explains them by their causes. It has no reference to any end to be achieved or to any ideal or standard by reference to which facts are judged. Ethics is not concerned with the nature, origin and growth of human conduct. It does not explain

human actions by means of certain laws. It is not concerned with conduct as a fact. It is concerned with judgement upon conduct, its rightness or wrongness. Ethics is not concerned with human conduct as it is but it ought to be. It is not concerned with judgement of facts but with judgement of value. Thus, ethics is not a positive science but a normative science.

Normative sciences are concerned with norms, ideals or standards. There are three Ideals of human life, viz., Truth, Beauty and Good. These are the supreme values in human experience. They correspond to the three aspects of our conscious life-knowing, feeling and willing. Logic is concerned with Truth, aesthetics is concerned with the creation and appreciation of Beauty, and ethics is concerned with what is right in human action in the pursuit of Good. Thus, Logic, Aesthetics and Ethics are normative sciences because they are concerned with the Ideals of Truth, Beauty and Good.

Ethics, like logic, being a normative science is regulative in nature. Its laws state something that ought to happen and not something that necessarily does happen. A moral law is the statement of an Ideal to which conduct ought to conform in order to be good. Ethics, thus, is a normative science and is concerned with ought rather than with is, which is the business of positive or natural sciences.

Ethics is not a practical science. A practical science teaches us to know how to do. It lies midway between science and art. A practical science is concerned with means for the realisation of a definite end. In this sense, ethics cannot be regarded as a practical science. Ethics merely tries to ascertain the moral ideal, but does not lay down rules or means for the attainment of it. It does not teach us how to live a moral life..

Thus, ethics though a normative science, is not a practical science. But the study of ethics has a bearing on our moral life. Ethics is a theory of morality, and theory is bound to act on practical life. But this does not make ethics a practical science.

Ethics as the general study of the Ideal involved in human life is not art at all. In art, we acquire the power of dealing some particular class of objects but in ethics we rather seek for an insight into the nature of the supreme values of goodness to which particular modes of action are only subsidiary. Thus, ethics is neither a practical science nor an art. It is simply a normative science.

Q.47. What is ethics? Explain the scope of ethics.

Ans. Ethics is defined as the science of morality or as the study of right conduct or duty. The term ethics is derived from the Greek word 'ethos' which customs, usages or habits. Ethics is also called moral philosophy. The word 'moral' is derived from the Latin word 'mores' which also means custom or habit. Thus, 'ethics' literally means the science of customs or habits of men.

The scope of ethics is the range of its subject-matter. Ethics as a normative science has a very wide scope. As a normative science it seeks to define moral ideal. It is concerned with the ideal or standard to which our conduct should conform. Conduct is the expression of character. Ethics is said to be the science of character.

Ethics is primarily concerned with the moral attributes of rightness and wrongness of actions. Here actions means voluntary actions and habitual actions. Ethics, therefore, discusses the nature of voluntary actions, the distinction between voluntary and non-voluntary actions and other related topics like desire, motive, intention etc.

The most important question with regard to moral judgement is that of the moral standard by which we judge actions. The question of moral standard is intimately related to the question of the ultimate end or the highest good. Different thinkers have laid down different moral ideals. So, the task of ethics is to ascertain the moral ideal or ultimate end.

When an action conforms to the moral ideal, it is said to be right; when it does not conform to it, it is said to be wrong. Right actions are said to be duties. The end which is subserved by the moral laws is said to be good. Ethics is concerned with the highest or absolute good. Thus, the fundamental notions of ethics are right, duty and good, the nature of which it investigates.

The consciousness of right and wrong is accompanied by the same of 'duty', oughtness or moral obligation. When we perceive an act to be right, we feel under moral obligation to do it; when we perceive an act to be wrong, we feel moral obligation not to do it. Ethics, therefore, has to account for this sense of duty or moral obligation.

Our right actions have merit and our wrong actions have demerit. Ethics enquires into the criterion of merit and demerit. It tries to find out what makes an action meritorious. Merit and demerit are called deserts. They are investigated by ethics.

Ethics deals with moral judgement which leads to the question as to which is the real subject of moral judgement. It has to enquire what should be the object of moral judgement and what is nature of the moral judgement.

Ethics discusses the nature of human freedom. We are responsible for our own actions. Ethics, therefore, enquires into the nature of responsibility. Criminals responsible for their crimes. So, they ought to be punished. Ethics gives the moral justification for punishment. So, ethics deals with punishment and its different theories.

The main moral words used in ethics are good, bad, right, wrong etc. The field of enquiry that considers the meaning and inter-relation of meaning of ethical words is meta-ethics. Ethics includes within its scope meta-ethics.

Ethics also includes within its province of Animal Ethics, Medical Ethics, Environmental Ethics, Business Ethics etc.

Q.48. What is Meta-ethics? Distinguish between normative ethics and meta-ethics.

Ans. Meta-ethics is a branch of ethics that seeks to understand the nature of ethical properties, statements, attitudes and judgements. The term 'meta' means after or beyond, and consequently the notion of Meta-ethics involves a bird's eye view of the entire realm of ethics. We may define Meta-ethics as the study of the origin and meaning of ethical concepts. Meta-ethics covers issues from the moral semantics to moral epistemology. It studies the meanings or uses of terms and utterances about the nature of moral concepts. Meta-ethics tries to analyse normative ethical discussions.

Though both normative ethics and meta-ethics are engaged in moral discourse, yet there are some differences between normative ethics and meta-ethics. The following are some points of distinction between them-

(a) Normative ethics is the study of the principles, rules or theories that guide our actions and judgements. Normative ethics discusses topics like good and bad, right and wrong, rights and duties etc. It deals with the questions of 'ought' and 'should'. Meta-ethics, on the other hand, is a deeper philosophical enquiry that look into underlying reason for why we form certain moral judgements and beliefs.

(b) Normative ethics tries to build up a system of true normative ethical statements or at least to show how to rationally justify certain fundamental normative ethical statements or utterances. Meta-ethics tries to analyse normative ethical discussion. The starting point of meta-ethics is the normative talk of everyday life and the meta-ethicist is concerned with the claims and systems of normative ethics.

(c) Normative is concerned about what people ought to do. It formulates and defends the fundamental principles about morally right action; it provides the moral rules to distinguish between right and wrong,

good and bad conduct. Meta-ethics deals with meanings of the crucial terms of 'moral appraisal'. Consequently, the analysis of the meaning of value terms, such as 'good', 'bad', 'right', 'wrong' and other terms of moral appraisal forms the subject-matter of meta-ethics.

(d) Normative ethics consists of a moral code, which is a set of moral rules. And on the basis of correct moral rules human actions are judged to be morally right or wrong, good or bad. Meta-ethical statements, by contrast, are about the uses of the meanings of normative ethical statements, utterances and terms. It is also about the logical status of moral claims and the nature of moral arguments.

(e) Normative ethics helps to decide the good and bad, thus, we have two types of normative moral judgements. One of them can be made based on actions, behaviour and commitment, while the other can be made depending on our emotions, thoughts, hopes and desires. Meta-ethics, helps analyse a judgement, thus, there are three types of questions you can pose. Firstly, question the meaning of ethical terms, secondly, question the nature of morality, and thirdly, question the motive behind ethical behaviour.

(f) Normally, normative ethical statements are about what ought to be done or ought to be the case and they are also about what is right or good to do. And by contrast, the meta-ethical statements are about normative sentences. And consequently, it inclines to the neutrality view on the ground that normative statements cannot be derived from any non-normative ones. Thus, there is no entailment between normative and meta-ethical statements.

From the above discussion it becomes clear that though the studies in normative ethics and meta-ethics are clearly distinguishable, they are related to each other. Consequently, both normative ethics and meta-ethics are considered as the main division of ethics.

Q.49. Briefly explain the nature and scope of ethics.

Ans. Ethics is a systematic study of human conduct together with the inner volitions and their motives. So, ethics is a science which is a systematic knowledge. It is science because it depends upon observation, classification and explanation of human conduct with reference to an ideal. Ethics is a normative science and not a positive science. A positive science deals with facts and explains them by their causes. Ethics is not concerned with the nature, origin and growth of human conduct. It does not explain human actions by means of certain laws. It is not concerned with conduct as a fact or event in space and time. Ethics is not concerned with human conduct as it is but as it ought to be. It is concerned with judgement upon conduct, its rightness or wrongness. Ethics passes judgement of value upon human actions with reference to the moral ideal. It is not concerned with judgement of facts, but with judgement of value. Thus, ethics is not a positive science but a normative science.

A science teaches us to know, and an art to do. But a practical science teaches us to know how to do. It lies midway between science and art. A practical science is concerned with means for the realisation of a definite end. But ethics cannot be regarded as a practical science. It merely tries to ascertain the moral ideal, but does not lay down rules for the attainment of it. Ethics gives us knowledge of guiding principles of life, but does not tell us how to apply them. Thus, ethics, though a normative science, is not a practical science.

The scope of ethics is the range of its subject-matter. Ethics as a normative science has a very wide scope. Ethics is primarily concerned with the moral attributes of rightness and wrongness of human actions. Action means here voluntary and habitual actions. Ethics, therefore, discusses the nature of voluntary actions, the distinction between voluntary and non-voluntary actions and other related topics like desire, motive, intention etc.

The most important question with regard to moral judgement is that of moral standard by which we judge actions. The question of moral standard is intimately related to the question of the ultimate end or the highest

end. Different thinkers have laid down different moral ideals. So, ascertainment of moral ideal or ultimate end is the subject-matter of ethics.

Ethics deals with moral judgement which leads to the questions as to which is the real subject of moral judgement. It has to enquire what should be the object of moral judgement and what is the nature of moral judgement.

Ethics determines the nature kinds of rights, duties and virtues determined by the ultimate moral standard. Virtue and vice come within its scope.

Ethics discusses the nature of human freedom. We are responsible for our own actions. Ethics, therefore, enquires into the nature of responsibility. Criminals are responsible for their crimes and they ought to be punished. Ethics gives the moral justification for punishment. So, it deals with punishment and its different theories.

The main moral words in ethics are good, bad, right wrong etc. The field of enquiry that considers the meaning and inter-relation of meaning of ethical words is Meta-ethics. Ethics includes within its scope of Meta-ethics. Ethics also includes within its province-Animal ethics, Medical ethics, Environmental ethics, Business ethics etc.

Q.50. What is right? What are different kinds of right?

Ans. The term 'right' is derived from the Latin word 'rectus'. It means 'straight' or 'according to rule'. When an action conforms to moral rule or law of conduct, it is said to be right. The 'right' is a means to the realisation of the 'good'. An action is right if it tends to bring about what is good. The concept of right is derived from that of a moral law or law of duty. Society concedes to its members certain moral rights for the common good. The individual member enjoys these rights which are protected by society. The following are some of these rights-

Different kinds of Rights

The term 'right' is derived from the Latin word 'rectus' meaning straight or according to rule. When we say that conduct is right, we mean that it is according to rule. But ultimately a right action is that which tends to bring about what is good. Society concedes to its members' certain moral rights for the common good. The individual member enjoys these rights which are protected by society. The following are some of these rights-

Right to live: The first right of a man is the right to live. The highest good of human life is self-realisation for which requires the continuance of life for its realisation. The right to live is the primary right. The right of life brings a moral obligation to treat our own life and that of others as a sacred thing. We should not hinder or destroy our own life and at the same time should not take the life of others.

Right to education : Education makes possible the enlightenment of the soul. So, each man has a right to have the best education he is capable of receiving. He is under obligation to receive the best education according to his ability. Education develops the intellect, sharpens the understanding and widens the intellectual horizon. It is absolutely necessary for self-expression and self. development.

Right to freedom: Every man must be free to act in his efforts to reach his goal of self-realisation which is the highest good of human life. He should not be coerced by others. He should not be slave to anybody. But freedom does not mean the freedom to act according to one's own will without considering whether his actions will be harmful for others. Freedom implies to act for common good.

Right to property: This right necessarily follows from the right to freedom. Self-realisation be the highest good, one can realise it if he is allowed to live, work and freely exercise his will. Freedom of the will can be effectively exercised by an individual, if he is allowed to use some property earned by him freely.

Personality and property are interlined. The sense of personality cannot be developed without the sense of property owned by a person.

Right to work: The right to work or employment follows from the right to live. If a person does not get employment, he cannot earn his livelihood. A modern welfare state should ensure the full employment of every citizen, because unemployment or underemployment deprives him of the opportunity for self-realisation. Right to work should be recognised by every welfare state.

- Right to contract: The right to fulfilment of contract is another important right. This right follows from the right to property. Every individual enjoys ownership over his property and so he has every right to sell, exchange or transfer his property. This right of contract can be enjoyed only in the context of developed society where it is possible to watch if the contract has been made on the basis of justice.

Q.51. What are Rights and Duties? Explain the relation between Rights and Duties.

Ans. The term 'right' comes from the Latin word 'rectus' which means 'straight' or 'according to rule'. When action conforms to moral or law of conduct, it is said to be right. Rights are moral claims of individuals recognised by society.

Duty denotes some particular kind of action that we ought to perform. Duty is a form or quality of conduct. A duty is primarily what we owe-a moral debt which ought to be paid. Duty means the moral obligation of an individual recognised by society.

Rights and duties are co-related to each other. Duties are moral obligation. Every right brings an obligation with it. Right implies duty and duty implies right. Rights and duties are closely related and cannot be separated from one another. These are two sides of the same coin. If the state gives right to life to a citizen, it also imposes an obligation on him not to expose his life to danger as well as to respect life of others. If one has a right to work and earn, it is also his/her duty to recognise the same right to others. The society is the ultimate authority which concedes moral rights to individuals and imposes duties or moral obligation on them. Rights and duties both have reference to society. Society has conceded certain rights to us. It is our duty to fully utilise these rights for our own good and good of the society. Green, an idealist philosopher says that nobody can claim any right except as a member of the society in which some common good is recognised by the members of the society as their own highest good. Hobbes argues that rights are not only correlative to social duties but also are conditioned by them. The right in this case puts an obligation on the person as a member of the society to return benefit to the society. It is the right of the individual that speaks of an obligation to develop one's individuality and contribute to the well-being of the society.

Prof. Laski says that since state guarantees and maintains individual's rights, it is the duty of the individual to support the state. The state is the agency for social good and it is the duty of an individual to perform one's duty honestly. The sense of social responsibility in the individual members of the society is responsible for sustaining the ground of rights and duties.

The above mentioned relation between rights and duties, therefore, clearly prove that rights and duties go hand in hand. A healthy civic society is impossible without the co-existence of rights and duties. Rights without duties have no meaning and duties without rights have no sense.

Q.52. What is 'Good'? Explain the concept of Good used in different senses.

Ans. The term 'good' is derived from the German word 'gut' which means valuable for some end. Good may be defined as an end which a person ought to realise in order to realise his inner self. It is an end which satisfies his rational self. It fulfills the demands of his sentient nature in conformity with the higher law of reason. The term 'good' is also used to signify not something which is itself taken as an end. Thus, good

means what has some value, instrumental or intrinsic. But in another sense, 'good' means what has moral value or worth. In ethics, we are concerned with 'good' in this sense.

Different Senses of Good

The term 'Good' is used in different senses though it is not always true that what is good in one sense cannot be good in another. The following are some of different senses in which the term good is used-

Intrinsic and Extrinsic : Certain things are called intrinsically good if they are considered good for no reason beyond themselves. There is something in its own nature which satisfies our criterion or standard of calling anything good. 'Good in itself', 'good for its own sake', 'good as an end' and 'independent good' are some other phrases with which 'intrinsically good' is taken to be synonymous. The extrinsically good is often termed as instrumentally good if and when it is used to obtain something else. 'Good for something', serviceable, 'good as a means' and 'dependent good' are some other expressions which are used interchangeably with extrinsically good.

Subjective and Objective: Something is subjectively good if it is approved only on the basis of its appeal to some individual or a group of individuals as a feeling and emotions. Sometimes it is also used with reference to its desirable effects for a particular individual irrespective of its effects on others. In this sense it may be used synonymously with one's own good or private good. In either sense it is determined by the likes or pro- attitudes of an individual or a group of individuals. Anything, on the other hand, is called objectively good if it is commanded in the light of some criteria or standards which do not merely contain reference to some feeling or emotions or any particular individual's desired likes or pro-attitudes. In this context what is said to be good is public or general.

Relative and Absolute; An object is called relatively good when it is judged good in relation to a particular person or a group of people at a certain time and place. In this sense it may be said to be conditioned. An absolute good may be said to be independent of all references to a particular individual or a group and to specific times and places.

Particular and General or Universal: Particular good may mean some of the features of relative good, viz., good in a particular situation or for a particular person or a group of people. General or universal good may be something which is good for all men or the whole society under certain relevant and definable condition.

Moral and Non-moral: When anything is considered morally good, the judgement in question is based on the acceptance of some basic moral principles which, along with other similar principles constitutes what is said to be the moral point of view. Thus, the decision as to what is morally good or bad ultimately rests on the fact whether something conforms to or violates one's moral principles and helps or hinders doing or attaining what directly or indirectly follows from such principles. The non-moral good, however, is accepted in terms of efficacy, efficiency, skill, aesthetic appeal, gains and profits or any other consideration which might be deemed useful or serviceable for something which we may need or want without any attempt on our part to justify them from moral point of view.

Q.53. What is virtue? Distinguish between Duty and Virtue.

Ans. The term 'virtue' is derived from the Latin word 'vir', a man or hero. It corresponds to Latin 'Virtus' meaning strength, bravery, manliness or excellence. Virtue thus means excellence or characteristic quality of character.

In ethics, virtue is used with two different meanings (a) A virtue is a quality of character or disposition to do what is right in a particular direction; and (b) Virtue is also a habit of action corresponding to the quality of character or disposition. Virtue may be defined as the general disposition or inclination of the mind to act in conformity to the moral law. According to Muirhead, 'virtue is the quality of character that fits for the

discharge of duty'. A person who has acquired a fixed habit of performing his duties is known as the virtuous man. Thus, virtue is the excellence of character which is formed by habitual performance of duties.

Duty denotes some particular kind of action that we ought to perform. Thus, a man does his duty but he possesses a virtue or he is virtuous. Duty is quality of conduct while virtue is a quality of character. Virtue refers to the agent and duty to the activity. Duty is in a way the manifestation or expression of virtue. However, one does not exclude the other. What virtue implies duty carries out and what duty does, is required by virtue. Thus, both virtue and duty represent different sides of the one and the same moral phenomenon. These two terms—virtue and duty—are two modes of describing the same thing; the former emphasising the inner character and its fundamental excellence; the latter the expression of character in conduct and primary forms of that conduct.

Duty has a reference to a definite course of action while virtue indicates the acquired tendency of the mind to act according to duty. The one represents the standard while the other character in harmony with it. Virtue and duty are not thus opposed to each other. The performance of duty has moral quality only in so far as it is the expression of virtue. Virtue, on the other hand, lives in performance of duty. Thus, spheres of duty and virtue seem to co-inside. Virtue can only be acquired by a faithful discharge of the duties of life. Virtue is the crown of an honest life and can be acquired by self-conquest, that is, by the conquest of the lower or animal self by the higher or rational self.

Duties are determinate obligations and virtues are indeterminate obligations. As Prof. Mackenzie observes, "Sometimes those obligations which are capable of precise definition are called duties; while that part of good which cannot be so definitely formulated is classed under the head of virtue as if the virtuous man were one who did more than his duty than could be reasonably demanded of him."

The distinction between duties and virtues is neither reasonable nor necessary from the moral standpoint. Duties and virtues are two aspects of the same thing—like the two sides of the same coin.

Q.54. What is virtue? Explain Plato's Cardinal Virtues.

Ans. 'Virtue' may be defined as the general disposition or inclination of the mind to act in conformity to the moral law. According to Muirhead, virtue is the 'quality of character that fits for the discharge of duty'. The disposition of the self to adopt its actions to the moral law is an acquired and not natural disposition. It is acquired by the habit of performing right actions.

