

ETHICS | Murthy #1

Ethics₁: Usual knowing how to behave; common sense

Ethics₂: Rational/understand/logical analysis

of Ethics

Eg. Martin Luther King talks about both.

- Ethics isn't a different field that needs experts.
- We think about ethics all the time; e.g. usual decisions [even if you weren't a threat later; don't deserve to live]
- Why death sentence - "he killed (Retribution; you deserve) [even if he's a risk to society (deterrent for others)]."
- Is ethics about asserting your rights?
or obligation?
- What is the source of moral standards?
 - (a) derived from society
 - (b) basic religious attachment
 - (c) God made human nature
 - (d) Evolution human nature
- Categorize
 - (a) Problem of source of ethics
 - (b) Problem of relativism
 - (i) hardwired, no common
 - (ii) of society, still not unique
 - (c) Problem of Human Nature (selfish)
 - (d) what makes something right or wrong
 - Evaluating a judgement based on consequences of the action.

Murphy #2

(Ethics)

(Ethics) - Principles of Ethics; examine, test for inconsistencies.

Trolley car example - version (1) Drive, lost control; divert & save modified

Morality is related to Laws (2) Person on bridge; won't push → contradiction

defense - option of not killing at all.

counter - not saving = killing? Then becoming a scientist not a doc.

means giving, killing

- question of involvement; e.g. car with crying person round; 90% pass by;

are they moral? → question of obligation.

While morality is relative,
it doesn't displace morality
eg.

Colors, so long as red & green look distinct, there's a concept of color; but what one sees as green, maybe different from what you see as green.

(Morality is independent)

e.g. 1) Do gods choose what's good because it's good?
2) Is good good because gods choose it?

→ consider this case: the patient has signed 'his organs be transplanted'. There are various people with various organs failing. The doctor hastens the death, else the organs won't be fit for transplant.

Aug 10, 2015

Murthy #2.1

Morality ~~assume law means~~ lawmakers
law enactors.

Question: Are laws moral? If they're made by the lawmaker?
or are the laws that lawmakers choose are moral laws?

Acknowledgment → latter must be true.

Conclusion: Morality is independent of the lawmaker.

"Whether God makes a good choice or a bad choice it doesn't matter".

If rewards & punishments are removed, can I do whatever?

'Morality' = acting in self-interest → it's not moral

[↓] "Moral"

Issues: (a) Laws can be personal; impersonal; "right action" may not constraints
(b) Worrisome - lack of overlap/conflict → chaos

Q1 (a) What is the source (if there's no lawmaker)? (b) Why should we be moral?

Q2. Moral adjudication of actions (given morality is personal) → Moral Reasoning

Morality is all about the recognition of concern for others.

Justify: Extreme case; psychological point; even human (not logical premise)
seriousness in criticism: "Goodness of all"

A2. "Concern for others" behind the action → restore: Small child suffering

— yields the moral force of actions.

RAND CORPN ← Advanced MBA, etc. ↔ U.S. economy will grow

Point: Moral philosophy requires you to care about ethics.

Diff b/w Morality & Ethics

Murthy #2.2

Ethics: "Philosophy of Morality"
"Moral Philosophy"

Origin: Ethics - Ethos from Greek
Morals - Morales from Latin

Following codes of conduct one def Ethics

Ethical not moral ex: oil company lawyer

Moral not ethical ex: Batman

There're practices that yet accepted which means

"it's ethical but not moral"

Q. Who decides what's accepted?

Mundane Questions (eg. help homeless etc.) - can be answered by a layman

Abstract Questions (eg. What is Justice) - answers of prof. philosophers & a layman will vary.

Moral Philosophy

Applied Ethics

Moral Theory

Practical Concerns (e.g. Business & Warfare)
(a) Q: Consequences of an action
(b) Q: Rights
(c) Q: What is Justice?

Why bother with Moral philosophy?

A. Articulating the intuition behind Moral Judgements

- (a) makes it clear how to assess those principles
- (b) allows for having debates on & discussions necessary

Example of Moral Reasoning

Situation: X does good to himself & his fellows.
his mates don't like him
he is convicted & is sentenced to death.

