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Answer 1

Immanuel Kant was one of the most influential figures of his time. He is widely regarded among the most prominent figures in history. He was renowned as the greatest deontologist since he claimed that the moral principle of activity is entirely dependent on the agents' intentions, the maxims that govern, and not the final outcome & personal gain. The categorical imperative is one of Immanuel Kant's consequentialist philosophy's significant philosophical ideas. As per Kant's categorical imperative, no one should play a part unless they are willing to accept the explanation or maxim in order for it to become a universal law followed by everyone. Cheating on a test is a serious offense.

If a person has a predisposition to justify the reason of cheating or make the claim for the purpose for cheating, a disagreement may occur. Other people will judge it differently based on their viewpoint. Kant's theories appear to be widely applicable since they don't focus on any particular circumstance based on criteria with the exception of reasonableness. One of Kant's categorical imperatives, for example, is that one should perform any action that is difficult for others to undertake. As a result, cheating on tests is illegal, and if everyone did it, the examination would collapse. Then Kant's categorical imperative, cheating on examinations is illegal for everyone.

Because it would not be acceptable to all and is not permitted by everyone, it is not a sensible course of action. Kant described perfect responsibility as an ongoing commitment that, regardless of the circumstances, cannot be disregarded only for egoistic objectives. The categorical imperative, Kant's original proposition, means the action that must be carried out completely in accordance with that maxim. Thus, taking an exam with the intent of cheating constitutes a crime of the perfect requirement. Immanuel Kant's books contain descriptions of two philosophical concepts: the categorical imperative as well as the hypothetical imperative. He believes that, everyone has ethical responsibilities that they should abide by. As according Kant, morality can be summarized as an imperative and an ultimate condition of reasoning. It's derived from two words: urgent and liabilities.

Now I will discuss about Categorical imperative and Hypothetical imperative.

Categorical imperative: Categorical imperatives are principles that must be followed irrespective of a person's wishes or preferences. It should be a rule that all sensible people follow. Kant emphasized that different formulae may be used to understanding the categorical imperative, and that there are several basic formulas for this. 'The universal law' is the very first formula. Kant claimed that when it comes to moral acts, one should examine one's own colloquialisms and generalize them to everyone. Again, we must evaluate whether or not the maxim is universally accepted. Lastly, we must examine whether there is any inconsistency. If there is a contradiction, the maxim would be immoral.

Hypothetical imperative: A hypothetical imperative states that if one wishes to accomplish something, one should do so. It's a commandment that comes from a genuine desire or purpose. It directs people to the best path for reaching their goals. For instance, if someone wants to do well on an examination, they should study diligently. It just advises us how to attain a goal in the most efficient way possible; it doesn't tell us which goals we should pursue.

Now going to compare hypothetical imperative and categorical imperative. A separate circumstance emerges when we compare hypothetical imperative with categorical imperative. The categorical imperative goes on to state that moral law benefits everyone. Additionally, the categorical imperative maxim is used to define a desire for any major method that accurately reflects an individual's behavior. As an illustration, consider telling the truth. Furthermore, hypothetical imperatives focus on wisdom instead of morality. If one does not desire to live in peace, he or she should emphasis on morals. Fundamental ideas should influence one's actions. It just represents the course of action to take. It simply highlights exactly the sort actions that one might engage in various situations. For instance, if someone desires X, he or she must follow Y. Therefore, categorical imperative provides the greatest outcomes.

The categorical imperative, as according Kant, is a non-qualified virtue in particular, a good beyond qualification. This means that in every situation or circumstance, the desire to do great would be the only way to really be moral. Moreover, moral qualities, according to Kant, are really the only absolute good. When moral norms evolve through reasoning, it is useful for everyone to lay them out for rest of the universe. Moral standards are generally categorical in

character, requiring that one's actions be rational, reasonable, and consistent. Not only is moral goodness appropriate in terms of a person's view, but it is also desirable in and of itself when recognized in a person. Moral obligation, like generosity, is admirable. As a result, we might presume Kant defines the categorical imperative as a good that can be accepted without restriction.