Plato in his 'Republic' has talked about four virtues which later came to be known as cardinal virtues. In 'Republic', he has tried to show that these virtues are primary or 'cardinal' because they correspond to the natural constitution of the soul and therefore, form the four sides of a symmetrical character. Plato recognised four cardinal virtues of courage, wisdom, temperance and justice.

Cardinal Virtues

Plato in his 'Republic' has talked about four virtues which later came to be known as cardinal virtues. The word 'Cardinal' is derived from the Latin word 'Cardo' meaning a hinge, and the cardinal virtues are the virtues by which the moral life is supported as a door is supported by its hinge. Plato recognised four cardinal virtues—courage, wisdom, temperance and justice. In 'Republic', Plato tries to show that these virtues are primary or 'cardinal' because they correspond to the natural constitution of the soul, and therefore, form the four sides of a symmetrical character. As the soul is composed of three powers—thinking, feeling and willing, so corresponding to these are the virtues of wisdom, temperance and courage. These three qualities, however, have reference more particularly to the individual life. But as man is a part of an organism, justice is conceived as the social virtue—the virtue which regulates the others. In other words, it

can be said that of these four virtues-courage, temperance and wisdom are self-regarding and justice is an altruistic or other regarding virtue.

Wisdom: Wisdom or prudence was regarded by the Greeks as the supreme virtue. According to Socrates, 'knowledge is virtue'. He considered knowledge as the highest and noblest quality of a virtuous man. Knowledge, to the Greeks, means a realising sense, an intimate and well-founded conviction. Wisdom should be understood to mean not only knowledge but also care, foresight, prudence, insight and also a certain amount of decisiveness of choice. Wisdom is regarded as having a great instrumental or extrinsic value for morality. Wisdom is a universal characteristic of virtue. It includes all virtues. It is an all-embracing virtue. It is moral insight into the duties in a concrete situation and performing them. It is practical wisdom which is implied in all moral actions.

Courage: Courage is the second basic virtue in man's moral life. Knowledge gives direction to lead one's life along the moral path, while courage gives him the power to tolerate all kinds of pains and sufferings. Moral path is not strewn with roses. One who wants to lead a truly moral life has to endure many sufferings; and it is because of this that very few people are able to lead a moral life. Courage is, therefore, necessary for leading moral life. Courage does not only mean physical process. Courage is fortitude or endurance. It may be active. There is active courage in doing one's assigned duties in the face of all sufferings and pains which are unavoidable. It is evident that courage and fortitude are virtues, without which it is impossible to make progress towards the moral ideal.

Temperance: Mackenzie considers temperance at par with courage. Courage helps us to resist the fear of pain and sufferings. Temperance likewise resists the allurements of sensual pleasure. Temperance is self-restraint or self-control. It denotes the will to choose the higher values and to reject the lower sensual values. Temperance is not merely a negative virtue engaged in repressing the appetites. Temperance does not merely restrain passions and desires. But it takes from reason guidance as to how far these desires should be satisfied. It demands a reasonable moderation or a happy blending of the domination of reason with the other tendencies of human nature. Temperance is supremely a virtue which gives beauty to the moral life.

Justice: In comparison to wisdom, courage and temperance, justice is more related to social relations. The first three cardinal virtues are virtues belonging to individual, while justice is a social virtue. According to Plato, justice consists in the capacity of doing one's own duty. The rulers of the state keep an eye over the citizens, so that they may not take away others' wealth and property nor they are evicted from their own possessions. Justice is impartiality to all in the face of personal prejudice, preference or self-interest. It comprehends all social virtues. Justice is the performance of social duties. It should include honesty, fidelity, benevolence, love, courtesy, cheerfulness and good humour. These are social virtues. All virtues are forms of practical wisdom. Plato's cardinal virtues can be adopted to requirements of the modern society.

Q.55. What is moral judgement? What is the proper object of moral judgement?

Or,

What is the object of moral judgement? Discuss elaborately.

Ans. Moral judgement is the mental act of judging a particular action to be right or wrong. Moral judgement is a judgement of value. It is distinct from the judgement of fact. A judgement of fact is a descriptive judgement, while moral judgement is an appreciative or critical judgement. So, moral judgement is a mental act of pronouncing a particular action to be right or wrong.

Voluntary actions and habitual actions are objects of moral judgement. Habitual actions are objects of moral judgement as they are results of respected voluntary actions. Hence, ultimately only voluntary actions are objects of moral judgement and they are judged to be right or wrong.

Regarding the question of what should be the object of moral judgement, moral philosophers differ among themselves. Hedonists like Bentham and Mill maintain that the rightness and wrongness of an action depends upon the consequences. Bentham holds that motives are good or bad depends on their consequences. Mill also believes that the motive of an action has nothing to do with the morality of the action though much with the worth of the agent.

But the intuitionists, on the other hand, hold that it is motive which is the object of moral judgement. Kant says that effect of our actions cannot give the moral worth. Kant says, there is nothing in the world or even out of it, that can be called good without qualification, except a good will. By 'good will' Kant meant the firm desire and fixed purpose to do something good. The moral quality of an action is determined by the good will that motivates it and not upon its consequences. Butler says that the rightness and wrongness of an action depends very much upon the motive for which it is done. Martineau also maintain that motive or springs of action determines - the moral quality of an action.

But from our practical experience it is found that sometimes motive is good but consequence turns out to be bad. For example, a reputed surgeon operates with utmost sincerity but the patient dies. Here the motive of the doctor is good though the consequence is bad. Again, it is seen that motive is bad but the consequence is good. A person flings a coin at a beggar with a motive to injure him but the beggar catches it and but, buys bread to satisfy his hunger. In this case motive is bad but consequence is good. Thus, in a situation where there is a conflict between motive and consequence, the moral quality of an action is determined by the inner motive and not by the consequence.

Now the question arises : Is motive alone or intention is the object of moral judgement? The answer is that the motive alone does not determine the moral quality of an action. In passing the moral judgement on an action we must consider the motive where from the act springs, but cannot judge the action simply upon it alone. In judging the moral character of an action we should always consider not only the motive or the end of the agent but also the means which is adopting in order to realise the end. To judge an action simply on merit of motive is to follow the dangerous principle of the 'end justifies the means'. If this principle is adopted then many immoral actions may be justified which is not desirable. Thus, motive alone does not determine the moral quality of an action. It is intention including motive that determines the moral quality of an action. An action is right when the intention of the agent is good. An action is wrong when the intention is bad. In other words, an action is right if both the ends or motive and the means are good; an action is wrong if either of them is bad.

Unit-II

Teleological Ethics: Hedonism and its types, Utilitarianism (Bentham and Mill)

Gandhi : Sarvadaya

Aristotle : Nature and kind of virtue

Q.1. What is the highest good according to Hedonism?

Ans. According to Hedonism, pleasure is the highest good of human life.

Q.2. What does the word 'Hedone' mean?

Ans. The word 'Hedone' means pleasure.

Q.3. Who is the advocate of Quantitative Utilitarianism?

Ans. Bentham is the advocate of Quantitative Utilitarianism.

Q.4. Who recognises the quantitative difference of pleasure?

Ans. Bentham recognises quantitative difference of pleasure.

Q.5. "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fond satisfied."-Who said this?

Ans. J. S. Mill said this.

Q.6. "Quality of pleasures being equal, pushpin is as good as poetry." Who said this?

Ans. Bentham said this.

Q.7. Name different forms of Ethical Hedonism.

Ans. There are two forms of Ethical Hedonism-Egoism and Altruism.

Q.8. Who is the advocate of Gross Egoistic Hedonism?

Ans. Aristippus is the advocate of Gross Egoistic Hedonism.

Q.9. Who is the advocate of Refined Egoistic Hedonism?

Ans. Epicurus is the advocate of Refined Egoistic Hedonism.

Q.10. What are the four external sanctions recognised by

Ans. Bentham recognises four external sanctions. These are physical, social, religious and political.

Q.11. What type of fallacies did commit to prove that general happiness is desirable?

Ans. Mill has committed the fallacy of composition and division in proving that general happiness is desirable.

Q.12. "Each person's happiness is a good to him. Therefore, the general happiness is good to the aggregate of people." Who said this?

Ans. J. S. Mill said this.

Q.13. What is 'hedonistic calculus'?

Ans. 'Hedonistic calculus' means weighing pleasures and pains, and the question of right and wrong should be decided accordingly as the balance stands.

Q.14. In how many kinds Hedonism is broadly classified?

Ans. Hedonism is broadly classified into two types-(a) Psychological Hedonism, and (b) Ethical Hedonism.

Q.15. What are two types of Ethical Hedonism?

Ans. (a) Egoistic Hedonism, and (b) Altruistic Hedonism.

Q.16. "Happiness is a kind of working of the soul in the way of perfect excellence." Who said this?

Ans. Aristotle said this.

17. Is Aristotle a hedonist?

Ans. No. Aristotle is not a hedonist.

18. Name the advocate of gross utilitarianism.

Ans. The advocate of gross utilitarianism is Bentham.

19. Name three dimensions of pleasure.

Ans. The three dimensions of pleasure are (a) Intensity, (b) Duration, and (c) Proximity.

19. What is the highest end of human life according to Aristotle?

Ans. Happiness is the highest end of human life according to Aristotle.

Q.24. Is Aristotle a hedonist?

Ans. No, Aristotle is not a hedonist.

Q.25. What are the two types of justice mentioned by Aristotle?

Ans. Two types of justice as mentioned by Aristotle are (a) Distributive justice, and (b) Corrective justice.

Q.26. What are the two classes of virtue recognised by Aristotle?

Ans. Moral virtue and intellectual virtue are the two classes of virtue recognised by Aristotle.

Q.27. "Virtue is the choice of the mean."-Who said this?

Ans. Aristotle said this.

Q.28. What, according to Aristotle, is virtue?

Ans. According to Aristotle, virtue is both knowledge and habit.

Q.29. "Aristotle's moral philosophy is not hedonistic but eudemonistic."-Is this statement true?

Ans. Yes, it is true.

30. What does freedom of will mean, according to Aristotle?

Ans. According to Aristotle, freedom of will means freedom of choice.

Q.33. Give an example of virtue.

Ans. Justice an example of virtue.

Q.12. Was Gandhiji a Utilitarian?

Ans. Gandhiji was not the supporter of Utilitarianism which aims at the greatest happiness of the greatest number. Gandhiji's Sarvodaya aims at the integral liberation of every individual. It also stands for the well-being of the whole individual body and soul. While rejecting the principle of the greatest good of the greatest number, Sarvodaya upholds the maximum welfare of every individual on the basis of sharing goods and services regardless of one's own contribution.

Q.13. What is virtue, according to Aristotle?

Ans. According to Aristotle, virtue is a habit of choice. The characteristic of habit of choice lies in the observation of the mean or of moderation, as it is determined by reason or as the practically prudent man would determine it. Choice, according to Aristotle, is the deliberate desire of things in our power after consideration of them by the intellect. Moreover, doing an action with the power to choose and as an act of voluntary action is regarded as virtue. When an action is done as habit of choice, it becomes virtue. Thus, habitual performance of voluntary action is called virtue.

Q.14. What is Golden Mean of Aristotle?

Ans. Aristotle states that in us a virtue of character is a disposition to feel, desire and to choose 'well', which is necessary if we are to live well and achieve eudaemonia. We can feel our passion either 'too much' or 'too little' but virtue involves being disposed to feeling in an intermediate way, neither too much or too little. This is called the principle of 'Golden Mean'.

Q.15. Write two points of distinction between Intellectual virtue and Moral virtue.

Or,

Distinguish between moral virtue and intellectual virtue

Ans. Aristotle has divided virtues into two kinds-Intellectual virtue and Moral virtue. There are some points of distinction between intellectual virtue and moral virtue. The following are the distinction between them-

a) The intellectual virtue includes among other philosophical wisdom, understanding. It grows from inculcation of knowledge and teaching. Moral virtue includes practical wisdom which involves liberality and temperance. It comes about as a result of habit.

(b) Moral virtues are not endowed in man's nature. Rather these are acquired through a habit by first practising and then learning. While intellectual virtues which are natural qualities of man are potentially available to man, all he has to do is to use them.

Q.16. Name four external sanctions of altruistic action.

Ans. The four external sanctions of altruistic action are-

(a) Physical or natural sanction

(b) Political sanction

(c) Social sanction, and

(d) religious sanction.

20. What is Hedonism?

Ans. Hedonism is an ethical theory which maintains that hedone or pleasure is the highest good or the supreme end of human life. It is based on two assumptions (a) Metaphysical assumption, and (b) Psychological assumption.

21. What are different kinds of Hedonism?

Ans. Hedonism assumes many forms. Hedonism is broadly classified into two types (A) Psychological Hedonism, and (B) Ethical Hedonism. Ethical Hedonism may again be of two types (a) Egoistic, and (b) Altruistic. Egoistic Hedonism may be of two kinds (1) Gross Egoistic Hedonism and (ii) Refined Egoistic Hedonism. Again, Altruistic Hedonism has two kinds-(i) Bentham's Altruistic Hedonism. and (ii) Mill's Utilitarianism.

22. What is Psychological Hedonism?

Ans. Psychological Hedonism is a theory which holds that pleasure is the natural end and motive of human action. We always seek pleasure and avoid pain. Pleasure is the natural object of desire. The chief exponents of this theory in ancient time were Cyrenaics. In modern times, Bentham and J. S. Mill are the exponents of Psychological Hedonism.

23. What is Ethical Hedonism?

Ans. Ethical Hedonism is a theory which maintains that we ought to seek pleasure. Pleasure is the proper object of our desire. Sidgwick is the advocate of Ethical Hedonism. According to him, pleasure is the reasonable object of desire. According to Ethical Hedonism, we ought to seek the greatest pleasure, whether our own or that of others.

24. What is Gross Egoistic Hedonism?

Ans. Gross Egoistic Hedonism is an ethical theory which holds that all pleasures are same in kind but they differ in degree or intensity. There is no qualitative difference among them. Aristippus, Thomas Hobbes, Mandeville and Helvetius are the advocates of this theory.

25. What is Refined Egoistic Hedonism?

Ans. Refined Egoistic Hedonism was advocated by Epicurus and thus came to be known as Epicureanism. According to Epicurus, reason plays an important role in the moral life of human being. It is a proper guide for the attainment of true happiness. Reason is the handmaid of sense. Sense gives us the end of life but reason gives us the means of realizing it. By pleasure, Epicurus means absence of pain. He does not admit any qualitative distinctions, among pleasures Epicurus places intellectual pleasures on a higher plane than physical pleasure.

26. How many dimensions of value are there according to pleasures. Bentham? Name them.

Ans. There are seven dimensions of value according to Bentham. These are (a) Intensity, (b) Duration, (c) Proximity, (d) Certainty, (e) Purity, (f) Fecundity, and (g) Extent.

27. Write two points of distinction between Psychological Hedonism and Ethical Hedonism.

Ans. According to Psychological Hedonism, pleasure in some form is always the ultimate object of desire. Pleasure is the natural object of our desire and we always act with a view to get pleasure. Ethical Hedonism, on the other hand, maintains that we ought to desire pleasure. Every person ought to seek pleasure.

Psychological Hedonism is concerned with what is or happens. It simply states that man always seeks pleasure and avoids pain, that pleasure is the natural and normal object of desire. Ethical Hedonism is concerned with what ought to be in the field of evaluation. It points out to the actions we should be and the objects we ought to desire.

28. Write a brief note on Utilitarianism.

Ans. Utilitarianism is an ethical theory, according to which happiness of the greatest number of people in the society is the greatest good. This theory maintains that if the consequence of an action leads to unhappiness, then it is wrong. Utilitarianism does not consider moral principle as absolute and necessary because the relation between actions and their being happy and unhappy depends on the circumstances.

29. Why is Bentham's Utilitarianism called Gross or Sensualistic Utilitarianism?

Ans. Bentham's Utilitarianism is called Gross or Sensualistic Utilitarianism because he does not admit qualitative differences among pleasures. For Bentham, any 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. According to Bentham, a pleasure is pure when there is absence of pain.

30. Mention two points of distinction between Bentham's Utilitarianism and Mill's Utilitarianism.

Ans. Though both Bentham and Mill advocate utilitarianism, yet they differ on certain points. The following are some points of difference between them-

- (a) Bentham's utilitarianism is egoistic in nature whereas Mill's utilitarianism is universalistic in nature
- (b) Bentham does not recognise the qualitative distinctions among pleasures, while Mill recognises qualitative distinctions among pleasures.

31. Was Gandhiji a Utilitarian?

Ans. Gandhiji was not the supporter of Utilitarianism which aims at the greatest happiness of the greatest number. Gandhiji's Sarvodaya aims at the integral liberation of every individual. It also stands for the well-being of the whole individual-body and soul. While rejecting the principle of the greatest good of the greatest number, Sarvodaya upholds the maximum welfare of every individual on the basis of sharing goods and services regardless of one's own contribution.

32. What is Hedonism? Distinguish between Psychological Hedonism and Ethical Hedonism.

Ans. Hedonism is the general name for those theories that regard happiness or pleasure as the supreme end of life. According to Hedonism, hedone or pleasure is the ultimate standard of morality emphasising the sentient side of the self-ignoring, the temporality of reason. Pleasure alone is supposed to be an intrinsic good and it determines the moral value of an act. The preponderance of pleasure over pain makes an action morally good; whereas the balance of pain over pleasure makes it morally bad. In short, hedonism is an empirical theory of the standard and it maintains that the moral value of an action is to be measured with reference to its consequences in the form of pleasure and pain. Hedonism is based on two assumptions: a metaphysical assumption and a psychological assumption. There are two major forms of Hedonism-(a) Psychological Hedonism, and (b) Ethical Hedonism.

According to Psychological Hedonism, pleasure is the natural end and motive of human action. We always seek pleasure and avoid pain. Psychological Hedonism maintains the pleasure in some form is always the ultimate object of desire. Pleasure is the sole object of our desire and we always act with a view to get pleasure. An object is desired not for its own sake, but only for the sake of pleasure which it is expected to bring.

Ethical Hedonism, on the other hand, maintains that we ought to seek pleasure; pleasure is the proper object of our desire. Actions are good or bad according as they promote pleasure or hinder it. According to Psychological Hedonism, pleasure is what men always do seek actually, as a matter of fact, whereas according to Ethical Hedonism, an action to be morally right ought to secure the greatest amount of pleasure.

Psychological Hedonism refers to the statement of fact; it is a description of what happens in our minds. But Ethical Hedonism is statement of value. It has shown a standard by which we can judge between the merits of two actions, and prefer one to the other.

Psychological Hedonism is concerned with what is or happens. It simply states that man always seeks pleasure and avoids pain, that pleasure is natural and normal object of desire. Ethical Hedonism is concerned with what ought to be in the field of evaluation. It points out to the actions we should do and the objects we ought to desire. Psychological Hedonism is either based on human behaviour or necessitated by a definition of desire. It is often a form of egoism, preoccupied with pleasure of the individual subject. But it can also be concerned with the pleasure of society or humanity as a whole. Ethical Hedonism is sometimes used to support or justify an existing system of moral values. Ethical Hedonism encourages the individual to sacrifice or restrict immediate sensual gratification in favour of a more rational gratification, such as the satisfaction of saving. Though Psychological Hedonism and Ethical Hedonism differ on certain respective yet both these theories are similar in so far as they base their theories on psychological assumption. others.

33. Examine Bentham's theory of Altruistic Hedonism.

Ans. According to Altruistic Hedonism, general happiness, i.e., 'the greatest happiness of the greatest number' is the ultimate moral standard. Jeremy Bentham is an advocate of this view. Bentham, in his theory of utilitarianism has attempted to harmonise Psychological Hedonism and Ethical Hedonism. According to Bentham, "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." From this statement Bentham tells us that man always wants to attain pleasure and abstain from pain and this constitutes his ethical duty too.