Options: Bribe the authorities; get another country; assume certainty in that others won't get caught.

Socrates: Don't use that option

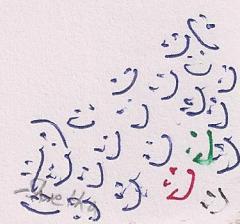
: Pufification / (a) Ought never to harm anyone
Principles { He's harming both himself & the state }
(b) Ought to obey its laws
(c) Obey your parents

: Statement of fact (a) harming the state
(b) Agree / follow / get sentenced
(c) Parent = State

Twist: The state doesn't demand sentencing, & he is not allowed to teach;

Assume also he must teach for the welfare of the state by his principles.

Issue: Precedence Rules; now there're conflicts.



Q Why we need ethics?

- S. (1) freedom needs ethics
- (2) Scrutiny of actions → accountable
could be cases where common sense runs out.

Metaethics

- E.g. lying, stealing etc. are they
- (a) facts
 - (b) reducible to other statements

Foundations of politics

- (a) Justice
- (b) Freedom
- (c) Rights

E.g. 'Lying is wrong': ^{Moral} Judgement

↓
Reasons : Moral Theory

Judgement of the moral judgement

: Basically 2nd order therefore meta

Discourse = Deep narrative (formal; written usually)

Diff b/w fact & attitude are addressed for statements like 'lying is wrong'.

Further: Is right wrong a property we attribute (like orange as color)

Discourse about the project of ethics

Lecture

- (A) Consequentialism:
- (B) Categorical: based on duties, rights etc.

10/10/2023

Discourse (analytic movement)

1st order
Normative Ethics

2nd order: Meta ethics.

↳ Linguistic analysis

↳ Judgement of moral judgements
(Meaning, logic of the language of morals)

Illustration: Using the Land acquisition bill.

Earlier, 18xx: The govt. can acquire land for "benefit of public"
etc.
"Public purpose"

Proposed: (1) Consent
(2) Fair compensation
(3) Social impact

New Proposal: (1) X: because of sovereign;
social gain prevails over private interest
(2) Consequentialist view

(3) X: Delay acquisition.

Meta: Why debate? (a) Moral principle (discovery of it)
(b) decision?

(b) How does it compare to making a discovery in physics?

↳ In physics peers must agree

↳ Are there similar objective tests in the example?
or is there some authority?

(b) How are typical decisions made?

↳ Eg. Cricket who bats; tosser decides who bats

Eg 2. Lawsuit, submit to an authority, judge

Idea: There's an authority

↳ What is the equivalent in a moral discussion?
Ingenieris (new of its type)

A → will cause misery

B → New to {statute book} terms like
no compensation etc.

C → Will cause development

Meta: Are we confusing "ought to be" with facts?

↳ (a) Premise: (i) "Reduce misery" acts ought to be done
(ii) Bill will reduce misery

Conclusion: From (i) & (ii) the bill ought to be passed.

(b) Premise: (i) Bill will reduce misery
some philosophers say (i) is enough to conclude the bill
must be passed. Some facts like "reduces misery" etc.

! Are "ought to be" statements like statements about taste?

↳ compare this with for instance "strawberries are pleasant"

Relative

Normative Ethics: A theory that tells what's right & wrong.

(viz. right & wrong are assumed, but these maybe
subjective, unlike facts)

Relativism: Eg. Bull fighting is cruel; or it promotes courage etc.
War itself is wrong

claim: There's nothing to morality than social...

Ethics / Morality #3.2

Relativism (Meta ethical position)

↳ Targets moral theories (they claim right/wrong) etc.

(a) ↳ Results from whose conception of right/wrong?

↳ Question itself imposes doctrine

(b) ↳ What is after all the difference b/w right/wrong?

(c) ↳ Multiple systems are equally true

↳ False conception of morality results from insisting one of them

Illustration: Child Labour

for (a) Extreme Relativism → the society at some place accepts child labour

↳ Child Labour is bad is a 'western' concept.

argument: What's your problem?

consequence: Differences in moral judgement can't be resolved.

