

Ethics
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Module No 4
Lecture 16
Utilitarianism

Welcome to this lecture series on ethics. So this lecture is on utilitarianism. In the previous lecture, we have already discussed some of the important aspects of utilitarianism. We discussed the hedonistic framework and we have seen the egoistic hedonism which is called the egoistic ethical hedonism. And this lecture will focus on utilitarianism which is also known as universalistic hedonism because here as I mentioned in the previous lecture itself, utilitarians emphasises the other regarding aspects of hedonism.

So it is not just confined to the agent's welfare, agent's happiness but rather they are concerned about the happiness of the entire society or rather maximum happiness to the maximum people which has become the principle of utility. Now before we really get into the important topics which we are going to discuss or important concepts which we are going to understand in this lecture, we will see the basic historical background in which utilitarianism emerged because that is very important.

Sometime back, we have also discussed deontology which is also an Enlightenment theory. Here also we will see that some of the important historical developments took place in Europe has influenced the emergence of utilitarianism as ethical framework.

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18th Century Europe

- Scientific advancement: Rationality
- Industrial revolution: individualized people
- Reformation: Freedom from group and community
- Establishment of Colonies: Better comforts
- American and French Revolutions: Liberty and equality
- New economic order: private economy independent from the state

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So here, the scientific advancements in this society by and large created an environment of rationalism or rather trying to understand everything from a rationalistic perspective. Rationalism in the very commonsensical sense of the term because not in the technical, philosophical sense. Here, the society as a whole is guided by a kind of a rationalistic spirit.

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And then, there is this Industrial Revolution which made possible the emergence of a very different form of life because Industrial Revolution completely shifted people from their natural surroundings where people were living in villages and largely their life was shaped around the

kind of agricultural activities they were engaged in. But Industrial Revolution created cities, created urban spaces and people started largely moving towards that, gravitating towards the cities.

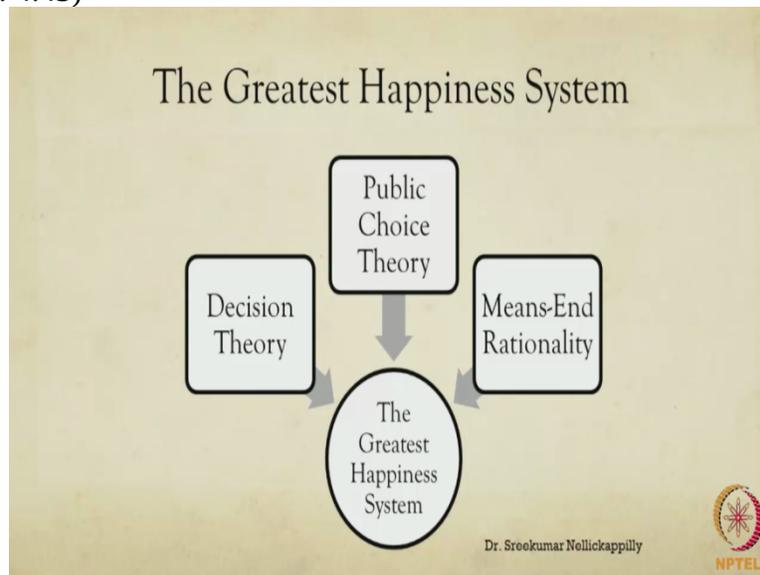
And naturally there, in and around the cities, in and around these (2:39) where industrial houses were built, they started settling down and this created a kind of, a sense of individualism among people because the kind of group activity, the kind of collectivity or the collective self which was prominently present during feudalism when people were largely engaged in agricultural activities, was not needed when they work in industrial houses.

So this ultimately resulted in a kind of individualism and the emergence of individualism also created a lot of moral issues which needed to be addressed in the new age. Again, Reformation, this freedom from group and community essentially took place because Reformation here essentially means the religious reformation. Now again after we have to see the important impacts of religious reformation where freedom from group and community was the ultimate impacts of this.

Then establishment of colonies because at this time, Europeans started moving to different parts of the world, Asian, African and other parts of the world and started establishing their colonies and also the discovery of the Americas and the American and French revolution took place during this period where liberty and equality what the virtues which were highlighted and the new economic order where private economy became important and independent of the state.

So these are some of the historically important aspects which we need to keep in mind when we discuss a peculiar ethical framework, the moral framework of utilitarianism which emphasises on happiness. Now, what is the importance? What is the relevance of utilitarianism as a moral theory? In one sentence, we can say that presents greatest happiness system to us which helps us to rather come up with very practical suggestions to take decisions in public life.

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For example, decision theory depends a lot on this criterion system or rather the criteria provided by this system. Then again, public choice theory, means and rationality, all these are aspects of this particular perspective called greatest happiness system which is articulated in that utilitarian principle, maximum happiness to the maximum number of people. So in this principle you have an objective principle, an objective concept that can be pointed out, that can be taken as a criteria while taking decisions in public life.

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Principle of Utility

- The self-evident principle of the greatest good for the greatest number: equated with pleasure.
- The most reasonable guide to both individual morality and public policy: pleasures and avoidance of pains.
- Rational basis on which the laws of all nations should be built.
- Principle of utility is meant that principle which approves or disapproves of every action whatsoever.
- **Ethical theory:** the words ought, and right and wrong etc., gain meaning from the notion of utility.

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Now when we come to the principle of utility, the self-evident principle of the greatest good for the greatest number of people is and here 1st of all it is being taken as self-evident principle, something which is never questioned. Like, everyone seeks his or her own happiness, is a principle which is never questioned, which is more or less a kind of psychological hedonism which we have seen in the previous lecture.

