

Issues in Bioethics
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Module No. #02
Lecture No. #07
Other Ethical Theories

(Refer Slide Time: 00:00) Hi, Welcome to this Course, Issues in Bioethics. This is the Module Two, Unit Two. In the last lecture, I have discuss, some Ethical Theories. I discussed the importance of Ethical Theory and I have also introduced Virtue Ethics Theoretical Framework. So, this lecture will continue the discussion on Ethical Theory and I will be discussing a few of them in this lecture.


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Which, I would say are different approaches to Ethics. They are evolutionary Ethics, Relativism, Subjectivism, Natural Law and Social Contract theory. So, this, when you talk about Relativism, in the previous lecture itself, I have mentioned that, Relativism is very important. You cannot really rule out the possibility of Relativism, though you may not be a Relativist. Because, there are different ways in which, people evaluate things. Even in our own world, what the Americans think right, may not be shared by Indians or the Arabs or even a some of the European countries.

Say for instance, Active Euthanasia. Physician assisted suicide is an allowed practice. It is legal in certain countries in the world. But in certain other countries, it is not. In India, it is not. Many other countries have not made it legal.

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Relativism and Subjectivism

- No universally agreed moral norms or values.
- No moral absolutes.
- Moral judgments, beliefs about right and wrong, good and bad etc. vary across time and contexts.
- Right and wrong dependent on or is relative to individual or cultural perspectives and frameworks.
- **Moral Subjectivism**: relative to individuals.
- **Moral relativism**: facts about right and wrong vary with and are dependent on social and cultural background.



So, this also point out the importance of Relativism. That different cultures, different places and different times, people subscribe to different ethical frameworks, ethical theoretical frameworks or conceptions of right and wrong, vary from place to place and time to time. The interesting question in this context, which we need to ask is, it is a fact that people subscribe to different ethical frameworks in different times in different places.

But, does it really mean that, all ethics, all conceptions of right and wrong are relative. Relative to cultures or places or times or even to individuals, can you say that. It is a fact that, they do actually think differently. But, does it mean that, they are actually different. Does it make, right and wrong are ethics relative.

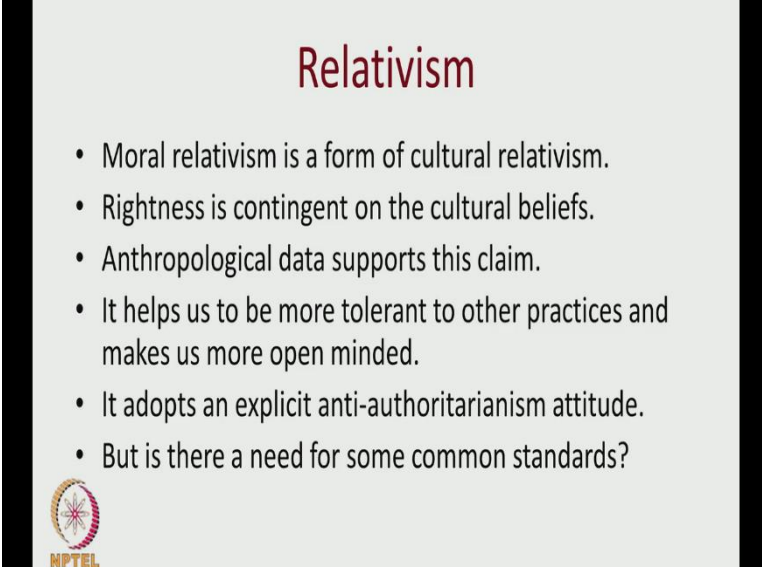
One belief, which Relativism asserts in the very outset is that, there are no moral absolutes. Both Relativism and Subjectivism deny, the possibility of, the idea of moral absolutes. And moral judgements believes about right and wrong, good and bad etcetera. They argue vary across time

and context. As I already mentioned, different countries, different cultures have different moral ideas or ideas about, what is good and what is right.

And, it is related to individual or cultural perspectives and different frameworks. And, there is an important difference between moral Subjectivism and moral Relativism. Moral Subjectivism is a little more radical, it says that morality is relative to individuals.

So, what is good for me, is good for me and good for you, good for you. There is no concept of objective or universal goodness. So, there is no in, which also, which actually means, there is no idea of goodness, there is no good at per say. Then again, a moral Relativism on the other hand says that, facts about the right and wrong vary and are dependent on social and cultural background. So, this is very close to a kind of cultural Relativism.

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Relativism

- Moral relativism is a form of cultural relativism.
- Rightness is contingent on the cultural beliefs.
- Anthropological data supports this claim.
- It helps us to be more tolerant to other practices and makes us more open minded.
- It adopts an explicit anti-authoritarianism attitude.
- But is there a need for some common standards?



And moral Relativism is a form of cultural Relativism, where rightness is contingent to the cultural beliefs and, anthropological data supports this claim. The validity of Relativism has become widely accepted with the growth of the science of anthropology. With anthropological reflections, people have started studying different cultures and their practices and customs and

found that, people in different places, different cultures have entirely different practices. So, what they make them a priori right.

There is nothing in which make these practices or the moral assumptions behind these practices a priori right or a priori wrong. So, we find that, different moral assumptions or different moral implications of these practices are at the same level. How can we, adjudicate them?