Bentham holds that the only standard of valuation of pleasure is quantitative. But quantity takes different forms or dimensions. It has the following seven dimensions of value-

- (a) Intensity: One pleasure is more intense than the other. More intense pleasure is preferable to less intense pleasure.
- (b) Duration: One pleasure is durable than the other. The more desirable pleasure is preferable to a less durable pleasure.
- (c) Proximity: A proximate pleasure is preferable to a remote pleasure.
- (d) Certainty: A certain pleasure is preferable to an uncertain pleasure.
- e) Purity: 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.
- (f) Facundity: A pleasure which brings with it other pleasure is preferable to a barren pleasure which does not yield another pleasure.
- (g) Extent: A pleasure which is enjoyable to a large number of people is more preferable than a pleasure which is only enjoyable to a smaller group of people.

Bentham's utilitarianism may be considered as gross or sensualistic because it does not admit qualitative differences among pleasures. Though Bentham has mentioned purity as a dimension of pleasure, yet it has not elevated his theory. By purity he has meant no superior quality, but merely freedom from pain.

Bentham's Hedonism is altruistic because he takes into account the extent of pleasure which means the number of people enjoying pleasure. When a pleasure is shared by a large number of people, it has a greater extent and thus to be preferred to a pleasure enjoyed by a single individual.

Criticism: Bentham's theory is not free from defects. This theory is open to the following defects-

- a) Bentham bases his theory on Psychological Hedonism and suffers from the defects of Psychological Hedonism. It is not true that we desire pleasure which Psychological Hedonism holds. We, on the contrary, seek desired object which, when obtained, gives pleasure. But we do not directly desire pleasure.

(b) Bentham's altruism is sensualistic or grows because he does not admit any qualitative distinctions among pleasures.

(c) Bentham introduces altruism into his doctrine by taking into account the extent of pleasure. But he gives no reason why pleasures of greater extent are preferable to those of smaller extent.

34. Critically discuss J. S. Mill's Utilitarianism or Altruistic Hedonism.

Or,

Discuss critically ethical theory of J. S. Mill.

Ans. J. S. Mill is a hedonist and an altruist. The ethical theory advocated by J. S. Mill is known as Refined Utilitarianism or Qualified Altruism. He holds that happiness is the summum bonum of human. 'Happiness' according to Mill, is not the happiness of the agent but happiness in general. An action is judged to be right when it tends to promote happiness and wrong when it brings both pain. By 'happiness' Mill intends pleasure and absence of pain. He uses 'pleasure' and 'happiness' as synonymous.

Mill bases his Hedonism on Psychological Hedonism. For him, we always desire pleasure, therefore, pleasure is desirable. On the analogy that an object is visible because people actually see it or a sound is audible because people actually hear it, Mill concludes that a thing is desirable because people do actually desire it.

According to Mill, every man's pleasure is good to him, and therefore, general pleasure or happiness is good to the aggregate of people as far as practicable.

Mill opines that we are bound to promote general happiness because of the sanctions of morality. According to Mill, there are two kinds of sanctions for altruistic conduct external and internal. He has recognised four external sanctions which are physical, social, political and religious. But, in addition to these, he has also added certain internal sanctions in the name of conscience which includes sympathy, fellow feeling, social feeling of mankind, a desire to be in unity with our fellow creatures and a feeling of pain attendant on the violation of duty.

Mill recognises the kinds of pleasure or qualitative difference of pleasures. The most important point in Mill's ethical system is his doctrine of a gradation of pleasures in respect of quality. He recognises both qualitative and quantitative differences of pleasures. The highest good, according to Mill, lies not in intense or durable enjoyment but in the enjoyment of noble, dignified and elevated pleasure. Hence, Mill's Hedonism is called Refined Utilitarianism.

Regarding the test of quality, Mill refers to the verdict of competent judges. Such verdict is the verdict of people acquainted with and equally capable of enjoying two forms of pleasure, and gives the pursuit of intellectual pleasures. In case of conflicts of opinion among judges, the verdict of the majority of them be honoured.

Criticism: It is true that Mill's Refined Utilitarianism is the best among all other forms of Hedonism, yet it is not free from its defects. The following are some of these defects-

(a) According to Mill, happiness and pleasure are synonymous. But this is not true. Pleasure is transient and arises from the gratification of a single desire but happiness is abiding and arises out of systematisation of desires.

(b) Mill's utilitarianism is based on Psychological Hedonism and thereby suffers from the defects of Psychological Hedonism which always involves a paradox in it.

(c) Mill's argument in support of Altruistic Hedonism is vitiated by two fallacies of composition and division.

(d) Mill has recognised qualitative distinction of pleasures, but actually it is a moral quality derived from the higher nature of man, i.e., from man's rational nature. Thus, Mill's theory in spite of being hedonistic involves an element of rationalism.

35. State Bentham's utilitarianism. How does Bentham's utilitarianism differ from Mill's utilitarianism?

Ans. Bentham's utilitarianism is based on Psychological Hedonism. He says that 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 of another man and no other can weigh for him his own pleasures and pains. His interest must to himself be the primary interest. Thus, he maintains that greatest pleasure quantitatively determined is the ultimate end of every rational being. He did not regard quantitative differences in pleasure. For him one pleasure is as good as another. "Pushpin, e.g., is as good as poetry". The ground of preference or choice of pleasure is quantity and not quality. However, in estimating the value of pleasure we should take into account the following factors-(a) Intensity, (b) Duration, (c) Proximity, (d) Certainty, (e) Purity, (f) Fecundity, and (g) Extent.

Both Bentham and Mill advocate the theory of utilitarianism. Both of them hold the view that general happiness is the ultimate moral standard. But they differ in certain respects. The following are some points of difference between Bentham's theory and Mill's theory of utilitarianism-

Bentham advocated that pleasures and pains differ in quantity not in quality. He said that pains and pleasures can be measured arithmetically. But Mill said that pains and pleasure differ in quality and not in quantity and cannot be measured arithmetically.

In Bentham's utilitarianism there is a gap between individual interest and general happiness. But Mill has narrowed down the gap between individual interest and general interest.

In the process of transition from egoism to altruism, Bentham recognised only external sanctions. He holds that the individual passes from egoism to altruism under the pressure of external sanctions. Mill, on the other hand, accounts for moral obligation to pursue general happiness by external sanctions and internal sanctions of conscience.

Bentham's utilitarianism is egoistic in nature. Though he advocates altruism but clearly recognises the egoistic nature of man. He does not give any reason for our pursuit of general happiness. He thinks that the nature of man to be essentially egoistic. But Mill advocates altruism in his utilitarianism. He says that the utilitarian standard of what is right in conduct is not the agent's happiness but that of all concerned. According to Mill, every man's pleasure is good to him, and therefore, general pleasure or happiness is good to the aggregate of people as far as practicable. Bentham's utilitarianism is open to the charge of sensualism.

According to Bentham, quantity is the only measure of value. Sensual pleasure being the keenest in intensity must be held as morally the best according to Bentham. Sensualism seems to be logical consequence of his doctrine. Mill's utilitarianism, on the other hand, is free from the charge of sensualism. 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. Mill lays emphasis more on intellectual pleasure than sensual pleasure and hence his utilitarianism is termed as refined utilitarianism and it is free from the charge of sensualism.

36. Give a brief account of Aristotle's virtue of ethics.

Ans. Aristotle, in his book The Nicomachean Ethics says that virtue is a habit of choice, the character of which lies in the observation of the mean or of moderation relative to the abilities and circumstances of the

individual concerned, as it is determined by reason or as the practically prudent man would determine it. According to Aristotle, virtue is a kind of secondary quality of character. It is a habit of choice. It is not a mere habit but habit of choice. Choice, according to Aristotle, is the deliberate desire of things in our power to act in a specific way. Moreover, doing an action with the power to choose and as an act of voluntary action is regarded as virtue.

Aristotle maintains that the action should be done as habit of choice to become a virtue. Thus, the habitual performance of voluntary action is called virtue.

Virtue is the habit of good will and also the habit of performing duties on particular occasion. It also depends upon the knowledge of the ultimate good of the self that determines duties. Thus, we see that virtue implies knowledge or we can say wisdom as well as habit. The virtuous man is one who has knowledge of duties in concrete situation. He also cultivates the habit of performing the duties. Thus, it is true that mere knowledge or moral insight does not constitute virtue. It must be accompanied by habit. Habits can foster good life by cultivating virtue and by moulding the passions to feel pleasure and pain in the right ways. Aristotle holds that the man who does not rejoice in noble actions is ever not good, since no one would call a man just who did not enjoy acting justly. Therefore, his account of habit is well-grounded on a synthesis of the rational and emotional elements of moral judgement.

Aristotle recognises happiness as a central purpose of human life and a goal in itself. He states that happiness is the principle of action and the cause of all good things. Happiness consists in a complete life lived according to virtue. All human activities aim at some end that we consider good. The highest good is that activity that is an end in itself. That good is happiness when we aim at happiness, we do so for its own sake, not because happiness helps us realise some other end. The goal of ethics is to determine how best to achieve happiness. Aristotle says that a virtuous man must be happy. For him, happiness is found in fulfilling the function of a man properly. The characteristic function of a man that differentiates him from animals is his reason. Thus, happiness is to be found in right exercise of reason. A life of reason implies a settled virtuous character. That virtue is always accompanied by happiness. Virtue is not happiness by itself rather happiness is the index of virtue.

37. What, according to Aristotle, is virtue? Explain Aristotle's concept of 'Golden Mean'.

Ans. According to Aristotle, virtue is a habit of choice, the characteristic of which lies in the observation of the mean or of moderation relative to the circumstances of the individual concerned as it is determined by reason or as the practically prudent man would determine it. Virtue is the habit of deliberate choice of right actions. It is also the habit of controlling instincts and impulses and realising the good of self as a whole. It is an excellence of character too. Aristotle described the nature of virtue as a permanent state of mind, found with the concurrence of the will. It is based upon an ideal of what is best in actual life, an ideal fixed by reason. According to Aristotle, virtue is a permanently acquired disposition in harmony with the moral law. Aristotle holds that the habitual control of appetites and passions by reason is virtue. Virtue builds up good disposition and a character which is an inward organisation of a settled habit of will and which makes a good moral life. We can feel our passion either too much' or 'too little' but virtue involves being disposed to feel in an 'intermediate ways neither too much nor too little. This is called the principle of 'Golden Mean'. Aristotle regarded virtue as a middle position between two vices. Courage is the middle position between rashness and cowardice. Liberality is the middle position between extravagance and miserliness. In addition the mean course of some action is dependent on the circumstances of an individual. For example, a soldier's courage ought to be proximate to rashness than that of the courage of the statesman.

Aristotle, through his concept of mean, wanted to determine with more accuracy what a virtue ought to be. He tried to determine the limits within which virtue must lie in moderation or observance of the mean relative to the abilities and circumstances of an individual. Likewise, he tried to assign to each virtue a place of moderation between two contrary vices. Like Plato, Aristotle holds that reason is the characteristic of a virtuous man. For Aristotle, it is reason that enables an individual to determine the middle course between two vices according to his circumstances.

According to Aristotle, mean can be determined in two ways. One way of determining the mean is through the practical ability of a prudent man. Virtue, however, does not consist in the choice of an absolute mean, but the mean relative to the individual's ability, temperament and circumstances. With difference in these things, the mean for different man may lie at different points. Thus, courage of a soldier is more inclined towards what we call rashness and it is excited by particular circumstances of the war field.

Aristotle's view contains a great measure of truth. It cannot be denied that virtue lies in moderation. Virtue lies in the harmony between reason and sensibility. But this a general statement. It requires modification to suit particular circumstances. Virtue cannot be adequately defined without the conception of the highest good. Muirhead has rightly said, "Moderation in all things may be as much of a vice as immoderation is one and all. We must reject the idea of an abstract golden mean."

38. How does Aristotle define virtue? What are the kinds of virtue recognised by Aristotle? How do they differ from each other?

Ans. Aristotle defines virtue as a habit of choice, the characteristic of which lies in the observation of the mean or of moderation relative to the circumstance of the individual concerned, as it is determined by reason or as the practically prudent man would determine it. According to Aristotle, virtue is of secondary quality of character. It is a habit of choice. Choice, according to Aristotle, is the deliberate desire of things in our power after consideration of them by the intellect. Moreover, doing an action with the power to choose and as an act of voluntary action is regarded as virtue. Aristotle has divided virtues into intellectual and moral virtues.

Aristotle maintains that rational virtues consists of intellectual and moral part. The intellectual virtue includes among other philosophical wisdom, understanding. The moral virtue includes practical wisdom which involves liberality and temperance.

Intellectual virtues grow from inculcation of knowledge and teaching, while morals come about as a result of habit.

Moral virtues are not endowed in man's nature. Rather these are acquired through a habit by first practicing and then learning them. Intellectual virtues which are natural qualities of man are potentially available to man, all he has to do is to use them.

Intellectual virtues are states or traits of character of the reasoning part of the soul. Moral virtues, on the other hand, are states or traits of the part characterised by desire and emotion.

Moral virtues concern sacrifice of self-interest, in service to a greater good. Intellectual virtue is an ability to have an open mind and be able to change one's way of thinking when faced with logical proofs that one's pre-held notions are silly.

For Aristotle, the moral virtues include courage, temperance, self-discipline, moderation, modesty, humility, friendliness, truthfulness, honesty and justice. Temperance is a moral virtue and consists in control of the emotion of fear by reason. Moral virtues are habits of deliberated choice for realisation of the good. They are the mean between two extremes. Justice as a moral virtue includes lawfulness and fairness. Virtue is also a principal of temperance and moderation.

Intellectual virtue, on the other hand, includes scientific knowledge, artistic or technical knowledge, intuitive reason, practical wisdom and philosophic wisdom. Scientific knowledge is knowledge of what is necessary or universal. Practical wisdom is the capacity to act in accordance with the good of humanity. Philosophic wisdom is the combination of intuitive reason and scientific knowledge.

Moral virtues may be combined with intellectual virtues. For example, an individual or society may combine practical wisdom and justice, or may combine artistic knowledge and moral truthfulness.

39. What is happiness, according to Aristotle? How is virtue related to happiness?

Ans. Aristotle recognises happiness as a central purpose of human life and a goal in itself. He states that happiness is the principle of action and the cause of all good things. Happiness consists in a complete life lived according to virtue. All human activities aim at some end that we consider good. Most activities are means to a higher end. The highest human good is that activity that is an end in itself. That good is happiness. According to Aristotle, happiness depends on the cultivation of virtue. He is convinced that a genuine happy life required the fulfillment of a board range of conditions which include physical as well as mental well-being. There are several ways in which Aristotle approaches the question of what happiness consists in. Firstly, he noted that flourishing for plants and animals consists in their functioning well according to their nature. So, a question may be asked here what is the proper function of a human being? Aristotle says that our proper function consists in reasoning and in acting in accordance with reason. This is central theme of the doctrine of virtue, both moral and intellectual. Therefore, on this line of argument we are led to the conclusion that the possession and exercise of moral and intellectual virtue is the essential elements in our living well.

Aristotle has stated that happiness is the principle of action and the cause of all good things. Happiness consists in a complete life lived according to virtue. All human activities aim at some end that we consider good. The highest human good is that activity that is an end in itself. That good is happiness when we aim at happiness, we do so for its own sake, not because happiness helps us realise some other end. The goal of ethics is to determine how best to achieve happiness. Aristotle says that a virtuous man must be happy. For him, happiness is found in fulfilling the functions of a man properly. The characteristic function of man which differentiates him from other animals is his reason. Thus, happiness is to be found in the right exercise of reason. A life of reason implies a settled virtuous character. That virtue is always accompanied by happiness. Virtue is not happiness in itself rather happiness is the index of virtue. It depends upon virtue and external good too.

Virtue is actually essential for happiness because virtues give us the power to have control over ourselves to seek the things that we know will truly make us happy. When we are mired in vice and sin, we loose our freedom. We are enslaved by our lower capacities and passion, so virtue gives us that ability to seek the things that are truly good for us, the things that will truly make us happy.

Q.40. Who is advocate of Sarvodaya?

Ans: Mahatma Gandhi.

Q.41. What does the word Sarvodaya mean?

Ans: The word Sarvodaya is derived from two Sanskrit word sarva meaning all and udaya meaning rise., uplift. So, Sarvodaya literally means the upliftment of all.

Q.42. What is the goal of sarvodaya?

Ans: The fundamental goal of Sarvodaya is the greatest good of all living beings.

Q.43. Explain briefly M. K. Gandhi's concept of Sarvodaya.

Or,

Discuss M. K. Gandhi's doctrine Sarvodaya.

Ans. The concept of Sarvodaya is the significant contribution of M. K. Gandhi to the socio-political philosophy. Sarvodaya is a Sanskrit word derived from two words, namely, 'sarva' and 'udaya'. 'Sarva' means 'all' which includes every kind of living beings. 'Udaya' means 'rise', 'uplift' etc. So, Sarvodaya literally means 'the welfare of all' or 'the upliftment of all'. The ultimate objective of Sarvodaya is the total well-being of all or the greatest good of all.

The fundamental goal of Sarvodaya is the greatest good of all living beings. Gandhiji aims at the transformation of society in which everybody contributes his/her own maximum share for the peace and harmony of the world. As a consequence the integral growth which includes spiritual, moral, political, social and economic welfare of every individual and the welfare of all is visualised. It also aims at the all-round development of all without any distinction of caste, creed, gender or religion. Gandhiji wanted to establish a welfare state in India, which he called Ram Rajya. When each individual including the sick and the invalid fulfills his or her duties according to his/her capacity, there will be a healthy community assuring the integral welfare of all beings.

Gandhiji was not the supporter of utilitarianism which aims at the greatest happiness to the greatest number. Sarvodaya aims at the integral liberation of every individual. It also stands for the well-being of the whole individual body and soul. The goal of Sarvodaya is not the of truth. It is not the victory of an individual over another individual suppression or liquidation of an individual or a group but the triumph or even a group over other group. The main principle behind it is that the good of the individual is contained in the good of all. Gandhiji's liberated society stands for the rights and dignity of every human person. While rejecting the principle of the greatest good of the greatest number, it upholds the maximum welfare of every individual on the basis of sharing goods and services regardless of one's own contribution. No individual or a group will be left out or suppressed in the Sarvodaya society.

Through Sarvodaya Gandhiji endeavours to establish a new moral, just, non-violent, non-exploitative, egalitarian society which aims at the integrated welfare of the whole people everywhere. To achieve the welfare of all, the benefits of the nation's progress and prosperity must reach down unto the least and the lowest of the society. For Gandhiji, Sarvodaya as a broader concept stands for the merger of one in all with self-sacrifice and a self-less service. His Sarvodaya ideal, apart from standing for the meaning of the welfare of all, implies the meaning of the universal welfare and integrated development of all. The goal of Sarvodaya includes ultimately self-realisation of every individual. Total self-realisation, according to Gandhiji, is the God-realisation. It is to be achieved through the inner conversion of the individual and a life based on the twin principle of truth and non-violence.

To make Sarvodaya to be successful we must instill the principles of truth and non-violence in our blood. People in the lowest strata of the society must be taught to practice these principles so as to make Sarvodaya successful. Without these twin principles, Sarvodaya is illusive. People's power will be a myth. All welfare and development will have no humanity infused with them. A soulless, unconscious welfare and development would be meaningless to achieve Gandhiji's Sarvodaya society.

Q.44. What is Sarvodaya, according to Gandhiji? Discuss briefly how Sarvodaya can be achieved according to Gandhiji?

