


**Issues in Bioethics**  
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**Module No. #02**  
**Lecture No. #08**  
**Hedonistic Approaches in Ethical Theories**

(Refer Slide Time: 00:00) Welcome Back. This is the Unit Three of the Second Module of the Course Issues in Bioethics. And, in this course, in this lecture, we will see the Hedonistic approach in Ethical theories. So, we have seen the Virtue Ethics theoretical frameworks followed by some very important approaches, theoretical approaches to bioethical issues. Here in continuation with that discussion, we will also see some of the Hedonistic approaches.

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## Ford Pinto

- Responding to strong competition in the US small-car market in the 1960's Ford introduced the Pinto.
- Took much less time than is usually required to develop a car.
- An uncompromisable specifications for the design:  
the Pinto was not to weigh an ounce over 2,000 pounds and not cost a cent over \$2,000.



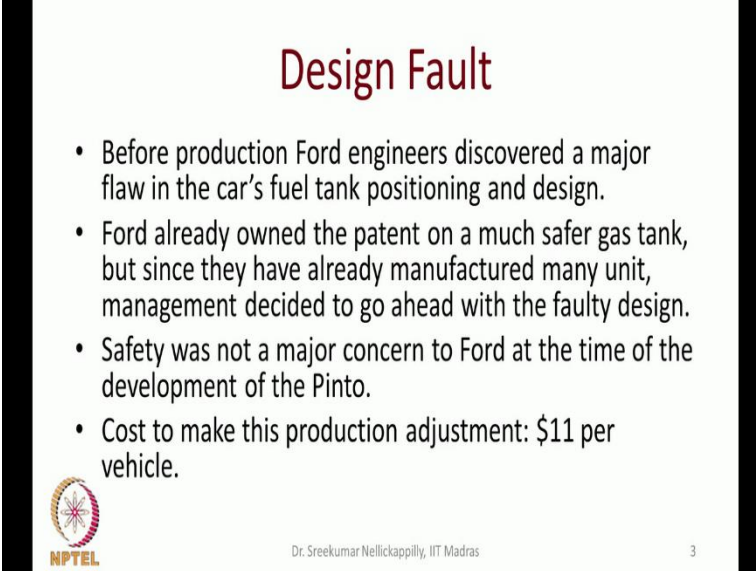
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And, before that, before we really get into the theoretical frameworks, we will see a case. This is a very interesting case and a very widely discussed case, where the multinational automobile giant like Ford is involved. When, Ford made its famous model Pinto. This was in response to the strong competition, Ford was facing in the US small car market in the 1960s. So, the Pinto was made. Pinto was introduced. One reason, why later on, Ford faced a lot of problem is that, it took much less than time, than is usually required to develop a car. Because, Ford was literally rushing with this model, to introduce this model.


And, there was an uncompromisable specifications for the design, much before they started developing it. These specifications were articulated very clearly; the Pinto was not to weigh an ounce over 2000 pounds and not to cost a cent over 2000 dollars. So, the norm 2000 was so sacred for the Pinto. And, what happened was, before production, the engineers of Ford discovered a major flaw in the car design.

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## Design Fault

- Before production Ford engineers discovered a major flaw in the car's fuel tank positioning and design.
- Ford already owned the patent on a much safer gas tank, but since they have already manufactured many unit, management decided to go ahead with the faulty design.
- Safety was not a major concern to Ford at the time of the development of the Pinto.
- Cost to make this production adjustment: \$11 per vehicle.

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The interesting fact about the production of Pinto is that, they knew it already. Ford already owned the patent on a much safer gas tank. But, since they have already manufactured many units. There is a typo error Ok. So, this actually, the story of Pinto introduces, the story of Pinto is very interesting. Because, before its production itself, before Ford started marketing the model, the engineers of Ford discovered a major flaw in the car's fuel tank positioning and design. Because, there is a possibility of a gas leakage, which might lead to severe accidents. And, the interesting thing is that, Ford already owned the patents on a much safer gas tank.


But, by the time, they discover that, they have already produced, already manufactured, many units. The management, therefore decided to go ahead with the faulty design. This means that, safety was not a major concern to Ford at the time of the development of the Pinto. And the cost to make its production adjustment was just 11dollar per vehicle. So, this sounds quite astonishing. With just 11 Dollar per vehicle, they could have added a very important safety

measure, which could have saved a lot of lives later. And, which could have saved a lot of people from accidents. But, the company decided not to do that. Because, the company employed a very interesting cost benefit analysis.

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**Benefits and Costs**

<u>Benefits</u>	<u>Costs</u>
<ul style="list-style-type: none"><li>• Savings: 180 burn deaths, 180 serious burn injuries, 2100 burned vehicles</li><li>• Unit Cost: \$200,000 per death, \$67,000 per injury, \$700 per vehicle</li><li>• Total Benefit: <math>180 \times (\\$200,000) + 180 \times (\\$67,000) + 2100 \times (\\$700) = \\$49.5</math> Million</li></ul>	<ul style="list-style-type: none"><li>• Sales: 11 million cars, 1.5 million light trucks</li><li>• Unit Cost: \$11 per car, \$11 per truck</li><li>• Total Cost: <math>11,000,000 \times (\\$11) + 1,500,000 \times (\\$11) = \\$137</math> Million</li><li>• costs would be 2.5 times larger than the resulting benefits.</li></ul>

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So, this will give you a picture of the cost benefit analysis, which the company went ahead with. The benefits of making this design adjustment is the following: that savings, 180 burn deaths, 180 serious burn injuries, 2100 burned vehicles. So, this is based on certain calculations, the certain possibilities, they anticipate. Unit cost is 200,000 dollars per death. This, which is insurance cost. 67,000 dollars per injury, again insurance company will be paying that. Or rather, we can put it, the society's cost will be 200,000 dollars per death, 67,000 dollars per injury and 700 dollars per vehicle.

