Chapter II

Methodology and Nature and Scope of Contextualisation of ISMS

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CHAPTER-II

METHODOLOGY, NATURE AND SCOPE OF CONTEXTUALISATION OF "ISMS"

2.0. Introduction

There are as many as 100 isms available in the annals of history of philosophy. However, this researcher has identified 38 isms for the sake of analysis of ethical crises in the present research work. For example Anarchism (society without state rule), Epiphenomenalism (views mentality as by products of physical) and Kantianism (philosophical view derives from or echoes the central tenets of Kant's critical philosophy) cannot be included for present work as they fall beyond the periphery of ethical crisis. With the help of the 38 isms a table has been created and captioned it as "Contextualisation of isms".

2.1. The nature and scope of Isms

Philosophers either created these theories of "isms" or these theories were in existence from time immemorial and were accepted by the philosophers at a later period of time. For example in Stoicism, the term "Stoicism" has been derived from the Greek word "stoa," referring to a colonnade, such as those built outside or inside temples, around dwelling-houses, gymnasia, and market-places. The school attracted many adherents, and flourished for centuries, not only in Greece, but also in Rome, where the most thoughtful
writers, such as Marcus Aurelius, Seneca, and Epictetus, branded themselves as followers. We know little for certain as to what share particular Stoics, Zeno, Cleanthes, or Chrysippus, had in the formation of the doctrines of this school. But after Chrysippus the main lines of the doctrine were complete (1). The case of Amazon Feminism is also similar, the Amazon feminism is dedicated to the image of the female hero in Greek mythology, as it is expressed in art and literature, in the physiques and feats of female athletes, and in sexual values and practices (2). For the sake of clarity of the subject matter the definitions of the thirty eight isms are given below (3):

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the ism</th>
<th>Definition</th>
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<tbody>
<tr>
<td>1.</td>
<td>Absolutism</td>
<td>The view that certain kinds of actions are always wrong or are always obligatory, whatever the consequences. Typical candidates for such absolute Principles would be that it is always wrong deliberately to kill an innocent human being that one ought always to tell the truth or to keep one’s promises.</td>
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<td>2.</td>
<td>Aestheticism</td>
<td>Aestheticism presupposes both that there is distinctively aesthetic value and that such value is not derivative from any other kind. An alternative to aestheticism would be instrumentalism the view that is valuable if at all because it is a means to some end such as moral improvement knowledge a more cohesive society.</td>
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<td>3.</td>
<td>Asceticism</td>
<td>Principally a doctrine or way of life in which the enjoyment of bodily pleasure, comfort, and ease is foregone for moral spiritual or religious reasons. Enjoyment of such pleasures and comforts may be held to tempt to sin and prevent contemplation of or dedication to higher things.</td>
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<td>4.</td>
<td>Altruism</td>
<td>A term, briefly defined as “living for others” coined by the French positivist Philosopher Auguste Comte.</td>
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<td>5.</td>
<td><strong>Compatibilism</strong></td>
<td>The belief that both determinism and freedom of the will are true. Compatibilism is a view about determinism and freedom that claims we are sometimes free and morally responsible even though all events are causally determined.</td>
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<td>6.</td>
<td><strong>Contextualism</strong></td>
<td>Science contains no ethical statements at all, and if so, no claim of deductive reasoning from scientific premises can validly yield ethical conclusions. Similarly inductive reasoning also cannot give ethical conclusion. Induction is based on probability and deduction is based on assumption. So ethical principle cannot be derived either from deductive or inductive premises.</td>
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<td>7.</td>
<td><strong>Consequentialism</strong></td>
<td>A doctrine in ethics that holds that whether an act is right or wrong can only be judged by its consequences.</td>
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| 8. | **Cynicism** | This school was founded in Athens, and it is one of Greek Schools, founded by Antisthenes about 400 BC. He was the disciple of Socrates who advocated a stern and simple morality and a complete disregard of pleasure and comfort. 

