COMPLETION MARKER --JOURNAL 3 on Ethical Subjectivism and Cultural Relativism Compared

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**JOURNAL WRITING 3**

1. **Distinguish Ethical Subjectivism from Cultural Relativism. What makes both relativist theories as prescriptive theories?**

Ethical subjectivism is the concept that depends on the individual, whatever a single individual thinks is appropriate, that's what's correct. Likewise, an ethical subjectivist argues that personal judgment is a concern of moral and immoral. Apart from that, cultural relativism is the concept that whatever most of the individuals in society believe, then that's what's correct. Similarly, a cultural relativist assumes that culture is what makes every behavior moral or immoral.

Moving on, the acknowledgment that various cultures have different ideals is cultural relativism, which argues that all views are relative to society. It doesn't make calls of decision about certain principles. Whereas the idea that ethical statements eventually rely on the mindset of individuals is ethical subjectivism. Therefore, “murder is wrong” is valid only because nearly everyone has the mindset that this is so. It is also the assertion that opinions are relative to the individual perspective of each individual. It establishes more sense to look for a reason (ignorance, perversion, irrationality) in situations where these concepts are broken than to conclude that the exception could make us doubt the concept. As the relativist argues, these values are not arbitrary, since we can offer arguments why social stability and human wellbeing, in the face of different human goods, are important.

1. **What was David Hume’s argument and Jean-Jacques Rousseau’s argument which promote individual relativism? Explain:**

David Hume perfectly illustrates a man of perfect character, applauded for his exceptional virtue in his own generation. Rousseau, in particular, criticized the so-called “civilization” aimed at the confident excitement of the advancement of the Enlightenment (that there had been progressed in the human state, and that with the methodical application of logic and knowledge, enhancements could be boosted up). Besides that, the main argument of the work is that humans are inherently nice by nature but have been compromised by the complicated historical events that have led to civil society today. Firstly, like the Reveries, the reality that Rousseau seemed manipulated and cheated clearly indicates, maybe even more so than the Reveries, the increasing paranoia of Rousseau. Secondly, one of the few areas where Rousseau appears to be systematic in his work is the Dialogues. He argues that in his works there is philosophical stability that operates.

1. **What was Charles Darwin’s theory and Herbert Spencer’s argument which support the development of cultural relativism? Explain:**

Darwinism is a concept of biological evolution founded by Charles Darwin, arguing that through the natural selection of tiny, inherited variations that improve the individual's ability to survive, live, and reproduce, all varieties of species emerge and evolve. In Herbert Spencer's claim, socio-cultural evolution is the mechanism by which systemic reorganization is influenced over time, ultimately creating a form or arrangement that is qualitatively distinct from the ancestral population. On top of that, the second stage of Darwin's argument concerns an imagined psychological mechanism that can give rise to something like a sense of morality or a feeling of morality. In the 19th century, of course, Herbert Spencer was the key promoter of what is called ‘evolutionary ethics’; and Darwin was much more careful than Spencer, seeking to avoid any definitive claims on what we should do. This shows the deep interest of Darwin in moral philosophy.

1. **Criticize individual relativism why it is not an acceptable ethical position?**

As most ethics are focused on cultural biases and beliefs rather than any scientifically inferred and factual definition, culture is very important to ethics. Ethics, therefore, is normally relative to the society in which it is. Even the axioms often are. That is why different cultures have different ethics. If we remove cultural backgrounds, we will have a very different set of ethics than that in any culture in the world today which doesn't mean everything a culture says is ethical. Just that most ethics have a cultural basis. Also, individual relativism is the idea that there is no concrete reality, just the facts that are believed by a person or community. If we believe in relativism, then we should believe that various individuals should have different opinions on what is right and wrong. While communities may vary or disagree as to what is moral or immoral, in order for a person to determine what is moral or immoral, the norms of the society in which they reside must simply be looked at. Subsequently, due to its influence on individual moral values, some philosophers condemn ethical relativism. Such a perception, however, encourages social conformity and leaves little space for moral change or social progress. Ultimately, members of the same culture may hold various views on behaviors.

1. **Criticize cultural relativism why it is not an acceptable ethical position?**

Cultural Relativism is the perception that moral or ethical systems, which differ from culture to culture, are all fairly evident and no one system is actually good than any other. This is centered on the concept that there is no ultimate definition of moral or immoral, so an outcome of culture is any decision about moral and immoral. Any perspective on morality or ethics is, thereby, subject to everyone’s cultural perspective. This essentially implies that no moral or ethical system can be appraised as the “perfect”, or “poor”, and no moral or ethical stance can really be appraised as “moral” or “immoral”. Cultural relativism falsely argues that each culture has its own distinct, but fairly evident, mode of thinking, feeling, and choice. In contrast to the belief that moral reality is universal and factual, cultural relativism argues that there is no such thing as universal moral and immoral.