

Understanding Civics and Ethics

By Alemu Mengesha .
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Defining Civics, Ethics, Morality, and Civic Education

- A human being is a social animal. He/she couldn't live alone.
- Fundamental principles and values to live together with her/his fellow beings.
- One of the qualities of a citizen is to become good.

Continued

- According to Aristotle, educated citizens are good citizens.
- The prior concern of any state is creating a good citizen
- Good citizens are made not born. Democratic minded citizens are good citizens.

Continued

- The name of moral and civic education and its purpose varies from state to state. Ideological difference is the main reason.
- E.g. in South Africa, **Right education**, in USA and Germany, **citizenship education**, and **citizenship and character education** in Singapore. And in Ethiopian case it is Civic and Ethical Education at high school level. But Civic and moral Education at university level.

Continued

- Civic education is an education that studies about the rights and responsibilities of citizens(the most cited definition).
- Citizens are a politically organized group of people.
- Civic education as the knowledge of the constitutions, the principles, values, history and application to contemporary life(Patrick, 1986).

Continued

- Citizenship education can be understood as the knowledge, means, and activities designed to encourage students to participate actively in democratic life(ibid).
- Furthermore, Citizenship education also teaches about rights and responsibilities of citizens.

Continued

- Civic education as a way of learning for **effective participation** in a democratic and development processes(UNDP,2004).
- It is also defined as the development of ideas, behaviors, habits, and useful attitudes in the individual(Aggarwal,1982).

Continued

- It enables citizens to be useful member of the society (ibid).
- Furthermore, Civic education is defined as the process of helping young people acquire and learn to use the skills, knowledge, and attitudes that will prepare them to be competent and responsible citizens throughout their lives.

A maximal and minimal definition of civic education

- The minimal concept of civic education is
- Content -led,
- Teacher- based
- Whole class teaching and examination based assessment.
- Narrow Minimalist idea which depends only on quantitative analysis.

The maximal concept of civic education

- The maximal concept of civic education is
- Comprised of knowledge, values, and skills
- Aims to prepare students for active responsible participation
- **Extends learning beyond the curriculum and the classroom.**
- Includes all activities inside and outside the school.
- Highly dependent on interactive.
- I.e. teaching needs discussion, debate, opportunity for students to participate effectively.

Definition of Ethics and Morality

- Ethics is a branch of philosophy.
- It attempts to understand peoples moral beliefs and actions.
- Ethics and morality /Ethical and Moral/are terms used interchangeably.
- **Ethics means peoples morality.**
- Ethics is concerned with How human beings ought to live their lives.

Continued

- Ethics is about what is right or wrong.
- Traditionally, ethics means the activities of organizations and professional code of conduct.???????
- ***Morality*** means ways in which individuals conduct their personal, private lives (truthfulness and honesty).

Continued

- Both ethics and morality refers to ideas about how humans ought to act.
- Ethics is about **exploring** the **meaning** and the **ranking** of different ethical values (honesty, autonomy, equality, and justice).
- Ethics may shares common ground with the law, religious belief.

Continued

- Popular opinion and professional codes as well as the dictates of authority figures.
- *The main ethical question is how to make a decision (judgments about what one should do in a specific instance).*
- Ethics is the study of moral conduct (the code that one follows).
- But, also broader than all of these and offers a set of tools and values against which their appropriateness can be evaluated.
- Ethics is the **decision** we make about the **rightness or wrongness of any act** (conduct).

Continued

- Moral issues such as lying, stealing, keeping promise, respecting elders etc.
- *Morality refers to the degree to which an action conforms to a standard or norm of human conduct.*
- Ethics refers to the philosophical study of values, and of what constitutes good and bad human conduct.

Continued

- Ethics investigates:
- Standard of morality that applies to all people, all times, and everywhere.
- The **precise nature** of moral responsibility
- The conditions under which one is morally accountable or responsible,
- The proper end of law.

Continued

- The description of good person or right decision (action) conforms some standard.
- Ethics is the critical examination and evaluation of what is good, evil, right and wrong in human conduct.
- A specific set of principles, values, guidelines, for a ***particular group*** or ***organization***.

Continued

- Generally, ethics is the study of goodness, right action, and moral responsibility.
- *Morality is a complex concept. It means different things to different people (Madden,2000)and can be viewed from d/t perspectives.*
- The term morality(a latin word i.e. Moralitas) is common in most cultures.
- The *simplest dictionary* definition of morality is manner, character, and proper behavior.
- Morality also refers to the concept of human action
- Which pertains /relates/to matters of right and wrong (Good and evil).

Continued

- Morality means the *generally* accepted code of conduct in *society* or within *subgroup* of society.
- *In Socrates words*, morality is how we ought to live.
- Ethics is usually associated with a *certain* conduct within a profession.

Continued

- For example, teaching ethics, medical ethics, business ethics etc.
- Morality is a **more general** term referring to the character of individuals and community.
- The ***formal study*** of moral conduct is ethics.
- Morality is related to **praxis/accepted practice/** while **ethics is related to theory.**

The importance of moral and civic education

- To make individuals responsible and efficient member of their community.
- To create active and principled citizen.
- How to make responsible decisions.
- To solve problems.
- To care about others.
- To contribute to society.

Continued

- To be tolerant and respectful of diversity.
- To educate higher education (University students) democratic cultures.
- Ethical values and principles, supremacy of constitution.
- The rule of law, rights and duties of citizens.
- To produce self-confident citizens who decide on issues based on reason.

Continued

To create a generation who have the capability:-

- To shoulder family and national responsibility.
- To enable citizens to understand their rights and duties.
- Rights and duties coexist with each other. (the two sides of the same coins).

Continued

- Citizens are required to have a ***balanced*** understanding of rights and duties.
- There are four interplays between rights and duties.
- ***Ones rights implies the duty of others.***
- ***Ones rights implies ones duty.***
- ***Ones right implies the promotion of social good.***

Continued

- *The state is nucleus entity to discharge/to give/ duties and rights of citizens.*
- Moral and civic education teaches political cultures.
- Three political cultures, parochial cultures, subject cultures, and participant cultures.

Ethics and Law

- Law is a norm, formally approved by states, power, national or international political bodies.
- Law is needed for promoting
- *well-being,*
- *Resolving conflict of interests,*
- *Promoting social harmony.*

Why ethics is not law?

- Ethics is not law for **several** reasons.
- Illegal actions may not be unethical. The case of speeding.
- Unethical actions may not be illegal. The case of lying. Is unethical but illegal at sworn testimony of law ..
- A law may be unethical. E.g. USA declaration slavery as legal

Approachs to Ethics

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The Nature of Morality

- Three basic kinds of prescriptive /rigid/ moral theories (theories that are legal/known for along period of time)
 - ***Teleological theory(consequential)***
 - ***Deontological theory(non consequentialist)***
- (the above two are some times called as alternative moral standard)
b/c there are no standard moral rules)*
- And most of the time depended on action, how ever Teleological includes the consequences.*
- ***And virtue theory (developed by Aristotle and other Greek philosophers) it is the quest to understand and live a life of moral character...)***

Cont...

- There are three broad areas of *Ethical study*:
- *Meta-ethics* focuses on the meaning of ethical terms e.g. what is goodness? How ethical knowledge is obtained?
- Meta-ethics is concerned with the nature of ethical properties, statements, attitudes, and judgments.

Cont...

- **Normative ethics** is the study of ethical acts.
- It focuses explicitly/openly/ on questions (what is the right thing to do?)
- Normative ethics: concerned with questions of what people ought to do, how people can decide what the ***correct moral actions to take are.***

Cont...

- ***Applied ethics:*** how people can achieve ***moral outcomes*** in specific situations.
- Concerned with the ***philosophical examination of particular*** and complex issues involving moral judgments.
- Bioethics, environmental ethics, and development ethics.

Cont...

- Ethics focuses on the *studying or building up a coherent set of rules or principles by which people ought to live.*
- Theories of ethics evaluate human actions or behaviors in a systematic way.
- Ways of justifying human conduct (actions/behaviors) outcomes, duties, and motivations.

Ethical views or Western Ethical Theories

- There are no standard moral rules that determine the rightness or wrongness of human action or behavior.
- Instead, **alternative** standards, two broad theories
(Deontological and teleological).

Cont...

- One **traditional principle** often given to guide action is:-
- Let your **conscience** be your guide.
- Doing whatever most **loving** is another principle.
- The **golden rule**, do to others as you would have them do to you.

- ***I.e. Conscience, love, and golden rule.***

(called as worthy of rules for human beings b/c

- ***work for most of us***
- ***most of the time***
- ***in ordinary moral situations.***
- However, for more complicated moral cases, they have limitations.

Cont...

- Is it easy to know what the right or the wrong action is?
- **Conscience, love, and the golden rule** are all worthy of rules
- They work for most of us, most of the time in **ordinary** moral situations. However, for more complicated moral cases, they have limitations.

Teleological (Consequentialist)

- Human being usually weigh up the right and wrong decisions fairly, quickly and easily.
- The consequences of human action or behavior determines the morality and immorality of a given action or behavior.
- The end justifies the means. Purpose, ends or goals of human action or behavior.

Cont....

- Teleological ethics means being a good person with good intentions.
- Focuses on the intention behind human action.
- The **judgment** of wrong or **right** action/behavior depends on the ***consequence*** of that action/behavior.

Cont...

- Positive outcomes of an action/behavior are considered right.
- Negative outcomes of an action/behavior are considered wrong.
- The end justifies the means. **The consequences of an action determines the morality and immorality of a given action.**

Cont...

- Do you think giving money to charity makes us a good person?
- Does giving money to charity Allow us feel better about ourselves?
- Is it the consequence of our actions that matter?
- **Is it purely the action itself?**(The act of giving, that is intrinsically right?)