One way to do that, is to say, all of them are wrong or right from our perspective. But, that is again a kind of dogmatism. We think that, we are assuming that, our perspective is the right perspective, which is also not right. How can we say that, ours is the right perspective? Others can also say the same thing about this, Because, ours is only one among the others.

So, anthropological data, actually provided a lot of insights about, how people think differently and really questioned, really made our minds open to the possibility of different belief systems and conceptions about morality. And it helps us to be more tolerant. See this one good thing about Relativism.

To being a Relativist, one will also be more open-minded and more tolerant towards, other practices and makes us more and more open minded. So, we will never be, intolerant towards other belief systems and other conventions. See, one of the major issues, which we face today is religious Fundamentalism. And, religious Fundamentalism actually comes from the one reason, why people become Fundamentalist is because, of an intolerance towards other religious beliefs. Religious Fundamentalist believes that, his belief system is the only right belief system, and his book is the only right book, his God is the only right God.

But, once he accepts that, there are other possible ways in which, people can understand God and religion and reality, then there would not be any problems. So, Relativism in that sense is very valid modern theoretical framework, which we can adopt.

It adopts an explicit anti- authoritarianism attitude. So, that we will not say that, one particular framework is the right framework and everyone else should comply or subscribe to that

particular framework. But, at the same time, we need to also think that, to what extent, we can take Relativism? Is there a need for some common standards?

Can we just be relativist? And you hold to the view that, everything is relative? If everything is relative, then, is there anything common? Can you find anything common among the multitude of practices, which human beings are engaged in? Or, there a set of values, at least a majority of humanity subscribe to as valid or right or good? We can find that, there are many such values, which underlie all in spite of all differences, cultural and other differences, we have from other traditions. There are many values, which we can share with them.

What about those shared value systems? Is it not fruitful to come up with, such a set of such shared values? So, that we can think of or we can at least talk about something like a universally common system of values, which is becoming increasingly important in today's world. Because, in today's world, we talk a lot about Human Rights.

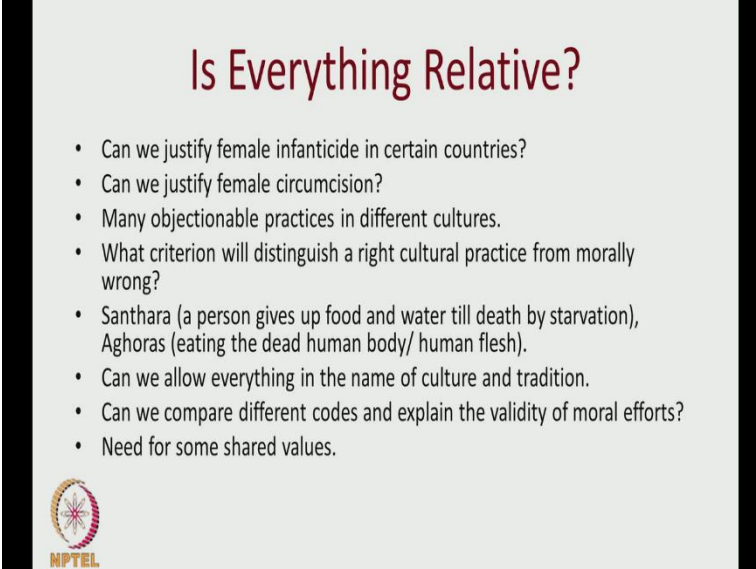
And, there is more or less a kind of universal acceptance to the idea of Human Rights. Though, different cultures again would interpret the notion of Human Rights in different ways. There are many countries in the world even today, where Human Rights are not recognized. Particularly in theocratic countries, where the customs and traditions of those religious traditions, which originated several centuries ago are still being considered as valid.

So, naturally many of these underlying assumptions of the concept of Human Rights like equality between men and women, such things are not recognized and respected by these religious traditions. So, there is a clash. Though, I say that, Human Rights have become more or less universal, still the very concept of Human Rights is yet to gain a universal acceptability. And, it is never being observed by all nations in the world.

But, at the same time, there is an increasing need for doing so. Particularly within democracies and we talk a lot about democratic system today. We find that, democratic system, if not the best system, is the best system, which is available today.


So, there is a difference between, the best system and the best system today. So, we accept that, we all think that, democracy is more or less, the most acceptable political system today. And democracy insist that, there should be Human Rights. Human Rights should be respected. So, there is a need for some common standards and pure Relativism is not going to take us anywhere. See, these are, some of the practical issues, if you are a pure relativist.

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Is Everything Relative?

- Can we justify female infanticide in certain countries?
- Can we justify female circumcision?
- Many objectionable practices in different cultures.
- What criterion will distinguish a right cultural practice from morally wrong?
- Santhara (a person gives up food and water till death by starvation), Aghoras (eating the dead human body/ human flesh).
- Can we allow everything in the name of culture and tradition.
- Can we compare different codes and explain the validity of moral efforts?
- Need for some shared values.