Morality is the avoidance of pleasure. Virtue for the sake of virtue is the moral end. Cynicism was ascetic, pessimistic and individualistic. It was the first expression of ascetic principle. It was opposed to hedonism. |
<p>| 9. | <strong>Descriptivism</strong> | Descriptivism is a term sometimes used to characterize theories which hold that judgements made in a particular area are descriptive that is they refer to and are true of something. Distinguishing theories in this way only has point as a way of contrasting them with rival theories, which hold that judgements being considered are not descriptive. |
| 10. | <strong>Determinism</strong> | The view that every event has a cause that makes the occurrence of the event inevitable. This chain of cause and effect may be posited as resulting from the will of God, eg. Human behaviour is now often seen as the outcome of a combination of genetic make up &amp; environmental influence. |</p>
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<td>11.</td>
<td>Egoism</td>
<td>In ethics, the doctrine that we seek only our enlightened self-interest and that all our desires are self-made.</td>
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<td>12.</td>
<td>Emotivism</td>
<td>Emotivism denotes that moral judgements are simply expressions of positive or negative feelings.</td>
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<td>13.</td>
<td>Empiricism</td>
<td>Empiricism developed in the 17th and early 18th centuries through the work of John Locke, George Berkely, and David Hume, sometimes known as the British empiricist school. The belief that all knowledge is ultimately derived from sense experience. It is suspicious of metaphysical schemes based on a priori propositions, which are claimed to be true irrespective of experience. It is often contrasted with rationalism.</td>
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<td>14.</td>
<td>Ethical formalism</td>
<td>A type of ethical theory which defines moral judgment in terms of their logical form for e.g. as laws or universal prescriptions rather than their content (for e.g. as judgements about what actions will promote human well being. The term often also carries critical connotations.</td>
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<td>15.</td>
<td>Existentialism</td>
<td>The origin of existentialism is usually traced back to Keirkegaard in the 19th Century. Among its proponents were Karl Jaspers and Martin Heidegger in Germany and Jean Paul Sartre in France. Existentialists argue that people are responsible for and the sole judge of their actions as they affect others. Human existence consists of the freedom to choose, both are rooted in nothingness or nonbeing, and this can provoke anguish. Extentialism has many variants. Kierkegaard emphasized the importance of pure choice in ethics and Christian belief.</td>
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<td>16.</td>
<td>Fatalism</td>
<td>The view that the future is fixed irrespective of our attempts to affect it. Seldom held as a philosophical doctrine, fatalism has been influential as an attitude towards life and as a literary theme.</td>
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<td>17.</td>
<td>Feminism</td>
<td>Active belief in equal rights &amp; opportunities for women, or more broadly, the belief that the relationship between the sexes is one that</td>
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<td>18. Hedonism</td>
<td>Pleasure is the ultimate standard of morality. It is the highest good the supreme end of life. Psychological hedonism holds that pleasure is natural and normal object of desire, that we always seek pleasure and avoid pain. Ethical hedonism holds that pleasure is the proper object of desire that we do not always seek pleasure but ought to seek pleasure.</td>
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<td>19. Humanism</td>
<td>Humanism is also associated with Renaissance, when it denoted a move away from God to man as the center of interest. The term implies a greater interest in humans, their action and their potential than in God or religious or transcendental values.</td>
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<td>20. Idealism</td>
<td>The first idealist philosopher was George Berkeley, according to whose subjective idealism everyday objects are collections of ideas or sensations; something exists only if it is perceived by the mind.</td>
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<td>21. Indeterminism</td>
<td>A view incompatible with determinism.</td>
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<td>22. Individualism</td>
<td>In political theory, a view in which the individual take precedence over the collective the opposite of collectivism.</td>
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<td>23. Materialism</td>
<td>Naturalism and materialism are related terms, but they are not synonymous. All materialistic systems of philosophy are also naturalistic but some naturalistic systems are not materialistic. Naturalism is a theory that accepts nature as the sum total of reality. The term naturalism stands in contrast with the term supernaturalism, which implies a dualistic world view with some power or being above or beyond nature.</td>
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<td>24. Moral Skepticism</td>
<td>Moral skepticism is the claim that nobody ever has justification for believing any substantive moral claim.</td>
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<td>25. Naturalism</td>
<td>Ethical naturalism claims that ethical terms such as goodness can be identified with &quot;natural&quot; terms such as happiness.</td>
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<td>26.</td>
<td>Nihilism</td>
<td>Ethical Nihilism holds that there are no valid moral principles. J.L. Mackie's error theory is a version of this view.</td>
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<td>27.</td>
<td>Perfectionism</td>
<td>Self-realization is the highest good. Perfection is the perfection of character or rational control of feelings, emotions, and desires in accordance with the virtue or moral excellence.</td>
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<td>28.</td>
<td>Pluralism</td>
<td>The belief that reality consists of several different elements, not just two matter and mind as in dualism or one as in monism.</td>
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<td>29.</td>
<td>Pragmatism</td>
<td>Philosophical tradition that interprets truth in terms of the practical effects of what is believed and, in particular, the usefulness of these effects. William James applied the approach to ethical principles and religious beliefs, where the &quot;truth&quot; of the principle or belief was measured by its utility in a person's life (in terms of comforts, happiness, and so on).</td>
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<td>30.</td>
<td>Prescriptivism</td>
<td>A theory about the meaning of moral terms such as good, right and ought. The main advocate to this theory is R.M. Hare.</td>
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<td>31.</td>
<td>Rationalism</td>
<td>The position that reason has precedence over other ways of acquiring knowledge or more strongly that it is the unique path to knowledge. It is most often encountered as a view in epistemology, where it is traditionally contrasted with empiricism.</td>
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<td>32.</td>
<td>Relativism</td>
<td>Relative ethics maintains that there are no moral rules that apply to all men. What is right for any man is purely individual matter, so that there is no question of any standard at all.</td>
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<td>33.</td>
<td>Religionism</td>
<td>What is religion? It is only too obvious today that there are different religions, churches, denominations and sects. So let us ask ourselves, what is &quot;religion&quot;, what does it mean when we say that a person is &quot;religious&quot; and don't all the religions worship the same God in their own way, in any case? But if basic beliefs about the world and its origin do not help us along in our search for the meaning of &quot;religion&quot;, perhaps we can find something else that all religions have in</td>
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34. Rigorism