So, this will be the total cost, which the society will have to pay. And the total benefit is, which the society will gain. Had they gone ahead with the design adjustment, 180 into 200,000 dollars + 180 into 67,000 dollars + 2,100 into 700 dollars is equal to 49.5 million dollars. So, this is what the society would have gained.

The benefit, the society would get had the company gone ahead with the 11 dollars per unit adjustment. But, on the other hand, what will be the cost. Already, the company has

manufactured 11 million cars, which means 1.5 million light trucks and 11 million cars were already manufactured. And, the unit cost is 11 dollars per car and 11 dollars per truck. Which means, the total cost is 137 million dollars. So, let us calculate, let us compare this cost with the benefit. The cost is 2.5 times larger than the resulting benefit is.

So, the society will be rather gaining a lot, if it does not go ahead with the design adjustment. Of course, it could have saved a lot of lives, a lot of people from getting injured, badly injured and all that. That is all fine. But, let us not bothered about those factors. Let us bother about, how much money, how much cost does the society will have to pay, if they went ahead with this design adjustment.

And, we found that or the company found that, that is really huge. So, rather go ahead with the already available design and allow people to die. To put it quite ironically, which is actually not correct, from the point of view of the company. The company's point of view is purely technical. They have gone for, they went ahead. So, they adopted a cost benefit analysis, which according to them is quite rational. Which is also true. Which is quite rational, no doubt about it.

Cost benefit analysis is something which we do, when we make a decision in today's world. On any important thing, we do that. Right from, you know, when a student decides to join a new course, in two colleges. So, the student has to decide, whether the college A or college B. What are the advantages of joining, benefits of joining college A. College A might be quite far away from his native place. The college B might be in his own native place.

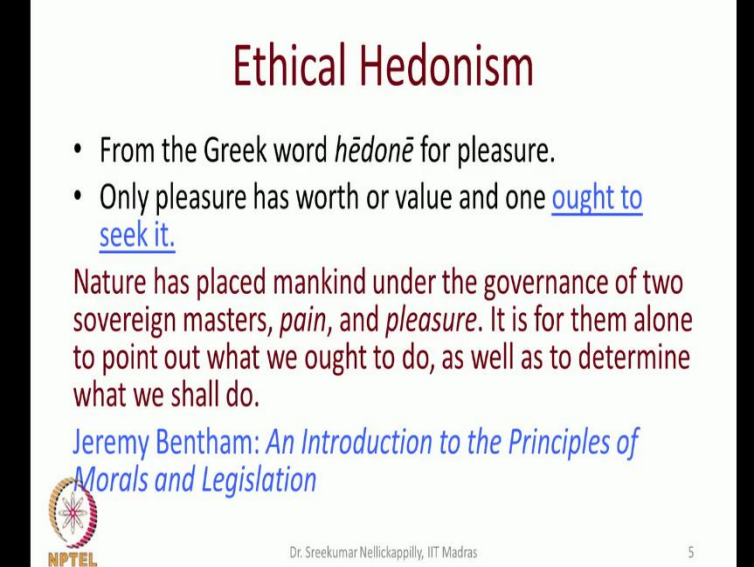
But, there are certain other advantages of joining college A, which is not there in college B. So, naturally the student might have to weigh the advantages, the cost and the benefit and take a decision. When the government decided to construct a dam, naturally the dam, the construction of a dam would involve a lot of loss of natural resources, like forest will be submerged, a lot of forest area and other areas of land will be submerged under water.

But, at the same time, there are certain advantages. There is an environmental cost, but the benefit is like the, as a result of the construction, we can generate electricity, which can be used

for other developmental purposes. Water can be used for cultivation and drinking purpose and various other purposes.

So, naturally, when you decide to construct a dam, you have to conduct a cost benefit analysis and take a final decision. So, this is how governments and organizations, nowadays take decisions. So, the analysis based on cost and benefit are weighing cost viz-à-viz benefit, is quite rational and quite common. There is a very important Ethical school, which we are going to discuss, which precisely adopts this method. The Utilitarianism, which is based on a Hedonistic conception of reality or a Hedonistic conception of human nature.

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**Ethical Hedonism**

- From the Greek word *hēdonē* for pleasure.
- Only pleasure has worth or value and one [ought to seek it](#).

Nature has placed mankind under the governance of two sovereign masters, *pain*, and *pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do.

Jeremy Bentham: *An Introduction to the Principles of Morals and Legislation*



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We will come to that. So, we are going to discuss Ethical Hedonism. So, there are basically two approaches, which adopts two Ethical approaches, which adopts Hedonism. And, the word Hedonism is derived from the Greek word Hedone, which means pleasure. It says that, only pleasure has worth or value and one ought to seek it. See this, I am underlying this ought to seek it because, that is very important in Ethics.