Ans. M. K. Gandhi has coined the term 'Sarvodaya'. Sarvodaya is an ideal, a vision and movement in Gandhiji's philosophy. Sarvodaya in its origin is dynamic in its outlook, it is solidly based on a philosophy of praxis and demands the commitments of its followers to the cause and the uplift of humanity. 'Sarvodaya' is a Sanskrit word derived from two words 'sarva' and 'udaya'. 'Sarva' means 'all' and 'udaya' means 'rise', 'uplift' etc. So, 'Sarvodaya' literally means 'the welfare of all' or 'the upliftment of all'. The ultimate objective of Sarvodaya is the total well-being of all or the greatest good of all. By 'welfare of all' Gandhiji means the sum total of conditions-religious, moral, political, social and economic for the all round growth of every individual in the context of the overall development of society. Gandhiji considers this ideal as the only dignified human doctrine which seeks the good of all. By the concept of Sarvodaya, Gandhiji really means universal uplift or the welfare of all men and women and not just the welfare or greatest happiness of the greatest number. Sarvodaya is a name Gandhiji gives to the new society embracing the entire humankind and the world at large.

According to Gandhiji, Sarvodaya can be achieved by the following principles-

- (a) Self-sacrifice: Every individual is ready and willing to sacrifice his or her own happiness for the sake of others. We should feel happy through self-sacrifice for one's own interest. The end of all activities, social and political has to be nothing else but the upliftment of everyone.
- (b) Decentralisation : According to the philosophy of Sarvodaya, there will also be decentralisation of political authority. Each village is to be self-governing republic.
- (c) Satya and Ahimsa: 'Satya' and 'Ahimsa' are the foundation of Sarvodaya Raj. The goal of Sarvodaya includes ultimately self-realisation of every individual. Total self-realisation, according to Gandhiji, is the god-realisation. It is to be achieved through the inner conversion of the individual and a life based on the twin principle of truth and non-violence. In Gandhiji's Sarvodaya society there be no exploitation of man by man.
- (d) Satyagraha: Satyagraha is positive or negative, constructive or resistive, associative or disassociative. It demands to act according to the judgement of one's conscience without any ill will to the opponents.
- (e) Peace: Peace is the highest principle of Sarvodaya ideology. It stands for happiness of mind or happiness of material pleasure in individual and social life.
- (f) Samata: It stands for unity, equality and harmony in different perspectives and hence can be used in metaphysical, psychological, social, economic and political sense taken together.

M. K. Gandhi's political order Sarvodaya encompassing Swaraj, Panchayat Raj, Decentralisation and more important a non-violent statehood will be the basis for the solution of ailing communities all over the world. While doing so, Sarvodaya could well be downsized and minimised to suit the small communities. Our duty is to globalise Sarvodaya and then localise it to create and flourish neutral village.

Aristotle maintains that the action should be done as habit of choice to become a virtue. Thus, the habitual performance of voluntary action is called virtue.

Virtue is the habit of good will and also the habit of performing duties on particular occasion. It also depends upon the knowledge of the ultimate good of the self that determines duties. Thus, we see that virtue implies knowledge or we can say wisdom as well as habit. The virtuous man is one who has knowledge of duties in concrete situation. He also cultivates the habit of performing the duties. Thus, it is true that mere knowledge or moral insight does not constitute virtue. It must be accompanied by habit. Habits can foster good life by cultivating virtue and by moulding the passions to feel pleasure and pain in the right ways. Aristotle holds that the man who does not rejoice in noble actions is ever not good, since no one would call

a man just who did not enjoy acting justly. Therefore, his account of habit is well-grounded on a elements of moral judgement. synthesis of the rational and emotional Aristotle recognises happiness as a central purpose of human life and a goal in itself. He states that happiness is the principle of action and the cause of all good things. Happiness consists in a complete life lived according to virtue. All human activities aim at some end that we consider good. The highest good is that activity that is an end in itself. That good is happiness when we aim at happiness, we do so for its own sake, not because happiness helps us realise some other end. The goal of ethics is to determine how best to achieve happiness. Aristotle says that a virtuous man must be happy. For him, happiness is found in fulfilling the function of a man properly. The characteristic function of a man that differentiates him from animals is his reason. Thus, happiness is to be found in right exercise of reason. A life of reason implies a settled virtuous character. That virtue is always accompanied by happiness. Virtue is not happiness by itself rather happiness is the index of virtue.

Unit III

Deontological Ethics : Kant – Good Will, Categorical Imperative, Duty for Duty's Sake Ethics of the Gita: Swadharma, Nishkama Karma

Q.1. What is the name of Kant's ethical theory?

Ans. Kant's ethical theory is known as rigorism or rationalism.

Q.2. What is the most important faculty in man?

Ans. The most important faculty in man is reason.

Q.3. What is the nature of moral law, according to Kant?

Ans. The moral law, according to Kant, is Categorical Imperative.

Q.4. How is moral law known, according to Kant?

Ans. According to Kant, moral law is known by intuition.

Q.5. What is the supreme good, according to Kant?

Ans. According to Kant, virtue is the supreme good.

Q.6. What determines moral quality of an action, according to Kant?

Ans. According to Kant, moral quality of an action is determined by reason.

Q.7. What is deontological ethics?

Ans. Deontological ethics is a normative ethical position that judges the morality of an action based on action's adherence to a rule or rules.

Q.8. What is good will?

Ans. According to Kant, a good will is a rational will which is good without any condition or restriction.

Q.9. What are the postulates of morality, according to Kant?

Or,

Name after Kant, postulates of moral action.

Ans. According to Kant, there are three postulates of morality. These are freedom of will, immortality of the soul and the existence of God.

Q.10. What is Categorical Imperative?

Ans. The moral law intuitively apprehended by conscience or practical reason is called Categorical Imperative.

Q.11. What is practical reason, according to Kant?

Ans. According to Kant, practical reason is one which guides a man in his action.

Q.12. What, according to Kant, is the autonomy of will?

Ans. According to Kant, a will is autonomous when it acts solely from a sense of duty.

Q.13. What, according to Kant, is the heteronomy of will?

Ans. According to Kant, a will is heteronomous when it is guided by some end or moved by desire.

Q.14. According to Kant, how many maxims constitute the contents of categorical imperative?

Ans. According to Kant, three maxims constitute the contents of categorical imperative.

Q.15. What is postulate of morality, according to Kant?

Ans. According to Kant, a postulate of morality means a necessary condition at the fulfillment of morality.

16. What is deontology?

Ans. Deontology is a normative ethical position that judges the morality of an action based on the action's adherence to a rule or rules. It is also described as 'duty-based' or 'rule-based' ethics. Deontological is contrasted to consequentialism which judges the morality of an action on the basis of its consequences.

17. How can we determine the right or wrong actions in Deontology?

Ans. Deontology argues that we do not know whether an action is right or wrong unless we know the intention. We should judge whether an action is right or wrong by the agent's intention.

18. What does Kant mean by 'Duty for duty's sake'?

Ans. 'Duty for duty's sake' means that we ought to do our duty irrespective of consequences, regardless of ends, unmoved by any feeling or desire but out of pure respect for moral law. If an act is performed from any other consideration or as a means to an end, it cannot be said to be in conformity with the principle of 'Duty for duty's sake'.

19. Why is Kant's ethical theory known as rational intuitionism?

Ans. Intuitionism plays an important role in determining the purity of our action in Kant's ethical theory. His philosophy of intuitionism has influenced moral theory of rationalism to a great extent. That is why his ethical theory is known as rational intuitionism.

20. What are two conditions advocated by Kant for considering an action to be right? Ans. According to Kant, in order to consider an action to be right, firstly, it should conform to the moral law revealed by reason. Secondly, the agent should perform it out of pure regard for the moral law.

21. What is categorical imperative?

Or,

What does 'Categorical imperative' mean?

Ans. The moral law, apprehended by conscience or practical reason is a categorical imperative or an unconditional command. This law of categorical imperative is universal, necessary law, a priori, inherent in reason itself. It ought to be obeyed for its own sake without any consideration of the end or consequences. It is an unconditional command which is not a means to any other end. It is a law unto itself.

22. What are the three maxims provided by Kant to make moral law more definite?

Ans. Kant tries to make the moral law or categorical imperative more definite by laying three maxims. The following are the three maxims-

(a) 'Act only on that maxim which thou canst will to be a universal law.'

(b) 'So act as to treat humanity whether in thine own person or in that of any other, always as an end never as a means only.'

(c) 'Act as a member of a kingdom of ends.'

23. What, according to Kant, is autonomy of will?

Ans. According to Kant, 'autonomy of will' is the most important formulation of the supreme principle of morality since it leads to the idea of freedom. All men have a direct and distinct consciousness of freedom. They feel that they are able to choose between alternative forces of actions. Man has autonomy to choose what is right and wrong. The sense of personal responsibility that we are responsible for what we do would be meaningless if the power of choice is denied. This is the autonomy of the will. Kant has shown that the principle of the autonomy of the will is a necessary condition of the validity of moral judgement.

24. What is the distinction between hypothetical imperative and categorical imperative?

Ans. All imperatives may occur in either of two forms-hypothetical and categorical.

All imperatives are communicated by doing an action conferring to the standard of a will that it will provide a good ending in any way. If the end action is good as a mean to something, it is hypothetical imperative. On the other hand, if the action is good according to itself then it is considered as a categorical imperative. A hypothetical imperative says only that an action is good for some purpose or other either possible or actual. In the first case, it is problematic practical principle; in the second case, an assertoric principle. A categorical imperative, which declares an action to be objectively necessary in itself without reference to some purpose, that is, even without any further end-ranks as an apodeictic practical principle.

25. What, according to Kant, are the postulates of morality?

Ans. By 'postulates of morality' Kant means necessary conditions at the fulfilment of morality. According to Kant, there are three postulates of morality. These are-(a) Freedom of Will, (b) Immortality of the Soul, and (c) The Existence of God.

26. What is the distinction between pure reason and practical reason?

Ans. According to Kant, reason should be regulator of our moral conduct. Kant has made a distinction between pure reason and practical reason.

Pure reason in the widest sense is that part of mind which is the source of all a priori elements including sensibility. Pure reason also means the faculty through the activity of which cognition becomes possible.

Practical reason, on the other hand, means in so far as it guides a man in his actions. Practical reason deals with the universal principle or principles by which man as a rational being ought to guide himself and understand the significance of our moral experience.

27. Distinguish between autonomy of will and heteronomy of will.

Ans. According to Kant, moral law as an imperative springs from our conscience. In this context, he has drawn a distinction between autonomy of will and heteronomy of will as follows :

When the will is guided by reason and not by sensibility, i.e. feeling or desire, it is called autonomous.

But when the will is guided by something other than itself, it is called heteronomous.

28. Distinguish between 'Nishkama Karma' of the Gita and Kant's maxim of 'Duty for duty's sake'.

Ans. Though there are similarities between Nishkama Karma of the Gita and Kant's maxim of 'Duty for duty's sake' yet there are some points of difference between them. The points of difference are as follows-

(a) The Bhagvad Gita preaches God realisation as the highest end of life. But Kant does not refer to the realisation of God as the supreme ideal. For Kant, good will is the only good. According to him, virtue is the supreme good.

(b) In Kant's theory, there is no place for feeling, emotion and other tender dispositions. But the Gita speaks of devotion to God who will protect the devotee from all sorts of pain and suffering. In the ethics of the Bhagvad Gita we find a synthesis of knowledge, action and devotion. But in Kant's ethics, there is no place for devotion and feeling of reverence to God.

29. What is deontological ethics? Why is Kant's ethical theory called deontological theory?

Ans. Deontological ethics or deontology is a normative ethical position that judges the morality of an action based on action's adherence to a rule or rules. Deontological theories lay special emphasis on the relationship between duty and the morality of human actions. The term 'deontology' is derived from the Greek words 'deon' meaning 'duty' and 'logos' meaning 'science'. In deontological ethics, an action is considered morally good because of some characteristics of the action itself, not because of the consequence of the action is good. Deontological ethics holds that at least some acts are morally obligatory regardless of their consequences for human welfare.

It was Kant who first introduced deontological principles in ethics. Kant's ethical is considered to be deontological for a variety of reasons. It is because primarily Kant argues that to act in a morally right way, people must act from point of view of duty. Kant also holds that it is not the consequences of actions that make them right or wrong but the motives of the person who carries out the action. He argues that to act in a morally right way, one must act purely from duty. He opines that the highest good must be both externally good and good in itself. A thing is good in itself when it is intrinsically good. Kant assumes that duty and self-interest are the only two motives of actions.

Kant held that nothing is good except a good will, and a good will is one that wills to act in accord with the moral law and out of respect for that law rather than out of natural inclinations. He saw the moral law as a categorical imperative, i.e., an unconditional command and believed that its content could be established

by human reason alone. In Kant's view, right action is ultimately a rational action. The word 'imperative' in his categorical imperative means a command or order. We are bound to duty to act in accordance with categorical imperatives.

Kant believes that human inclinations, emotions and consequences should play no rule in moral action; therefore, the motivation behind an action must be based on obligation and well thought out before the action takes place. Morality should, in theory, provide people with a framework of rational rules that guide and prevent certain actions and are independent of personal intentions and desires.

Kant in his deontological theory denounces consequence as a valid factor in evaluating the morality of an action. Though it is not necessarily wise to rely solely on the consequences, yet it is not a good idea to ignore completely the consequences altogether.

At times Kantian moral duty seems to contradict our natural inclinations and common sense. If we obey the moral law rather than our intuitions we are acting morally. Kant's deontological ethics is weaker when it comes to inform us how to live well or develop virtues of character.

30. Explain rationalism or rectorism as a theory of moral standard.

Ans. German philosopher Immanuel Kant has advocated the view that reason is the ground of morality. His ethical theory is known as rationalism. Reason is the characteristic element in human nature which makes them different from other animals. Rationalism emphasises the claim of reason in morality. Rationalism as an ethical theory shows that our senses supply the materials of our knowledge and reason plays an important role in constituting the world of ideas and conceptions. Rationalism is not an explicit theory of the end or ideal. It is a vindication of the absoluteness of the moral law or the categorical imperative of the practical reason. It emphasises the category of duty as the supreme category.

Rationalism holds that reason is the regulative principle in the life of a person. The life of a person must be life of pure reason. Sensibility supplies the matter of moral life but reason gives the form of moral life. Reason regulates sensibility according to moral law. Kant's rationalism lays emphasis on the notion of duty or obligation. It asserts the distinction between 'ought' and 'is'. It asserts that the ethical end is, in its nature, an idea demanding realisation. But it gives us only the form of the moral ideal. Sensibility gives us the content of morality. Kant does not give any place to sensibility in moral life.

Kant's rationalism in some way is similar to philosophical intuition. The moral law is known by intuition only. Kant has drawn a distinction between pure reason and practical reason. He regards conscience as practical reason. It is a priori and not empirical. The rightness and wrongness of an action is determined by its agreement or disagreement with the moral law. The moral quality of an action is determined by the purity of its motive and not by any end or its consequences. Kant's intuitions try to give a philosophical foundation of the moral law. His theory has also influenced his moral theory of rationalism and thus it is known rational intuitionism. It regards moral law or the internal law of conscience as the moral standard.

Criticism

(a) Kant's rationalism is based on psychological dualism of reason and sensibility. Kant lays emphasis on reason and denounces the role of sensibility in moral life. In doing so he has overlooked the psychological truth that both of these elements constitute the organic unity of human mind.

(b) Kant wrongly holds the view that sensibility is irrational and advises us to lead a life of pure reason by sacrificing sensibility.

(c) Morality is empty without sensibility, because in real life situation our moral judgements of appreciation and depreciation are influenced by our sensible self.

31. What does Kant mean by 'Categorical Imperative'? What are the maxims that constitute its contents? Explain.

Ans. Categorical imperative is the central philosophical concept in the deontological moral philosophy of Kant. Kant in his great work 'Groundwork of the Metaphysic of Morals' introduced the concept of categorical imperative. Kant holds the view that the nature of moral law is 'categorical imperative' and it can be intuited by reason. According to him, the internal law of conscience or practical reason is the ultimate moral standard. The moral law is an 'imperative' or command. According to Kant, human beings occupy a special place in creation and morality can be summed up in one ultimate commandment of reason or imperative from which all duties and obligations derive. This law of categorical imperative is a universal, necessary law, a priori, inherent in reason itself. The moral law, apprehended by conscience or practical reason is a categorical imperative or an unconditioned command. It ought to be obeyed for its own sake without any consideration of the end or consequences. It is an unconditional command which is not a means to any other end. It is a law unto itself. We ought to obey it not for the sake of any other end; it demands unconditional obedience; it is not a means to higher end. It is an end itself. What we ought to do we ought to do. It cannot be set aside by any higher law. Every external end is empirical; it is an object of experience. It can give rise only to a hypothetical imperative. The categorical imperative or the moral law has no reference to any external ends, but simply to the right direction of the will itself. The categorical imperative is the universal moral law; it applies to all people; it is common to all mankind.

Kant tries to make the moral law or categorical imperative more definite by laying down the following maxims as its content

(a) "Act only on that maxim which thou canst will to be a universal law."

This maxim shows that what is right is universal, and that what is expedient is not universal. Kant illustrates the maxim by the example of breaking promises. It is wrong to break a promise, because breaking a promise cannot be universalised. That means, if everyone breaks the promise he makes, then making promises will be meaningless.

(b) "So act as to treat humanity whether in thine own person or in that of any other, always as an end, and never as a means only."

This maxim is deduced from the law of 'Duty for duty's sake'. It is the law of the autonomy of moral will. This maxim orders us to treat personality as of absolute worth. A person is an end in itself. He should never be treated as a means. Man is essentially rational. No one should use himself as a means to anybody else or use any other person as a means to him. For example, committing suicide is wrong because it is inconsistent with the ideal of humanity as an end in itself. It would be treating oneself, not as of intrinsic value, but as a mere means to selfish enjoyment.

(c) "Act as a member of a kingdom of ends."

This maxim is also a deduction from the law of duty. It means that we should act in such a way so as to consider ourselves as well as other people as of equal intrinsic value. This maxim urges us to behave as a member of an ideal republic in which each citizen is a sovereign and a subject in which each is a means and an end. A 'kingdom of ends' is an ideal society of rational beings following the moral law. The moral law is universal. It is binding on all people. In a 'kingdom of ends' every person would act in a rational way and follow the categorical imperative and thus live in perfect harmony with everybody else. In the ideal of commonwealth of mankind, the law would be willed and obeyed by each and all.

32. Explain Kant's concept of Good will. Distinguish between autonomy of will and heteronomy.

Ans. Kant begins his famous treatise on ethics with the expression- "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. The good will is the only absolutely good. A will is good, not because of its effects, but in itself and for itself. An action is moral if its motive is moral, if it is prompted by a consciousness of duty. Wealth and talents are not unconditionally good. They can be abused by a bad will. They are good only when they are used by a good will. Their goodness depends upon a good will. But a good will is an unconditional good, which is independent of other conditions. Actions from self-love may be good or bad, according to the consequences are good or bad. But actions from good will, according to Kant, is always good and can never be bad, and is therefore, good without qualification. It is the only jewel that shines by its own light. This means that good will is good not because of what it performs or effects, not by its aptness for the attainment of some proposed end but simply by the virtue of volition. In other words, good will is intrinsically and supremely good.

Mackenzie says, "A good will is merely the consciousness that the attainment of a certain end would give satisfaction; good will is the identification of oneself with that end." When there is an act at all is but the inner and outer side of the same phenomenon. A good will thus cannot actually fail to issue in a good action even though it may fail to achieve a good result. A good will issues in a good action and conversely there can be no good action without good will. The morality of an action, therefore, depends upon the good will from which we act, irrespective of result-good or bad it leads to.

Good will is good in itself, not with reference to any external acts. It has its law entirely within itself. The good will is the only good. It is the rational will. It is the will that follows the categorical imperative. It should be prompted by pure respect for moral law.

Reason is the universal element in human nature. It imposes categorical imperative upon itself. The will ought to be guided by its own moral law or categorical imperative. It should not be guided by feeling or desire. If it guided by feeling, it is not autonomous, or self-governed or free but becomes heterogeneous.