+ (d) ↳ There might be a universal moral law, but how do we find it?

↳ Can some person have this knowledge? Authority?

↳ Means of getting the knowledge?

(e) Selfish; vested interest of influential; it's a tool

Digress: Exploitation is what makes new ideas. (morality related)

Against Relativism

(a) Evaluate right/wrong etc.

(b) Social Progress

(c) Moral authority they can't accept (even authorities are conflict)

↳ he doesn't accept: he rejects the idea of moral truth

↳ moral knowledge: they're like tastes/preferences.

↳ reason can influence moral decision

taste can't be affected

Possible articulations
for making a case for
Relativism.

Issues with morality

↳ Authority is an issue
(Relativism)

Why is it claimed that morality is relative?

- ↳ Superficially they claim: no universal truth; morals are opinions
- ② "Something more": Authority is what they're resisting
 - Possible claim: happens everyday (a) we test if practices are right/wrong
 - (b) Normative debates
- Nobody will object to this

③ They don't explicitly say we don't want an authority, but they say instead say there's no unified moral theory.

If $A = \text{Authority}$, $M = \text{morality}$, then $\neg A \Rightarrow M$
 $A \Rightarrow M$

Diffr b/w morality & taste?

Morality you give reasons, for taste you didn't.
→ 3rd possibility for moral truths to exist

Relativists are perceiving authority from moral disagreement (not just that, relativism = subjective opinions)

$A_{in} \Rightarrow \neg M$	$A_{in} \nRightarrow M$
$A_{on} \Rightarrow M$	

A_{in} can't be accepted by relativists

Diluting M

Which/basis for choice of authority?

↳ People may have different competency in thinking:
should he be the authority?

↳ "an authority": gets CA for savings; for reliable guidelines, he gives reasons.

"is authority": teacher expects obedience; X says O;
no further question.
received by relativists

Author: Dr. Piers Benn

Title: Ethics

Chapter: # 1, Authority & Relativism

Relative truth; what is it?

↳ What is true for me, may not be true for you.

↳ Given that truth is relative, then the statement

"Is moral relativism true" will also relatively be true.

→ Point they make: truth is absolute;

Moral truth is relative

viz the claim about reality "Moral relativity is true" is absolute

(b) moral claims e.g. "lying is wrong" is NOT absolute; it's relative.

Psychological aspects [here are ⇨ portrayed as] of Meta-Ethical stances

↳ Moral relativists are liberal about morality

→ Moral absolutist (who believe morality has absolute truth) are conservative.

Next idea: Holding the meta-ethical claim of moral relativism tends to become a normative claim. We'll show this.

We start with their stance (which is portrayed as a conclusion)

"No one system of morality is universal"

↳ Anthropologists show that across cultures, there's morality but what it entails is different normative claims

↳ Thus we may call it an observation or an empirical statement which in philosophy is called a "descriptive statement"

→ This statement becomes normative if you say one ought to follow the "norms of the culture".

→ To come from the descriptive to the normative statement, only the descriptive statement is used as a premise.

→ Relativism becomes a culture by itself;

Illustration: C_1 are cultures; Relativism $\in C_1$; If C_1 conflicts with C_2 , C_1 suggests there should be tolerance.Now C_1 can say either (i) Everyone should be tolerant ⇨ normative; no longer metaethical→ Imperial Relativism? You're pushing influence (ii) C_1 should be tolerant ⇨ get suppressed by others; of culture too far; Moral ideas such as conservatism etc are given by descriptive statements; these maybe true or false like say in history. It doesn't mean the past doesn't exist. | eulogize other cultures; used as a stick to undermine my own value.

→ Contradictions of Relativism:

Example (1): Some community in Kerala had children that refused to sing the national anthem.

Example (2): Some community in U.S. won't accept educating their children in school after grade 8, whereas the law says till age 18 (or so) they must attend school.

Conclusion: 2 different cultures, a person maybe from.

Murthy # 4.2

- Question (1): No one system of morality is universally valid
 (2): Relation b/w relativism & tolerance
 (3): Relativism entails undermining your own culture.