The view that morality consists in that single set of simple or unqualified moral rules, discoverable by reason, which applies to all human beings at all times.

35. Stoicism

Greekschool of philosophy founded about 300 BC by Zeno of Citium. The name is derived from the porch (Greek Stoa) in Athens where Zeno taught. The Stoics were pantheistic materialists who believed that happiness lay in accepting the law of the universe. They believed that the reason behind the organization of the universe should also inform human behaviour. They developed a system of practical ethics, and encouraged a calm acceptance of both good and ill fortune.

36. Subjectivism

Subjectivism is an epistemological theory. It is a theory of knowledge, and how it is achieved. Subjectivism holds that knowledge is generated from the mind, without reference to reality. It holds that gaining knowledge about the world is done through introspection. It holds that metaphysically, the world is a figment of our imaginations. It holds that because reality is an aspect of our minds, it is affected by them.

Like most misbegotten notions, this theory is never held consistently. The effect of trying to hold it consistently would be a complete inability to interact with the world. One would just sit and wish for things to be "better", confused at why the world isn't doing its part.

No, the practitioners apply it only in certain respects, and to certain degrees. It is an act of evasion. An attempt to ignore the facts of reality. It is the claim that the mind controls particular aspects of reality, or that certain facts of reality don't exist, and can be whatever you mind wants. A common use of
subjectivism is in the field of ethics. A subjectivist evades the objective nature of ethics, and pretends that he may act in any way he chooses, without consequence.

Subjectivism is a denial of reality. It is the acceptance of the Primacy of Consciousness. It is a denial of reality, and a denial of the Law of Identity. It states that "anything goes", and lets desires, whims, and emotions run rampant.