Kant's categorical imperative focuses on universally accepted law in the first formulation. Only the act with the maxim that will become a universal principle should be performed. There are four formulations of Kant's categorical imperative. Again, there are three phases in this first formulation. To begin, the maxim's structure is crucial since it clarifies one's behaviors & objectives. The second phase is to formalize the maxim as an all-inclusive universal rule. Then, examine for contradictions. Whatever discrepancies exist, the maxim becomes unethical. For instance, lying in a censorious circumstance. Hence, first and most importantly, we must determine our maxim, which is placed in a critical situation. The second step is to make it ubiquitous. If we are in a risky position, we must assume that everyone lies. Finally, we should examine the maxim for inconsistencies; if any exist, the maxim becomes unethical. Thus, there is a contradiction in this situation: if everyone began lying, truth would lose its meaning. No one will be willing to trust people in the future. As a result, this maxim is contradictory and immoral.

Kant differentiates among perfect and imperfect duties in his theory. His definition of categorical imperative offers a law that may be used to specify a single action and broaden the maxim. There will be inconsistencies if we are unable to make it universally applicable. There are two types of

duties created contradictions. They are duties that are both perfect and imperfect duties. The ideal duties are those which must be carried out at all times and in all situations, regardless of position. In any case, it can't be ignored. Imperfect duties are those that can be chosen at any time, in any manner, and for any reason. If he or she fails to act, he or she will not be held accountable. We can think of charity as an example. It is a wonderful purpose, but no one will be asked why they did not participate.

We may use the 1st formulation of the categorical imperative for determining reality in the case of cheating on an exam. The formulation of the maxim is the first stage. For this issue, the maxim may be: "I will have to cheat because I am unable to respond to questions properly." I have to partake in certain cheating. Additionally, the maxim must be regarded as a universal law. Consider cheating on a test as a universal rule. Then, we must determine whether there is any inconsistency. There is, as we all know, a contradiction. Exam cheating is not accepted by any student. If the teacher discovers that every student cheated on the exam, he or she will be unable to provide all students with right grades. As a result, the maxim is morally reprehensible.

Therefore, we might assume that cheating on a test is an infringement of the proper duty. The categorical imperative's core principle is that an activity is immoral if it needs everyone to participate in order to achieve a certain objective. There'd be no fairness if every student cheats on an exam. It will be pointless to obtain high grades if they are also worthless. This behavior is an infringement of fundamental principles that cannot be legislated as a universal rule. If everyone accompanies them in cheating on examinations, the entire system would collapse.

Finally, there will be no honesty, which will have a disastrous effect on student education. As a result, it is unquestionably an infringement of perfect duty.

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Answer 3

Egoism is a philosophical concept that refers to the only consideration with one's own effects in all actions. When someone acts in his or her own self-interest, it is considered a moral act. The outcome is both beneficial and detrimental. It is ethically acceptable to engage in an activity that produces more positive than negative outcomes for us than any other action. Thus, ethical egoism maintains that before acting, one should ascertain one's own personal advantage or consciousness.

Additionally, self-interest can be defined in a variety of ways. Happiness, intelligence, calmness, money, and other human qualities are all indications of what it may mean. Egoists think that when evaluating the morality of an activity, one should consider just the positive and negative effects for oneself. Certain individuals believe that Everybody is egocentric. Not everyone, but nearly everyone, of us is an egoist. Egoists are concerned with the matters that only benefit them. Egoists are people who are only concerned with what is beneficial to them rather than what is effective for others. They are careless about what others may face or the benefits that will arise to them. People, on the other hand, are concerned mainly with themselves, their own goals, and their aspirations. Their top focus is for their own benefit. That is why it is generally perceived that all of us are egoistic. On the other hand, egoism doesn't really serve as the basis for all ethics. It is only concerned with one's own self-interest. However, moral ethics is grounded on the pleasures of life and the well-being of all people.