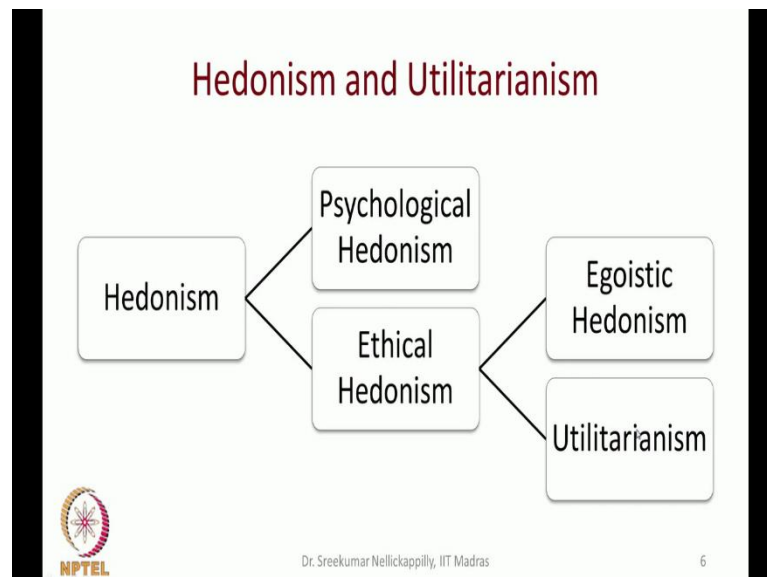
Just stating a reality, just stating a fact does not make something Ethical. We have already seen this. Just because, you know human beings and other living creatures seek pleasure, does not

mean that, we ought to seek pleasure. There is always a difference between seek and ought, one is science the other one is ethics. When you say that all creatures including human beings seek pleasure then, it is only a psychological theory, it is not an ethical theory. An Ethical theory demands that; you should develop a norm out of it.

You should be talking about a norm out of it. So, when you say that, we ought to seek pleasure, then it becomes an Ethical theory

So, this is very interesting observation from Jeremy Bentham in his book ‘An introduction to the Principles of Moral and Legislation’, he says, I quote, nature has placed mankind under the governance of two sovereign masters, pain and pleasure. So, two sovereign masters, pain and pleasure. It is for them alone to point out, what we ought to do, as well as to determine, what we shall do. See, it is very clear here. Bentham is deriving an Ethical principle from this. From this natural principle, he is deriving an Ethical principle, what we ought to do.

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And, this will give you a kind of picture about Hedonism, and the various kinds of Hedonism, and how certain Ethical positions are derived from the Hedonistic approaches. Hedonism, as you can see here, there are two types of Hedonism. The first one is a psychological Hedonism, which I have already mentioned, which say which is a psychological theory, which is more or less a

scientific theory. The other one is Ethical Hedonism, which derives a norm out of the psychological fact.

And, this Ethical Hedonism is further divided into Egoistic Hedonism and Utilitarianism. We are more interested in Utilitarianism. Of course, Egoistic Hedonism is also an interesting Ethical theory. But in this course, we are rather focusing more on Utilitarianism. And the case, which I have cited, the Ford Pinto example which I have cited in the beginning, definitely is a kind of criticism of the Utilitarian approach or the problems one might face, when one adopt the Utilitarian approach to problem-solving.


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**Occurrence of pleasantness**

- Pleasantness or unpleasantness do not occur in the mind alone: always part of more complex concrete mental states.
- Pleasantness occur in the mind under four conditions:
  1. As a quality of certain sensations- sweetness, beautiful objects etc.
  2. As accompaniment of a bodily or mental activity.
  3. As accompaniment of the successful completion of an activity.
  4. As accompaniment of the attainment of a desire.

(William Lillie)

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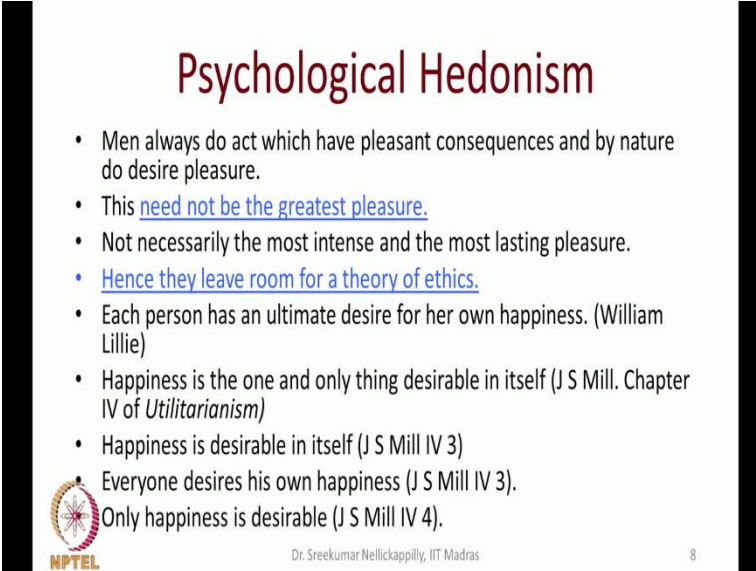
And, when you talk about occurrence of pleasantness because this is a pleasure or pleasantness or happiness, these are things, which all of us are naturally inclined to have. Pleasantness or unpleasantness do not occur in the mind alone. They are always part of more complex concrete mental states. Because, pleasantness occurs in the mind under four conditions. One, as a quality of certain sensations like sweetness, beautiful objects etcetera.