If that is the case, then naturally, maximum good should be sought or ought to be sought becomes a moral imperative. Now again, maximum number of people becomes more attractive moral framework, ethical framework to which they can subscribe to. So utilitarianism in that sense assumes a taken for granted principle, the principle of utility. The most reasonable guide to both individual morality and public policy is pleasures and avoidance of pains.

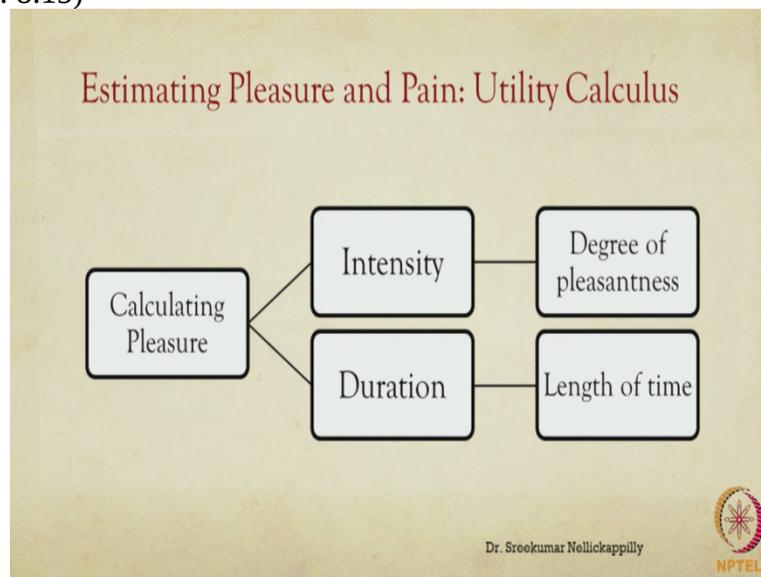
So one can actually talk about a criteria, a standard which one can comfortably conveniently adopt when decisions are taken, both in one's own private life as well as in public matters. So this is another important and relevant aspect of utilitarianism. Then again, rational basis on which the laws of all nations should be built. Rational basis on which the laws of all nations should be built.

This was the time when we have already seen that nationstates were becoming stronger. The concept of a nation itself has becoming increasingly getting defined in terms of laws. And when we talk about the laws which nations can adopt, here they need a rational basis for the laws because already there is a kind of independence from the religious perspective. So you need a rational basis for the laws which need to be formulated when nations are created.

And utilitarianism instantly giving you a very strong rational basis for that and again the principle of utility is meant that a principle which approves or disapproves every actions whatsoever. So you have a principle here on the basis of which you can judge, you can see whether a certain course of action can be approved or disapproved. This provides you a public criteria and again when it comes to the domain of ethical theory, the words ought and right and wrong et cetera gain meaning from the notion of utility.

So all these moral terms forests have been using is to be understood. The meaning of these terms need to be understood in a different light now, in the light of the principle of utility.

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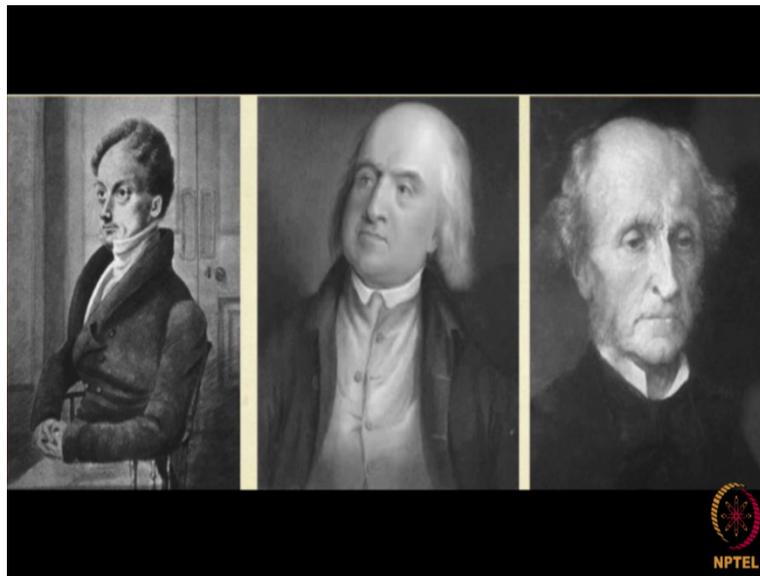


So now let us see what factors need to be taken into account when we try to estimate the pleasure and pain of a particular action. The kind of pleasure and pain consequences which a particular kind of an action might lead to. So here, when you talk about calculating pleasure, there is intensity of pleasure which needs to be taken into account because the degree of pleasantness is very important.

Certain actions might lead to present consequences and certain other actions might lead to more pleasant consequences, the intensity pleasure. So which action needs to be adopted. Then again, the duration, length of time to watch the pleasure is going to be with us. So all these aspects need to be taken when we try to understand, when we try to evaluate the moral worthiness of a particular action.

So all these aspects ultimately go on to shape what we can call as a utility calculus which ultimately would help us to understand the moral worthiness of a particular action.