Kant has said that moral law as an imperative does not come from outside. It springs from within ourselves, from our conscience. In this context, he has drawn a distinction between autonomy of will and heteronomy of will as follows-

According to Kant, the will is autonomous or free, when it is a law unto itself-when it acts solely from a sense of duty and not from sensibility.

The will is heteronomous when it is guided by some end or moved by desire. When we are guided by autonomy of will and act according to the law of reason, we behave like a man, but when we are guided by the heteronomy of will, we are not different from the lower animals.

In his ethical theory Kant advocates the supremacy of the autonomy of will.

33. Explain Kant's doctrine of 'Duty for duty's sake'. How does it differ from Bhagvad Gita's concept of 'Nishkama Karma'?

Ans. According to Kant's terminology, someone who acts in order to fulfill the moral law acts from 'good will' or from 'duty'. Kant maintains that 'Duty for duty's sake' is the true rule of life. We must do our duty because it is our duty and not out of any other consideration. If an action is performed from any other consideration or as a means to an end, it cannot be said to be in conformity with the principle of 'Duty for duty's sake'. 'Duty for duty's sake' means that we ought to do our duty irrespective of consequences, regardless of ends, unmoved by any feeling or desire, out of pure respect for moral law.

To Kant, supreme good is virtue. Virtue is the good will or doing one's duty for the sake of duty. At the same time, Kant maintains that in perfectly good universe, a good will be accompanied by happiness. He

thinks that the complete good of man includes virtue and happiness. It is in this connection that Kant considered it necessary to postulate the existence of an over-ruling God, who harmonises virtue with happiness and brings about complete good. Kant believes that good will is the only jewel which shines in its own light. Practical reason itself enforces moral laws upon itself. Emotion has no place in a moral life. The value of actions depends upon their reason, not result. In doing an action there can be only one proper motivating cause and that is a faith in moral law. Sublime qualities like love, sympathy etc. should be adhered to only as a duty, not due to attachment. There is obligation in duty. Its directive is the ultimate directive. It does not depend upon the desire or aversion of the individual. Other orders do exhibit a cause-effect relation. Cause-effect relation has no bearing whatsoever on moral laws. They are not based on experience, and neither does experience validate them. Moral laws are universal. Duty is indispensable in any and every circumstances.

The disinterested action ethics propounded in the Gita looks somewhat like Kant's ethics of 'duty for duty's sake'. But the presence of rational universalisable formulation of Kant is absent in the Gita. The Gita's motivation is not so much to make the 'good will', the determinant of moral actions but conserve the Brahmanical cultured based which integrating the threatening social ethics of ascetic renunciation and also accommodating the influence of devotionalism with its theistic orientation.

The Gita's ethics is both formal and material, one must do one's duty according to one's nature, but this duty is determined by virtue of the individual's place in the larger social whole. Gita's ethics refers to disinterested action, i.e., Nishkama Karma, highlighting to get rid of egoism. Kant's theory of categorical imperative, on the other hand, states that the moral worth of an action depends on 'good will' or doing one's duty for the sake of duty rather than its consequences.

Nishkama Karma demands an action to be performed without seeking selfish interest. But the emphasis in Kant's ethics is on the rightness of the action, rather than the absence of the sense of self.

34. Examine critically Kant's maxims of morality. How does Kant distinguish between hypothetical imperative and categorical imperative?

Ans. Maxims help to make moral law more certain and definite. The maxim which Kant has provided to make the moral law more certain is simple and self-consistent. Maxims can be applied only when there are certain given pre-supposed content. In Kant's categorical imperative the maxims depend on the existence of rights and duties. Kant tries to make the moral law or categorical imperative more definite by laying down the following maxims-

(a) 'Act only on that maxim which thou canst will to be a universal law.'

This maxim shows that what is right is universal and that what is expedient is not universal. This maxim is the highest principle of Practical Reason. It is the same as the law of 'Duty for duty's sake.' Kant illustrates this by giving an example. A man driven by despair may be tempted to commit suicide. The maxim makes it clear that it is wrong, because it cannot become a universal law. If suicide were committed by all people, there would remain no person to commit suicide.

(b) 'So act as to treat humanity whether in thine own person or in that of any other, always as an end, and never as a means only.'

This maxim is deduced from the law of 'Duty for duty's sake'. It is the law of autonomy of moral will. This maxim orders us to treat personality as of absolute worth. A person is an end in itself. He should never be treated as a means. Man is essentially rational. The rational nature which constitutes humanity should be respected. No one should use himself as a means to anybody else, or use any other person as a means to him. We should respect our own personality and the personality of others.

c) 'Act as a member of a kingdom of ends.'

This maxim is also a deduction from the law of duty. It means that we should act in such a way so as to consider ourselves as well as other people as of equal intrinsic value. This maxim urges us to behave as a member of an ideal republic in which each citizen is a sovereign and a subject in which each is a means and an end. A 'kingdom of ends' is an ideal society of rational beings following the moral law. The moral law is universal. In a 'kingdom of ends' every person would act in a rational way and follow the categorical imperative and thus live in perfect harmony with everybody else.

Criticism

Kant's first maxim is purely formal in principle. This maxim has no positive value. From this maxim no concrete duties can be deduced.

The second maxim forbade us to treat oneself as well as other people as means. But under certain circumstances people sacrifices himself or herself for noble cause, e.g., freedom of their country. Other people are also treated as means, e.g., for the good of others we should isolate the person who carries Covid 19 virus.

Like the first maxim, the third maxim is also a formal principle. Because in concrete situations no duties can be deduced from it and as such this maxim is an insufficient guide. This maxim is a form without any content.

Ethical philosophers distinguish between categorical and hypothetical imperatives. Categorical imperatives specify actions we ought to take regardless of whether doing so would enable us to get anything we want. Hypothetical imperatives, on the other hand, identify actions we ought to take but only if we have some particular goal.

In hypothetical imperatives, there is no element of necessity, and so are not truly moral commands. But categorical imperatives are moral commands; they express what we ought to do, regardless of whether doing it would satisfy our desires or promote our happiness.

35. Explain Kant's postulates of morality. How does Kant distinguish between pure reason and practical reason?

Ans. By 'postulates of morality' Kant means a necessary condition of the fulfilment of morality. Kant has mentioned three postulates of morality, namely, (a) Freedom of Will, (b) Immortality of the Soul, and (c) The Existence of God.

(a) Freedom of Will Kant gives special status to freedom as being one of his postulates. He connects morality with freedom. Free will is implied by morality. If the will is not free, morality becomes impossible. The denial of freedom of the will saps the very foundation of morality. We are directly conscious of our duty or moral obligation. Freedom is presupposed by moral obligation. To see ourselves as free, we must see ourselves as part of two worlds-sensible world and a higher intelligible world. Acting morally has supreme moral worth because through it we participate in the highest order of moral excellence.

(b) Immortality of the Soul: Immortality of the soul is another postulate of morality. Morality consists in overcoming the perpetual conflict of desire with duty. Desire cannot be eliminated in this finite self. It will require infinite life during which sensibility or desire will be gradually eliminated. Taking into account the sensuous nature of human beings, Kant states that it is very difficult for a man to be religious without hope. Immortality guarantees this hope and ensures that there is a place sufficient for the reckoning of happiness is proportion to worthiness to be happy.

(c) The Existence of God: The existence of God is another postulate of morality. God as postulate by Kant is not God of religion. This postulate of God has origin in one's own reason which would necessarily mean

that submitting to the will of God is submitting to one's own reason. The need of God arises because the relationship between moral law and happiness is not guaranteed in this world. So, here God comes to the rescue and thus necessitates the compatibility of virtue and realisation of the highest good. God harmonises virtue with happiness.

The postulates of freedom of will, immortality of the soul and God are an attempt by Kant to limit the theoretical and extend the practical realm so as to make them stand together. Though Kant's structure has strong foundation in rationality, this rationality alone could not be used to give fullness and perfection to his theory and towards the end, he had to incorporate postulates to have relevance in the practical realm.

Kant has made a distinction between pure reason and practical reason.

According to Kant, pure reason is that part of mind which is the source of all priori elements. It is same as understanding which is the faculty of thinking. It is the faculty through the activity of which cognition becomes possible.

Practical reason, on the other hand, according to Kant, means reason which guides a man in his actions. It deals with the universal principle or principles by which man as a rational being ought to guide himself and understand the significance of our moral experience.

Q.36. Name the four varnas mentioned in the Bhagvad Gita.

Ans. The four varnas mentioned in the Bhagvad Gita are-(a) Brahmins, (b) Ksatriyas, (c) Vaishyas, and (d) Sudras.

Q.37. What are the four stages or ashramas of individual life?

Ans. The four stages or ashramas of individual life are

- (a) Brahmacharya,
- (b) Garhasthya,
- (c) Vanaprastha, and
- (d) Sannyasa.

Q.38. What is Swadharma?

Ans. The term 'Swadharma' is constituted of two words 'Swa' means own and 'dharma' means duty. Thus, 'Swadharma' means one's own duty.

Q.39. What does 'Nishkama Karma' mean?

Or,

What is the literal meaning of 'Nishkama Karma'?

Ans. 'Nishkama Karma' means to perform actions without looking for any fruits of those actions.

Q.40. What are the three gunas?

Ans. The three gunas are Sattva, Rajas and Tamas.

Q.41. What is Nishkama Karma of the Bhagvad Gita?

Ans. Nishkama Karma is a central theme in the Bhagvad Gita. Nishkama Karma means to act unselfishly, or without personal gain or interest. When doing Nishkama Karma, an individual is doing without any expectation that good will be returned to him. In Sanskrit, Nishkama Karma means 'action without motive', 'work without desire or 'desireless action'.

Q.42. Distinguish between Swadharma and Sadharana dharma?

Ans. In the Bhagvad Gita two types of dharma are recognised_ Swadharma and Sadharana dharma. Swadharma means doing one's own duty as a member of a particular varna or caste. It has been said in the Bhagvad Gita that God created four varnas of men for a balanced and effective functioning of the social system and assigned to them four different types of duties or dharmas. The duties of a person belonging to particular varna is called Varnadharma or his Swadharma. Sadharana dharma, on the other hand, is a class of duty an individual must do irrespective of his varna and ashrama. These are the universal human values which everyone must inculcate in his life. These are purity, self-control, noncovetousness, truthfulness and non-violence.

Q.43. What is Swadharma?

Ans. The term 'Swadharma' is constituted by two words 'Swa' means own and 'dharma' means duty. Thus the word Swadharma means one's own duty. In the religious tradition of India, Swadharma is very often interpreted as caste duties of the Brahmins, Ksatriyas, Vaisyas and Sudras. It means actions performed by an individual according to the law of his own being.

Q.44. Give an account of the ethics of the Bhagvad Gita.

Or,

Discuss ethical theory of Bhagvad Gita.

Ans. The fundamental moral injunction in the Bhagvad Gita is 'Do your duty'. This injunction is like a broadcast meant for all listeners. The significance of this commandment lies especially in emphasising the second word 'your'. A man's duty relates to the situation in which he is placed. Individuals differ from one another in their capacities and circumstances. Because of these individual differences, duties vary accordingly. Individual's duty, therefore, relates to his 'station of life'.

In the second chapter of Bhagvad Gita, Lord Krishna emphasises the dignity of Varna Dharma when He urges Arjuna to fight. It has been remarked in the chapter that there is more merit in doing one's own duty than doing the duty of another, even though the former counted lower in rank than the latter. To die in the performance of the duty of one's own station is a happy consummation; doing what is the job of another brings dread. 'Svadharme nidhanam sreyeyad paradharmo bhayavahah.

The Bhagvad Gita like other orthodox systems of Indian philosophy, has accepted Varnashrama Dharmas or socio-individual duties as necessary and unavoidable for the ethio-spiritual development of individuals and society. In the Bhagvad Gita, Lord Krishna classifies the society in four varnas and assigns their respective duties. The four varnas owe their existence to worth 'Guna, Karma and Svabhava' and not to the accident of birth. The four varnas are (a) Brahmin, (b) Ksatriya, (c) Vaisya, and (d) Sudra.

Every individual belonging to one of these classes has to perform duties prescribed for that particular class. It is called 'Varnadharma'. The Brahmins have to perform the duties of self-control, austerity, purity, tolerance, wisdom, knowledge and faith in religion. The Ksatriya have to practice heroism, vigour, resourcefulness, fighting in the battle field, generosity and leadership. The Vaisyas have to carry on trade, agriculture, commerce and tending cattle. For the Sudras, service to other three classes has been enjoined.

As there are duties of different castes of the society, similarly, there are duties relating to different stages of life. There are four different stages of life. The stages are (a) Brahmacharya, (b) Garhasthya, (c) Vanaprastha, and (d) Sanyasa.

In Brahmacharya, the individual has to go to the preceptor's house and receive education there. At the stage this individual has to maintain celibacy and refrain from all sensual enjoyments.

In Garhasthya Ashrama, the individual leads the life of a householder, marry and have children.

In Vanaprastha, the individual withdraws himself from family and social life. He entrusts the responsibility of household management to his heirs. He devotes his time to the study of holy scriptures and meditation.

The last stage of life is Sanyasa. At this stage he is inspired to go in search of the ultimate reality (Moksha) by renouncing the worldly life altogether.

The fundamental moral injunction of the ethics of the Bhagvad Gita is to perform one's own duty according to his station in life, i.e., according to Varna and Ashrama. We are under moral obligation to do our specific duties. The Bhagvad Gita holds the view that specific duties ought to be done without attachment and aversion, and any desire for enjoying their fruits. We have a right to actions, but not to their fruits. We should perform our duties with equanimity without any consideration of success or failure. The Gita strongly emphasises the renunciation of fruits of action. One who renounces fruits of actions and performs one's assigned duties is a true yogi, a true sannyasin. The ethics of the Nishkama Karmayoga of the Gita is a means both from the view points of spiritual and practical. There is a synthesis of action and abstinence, enjoyment and asceticism in it. The ethics of the Gita does not divide religion from secular life, nor does it divorce true knowledge from action or from love. It is truly ethico-metaphysical and spiritual empirical.

Q.45. Explain the Bhagvad Gita's concept of Swadharma. How tad does it differ from Sadharana Dharma?

Ans. The Karmayoga of the Bhagvad Gita lays down the way in which we are to discharge our duties. Regarding the question of individual's specific duties, it is answered in the Bhagvad Gita by the concept of Swadharma. The term Swadharma is constituted of two words-'Swa' means own and 'dharma' means duty. Thus, Swadharma means practising own dharma which includes individual's unique duties, responsibilities and righteousness. In the religious tradition of India, Swadharma is very often interpreted as 'Varna Dharma' of different varnas or castes.

Swadharma and specific social obligation of different types of man according to the Bhagvad Gita, is found to have been indicated in the doctrine of 'Caturvarna' or the scheme of four social orders. But all social orders are supposed to have equitable status of different members of the society to sustain the classification of varna in effective the Bhagvad Gita says, that it is better to perform one's prescribed manner. On Swadharma, Lord Krishna in Verse No. 35, Chapter 3 of duties even though faultily than another's duties perfectly. Death in the course of performing one's own duty is better than engaging in another's duties, to follow another's path is dangerous. The importance of Swadharma in one's life is clearly stated in the above verse by Lord Krishna.

In order to understand better the concept of Swadharma, we have to understand the concept of 'swabhava' and 'dharma'. Dharma is a pillar for individual's life. It is a primitive key to live one's life morally by correctly discharging one's duties. 'Swabhava' is one's inner essence which composes his personality. Both dharma and swadharma work simultaneously with each other but the linking bridge between them is swabhava.

Swadharma is a part of Indian culture since ages and plays an important role in the lives of each individual. Each individual needs to know one's purpose of existence and in order to know the purpose one has to discover one's swadharma. It is not a goal to achieve or destination to reach but it is a course of right action which is to be taken during the journey of life. The degree of rightness

of these actions and the path of journey will be decided and guided by the inner self, i.e., swabhava. No other person will be able to decide anyone's path or course of right action and duties because the word itself says swa (own) + dharma (duty). So, individual can know this only by discovering true nature of his inner self. The true nature of an individual comprises of his gunas is his swabhava. His swabhava guides him to what karma he should perform while being righteous in his life and when he does that, he is towards the path of his swadharma.

In the Bhagvad Gita two types of dharma are recognised, namely, Swadharma and Sadharna Dharma. Swadharma means doing one's duty as a member of a particular varna. It comprises of the norms and duties of Varna Dharma and Ashrama Dharma. The duties of a person belonging to particular varna is called Varnadharma or his Swadharma.

Sadharna dharma, on the other hand, is a class of duty an individual must do irrespective of his varna and ashrama. These are the universal human value which everyone must inculcate in his life. These values are purity, self-control, non-violence, truthfulness and non-covetousness.

Q.46. Explain the concept of Nishkarma Karma of the Bhagvad Gita.

Ans. Nishkarma Karma is a central theme in the Bhagvad Gita. An important philosophical concept in Karmayoga, Nishkarma Karma means to act unselfishly or without personal gain or interest. In Sanskrit, 'nishkam' means 'action without motive', 'work without desire' or 'desireless action'.

In Karmayoga, there are two central concepts-Sakam Karma and Nishkama Karma. Sakam Karma is to take action under self-centred motivations with the goal of getting fruits in return. Nishkama Karma, on the other hand, is considered to be selfless action without even the subtle internal hope of any results. Ultimately, Nishkama Karma is considered non-attachment to the result of personal actions in life, but with selfless and loving motives. Nishkama Karma Yoga holds that the motive of one's action should not be transitory satisfaction of sensual desire, but rather the highest motive of self-realisation.

According to the Bhagavad Gita, every man has a particular station on life, in the society and accordingly every man has some appropriate duty to perform. Man's station in society is determined by his particular aptitude and accordingly his duties are determined by certain psychological tendencies of purity (Sattva), energy (Rajas) and interest (Tamas).

Man should work according to his nature. He should act according to his own buddhi or understanding. An individual must try to understand his physio-psychical make up and function in accordance with it. We must find out the truth of our own highest and innermost existence and live it and not follow any other standard. Karma helps us to attain purity which leads to salvation. It takes us to perfection through the attainment of purity of mind.

Nishkama Karma of the Bhagvad Gita signifies performing action without any desire for the fruits of 'those actions'. According to the Gita, man must not give up the performance of action even though there is fear or danger of getting involved in them. It is the desire for truth that binds a man to his action and he suffers. To overcome this, the Gita prescribes desireless action. It suggests that everyone must work only in a sense of duty for duty's sake and never for any reward. It is not renunciation in action but renunciation of selfish desires. All actions to be performed in spirit of sacrifice.

The Nishkama Karma of the Bhagvad Gita is in harmony with physical, psychical and spiritual nature of man. It reconciles self-interest with altruism. It brings about a harmony between the good of the individual and the good of the society. The Karmayoga of the Bhagvad Gita urges upon man to do his duty with a feeling of self-devotion and self-sacrifice. Such a sense of duty and devotion

to the well-being of humanity can be aroused and achieved by the adoption of the Nishkama Karmayoga.

Q.47. What is Varnashrama Dharma?

Ans. The term 'Varnashrama Dharma' is composed of two words-"Varnadharma' and 'Ashramadharma'. In Hindu society, the code of life enunciated in the Varnashrama Dharma signified four varnas, namely, Brahmanas, Kshatriyas, Vaisyas and Sudras on the one hand and four stages of life of an individual-Brahmacharya, Garhasthya, Vanaprastha and Sannyasa.

Q.48. What do you mean by Varnashrama Dharma? Give a brief account of Varnashrama Dharma.

Ans. The term 'Varnashrama Dharma' is constituted of two words-Varnadharma and Ashramadharma. In Hindu society, the code of life enunciated in the Varnashrama Dharma signified four varnas, namely Brahmanas, Kshatriyas, Vaisyas and Sudras on the one hand and four stages of life of an individual-Brahmacharya, Garhasthya, Vanaprastha and Sannyasa.