When we see something very beautiful, we feel a kind of happiness about it or when we eat something, which we really like, we feel happy about it. So, it is a quality of certain sensations. And, then it is an accompaniment of a bodily or mental activity. After reading a book, I feel quite

happy about it. So, that is again an accompaniment. Then, again an accompaniment of the successful completion of an activity. So, after doing certain job, I feel quite satisfied and happy about it.

Then again and as accompaniment of the attainment of a desire, it is my desire to have a pen, a parker pen and I bought it. So, I am quite happy about it. So, these are some of the ways in which, happiness or pleasure occurs in our life. So, we must have a clear picture about what we mean by pleasure. That is why, these things are pointed out. This is by William Lillie in his book 'Manual of Ethics'.

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## Psychological Hedonism

- Men always do act which have pleasant consequences and by nature do desire pleasure.
- This need not be the greatest pleasure.
- Not necessarily the most intense and the most lasting pleasure.
- Hence they leave room for a theory of ethics.
- Each person has an ultimate desire for her own happiness. (William Lillie)
- Happiness is the one and only thing desirable in itself (J S Mill. Chapter IV of *Utilitarianism*)
- Happiness is desirable in itself (J S Mill IV 3)
- Everyone desires his own happiness (J S Mill IV 3).
- Only happiness is desirable (J S Mill IV 4).

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To say a few more words about psychological Hedonism, which I have already mentioned. Men always do act, which have pleasant consequences and by nature to desire pleasure. There is no doubt about it, which is a psychological theory. We always do that. We all of us definitely like to be happy and do things, which would make us happy. No doubt about it.

But, at the whole point which we have to underline here is, this need not be the greatest pleasure. Just because, we seek happiness does not mean that, we always seek the greatest happiness. You know to understand, what you mean by greatest happiness is again very serious issue, very complex issue actually. We have to talk about that a later.



Then again, not necessarily the most intense and the most lasting pleasure. We just seek pleasure that is all. And again, hence they leave room for a theory of Ethics. So, the psychological Hedonism simply says, that we human beings do things, which will have desirable and pleasurable consequences. Which we do because, we desire certain pleasure. But, it never says that, it is the greatest pleasure nor does it say that, it is the most intense pleasure that we seek or the most lasting pleasure that we seek.

Since, we do not say that in the psychological theory about pleasure, there is a possibility of an Ethical theory, which says that, we need to seek or we ought to seek, the greatest pleasure, the most intense and the most lasting pleasure, we ought to seek that, which will make our life more meaningful.

Definitely that is true because if we all seek pleasure, then seeking for the highest, for the greatest pleasure would definitely make our pursuits more meaningful. This is one of the ways in which, we can conceive an Ethical living. But the question is, what do you mean by greatest pleasure, what do you mean by intense and lasting pleasure.

Again, William Lillie says, each person has an ultimate desire for his own happiness. This J.S. Mill says this in his Utilitarianism. Happiness is one and only thing desirable in itself. Again J.S. Mill, happiness is desirable in itself. There is no reason, why we seek happiness, it is desirable in itself. See for instance, I seek money.

Money is desirable for me because money can bring happiness. So, money is not something, which is desirable in itself. It is only an instrumental value but happiness is not something like that. According to J.S. Mill, it is something, which I desire in itself. And everyone desires his own happiness. Then only happiness is desirable. Again, J.S. Mill says that, that there are significant differences between these statements.

On the one hand, you say that, everyone desires his own happiness and on the other hand you say that, only happiness is desirable. The first one does not say that, happiness is the only thing, one

should desire but in the second statement says that, happiness alone is desirable. So, in important ways, they are different.

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The slide is titled "Psychological and Ethical" in a dark red font. It contains two rounded rectangular boxes. The left box contains the text "Each person has an ultimate desire for her own happiness." The right box contains the text "Happiness is each person's only ultimate desire." At the bottom left is the NPTEL logo, at the bottom center is the text "Dr. Sreekumar Nellickappilly, IIT Madras", and at the bottom right is the number "9".

## Psychological and Ethical

Each person has an ultimate desire for her own happiness.

Happiness is each person's only ultimate desire.

