

Explain Bentham's greatest happiness for greatest number of people?

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- State according to Bentham is the end and not a means to an end of happiness.
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- Critique on the Bentham's greatest happiness for the greatest number of people.
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Impact of his philosophy and its implications in modern day world?

Introduction.

Bentham is the pioneer of the utilitarian school of thought in philosophy. He has defined happiness which differs from the rest of the philosophers. He argues that the state of enjoying greatest happiness for the greatest number of people is possible. Happiness and pain can be measured quantitatively. He further argues that felicific calculus differentiates between pleasure and pain. Where he added morality to the cause of happiness and immorality as the root cause of pain. Apart from these abstract measures, he added state to the nature of happiness that state is the ultimate end

end of happiness including institutions and  
 sanctions which drive man towards  
 happiness and put an arbitrary curb  
 on the feelings explore pain. laws of  
 the state are always for the good of  
 its people than giving pain to them.  
 Additionally, there are also some pitfalls  
 in his philosophy which were attacked  
 by later philosophers that greatest happiness  
 for the greatest number of people  
 sometimes belittle the happiness of the  
 certain community and its people. In the  
 wake of exploring happiness their pain  
 is increased. And those people are  
 also needed to address their feelings  
 and happiness. In a nutshell, his philosophy  
 has more pains down the history. In  
 the contemporary world, England and Singapore  
 along with some other countries, following  
 the foot notes of his philosophy. And  
 they are yielding good results.

Happiness according to other philosophers:

Various philosophers have defined happiness  
 according to their own convenience and  
 presence of the things which causes happiness.  
 No doubt, the end of their definitions  
 overlap at one point and there is  
 an abstract perfection. The definitions  
 are;

Plato: Happiness is the end of the perfection of morality. Happiness is the end of soul.

Aristotle: Happiness is the ultimate achievement through the course of whole lifetime. It includes all the goods, health, knowledge, friends and perfections. These faculties enrich human nature of happiness.

Allama Muhammad Iqbal: The philosophy of optimism is the ultimate happiness. This happiness can be explored and increased through the exploration of the world.

Bentham's Hedonistic Calculus:

According to Bentham, Hedonistic Calculus is used to find the rightfulness or wrongfulness of an action. There is always balance between the right and wrong of an action. The exploration of the rightfulness of an action causes happiness and the exploration of the wrongfulness of an action results into pain and dejection. Most of the world serves to explore the rightfulness of an action in order to seek happiness. The great number of people of the world are happy because they have explored the positive and right side of the action. The better example which the people quote is Poland. Where people are happy.

and carry longings faces. So, the hedonistic calculus is important to know in order to pursue real happiness.

State according to Bentham is the ultimate end to happiness:

Bentham argues that people were pretty happy before entering into the contract with the state. But the people entered into the contract in order to further increase their happiness. Thus state is not a mean to an end but a complete end of happiness. State is bound to provide happiness to its people at all cost. And the obligation of the state is to propose laws which opens up opportunities for its people for happiness. If the nature of state failed to perform such functions then according to Bentham that is the end of the state.

Felicific calculus ensures happiness:

According to Bentham, felicific calculus ensures happiness because a man comes to know about wrong and right, pain and pleasure. And this is human nature that seek pleasure in comparison with pain. This system is provided by nature to humanity that man loves comfort and pleasure. The greater number of people across the world know how to

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use this felicific calculus. Beyond the sources and quantity of pleasure and pain, felicific calculus also explores the intensity and duration of pleasure and pain. Bentham proposed that, those actions are needed to generalize into which can effect the pleasure of greater number of people. Those actions which can provide greater number of happiness to the greatest number of people.

Bentham theory of sanctions induces happiness:

He argues that sanctions are proposed by the state in order to increase the pleasure of people and ban those activities which can hamper the pleasure of the people. Sanctions include punishment and reward from the state body. Sanctions could be religious, physical or political depending upon the situation. Moreover, human nature is cynical and selfish, it pursues own happiness on the cost of pleasure of other people. And sanctions compell man to pursue their own happiness as well as the happiness of other people. So, sanctions carry a moral and may just inflicting mental or physical pain.

Institutions of the state better ensures happiness to the greatest number of people:

According to Bentham and his concept of social contract with state which was meant to increase the happiness of the people. So institutions are the arms of the state which serve the greatest happiness of the people. They are created for the service of the people including their laws and traditions. These institutions drive man to moral perfection and cut those actions which treat pleasure. Furthermore, he argues that if a state and its institutions (police, education, judiciary, Agriculture etc) failed to serve the function of happiness then that is the failed nature of state and man no need to retain its existence. So, state should serve to increase happiness and so any institutions are needed to perform this function for the people.

Critique on Bentham's greatest happiness for the greatest number of people:

The approach of Bentham is holistic and abstract. It encompasses all the people of the country but practically

it is not possible to make all the people happy at one time. Secondly, his hedonistic and felicific calculus are also not practicable because all the people across the world do not know about the goodness and badness of the people. If they come to know then there will be peace all across. Or else people are unable to interpret the goodness and badness of men's actions. The Critique on Bentham;

John Stuart Mill:

Mill challenged Bentham on the ground that, in the wake of greatest happiness, there may be some class in the country who may not be happy. On the cost of their happiness, the other people get their happiness. For instance, in the current political stage of the world, in making laws for the country the most vulnerable classes to the laws are the ethnic classes. Beside decreasing their pain, it further increases.

John Locke:

According to Locke, man was firstly free and happy but social contract corrupted his morality. The institutions induce competition which brings with itself destruction and devastation which causes pain than pleasure. He further

Add a flowchart to your answer. Give numbering to headings and subheadings.

said that the collapse of the state is very apt in the future.

Samuel Beckett:

He is a play writer of the existentialist school of thought and he said that the miseries and pleasure of the world are constant. If one man laughs at one end of the world, some other man weeps in some other end. So, Bentham's happiness of the greatest number is caused by the greatest pain in some other part of the country/world.

Conclusion:

Bentham's philosophy stands for the greatest happiness for the greatest number of people. And he formulated various mechanisms to explore greatest number of happiness, for instance, hedonistic calculus and felicific calculus. In order to educate the people about the proportion of happiness and morality. Keeping in view his philosophy, several other philosophers and writers criticized him for spreading greatest number of happiness on the cost of other people's happiness. The critique put forward by, Stuart Mill, John Locke and Samuel Beckett.