Cont...

- Teleological ethics focuses on the *goal of the ethical action.*
- The basis of moral judgment is based on outcomes of a decision or an action.
- The judgment of right or wrong depends the *consequences of the decision or action.*

Three types of Teleological Ethics

- Egoism, Utilitarianism, and Altruism.
- Egoism believes that the motivation for all of our action is self interest (one's self).
- Egoism has :-
 - *Descriptive argument*
 - *And normative argument.*
- **Descriptive** argument tells us how the world actually is.

Cont...

- **Egoism** as a normative argument tell us *how the world ought to be*.
- Egoism believes that human nature is self-centered.
- Individuals act in their own self-interest.
- Doing one's duty or helping others.

Cont...

- The motivation behind doing good deeds may be related to
- *Making ourselves good,*
- *Making ourselves look good in the eyes of others,*
- *By helping others, others will help us.*

Cont...

- Normative argument of egoism says that we should act in our own interests.
- If everyone acts in their own self-interest, then society will become more efficient.
- It is morally right to pursue one's own self-interest.

Cont...

- Self-interested behavior is right if it lead to morally acceptable ends.
- For ethical egoism, there is only one rule.
- Look after yourself you have no business for others.
- **Ethical egoism** implies that *we ought to be selfish*.

Cont...

- Ethical egoism is a theory that advocates *egoism as a moral rule*.
- You should look after you. Egoists insist that if you don't take advantage of situation, *you are foolish*.

Cont...

- Morality is a result of self-interest. We should treat others the way we would like to be treated.
- Acting only in one's own best interest. We all always seek to maximize our own self-interest.
- Other people's interests are of no importance.

Cont...

- Advancing your own interest by helping others.
- Help others if you are the main beneficiary.
- According to ethical egoism, treat others in a way that is to your advantage not to theirs.
- *Ethical egoism is one version /kind/of psychological egoism.*
- The basis of argument for ethical egoism is **psychological** one.

Cont...

- An argument from human nature.
- Self love is the only basic principle in human nature.
- Ego /self/satisfaction is the final aim of all activity or
- That the pleasure principle is the basic drive in every individual.
- Self love is the basic ethical principle of egoism.

Cont...

- We do things for others, but we get satisfaction out of doing them.
- This **satisfaction** is our end in doing them.
- **Doing them is** only a means to get this satisfaction.
- *Generally, Teleological ethics is how the consequences of a given action will affect oneself or a given group.*

Utilitarianism/Universal Teleological Ethical system /

- Utilitarianism is closely associated with Jeremy Bentham and John Stuart mill (British philosophers).
- It is producing the best consequences (the action is the best consequence when it procures the **greatest happiness** for the **greatest numbers**).
- Utilitarianism focuses on **collective welfare** .

Cont...

- Pleasure as the **sole good** and **pain the only evil**. Maximizing pleasure and minimizing suffering.
- The given human action/behavior is right if it brings about more pleasure than pain.
- The given human action/behavior is wrong if it brings about more pain.

Cont...

- John Stuart Mill defines happiness in terms of
- Higher order pleasures and lower order pleasures.
- *The lower or elementary pleasures include :*
 - Eating
 - drinking
 - Sexuality
 - resting etc.

The higher includes :-

- Creativity
- Intellectuality
- higher culture.
- scientific knowledge etc.

Cont...

- Utilitarianism identifies goodness;
- Utilitarianism is a **universal teleological** ethical system.
- The maximization of goodness in society (social good)(The greatest goodness for the greatest number of society.
- The notion of general happiness that is,
- The pleasing consequences that impact others and not just the individual.

Cont...

- With the greatest amount of good for the greatest number of people.
- Greatest happiness principle.
- Maximizing benefit for the greatest number of people.
- **Three elements of utilitarianism** including the rightness and wrongness of a decision or an action is determined by its consequences.

Cont...

- The value of the consequence of an action is assessed in terms of the *amount of happiness or well-being caused*.
- In assessing the *total happiness caused to a number of people, equal amount's of happiness are to have equal value*,

Act and Rule Utilitarianism

- Both agree that human actions/behaviors *should produce best results/consequences*.
- However, they differ about how to do that.
- The principle of utility, do whatever will produce the best overall results should be applied on a case by case basis.
- Creates more *well-being* than *available actions*.

Cont III

- Rule utilitarianism stresses the importance of moral rules.
- A specific action is morally justified if it **conforms to a justified moral rule**.
- The morality of individual's action is judged on the basis of ***general moral rules***.
- Act utilitarianism is equal to the evaluation ***of individual actions***.

Cont...

- Rule utilitarianism is equal to the evaluation of rules.
- Evaluate individual actions by seeing if they obey or disobey those rules.
- **Direct and extreme** for act utilitarianism and **indirect and restricted** for rule utilitarianism.

Ethical Altruism /unselfishness/

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2022

Cont...

- Altruism is named by (**August Comte.(French philosopher)founder of sociology and positivism) his book general view of positivism)**
- It is known as living for others.
- Ethical altruism entails selfless concern for the welfare of others.
- Help others in the pursuit of their ends.
- Altruism is the opposite of Egoism.

Cont...

- Altruism as an ethical theory claims that it is man's ***moral obligation*** to help or serve others.
- An action is morally right if the consequences of that action are more favorable than unfavorable to ***everyone*** except the agent.
- Each of us has a ***special obligation*** to benefit others.

Cont...

- A duty to relieve /dismiss/ the distress /pain/agony/and *promote the happiness of our fellows.*
- An individual has a moral obligation to *serve others* and to *advance* their interests.
- Altruism is not only for the good of others but also *to prevent harm to them.*

Deontology (non-consequentialism), duty Ethics)

- All deontological ethical theories are non-consequentialist.
- The emphasis is on the **decision or action** itself. The motivations, principles, and ideals underlying the decision or action.
- Not being concerned with the **outcomes** or consequences that decision or action.

Cont...

- **The two main non-consequentialist theories** are :
- **Ethics of duties** and *ethics of rights and justice*.
- *Universal right and wrong and responsibilities*. Put it another way, these ethical principles can be applied **everywhere** and to **everyone** in the world.

- For example, the right of a child to education.
- **Duties:** all human beings have some duties to other human beings.
- **Duties** can be positive and negative. The duty to look after one's children (positive).
- The duty not to murder another human being(positive).

Cont...

- According to Deontological ethics, **ethical principles should be applied to everyone and everywhere in the world.**
- **The duty is universal** to all human beings.
- Deontological ethics is an ethical theory considered as **the means justifies the end.**
- *It is also coined deontic(related to duty and obligation as ethical concepts). Thinking about whether the actions are forbidden or allowed) obligatory or not)*

Cont...

- The rightness and wrongness of moral action is determined by **formal rules of conduct**.
- **Moral principles or performance** of duty rather than results.
- It is a duty based human action or behavior.
- Consequences have nothing to do with their rightness or wrongness.

Cont...

- Duty ethics (Deontology) is developed by Immanuel Kant (German philosopher).
- Kant believed that human beings should not rely on religion to perform their duties. They should rely on powers of **reason**.
- Kant's theory of duty is called **Categorical Imperative(Definite commanding)**
- Some **action** and **decisions** are founded on our personal desires.
- A categorical imperative tells us that we **must do something regardless of our personal desires**

Cont...

- If you want to live in a beautiful house, you ought to work hard.
- If you want to have a good job, you ought to go to College.
- These are personal desires. **But they are not Categorical imperative.**
- Because they are based on fulfilling personal desires.
- A categorical imperative tells us that we must do something regardless of our personal desires.

Cont...

- For example, you ought to look after your parents.
- We should treat people as an end, never as a means to an end.
This implies people should be treated with dignity.
- **Treating someone as a means to an end to achieve something else is wrong.**

Cont...

- This argument is used both in **secular and religious** contexts.
- For example, the exhortation/advice/do to others as you have them to do to you.
- **Secular and religious notions /ideas/of duties involve**
- Keeping promise, avoid injuring others, compensating others, upholding/keeping/ justice, improving the living conditions of others.

Classification of Duties by Samuel Pufendorf

(moral and political philosopher of 17th c) Germany

- Three duties on dozens of duty
- *Duties to God*
- *duties to oneself*
- *and duties to others.*
- Two kinds of duties to God, **theoretical**, to know the existence and nature of God,
- **Practical**, to worship God.
- Two sorts of duties to oneself. Duties of the soul and duties of the body.
- Two kinds of duties to others

Cont...

- Absolute duties(Universal)and Conditional duties (The result of contracts between people)
- Three absolute duties
 - 1/ avoid wronging others
 - 2/Treating people as equals and
 - 3/ Promoting the good of others.
- **Conditional duties** involve various types of agreements the duty to keep one's promise.

Cont...

- **Divine Command Theory** :-is a form of duty ethics in which ethical principles are regarded as commands of God.
- Without God, no universally valid morality. Three separate theses.
- Rightness and wrongness of action/behavior originates with God.
- Moral rightness willed/permitted/ by God.

Cont...

- Moral nihilism/Negativism/: there are no facts which actions are right and wrong.

Rights Theory

- A right is a justified claim against another person's behavior.
(My right not to be harmed by you)
- Rights and duties are related. The right of one person implies the duty of another person.(Correlativity of rights and duties)
- John Locke (The law of nature)

Cont...

- Features of moral rights: rights are natural,
- Rights are universal, rights are the same for all people (equal)
- Rights are inalienable. I cannot hand over my rights to another person. (Selling myself into slavery)

Cont...

- We should not harm anyone's life. Because these rights are given to human beings by God.
- *Three foundational rights by Thomas Jefferson (life, liberty, the pursuit of happiness)*
- The rights of property, movement, speech, and religious expressions.