37. Symbolism

Symbolism is a 19th-century movement in which art became infused with a spooky mysticism. It was a continuation of the Romantic tradition, which included such artists as Caspar David Friedrich and John Henry Fuseli.

Anticipating Freud and Jung, the Symbolists mined mythology and dream imagery for a visual language of the soul. More a philosophy than an actual style of art, they influenced the contemporary Art Nouveau movement and *Les Nabis*.

The leading Symbolists included Gustave Moreau, Odilon Redon, and Pierre Puvis de Chavannes.

The movement was also a major influence on some of the Expressionists, especially through the work of Edvard Munch and Franz von Stuck.

38. Utilitarianism

A theory in ethics outlined by Jeremy Bentham and developed by J.S.Mill. According to Utilitarianism, an action is morally right if it has consequences that lead to happiness, and wrong if it brings about the reverse. Thus society should aim for the greatest happiness of the greatest number.

Once the definitions of the 38 isms are drawn as indicated above, it is imperative to determine the Methodology from which the ethical crisis is to be determined. This single model developed by the researcher of this research work is THE TABLE OF CONTEXTUALIZATION OF ISMS.
Linguists invented the term contextualisation in the 20th century and used it as a technical term. However, "Contextualisation" refers here to the recognition of various ethical contexts in which ethical crises arise and more so contextualisation denotes the legitimate implications of the ethical context of a given situation.

The Table-1 (given in a separate sheet) consists of 38 standardized isms, which are the outcome of theories. One great significance is that 1,444 conflicting contexts can be arrived from the table. The authors assume that when an individual either accepts or rejects any particular “ISM” in a given context or situation there arises an ethical crisis in various domains of knowledge. Ethical clashes that arise within the table of contextualisation are denoted by a tick mark (“✓”). On the other hand the non-clashes are denoted by an “X” mark.

2.2. Assumptions and Limitations of the Table

*It is assumed that non-clashes would arise to a person who is either a nihilist or a moral skeptic and the study of these two domains does not arise as far as this research work is concerned.*

2.3. Inferences can be drawn from real life examples

The researcher assumes that ethical crisis can be brought under the doctrine of isms, more so, when two isms clash a conflict arises and conflicts between theories of ethics are defined as context throughout this research work. Therefore, arriving at different contexts are important and the researcher had
| ISM | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 |
|-----|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
|     | A | B | C | D | E | F | G | H | I | J  | K  | L  | M  | N  | O  | P  | Q  | R  | S  | T  | U  | V  | W  | X  | Y  | Z  | a  | b  | c  | d  | e  | f  | g  | h  | i  | j  | k  | l  | m  | n  | o  | p  | q  | r  | s  |
|     |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
concentrated to arrive at the same in the present work which will highlight the nature and scope of ethical crisis that permeates to a given domain of knowledge.

*Let us Consider the following inferences/propositions drawn from the above table, which are the results of Absolutism –Vs.- 25 other isms*

### 2.3.1. Absolutism –Vs.- Absolutism

The absolute aim of the Hindu front is to construct Ram Temple on the disputed land. However the Absolute Islamic Front never like to have the temple constructed at the same place. Ethically speaking the views held by both the parties are right to themselves. But this matter is on the file of judiciary. Judiciary also cannot come out and say that Hindus have a right to build a temple based on historical evidence. A democratic and secular country like India has the principle of tolerance supposed to be practiced by the so called politicians, the idea of demolishing the existing shrine and allowing construction of a Ram Temple cannot be held as a right view. Therefore ethical clash arises here with Absolutism –Vs.- Absolutism according to the context explained above.

### 2.3.2. Absolutism –Vs.- Aestheticism

If aestheticism enunciates appreciation of aesthetic value then what could be the reason – is there any reason for the islamics to destroy a 5000 year old Budha's statue? Is there any moral right in it? The action taken by the islamics according to absolutism is right but from the aesthetic basis such action is termed to be immoral. Therefore there arises a clash here and absolutism cannot cohere with aestheticism. How could we appreciate the musalman who
destroyed the Budha’s statue could appreciates the beauty and grandeur of the Tajmahal?

