



# PHILOSOPHY (CLASS 5)

**BY: DR. MUHAMMAD RIZWAN**

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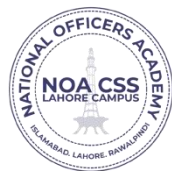


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# Philosophy

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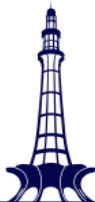
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# What is Morality?



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## Definition

- **Morality** is the **differentiation of intentions, decisions and actions between those that are distinguished as proper (right) and those that are improper (wrong).**
- Morality can be a body of **standards or principles** derived from a **code of conduct** from a **particular philosophy, religion or culture**, or it can derive from a standard that a person believes should be universal. Morality may also be specifically synonymous with "goodness" or "rightness".



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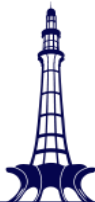
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# Challenge of Cultural Relativism



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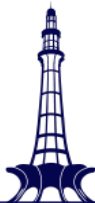


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# Cultural Relativism

- **Cultural relativism** is the idea that **a person's beliefs** and practices should be understood **based on that person's own culture**. Proponents of cultural relativism also tend to argue that the norms and values of one culture should not be evaluated using the **norms and values of another**.
- The concept of cultural relativism also means that any **opinion on ethics** is subject to the perspective of each person within their **particular culture**.

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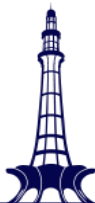


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# Challenge

- “Morality differs in every society, and is a convenient term for socially approved habits.”
- The idea of universal truth in ethics is a myth. The customs of different societies are all that exist. These customs cannot be said to be “correct” or “incorrect,” for that implies we have an independent standard of right and wrong by which they may be judged. But there is no such independent standard; every standard is culture bound.



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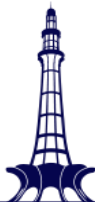
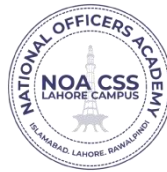


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# Does Morality Depend upon Religion?

- **Religion and morality are not synonymous.** Though religion may depend on morality, and even develop alongside morality, morality does not necessarily depend upon religion, despite some making "an almost automatic assumption" to this effect.
- Religion and morality "**are to be defined differently** and have no definitional connections with each other. Conceptually and in principle, **morality and a religious value system are two distinct kinds of value systems or action guides.**" In the views of some, morality and religion can overlap.



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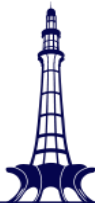


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## Conceptual Foundation

- Within the wide range of ethical traditions, religious traditions co-exist with secular value frameworks such as humanism, utilitarianism, and others.
- There are **many types of religious values**. Modern **monotheistic** religions, such as Islam, Judaism, Christianity define right and wrong by the laws and rules set forth by their respective god(s) and as interpreted by religious leaders within the respective faith.



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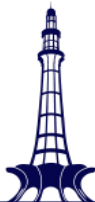




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# Psychological/Ethical Egoism



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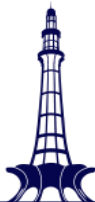
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## Psychological Egoism (egotism)

- Psychological egoism suggests that **all behaviors are motivated by self-interest**. In other words, it suggests that every action or behavior or decision of every person is motivated by self interest.
- psychological egoism *is a theory about the nature of human motives*. Because psychological egoism states that every act of every person is motivated by self-interest, it is **universal**.



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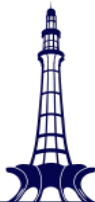
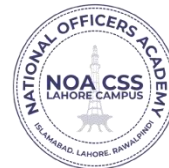


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## Ethical Egoism

- **Ethical egoism** is the view that people ought to pursue their own **self-interest**, and no one has any obligation to promote anyone else's interests. It is thus a normative or prescriptive theory: it is concerned with how people ought to behave. Ethical egoism holds, therefore, that **actions whose consequences will benefit the doer are ethical.**
- The biggest problem for ethical egoism is that it fails to be a **moral theory** because it **cannot deal with interpersonal conflicts of interest.** Only asking people to pursue their individual interests is not enough.