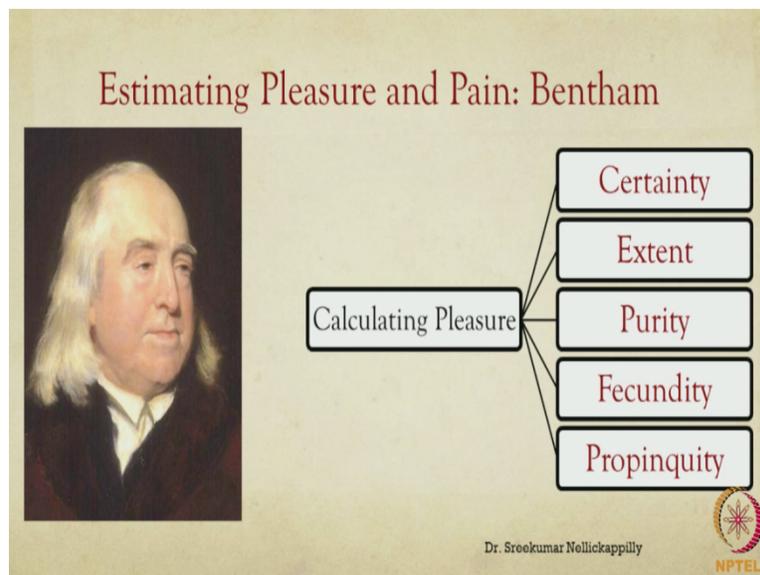
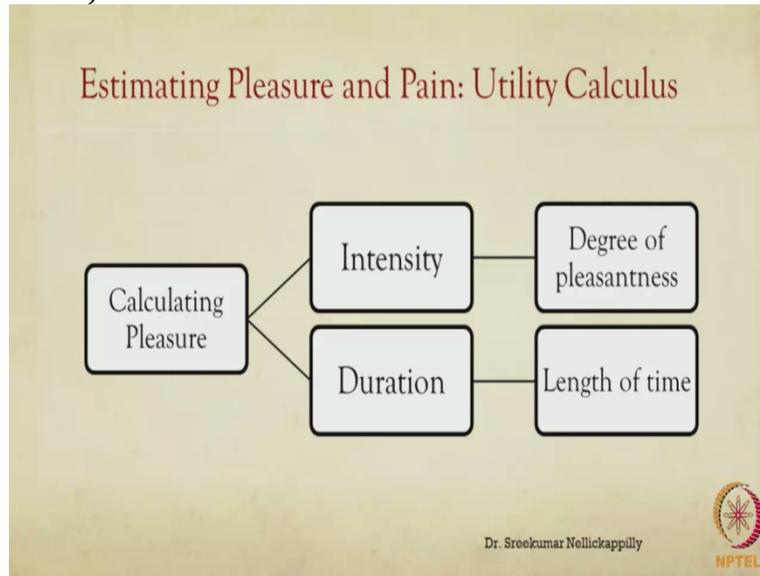
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Now, this is Jeremy Bentham who is one of the towering figures of utilitarianism. Just 3 philosophers, great thinkers, Jeremy Bentham, James Mill and his son, JS mill, John Stuart Mill, these 3 are the most important philosophers of this tradition. And they, all the 3 of them not only great philosophers and thinkers but also great humanists and great reformists. So one reason why utilitarianism became so popular is not just because they are philosophers but also because of their involvement in certain issues which impacted the lives of the common people.

So they were great humanists. For example, JS Mill always argued for human equality and also for human's freedom. So such interventions made them quite famous and also their philosophical position, utilitarianism quite relevant during that age. Now Bentham proposes a kind of calculus which helps us to calculate pleasure.

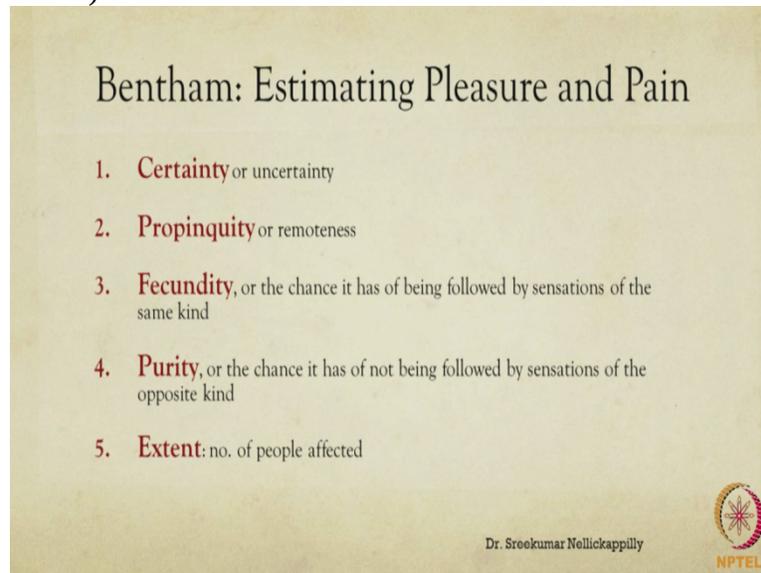
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So he takes up along with the previous what we have already discussed, the 2 aspects, the intensity of pleasure and the duration of pleasure, he suggests that you also need certainty, extent,

purity, fecundity and propinquity, these aspects also need to be taken into account when we discuss about consequences that are pleasurable.

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So what is certainty or uncertainty. Whether a particular action might lead to pleasurable consequences most certainly or not at all. So all these aspects need to be taken into account. The certainty of good consequences or happy consequences does matter when a particular action is taken into account. Then propinquity or remoteness is another very important factor. If the happiness is so remote then probably its value is less because then we are uncertain about it.