The orthodox systems of Indian philosophy including the Bhagvad Gita have accepted Varnashrama Dharma or socio-individual duties as necessary and unavoidable for the ethico-spiritual development of individuals and society. In the Bhagvad Gita, Lord Krishna classifies the society in four varnas and assigns their respective duties accordingly. The four varnas are their existence to worth 'guna, karma and sabhava' and not to the accident of birth. The four varnas are- (a) Brahmanas, (b) Kshatriyas, (c) Vaisyas, and (d) Sudras.

The Brahmanas are the intellectual class. They are mainly spiritual in their outlook and behaviour. Their main concern is to lift themselves spiritually so as to attain perfection and thereby to lead the society to a spiritual goal of perfection. The Kshatriyas are the ruling class or fighting class. They have Sattvik gunas but predominantly have rajasic gunas. So, because of their passion and desire for ruling and combined with their sattvik interest to work for the larger nation, they are chosen to be the ruling warriors and administrators.

The Vaisyas should tend cattle, and carry on trade, agriculture and commerce. They should give money on loan and cultivate the land. The Vaisyas regarded themselves as the custodians of what they produced and used the same for the common good. The Sudras constitute the menials or the working class. The Sudras were the foundation of society. They formed the important labour force and contribute to society in the form of manual labour. They were chosen to serve the above three varnas.

As there are duties of different castes or occupational classes of the society, similarly there are duties relating to different stages of individual life. There are four different stages of life. The stages are

(a) Brahmacharya, (b) Garhasthya, (c) Vanaprasthya, and (d) Sannyas.

In Brahmacharya, the individual has to go to the preceptor's house and receive education there. At this stage the individual has to maintain celibacy and refrain from sexual enjoyments. In Garhasthya Ashrama, the individual leads the life of a householder, marry and have children. In Vanaprastha, the individual withdraws himself from family and social life. He entrusts the responsibility of household management to his heirs. He devotes his time to the study of holy scriptures and meditation. The last stage of life is Sannyas. At this stage he is inspired to go in search of the ultimate reality (Moksha) by renouncing the worldly life altogether.

The organisation of society in India was based on the philosophy of life directed to the realisation of the spiritual end or Ideal. In the fulfilment of the economic needs, the Brahmanas depended upon other classes. The other three classes obeyed the Brahmanas implicitly with full faith in their

moral and spiritual dictation. Various classes were thus closely knit together. Various classes were also organically inter-related and inter-dependent upon one another. Perfect harmony prevailed in the society. In short, Indian society was a harmonious whole and Indian culture was the outcome of such well established social organisation. In fact, the society was so organised that every individual irrespective of Varna or Ashrama of life would do his duty unconditionally and disinterestedly.

Unit-IV

Hindu Ethics: Purusartha, The notion of Dharma

Jaina Ethics: Ahimsa

Buddhist Ethics: Theories of Action

Q.1. Who is the founder of Jainism?

Ans. Mahavira, who is also known as Vardhamana, is the founder of Jainism.

Q.2. What is the highest ideal of life in Jainism?

Ans. According to Jaina ethics, non-violence is the highest ideal of life.

Q.3. Name the five great vows or vratas of Jaina ethics.

Ans. The five great vows or vratas of Jaina ethics are (a) non-violence, (b) truth, (c) non-stealing, (d) celibacy, and (e) non-possession.

Q.4. Name the supplementary vows or vratas prescribed by Jaina ethics.

Ans. Besides the five great vows, Jaina ethics prescribed two supplementary vows (a) Gunavrata, and (b) Siksavrata.

Q.5. Name the Gunavratas prescribed by Jaina ethics.

Ans. Jaina ethics prescribed three Gunavratas. These are_ (a) Digvrata, (b) Desvrata, and (c) Anarthdandavrata.

Q.6. Name Siksavratas prescribed by Jaina ethics.

Ans. There are four Siksavratas prescribed by Jaina ethics. These are-(a) Samayika, (b) Posadhaparasa, (c) Bhogapa Bhogaparinama, and (d) Atithi Samvibhaga.

Q.7. What is Anubrata in Jainism?

Ans. Jaina ethics considers five principles to be the basic rules of conduct. When there is partial observance of these rules by the householder, it is called Anuvrata.

Q.8. Name three jewels of Jainism?

Ans. The three jewels of Jainism are (a) Right faith, (b) Right knowledge, and (c) Right conduct.

Q.9. How many noble truths are there in Buddhism?

Ans. There are four noble truths in Buddhism.

Q.10. Name the four noble truths of Buddhism.

Ans. Four noble truths of Buddhism are-(a) There is suffering, (b) There is cause of suffering, (c) There is cessation of suffering, and (d) There is a way out of cessation of suffering.

Q.11. What is 'Dvadasa Nidana'?

Ans. 'Dvadasa Nidana' is a chain of causation which has twelve links.

Q.12. What does Ahimsa mean?

Ans. Ahimsa is considered as the greatest virtue in Indian ethics. It means non-killing and non-injury.

Q.13. What is 'Middle Path' in Buddhist ethics?

Ans. According to Buddhist ethics, 'Middle Path' is a mean between self-indulgence and self-mortification.

Q.14. What is 'Nirvana'?

Ans. Nirvana means the total extinction of suffering. It is a state of liberation.

Q.15. What is Moksha?

Ans. Moksha means freedom from all worldly attachment, especially freedom from the cycle of birth and rebirth.

Q.16. What is Anuvrata in Jainism?

Ans. Jainism enjoins the observance of five vows (vrātas), such as (a) non-violence (Ahimsa), (b) truth (Satya), (c) non-stealing (Asteya), (d) celibacy (Brahmacharya), and (e) non-possession (Aparigraha). Jain philosophy considers these five vows to be the basic rules of conduct. These five vows are called Anuvrata when there is partial observance of these by the householders.

Q.17. What is Mahavrata in Jainism?

Or,

Name Mahavrata of Jainism?

Ans. Jain ethics lays down five great vows (vratas) or principles of morality. These are-(a) non-injury, (b) truthfulness, (c) non-stealing, (d) celibacy, and (e) non-possession. They consist in abstention from injury, falsehood, stealing, sex-indulgence and acceptance of unnecessary gifts. When there is total abstention from them, these vows are called Mahavrata. Mahavrata is meant for monks.

Q.18. What are Ratnatraya (Tri-ratna) in Jainism?

Ans. Jainism has been said to be based on three principles of Right faith, Right knowledge and Right conduct. This three-fold code is known as Ratnatraya in Jainism. First of all, right faith or right conviction is postulated because without it right knowledge is not possible. Right knowledge means knowledge of nine categories of Jainism. Right conduct consists in adopting these truths in life.

Q.19. How many noble truths are there in Buddhism? Name them.

Or,

What are the Four Noble truths of Buddhism?

Ans. There are four noble truths in Buddhism. These are- (a) There is suffering, (b) There is a cause of suffering, (c) There is a cessation of suffering, and (d) There is a way to the cessation of suffering.

Q.20. What are the eight-fold paths of Buddhism?

Ans. The eight-fold paths of Buddhism are-(a) Right view, (b) Right determination, (c) Right speech, (d) Right conduct, (e) Right livelihood, (f) Right effort, (g) Right mindfulness, and (h) Right concentration.

Q.21. What is Nirvana?

Ans. According to Buddha, life is full of suffering. But he also pointed out to the way of getting rid of the suffering of life. Extinction of suffering is called Nirvana. It is the ideal the highest good, the summum bonum. Nirvana is a state of perfect peace and equanimity.

Q.22. Give a brief account of Jaina Ethics.

Ans. Jaina philosophy is pre-eminently an ethical philosophy. The special feature of Jaina ethics is that it accepts and advocates non-violence as the highest ideal of life and as the means of attaining Moksha or liberation. Jaina ethics lays down five great vows or principles of morality. These are-(a) non-violence (Ahimsa), (b) truth (Satya), (c) non-stealing (Asteya) (d) celibacy (Brahmacharya), and (e) non-possession (Aparigraha). Jaina philosophy considers these five principles to be basic rules of conduct. Strict observance of these rules which is meant for ascetics is called Mahavrat. When there is a partial observance of these rules, it is called Anuvrat. Anuvrat is meant for the householder or household life.

(a) Non-violence or Non-injury: Non-violence means refraining from all injury and violence. Non-violence or Ahimsa is understood and practised in Jainism in a very wide connotation. Non-violence is abstinence from all injury to life that exist not simply in the moving beings but also in some non-moving ones, such as plants and beings inhabiting the bodies of the earth. It is really a positive virtue based on universal love and mercy towards all beings. Abstinence from violence must be observed in thought, word and deed respectively. Hence, the principle of non-violence naturally implies purity of thought, word and deed. Thus, Ahimsa or non-violence is binding on all the members of the society, whether householder or ascetic. Non-violence or Ahimsa is the foundation of all the great vows.

(b) Satya or Truthfulness : The second vow in truthfulness which is against falsehood and concerned with honesty. The vow of Satya or truthfulness consists in what is true, as well as what is pleasant and good. Without these qualifications the practice of truthfulness would be of little use as an aid to moral progress.

(c) Non-stealing (Asteya): This is the third vow. It means abstinence from gross stealing. Gross stealing means taking of anything without the permission of its owner. The sanctity of the property of others, like that of their lives is recognised by the Jainas. The Jainas think that wealth and property are the essential condition on which life depends. Hence, to deprive a person of his wealth is in a sense to deprive the man of an essential condition of life.

(d) Celibacy (Brahmacharya): This vow or rule of conduct stands for abstinence from sexual enjoyment. But the Jainas attach to it a deeper meaning and interpret it as abstinence from all

sorts of illegal sexual relation. For the complete maintenance of this, one must desist from all forms of enjoyment. (e) Non-possession (Aparigraha): It stands for not only abstinence from excessive material possession but also for the avoidance of desire for such possession. This implies non-attachment towards worldly things. Excessive desire for acquiring worldly things is called 'Parigraha' which is to be avoided.

The moral principles as discussed above indicate that Jainism represents the practical application of an ideal life. This systematic moral discipline raises a person from the common level and makes him capable of knowing and practising truth through a highly moral and spiritual course of conduct. Jainism has been said to be based on the three principles of Right Belief, Right Knowledge and Right Conduct. This three-fold code is known as Tri-ratna or the three jewels.

Q.23. What is Mahavrata in Jainism? How many Mahavratas are there?

Ans. Jainism is a religio-ethical philosophy. Jainism accepts and advocates non-violence as the highest ideal of life and as the means of attaining Moksha or liberation. It is widely accepted that Mahavira systematised the Jaina philosophy and established ethical principle based on non-violence that are being followed by the Jainas. Jainism has mentioned five ethical codes for the monks and the householders. Strict observance of these ethical codes which is meant for monks is called Mahavrata.

Five Mahavratas are-(a) Ahimsa or Non-violence, (b) Satya or Truthfulness, (c) Asteya or Non-stealing, (d) Brahmacharya or celibacy, and (e) Aparigraha or Non-possession.

Q.24. What are the Triratnas or three jewels of Jainism? Explain them.

Ans. The three jewels of Jainism are Right Faith, Right Knowledge and Right Conduct. These collectively are called as Ratnatraya or Tri-ratna. Jainas are expected to have Tri-ratna because these together constitute the path of salvation.

Right faith: It consists in believing in the seven aspects of Reality (Tattvas) as described by Jina or Arihanta. Right faith is a spiritual awakening of one's self. If we attain right faith and abstain from misconception and refrain from pride, quality of our lives would improve considerably. Right faith leads to contentment, detachment, spiritual yearning for liberation, kindness and faith in the path. It also results in from eight kinds of pride, namely, pride in family, physical strength, beauty, knowledge, wealth, authority, relationship and spiritual progress. Cultivation of right faith requires a great deal of discipline and assiduous practice. Right faith gives us a proper attitude by which our knowledge and life style acquire the quality of righteousness.

Right knowledge: Right knowledge comes with right faith, right understanding, right discrimination and by knowing the true doctrine. Knowledge gained through external agencies is liable to error whereas knowledge gained directly through the faculties of the soul cannot be wrong. The true test of knowledge lies in its ability to help us in getting what is good for us and in avoiding what is sinful. Right knowledge is useful and reliable because it is true representation of what is. Jainism acknowledges eight types of knowledge. They are mati (mental knowledge), sruti (acquired knowledge), avadhi (distant knowledge), manah pargaya (paranormal knowledge) and kevala (absolute knowledge). The remaining three types of knowledge constitute false knowledge (mithya gyan). We can achieve the right knowledge by strong faith in the teaching of arihantas and through the study of their scriptures.

Right conduct: The three jewels are interconnected and work in tandem. One cannot have right conduct without right knowledge and one cannot have right knowledge without right faith. Right conduct comes from the awareness of what is right and what is wrong and by doing what is right.

The practice of right conduct is of two kinds partial and complete. Householders start practising the right conduct partially and in due course of time, if they become monks, they practise it completely. The right conduct is based on the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. It should be emphasised that right conduct also include all religious and spiritual practices like worship, prayer, charity and so on. Thus, we can achieve salvation only through the three jewels of Right faith, Right knowledge and Right conduct.

Q.25. Discuss ethical theory of Buddhism (Astangika Marga).

Ans. An outstanding aspect of Buddha's ethical teaching is the adoption the eight-fold path which is considered to be the middle path. Buddha advised his followers to follow this path so as to avoid the extremes of sensual pleasures and self-mortification. Self-indulgence stands in the way of spiritual progress and self-torture weakens intellect. So, one should pursue the eight-fold path. The following are the eight-fold paths-

(a) Right view: Right view is defined as the correct knowledge about the four noble truths. According to Buddha, knowledge of these truths alone helps moral reformation, and leads us toward our goal-Nirvana.

(b) Right determination : At the second stage, it is required that our mind should be free from lust, evil will etc. It aims at renunciation, benevolence and compassion. Right intention prompts the aspirant to work for the whole human race. Buddhist ethics is altruistic through and through. Right determination makes Buddhist ethics socialistic and universalistic.

(c) Right speech : After right determination, Buddhist ethics ranks right speech for right speech reflects the character of the individual. Right speech requires an individual to restrain himself from lying, slander, unkind words and frivolous talk. Truthfulness ought to be cultivated; truth should be in harmony with right and wrong.

(d) Right conduct: Right knowledge, right determination and right speech would have no significance, if they are not followed by right conduct. In fact, right conduct, which according to Buddhism means unselfish action, is the result of right knowledge, right determination and right speech. Right conduct includes the Pancha-sila, the five vows for desisting from killing, stealing, sensuality, lying and intoxication.

(e) Right livelihood : Right livelihood consists in maintaining life by honest means. This means that moral aspirant should earn his livelihood by honest means and be fair and square in his dealings with others. Fraudulence, bribery, crookedness, mutilation, robbery etc. are forbidden.

(f) Right effort : Right effort consists in maintaining moral progress by banishing evil thoughts and by entertaining good ones. It consists in constant vigilance, endeavour an activity which are necessary for self-control, arrest of evil thoughts, stimulation of good thoughts and concentration of the mind on universal good will.

(g) Right mindfulness : It consists in watching one's own body, (feelings, mind and its ideas so that all these do not indulge in evils. Right mindfulness is indispensable for right concentration.

(h) Right concentration: The moral aspirant who has freed himself from all passions and evil thoughts is now able to meditate and concentrate his mind in the direction of his desired goal, i.e., cessation of suffering. Buddha enjoins four stages of right concentration. The first concentration is a state of joy born out of destruction of sensibility. The second concentration is a state of joy born out of tranquility. The third concentration is a state of neutral consciousness in which all passions are destroyed. The fourth concentration is a state of complete tranquility and self-

causation in which joy and sorrow are destroyed. Buddhism puts emphasis on right conduct, right concentration and right insight.

This eight-fold path is a planned course of inward culture and progress. A person can make real progress in righteous way and insight by following these paths. Every Buddhist is encouraged to mould his life according to the noble eight-fold path as taught by Buddha. He who adjusts his life according to this noble way of living will be free from miseries both in this life time and hereafter. He will also be able to develop his mind by restraining from evil and observing morality.

Q.26. Explain the Four Noble Truths of Buddhism.

Ans. The Buddha system of philosophy and ethics originated in the teachings of Gautam Buddha. The sight of disease, old age, death and other miseries to which human being is subject, awakened Buddha to a consciousness of sorrow. He wanted to know the source of these sufferings, its causes, the ways of getting out of it. Buddha reflected on these questions and found answers. These answers are the Four Noble Truths of Buddhism. These truths are-(a) Dukkha (There is suffering); (b) Dukkha Samudaya (There is cause of suffering); (c) Dukkha Nirodha (There is cessation of suffering); and (d) Marga (There is a way out of these sufferings).

(a) Dukkha: The first noble truth is the sufferings of mankind. Life in this universe is full of suffering from birth to death. Even apparent pleasures are fraught with pain and misery. Birth, old age, disease, death, grief, despair, in short, all that is born of attachment is sorrow. The purpose of expounding this noble truth was to focus on the imperfection and transitionness of human existence. Though this attitude may sound like pessimistic but this is a special kind of pessimism which does not stop short of existence of suffering but goes beyond it to remedy it.

(b) Dukkha Samudaya : The second noble truth is about the cause of suffering. Buddha has offered his special theory of causation which is called Pratityasamutpada and in the light of that theory he has explained how sufferings originate in human life. According to this, nothing is unconditional. Everything that exists depends on some antecedent conditions. Hence, sufferings of human life must be caused by some prior conditions. These conditions being present, miseries develop in human life. Buddha pointed out that ignorance is the cause of human suffering.

(c) Dukkha Nirodha: The third noble truth is about the cessation of suffering. It emphasises that suffering must cease if its cause is stopped, i.e., if the conditions of suffering are removed, misery would cease. This state of the cessation of suffering is called Nirvana. Buddha urges that the attainment of Nirvana is possible here in this life.

(d) Marga: The fourth noble truth is the path leading to extinction of suffering, and attaining Nirvana. According to Buddhism, mere theoretical knowledge is not enough for the attainment of Nirvana. The ethical life means the practice of virtue and not only acquaintance with it. Buddha works the details of ethical and lays down the eight-fold path for the guidance of the aspirant. The eight-fold paths are-(i) right views, (ii) right determination, (iii) right speech, (iv) right conduct, (v) right livelihood, (vi) right effort, (vii) right mindfulness, and (viii) right concentration.

Every Buddhist is encouraged to mould his life according to this noble eight-fold path as taught by Buddha. He who adjusts his life according to this noble way of living will be free from miseries and calamities both in this life and hereafter. He will also be able to develop his mind by restraining from evil and observing morality.

Q.27. Explain the concept of 'Middle Path' in Buddhist ethics.

Ans. The Buddha system of philosophy arose out of the teachings of Gautam Buddha. Buddha was primarily an ethical teacher and reformer, not a metaphysician. He believed that metaphysical discussions would create confusion among the laity. Hence, he laid emphasis on the spiritual and the ethical regeneration of mankind.

The middle path generally refers to the avoidance of two extremes of practical life, namely, indulgence in sensual pleasures on the one hand and severe asceticism on the other. Ethics of Buddhism is the mean between self-indulgence and self-mortification. It advocates neither hedonism nor asceticism. Desire for pleasure springs from egoism. When egoism is rooted out craving for worldly and heavenly pleasure is quenched. On the other hand, self-indulgence is enervating and degrading. It disturbs the calmness and purity of mind. In order to satisfy hunger and thirst, to keep the body in good health, to save it from fatigue, and to cover it comfortably and decently, it is necessary to keep the mind strong and pure. This is the Middle Path.

Buddha's Middle Path resembles Aristotle's doctrine of virtue as the mean between the two extremes of over-indulgence and total abstention. Buddha condemns both the unrestrained pursuit of pleasures and self-mortification. According to Buddha, moral life is not quietism or inactivism. The real cause of all moral diseases is indolence. Earnestness, diligence and watchfulness are indispensable for morality. Lust, anger, malice, pride and ignorance can be conquered by universal love, benevolence, compassion and cheerfulness. Self-perfection can be attained by self-abnegation. Narrow selfish love should be consumed by universal self-less love.