Can we justify, female infanticide in certain countries? Particularly in a country like India, this happens. And, there are many social justifications provided for this, by those people, who do that. And, it is of course, illegal here in this country, in India, it is illegal. But, at the same time, it happens. Unfortunately, it happens, in spite of all efforts by government and other agencies. Because, of certain social realities, that exist. And, these social realities or the social order, particular social order, that is responsible for the moral frameworks.

Can we say that; the social order justifies this moral framework and accept practices like female infanticide and many other practices. I heard that among Eskimos, they killed their infants. Mothers, Eskimo mothers, they have a practice that, they killed their infants, if they have more children than, they actually can support. Can we justify, such practices again?

Can we justify female circumcision, which is also practice in some of the countries in this world, which is rooted in some religious beliefs, theocratic beliefs. So, can we support this. Just because, those people, those cultures, it is right. Can we accept that, they are right? Many objectionable practices in different cultures, we will find.

And, we had it earlier. For instance, in ancient India, the practice of Sati was quite common. Can we accept that, as a reasonably, morally alright today, in this world? We cannot. What criteria will distinguish a right cultural practice from a morally wrong practice. So, we have to arrive at some criteria. So, that you know, we cannot say that, everything that happens within a religious tradition, within a cultural tradition as or that can be termed as a cultural practice is wrong.

So, there should be some criteria, which should be deciding. What is it, what can it be, can it be Human Rights, can it be the right of individuals. Santhara, for example, which recently gained a lot of importance, due to the Supreme Court ruling. And, before that, the Rajasthan high court has banned Santhara. Santhara is a practice, where a person gives up food and water till death, by starvation.

Which is a practice, which was among the Jain community in India. And, they have been practicing Santhara for the several centuries now. And, suddenly the Rajasthan high court came forward and banned it, saying that, it is suicide. This is equivalent to suicide. And there was a lot of protest in India and many people argued against and argued for this practice.

On the one hand, it is a cultural, traditional, religious practice, which the supporters of this practice claimed that is absolutely 100% voluntary. It is not pressurized. It is voluntary; people decide that, it is time for them to leave. Particularly, old people, after living a reasonably lengthy life, decide that, it is time for them to die. And, they die by adopting a means, which is by giving up food and water and slowly die.

On the other hand, some other people argued that, this is more or less equivalent to suicide. What is the difference between death by starvation, conscious starvation and suicide? On the other hand, there is also a possibility that, some people will be pressurized to do this. Particularly,

elderly people, whom the children do not want to look after them, they will be forced to do that because, they think that, there is no other way.

And, there were a couple of such incidents, reported by the media. So, the court was alarmed by such incidents as well. But, just because, there were, one or two such unfortunate incidents, can you say that a practice, which have been there for several centuries is wrong and should be banned.

Since, Santhara apparently is a voluntary practice. It is adopted voluntarily by the people concerned. Can you say that, it is wrong? They have the right to do that. They have the right to refuse to take food and water. What is it. How can you pressurize people to eat and drink? So, this is interference into the Human Rights of people.

So, there are various such arguments and counter arguments and finally the supreme court has come up with a verdict, which favors a practice, which the Jain community takes as a victory. So, there is, whatever it is, my intention is to point out the kind of conflict, that this incident has brought in a tradition like the age-old traditional like Jainism in India. And, can we allow everything in the name of culture and tradition. So, it is quite interesting to ask this question in this context again.

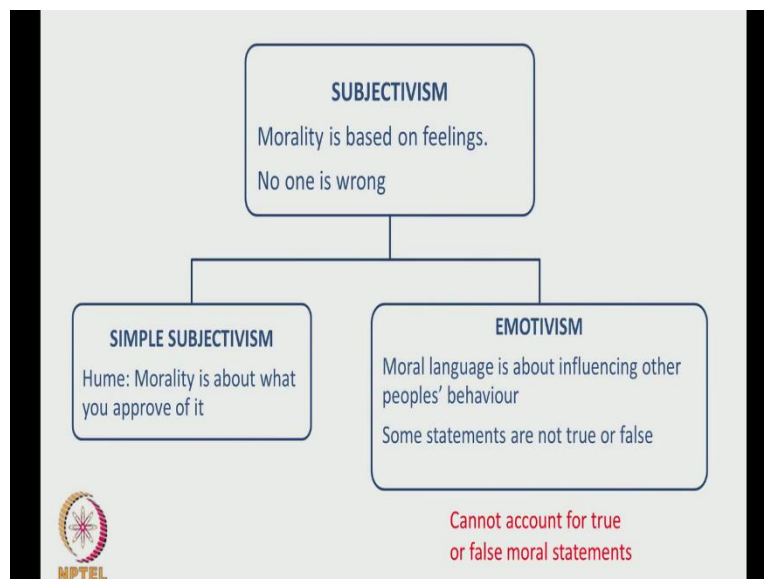
If you can allow, Santhara, what about other many practices that exist in this country. Particularly in a country like India, which is a country, which is a civilization of several traditions, several age-old traditions and traditional practices, that exist in India. We have the Aghoras. I will be mentioning about that. The Aghoras are people, who eat human flesh. Can we allow that. Can we make provisions for doing that? Can we make it legal? So, all such issues will become relevant in this context.

Can we compare different codes and explain the validity of moral efforts. If you say that, every morality is relative, validity of moral codes are relative, then how can you compare one code with another. How can we say that; one set of practices are wrong and another set of practices are right?