Then again when you talk about fecundity, or the chance that it has of being followed by sensations of the same kind. So that is a very important point. It has the ability to produce or rather it has a chance to be followed by sensations of similar kind, same kind, that matters. Then again, the purity or the chance it has of not being followed by sensations of the opposite kind. Again, extent, number of people affected.

That is probably one of the most important aspects which actually went on defining the very meaning of utilitarianism. So the final one is extent, the number of people who were affected by the consequences of the particular action. This is very important because utilitarianism emphasises on maximum number of people that the maximum happiness to maximum number of people is very important for utilitarianism.

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The slide features a title in red text: "Motive, the Idea of Good and Consequentialism". Below the title are five bullet points, each starting with a red circle. The first three points are on the left, and the last two are on the right. At the bottom right, there is a logo for NPTEL (National Programme on Technology Enhanced Learning) and the name "Dr. Sroekumar Nellickappilly".

- No motive is either good or bad in itself.
- In the chain of motives, the principal or original one is pleasure.
- Pleasure is in itself a good.
- The only good is the maximum pleasure
- **Consequentialism:** morally correct action is an action maximizing the good.

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Another important aspect of utilitarianism that it is a form of consequentialism. It does not take into account motives, good motives or intentions but it emphasises exclusively on the consequences of actions. The consequences should be good, should lead to happen. Otherwise we cannot just the moral worthiness of a particular action. So there is no motive, is either good or bad in itself.

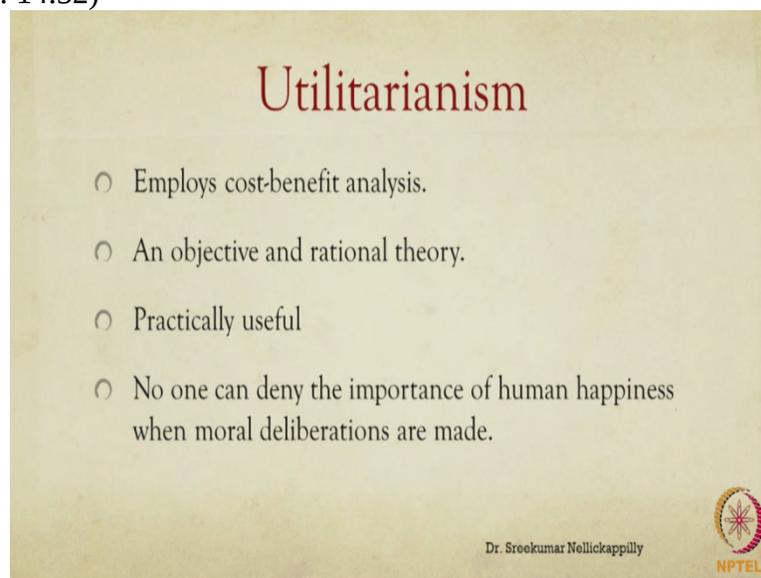
Every motive, every action becomes good or bad or right or wrong on the basis of its consequences, not on the basis of the motive. This is just the opposite of deontology. In deontology, the intention is very important that the agent intends the action to be performed on the basis of duty. But here it is not the intention but the consequences is that what matters.

Again in the chain of motives, the principle or original one is pleasure. So they say that the ultimate motive should be pleasure. So pleasure is more important than anything else. And again pleasure is in itself a good. So, there are several ways in which this statement can be understood. I am not going in the radiance into the details of that because other pleasure and goodness can be identified or they are innovatively connected or they are connected but not innovatively, all these questions come into picture in this context and there are elaborate discussions in literature. I am not entering into such debates here.

So I just want to mention that pleasure in itself a good according to the utilitarians and the only good is the maximum pleasure. So naturally, utilitarians emphasises the maximum would maximum number of people. Then again, consequentialism or morally correct action is an action maximum the good. So this action, maximising, the action which maximises the good, the pleasure, the happiness is the right action, is the morally correct action.

Now to focus more on utilitarianism, we all know that in the modern world utilitarianism is a very valuable ethical framework.

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The slide features the title "Utilitarianism" in a large, red, serif font at the top center. Below the title, there are four bullet points, each preceded by a small circle. The text of the bullet points is as follows: "Employs cost-benefit analysis.", "An objective and rational theory.", "Practically useful", and "No one can deny the importance of human happiness when moral deliberations are made." In the bottom right corner, there is a small circular logo with a star-like pattern inside, and the text "Dr. Sroekumar Nellikappilly" and "NPTEL" are printed below it.

Utilitarianism

- Employs cost-benefit analysis.
- An objective and rational theory.
- Practically useful
- No one can deny the importance of human happiness when moral deliberations are made.