Buddha preferred a monk's life to householder's life, because the later is full of temptation. Even then the Buddhist ethics cannot be considered ascetic. It is a midway between hedonism and asceticism. It is not inactivism; it inculcates calm and self-less life of activity for the good of humanity.

The Middle Path in Buddhism is sometimes referred to as the Middle Path of Dependent Origination and the Noble Eight-fold Path. The Law of Dependent Origination explains the process of human activity. The Eight-fold Noble Path shows the way of practice that enables one to uplift oneself. These two main themes of the Middle Path supplement each other and lead us to perfection. If there was only theory to explain the Law of Dependent Origination without the emphatic proof of personal practice and experience, the Path could not fulfil religious faith in helping followers disentangle themselves from suffering, thereby attaining ultimate freedom.

On the other hand, if the Path only taught us the ways of practice without theoretical or intelligent guidance, it might be defeated by our lack of wisdom, and we might become theistic follower. The Noble Eight-fold Path of the Middle Path fulfills human religious expectations by encouraging moral practice. In addition, it has the intelligent guidance of the Law of Dependent Origination. The Middle Path emphasises the unity of wisdom and faith. This is the special feature of Buddhist ethics.

Q.28. What is Purushartha?

Ans. Purushartha means 'the object of human pursuit'

Q.29. How many Purusharthas are there in Indian ethics?

Ans. There are four Purusharthas in Indian ethics.

Q.30. What are the Purusharthas in Indian ethics?

Ans. Indian ethical thinkers have recognised four Purusharthas of (a) Dharma, (b) Artha, (c) Kama, and (d) Moksha.

Q.31. Name the Trivarga of Hindu ethics.

Ans. The Trivarga Purusharthas in Hindu ethics are-Dharma, Artha and Kama.

Q.32. How many Dharmas are recognised in Hindu ethics?

Ans. In Hindu ethics, there are two Dharmas-Varnashrama Dharma and Sadharana Dharma.

Q.33. What does the 'Dharma' mean in Hindu ethics?

Ans. The word 'Dharma' is derived from the root verb 'dhri' which means 'to uphold' or 'to sustain'.

Q.34. Name two Sadharana dharma.

Ans. Two Sadharana dharma are-(a) Nonviolence, and (b) Non-stealing.

Q.35. What is Purushartha?

Ans. In the Indian philosophical tradition, the value system is integrated in the theory of Purushartha. The term 'Purushartha' is derived from two Sanskrit roots 'purasha' meaning 'human being' and 'arth' meaning purpose or 'objective'. Thus, etymologically Purushartha means 'the object of human pursuit' or 'purpose of human beings'.

Q.36. How many Purusharthas are there? Name them.

Ans. There are four Purusharthas in Indian ethics. They are-(a) Dharma, (b) Artha, (c) Kama, and (d) Moksha.

Q.37. What does 'Dharma' mean in Indian ethics?

Ans. The word 'Dharma' is derived from the root verb 'dhri' meaning 'to uphold', 'to sustain'. 'Dharma' sustains and maintains the social, moral, political and economic order. In most of the scriptures of India tradition, 'Dharma' is used in the sense of duty or action which contributes to sustenance of the world.

Q.38. What is Purushartha? How many Purusharthas are there? Explain them.

Ans. Purushartha is a key concept in Indian ethical tradition. The term 'Purushartha' is derived from two Sanskrit roots-purusha meaning 'human being' and 'artha' meaning 'purpose' or 'objective'. Thus, etymologically Purushartha means 'the object of human pursuit' or purpose of 'human being'.

There are four purusharthas in the Indian ethical tradition.

Four purusharthas recognised by the Indian ethical thinkers are-Dharma, Artha, Kama and Moksha. These purusharthas govern the Hindu views of life. They are the guiding principles of life for the Hindu at all the stages of their development. The entire social organisation is built on the foundation of the theory of Purusharthas.

Dharma: It is the supreme principle of life. It is the major end in human life. Dharma means moral code of conduct which is to be observed by all human beings in every sphere of their activities. It signifies a set of principles that upholds man and society. Dharma denotes the moral and social obligations of an individual to his family, to society and to the state. Dharma is a dynamic concept and it includes all aspects of human life, such as laws, justice, conduct, morality, truthfulness, goodness etc. It satisfies man's rational, social and moral needs and consists in living in conformity with the moral law.

Artha : The term 'Artha' refers to worldly prosperity, such as wealth and power. Wealth constitutes not only the means of sustaining human life but also it is the primary source of various affairs of worldly life, such as pleasure, joy, courage, learning, religious acts and a sense of dignity etc. Artha helps to sustain and enrich both material and moral life of individual. A man is unable to conduct his life so long as the material means of living are not available. Without 'Artha' no desire (Kama) can be satisfied. Kautilya in his 'Arthashastra' said that 'Arth' is a basis of human requirements and that of social well-being depends ultimately on material prosperity. Artha provides the foundation for Dharma and Kama.

Kama: Kama is an important objective of human life. It is sense, gratification and implies the pleasure obtained through sensual and sensuous gratification of desires of body and mind. Indian thinkers recognised the value of bodily and mental pleasures for the healthy development of individual personality. The right kind of pleasure lead an individual towards Dharma and help him to fulfill it with passion. Kama is good and necessary when it exists to support Dharma and becomes part of the richness of life. However, excessive Kama can lead to overindulgence, addiction, greed and lust. So, Kama has to be pursued in harmony with Dharma and Artha.

Moksha: Moksha, according to India thinkers is the ultimate goal of human life. The other three Purusharthas-Dharma, Artha and Kama serve as means for the attainment of the supreme end, i.e., self-realisation. Moksha signifies the state of supreme perfection, harmony and bliss. It is a state of realising one's own nature of knowing one's oneself. It is a state where all aspirations of an individual find their fulfilment. It devotes the freedom from all sorts of bondage and suffering.

These four Purusharthas are responsible for maintaining balance in human life. They make life a rewarding and enriching experience. They cater to the spiritual and material aspirations of human beings and lead them in the right direction on the path of liberation.

Q.39. Explain the concept of Dharma.

Ans. Dharma is the greatest and the most valuable contribution of Indian to humanity. The word 'Dharma' is a Sanskrit word and it has no exact equivalent word in English or any other language. The word 'Dharma' is derived from the root verb 'dhri' meaning 'to uphold', 'to support' and 'to sustain'. 'Dharma' sustains and maintains the social, moral, political and economic order. In the Rig Veda, the word appears to be used in the sense of upholder, supported or sustainer. 'Dharma' has a wide variety of meanings. For instance, the word is used to mean justice, moral values of life, pious obligations of individuals, righteous conduct in every sphere of activity being helpful to other living beings. Dharma denotes moral order. Everything in this universe is under certain rules and orders. The cosmic order, when it manifests in man becomes moral order. Dharma is the source behind this order. Man has to conform to the higher order of universal Dharma in order to preserve himself. Such conformity leads to one's own welfare along with that of others. This moral order leads to the welfare of the society.

In another sense 'Dharma' means moral duty in general and spiritual duty in particular. In most of the scriptures of Indian tradition 'Dharma' is used in the sense of duty or action which contributes to sustenance of the world. In the Upanishads, this sense becomes more explicit. As a member of the society, everyone of us has certain duties and obligations which must be discharged by performing the prescribed duties. This performance of one's allotted duties sustains the structure of the society. Similarly, in our journey towards perfection, we have to pass through several stages of spiritual development and each such stage develops upon us certain duties or a code of conduct. This helps to sustain our inner development and simultaneously contributes to the well-being of the society also. These duties include 'Varnashrama Dharma' also.

'Dharma' also denotes the moral pursuit of man. It is one of the four objects of human life. The others are Artha, Karma and Moksha. Dharma is considered as the first and foremost of all the Purusharthas. Dharma has to be followed in all the human endeavours and thus it underlies all the other Purusharthas. According to Indian thought, Dharma is the basis of all the other Purusharthas and Artha and Kama are to be enjoyed in the path of Dharma. Even Moksha cannot be attained by being indifferent to Dharma. Thus, 'Dharma' is the central concept in the four-fold scheme of Purusharthas.

Q.40. What do you mean by Purushartha? Name the Trivarga scheme of Purushartha. "The Caturvarga scheme of Purushartha is regarded as superior to the Trivarga scheme in Hindu Ethics." Give reasons.

Ans. In Indian philosophical tradition, the value system is integrated in the theory of Purushartha. The term 'Purushartha' is derived from two Sanskrit roots-'purusha' meaning 'human being' and 'artha' meaning 'purpose' or 'objective'. Thus, etymologically Purushartha means the 'object of human pursuit' or 'purpose of human beings'. There are mainly four Purusharthas, namely, Dharma, Artha, Kama and Moksha.

The Trivarga scheme of Purushartha consists of Dharma, Artha and Kama.

Though the Purusharthas are traditionally taken to be four in number, most scholars hold that originally only Trivarga is included in the theory of Purushartha and the concept of Moksha is a later addition. Whether the Purusharthas originally consisted of the Trivarga or the Chaturvarga is a historically important question indeed. But its philosophical significance is not that important. The philosophically important question is that whether or not the addition of Moksha has made the theory of Purushartha better and more complete. The general belief is that the addition of Moksha has made the theory more exhaustive. The reason is that Moksha is thought of as the Parampurushartha and, therefore, without in the Trivarga scheme would totally miss the point of categorising the ends of human life.

The Mahabharata invariably speaks of the Trivarga. Dharma, Artha and Kama should all be equally attained. He is the best who attains all the three. These are spoken of as the highest good here on the earth. Dharma, Artha and Kama constitute the fruit of life. What about Moksha then? Moksha is not found in the original list. This may be one of the reasons why we do not find any separate treatise on Moksha. While there are separate treatises devoted to the imposition of Dharma, Artha and Kama.

That Moksha is not in the original list does not mean that it is denied. It may be that since Moksha has mostly to do with the other world, it is only distinguished from what has to do with the life in this world. As a matter of fact, he who wanted Moksha was expected to renounce the Trivarga. This is evident enough to believe that the renunciation of Trivarga and the striving for Moksha gradually came to be regarded as the most important Purushartha. Since in Indian philosophical tradition Moksha is considered to be summum bonum of human life the more emphasis is given to the Caturvarga scheme of Purushartha.

Unit V

Definition and scope of Applied Ethics

Environmental Ethics : Anthropocentrism and Eco-centritrism

Theories of Punishment: Retributive, Deterrent and Reformative

Q.1. What is applied ethics?

Ans. Applied ethics is the branch of ethics devoted to the treatment of moral problems in the practical field. It refers to the practical application of moral issues.

Q.2. Name two branches of applied ethics.

Ans. The two branches of applied ethics are-(a) environmental ethics, and (b) business ethics.

Q.3. What is environmental ethics?

Ans. Environmental ethics is a branch of applied ethics which studies the moral relationship between human beings and the natural environment.

Q.4. Define business ethics.

Ans. Business ethics is a branch of applied ethics which examines ethical principles, and moral and ethical problems that arise in a business environment or economic activities.

Q.5. Define medical ethics.

Ans. Medical ethics is a branch of applied ethics in which moral values are related to medical profession and health care services.

Q.6. Define legal ethics.

Ans. Legal ethics studies the code of conduct of people engaged in the practice of law.

Q.7. Name two theories regarding environmental ethics.

Ans. Anthropocentrism and eco-centrism are the two theories regarding environmental ethics.

Q.8. Name two anthropocentric ethicists.

Ans. John Passmore and Kristin Shrader are the two anthropocentric ethicists.

Q.9. Name two animal rights activists.

Ans. Dogan and Tom Regar are two animal rights activists.

Q.10. Which theories deny moral rights to animals?

Ans. Kant's deontological theory and utilitarianism deny moral rights to animals.

Q.11. Who coined the term 'Eco-feminism'?

Ans. It was Francoise d'Eaubonne who coined the term 'Eco-feminism'.

Q.12. Who coined the term 'Deep Ecology'?

Ans. The term 'Deep Ecology' was coined by Norwegian environmental philosopher Arne Naess in 1973.

Q.13. Who first spoke about 'Social Ecology'?

Ans. The American social theorist Murray Bookchin talked about 'Social Ecology' for the first time.

Q.14. What is punishment?

Ans. Punishment is a process by which the state inflicts some pain to the wrong-doer who is found guilty of crime.

Q.15. Name different theories of punishment.

Ans. There are three major theories of punishment. These are-

- (a) Preventive or Deterrent,
- (b) Reformatory or Educative, and
- (c) Retributive.

Q.16. Name the two forms of Retributive theory.

Ans. The two forms of Retributive theory are-(a) Rigoristic Retributive theory and (b) Mollified Retributive theory.

Q.17. Name three theories which support reformatory theory.

Ans. The reformatory theory is supported by three theories. These are-(a) Criminal Anthropologist, (b) Criminal Sociologist and (c) Psychoanalyst.

Q.18. What is the maxim of preventive theory?

Ans. The maxim of preventive theory is "You are not punished for stealing sheep, but in order that sheep may not be stolen."

Q.19. Does Deterrent theory accept capital punishment?

Ans. The Deterrent theory is in favour of exemplary punishment. So, it may be said that Deterrent theory supports capital punishment.

Q.20. Does India favour capital punishment?

Ans. Yes, capital punishment is prevalent in India even today.

Q.21. Name two issues of applied ethics.

Ans. The two issues of applied ethics are-Euthanasia and Pollution.

Q.22. What is the necessity of punishment?

Ans. In order to promote social integrity, the system of punishment on the wrong doer is absolutely necessary. Punishment is to be inflicted on the person who has violated the moral law.

Q.23. What is Capital punishment?

Ans. Capital punishment means death sentence. Capital punishment or death penalty is a legal process whereby a person is put to death by the state as punishment for a crime.

24. What is 'applied ethics'?

Or,

Define 'applied ethics'.

Ans. Applied ethics is the practical application of moral considerations. It deals with real world and their moral consideration in the areas of private and public life, the professions, health, technology, law and leadership. Applied ethics is a field of ethics that deals with ethical questions specific to professional, disciplinary or practical field.

25. What are the major branches of applied ethics?

Ans. There are four major branches of applied ethics. These are-(a) Environmental ethics, (b) Business ethics, (c) Medical ethics, and d) Legal ethics.

26. What is environmental pollution?

Ans. Environmental pollution is the introduction of contaminants into the environment that cause harm to humans or other living organisms or that damage the environment, which can come in the form of chemical substances, or energy, such as noise, heat or light.

27. What is business ethics?

Ans. Business ethics is a branch of applied ethics. It examines ethical principles and moral and ethical problems that arise in a business environment or economic activities. Business ethics refers to a set of professional or applied ethics that review or study ethical or moral principles and ethical or moral problems that appear in any business environment.

28. What is medical ethics?

Ans. Medical ethics is a branch of applied ethics which analyses the practice of clinical medicine and related scientific research. Medical ethics is based on a set of values that professionals can refer to in the case of any confusion or conflict. These values include the respect for autonomy, non-maleficence, beneficence and justice.

29. What is anthropocentrism?

Ans. Anthropocentrism is a theory regarding environmental ethics. It is the view that all environmental responsibility is derived from human interest alone. Anthropocentrism holds that humans are morally significant and have direct moral standing. Anthropocentrism considers nonhuman natural entities and nature as a whole to be only a means for human ends.

30. What is eco-centrism?

Or,

What does eco-centrism means?

Ans. Eco-centrism is a theory regarding environmental ethics. It is a philosophy or perspective that places intrinsic value on living organisms and their natural environment, regardless of their perceived usefulness or importance to human beings. Eco-centrism is a term used in ecological political philosophy to denote a nature-centred system of values. It is that holistic environmental theory according to which not only living beings, but the whole ecosystem, including the abiotic part of nature, is worthy of moral consideration.

31. What is biocentrism?

Ans. Biocentrism is the view that both human and nonhuman living things have moral worth in themselves, and our responsibility to protect the environment derives from both. Biocentrism asks us to give equal priority to all other living organisms when making moral and ethical choices.

32. What is animal ethics?

Ans. Animal ethics is a branch of applied ethics which examines human-animal relationship, the moral consideration of animals and how nonhuman animals ought to be treated. It is the applied ethical discipline that deals with moral features of human behaviour to the nonhuman animals. The fundamental principle of equality means equal considerations of interests. This is the basic moral principle which holds good in case of both man and other animals.

33. What is eco-feminism?

Ans. Eco-feminism is understood as an analysis of environment from a feminist point of view. Eco-feminism is both an approach to environmental ethics and an alternative feminism. The term 'eco-feminism' was coined by Francoise d'Eaubonne. A feminist theologian Ruether describes eco-feminism as the symbolic and social connection between the oppression of women and the domination of nature. Eco-feminism is a convergence of ecology and feminism into a new social theory and political movement. It addresses gender relations, social and economic systems, the use of science, the formation of cultural values and human self-understanding in relation to the natural world.

34. What is deep ecology?

Ans. The term 'deep ecology' was coined by the Norwegian environmentalist Arne Naess in 1973. Deep ecology holds the view that all living things are intrinsically valuable of their pragmatic value for mankind. Deep ecologists maintain that people must recognise that animals, plants and the ecosystems that sustain them are valuable in and of themselves apart from any use or instrumental value they might have for human beings.

35. Distinguish between 'deep ecology' and 'shallow ecology' Ans. The Norwegian environmentalist Arne Naess has drawn a distinction between 'deep ecology' and 'shallow ecology'. In deep ecology, one needs self-realisation and true understanding of nature in order to act, while shallow ecology is pragmatic. It focusses on immediate changes and through this action a deeper ecology may evolve.

The shallow ecology stresses the desirability of conserving natural resources, reducing level of air and water pollution, and other policies primarily for promoting the health and welfare of human being. Deep ecology, on the other hand, holds that all living things are intrinsically valuable of their pragmatic value for humankind.

36. What is social ecology?

Ans. The American social thinker Murray Bookchin was one who for the first time spoke about social ecology. Social ecology is a philosophical theory which studies the relationship between ecology and social issues. Social ecology is an approach to society that embraces an ecological, reconstructive and communitarian view on society.

37. What is capital punishment?

Ans. Capital punishment means death sentence. Capital punishment or death penalty is a legal process whereby a person is put to death by the state as punishment for a crime. The main reason for inflicting such punishment is that a man who has deprived another from living life should not be allowed to live. Thus, capital punishment is the legally authorised punitive action for a heinous crime.

38. What is Rigoristic Retributive theory?

Ans. According to Rigoristic Retributive theory, punishment is inflicted based on the character of the offence. If the offence is severe, the punishment should be severe; if the offence is light, the punishment should be light, irrespective of other circumstances. 'Eye for an eye', 'tooth for a tooth', 'nail for a nail' is the motto of this view. This view does not admit any attendant circumstance while inflicting punishment. A murderer should be punished because he has murdered someone.

39. What is applied ethics? What are its concerns (scope)?

Ans. Philosophers usually divide ethical theories into three different areas—normative ethics, meta-ethics and applied ethics. Normative ethics sets norms or standard for human conduct. Meta-ethics is critical and analytical study of ethical terms and judgements used in normative ethics. But applied ethics is different from both normative ethics and meta-ethics. Applied ethics is different from normative ethics in the sense that normative ethics deals with right and wrong conduct whereas applied ethics is concerned with the practical application of good and bad. It is also distinguished from meta-ethics in the sense that while metaethics studies the meaning or uses of terms and utterances about the nature of moral concepts, applied ethics tries to apply normative principles to our moral problems. It refers to the practical application of moral issues. Hence, applied ethics is a branch of ethics devoted to the treatment of moral problems in the practical field.