The comparison demands that, there should be something, which is common, which can be accepted by everyone, at least notionally. So, there is increasingly a need for some shared values in today's world. This is what makes our whole discussion on Relativism very interesting. I am not going to discuss Relativism more elaborately here. Because, this is, the purpose is here, just to introduce some of the issues and to sensitize students about the importance of this framework.

Now, I will go to another variant of Relativism, which is Subjectivism. So, Subjectivism is nothing but it says that morality is based on feelings.

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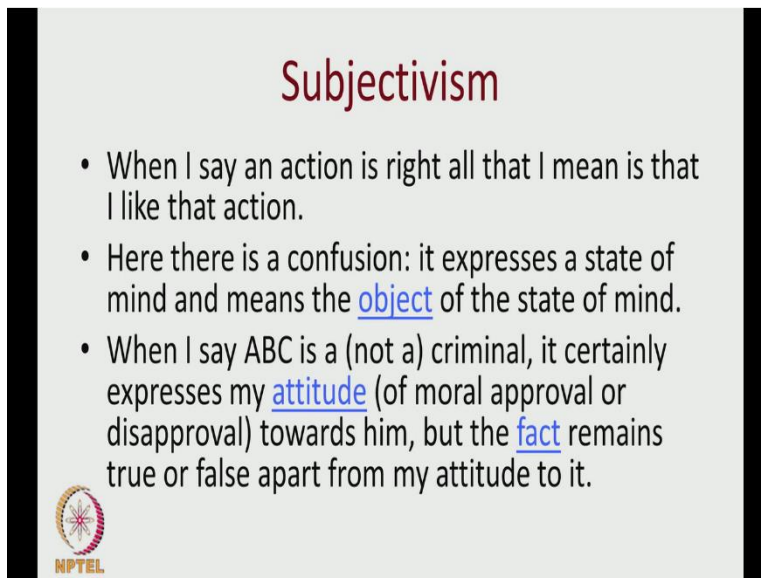
No one is wrong. It basically would argue that, everyone is right. Because, what is the criteria of saying that, some practice is right just because, I think so. It is my feeling. So, my feeling is the criteria and you might feel something else and another person might have a different feeling.

So, there is no common criteria, which can decide, which practice or which action is right or wrong. So, which is also as equivalent as saying that, no one is wrong or no one is right. Now, there are again two types of Subjectivism. The simple Subjectivism is something, which people like David Hume, the British empiricist thinker like David Hume would advocate. Morality is about, what you approve of it.

It is a matter of mental approval, psychological approval and emotivism is more slightly more interesting school than that. It says that, moral language is about influencing other people's behavior. And they say that, there are some statements, which are neither true nor false. So, we cannot account for true or false moral statements.


Because, morality is a domain, where we cannot apply these categories of truth and falsity. Truth and falsity belong to absolutely different domain of a linguistic statement. Again, when I say an action is right, there are a certain interesting fact about Subjectivism or rather Subjectivism reveals certain interesting fact, if you consider it as a valid theoretical framework.

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Subjectivism

- When I say an action is right all that I mean is that I like that action.
- Here there is a confusion: it expresses a state of mind and means the object of the state of mind.
- When I say ABC is a (not a) criminal, it certainly expresses my attitude (of moral approval or disapproval) towards him, but the fact remains true or false apart from my attitude to it.

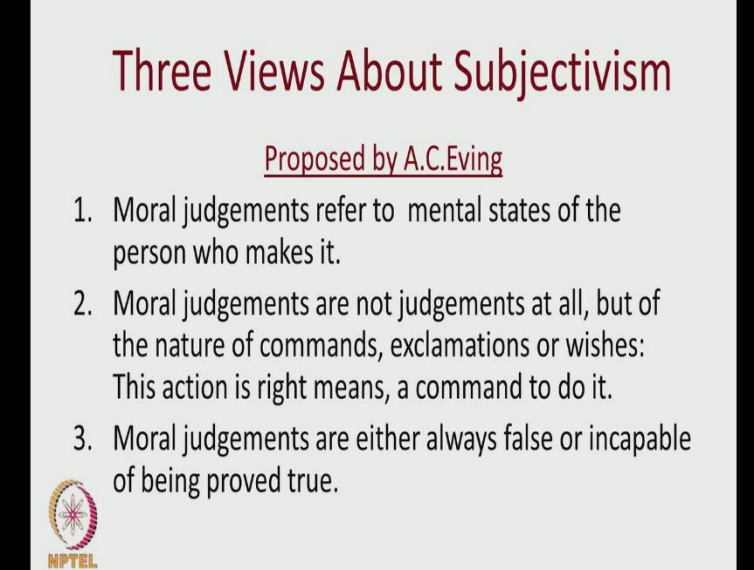


NPTEL

See, according to Subjectivism, when I say an action is right all the I mean is that, I like that action. So, I just like it and here there is confusion. It expresses a state of mind and means the object of the state of mind. When I say, ABC is not a criminal or a criminal for instance. ABC is a criminal or he is not a criminal, it certainly expresses my attitude of moral approval or disapproval towards that person.