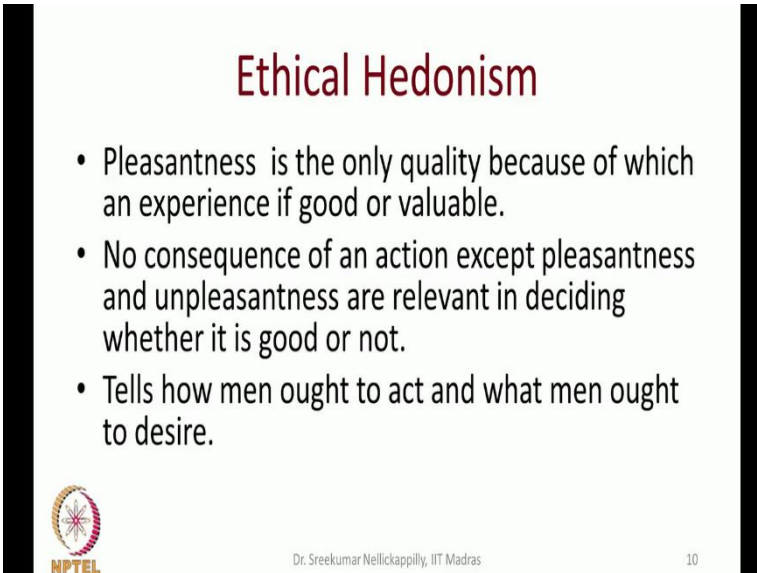
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The important difference between psychological and Ethical can be outlined here. The psychological Hedonism says that; each person has an ultimate desire for her own happiness. On the other hand, Ethical Hedonism says that, happiness is each person's only ultimate desire. See the important and significant ways in which, you articulate things.

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The slide is titled "Ethical Hedonism" in a dark red font. It contains a bulleted list of three points. At the bottom left is the NPTEL logo, at the bottom center is the text "Dr. Sreekumar Nellickappilly, IIT Madras", and at the bottom right is the number "10".

## Ethical Hedonism

- Pleasantness is the only quality because of which an experience is good or valuable.
- No consequence of an action except pleasantness and unpleasantness are relevant in deciding whether it is good or not.
- Tells how men ought to act and what men ought to desire.

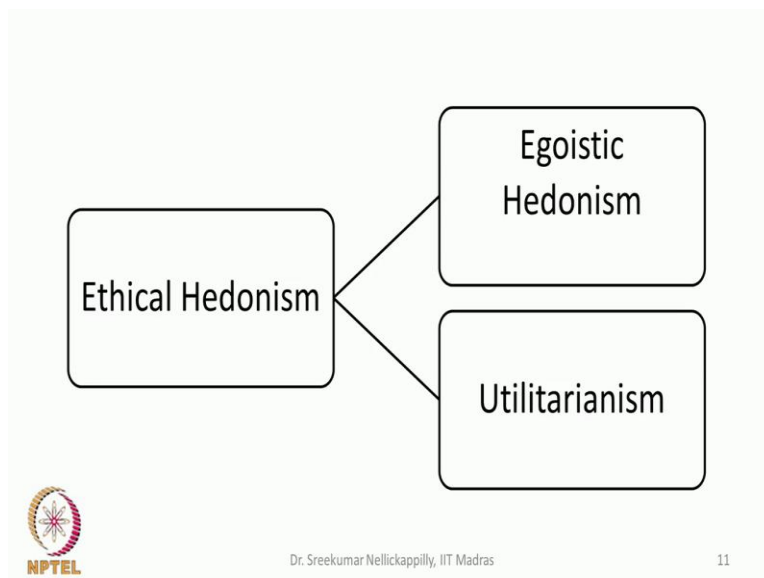
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Now, Ethical Hedonism is, as I mentioned, pleasantness is the only quality because of which an experience is good or valuable. So, by means of a particular quality, you say that a particular action is good or valuable. What is that quality. So, Ethical Hedonism says that, it is pleasantness or it is pleasure. And, nothing else, no other consequences of an action except pleasantness or unpleasantness are relevant in deciding, whether a particular action is good or bad. Again, it tells how men ought to act. You know, what you desire and what you ought to pursue. So, that you attain the desirable end. It tells how men ought to act and what men ought to desire. This is again William Lillie.

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So, we can see that the broad position of Ethical Hedonism can be further divided into Ethical Egoistic Hedonism and Utilitarianism

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## Egoistic Ethical Hedonism

- While men do always seek pleasure, they ought to seek most intense and lasting pleasures.
- Each man ought to seek his own maximum pleasure.
- If psychological hedonism is true egoistic ethical egoism is the only possible theory of ethics.
- If we can demonstrate the truth of psychological hedonism, then we can refute all other ethical theories other than egoistic hedonism.

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So, Egoistic Ethical Hedonism, it looks as if, it is directly derived from the psychological theory. The psychological Hedonistic theory, which says that, all men by nature seek pleasure. It says that, while men do always seek pleasure they ought to seek, most intense and lasting pleasure. And also, each man ought to seek his own maximum pleasure.

It is rooted in a conception of self-interest. You are interested only in your pleasure. Each individual is interested in his own or her own pleasure. If psychological Hedonism is true then, Egoistic Ethical Hedonism seems to be the only possible theory in Ethics. Psychological Hedonism says that; we all seek pleasure. But then, what would be my, as an individual, my ethical objective. My ethical objective is naturally, the attainment of my own pleasure. Why should I seek someone else's pleasure?

I am not, I do not have to really be bothered about someone else's pleasure or the betterment of the society or happiness of the society, all these things are unimportant for me. What is important for me, is my own individual pleasure. So, in one sense, we can say that this takes us to a kind of philosophy of self-interest. And, if we can demonstrate the truth of psychological Hedonism, the only Ethical theory, we can derive from that position is Egoistic Hedonism.

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## Jeremy Bentham's Views

- Morality aims at making the world a better place and bring the most benefit to all human beings.
- Bringing about good consequences.
- Not about having good intentions.
- We should do whatever will bring the most benefit (i.e., intrinsic value) to all of humanity.