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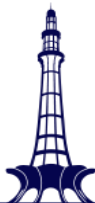
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# Virtue Ethics of Aristotle



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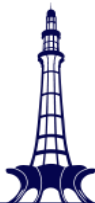


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## Virtue Ethics

- **Virtue ethics** is person rather than action based: it looks at the virtue or moral character of the person carrying out an action, rather than at ethical duties and rules, or the consequences of particular actions. A good person is someone who lives virtuously - who possesses and lives the virtues.
- **Aristotle** proposed the following **nine virtues**: wisdom; far-sightedness; justice; resilience; courage; liberality; magnificence; benevolence; self-discipline.



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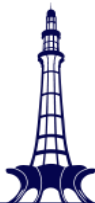
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# Moral Absolutism of Kant



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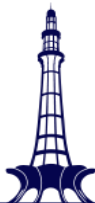
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## Moral Absolutism

- **Moral absolutism** is an ethical view that all actions are intrinsically right or wrong. Stealing, for instance, might be considered to be always immoral, even if done for the well-being of others (e.g., stealing food to feed a starving family), and even if it does in the end promote such a good.
- Moral absolutism stands in contrast to other categories of normative ethical theories such as consequentialism, which holds that the morality (in the wide sense) of an act depends on the consequences or the context of the act.



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## Utilitarianism (JS Mill)



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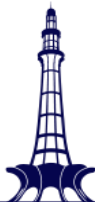


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# Utilitarianism

- Mill defines **utilitarianism** as a theory based on the principle that "**actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.**" Mill defines happiness as pleasure and the absence of pain. ... The theory of utilitarianism has been criticized for many reasons.



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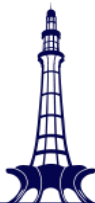
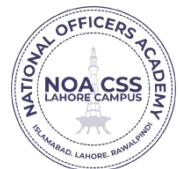


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# Utility

- The word *utility* is used to mean general well-being or happiness, and Mill's view is that **utility is the consequence of a good action.** Utility, within the context of utilitarianism, refers to people performing actions for social utility. **With social utility, he means the well-being of many people.**
- Mill's explanation of the concept of utility in his work, Utilitarianism, is that people really do desire happiness, and since each individual desires their own happiness, it must follow that **all of us desire the happiness of everyone, contributing to a larger social utility.**



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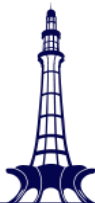
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## Social Contract Theory



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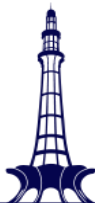


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## Social Contract Theory

- In moral and political philosophy, the social contract is a theory or model that originated during the Age of Enlightenment and usually concerns the legitimacy of the authority of the state over the individual.
- Social contract arguments typically posit that individuals have consented, either explicitly or tacitly, to surrender some of their freedoms and submit to the authority (of the ruler, or to the decision of a majority) in exchange for protection of their remaining rights or maintenance of the social order.



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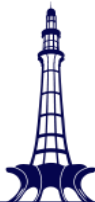


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# Thomas Hobbes

- The first modern philosopher to articulate a detailed contract theory was Thomas Hobbes (1588–1679). According to Hobbes, the lives of individuals in the **state of nature** were "solitary, poor, nasty, brutish and short", a state in which self-interest and the absence of rights and contracts prevented the "social", or society. Life was "anarchic" (without leadership or the concept of sovereignty). Individuals in the state of nature were apolitical and asocial. This state of nature is followed by the social contract.
- The social contract was seen as an "occurrence" during which **individuals came together and surrendered some of their individual rights so that others would surrender theirs**. This resulted in the establishment of the state, a sovereign entity like the individuals now under its rule used to be, which would create laws to regulate social interactions. Human life was thus no longer "a war of all against all".



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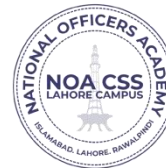
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# John Rawls – Theory of Justice

- Rawls argues for a principled reconciliation of liberty and equality that is meant to apply to the basic structure of a well-ordered society.
- 1. Each person should have as much liberty as possible as long as others have the same.**
  2. Social and economic inequalities are permitted as long as:
    - a) They relate to positions open to all under equality of opportunity; and**
    - b) They are for the greatest expected benefits for the least advantaged members of the society.**



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