If human nature forces everyone to be egoists, then we should be hedonists. Hedonism is defined as a desire for maximum pleasure. Egoism, on the other hand, is the ambition to pursue one's own self-interest. At the end of the day, everyone has the freedom to be perfectly satisfied. All of us should act in such a way that benefits them in the long run. As a result, all egoists are hedonists in some way. Furthermore, two Greek philosophers, Aristippus and Epicurus, believed that an act's moral worth was determined by the amount of delight or sorrow it caused. Humans who are compelled to be egoists are not really hedonists. Both egoism and hedonism are concerned with the consequences of one's actions. The consequence of the activity determines the act's judgment. Consequently, hedonists aren't all egoists, and egoists aren't all hedonists. Pleasure is significant in itself because it has meaning. It maintains that pleasure is the only good

and that evil is the only horrible. It indicates that if someone seeks pleasure in something, they will only see it as pleasant if it provides them with pleasure. Hedonists are continuously thinking of getting pleasure from an action and avoiding sorrow. They strive solely in their own best interests. On the other hand, egoists are motivated by a broad desire for one's own self-interest, however they do not always associate self-interest with pleasure. Choosing instead to connect it with other aspirations such as attaining power and riches for their own logical gain. They aren't only interested in having pleasure. All of information might be utilized to further their own purposes. Hedonism refers to actions that is motivated by one's own self-interest while causing no harm to others. Egoism, on the other hand, refers to someone acting in his or her own self-interest, which might be unpleasant to others or cause controversy. As a result, not everyone who is an egoist is also a hedonist, and not everyone who is a hedonist is an egoist.

Hedonism was seen differently by Epicurus and Aristippus. Hedonism holds that happiness is defined only by delight and the lack of sorrow. Pleasure is formed out of joy, according to Greek philosopher Aristippus, and it is the greatest good. Additionally, everyone desires happiness while residing in a tranquil setting. Additionally, he stated that monitoring persons reveals what inspires people to behave in particular situations. Everyone desires both happiness and the avoidance of sorrow. Additionally, he feels that the meaning of existence should be to obtain the maximum amount of pleasure. Epicurus formulated the ethical tenet that pleasure is the only true good and pain seems to be the only true evil. He divides enjoyment into two categories: superior and inferior. Sober pursuits provide more pleasure, whereas gratifications provide lesser

pleasure. However, only the greater pleasure can provide significant pleasure and the ultimate condition of spiritual calm.

In more specific words, egoism is a viewpoint that focuses on obtaining self-interest. There are other types of egoism, but the two of the most common are psychological and ethical egoism. Psychological egoism holds that we act in our own best interests. To put it another way, we are compelled to be cruel. We cannot be driven by anything but what we think will help us accomplish our own goals. They are forced to be egoistic by human nature. Human beings' psychological elements, instead of any moral argument, influence their egoistic decisions and actions. Ethical egoism maintains that each individual must always try to act in the best way of his or her own consciousness. Ethical egoism is a philosophical idea that describes how we should respond in certain circumstances. Our ethical task would be to pursue our individual consciousness, and the righteousness or immorality of our actions is determined by our capability to do so.

One of the most prominent political thinkers in English history, Thomas Hobbes, holds a pessimistic view of human nature, describing people as materialistic and antisocial. They were just concerned with their own personal wealth and security concerns. As a result, conflict, cruelty, and misery define human existence analogously. Additionally, Hobbes asserts that humans are born selfish, eager to dominate and command the attention of others. He embodies the essence of human nature, in which individuals act and react in scared, chaotic, and violent ways, making existence "solitary, poor, nasty, brutish, and short." Humans have inexhaustible

appetites, both instantaneous and continual. Instantaneous desires refer to those who want to fulfill their wishes right now, whereas continuous desires belong to persons who want to satisfy their wants throughout their life. The universal tendency of humans, this nothing and never restless hunger for power, originates from the reality that people can't be sure of how much power and means we get without gaining more and more. Desires were focused on each of our charitable endeavors, with a special emphasis on two topics. One seeks to as much as material wealth as possible, whereas the other seeks an easy and tranquil living.

We should act according to our own rationale and judgment. It began as a never-ending war when we were unable to obtain what we want. The social contract is an agreement to co-exist or live in peace with one another. Nature will have its own set of laws and regulations that must be followed. The social contract is controlled by two laws. The first natural rule is a fundamental component discovered by reasons that prohibits human being from endangering his or her lives or taking away their means of subsistence. Everyone must strive for peace as a global law. According to a second law of nature, a human being will willingly give up his claim to everything if everyone agrees, and he will be granted as much liberty against other persons as he would permit others to have against himself. It is not possible to take away all of a person's rights. In the case of a life-threatening injury, people have the right to self-defense.