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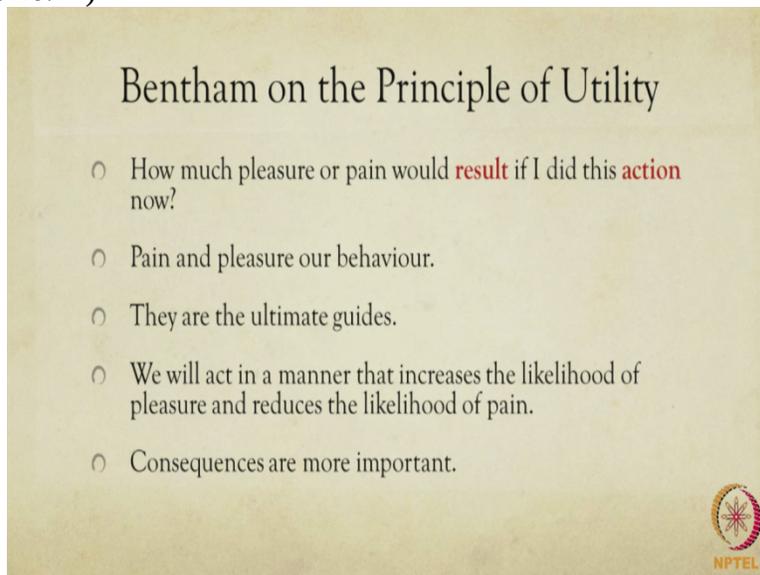
It presents a principle, the maximum happiness to the maximum number of people which can be employed rationally in a more transparent manner. When you take decisions in public life, this is a very convenient principle because one can justify one's own actions by saying that I thought, I read it because according to me it employs cost benefit analysis which is quite handy when you take a decision in your public life.

It makes you accountable and you can justify your actions on the basis of a rational principle which is the cost benefit analysis. So that is one advantage of utilitarianism and it also provides you an objective and rational theory on the basis of which you can justify your action because in ethics, to a very great extent is all about responsibility. So what sort of responsibility you take?

So here it gives you a principle on the basis of which you can take responsibility and justify it. Then again, its extremely practical usefulness is there, and extreme practical usefulness of the principle of utility provides us or gives us a lot of go for taking decisions in public life. Then again, no one can deny the importance of human happiness when moral deliberations are met.

Because though one can always argue that happiness need not be or should not be the only criteria when a decision is taken, no one can deny the importance of human happiness that an action which makes everyone happy would be definitely considered by everyone as valuable. So in that sense, the value of this principle is to some extent taken for granted. Now let us try to focus on the contributions of Bentham and his principle of utility because it is Bentham who introduces or rather coins this principle of utility for the 1st time in this fashion it is available today.

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Bentham on the Principle of Utility

- How much pleasure or pain would **result** if I did this **action** now?
- Pain and pleasure our behaviour.
- They are the ultimate guides.
- We will act in a manner that increases the likelihood of pleasure and reduces the likelihood of pain.
- Consequences are more important.

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He says that how much pleasure or pain would result if I did this action now. This is the question. We have to actually raise this question and before we take any decision on a particular issue. Pain and pleasure are of our behavior is emphasised and they are the ultimate guides when you take a decision according to Bentham. His principle of utility is based on the 2 principles or the 2 concepts or the 2 ideas of pain and pleasure.

Sometime back we have seen that they are the 2 sovereigns which guide human action according to Bentham. We will act in a manner that increases the likelihood of pleasure and reduces the likelihood of pain. This is also quite natural. Every does it. We never consciously adopt or consciously choose an action which might have painful consequences but on certain occasions we do that.

But there also we take into account certain other factors, more valuable factors which also are pleasurable in a different sense of the term. Consequences are more important according to win them. And one problem with Bentham is that Bentham's utilitarianism, Bentham's version of utilitarianism is known as act utilitarianism because here the emphasis is on the action, what action you take when you take a decision and what action you take and what are the consequences of that particular action.

The consequences that naturally lead from those actions, these are the focal points of Bentham's utilitarianism. So each action needs to be taken in isolation, each action is different from the other and each action will have a certain consequence and the moral worthiness, the moral value of that particular action needs to be understood and evaluated in the light of the consequences approach that particular action leads.

So that is Benthamian perspective. So it is known as act utilitarianism and it has several problems because it is 1st of all we know it is too simplistic. It only tells us that before you resort to an action, you have to think what consequences it is going to have in that particular context. So it is quite often context dependent because the same action might have different consequences in different context or different circumstances.

So Bentham tells you that your focus should be one of particular action and the kind of consequences it leads to. So here, he wants us to focus on the act.

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Act Utilitarianism of Bentham: Issues

- No qualitative difference between different kinds of pleasures
- If the social benefits of actions like slavery and torture are outweighing their disadvantages, they are morally permissible!
- Certain acts may not lead to pleasure such as those fostering loyalty and friendship.

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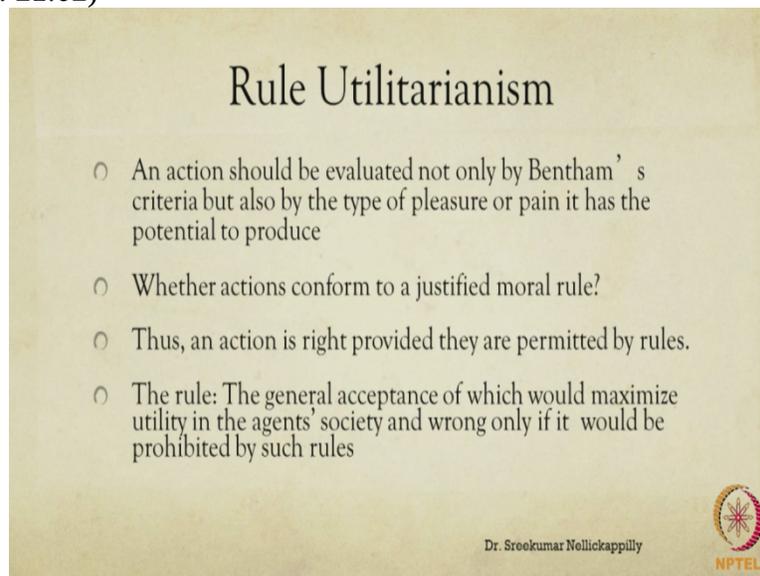
No qualitative differences between different kinds of pleasures. That is one obvious weakness of Benthamian act utilitarianism. For example, the kind of pleasure a person derives by consuming alcohol and the kind of pleasure the same person derives from reading a book, a kind of intellectual happiness, according to Bentham, they are of the same level because he never recognises common there is no rule for, in his scheme of things, qualitative differences between pleasures.