Answer (1): One way of interpreting: Taken as true by everyone.

↑
 { No one moral code that
 applies to everyone
 Normative premise is jumped
 or arrived at. } applies to ought to

Remark: Relativists usually mean both, unwittingly.
 : The normative is derived from the descriptive which maybe false; therefore the 'jump' isn't reliable.

Motivation: Trying to understand the meaning.

(2): Assume: ∃ 2 societies that survive

Recall: stance is no one moral code

Implication: The other society's code might also be true. } In practice, the metaethical
 Relativism becomes tolerance.

Assume: Culture 2 is intolerant; Then?

Rephrased: What would a relativist say to a non-relativist?

Response: (a) All should be relativists
 (b) You believe whatever; I will be tolerant

Jelly → morals Tyng is wrong
 → Relativist Against/undermined

↑ First slide ↑

 Mizzone
 "Ethics the basics"

- 1) Thematic clusters regarding ethics
- 2) Why should I be moral? Dilemma
- 3) What is relativism?
- 4) "No one system of Morality"

"Ways of approaching morality"

Murphy # 4.3

- 1) Normative (practically knowing what's wrong/right)
- 2) Empirical
- 3) Meta-ethical

1) Arriving at the standards of behaviour.

e.g. Golden Rule: "You don't do to others what you don't expect them to do to you."

↳ coming at tests for figuring what's right/wrong

↳ Not only that, explain why right/wrong.

e.g. Why give for flood relief?

↳ Utilitarian: Maximize goodness

Kantian: Not giving causes some inconsistency.

(Coming up with principles underlying moral practices)

Understanding the meaning of value

↳ Value in some sense is a preference

↳ e.g. a cat may like milk, but presumably can't make a value-judgement.

↳ conscious judgement is important for a value-judgement.

↳ Objective sense of value

↳ e.g. alcohol devalues health; assuming good health is a target. (more e.g. happiness, peace of mind etc.) ; In this sense alcohol is not a value in this sense

↳ Fundamental values

↳ Worthy by themselves; e.g. happiness, peace of mind etc.

↳ Anything that helps achieve a fundamental value, has value.

Teleology: comes from purpose (some kind of value)

Deontology: obligation or duty related, irrespective of consequences

↳ Moral theories; Acts must contribute to some purpose or some value.

↳ These in general suffer from issues

↳ e.g. consequentialism

↳ Issue: Unifying the idea of value in various theories.

↳ Value theory is a larger subject; includes e.g. aesthetics.

↳ Value helps judge as good/bad.

consequentialism:

"An act is right because of its consequences."

↳ Morality is assigned to an action (including the motivations, but not in a fundamental way, i.e. it must have a direct consequence);

e.g. kind act resulting in disaster; not moral hatred destroying health; not moral

↳ Utilitarianism is a form of consequentialism (most popular, arguably).

↳ They may differ on the idea of value/utility

↳ could be pleasure

↳ or freedom

↳ Actual consequences or foreseeable consequences?

(the accidental kill, deliberate kill, failed kill)

↳ Omission/Commission; e.g. a person driving and killed & left; v.s. a passerby doesn't save the person. Equally morally responsible?

Philosophy Murthy # 5.2

Pleasure vs. Happiness

↳ Pleasure + Happiness e.g. depressed alcoholics,
" pleasures in alcohol, not
Eudomains happy still.

↳ Pleasure is attributed to a feeling; the intensity,
quality of pleasure varies. They can thus
be ordered.

↳ He's also forced to classify pleasures; higher &
lower pleasures. A value scale must exist
& shouldn't be evaluative, but descriptive.
(one person's personal opinion shouldn't come into play)

→ Can this value scale be universal?
critiques of Utilitarianism

→ Consider: Pleasure gained at the cost of animals
E.g. A guy swings a dog & throws; pleasure etc.

→ Are animals members of moral community?
(Who should get the utility? How to get entry to this
set of 'people')

Defⁿ Marginal cases: Mentally retarded etc.

→ Argument for marginal cases

P1: If it's immoral to hurt a marginal human, then it must be so to
do this to animals.