So, when I say, it is, he is a criminal, then it is my moral disapproval, that is expressed. Or when I consider him as not a criminal but an innocent person then, moral approval of that person. But, irrespective of my approval or disapproval of the moral quality of that person, that person, there is a fact about that person. The fact remains true or false, apart from my attitude towards it. What about that? Are Subjectivism, does Subjectivism even deny that? So, these are some interesting questions. And A.C. Eving has proposed three views about Subjectivism possible. I will just very briefly mention it.

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Three Views About Subjectivism

Proposed by A.C.Eving

1. Moral judgements refer to mental states of the person who makes it.
2. Moral judgements are not judgements at all, but of the nature of commands, exclamations or wishes:
This action is right means, a command to do it.
3. Moral judgements are either always false or incapable of being proved true.



One is moral judgements refer to mental states of the person, who makes it, which we have already elaborated. The second one is moral judgements are not judgements at all but of the nature of commands, exclamations or wishes, this action is right means a command to do it. So, when I say 'oh' it is a good action, which actually means, do that action, perform that action.

Or, when I say that 'oh' that is really wrong, then, what I mean is that, do not do it. Since, it is actually an indirect way to command. A moral approval is nothing but an Indirect way to command. Then, moral judgements are either always false or incapable of being proved true, which is what, we have all mentioned in the previous slide.

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<u>Mental States</u>	<u>Commands or Wishes</u>
<ul style="list-style-type: none"> • This action is right = I like this action • So when two people while talking about an action; one say it is right and the other it is wrong – they are not contradicting • They make statements like; I like sugar in my tea and I do not like sugar in my tea. 	<ul style="list-style-type: none"> • Held by the logical positivists. • Genuine judgements are verifiable, moral judgements are not. • They just express our wish.



Now, when we talk about mental states, this action is right, is like, I like that action. So, when two people, while talking about an action, one say it is right and the other say it is wrong. They are not contradicting to each other. Because, what is happening is that, when I say that, say for instance, A kill B and I say that, it is wrong for A to kill B.

What am I doing is that, I am only expressing my state of mind. I do not like A killing B. Now, when you come and say that no, no, no, it is good that A kill B, because, B deserves it. What you are actually saying is that, you like that action of A killing B. So, it is nothing about that action, the quality of that action, but your feeling.

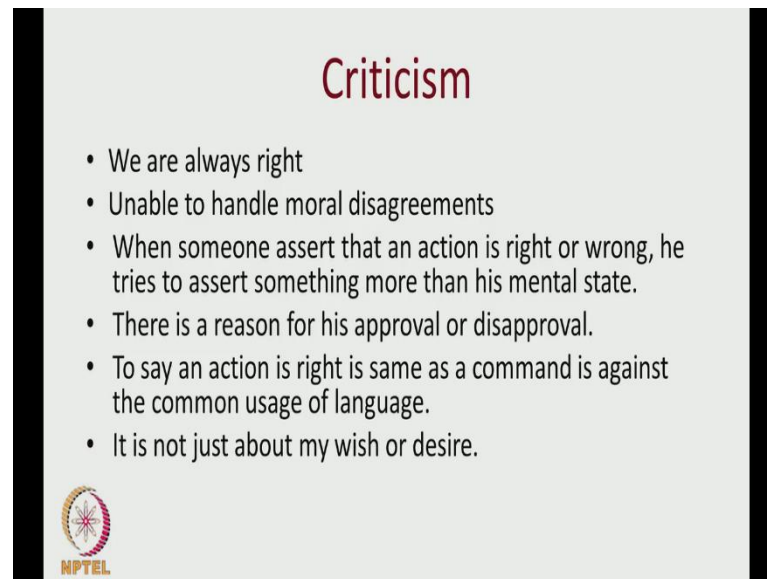
So, my feeling and your feeling and ultimately, there is no contradiction between these two. Because, what am I saying is true and what you are saying is also true. You are saying about; you are talking about your feelings and I am talking about my feelings. And, there is no contradiction. So basically, when two people, while talking about an action, one say it is right and the other it is wrong. There is no contradiction at all. So, they make statements like, I like sugar in my tea and I do not like sugar in my tea, they are just merely statements about their wishes or about their feelings.

And now, when we talk about commands or wishes held by logical positivist, who are people, who believe that, all meaningful statements are statements, which can be verifiable. So, they hold

to verifiability principle, the theory of verification, which according to them, would express, would rather prove, whether a statement is true or false.

Genuine judgements are verifiable. Moral judgements are not. Because, moral judgements do not refer to any object in the world, in the factual world. So, they are neither true nor false. Statements, which are neither true nor false, are nonsensical statement. They just express our wish. So, in the case of morality, they have just expressing a wish.


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Criticism

- We are always right
- Unable to handle moral disagreements
- When someone assert that an action is right or wrong, he tries to assert something more than his mental state.
- There is a reason for his approval or disapproval.
- To say an action is right is same as a command is against the common usage of language.
- It is not just about my wish or desire.


NPTEL

Now, problem with Subjectivism is that, if you hold to Subjectivism, then, we are always right. We are unable to handle moral disagreements. So, these are some of the interesting dilemmas or rather confusions, we arrive at, if you hold to Subjectivism. When someone asserts, that an action is right or wrong, he tries to assert, something more than his mental state.