However, John Locke asserts that a person cannot do whatever they choose. He continued by stating that nature is a monument to liberty, not to luxury. The human race has returned to its original state. They have total autonomy at this stage of life. This does not imply that people are

free to behave as they choose. Hobbes and John Locke had a number of disagreements. The social contract of Thomas Hobbes was a source of contention for him. Hobbes did not agree with Locke's view on the social compact. As according him, everyone should have the right to do whatever they want under the social compact, but Locke argues that such problems should be handled by the appropriate authorities.

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Answer: 5

Media is a medium through which people may easily communicate with one another. It is regarded as a type of applied ethics. The media-specific ethical principles and standards are the focus of current usage of applied ethics. It surely brought the rest of the universe closer together and created a platform where people from all around the world could communicate with one another. The media is a platform where we may remain up on current events around the world. In the conditions mentioned, a journalist photographed a boy's body that had been drawn. The journalist should have considered the family's dignity as a journalist. People would criticize the family as irresponsible and stupid if it becomes viral on social media or any other venue. It would instill a bad image of them in the minds of the wider public. According to the journalist, he will never reveal anything about the family since they would face too many troubles, and it is also illegal to shoot anyone without their permission. However, by exposing the incidents, people will become more aware of their very own safety and will be more cautious as then they do not

have to face similar circumstances. The journalist is free to blur the images or do whatever further that does not impose on the privacy of the victims.

Jeremy Bentham and John Stuart Mill used the concept utilitarianism to describe an ethical philosophical doctrine. Only the outcomes of an action can determine whether it is right or wrong.

It is the technique by which we can find if an action is good, if it appears to promote pleasure & satisfaction and if we find the action is bad, it appears to create pain or hardship, for not only the proposal's followers but also for all others who are influenced by it. It would only assert that an action is absolutely justifies if its outcomes in the greatest amount of happiness for the greatest number of people for a community or organization. Additionally, it maintains that because the disadvantages are irreversible, whichever action or decision results in the least amount of suffering is ethically correct.

As a result, the may Journalist may be beneficial for others since it will raise awareness, and everyone else should be informed of the situation. Despite the fact that it undermines the family's private liberties and adds to their misery. Additionally, it is fair if just a small proportion of people suffers. As a journalist, one must always raise awareness. As an outcome, taking images and submitting these to a newspaper for publishing will be quite useful since it will benefit a large number of people.

The categorical imperative is a concept central to Kant's moral philosophy, and one of its key tenets is that no one should be viewed as a simple tool capable of truly being acceptable to everyone. Additionally, he asserts that a moral person always fulfills their obligations. While it's ideal if they enjoy it, even if they don't, they should participate. The most essential thing is to be good in order to be a nice person. As a result, the journalist will submit the photographs in order to increase public awareness about the dangers of swimming without assistance. It was about others, but his family's condition was so complicated that they would never allow their privacy to be violated. since it would only add to their grief. As a result, this concept could be universalized and will not be suitable due to several inconsistencies. The journalist's ability to capture and publish photographs is denied by Kantian thought.

Egoism is a philosophical idea in which one's entire emphasis is on one's own pleasure and objective in life. They are mainly concerned with themselves and can depend on themselves. The journalist's activity is therefore an illustration of physiological self-interest. In the incident, his self-interest was obvious. He will be rewarded and his self-interest would be realized. He is unconcerned about violating others' security in order to achieve his identity. As a result, the journalist's behavior in this incident violates the family's privacy, causing them to struggle even more.

From a utilitarian viewpoint, I give my agreement. It would be really beneficial for the majority of people if the photographs were shared. Though it may risk the family's privacy, if the situation is quickly disclosed, people will be able to connect to it more easily. People would be more alert

of the need to exercise caution to protect themselves and their family in such circumstances. Swimming is something that parents will want to teach their children in order to preserve them. Even if it will have a detrimental effect on a small number of people, it is morally correct because many people would benefit. As a consequence, I agree with the utilitarian point of view.

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