P2: Marginals shouldn't be hurt
C: Don't kill humans.

→ Attack P1; Reject it; grounds: (1) should feel.

(2) plan.

(3) communicate etc.

* But then marginals also get excluded

↳ Only reasonable ground, human species

→ On grounds of capacity to suffer; include all animals.

make moral judgments, only humans

Justice ↗ Distributive Justice: Just way of sharing benefits & burdens are distributed
(Toddlers?)

↗ Retributive Justice: Reward & Punishment; Nature thereof.

act Utilitarian; Judge the act

Rule Utilitarian; Judge the rule; which max. utility (1) does it conform with a particular rule

Story: Town to town; mob suspects, about to attack; cop arrests, concludes innocence;

Now the cop must still give up if he's an act utilitarian to avoid losses
due to not going out of control.

→ Counter to rule Utilitarianism; e.g. don't lie; lying to save a life.
to save it, you go back to act utilitarianism.

William Franking

Situation: Tried to be good; fellow members consider you're a danger,
(can't prove) you've been sentenced to death; your
real friends arrange for you to escape with your family
(a) They'll pay bribe
(b) They'll not be in danger.
Will you do it?

Ethical Reasoning: Approach: (a) No emotions; reasons only
(b) Not based on popularity
(c) Not influenced by external factors
↳ what would people think
↳ what will happen to us etc.

Socrates: concludes: He/you shouldn't escape
(1) We ought never to harm anyone; harms the state
(2) Shouldn't break agreements; By staying, obeying laws
(3) Don't disobey your parents; State's like your parent
style: General principle applied to special case.
Stt new Specific case ↗ induction general rule (if at all)

Situation Extended: state spares his/your life but you're/he's not allowed to teach

Socrates: now Do what god told you
(4) God assigned him the duty to teach
(5) Teaching is necessary for true good of state
Now (4) & (5) conflict with (1) & (3); Thus we need to define precedence.

Comment: This is typical in reasoning in ethics.

Discussion: (2) for eg can be justified using (4)&(5) which are considered more basic.

- ↳ Ethics - not specialized, while E experts'
 - Think about it; e.g. jealous of friend's abilities, wife giving attention etc.
 - Offended by ethical views we are, disagreements ultimate, linked with feelings/relationships etc.
 - Also there's a sense of correctness (e.g. getting it wrong) ~ impersonal; suggesting E something right & its personal (absurd to copy moral stance) ~ personal

- ↳ If morality was just a personal matter (strong feeling), then no 'answers' (to care for relationships)
 - e.g. abortion, guilt of sleeping with friend's girlfriend, nuclear weapons etc.
 - need to find 'right answers'

- Arguments in philosophy
 - good - give good reasons
 - bad - not ...
- ↳ Deductive, Inductive, Inference to best explanation analogies
 - truth of premises guarantees truth of conclusion → past true → lack of other theories
- ↳ Moral philosophy vs. Moral thinking
 - ▷ Eth Explicit → articulation → assesses → discusses → defend - ensures rightness
 - ▷ Comprehension → usually specific only; aim here is a general theory

Why do we need moral Theory?

- ↳ ∵ humans have freedom; not just instinct; can stop & act (habits etc.)
- ↳ ∵ we are accountable to our peers; e.g. when we act this cause effects; we should be able to defend
- ↳ Function of philosophers - expert people to know theories (to be ethical) / common expert to know common sense
 - ↳ e.g. euthanasia outstrips common sense
 - ↳ no consensus; philosophy - assess principles not cases

- ↳ Homogeneous society - people do what ^{ought} to do; no disagreement
 - 'our' society - characterized by moral disagreement
 - how we ought to live → uncertainty → hope comprehension details
 - ↓ resolution

(1) The philosophical problem of origin of ethics

- ↳ e.g. Death penalty, Pregnant alcoholics
- ↳ (a) Are there ethical standards? culture?
- (b) Legislativeness play role? God?
- Evolution?
- Man as nature?