Applied ethics is concerned with ethical issues in various fields of human life including medical ethics, business ethics and environmental ethics. Within these broad areas, it engages with policy issues resulting from scientific and technological change and with the evaluation of social and legal decision-making in public areas, such as health care, policy, media and information, and the world of business and finance. Applied ethics is also concerned with human rights, war and peace, terrorism, academic research, publication and all kinds of professional field or social policies.

The broad area with which applied ethics is concerned are—(a) Environmental Ethics, (b) Business Ethics, (c) Medical Ethics, and (d) Legal Ethics.

a) Environmental Ethics: It is a branch of applied ethics and is concerned with the natural environment. Environmental issues, such as pollution and depletion of natural resources, deforestation and animal biodiversity, the degradation of ecosystems, and climate changes have become the concern of public consciousness and public policy. The job of environmental ethics is to outline our obligations in the face of such concerns. Environmental issues, such as global warming, pollution are closely connected to those of poverty, sustainability and economic and social justice. Furthermore since environmental problems often affect beyond boundaries of nation, states, issues are tied to the fields of international relations and global governance.

(b) Business Ethics: Business ethics comes under the scope of applied ethics. It is considered to be a branch of applied ethics. Business ethics examines ethical principles and moral and ethical problems that arise in a business environment or economic activities. Business ethics refers to a set of professional or applied ethics that review or study ethical or moral principles and ethical or moral problems that appear in any

business environment. Relation between consumers and corporations, seller and buyer, business honesty etc. are some of the major issues of business ethics.

(c) Medical Ethics: Medical ethics is a branch of applied ethics which analysis the practice of clinical medicine and related scientific research. Medical ethics encompasses both practical application in clinical settings and scholarly work in philosophy, history and sociology. It deals with the study of moral values related to healthcare services. It also deals with issues, such as abortion, euthanasia, doctor-patient relationship, patient confidentiality etc.

(d) Legal Ethics: Legal ethics falls within the purview of the scope of applied ethics. Legal ethics is concerned with the code of conduct of people engaged in the practice of law. It is the behavioural norms and morals which govern judges and lawyers. It involves duties that the members owe one another, their clients and the courts. Legal ethics can also refer to the study or observance of those duties or the written regulations governing those duties.

40. What is Environmental ethics? What are the issues involved in Environmental ethics?

Or,

Discuss central issues of environmental ethics.

Ans. Environmental ethics is a branch of applied ethics which studies the relation of human beings and the environment. Environmental ethics believe that humans are a part of society as well as other living creatures, which includes plants and animals. These are very important part of the world and are considered to be a functional part of human life. Environmental ethics is concerned with issues of responsible person's conduct with respect to natural landscapes, resources, species, and nonhuman organisms. It is a cluster of beliefs, values and norms regarding how humans should interact with the environment.

There are several environmental issues that have threatened our environment and human life. The following are some of the issues involved in environmental ethics-

Consumption of natural resources: With the rapid increase in world's population, the consumption of natural resources has increased several times. This has degraded our planet's ability to provide the services our human need. The consumption of resources is going at a faster rate than they can naturally replenish.

Deforestation : Big industries and multinational companies form the major section which exploits forest's unsustainably. However, the brunt of the destruction is faced by the poor and tribals who are the inhabitants of the forests. It leads to the loss of biodiversity, habitat and extinction of plants and animals.

Environmental pollution : The actions of human lead to the environmental pollution. The excess demand for resources is also a factor that contributes to the problem as we all need food and shelter. When these things are so desired and need to be fulfilled, the natural balance is disturbed. Engineering developments are resulting in resource depletion and environmental destruction.

Equity: People living in the economically advanced parts of the globe use greater amount of resources and energy per individual and also waste more resources. This is at the cost of poor people who are resource-deprived. The inequitable use of resources is disturbing environmental balance.

Animal rights: The plants and animals that share the earth with humans have a right to live and share the earth's resources and living space. Animal welfare is relevant to environmental ethics because animals exist within the natural environment and thus form part of environmentalists' concerns.

Industrialisation: The massive industrialisation has caused pollution and ecological imbalance. If an industry is causing such problem, it is not only the duty of that industry but all the human beings to make up for the losses. But how long an artificial and restored environment will able to sustain? Will it be able

to take the place of natural resources? Environmentalists are trying to find answers to these questions, and all these together are termed environmental ethics.

To cope up with the issues of environmental ethics, human beings must reach some value consensus and cooperate with each other at the personal, social, national, regional, multinational and global levels. Global environmental protection depends on global governance. An environmental ethics is, therefore, typically a global ethics with a global perspective.

41. Explain Anthropocentrism as a theory of environment. What are its limitations?

Ans. Anthropocentrism is the theory which states that all environmental responsibilities are derived from human interests alone. Anthropocentrism literally means 'human centredness'. An anthropocentric ethic grants moral standing exclusively to human beings and considers nonhuman natural entities and nature as a whole to be only a means for human ends. In one sense, any human outlook is necessarily anthropocentric, since we can apprehend the world only through our senses and conceptual categories.

In the mainstream of the Western cultural tradition, only human beings have been treated morally. Thus, for those working in that tradition, anthropocentrism is the most conservative approach to environmental ethics. John Passmore and Kristin Shrader-Frechette were among the first to advocate a strictly anthropocentric approach to environmental ethics. Shrader-Frechette says that it is hard to think of an action which would do irreparable harm to the environment or ecosystem, but which would not also threaten human well-being. Some of the damages that people have done to the environment certainly does threaten human well-being. Global warming and the depletion of ozone layer are some of the notorious examples. Since the environment is crucial to human well-being and human survival, we have an indirect duty towards the environment. Thus, an anthropocentric ethic claims that we possess obligations to respect the environment for the sake of human well-being and prosperity. We must ensure that the earth remains environmentally hospitable for supporting human life and even that it remains pleasant place for humans to live.

Despite their human-centredness, anthropocentric environmental ethics have nevertheless played a part in the extension of moral standing. This extension has not been to the nonhuman world though, but instead to human beings who do not yet exist. The granting of moral standing to future generation has been considered necessary because of the fact that many environmental problems, such as climate change and resource depletion will affect future humans much more than they affect present ones. Moreover, it is evident that the actions and policies that we are contemporary humans undertake will have great impact on the well-being of future individuals. In the light of these facts, some philosophers have founded their environmental ethics on obligation to these future generations. If we make our conception of human well-being both wide and long as anthropocentric ethics hold, there will be no need to develop newfangled non-anthropocentric environmental ethic.

While the history of Western philosophy is dominated by this anthropocentrism, it has come under considerable attack from many environmental ethicists. Those thinkers have claimed that ethics must be extended beyond humanity, and that moral standing should be accorded to the nonhuman natural world. Some have claimed that this extension should run to sentient animals, others to individual living organisms, and still others to holistic entities, such as rivers, species and eco-systems. Under these ethics, we have obligations in respect of the environment because we actually owe things to the creatures or entities within environment themselves.

42. Explain Eco-centrism as a theory of environmental ethics.

Ans. Eco-centrism is a philosophy or perspective that places intrinsic value on living organisms and their natural environment. Eco-centrism is a term used in ecological political philosophy to denote a nature-centred system of values. It holds that ecological collections, such as ecosystem, habitats, species and populations are the central objects for environmental concern.

Eco-centrism is a holistic environmental theory' which attaches moral consideration not only to living beings but the whole ecosystem, including the abiotic part of nature. This way of understanding nature develops from the conviction that ecology plays a vital role in our understanding and valuing of nature. Eco-centrism maintains that an adequate eco-ethics must include our relations with ecological systems, processes, along with non-living natural objects. The environmentalists who subscribe to this eco-centrism contend that these things have intrinsic value and not mere instrumental value. And so they owe a direct moral obligation to us.

Eco-centrism finds inherent values in all of nature. It takes a much wider view of the world than does anthropocentrism. Eco-centrism is the broadest of world views. It goes beyond biocentrism by including environmental systems as whole, and their abiotic aspects. It goes beyond zoo-centrism by explicitly including flora and ecological contexts for organisms. Eco-centrism can be considered as umbrella that includes bio-centrism and zoo-centrism, because all three of these world views value the nonhuman.

Eco-centrism through its recognition of human's duty towards nature, is central to solving our unprecedented environmental crisis. It expands moral community from being just about ourselves. It means that we are not concerned only with humanity; we extend respect and care to all life. Ecocentric care for life has been an important theme for many individuals and societies for ages. So, there is no philosophically or scientifically sound justification why moral concern should not be extended to all of the ecosphere both its biotic and abiotic components. Eco-centrism reminds us that the ecosphere and all life is inter-dependent and both humans and non-humans are absolutely dependent on the ecosystem processes that nature provides. An anthropocentric conservation ethic alone is not adequate for conserving biodiversity. The advocates of eco-centrism maintain that a transformation towards an ecocentric world view, and corresponding value system is a necessary path towards the flourishing of life on earth, including that of our own species.

43. What is animal ethics? Do animals have rights as man?

Ans. Animal ethics is a branch of applied ethics. It examines human-animal relationships, the moral consideration of animals and how nonhuman animals ought to be treated. It deals with the moral features of human behaviour to the nonhuman animals. The fundamental principle of equality means equal considerations of interests. This is the basic moral principle which holds good in case of both man and other animals. It also provides the principle to make humans committed to act on this principle in their relation to the nonhuman species.

There is a controversy revolving round the issue of whether animals to be granted rights in the same way as humans have rights. The advocates of the animals rights movement argue that animals to be granted rights, which would limit the manner in which they are used. On the other hand, animal rights opponent deny rights to animals and assert that human beings are the only creatures who deserve rights due to their higher moral status. Ethical theories like utilitarianism and Kant's deontological theory have demonstrated that animals do not deserve similar rights as humans do.

According to Kant's categorical imperative theory, for a creature to be afforded rights, it has to be able to act as a moral agent. According to Kant's theory, the ethical agent is one that follows the rules at all times regardless of the consequences of the action. Animals lack the ability to follow rules since they are driven

by desires and often act on impulse. Due to this lack of ability to act as moral agents, animals cannot be granted autonomy since they do not have a moral status. Utilitarianism also holds the same view. For the utilitarians, the ethical action is the one that causes maximum benefit for the highest number of people. According to utilitarianism, killing animals is right since it benefits many people.

Virtue ethics theory also supports denial of some rights to animals. According to this theory, the ethical is one that is done with good motive or without vicious motives. The character of the agent who carries out the action is analysed to assess the ethical nature of the action taken. The virtuous action might, therefore, require the extermination of animals that pose a threat to human existence. A denial of animal rights and liberty often leads to better outcome for the animals.

Advocates of animal rights believe that animals have rights and a moral status similar to human beings. Tom Regan, a staunch animal rights philosopher, argues that animals have rights based on moral obligation of human beings not to inflict unnecessary suffering and death, upon animals. Animal rights advocate declares that rights should not be dependent on the mental or cognitive capacities of creatures. Instead each creature has inherent rights that should be respected by others. The advocates of animal rights assert that the denial of animal rights has an adverse impact on human morality. While the rights of animals are disputed, there is general agreement that all human beings have certain rights. Human beings are required to act in a manner that does not violate the rights of others and any behaviour that might encourage the violation of human rights is undesirable. Denial of human rights lead to inhuman treatment of animals. One of the extreme expressions of this inhumanity is animal cruelty.

In spite of different views concerning the existence or lack of animal rights, opponents and supporters both agree that animals have value. However, this is not equal due to the significant differences between humans and animals.

44. Write a note on Eco-feminism.

Ans. 'Eco-feminism' may be understood as an analysis of environment from a feminist point of view. Eco-feminism is both an approach to environmental ethics and an alternative feminism. The term 'eco-feminism' was coined by Francoise d'Eaubonne. Ruether, an advocate of eco-feminism, describes eco-feminism as the symbolic and social connection between the oppression of women and the domination of nature. She suggests that the women's movement must unite with the ecological movement to envision a radical reshaping of the basic socio-economic relations and the underlying values of society. Eco-feminism is a convergence of the ecological and feminist analysis and movements.

Eco-feminism is a third wave of feminism. In the third wave of feminism there is a convergence of ecology and feminism into a new social theory and political movement. It addresses gender relations, social and economic systems, the use of science, the formation of cultural values, and human self-understanding in relation to the natural world. Feminist theorists originating from liberal, cultural, social, radical and postmodern critiques reflect distinctly on the relationship between women and the natural world. In addition, eco-feminist positions embrace distinct ecological paradigms including resource-based environmentalism, social ecology, deep ecology etc.

Ecological feminism is considered as feminist because of its commitment to the recognition and elimination of male gender bias and the development of practices, policies and theories that do not reflect this bias. It is ecological because of its understanding and commitment to the valuing and preserving of ecosystems.

Environmentalists should be feminist and feminist should be environmentalist. Eco-feminism is the combination of the two.

45. Write a note on Social Ecology.

Ans. Social ecology is a philosophical theory which studies the relationship between ecology and social issues. The American social theorist Marry Bookchin was one who for the first time spoke about social ecology. Social ecology is an approach to society that embraces an ecological, reconstructive and communitarian view on society. This ideology seeks to reconstruct and transform present outlooks on both social issues and environmental factors while promoting direct democracy.

Social ecology claims that the environmental crisis is a result of the hierarchical organisation of power and the authoritarian mentality rooted in the structures of our society. The core principle of social ecology is that ecological problems arise from deep-seated social problems. Ecological problems cannot be understood without facing social issues. The ecological damage done by our society is more than the harm it inflicts on humanity. Social ecology emphasises that the destiny of human life goes hand-in-hand with the destiny of the nonhuman world. The advocates of social ecology believe that factors like racism, sexism, third world exploitation are responsible for deforestation of rain forests. Bookchin claims that environmentalists focus on the symptoms of the problems instead of underlying causes. Instead of changing society fundamentally for a comprehensive solution, environmentalists are engaged in singling out particular problems like overpopulation and deforestation.

Social ecology lays emphasis on the importance of establishing a more egalitarian social system that is driven by equality and cooperation rather than individual profits. Collective action and equal concern for all aspects of life are fundamental to this form of ecology. It is important to understand that social ecology views human beings as merely very intelligent primates. Despite beings highly intelligent, humans are still part of ecology and should by no means be considered a 'special case' either among mammals or animal life in general.

Social ecology has continued to have a strong influence over society and views on environmental issue into the 21st century and will likely to continue to be important as concerns increase over ongoing problems, such as global warming and deforestation.

46. What is punishment? Examine the Preventive or Deterrent theory of Punishment.

Ans. Punishment is an act inflicted on a person who has violated the law prevailing in the society. Whenever a person commits a crime, society demands that he should be punished for his action. Mackenzie says that a wrong against social law is a wrong against humanity and it cannot be forgiven until the offended majority of the law is appeased. Here lies the justification of punishment.

According to the advocates of the Preventive or Deterrent theory, the primary end of punishment is to prevent the recurrence of crime. The term 'deter' means to abstain from doing an act. The main purpose of this theory is to prevent the criminals from doing the crime or repeating the same crime in future. When a criminal commits a crime, some damage is done in the society, which is irreparable. The other people in the society may be tempted to indulge in anti-social acts if no exemplary punishment is inflicted to the criminal for his wrong doing. So, it is necessary that other individuals should be shown as to what can be consequences of committing a crime. If an individual commits a crime and is punished by the society, other individuals will refrain from committing such crimes. Thus, a criminal ought to be punished in order to prevent others from committing the same crime. The main theme of this theory has been best expressed through the maxim, "You are not punished for stealing sheep but in order that sheep may not be stolen again". Under this theory severe punishment is inflicted for a small offence. This theory has proved effective, even though it has certain defects.

Criticism: The Deterrent theory is defective in the sense that it treats the criminals as a means and not as an end. But man should always be treated as an end and never as a means. It is unjust to inflict pain on one man merely for the benefit of others. A person should not be punished to prevent others from committing a crime. It has been observed that even capital punishment could not prevent recurrence of similar crimes. Punishment should be such that the criminal may have the understanding that his actions are detrimental to the society. The criminals may be made conscious of the moral ideal. The aim of punishment should be not only to prevent men doing wrong but also to teach them how to do right, an attempt should be made to build up character by incentive to good conduct and thus nourish a sense of self-respect.

47. Explain critically Retributive theory of Punishment.

Ans. According to the advocates of retributive theory, punishment is an act of justice. The primary aim of punishment is retribution. This theory holds that the aim of punishment is to defend the supremacy and authority of the moral law and to do justice to a criminal. If the criminal voluntarily breaks the moral law, it is wrong and therefore, should be punished in order to establish the authority of the moral law. The moral law is supreme and authoritative. If it is broken by a person, he ought to be punished. To appease the offended majesty of the moral law, punishment ought to be inflicted on the criminal as a vindication of its authority. If the criminal is not punished, the moral law loses its dignity, authority and majesty. Punishment is inflicted on the criminal not as much for reforming the criminal or for prevention of crimes, as for upholding the glory or majesty of moral law. The retributive theory supports capital punishment under exceptional cases. If a person takes away the life of another, justice demands that he should be deprived of his life.

Retributive theory is divided into-(a) Rigoristic Retributive theory, and (b) Mollified Retributive theory.

According to the Rigoristic Retributive Theory, punishment should be of the nature of 'tit for tat', 'eye for an eye', 'tooth for a tooth', 'nail for a nail'. Severe crimes should have severe punishment. Nature of punishment is to be determined by the nature of the offence. This is known as Rigoristic Retributive theory. According to the Mollified Retributive theory, the punishment authority should take into account the motive or intention of a wrong-doer while punishing. Punishment should not be inflicted mechanically. All possible factors which are responsible for the perpetration of a crime by an individual must be taken into consideration before punishing him, otherwise punishment will be a mere oppression. Our view of punishment should be justice tempered with mercy. This view is known as Mollified Retributive theory.

Criticism: The modern civilisation does not appear to favour the view that punishment should be purely retributive. Thus, the Rigoristic Retributive theory is unacceptable. Mackenzie rightly says that "neither reformation nor prevention is likely to be affected by punishment unless it is recognised that punishment is to the vindication of the law". The end of punishment is partly protective and partly reformatory. The whole object of punishment is to improve the condition of society.

Q.11. What are the different theories of punishment? Explain each of them.

Ans. There are three theories of punishment. These are-(a) The Preventive theory, (b) The Reformatory Theory and (c) The Retributive Theory.

(a) The Preventive Theory: According to this theory, the aim of punishment is to prevent or deter others from committing similar offences. A criminal is punished to be made an example to prevent others from committing same crime. This theory justifies capital punishment as an extreme form of punishment because of its deterrent effect.

(b) The Reformatory Theory: The aim of punishment according to this theory, is to educate or reform the offender. Punishment is inflicted on a criminal in order to reform or educate him. This theory is gaining ground at the present time because it fits in best with the humanitarian sentiments of the present age. This theory does not involve treating a person as a thing. A criminal is punished for his own good-not merely for the good of others. Reformation or education for the criminal is the aim of punishment. That is why prisons are being replaced by mental hospitals and reformatory schools.

(c) The Retributive Theory : According to this theory, punishment is an act of justice. The primary aim of punishment is retribution. The aim of punishment is to defend the supremacy and authority of the Moral Law and to do justice to a criminal. The moral law is voluntarily broken by a criminal and justice demands that he should be punished, and that the authority of the moral law should be established. The moral law is supreme and authoritative. If it is broken by a person, he ought to be punished. To appease the offended majesty of the moral law, punishment ought to be inflicted on the criminal as a vindication of its authority. If the criminal is not punished, the moral law loses its dignity, authority and majesty. Punishment is the act of restoring the moral order which has been broken by the criminal. The guilt of the offence is wiped out by the punishment of the criminal. Punishment is inflicted on the offender neither for his own good nor that of others. It is demanded by the sense of justice. ,

We can say that the preventive theory is unjust and untenable and the Reformatory and the Retributive theories are in reality inseparable, for punishment is, in its essence, a ratification of the moral order, of which crime is the notorious breach, yet it is not mere barren vindication of that order; it has an effect on character and moulds it to order.