If the social benefits of factions like slavery and torture are over weighing their disadvantages, they are morally permissible for him. So this is a very questionable kind of suggestion that social benefits of actions like, certain actions which we otherwise normally consider as objectionable and wrong like slavery and torture, if they are overweighing their disadvantages then they have to be taken as morally permissible.

And certain acts may not lead to pleasure such as those for storing loyalty and friendship though the consider them as valuable. Friendship is quite valuable for us. But they might not lead to certain immediate consequences which are pleasurable. Still we consider them as valuable. So they also to some extent oppose our normal moral views. Now it is in this context, JS mill's contribution becomes relevant.

JS mill works upon, he accepts basic utilitarian approach and principle adopted by Bentham. He says that it is true, Bentham is right to some extent to say that the right action is the action that leads to maximum happiness to maximum number of people. There is no alteration, he has never made any alteration to this fundamental principle. He only says that this needs to be understood in a different way. People have failed to understand it in proper sense of the way in which it needs to be understood.

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The slide is titled "Rule Utilitarianism" in a large, black, serif font. Below the title, there are four bullet points, each starting with a small circle. The text of the bullet points is as follows:

- An action should be evaluated not only by Bentham's criteria but also by the type of pleasure or pain it has the potential to produce
- Whether actions conform to a justified moral rule?
- Thus, an action is right provided they are permitted by rules.
- The rule: The general acceptance of which would maximize utility in the agents' society and wrong only if it would be prohibited by such rules

In the bottom right corner of the slide, there is a small circular logo with a star-like pattern inside, and the text "NPTEL" below it. To the left of the logo, the name "Dr. Sroekumar Nellickappilly" is written in a small, black, sans-serif font.

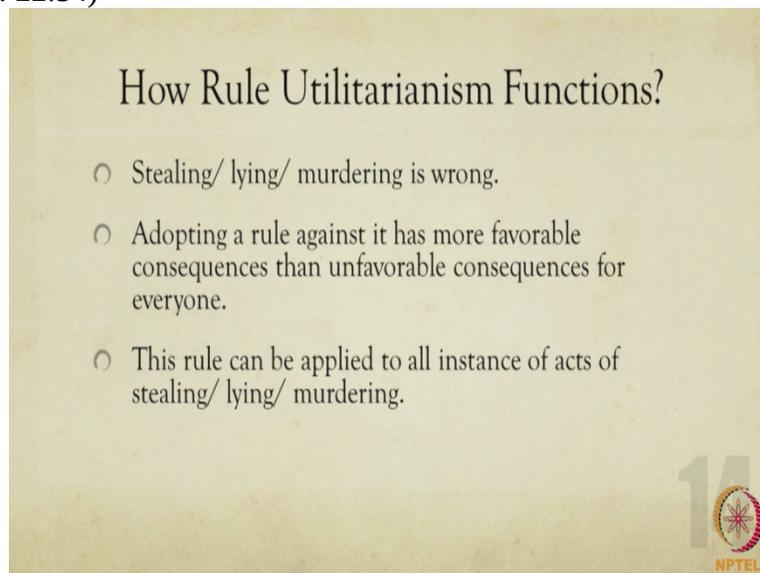
So he says that, he expands Bentham's theory of utility and says that the quality dimension of pleasure is also important or rather that is the most important thing in him which is not present, obviously present in Bentham's theory. So JS mill wants us to consider that aspect as well when we evaluate the moral worthiness of an action. And so it is not a mere act utilitarianism but it focuses or rather the focus is shifted from consequences emanating from the action to those emanating from a rule.

So JS mill wants us to rather focus on the rule on the basis of which the particular action is based or is performed, on the basis of which a particular action is performed. So every action should be performed on the basis of a rule and he wants to see whether following that rule would lead to good consequences or consequences that are pleasurable or not. So this is called rule utilitarianism of JS mill.

Say for instance, an action should be evaluated not only by Bentham's criteria but also by the type of pleasure or pain it has the potential to produce and whether actions conform to justified moral rule. Again, an action is right provided they are prompted by rules. The rules have to permit them. In one sense, JS mill's utilitarianism takes the whole utilitarian framework to a slightly higher level. It provides us a rule to which we evaluate about which all moral evaluations are done.

The rule is, the general acceptance of which would maximise utility engage in society and wrong only if it would be prohibited by such rules. So that is the rule which we have to follow.