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But, this is not, what the Utilitarians have done. People like Jeremy Bentham and J.S. Mill, they have people, who are no less Utilitarians. For them, the concept Utility is at the center. For them, what makes an action right. What makes an action Ethically right or good is a utility produced by that action. So, the conception of utility is more important for them.

And of course, the notion of utility is understood in terms of the concept of pleasure. No doubt. But again, according to them, it is not the Egoistic pleasure of the individuals, they refer to. When they talk about Utilitarianism, Utilitarianism is also a form of Maximalism. They are concerned about total welfare, the public good, the good of all humanity. The basic concept of Utilitarianism is maximum happiness to the maximum number of people.

So, this is what Bentham says. Moral morality aims at making the world a better place and bring the most benefit to all human beings. See, this sentence itself underlines the vision of this philosopher. The aim of morality should be making the world a better place for all of us, for the entire humanity and bringing about good consequences through actions. And it is not about having good intentions.

What is the point in having good intentions. If these good intentions are not going to take us anywhere, if they are not going to result in good things. So, what is more important is to

rationally decide and act things, which would take us to good consequences, excellent consequences, which are going to be helpful and useful for humanity. So, we should do, whatever will bring the most benefit. That is, which is the only intrinsic value therefore, to all of humanity

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## J S Mill's Views

- Advocated a liberal political view of society.
- Concerned with quality of pleasure and quantity of people who enjoy it.
- Recognized higher and lower types of human pleasure.



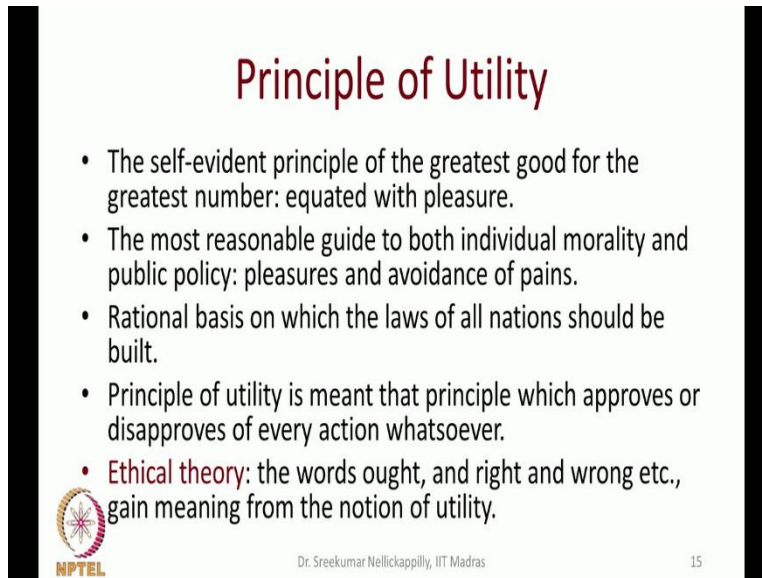
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And another great philosopher J.S. Mill, he advocated a liberal political view of society. So, we can see that, some of the interesting positions in political theories are also derived from this Ethical theory. So, he advocated, J.S. Mill advocated a liberal political view of society, which is concerned with quality of pleasure as well. While in Bentham, the quality of pleasure has no reference to. He is only concerned about the maximum pleasure to the maximum number of people.

But here J.S. Mill makes a qualitative difference between pleasures. Quality as well as quantity is important for J.S. Mill. And, he recognized higher and lower types of human pleasures, because the kind of pleasure you derive, when you are engaged in certain activities, which like say for example, when you eat a good food or tasty food, a food which you like, you definitely derive a pleasure.


But compare this pleasure with the kind of pleasure, you derive by reading a great novel or a book or solving a mathematical problem or engaging in philosophical arguments. These are higher kinds of pleasures, which are more lasting and qualitatively higher.

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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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For all Utilitarians, as I already mentioned, the principle of utility is at the center, which is a self-evident principle. And what is that principle of utility. It is the greatest good for the greatest number, which is equated with pleasure. Good is here equated with pleasure. And the most reasonable guide to both individual morality and public policy, pleasures and avoidance of pain.

The policy, states and countries can adopt for a better life for it is citizen. That should also be rooted in a conception of utility, which again refers back to the notion of pleasure. So, it is not just a philosophy for the individuals to practice. But it is also a broad philosophical position, which nations and organizations and institutions can also adopt and practice.

Again, it is a rational basis on which, the laws of all nation should be built. It is, the principle of utility is meant that principle, which approves or disapproves of every action, whatsoever. Any Ethical theory will be dealing with words like ought, right, wrong etcetera. And, according to Utilitarianism, these crucial Ethical notions like right, wrong, ought, they derive their meaning

from the notion of utility. So, everything derives their meaning. Every word, every important concept in an Ethical theory derives its meaning from the concept of utility. Something ought to be done, because it produces good utility. Something is wrong because it is against utility, in that way.