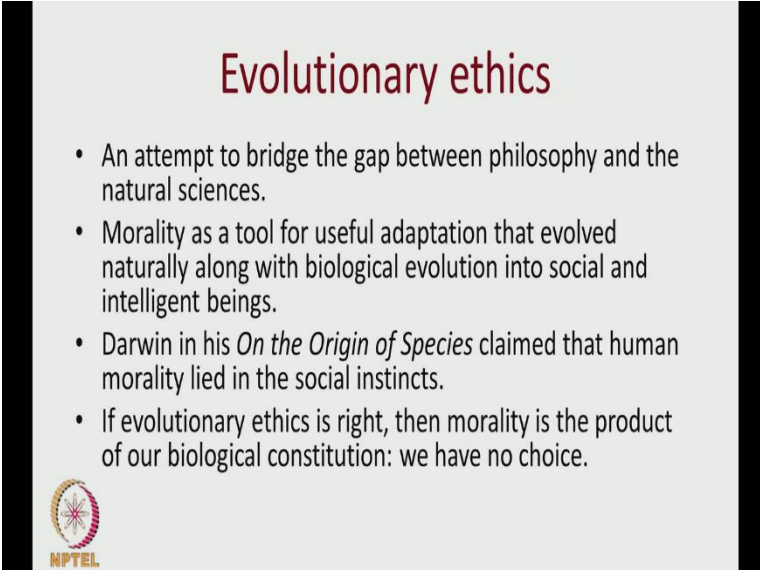
So, morality is precisely that, when I say, A killing B is wrong, it is not just my mental state, I am trying to articulate. I am trying to say, something deeper than that, something more profound than just expressing my mental state, my displeasure. It is more than my pleasure or displeasure feelings.

It is something, which I am trying to argue that, a particular action is wrong because of certain facts. There is a reason for this approval or disapproval. So, this is what, I am trying to argue it

out. There is a reason behind it. Not, just my feelings to say, an action is right, is the same time, a command is against the common usage of language.


To say an action is right is as same as a command is against the common usage of language. So, normally this is not the way, we use our language. When I say, do not do this, I mean, I do not do this and when I say, it is a bad action, I mean, it is a bad action. I do not mean it as a command. So, I do not use that expression as a command. If I want to command you, not to do that action, I would say, do not do that action. It is not just about my wish or desire.

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Evolutionary ethics

- An attempt to bridge the gap between philosophy and the natural sciences.
- Morality as a tool for useful adaptation that evolved naturally along with biological evolution into social and intelligent beings.
- Darwin in his *On the Origin of Species* claimed that human morality lied in the social instincts.
- If evolutionary ethics is right, then morality is the product of our biological constitution: we have no choice.



Now, coming to another interesting theoretical framework, the Evolutionary Ethics, I have already mentioned that, this is initially propagated by Charles Darwin in his famous book, in his pathbreaking Work Theory of Evolution. In which, he claims that, he actually introduces an evolutionary theory about human evolution. But, here what he does is that, the theory of evolution is actually proposed as a scientific theory. It is a theory in natural sciences. But, an Ethical Theory is not a scientific theory. It is about human behavior. It is about human morality. It is about how human beings ought to behave. Now, Evolutionary Ethics in that sense is trying to bring these two approaches together

It is an attempt to bridge the gap between philosophy and natural sciences. It argues that morality is a tool for useful adaptation that evolved naturally along with biological evolution in to social and intelligent beings. So, it is something which, we human beings have adapted or something which, we human beings have used, started using as a tool for better adaptation in our evolutionary process, into better biological situation or into social and intelligent beings.

So, in that process, we found that, this morality is a better tool or it can also be used as an effective tool to have a better social life, cooperate with others, helping others, helping each other, all these will help us to evolve in a better way as social and intelligent human beings.

Darwin in his, *On the Origin of Species*, claimed that, human morality lied in the social instincts. And if evolutionary Ethics is right, then morality is a product of our biological constitution. This is an interesting situation, which evolutionary Ethics would take us to. If it is true, then there is no Ethics possible. Because, it basically argues that, if that is the case, if evolution Ethics is right, then morality is a product of our biological evolution, constitution.

So, what is the role of Ethics there. Ethics always talks about something, which one ought to do. It talks about, why a particular action or the norms, which guide a human being to act in a certain way, in the right manner, the norms, which will help or guide human beings to act in the right manner. If morality is nothing but a part of human evolution, then there is no question of you adopting it consciously. It is something, which will adopt as a process of natural evolution. So, then there is no morality, then there is no choice and there is no morality.

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Divine Command Theory

- Religion plays a key role
- Duties are derived from supernatural authority
- The individual gain is always other worldly.
- Deals with matters being commanded or forbidden by God
- Not rational.
- Whether God commands the right or right is commanded by God (Plato)
- We face different problems that those of our ancestors who invented these religions.
- Wrongs of religions like slavery, subordination of women etc.



Now, another interesting theoretical framework is a Divine Command Theory, which has got several versions in human history, like other many other theoretical frameworks. So, naturally there was a version of Divine Command Theory, that existed in the Greek Age and it became a prominent theoretical framework during the Catholic period, during that medieval Europe, where Catholicism dominated.