W. D. (William David) Ross Prima Facie duty(Moral Guidelines) also called conditional duty/Scottish philosopher/

- A Latin term/ to mean on the first appearance/ based on the 1st impression/
- Prima facie duty is a more recent theory. These duties are based on moral reason.
- Prima facie means at a first sight or on the surface.
- Prima facie duties are duties that obligate us. They are binding or obligatory.
- For example, I have a prima facie duty to help at the accident.

Cont...

- Since helping would prevent serious harm. Helping someone is a moral reason to prevent harm.
- If you make a promise, you have a prima facie duty to keep it.
- If someone has benefited you, you have a prima facie duty to gratitude him/her.
- Prima facie duties are **guidelines** not **rules**.
- Prima facie mean based on the 1st impression

Cont...

- Prima facie duties are part of the **fundamental nature of the universe.**
- Prima facie duties are characterized by personal character, past and future looking, and a duty to specific people (maximizing the good).
- Morality is contextual. Seven categories of Prima facie duties include:

Cont...

- Fidelity /loyalty/ duty to keep promise, duty not to lie.
- Reparation, duty to compensate others. Gratitude duty to thank others.
- Justice, duty to distribute benefits and share burdens.
- Beneficence/ generosity/ duty to improve the condition of others.
- Self-improvement, duty to promote one's own good. Non-maleficence(non-injury)
- Duty not to harm others.

Lesson four

Virtue Ethics(Moral philosophy)

- Both teleological and deontological ethical theories focus on **action as the key subject matter of ethics.**
- Virtue ethics focuses on the ***character of the agent (doer)***
- The nature of character, wrongness of any action is due to the flawed /imperfect/of character.

Cont...

- The kind of person an agent ought to be.
- A person's **moral character** is what determines the wrongness and rightness of action/behavior.
- A person's moral character is expressed in the form of virtuous or vice/evil/. Virtues such as honesty, courage, temperance, integrity, compassion and self-control

Cont...

- Vices such as dishonesty, lack of integrity, ruthlessness, greedy, and cowardliness.
- The virtue of benevolence and the virtue of respect.
- Ethical virtue makes moral judgment from the perspective of *character evaluation*.
- A moral virtue is an acquired disposition /character/that is valued as part of the character of a morally good human being.

Cont...

- It is exhibited in the person's *habitual behavior*.
- A person has a moral virtue when he/she is disposed/likely/ to behave habitually.
- With the reasons, feelings, and desires that are the character of a morally good person.
- For example, honesty is a character trait of morally good people.

Cont...

- When a person is disposed habitually to tell the truth, because he feels that telling the truth is right.
- Moral virtue theory was proposed by *Aristotle*. He was the most influential philosopher
- **A moral virtue is a habit that enables human beings to live according to reason.**

Cont...

- A person's lives according to reason, when he/she knows/chooses the reasonable middle ground between going too far and not going far enough in his/her actions, emotions, and desires.
- *Moral virtue is a mean between the two vices, one of excess and the other of deficiency.*

Cont|||

- For example, with respect to the emotion of fear, courage is the virtue of responding to fear with a reasonable amount of daring /brave/ cowardliness is the vice of not being daring enough in response to fear.
- Recklessness /wildness/is the vice of being too daring/brave/ in response to fear.
- *Virtues are habits of dealing with one's emotions, desires, and actions in a manner that seeks the reasonable middle ground and avoids unreasonable extremes.*

Cont...

- *Vices/evil/* are habits of *going to the extreme* of ***either excess or deficiency.***
- *Prudence/carefulness/* is the virtue that enables one to know what is reasonable in a given situation.
- ***The four pivotal or cardinal moral virtue includes***
 - ✓ **Courage**
 - ✓ **Temperance/moderation/sobriety/**
 - ✓ **justice, and prudence.**

Cont...

- Helping others is charitable (benevolent charity)
- Benevolence being virtues.
- Virtue is strength. Specific virtues are seen as strengths of character.
- **Currently, virtue ethics is a major moral theory.**
- ***People have a natural capacity for good character.***
- Good character is developed through practice

Meta Ethics(Non-normative ethics)

Meta ethics tries to answer questions,

Such as what does good, right, justice mean?

What makes something good or right?

Is moral realism true?

Do intrinsic values exist?

Meta ethics is not about what people ought to do.

- Meta-ethics concerned with questions about the following:
- **(a) Meaning:** What is the *semantic/science of definition/ function* of moral discourse? Is the function of moral discourse/speech/ to state *facts*, or does it have some other non-fact-stating role?
- **(b) Metaphysics:** do moral facts (or properties) exist? If so, what are they like? Are they **identical or reducible** to some other type of fact (or property) or are they irreducible /complicated/and *suigeneris*?
- **(c) Epistemology and justification:** is there such a thing as moral knowledge? How can we know whether our moral judgments are true or false? How can we ever justify our claims to moral knowledge?

d) Phenomenology: *how are moral qualities* represented in the experience of an agent making a moral judgment? Do they appear to be 'out there' in the world?

(e) Moral psychology: what can we say about the **motivational** state of someone making a moral judgment?

What sort of connection is there between making a moral judgment and being motivated to act as that judgment prescribes?

(f) Objectivity: Can moral judgments really *be correct or incorrect*? Can we work towards ,finding out the moral truth?

- Positions in meta ethics can be defined in terms of the answers they give to these sorts of question.
- Some examples of meta-ethical theories are :-
 - Moral realism
 - Non-cognitivism
 - Error-theory*they believe there are no facts*
- And moral anti-realism.

Cont...

- It is about **what they are doing** when they talk about what they ought to do.
- Meta ethics is about language. Positions in meta ethics can be defined in terms of the answers they give to these sorts of questions.
- Meta ethical theories include moral realism, non-cognitivism, error theory and moral anti realism.

Cognitivism and non-cognitivism

- The moral judgment that says murder is wrong is a particular judgment.
- This expression is something related to psychological state of mind according to cognitivists.
- **Cognitivists** think that a **moral judgment** is a ***belief***.
- Beliefs can be true or false. They are truth apt, /fitting/

Cont...

- Apt to be assessed in terms of truth or falsity.
- Moral judgments are capable of being true or false.
- Cognitivism is the denial of non-cognitivism. It holds that moral judgments do express beliefs.
- They are apt/suitable/ for truth or falsity.
- *Non-cognitivists agree with error theorists that they believe there are no moral facts.*

Cont...

- Non-cognitivists think that moral judgments have no **substantial truth** condition.
- When people make moral judgments, they are ***not expressing states of mind.***
- States of mind are beliefs or cognitive in the way beliefs are.
- They are expressing non-cognitive attitudes (emotions, desires, approval or disapproval).

Cont...

- In determining moral judgments, cognitivists and non-cognitivists have their own interpretations.
- Cognitivists accept the view that moral judgment's express a belief. **Beliefs can be true or false.**
- Cognitivist moral philosophers assert that the moral judgments have the ability of being true or false.

Cont...

- Two types of cognitivist moral philosophy (strong and weak)
- **Strong** cognitivists believe that moral judgments are apt for evaluation in terms of truth or falsity.
- Can be the upshot /outcome/of cognitively accessing moral facts which render/solidify/ them **true**.
- **Two sorts of strong cognitivist moral philosophy (naturalism and non-naturalism)**

Cont...

- Moral judgments can be true or false by referring to **natural** state of activities.
 - *Referring to natural state of activities help us to access and evaluate moral judgments as true or false.*
- This implies that naturalist cognitivists consider that*
- *Moral **properties** are equivalent to **natural properties**.*

Cont...

- Moral judgments can be measured as true or false by referring to natural properties.
- Contrary to this, non-naturalist cognitivists consider that moral properties are not equivalent to natural properties
- Or cannot be evaluated the way natural properties are being evaluated.

Cont...

- **Weak** and strong cognitivist have similar outlook towards the first principle (moral judgments are apt for evaluation in terms of true or false)
- They disagree on the second principle which says moral judgments can be the upshot of cognitively accessing moral facts which **render them true**.

Cont...

- **Naturalist** cognitivists determine moral judgments based on cognitive accessing moral facts (results)
- Weak cognitivists determine moral judgments not based on cognitive reality.
- Moral judgments can be true or false not based on the upshot /outcome/of cognitive access to moral states of affairs.

Non-cognitivism

Non-cognitivists assert that moral judgments **cannot** be evaluated as true or false.

They promote feelings or emotions. Moral judgments are not true or false rather they express **liking and disliking of a moral agent towards an action.**

Non-cognitivists disagree with the two types of cognitivists.

Cont...

When cognitivists consider that moral judgments express a belief, it is a form of inspiring somebody to do something.

Even if we accept moral judgments express belief, indirectly, they express desire. This does not mean that a belief has necessary connection with a desire.

Non-cognitivists think that moral judgments cannot express beliefs.

Three versions of non-cognitivism (emotivism,

Cont...

- ***Three versions of non-cognitivism (emotivism)***

- ***Norm***

- ***Internalism***

- ***Externalism***

- ***Humanism***

- ***and anti-humanism.***

- *Emotivism* is a non- cognitivism that considers that moral judgments express

- ❖ Emotions,

- ❖ or sentiments of approval and disapproval.

I.e. Our dispositions /character/to form sentiments/opinions/of approval or disapproval.

Cont...

- According to normism, our moral judgments express our acceptance of norms.
- **Internalism** is the belief that considers the presence of an internal or conceptual /theoretical/connection between *moral judgments* and *motivation*.
- **Externalism** is the denial of internalism.

Cont...

- ❖ **Externalists** believe that the connection between moral judgments and *motivation is only external* and contingent/dependent/
- ❖ Human theory of motivation is the claim that motivation always consists of both *beliefs and desires*.
- ❖ *Anti-human* motivation theory believes that **beliefs** themselves can be intrinsically motivating.