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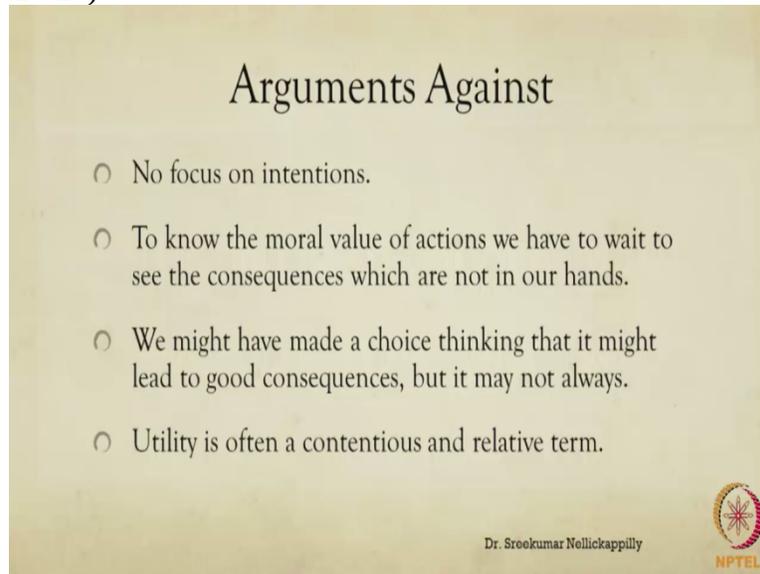
And now let us see how rule utilitarianism functions. See for example, let us take the example of some kind of an action which we all of us consider as wrong, as morally objectionable. Stealing or lying or murdering, we all say that these actions are wrong. So a particular instance of murder or a particular instance of stealing, a particular instance of lying, so these are actions, particular actions, isolated actions which happen in our life but JS mill would say that you know we do not have to bother about the isolated actions but rather the rule.

What is the rule? Adopting a rule against it has more favourable consequences than unfavourable consequences for everyone. So you have to focus on the rule so that you can get rid of the

confusions and the the kind of paradoxes. Otherwise you might encounter if you concentrate on the isolated act. The rule can be applied to all instances of acts of stealing, lying or murdering.

Hence, we are actually passing a moral judgement, an evaluative judgement on the rule on the basis of which the action is performed. The rule is focused and not the act at all. That is the advantage of rule utilitarianism proposed by JS mill.

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Arguments Against

- No focus on intentions.
- To know the moral value of actions we have to wait to see the consequences which are not in our hands.
- We might have made a choice thinking that it might lead to good consequences, but it may not always.
- Utility is often a contentious and relative term.

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Now there are certain points, certain arguments which we can find, which opposes the very philosophical perspective of utilitarianism because utilitarianism, there is no doubt that it is quite attractive from the very outset. It looks very attractive, no doubt about it. But at the same time, the major weakness of utilitarianism or there are certain important weaknesses. One of such weakness is that it absolutely neglects the value of intentions which otherwise is considered as very important throughout our day-to-day life.

We always consider a person with good intentions as a good person. A person's act, whether it is performed with good intentions or not, is a matter of concern for us in our normal moral life but that aspect is completely ignored by the utilitarians. There is absolutely no mention of the intentions. Rather they would say that intentions cannot or need not be taken into account at all. Another important point is, to know the moral value of actions we have to wait to see the consequences which are not in our hands.

See this is another very important aspect. We are making an evaluation of a particular action, whether that particular action is right or wrong or morally good or evil. Now what we have to do is that, we are not actually evaluating the action here, we are just waiting, what would be the consequence of the action? And only on the base of the consequences, only in that light, we can pass a judgement on the moral value or worthiness of that particular action.

So here we completely depend on the consequences, not on the action. So the problem here is that the consequences are not in our hands. Only actions are in our hand. So consequences might vary based on circumstances and certain other important aspects. So what will you do? What can we say about consequences here? If you completely focus on consequences, the difficulty is that your moral worthiness depend on your luck.

We can always put it in that way, depends on alert because if the action leads to good consequences, you are lucky. So and your actions have more moral value. But for some unfortunate reasons, which you have absolutely no control of, the actions lead to bad consequences, then the action would be treated as morally wrong. So things are not in your hands but still you would be accountable for them.

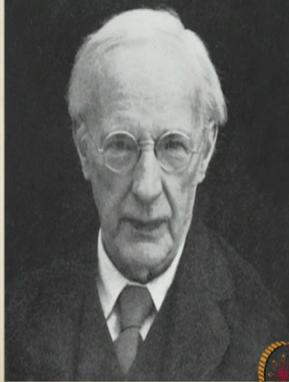
We might have made a choice thinking that it might lead to a good consequence but it may not always do that. So this is again the continuation of the point which we have just discussed. Many things are not in your hand. We might have done the action expecting that it would lead to good consequence. That is quite possible but it did not because my things are not in your hands, many things would have changed.

You find yourself completely helpless here as far as the moral value of the action is concerned. Then again, utility is often a continuous and relative term because what one person considers as utility and happiness is not necessarily the happiness and utility for another person. So there might be differences of opinion about the very concept of utility itself and to some extent the very concept of happiness unless we are talking about very essential kind of an happiness.

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Naturalistic Fallacy: G E Moore

Mill makes an illegitimate inference from “is” to “ought,” from “is desired” to “is worthy of desire.”



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Now there is a very interesting criticism raised by G.E. Moore which is called the naturalistic fallacy from a modern perspective, from a perspective of linguistics philosophy. G.E. Moore says that Mill makes an illegitimate inference from is to ought, from is desired to is worthy of desire. So that is a very quite interesting observation about G.E. Moore makes here.

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Naturalistic Fallacy: G E Moore

1. If what is good is what men actually do desire then it leads to naturalistic fallacy.
2. This implies that good can be defined in terms of what men desire, which is not a fact.
3. But even if this is a fact, then it is to hold that men do always desire what is good. Which is not true.
4. In English, desirable means what ought to be desired. But for Mill desirable means what men do actually desire.
5. Men do actually desire is no proof of a thing being desirable.