- ↳ Philosophical questions don't have answers
- ↳ Maybe hard & not impossible to solve
- ↳ May get multiple answers & not know which is right

(2) The philosophical problem of relativism

- ↳ (a) Learn about ethics from others or internally?
- (i) If others; culture dependent?
 ethics relative?
- (ii) If internal; more relative, people are unique.
- (b) Humans not in civilized society?
 - (i) Ethical standards apply?
 - (ii) How are they to become aware of such standards?

(3) The philosophical problem of human nature

- ↳ (a) Which characteristics are necessary for being human person
 - (i) Rationality
 - (ii) Emotional intelligence
 - (iii) Made in the image of God
- (b) Do men & women have different characteristics?
 - (i) Should they have different ethics?
- ↳ Self-interest is the root of helping others?

(4) The philosophical problem of distinguishing right from wrong.

- ↳ (a) How to determine what's right or wrong
- (b) What's a life well lived?
- (c) What kind of person I should become
- (iii) etc.

Laws and Lawgivers

Feltrino Bagini

Claim: Morality is independent of God

↳ more moral are atheists, than theists

Moral law → law made by a legislature

Statutory law → law made by court

NB: Law made by legislature → laws are just

concl: morality is independent of law makers,
same for moral laws & creators

Plato: Do the gods choose what is good or
good is good? ^{law} god chose it.

(a) Goodness independent of God

(b) Goodness arbitrary.

Opp: Goodness equals God.

Is God good? : to be good is whatever God is
or is God good? : he has prop. of goodness.
(a) & (b) still apply.

Point: God doesn't exist → Morality doesn't exist.

Why the belief is widespread 'without God, anything is permitted.'

↳ Sunday school, punishment/reward; divine authority; psychological effect

↳ If no god, no authority → people will go back to anarchy.
(everything is permitted)

↳ Acting 'morally' : if threat/reward is not moral at all; its prudent

Claim: Without God; too much personal choice to individual

↳ individual choice is inescapable part of morality; regardless of existence of God.

Sources of Morality

Aim: Not enough to say ~~that~~ God's not the source; we must show what is
& show how our choices carry moral weight.

Q. Why should I be moral?

1. Prudent reason - undermines morality
2. Moral reason - circular

NB': 3rd problem is that a source of morality
(only means it can't be simple)

- : It'll be argued still that such a source can't be found
- : best opt_n attempt: Kant

Psychological stance: Basic human instinct: recognize welfare of others & yourself.

Claim: This is the source; 'reason is slave of passion'

↳ view: Moral: of non-moral reasons doesn't always undermine morality

⇒ self interest must be at risk to be truly moral.

empathy, 'shared humanity'

Idea:

Teach children right/wrong.

- ↳ excuse for indoctrination/conservative values
- ↳ what's one's conception of right/wrong?
- ⇒ There's no one set of true moral convictions
- ⇒ Even if 3 common morals, how do we know them?
Why pretend some are experts when they're as fallible.
- ⇒ This can be used by the influential to their advantage.

Comment: Old idea; Plato had difficulty defining a virtue

- ↳ Don't we have moral principles?
Don't we debate? to get to the truth
- ⇒ Isn't being good ~~better~~
^{more important} than being clever or knowledgeable
Then isn't moral ed fundamental?
- ⇒ Nobody's entitled to tell others how to behave;
we're against authority (people aren't)

Big Picture

Teach Morality → resistance of authority

- ↓
- ↳ subjectivism
- ↳ (a) shades of authority
- ↳ (b) hypothetical categorical
- ↓
- Moral Relativism

Authority

- ↳ (a) Not against authority in say physics etc.
- (b) They're not infallible; reliable is enough
- (c) Opinions are more important than those of others.
Then why ethics is any different?

- ⇒ Nature of moral truth; subjectivism = moral judgments are those of personal taste
- e.g. "cheating is wrong" there's no point discussing further
is an attitude; no moral truth
⇒ There's no expert; No authority

- ⇒ Show I a theory that allows authority (an alternative)
- Moral statements are
 - (a) based on reason (maybe crude) e.g. "breath... others do as you would like done"]
 - (b) not just opinions esp. when close to heart (you'll be convinced others are wrong)
- maybe hard to find the right answer (need more sophisticated moral reasoning)
e.g. helping 1 of 2 people: impossible to help both.
- We may think we have the right answer; hence others are wrong
- ↳ [show moral judgments ≠ opinions; arguing that blue is good won't convince me.]