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**Estimating Pleasure and Pain: Utility Calculus**

Calculating pleasure

1. **Intensity**
2. **Duration**
3. **Certainty** or uncertainty
4. **Propinquity** or remoteness
5. **Fecundity**, or the chance it has of being followed by sensations of the same kind
6. **Purity**, or the chance it has of not being followed by sensations of the opposite kind

**Extent:** no. of people affected

J S Mill: the quality dimension of pleasure

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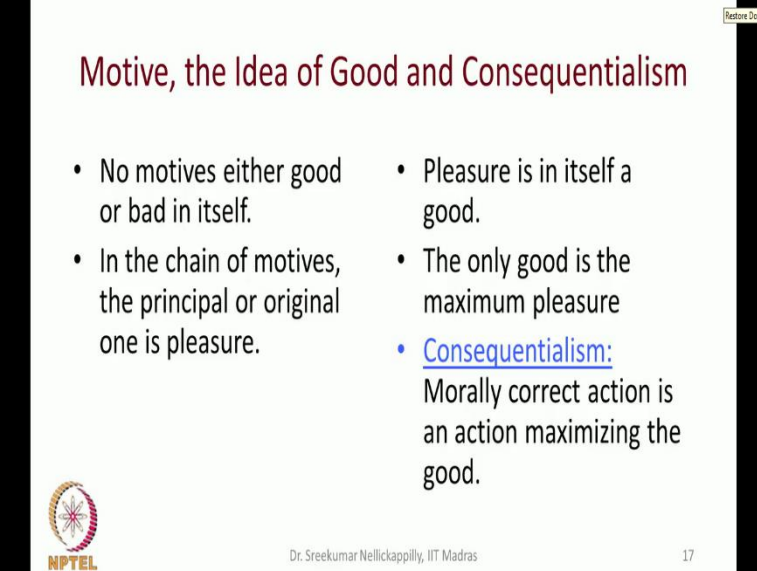
One interesting point, which we need to mention here, this context is the development of something, which can be called as a Utility Calculus primarily by Jeremy Bentham, which is one of the very interesting contributions of Bentham. Which deals with a practical problem, how to estimate pleasure. And he comes up with something called a Utility Calculus. How to calculate pleasure. Certain factors he identifies, which should be taken into consideration, when you consider the utility of a particular action.

That definitely, utility means pleasure. It is equated with pleasure. So, what kind of pleasure, one should be interested in, one should be pursuing. So, the first factor is intensity, then duration, certainty or uncertainty, again propinquity or remoteness, then again fecundity or the chance, it has been followed by sensations of the same kind, purity or the chance it has of not being followed by sensations of the opposite kind. So, these are the factors, which Bentham has highlighted.




And again, the extent the number of people affected. Because, Utilitarianism is also Maximalism. It says that, it should produce maximum utility to the maximum number of people. And, there is one more factor, which was highlighted by J.S. Mill, which is the quality dimension. That, pleasures are hierarchically arranged in terms of their quality. There are superior quality pleasures and inferior quality pleasures. Taking into consideration, all these factors, we can arrive at rational judgement or solutions to the problems in Ethics and take decisions.

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Motive, the Idea of Good and Consequentialism

- No motives 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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Now, when you talk about motive the fundamental question is, what makes an action right or good. Whether the motive of the person, who acts or the consequences. Because, the motives also seem to be quite relevant. Because, an action performed from the right motives and intentions. Only because this action had led to bad or undesirable consequences.

Can you call that action wrong. From a strict Utilitarian perspective, this action cannot be rated as an Ethically good action because, it has not taken into account, the possibility of leading to undesirable consequences. Utilitarianism is a rational position. So, it has to take into account all factors rationally evaluate the possible consequences, possible immediate and remote consequences and then execute it.

So, if an action performed with the right induction and the right motives, if for some unfortunate reasons, that action has led to bad or undesirable consequences, that action itself is Ethically bad. Because, it is not taking into account all possible factors. So, what is more important is no doubt, consequences. (Refer Slide Time: 27:51)

In the chain of motives, the principle or original motive has to be identified. And according to them, that motive is pleasure or ought to be pleasure. And pleasure is in itself good. The only good is the maximum pleasure. Ethically consequentialism argues that or is asserts that, morally correct action is the action, which maximizes the good of both in number as well as in quality.

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**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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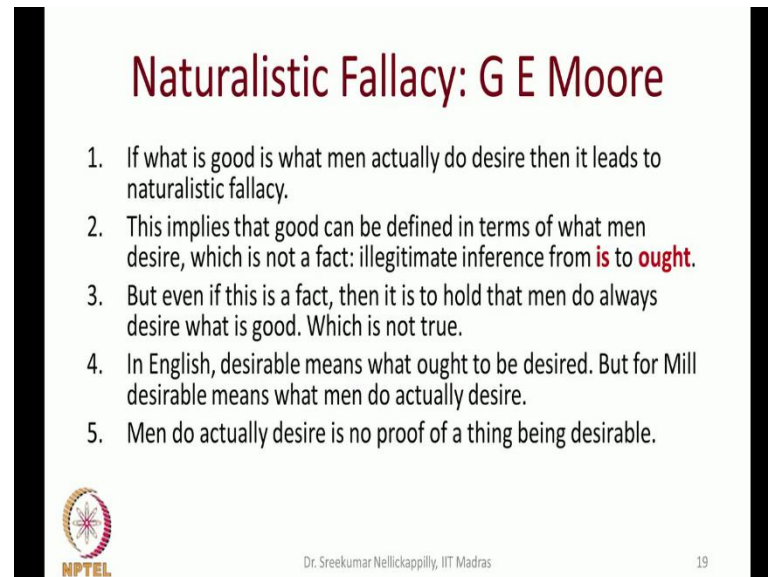
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Now again, as I mentioned, as we began this lecture with a case analysis, where the particular organization, which we considered has employed cost benefit analysis. Utilitarianism employs cost benefit analysis. No doubt about it. Because, it considers that, this kind of an analysis is quite rational. And it is actually true. It is a rational method. It is an objective and rational theory and it is practically useful.