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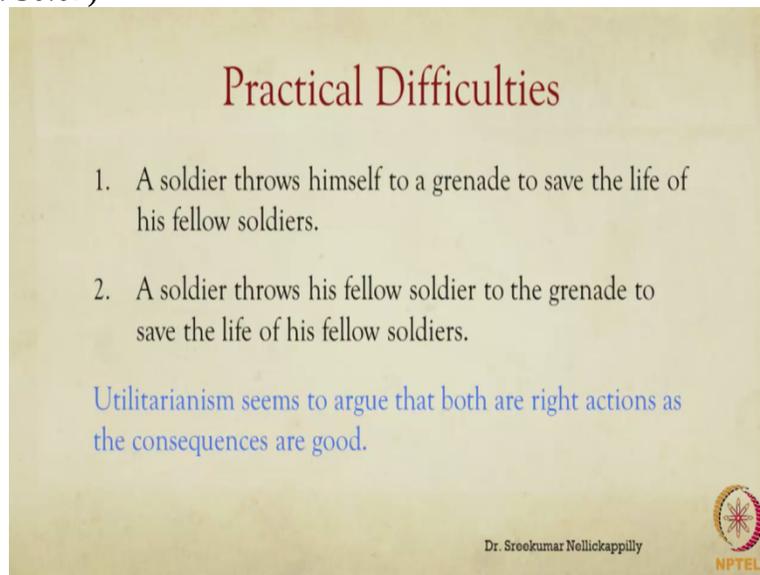
So the fallacy is that if what is good is what is good is what men actually do desire then it leads to naturalistic fallacy because this implies that good can be defined in terms of what men desire which is not the fact. What is good is what men desire. Can we say that? We cannot say that. So

this is the naturalistic fallacy. Then again, but even if it is a fact, even if you for the sake of argument considers that it is a fact, then it is to hold that men do always desire what is good which is also not true, which cannot be true.

If that is the case, then ethics loses all its point. In English again, desirable means what ought to be desired. But for Mill, desirable means what men do actually desire. This is another problem. What men actually desire and what men ought to desire, there is a huge confusion which JS mill seems to be making here. They are 2 different terms. They have to be understood as 2 different terms, completely different terms because they have completely different connotations but JS mill does not recognise the differences and think that they are one and the same.

And the men do actually desire is no proof of a thing being desirable. Just because men actually desire does not mean that it is good or its desirable. We can actually conclude our discussion on utilitarianism here. This is when we try to understand utilitarianism and their perspective from a critical perspective but at the same time we need to appreciate certain facts.

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Practical Difficulties

1. A soldier throws himself to a grenade to save the life of his fellow soldiers.
2. A soldier throws his fellow soldier to the grenade to save the life of his fellow soldiers.

Utilitarianism seems to argue that both are right actions as the consequences are good.

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But before that, utilitarianism is necessarily linked with psychological hedonism which we have already seen in the previous lecture because mill based his theory on psychological hedonism and it is to some extent true that the psychological hedonism is true, then the only ethical theory possible is egoistic hedonism and not utilitarianism. This is the problem.

This is one problem which Mill might face because if Mill bases his theory on psychological hedonism but a psychological hedonism is true which says that every man actually in nature seeks his own pleasure, all of us as human beings recover on pleasure. If that is the case, then we cannot advocate utilitarianism which says that we should also seek the pleasure of other people. We should try to maximise the pleasure of everyone, maximum number of people.

So it insists that we need to be innovatively other regarding which is not possible if psychological hedonism makes only egoistic hedonism as a possible ethical theory. If a man can seek only his own pleasure then it is impossible for him to seek the pleasure of other men. Men do always desire pleasure. There is no doubt about it but then what? What is that we are proposing?

Whether egoistic ethical hedonism or utilitarianism? That is a question. There are certain practical difficulties also which we need to point out here because in its enthusiasm to emphasise pleasure, the utilitarians in general fail to make some distinctions in moral life. Say for example in an instance where the soldier throws himself to a grenade to save the life of his fellow soldiers which is always held as by us as a great moral act which has led to very good consequences because it might have saved the life of many number of people but sacrifice only one life.

But the same consequence might result if the same soldier throws his fellow soldier to the grenade and save the life of others. The same thing has happened, the same consequence but whether the 1st action or the 2nd action, which one do we consider as morally worthy action? That is a question. Our common moral framework or commonsensical morality suggests that the 2nd one is more morally worthy than the 1st.

But utilitarianism would essentially see them both at the same level. Utilitarianism seems to argue that both are right actions as the consequences are good.

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Utilitarianism and Humanism

- Utilitarians were not just hedonists: social reformation and humanism dominated their outlook.
- They argued that laws should be made to make the world a happy place for everyone.
- Argued for equality and women's rights.
- Mill argues that people should take into consideration how their actions could effect those around them.

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Now one important point before we conclude, I would like to underline this point. One important aspect that makes utilitarianism is that it is not just hedonists, social reformation and they are not just hedonists, utilitarians are not just hedonists, social reformation and humanism dominated their outlook and again, they argued that laws should be to make the world a happy place for everyone.

So they are really concerned about social welfare and the welfare of everyone. And argued for equality and women's rights. This is a point which I have already mentioned that mill was emphatic about it. And again finally, Mill argues that people should take into consideration how their actions could effect those around them. So these are some of the important things which we need to keep in mind when we try to appreciate the contributions of utilitarianism.

We will wind up our discussions here and in the next lecture, we will continue with certain other aspects of utilitarianism and also some other important ethical theoretical frameworks. For the time being, we will wind up, thank you.