- ⇒ What if I moral truths?

We're all incompetent; pursuing chimera

- ↳ Fundamental place of moral deliberations; unless good reason to believe otherwise, we assume I moral truths we're pursuing.

- ↳ argument: non-humans - don't possess moral judgment capacity
- for authority Humans - do; possess equally? "an"
- (a) distinguishing shades of authority: (b) historian like authority; reliable but fallible
- (b) "in" drill sergeant; right to obedience; foolish maybe in authority.
(don't confuse with power)

argument for authority continued: We allow "an" authority not "in" authority. E.g. I do this; X says so shade (a) is ok
(b) is not
given the authority of 'a' is established individually.

- (b) Hypothetical and Categorical reasons for action:

- (i) If you want X, then do Y [Hypothetical]

e.g. Moral life gets you your desires; then moral theory is instrumental. Given you want the end, it's clear what you must do. E.g. Get punished/rewards; simple reason to follow morals.

- (ii) Categorical; e.g. Morality is binding on rational beings, regardless of desires;
 (Kant) reason alone dictates morals; ∴ we can't control our desires etc.
- argument for authority: If Kant's right, no authority other than reason ("in" authority NOT allowed)
 (resumed) "an" authority; a person helps in telling us what "reason" asks of us?
 ↳ blind faith
 ↳ appeal to mere authority ("in") is blind.
 Informed appeal; prove/justify authenticity of authority independently (of the authority)
 ("an") authority
 : Not everyone's as "rationally capable"

See - misc. I -

Remark: Obvious objections to relativism can be corrected easily by refinement.

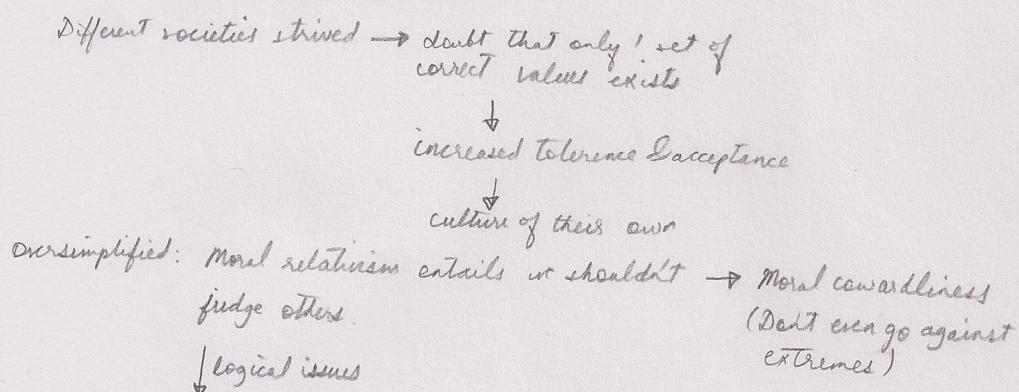
The Argument ad Nazium

Aim: Show relativism can't be true.

Consider: Germany won world war; ↳ Nazi values will not be wicked

Conclusion: Something's wrong with relativism.

Relativism and universal ethics



e.g. Authoritarian culture: what's a relativist's stance?

- (S: universal tolerance is virtuous)
- (a) If S is applicable to all, then relativism is compromised
 - (b) If S is applicable only to his culture then objecting ones cultural endorsing others'

Why Tolerance doesn't entail relativism

Aim: Save relativism

Tolerance is a virtue: regards others as more rational until proven otherwise.
 : argues with reason on disagreements
 : accepts possibility of being wrong, doesn't underestimate though.

↳ Can be tolerant while believing others are wrong.

E.g. being rude to a disliked person as opposed to tolerance.