Cont...

- Meta ethics examines the meaning of moral terms and concepts and the relationship between these concepts.
- Where moral values such as personhood and autonomy come from.
- The difference between moral values and other kinds of values.
- The way in which the moral claims are justified.

Chapter 3

Chapter Three: Ethical Decision Making and Moral Judgments

What is Good ? Kind of Good

A. Instrumental good :- consider good or desirable for their result-for what they lead to. The goodness is related to **attainment of the other things** which are considered good not simply as instruments.

B. Intrinsic good things which we consider good not because of what they lead to but because of what they are in themselves: this are considered as worth having or perusing not merely as way of getting other things but because of their own intrinsic nature :-we value these things (whatever they may turn out to be) not for what they lead to but for what they are in them selves.

But ,there are things which ***are instrumentally bad*** and ***intrinsically bad***. Some things can fulfill both qualities. E.g. Female Genital Mutilation, early marriage, kidnapping, abduction, Ignorance, poverty, corruption, murder some of the things which are considered to be unethical or bad or evil practices which are to be eradicated.

How Can We Make Ethical Decisions And Actions?

The **ethical nature of our action and decision** is very much dependent upon our notion /perception/ of ``*Good' and 'Bad, 'Right and' wrong*``.

- One of the key tasks of ethical reasoning, generally is:-
 - **To analyze and critically** consider the values we hold
 - And the **claims we make** in relation to the perceived obligations that we might have towards one another.
- A second key task of ethics is :-
 - To evaluate the **adequacy of reasons** that we give for our actions: i.e. whether there exist
 - A. Sound evidence
 - B. and/or logical argument.

challenges in Ethical decisions

1. Weighing ethical values
2. And evaluating different ethical arguments
3. The problem related to as they are unlike many other kinds of human tasks.
4. Ethical values are usually not as easy to understand as other kinds of values.

N. B. Moreover, ethical problems are often not as clear as other kinds of problems and resolving ethical problems as definitively is not always possible

- ❖ *The aim of ethics then, is not, despite popular opinion, to take the high moral ground and tell people what to do, but, rather, to offer tools for thinking about difficult problems.* E.g. it is probably easier to explain the (mainly) practical value of energy than it is to explain the ethical value of courage. In turn, it is easier to test a person's blood pressure than it is to determine whether or not they are virtuous.
- ❖ Good ethical thinking purposefully seeks out the grey /old/in questions and concerns in order to acknowledge the diversity and complexity of roles, situations and circumstances that arise in human life and relationships

- Solving complex ethical situations is still an obligation on everyone involved in ethically-challenging situations to resolve any problems that arise in the most

Sincere/genuine/

Reasonable

And collaborative way possible as well must prepared to review and revise their position in the light of

Reflection

Discussion

And changing circumstances.

Ethical Principles and Values of Moral Judgments

- ❑ ‘Ethics’ is concerned with studying and/or building up a coherent set of ‘rules’ or principles by which people ought to live.
- ❑ The theoretical study of ethics is **not normally something that many people** would regard as being necessary in order for them to conduct their everyday activities.
- ❑ Rather, in place of systematically examined ethical frameworks, most people instead carry around a useful set of day-to-day ‘rules of thumb’ that influence and govern their behavior;
- ❑ commonly, these include rules such as:
‘it is wrong to steal’, it is right to help people in need’, and soon.

How ever, there is *paradox*, Consider the idea that it is wrong to kill. Does this mean that capital punishment is wrong? Is it wrong to kill animals? Is killing in self-defence wrong? Is the termination of pregnancy wrong? Is euthanasia wrong?

- If we try to apply our everyday notions of right and wrong to these questions, *straightforward answers are not always forthcoming.*
- Therefore, we need to examine these questions in more detail; and we need theoretical frameworks that can help us to analyze complex problems and to find rational, coherent solutions to those problems.
- Whilst some people attempt to do this work individually, for themselves, *philosophers attempt to find general answers that can be used by everyone in society.*

Moral intuitions and Critical Reasoning

- The study of ethics involves :-
 - Reasoning about our feelings.
 - Or making sense of and rationalizing our **intuitions** about what is 'right' or 'good'. **Where intuitions is General idea/presumption/**

Almost all people, to a greater or lesser extent, are capable of experiencing feelings of empathy towards others.

Empathy provides us with a sense of what others are feeling and may thereby allow us to identify with other people.

Empathy therefore gives us as Traer (2013)

A. Our moral Sentiments/opinions/

B. And ethical reasoning about these sentiments gives us our moral principles.

The integration of these moral sentiments and principles, Traer (2013) argues, **is our conscience. Our moral conscience**, then, is based on emotions, ***but should also be supported by reason.***

- All societies are characterized by their own ethical ideas *expressed* in terms of:-

A. Attitudes

B. Beliefs

C. And their own customs (their notions of what is considered customary).

- ❖ As a result, some of those ethics are formalized in the *laws and regulations of a society, nation or state*. Such customs and laws can influence the consciences and the moral sentiments of those living in a society, as individuals acquire ideas and attitudes from their families and from their wider society.
- Philosophical ethics, however, asks us *to take a step back from these influences and instead to reflect critically on our sentiments and attitudes*.

Rationalization

- **Studying ethics involves:-**
 - Attempting to find valid reasons for the moral arguments that we most people already have general ideas – or what philosophers call ‘intuitions’ or ‘presumptions’ – about what they think is ‘right’ or ‘wrong’.
 - But a *philosophical approach* to ethics requires people to *think critically about the moral ideas that they hold*, to support or refute/disprove/ those ideas with convincing arguments, and to be able to articulate and explain the reasons and assumptions on which those arguments are based

- *In moral philosophy, an argument is not simply about our beliefs or opinions; instead, it is about the reasons underlying those beliefs or opinions.*
- The real value of discussing and debating ***ethical questions*** is not to ‘win the argument’ or to ‘score points’ against the other person!

But, to provide carefully considered arguments to support our ideas, and to allow for rational – and deeper – understanding of the reasons underlying our beliefs, ideas and attitudes.

- Crucially, this requires careful listening to, analysis of and learning from the arguments that others make.

•

Types of reasoning

We can uncover /expose/ these types of errors in our own and others' arguments by using what he calls 'critical reasoning'. Three forms of critical reasoning that individuals can use to justify their arguments are:-

A. Reasoning by analogy:- used comparing to something else that is similar, although different

- in a good analogy, the ***similarity outweighs*** the dissimilarity and is clarifying .
- ***For instance***, animals are like and unlike humans , as humans are also animals. is the similarity sufficiently strong to support the argument that we should ascribe /credit/ rights to nonhuman animals as we do to humans

- One common fault with many arguments about what is ‘right’ or ‘wrong’ – and – involves what is known as a *rationalization*.
- *A rationalization* :- occurs when we use what at first glance seem to be rational or credible motives to *cover up our true* (and perhaps unconscious) motives.
- For example, if a landowner seeks to build a plastic recycling plant and states that this is driven by a desire to create local employment opportunities – whereas in fact their true motive is to make a profit – then this is a rationalization.
- The landowner is not giving their true reasons for wanting to build the plant. If, however, they argue that they want to make a personal profit and create local jobs, then they may be giving two true reasons for their motives.

B. ***Deductive reasoning/empirical/logical:-*** applies a principle to a situation. For instance, if every person has human rights, and you are a person, then you have human rights like every person.'

C. ***Inductive reasoning:-*** involves ***providing evidence to support a hypothesis.*** The greater the evidence for a hypothesis, the more we may rely on it.' The fact that there is mounting evidence that the burning of fossil fuels is having a detrimental effect on global climate, for example, is used to substantiate the argument that we have a moral duty to reduce carbon emissions.

- People use when making ethical arguments **religious faith**. For many people, 'morality and religious faith go hand in hand'. **rather than relying on rational arguments**
- Some people view actions as being right or wrong in terms of whether they are commanded by a god.
- **How ever, Some moral philosophers do not view arguments based on religious faith as being rationally defensible**. They believe that we can determine through **rational reflection** what is right and wrong.
- However, faith-based arguments are relevant to moral philosophy for several reasons. For a start, people do not always agree on what is right or wrong.
- We should not underestimate the ability of 'the moral teachings of a religious tradition [...] to persuade the public to **embrace a higher moral standard**'.

- While **we may** insist that moral principles and decisions should be justified by rational arguments, and thus consideration of religious arguments **should not be** excluded from the study of ethics.
- Whether or not **one personally chooses** to accept faith-based arguments as valid within ethical discussions is a decision that requires careful consideration.

Testing moral arguments

➤ Critical reasoning is about asking questions whenever anyone gives us a reason to support an argument using;-

A. **Deductive reasoning**(If they are using a principle to support their argument)and if the principle is rational.

B. **Inductive reasoning**(If they are providing evidence to support their argument):-

A. is the **evidence reliable**.

B. Have any motives that might be behind their arguments been clarified . I.e. are they giving rationalizations, not reasons)

C. **Does the conclusion drawn make sense, given the reasons they have given.**

N.B. It is important and useful to develop the ability to test your own arguments and those of others, both to address the dilemmas that occur in our personal lives, our communities and the organizations for which we work.

Three Main Ways of Testing Moral Argument

- ✓ Factual accuracy(18th century philosopher David Hume (1711—1776) should not derive an ‘ought’ from an ‘is’.
- ❖ Something is wrong or right based on *how things are forbidden*.
- ❖ Ethical discussion should be divorced from fact
- ❖ The accuracy of the factual content of a discussion is very important.
- ❖ Eg.Consider the example — of someone who maintains that giving aid to charities working in Africa is wrong because they believes that 90% of the money donated in fact goes to paying wealthy consultants and NGO workers, and only 10% goes to alleviate poverty. If this person were shown that this was factually incorrect, and that in fact 90% of all donations were used to alleviate poverty, then their moral argument would lose its force.