And even today, some people subscribe to this view, which basically condemns that, religion plays a key role in deciding, what is right and what is wrong. Because, it believes that, you know duties. Because, it believes that the duties of human beings are derived from God, which is nothing but super natural authority. This, then to the question, since morality has its roots in God, there are certain rewards and punishments from God.

If you follow morality, you will be rewarded for that. God will reward for that. And, if you do not follow morality, there will be punishments for that. And most of the time, these rewards and punishments may not necessarily happen in this world itself. So, that is one of the problems with Divine Command Theory. It fails to be a rational theory. And again, it deals with matters being commanded or forbidden by God.

But, as I mentioned precisely for all these reasons, the Divine Command Theory fails to satisfy, some of our criteria in today's world. It is not a rational theory. Another problem, which Divine Command Theory will take us to is that, different societies have different conceptions of God and different conceptions of divine command. Because, the Christian God has got its own peculiar commands, written down in the Bible. But, various other traditions may not subscribe to them. And some of them, even oppose of those commands.

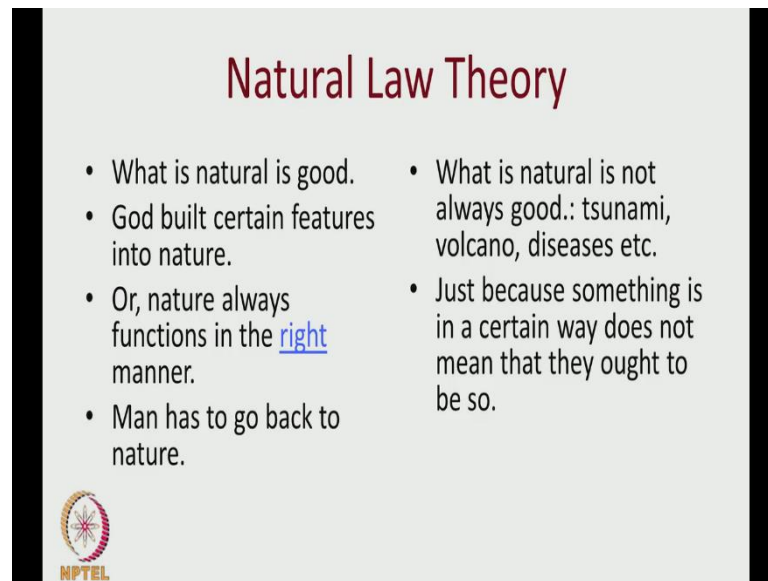
How can you decide that, this command, is a particular command, expressed in a one particular religious tradition is superior to the other one? So, even for that, you need an extra religious theoretical plain, which does not belong to these two religions, which we are comparing.

So, all these things point to the fact that, there are certain fundamental limitations to Divine Command Theory, which cannot be really practically viable in a modern democratic world like ours. Whether God commands the right. See there is an interesting argument, which Plato raises, which will be relevant in this context. Plato ask, whether God commands the right or right is commanded by God.

In what way, you can decide it. God commanding the right or right is commanded by the God. Again, we face different problems that, those of our ancestors, who invented these religions. Because, their problems are different. When a particular religion was invented, say some 2000 years back or 2500 years back, the problems, to which this religious tradition or religious belief system or religious morality was responding to during those times are something, which are different from, what we today encounter.


And again, the wrongs of religions like slavery, subordination of women etcetera, which many religions even today practiced. In many religious traditions, they practice slavery even today. And, also many religious traditions do not consider women as equal as men. These are practices, which we consider as wrongs of religion, highly objectionable in today's modern world. So, we cannot consider such religious traditions, which considered these practices as morally right to be a standard for our behavior.

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Natural Law Theory

- What is natural is good.
- God built certain features into nature.
- Or, nature always functions in the [right](#) manner.
- Man has to go back to nature.
- What is natural is not always good.: tsunami, volcano, diseases etc.
- Just because something is in a certain way does not mean that they ought to be so.

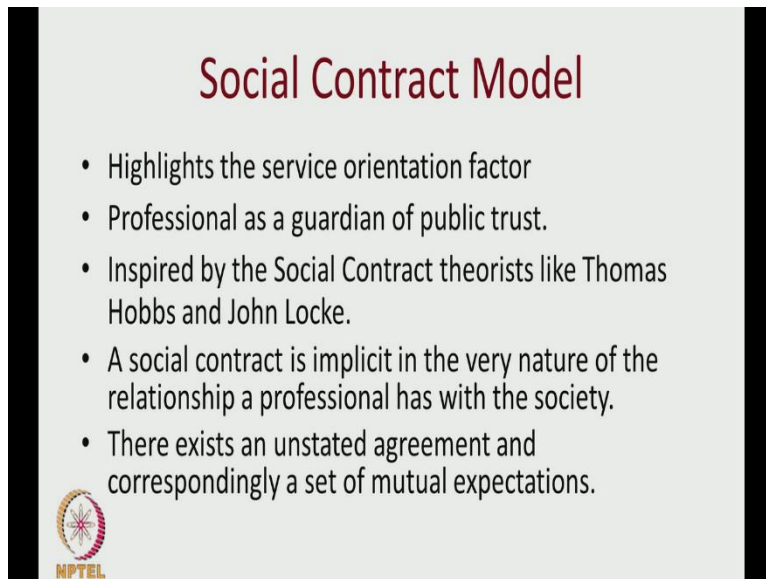
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And, Natural Law theory is again an approach, which says that, what is natural is good. So, God built certain features in to nature and nature always function in the right manner. Since, nature always function in the right manner, we have to go back to nature, man, has to go back to nature. So, this was a very prevalent belief in, among many philosophers in history.