↳ Not being tolerant may lead to violent repercussions

↳ Tolerating means putting up with something you don't like

(i) Legal morality: Laws should reflect morality as extensively as practical

(i) Some morality shouldn't be the business of law; even conservatives believe this
a liberal view of law

(ii.) Liberal view of law & liberal view of morality are held together sometimes

(iv) Liberal view of morality forces getting closer to legal morality

(a) They may believe that the law should only keep people from harming each other etc. they think this all morality requires anyway.

(b) Pos. that 3 genuine circumstances that the law shouldn't prosecute; such practices should be tolerated but not condoned.

} Not clear at all to me.

Relativism and Chauvinism

Against moral absolutist is charged with chauvinism

↳ Fails to recognize differences; thinks his culture is superior, others are distorted

Remark: It's not necessary to become a relativist to avoid this

↳ I may still recognize some other culture to be closer to the truth.

Remark: Relativists want to eschew intolerance & chauvinism;

Intolerance: Putting up with what you don't like; you may still judge

Chauvinism: Refusing to scrutinize your own; if you do, you'd be neutral

Relativism Refined

I What is a reason for action

(a) Ability of motion; like categoricall hypothetical

↳ e.g. Morality requires to breadline; rich wealth to poor

↳ Not enough motivation; not practical eg cat & mouse

↳ e.g. sexual jealousy

↳ If we can't abandon the feeling, no point

(b) Hitler has nothing common with even a minimally decent person. Thus there's something odd in declaring his acts wrong.

By contrast a person who kills doctors who perform abortion maybe thought of as doing something wrong ∵ he has some values that're "good" viz saving lives.

∴ some people lack even minimally commendable motivations, they lack reasons to behave decently.

Some Criticism

(a) Immune to reason

(b) Reason to do something in some situations regardless of values.

(c) We need the potential to entertain such reasons.

Eg. Animals don't; in this sense it's ok that Hitler didn't.

(d) Hitler is human; contradicting in this sense

(e) Only says Hitler didn't have motivation; but relativism being discussed makes bolder statements.

The challenge of Relativism

↳ Hostility towards the idea of authority

- (a) All are entitled to their point of view
- (b) All convictions (moral) are opinions
- (c) What's right for me maybe wrong for you

Each question can be discussed separately; run them together for the moment.

↳ One way is to invoke "Moral Relativism"

↳ Different systems of ethics can all claim to be true via conflicting claims

There's no one system of morality which is always true.

↳ The concept of moral truth is not true absolutely (but for some specific culture)

↳ If we say all truth is relative, then trouble. ^{Maintain} Truth is absolute, moral truth is not.

↳ 'Moral truth is relative' is a meta-ethical statement

- (a) Often viewed as a "normative stance" for justifying liberal views

- (b) "moral absolutes" used to attack say adulterous politicians & bishops.

Suggests psychological connection

↳ Psychological only - not logical

Does Relativism even make sense

↳ Back to morality = preference for colours

↳ Color blindness test

- * (i) Objective measure of color
- (ii) Start majority is normal-colours
e.g. half think grass = blood for colours
grass = sky

Then both groups will be assumed alright

↳ Judgment of shapes & sizes

- (i) Mental disorder for recognizing shapes
- (ii) People would fall around
- (iii) No debating that sand is smaller than apples.

↳ Is morality a color-like judgement or shape-like " " ?

- (a) Color-like is easy to help relativism
e.g. Polygamy & monogamy is ok in their cultures

An important distinction

↳ Anthropologists: diversity of moral codes

↳ (a) Descriptive:

- (b) Normative: There's no one code we ought to follow.
What people ought to do is culturally determined.

↳ (a) is not an interesting doctrine.

" if (a) we conclude that no one system of morality has a monopoly over the truth.] "an argument from cultural diversity"

↳ Why can't there be a sys. of morality closer to the truth

than others?

Why can't people be wrong about morality?

Historians may dispute & past isn't unique.

↳ People deliberate about morality within the same culture. They needn't according to relativism.

Moral Relativism

Working def'

↓
No inconsistency about truth

↓
Meta-ethical statement

↓
observed: normative; liberal views

↓
Danity by color analogy.

↓
Anthropologists; observed diversity

↓
"Argument from diversity"

accuracy/historian → Within culture