- ✓ **Consistency**:-Arguments need to be consistent(For example, the moral argument that debts owed by poorer nations to international lenders should be cancelled. Does this therefore mean that all poor people who owe money to banks should also have their debts cancelled?)
 - ✓ **Good will:-The most difficult criterion to quantify** While arguments may be factually correct and consistent, they also need to ‘exemplify/demonstrate/good will’.
- (This involves resorting to our intuitions and emotions, which are notoriously difficult to integrate with rigorous theoretical debate)

Thinking Ethically: A framework for Moral Decision Making

The first step in analyzing moral issues is:-

- Obvious but not always easy:(**Get the facts**) **1st step and most important but most frequently overlooked also**)
- We found some moral issues controversial simply because we do not bother to check the facts as having the facts is not enough
- Facts by themselves **only tell us what is** but , **do not tell us what ought to be**. Therefore, in addition to getting the facts, resolving an ethical issue also requires an appeal /petition/to values.

Deciding an ethical issue can be equally difficult for **conservatives** and **liberals**. Of course, there are situations that are wrong by any standard. But there are other issues where right and wrong is less clear.

Guidelines for difficult moral questions

To guide our reflection on such difficult questions:-

- **Philosophers**
- **Religious teachers**
- **And other thinkers have shaped various approaches to ethical decision-making.**

The five different approaches to values to deal with moral issues are:

A. Fairness and Justice.

B. The common Good.

C. The Utilitarian (remember this idea is discussed previously),

D. The Rights, and the Virtues.

- ✓ A. Fairness and Justice:- Greek philosopher Aristotle who said that “equals should be treated equally and unequal’s unequally”.

The basic moral question in this approach is:

- ✓ How fair is an action?
- ✓ Does it treat everyone in the same way, or does it show favoritism and discrimination? (Both favoritism and discrimination are unjust and wrong) Aristotle believed that ethical knowledge is not precise knowledge, like logic and mathematics, but **general knowledge** like knowledge of nutrition and exercise.
- ✓ Also, as it is a **practical discipline** rather than a theoretical one; he thought that in order to become "good", one could not simply study what virtue is; one **must actually be virtuous**. Analogously, in order to become good at a sport like football, one does not simply study but also practices.
- ✓ Aristotle first **establishes what was virtuous**. He began by determining that everything was done with some goal in mind and that goal is 'good'

- The ultimate goal he called the Highest Good: happiness. Aristotle contended/suggested/ that happiness *could not be found only in pleasure or only in fame and honor.*
- He finally finds happiness "by ascertaining/determining/ the specific function of man". A human's function is to do what makes it human, to be good at what sets it apart from everything else: the ability to *reason or logos.*
- A person that does this is the happiest because he is fulfilling his purpose or nature as found in the *rational soul.*
- Depending on how well he did this, Aristotle said humans belonged to one of four categories: *the virtuous, the continent, the incontinent and the vicious.* Generally, *this approach* focuses on how

fairly or unfairly our actions distribute benefits and burdens among the members of a group.

This approach asks what is fair for all stakeholders, or people who have an interest in the outcome.”

Fairness requires consistency in the way people are treated. The principle states: “Treat people the same unless there are morally relevant differences between them.”

The Common Good Approach

- ❖ The Greek philosophers have also contributed the notion that life in community is a good in itself and our actions should contribute to that life.
- ❖ The interlocking relationships of society are the basis of ethical reasoning and that respect and compassion for all others
- ❖ Especially the vulnerable are requirements of such reasoning.
- ❖ It also calls attention to the common conditions that are important to the welfare of everyone. This may be in a system of :-
 - ❖ Laws and effective police
 - ❖ Fire/vigilant departments and health care
 - ❖ a public educational system, or even public recreation areas.

- ❖ Assumes a society comprising individuals whose own good is inextricably linked to the good of the community.
- ❖ Community members are bound by the pursuit of common values and goals. The common good is a notion that originated more than 2,000 years ago in the writings *of Plato, Aristotle, and Cicero.*

Contemporary ethicist **John Rawls** defined the **common good** as "*certain general conditions that are equally to everyone's advantage.*" focus on ensuring that the social policies, social systems, institutions, and environments on which we depend are beneficial to all.

Examples of goods common to all include :-

- Affordable health care
- Effective public safety
- Peace among nations
- A just legal system, and an unpolluted environment.

- **Common good** also urge us to view ourselves as members of the same community, reflecting on broad questions concerning the kind of society we want to become and how we are to achieve that society.
- While respecting and valuing the freedom of individuals to pursue their own goals, the common good approach **challenges us also to recognize and further those goals we share in common.**
- It presents **a vision of society** as a community whose members are joined in a shared pursuit of values and goals they hold in common.

The principle of the common good approach states;

❖ **The Rights Approach:** The other important approach to ethics has its roots in the philosophy of the 18th century thinker **Immanuel Kant** and others like him.

They focused on the individual's right to choose for her or himself. According to these philosophers

- ❖ **people have dignity** based on their ability to choose freely what they will do with their lives
- ❖ And they have a ***fundamental moral right*** to have these choices respected.
- ❖ People are not objects to be manipulated;
- ❖ it is a violation of human dignity to use people in ways they do not freely choose. Many different but related rights exist besides this basic one. These other rights can be thought of as different aspects of the basic right to be treated as we choose. Among these rights are:

- **The Right to the Truth:** We have a right to be told the truth and to be informed about matters that **significantly affect choices**.
- **The Right of Privacy:** The right to do, believe, and say whatever we choose in our personal lives so long as we **do not violate the rights** of others.
- **The Right not to be injured:** The right not to be harmed or injured **unless we freely and knowingly do something to deserve punishment or we freely and knowingly choose to risk such injuries**.
- **The Right to what is agreed:** The right to what has been promised those with whom we have freely entered into a contract or agreement.
- In deciding whether an action is moral or immoral using this approach, we must ask, ***does the action respect the moral rights of everyone?*** Actions are wrong to the extent they violate the rights of individuals; the more serious the violation, the more wrongful the action.

- ❖ The Rights Approach identifies certain interests tests or activities that our behavior must respect, especially those areas of our lives that are of such value to us that they merit protection from others.
- ❖ Each person has a fundamental right to be respected and treated as free and equal rational person capable of making his or her own decisions.
- ❖ This implies other rights (e.g. privacy free consent, freedom of conscience, etc.) that must be protected if a person is to have the freedom to direct his or her own life.

- Generally, in Ethical Problem Solving;

➤ Once facts have been ascertained, consider five questions when trying to resolve a moral issue:

- 1) What *benefits* and what *harms* will each course of action produce, and *which alternative* will lead to the best overall consequences?
- 2) What *moral rights do the affected parties have*, and *which course of action best respects those rights*?
- 3) Which course of action *treats everyone the same*, except where there is a morally justifiable reason not to, and does not show favoritism or discrimination?
- 4) Which course of action *advances the* common good?
- 5) Which course of action develops *moral virtues*?

To Whom or What Does Morality Apply?

- In discussing the application of morality, **four aspects** may be considered:

Religious morality

Morality and nature

Individual morality

And social morality

1. Religious Morality:-Religious morality refers to a human being in relationship to a supernatural being or beings. In the Jewish and Christian traditions, for example, the first three of the Ten Commandment pertain/relate/ to this kind of morality.

These commandments deal with a person's relationship with God, not with any other human beings. By violating any of these three commandments, a person could, according to this particular code of ethics, **act immorally toward God without acting immorally toward anyone else.**

The Ten Commandments

- 1. I am the Lord, Your God; do not worship false gods.
- 2. Do not take the name of God in vain.
- 3. Keep holy the Sabbath Day.
- 4. Honor your father and your mother.
- 5. Do not kill.
- 6. Do not commit adultery.
- 7. Do not steal.
- 8. Do not bear false witness against your neighbor.
- 9. Do not covet your neighbor's spouse.
- 10. Do not covet your neighbor's belongings.
- (Exod. 20:1–17)

Morality and Nature

“Morality and nature” refers to a human being in relationship to nature. Natural morality has been prevalent in all primitive cultures, such as that of the Native American, and in cultures of the Far East.

More recently, the Western tradition has also become aware of the significance of dealing with nature in a moral manner. Some see nature as being valuable only for the good of humanity, but many others have come to see it as a good in itself, worthy of moral consideration.

With this viewpoint there is no question about whether a **Robinson Crusoe** would be capable of moral or immoral actions on a desert island by himself. In the morality and nature aspect, he could be considered either moral or immoral, depending upon his actions toward the natural things around him.

Individual Morality

- ❖ Individual morality refers to individuals in relation to themselves and to an individual code of morality that may or may not be sanctioned by any society or religion.
- ❖ It allows for a “higher morality,” which can be found within the individual rather than beyond this world in some supernatural realm.
- ❖ A person may or may not perform some particular act, not because society, law, or religion says he may or may not, but because ***he himself thinks it is right or wrong from within his own conscience.***

Social -Morality

- ❖ Social morality concerns a human being in relation to other human beings. It is probably the most important aspect of morality, in that it cuts across all of the other aspects and is found in more ethical systems than any of the others. Returning briefly to the desert-island example, most ethicists probably would state that Robinson Crusoe is incapable of any really moral or immoral action except toward himself and nature.
- ❖ Such action would be minimal when compared with the potential for morality or immorality if there were nine other people on the island whom he could subjugate, torture, or destroy. Many ethical systems would allow that what he would do to himself is strictly his business, “as long as it doesn’t harm anyone

Who is Morally/Ethically Responsible?