And, there is always a concept of back to nature, where we believe that, nature is something, which is great, which is right, which is always right, which cannot be wrong. which is actually, not right. Because, what is naturally is not considered as good by us. Because, disease for example is also natural thing. It is not something unnatural. It is part of nature. Can we consider it, as right?


Again, tsunami volcano and many other such natural phenomenon, which costs a lot of human damage and contribute to human agony, which human beings consider as essentially bad things, wrong things. Can we consider them as natural and therefore allow them to happen ? Or rather do not do anything to overcome them? Just because, something is in a certain way does not mean that, they ought to be so. So, this is the problem. Is and ought. It is like, this does not mean that, it ought to be like that. We can always change it or overcome it. Now, we will wind up this lecture with discussion on the Social Contract model. Because, the purpose of this lecture is just to introduce some other theoretical frameworks to the students.

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Social Contract Model

- Highlights the service orientation factor
- Professional as a guardian of public trust.
- Inspired by the Social Contract theorists like Thomas Hobbs and John Locke.
- A social contract is implicit in the very nature of the relationship a professional has with the society.
- There exists an unstated agreement and correspondingly a set of mutual expectations.

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So, Social Contract model is taken up here. Because, it is not purely a theoretical framework in the sense, in which Utilitarianism or Deontology or Virtue Ethics are theoretical frameworks. I would rather say that; it is more than that. Because, it is a basic theoretical approach towards understanding the very functioning of modern societies. Modern society had witnessed the emergence of several institutions, which never existed in pre-modern world. So, because of its several, social and scientific changes, that society had witnessed.

So, naturally the kind of relationships, the human relationships also had to undergo changes. Relationship between men and men, and men and institutions, men and government, men and

religion, all these things have undergone some significant changes during this time. And in the premodern world of course, religion played a very key role in bringing everything together.

So, there was a kind of unified version of reality, which religious tradition was able to project. So, there was a meaning given to everything. The meaning was given in the light of one single principle, the principle of God, the notion of God. God decides everything, and there is a way in which, everything was explained in terms of your conception of religion. But, with the emergence of modern societies, this had to undergo certain changes. So, there is this model, Social Contract model, which would explain probably the working of modern societies in a better way than previously existed theoretical frameworks.

It highlights, the service orientation factor as well. Because, now the question is the absence of more religious commitments, people have towards other people or towards society or government or institution. You need to come up with a different model. So, Social Contract model is also concerned about that. And here, the professionals as a guardian of public trust.

So, you can, when we talk about the role of professionals in today's world. The Social Contract model would help us to understand it in a better way in a better light because, it projects professional communities, as guardians of public trust. There is a very interesting professional relationship that exists between these professional communities and individual professionals and the society.

So, this is inspired by the Social Contract theory is like Thomas Hobbs and John Locke. And, a Social Contract is implicit in the very nature of the relationship, a professional has with the society. So, every institution in the society or every relationship in the society is justified or is understood in terms of the Social Contract theory. There exist an, unstated agreement and correspondingly a set of mutual expectations between people, between institutions, between individuals and institutions in the society.

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Social Contract

- Justifies the mechanism of social existence as a cooperative process.
- Says why we should follow rules and norms.
- Says what is morally demanded of us.
- May not be always beneficial to all people.
- May be seen as an imposition.



And, it justifies a mechanism of social existence as a cooperative process. Because, society has to exist as a cooperative system, as a cooperative process, where people and institutions and different other components of the society interact with each other and offer mutual help and support for mutual flourishing.

So, this can be attained only by assuming that, there exist some sort of contractual relationship between them, which commits to each other's welfare. Says that, why we should follow rules and norms. Says, what is morally demanded of us. So, this is in general a very briefly about, what I have to say about the Social Contract theoretical frameworks, which of course has certain difficulties, which may not always beneficial to all people.

We might find that, it might, the contracts upon which a society functions, might not be beneficial to everyone in the society. There are weaker sections in the society. If you work on the base of pure contract. And, contract often is possible only among equals, only among equal people. And, if there are weaker sections in the society due to several factors they cannot be treated as equals.

So, how can justice prevail in such a society, where they are also treated as equals and are expected to respect the contract, which is otherwise normally entered among people of equal status. (Refer Slide Time: 37:48) And on occasions, a contract might be seen as an imposition on people.

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So, these are some of the theoretical frameworks, which we have already discussed. So, these are some of the important theoretical frameworks, which we have to consider, when we move forward in this course. And, now we have two more important theoretical frameworks, which we will be discussing in the next two lectures. We will discuss the Deontologyism and Utilitarianism and with that, we will probably conclude our discussion on theoretical frameworks and move on to other issues. Now this lecture will conclude here. Thank You.