No one can deny the fact that, Utilitarian approach has got its value and it has importance. In a society like ours, in a modern society, where deliberations and discussions and decisions are made on the basis of certain factors, where the most important factor is utility.

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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: illegitimate inference from **is** to **ought**.
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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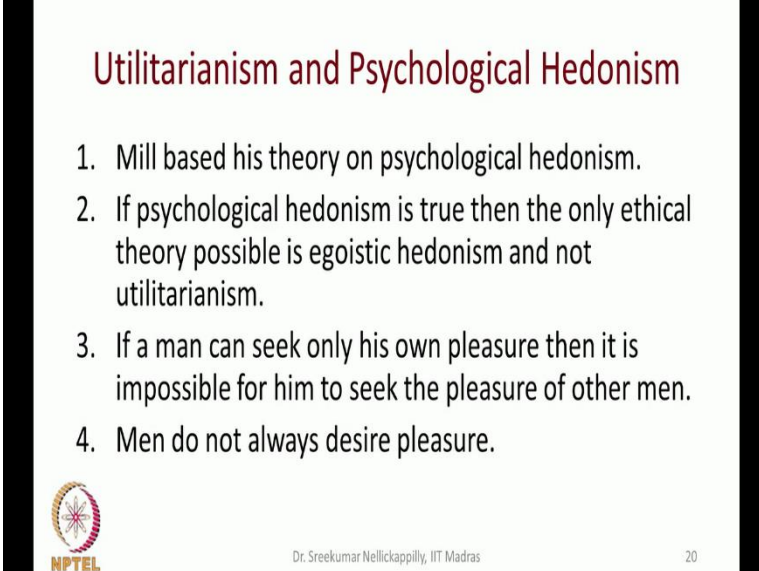
When you highlight the importance of Utilitarianism, we should also see some of the difficulties a Utilitarian position might naturally encounter. The first one is pointed out by G.E. Moore, the famous philosopher, what he calls as Naturalistic Fallacy. Because, it says that, if what is good is, what men actually do desire, then it leads to Naturalistic Fallacy. This implies that, good can be defined in terms of, what men desire.

Which is not a fact. There is an illegitimate inference from is to ought, what ought to be the case or should be the case. This is what G.E. Moore calls as the Naturalistic Fallacy. But even if this is a fact, then, it is to hold that men do always desire, what is good, which is actually not correct.

In common usage, desirable means what ought to be desired. But for Mill, desirable means what men do actually desire, which is actually not correct. So, these are some of the important points, which we need to keep in mind, when we try to critically understand Utilitarianism and its contributions. Men do actually desire is no proof of a thing being desirable. Just because, we


desire, it does not mean that it is desirable. So, there is always a difference between these two things, we have to keep that important difference in mind.

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**Utilitarianism and Psychological Hedonism**

1. Mill based his theory on psychological hedonism.
2. If psychological hedonism is true then the only ethical theory possible is egoistic hedonism and not utilitarianism.
3. If a man can seek only his own pleasure then it is impossible for him to seek the pleasure of other men.
4. Men do not always desire pleasure.

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Again, one important difficulty, which Utilitarianism encountered is rooted in this problem. That J.S. Mill, one of the most important proponents of Utilitarian position has based his theory on psychological Hedonism. And you have already seen it. Psychological Hedonism is true, then the only Ethical theory, which we can derive from that logically is Egoistic Ethical Hedonism and not Utilitarianism.

Egoistic Ethical Hedonism, which says that each individual seeks his own pleasure, so ought to seek his own pleasure, that is Ethical theory which when logically derived from that. Utilitarianism says that, we ought to desire the pleasure of everyone. Why should I ought to desire the pleasure of everyone. I would be rather bothered about me.

So, this is another problem. Then, if a man can seek only his own pleasure, then it is impossible for him to seek the pleasure of other men. On many occasions, we find that, there are serious conflicts between my own pleasure and other people's pleasure. So, why should I give room for

even thinking about someone else's pleasure. Men do not always desire pleasure. This is also a fact. We have other important things to desire.

So, these are some of the difficulties with Utilitarianism might encounter, if you apply them in to situations like this. As we mentioned, our discussions in the beginning of the theory sessions and the first lecture of this second module, the first unit of the second module. Theories are not meant for direct applications. Often we find difficulties, when you apply theories directly to situations.

We are expected to take insights from their or gain insights from the theoretical frameworks and arrive at, on many occasions our own judgements. This is what makes the domain of Ethics, both interesting and challenging. So, I will wind up my discussion of Utilitarian perspective here. We will move onto the next important Ethical perspective, Deontologyism in the next lecture. Thank you.