- Morality pertains to human beings and only to human beings; all else is speculation/rumor/.
- Therefore, when we use the terms *moral* and *ethical*, we are using them in reference **only to human beings**.
- At this point in the world's history, only human beings can be moral or immoral, and therefore only human beings should be held morally responsible for their actions and behavior.

- **Moral Judgments** :-Refer to *deciding what is right and what is wrong in human relations*.
- Moral judgments always have to do with the actions of human beings and, in particular, with **voluntary actions/**actions freely chosen/.
- **Involuntary actions** - People have no control and **rarely open to moral judgment** b/c persons usually is not held responsible for an action that she or he did not initiate.
- Moral judgments are **evaluative** because they place value on things or relation or human actions; determine what is right or wrong, good or bad.
- They are also **normative** because they **evaluate or assess the moral worth of something based on some norms or standards**.

Finding the right course of action, choosing the right alternative, is not always simple. We can have no algorithm/process/ for judgment, since every application of a rule would itself need supplementing with further rules. **Onora O'Neill** argues that moral principles do not provide us with an auto-pilot for life and that —**judgment is always needed in using or *following* – *and in flouting/violation* – *rules* or principles, as you have saw above.**

When conflicts of interest arise, the solution may require the greatest :

- **Sensitivity and Experience**
- **Discernment and intelligence**
- **And goodwill**, and even then we may doubt whether we have acted rightly. However, **in judging conduct or action** we have to consider
 - **Motives and means**
 - **Consequences** and sometimes the **situation**.

A.Motives:-as Jesus, Kant, and others have pointed out, are basic for a determination of morality. The motive refers to the *intention* or *why an action is done*. A **good motive** is a prerequisite to conduct that we approve without qualification.

- If a good motive is present when an act, through some unforeseen factor, leads to **harmful effects**, we tend to **disapprove less severely and to say, —Anyway, he meant well.**

The truly moral act, for Kant:-

- Not only agrees with the moral law, but is done for the sake of the moral law
- Not only *as* duty requires but *because* duty requires.

In Kantian thinking the ***seat of moral worth is the individual's will***, and the good will acts out of a sense of duty.

B. Means:-As may be many motives for desiring something, there may be many means for achieving it.

The term *means*:- can be defined **as an agency, instrument, or method used to attain an end.**

- Though we expect people to use the best available means to carry out their purposes, we condemn them if their choice of means impresses us as unjust, cruel, or immoral.
- On rare occasions we may approve of an act when means are used that under other conditions would be condemned.

However, there is a danger in proposing that any means may be used, provided the end is good, or that —the end justifies the means. Once chosen, the means become part of the **general effect of an act.**

- **Consequences:** Effects or results of *a moral decision* based on a value. Ordinarily, when people ask, —what is right? they are thinking about the consequences of the action. This depends on what ethical principle is in operation. Kant agrees to the good motive, utilitarians to the result.
- In general, society judges conduct —right if it proceeds from a good motive, through the use of the best available means, to consequences that are good.
- If these conditions are not fulfilled, we condemn the action or approve it with reservations. *We rarely approve an action when the results are evil or wrong.*

- **The Moral Situation:** Involves moral agents - human beings who act, are empowered to make *choices*, and consciously make decisions.
- As moral agents, demands are made on us and place us under obligations: we have both duties and rights.
- We are faced with moral *alternatives*, and we can better weigh those alternatives when we have an understanding of the ingredients of the moral situation.

What Makes an Action Moral?

- Sometimes we think of —moral means morally good. **But, philosophically, it refers to an action which comes within the scope of morality, that is, an action which is morally significant either in positive way (because it is good or right) or in a negative way (because the action is good or bad).** *Not all actions have a moral sense. Many of the actions we perform in life , such as putting on a raincoat, sharpening a pencil, or counting apples, standing on your head, are not in themselves either good or bad acts. Such actions are morally neutral or non-moral.*
- By contrast, stealing from your libraries, punching people or helping the disadvantage are considered as morally significant actions. But, what makes an act enter the moral arena or what features of action make us judge them to be good or bad, right or wrong? The following are features that make an action moral:

A. A moral act involves an agent: If something is a natural event or an action performed by animals, then it is morally neutral - it does not appear on our moral radars.

➤ Humans can be moral agents, or any creatures that can freely and thoughtfully choose its actions will count as a moral agent.

B. A moral act involves intention: An intention here refers to our motives that are important to determine the rightness or wrongness of an action. If an action is done accidentally, it may be counted as a morally neutral action. However, some unintentional acts, such as those done through negligence, can be moral. Neglecting our duties, even accidentally, make us morally culpable.

- **C. A moral act affects others:** A moral action needs not only an agent and to be deliberate but also needs to affect others (those we might call moral patients) in significant ways, that is, an action that has harmful (be it physical, psychological, emotional, or depriving others of happiness) or beneficial consequences for others.
- The claim that morality only governs behavior that affects others is somewhat controversial. Some have claimed that morality also governs behavior that affects only the agent herself, such as taking recreational drugs, masturbation, and not developing one's talents. Confusion about the content of morality arises because morality is not always distinguished from religion.

- Regarding self-affecting behavior as governed by morality is supported by the idea that we are created by God and are obliged to obey his commands, and so may be a holdover from the time when morality was not clearly distinguished from religion. This religious holdover might also affect the claim that some sexual practices such as homosexuality are immoral; but those who distinguish morality from religion do not regard homosexuality, per se, as a moral matter.
- Generally, a moral action is one which:
 - ✓ Is performed by **agents**, creatures that are capable of free choice/ free will
 - ✓ Is the result of **intention**; the action was done on purpose with a particular motive
 - ✓ Has a significant consequence on others in respect of harm or benefits it brings about.

Why Should Human Beings Be Moral?

- There can be no society without moral regulation; man is man only because he lives in a society; take away from man all that has a social origin and nothing is left but an animal compare with other animals.
- We should be moral because being moral is following the rules designed to overrule self-interest whenever it is in the interest of every one alike that everyone should set aside his interest. John Hospers.

A. Argument from Enlightened Self-Interest :- As enlightened self-interest that it is, at the very least, generally better to be good rather than bad and to create a world and society that is good rather than one that is bad.

- An argument is being presented that if everyone tried to do and be good and tried to avoid and prevent bad, it would be in everyone's self-interest. An individual member of the group could say, —it's in my self-interest to do good rather than bad because I stand to benefit if I do and also because I could be ostracized or punished if I don't.‖ Therefore, even though it is not airtight, the argument from enlightened self-interest is compelling.

B. Argument from Tradition and Law

- This argument suggests that because traditions and laws, established over a long period of time, govern the behavior of human beings, and because these traditions and laws urge human beings to be moral rather than immoral, there are good reasons for being so. This can be an attractive argument, even though it tends to suppress questioning of traditions and laws - a kind of questioning that is at the core of creative moral reasoning. with this argument, the religious argument, and the experiences surrounding it. Don't we all remember being told we should or should not do something because it was or was not in our own self-interest, because God said it was right or wrong, or because it was the way we were supposed to act in our family, school, society, and world?

- **C. Common Human Needs**

- Are there any other reasons we can give as to why human beings should be moral? If we examine human nature as empirically and rationally as we can, we discover that all human beings have many needs, desires, goals, and objectives in common. For example, people generally seem to need friendship, love, happiness, freedom, peace, creativity, and stability in their lives, not only for themselves but for others, too. It doesn't take much further examination to discover that in order to satisfy these needs, people must establish and follow moral principles that encourage them to cooperate with one another and that free them from fear that they will lose their lives, be mutilated, or be stolen from, lied to, cheated, severely restricted, or imprisoned.

- In general, in a society wherein morality is declined, crime, death, looting, instability, social deviance, suicide, human right violation/gross human right violation/, corruption and other socio, economic and political crises will prevail. With human self-interest as strong as it is, what can motivate us to always follow the rules of morality? Asked more simply, “Why be moral?” Among the more common answers are these:

- Behaving morally is a matter of self-respect.
- People won’t like us if we behave immorally.
- Society punishes immoral behavior.
- God tells us to be moral.
- Parents need to be moral role models for their children.

- These are all good answers, and each may be a powerful motivation for the right person. With religious believers, for example, having faith in God and divine judgment might prompt them to act properly. With parents, the responsibility of raising another human being might force them to adopt a higher set of moral standards than they would otherwise. However, many of these answers won't apply to every person: nonbelievers, nonparents, people who don't respect themselves, people who think that they can escape punishment.
- There are two distinct components to the question “Why be moral?”
 - 1) Why does society need moral rules?
 - 2) Why should I be moral?

- From Hobbes's perspective, morality consists of a set of rules such that, if nearly everyone follows them, then nearly everyone will flourish. These rules restrict our freedom but promote greater freedom and wellbeing. More specifically, the five social benefits of establishing and following moral rules accomplish the following:

- a) Keep society from falling apart.
- b) Reduce human suffering.
- c) Promote human flourishing.
- d) Resolve conflicts of interest in just and orderly ways.
- e) Assign praise and blame, reward and punishment, and guilt.

- All these benefits have in common the fact that morality is a social activity: It has to do with society, not the individual in isolation. If only one person exists on an island, no morality exists; indeed, some behavior would be better for that person than others—such as eating coconuts rather than sand—but there would not be morality in the full meaning of that term. However, as soon as a second person appears on that island, morality also appears. Morality is thus a set of rules that enable us to reach our collective goals. Imagine what society would be like if we did whatever we pleased without obeying moral rules.

- (“Why should I be moral?”) Is more complicated as the game Cooperate or Cheat shows. Ultimately, I should be moral because, by occasionally allowing some disadvantage for myself, I may obtain an overall, long-term advantage. Even when it seems as though I can break moral rules without getting caught, I still need to consistently follow them because, although an individual moral act may sometimes be at odds with my self-interest, the complete moral form of life in which the act is rooted is not against my self-interest.

Chapter four

State, Government, and Citizenship

Understanding State

- State refers to a bewildering(confusing) range of things.
- A collection of institutions, a territorial unit,
- A philosophical idea, an instrument of coercion or oppression.
- The above considerations are not clear and they are confusing.
- There are four quite different ways of understanding state.
- Idealist
- Functionalist
- organizational
- and international perspectives.

Cont...

- According to idealism, there are three moments of social existence including the **family**, the civil society and the state.
- the state is conceived as an ethical community underpinned by mutual sympathy (universal altruism)
- The drawback of idealism is that it is an uncritical /hapless or naive)for the reverence of the state.

Cont...

By defining the state, in ethical terms, idealism fails to distinguish between institutions that are part of the state and those that are outside the state.

According to functionalist approach, the state is defined as set of institutions that uphold order and deliver social stability.

This approach focuses on the role or purpose of state institutions.

Cont...

- The maintenance of social order is the central function of the state.
- For neo-marxists, the state is a mechanism through which class conflict is ameliorated to ensure the long-term survival of capitalist system.
- The tendency of functional approach to associate any institution

Cont...

- That maintains order such as the family, mass media, trade unions and the church with the state.
- According to organizational approach, the state is defined as the apparatus of government.
- Set of institutions that are recognizably public.
- These set of institutions are responsible for collective organization of social existence.

Cont...

- The state is funded at the public expense.
- Distinction between the state institutions and the civil society.
- The state institutions of government includes the bureaucracy, the military, the police, the court, and the social security system.
- The state can be identified with the entire body politic.

Cont...

- The expanding and contracting responsibility of the state(rolling forward and rolling back)
- Enlarging and diminishing the state institutional machinery
- The International approach(an actor on the world stage)
- Basic unit of international politics.
- Two faces of state (dualistic structures)

The Montevideo Convention on the Rights and Duties of the State

- The state has four features.
- Defined territory, permanent population, effective government and sovereignty.
- Regarding permanent population, the states vary in terms of demographic strength.
- Whether population of a state is homogenous or heterogeneous?

Cont...

- The territory of the state is not fixed.
- The size of state's territory varies.
- The ways of marking out the boundary lines between states
- Government (the soul of the state)

Implementing the will of the community

Protecting people against insecurity

Cont...

- Maintaining law and order
- As a machinery of government terminates anarchy
- Enforcing law and order and keep peace and security
- Forms of governments (monarchical, aristocratic, oligarchic, democratic, dictatorial)
- Sovereignty (the highest power of the state)

Cont...

- Principle of absolute and unlimited power
- Two aspects(internal and external sovereignty)
- Recognition as an essential attribute of the state
- Recognition from international community (international legal actor)
- Recognition as legitimate government by other governments

Theories of the state

- Rival theories of state (nature of state power)
- Offers different accounts of state origins, development, and impact upon society
- Controversy about the nature of state power
- Ideological and theoretical disagreements in modern political analysis
- Whether the state is autonomous and independent of society,

Cont...

- Whether the state is a product of a society, whether the state is a reflection of broader distribution of power or resources,
- Does the serve the collective good or is it biased in favor of privileged groups or dominant class?
- Is the state a positive or constructive force or is it a negative or destructive?
- Four rival theories of the state

Cont...

- The pluralist, the capitalist, the leviathan , and the patriarchal states
- The pluralist state (liberal lineage)
- Umpire or referee in the society
- The pluralist has dominant political analysis
- The state institutions (the court, the police, the military, and the civil service)

Cont...

An impartial arbitrator, bending to the will of government of the day

The origin of pluralist state theory (Social contract)

The establishment of a sovereign power (from the insecurity, disorder, and brutality)

As Locke, where there is no law there is no freedom

Cont...

Protecting each citizens from encroachments of other fellow citizens

Acts in the interests of all citizens

Represents the public interests

Hobbes and Locke have different views on the nature of state power

Hobbes believed stability and order could be secured

Cont...

- The establishment of an absolute and unlimited state power (the choice of between absolutism and anarchy)
- Locke believed the establishment of constitutional and representative government
- The defense of a natural or God given individual rights
- These ideas characterize pluralist state

Features of plural state

- Evenly and widely dispersed power,
- Neutrality of state, free from bias
- The servant of the society, secondary or subordinate to government
- Non-elected state bodies (the police, the judiciary, the military, and the civil service) meaningful and effective democratic processes

Modern pluralists (neo-pluralists)

- More complex and less responsive to popular pressures
- Business exercises considerable sway over any government
- The ability of the state to maintain its own sectional interest
- Powerful (the most powerful interest group in society)
- A state centered model of liberal democracy (the autonomy democratic state)

The capitalist state

- The capitalist state is a Marxist notion (negative). Closely associated with economic structure of the society.
- An instrument of class oppression (class system)
- Systematic or coherent theory of the state was not developed by Marx.
- The state is part of a superstructure determined by economic base21.

Cont...

- The precise relationship between the superstructure (the capitalist mode of production) and the state is unclear.
- Two ideas of Marx (the executive of the modern state)
- The committee for managing the common affairs of the whole bourgeoisie.
- The state is dependent on the economically powerful class.

Cont...

- The state has only relative autonomy.
- The state mediates between conflicting class and so maintains the class system itself in existence.
- Differences between pluralists and Marxists, According to Marxists, the state is understood in terms of unequal class power.
- The state serves as an instrument of oppression wielded by dominant class.

Cont...

- The state is an instrument or a mechanism through which antagonisms are ameliorated.
- Marx also viewed the state as constructive or positive
- During the transition from capitalism to commonism, the revolutionary dictatorship of the proletariat.
- The overthrow of capitalism would see the destruction of bourgeoisie state.

Cont...

- Marx utilized the first state theory of the state, seeing the state as an instrument through which economically dominant class, all states are class dictatorships.
- The dictatorship of the proletariat was seen as a means of safeguarding the gains of the revolution by counter-revolution
- Marx did not see the state as a necessary and enduring social formation.

Modern Marxists (Neo-marxists)

- The domination of the ruling class through ideological manipulation rather than open coercion.
- Bourgeois domination is maintained largely through hegemony that is intellectual leadership or cultural control.
- Instrumentalist and structuralist views of the state (rival)
- The instrumentalists view the state as an instrument or an agent of the ruling class

Cont...

- The structuralists view the state as the terrain on which the struggle amongst interests, groups and classes is conducted.
- The state is not an instrument wielded by dominant group or ruling class.
- The state is a dynamic entity that reflects the balance of power within society and the ongoing struggle for hegemony.

Chapter 4: The Leviathan State

Moral and Civic Education

2022

The Leviathan State

- Hobbes likened the Leviathan to government, a powerful state created to impose order.
- He made a defense of the absolute power.
- Individuals to create supreme power to impose peace on everyone. Placing all power in the hand of a king,
- Would mean more sure and consistent exercise of political authority.

Cont...

- A strong antipathy towards state intervention in economic and social life
- The state is an overbearing/bossy/ nanny.
- The expansionist dynamics of state power.
- By reference to demand and supply pressures.
- Demand side from society and supply within internal state pressures.

The Patriarchal State

- Patriarchy was a form of political organization
- That distributed power equally between men and women.
- A primitive social organization in which authority is exercised by a male head of the family.
- The unequal distribution of power between men and women in society
- Unjust social system that subordinate, discriminate or is oppressive to women.

Cont...

- The patriarchal construction of the difference
- Between masculinity and femininity is
- The political difference between freedom and subjugation
- Patriarchy includes all socio-political mechanisms patriarchal institutions)
- Reproduce and exert male dominance over women. (creating states that respond only to the needs and interests of a few powerful men.

Cont...

- Feminists prefer to concentrate on the deeper structure of male power
- Centered on institutions (the family and economic system)
- The routine use of violence and intimidation/terrorization/ in family and domestic life.
- Three forms of feminism (liberal, radical, and Marxism feminists)

Cont...

- Incremental reforms can ensure sexual and gender equality
- They accept the pluralist view of state.
- Denying the legal and political rights of women (the right to vote)
- Is equal to making bias in favor of men.
- All groups (women) have potentially equal access to state power.

Cont...

- The state is viewed in positive terms by liberal feminists.
- The state as a means of redressing gender equality and
- Enhancing the role of women.
- A more and critical negative view of the state by feminists is known as radical feminists.
- They view state power as the deeper structure of oppression of patriarchy.

Cont...

- Marxist and radical feminists consider the state as an institution of male power. (deep structure of power in society)
- The state in an economic context by Marxists
- The state in a gender inequality context by radical feminists. (distinctive instrumentalists and structuralists)

Cont...

- The instrumentalist views the state as little more than an agent or a tool used by men.
- To defend their own interests and uphold structures of patriarchy.
- The division of society into distinct public and private spheres of life.
- Men dominating the public sphere and women dominating private spheres.

Cont...

- The state is run by men, for men.
- The argument of instrumentalists focus on personnel of the state.
- On the other hand, state institutions are embedded in a wider patriarchal system by structuralist arguments.
- The emergence of welfare states are viewed as the expression of a new kind of patriarchal power by modern radical feminists.

Cont...

- Public dependence is in which women are controlled by the institutions of the extended state.

Women have become dependent on the state as customers of state services.

Child care institutions (nursery education and social work)

Women as employees in caring professions nurse, social work, and education.

Understanding government

- Government is the formal and institutional process that operate at the national level to maintain public order and facilitate collective action.
- An administrative wing of the state.
- Political organization comprising individuals and institutions authorized to formulate public policies and conduct affairs of the state.
- Government at national level and subdivision level

Cont...

- Authority is the ability to compel obedience (legitimate power.
- Power is the ability to influence the behavior of others.
- Authority is the right to do so.
- Authority is based on an acknowledged duty to obey rather than on any form of coercion or manipulation.
- Authority means legitimacy, justification and right to exercise that power.

Cont...

- Authority in undemocratic governments and democratic governments
- Naked force and terror (undemocratic) and a series of transparent public hearings(democratic)
- Legitimacy, the attribute of government that
- Prompts the governed to comply willingly with its authority.
- It confers on an order or commands an authoritative (transforming power into authority.

Cont...

- Legitimacy (the popular acceptance of governing regime)
- Law as an authority or a basic condition to rule.
- Government needs minimum amount of legitimacy.
- Otherwise, the collapse or deadlock of government
- Certain level of legitimacy for stability and collapse. The necessary condition for popular regimes to retain power.

Cont...

- Unpopular regimes may survive with the consent of small but influential elite.
- The differences between legitimacy and legality
- Legality does not guarantee a government the right to be respected and obeyed.
- It does not mean Citizens acknowledge a duty of obedience.

Purposes and functions of government

- Government is the most active force vehicle in the political, social, economic developments.
- Self-preservation(promoting a sense of security among the governed)
- Defending the state against external attack (internal order and security and external defense).
- Distribution and regulation of resources (public or private sector).

Cont...

- Management of conflicts (legislative, executive and judiciary)
- Fulfillment of social or group aspirations (human rights, common good, and internal peace)
- Protection of the rights of citizens (human, democratic, political, social, etc.
- Protection of property (public and private property, instruments of protection the police, the court systems)

Cont...

- Implementation of moral conditions of citizens (improving and shaping the moral conditions of citizens)
- Provision of goods and services
- Provision of health care, education, development of public works, food, shelter, clothing for the public and developing social services.

Chapter 4: Understanding Citizenship

Moral and Civic Education

2022

The meaning of Citizen and Citizenship

- A citizen: the person who is a legal member of a particular state.
- One who owes allegiance to the state.
- A citizen is entitled to prerogatives and responsibilities.
- Citizenship is the means by which we determine whether a person is a legal member of a state or otherwise.
- The network of relationships between the state and the citizen.

Different Definitions of Citizenship by Practitioners and Scholars

- Citizenship is a polysemy term. Historical legacies, political organization of the state,
- Ideologies and socio-cultural context of society determine the different meanings of citizenship.
- The judicial relationship between the state and the citizen.
- It means social roles of citizens in their society.

Continued...

- Citizenship varies from society to society.
- Factors include the place, historical moment and political organization.
- Common elements of citizenship include rights, duties,
- Belonging, identity and participation.
- Citizenship as a political and legal status...

Continued...

- Citizenship: the rules that regulate the formal relations between the state and the individual.
- The acquisition and the loss of a given country's nationality.
- Citizenship is a political and legal artifact creating civic equality.
- However, it is beyond a legal status from political and social perspectives.

Continued...

- Citizenship as a status of rights: mere being a citizen of the state makes the person creditor of a series of rights (identifying citizenship with rights).
- Three types of rights, civil, political, and social rights.
- These rights give us the status of citizens.
- Enjoying these rights means to be full member of a democratic society.

Continued...

- Specific institutional forums (places where the three forms of rights are exercised include the courts, voting booths and legislatures street protests, and government buildings.
- Citizenship is an expression of status and active practice. As a status, rights and obligations. They lie at the heart of the language of citizenship. A citizen is identified with citizenship rights.

Continued...

- Four components of rights (Hofeldian incidents) Liberty, claim, power, and immunity rights
- Liberty right is a freedom of the right holder to do something.
- No obligation on other parties to do or not to do.
- The benefit of the beholder without obliging others.
- The state has no legitimate authority to interfere with the citizen's freedom.

Continued...

- The inverse of liberty rights is claim rights.
- Entailing responsibility upon another person or body.
- The duty bearer (accomplishing something that is indispensable for right holders
- The presence of somebody who is responsible for doing something or for refraining from doing against the claim holder.

Continued...

- Rights enjoyed by individuals and when others are made discharge their obligation are claim rights.
- Claim rights impose duty on others to help, respect, and protect the bearers.
- Social rights such as unemployment and public service benefits are examples of claim rights.
- Taxpaying by others is duty.

Continued...

- The right to be paid his/her wages and the employer has a duty to pay wages to the employees.
- Liberty and claim rights are called primary rights rules and power and immunity rights are known as secondary rights rules. Primary rules require people to perform or refrain from doing particular action.
- Secondary rules specify how agents or beholders can introduce, change, alter the primary rules.

Continued...

- Rights that require the modification of first order rights are called power rights. The holder of power rights can be government or a citizen.
- Power rights are rights to change or cancel other people or his/her entitlements. For example, the rights of citizens to modify, sale, donate, transfer their property to a third party.
- The rights of citizens to renounce's his/her citizenship.

Continued...

- The right of government to impose or remove duties on citizens.
- Rights that allow citizens or bearers to escape from controls are immunity rights.
- These rights are the opposite of power rights.
- The absence of a power in other party to alter the rights holders. The rights of civil servants not to be dismissed.

Continued...

- The rights of witness not to be incriminated. The rights of citizens not to be forced to perform compulsory labor.
- The rights of citizens or other bodies to be compensated for past injuries or unjust burdens.
- Citizenship as a membership or identity: citizenship is an expression of a membership of a political community.
Common identity of all members who belong to it.

Continued...

- Criteria of membership include shared territory, common culture, ethnicity, history, etc.
- Differences between true citizens and mere (free ride) citizens
- True citizens are those who contribute to the well-being of their community. Mere citizens are those who fail to understand, embrace or embody what citizenship means.
- Citizenship as a participation: the key issue in citizenship is participation.

Continued...

- Do we focus on our private matters or are we concerned with the life of our community?
- Minimal and Maximal approach to participation
- Minimalist approach is characterized by passive compliance with the particular rules of states.
- Maximalist is characterized by active and broad engagements of citizens.
- Why citizens are passive in their participation?

Continued...

- Failing to realize their rights (social, political, economic rights, etc). Failing to exercise their democratic rights can affect them directly or indirectly.
- What is the need behind the involvement of service users in decision making of public service?
- Make them active agents of citizenship (the dichotomy between passive and active citizenship)

Citizenship as inclusion and exclusion

- Are all people living in a particular state citizens?
- Foreigners/aliens who are visiting, working, living, etc are non-citizens.
- They are required to have authorized visa. Common rights of citizens and foreigners living in a particular state
- The right to life, movement, and the protection of law.
- Their Common duty is the responsibility to respect the law of the country.

Continued...

- Do citizens and non-citizens have difference in enjoying freedoms and duties?
- Some political and economic rights are reserved for citizens. E.g the right to get access to land, vote, to be elected, get passport, etc. Duties of citizens include defending the constitution and protecting their country from foreign attack.
- The relation between foreigners and host state is based on specific legal contexts.

Continued...

- Do you think that citizenship is restricted to persons?
- Organizations, corporations, and endemic animals could be seen as citizens.
- The term corporate citizenship is used by corporations, consultants, and scholars.
- To echo, underscore, extend or orient certain aspects of corporate social responsibility.
- It offers innovative conceptual aspect for understanding business society.

Continued...

- Corporate citizenship enables us to identify specific roles and responsibilities of corporate, governmental and other actors in society.
- Corporations and private organizations do have the right to make profits and maximize their benefits.
- They do also have duty of paying tax and protecting the environment. They are called corporate social responsibilities (CSR).

Continued...

- Corporations are required to engage in social and development affairs. Helping the disadvantaged sections of the society, constructing schools and health care centers.
- In the era of globalization, the term citizen is understood beyond a particular political community or the state.
- Global citizen or cosmopolitan citizen is an example. It refers to every human being living in the earth planet.

Theorizing Citizenship

- Do you think that the notion of citizenship is eternal or undying essence?
- It is a cultural artifact molded by people and may change through time.
- Why and how the meaning of citizenship is changing? The change in political thoughts, ideologies, policies and government change.
- Citizenship rights are not the same under different states.

Continued...

- The way citizenship framed and defined varies from states to states.
- The recognition of citizenship rights of citizens is not occurred at the same time, (women).
- The list and scope of constitutional rights of citizens are not uniform.
- Citizenship obligations also vary from states to states.

Continued...

- Based on these historical trajectories, different theories of citizenship emerged.
- Understanding the theoretical explanations of citizenship is important to differentiate its various notions.
- Four theories of citizenship include liberal, communitarian, republican, and multicultural citizenship.

Citizenship in Liberal Thoughts

- The individual person or the self is the beginning of liberal theory of citizenship.
- The individual is the symbol of liberal theory.
- The strong emphasis of liberal theory of citizenship is the individual liberty of the citizen and the rights of each and every person.
- In liberal society, the self is the holder of rights.

Continued...

- The individual person is the primary political unit in liberal society.
- In liberal society, individuals have the freedom of making decisions on their own conception of the good life.
- According to John Locke, individuals are endowed with reasoning skills.
- The individual is morally prior to the community.

Continued...

- The community matters only because it contributes to the well-being of the individual.
- Cultural practices may exist in the interest of the individuals not in the interest of the community.
- Rather than environmental factors, liberals believe that internal factors determine personal identity.
- All social aggregations including the state is shaped by the individual person.

Continued...

- Citizenship and other political institutions are required to be in the individuals calculations.
- They are expected to foster the preferences and maximize the benefits of individual citizens.
- Individuality and self interests are regarded as source of social progress and the well-being.
- The untrammelled freedom of individual thought, worship,

Continued...

- Inquiry, and expression is the surest path to truth and social improvement.
- What are functions of the state under liberal theory of citizenship?
- Protecting and creating the convenient environment,
- Helping citizens enjoy and exercise their rights,
- The individual liberty and the state tend to oppose each other.