2.3.3. Absolutism –Vs.- Asceticism

Renouncing the bodily pleasures for the spiritual life is known as ascetism. A young man turns to be an ascetic when he is right in his choice both in terms of absolutism and ascetism. However, his father’s anxiety about the next generation through his son could become void. Who is right? is important here. On the other hand the society expects good generation of citizens to come.

2.3.4. Absolutism –Vs.- Altruism

Mahatma Gandhi sacrificed his life for the welfare of his country. On the other hand Britishers wanted to show their supremacy towards the entire world for the benefit of their country - the altruism practiced by Mahatma Gandhi shaked the British rule.

2.3.5. Absolutism –Vs.- Contextualism

Mahatma Gandhi refused to give meat to his wife against the will of the doctor. Whether he has a right to take a decision on the life of his wife? Whose action is right here? Whether the aim of the doctor to save the life of his patient or Gandhi’s aim to stick to his principle.

2.3.6. Absolutism –Vs.- Consequentialism

Lord Krishna asked King Yudhistira to tell a lie before Dronachariya at a crucial moment of the war eventhough Dronacharya was stern man not heading to other’s advices. If he could be unchecked, he will destroy the entire
army of Yudhistira. Drona used divine missiles to destroy the innocent army of Yudhistira. Accepting the advise of Krishna, Yudhistira spoke a lie which made Drona to drop the war and caused his life too. It was the principle of Yudhistira not to tell lie but in this context he told the so called lie. Whether the action of Yudhistira is in accordance with the values followed by him or not?

2.3.7. Absolutism –Vs.- Descriptivism
Judgement pronounced in the Tansi case leaving the respondent to live up to her consciousness is not amounting to description of a context rather than expressing the action on the part of the respondent to be called right or wrong. Whether the Supreme Court has a moral right to pronounce such judgement, which will lead to the lower court to follow suit and create chaos in the society.

2.3.8. Absolutism –Vs.- Determinism
Parent forces their female child to get married at an early age which gave rise to complication in terms of issue and resulting unarchy in the biological changes of her body. Whether she has a right to obey her parents in this regard or the parents has a right to force the child?

2.3.9. Absolutism –Vs.- Egoism
The absolute aim of the state when it gave direction to IIM to cut fee is to impart Management Education to all eligible students of the country. However, the IIMs are questioning their autonomy - Is their action to question the government's principle is right?
2.3.10. Absolutism –Vs.- Emotivism

Though a painter has got an absolute right to depict any portrait of his wish. Has he got any right to paint a nude picture of Goddess Saraswathy which is unethical and spoiled the image of millions of devotees of Goddess Saraswathy.

2.3.11. Absolutism –Vs.- Empiricism

A saint exclaims that God is existing. However an empiricist fails to accept such a view without being experiencing the existence of God by himself. Whether the empiricist has a right to deny the views of the Saint apriori?

2.3.12. Absolutism –Vs.- Fatalism

The practice followed by the parent to get his female child married at a young age could lead to complex problems to the child. Whether the child has a right to consider the problems as her fate by not pondering over about the consequences of an early marriage?

2.3.13. Absolutism –Vs.- Feminism

Now a days the parent used to forego the education of a female child and transforming that opportunity to the male child. Whether the parent has a right to deny the educational opportunity to the female child who will be deprived of social status in contrast to the male child.

2.3.14. Absolutism –Vs.- Hedonism

The absolute principle of Hindu man is to have pleasure only with his wife against seeking pleasure through polygamy – whether the polygamist has a right to do so?
2.3.15. Absolutism –Vs.- Humanism

The principle to construct the Ram Temple without human consideration will create more feelings of Islams. Whether they have the right to do so with the cost of moral suffering of millions of Muslims?

Whether the BJP can achieve the highest spiritual experience by constructing Ram Temple in the disputed place. No religion can survive at the cost of other religion.

2.3.16. Absolutism –Vs.- Idealism

For an idealist even moral ideas are mere ideas, nothing is confidential or nothing is so important. A promise made by a high dignitary that he will keep certain matters confidential could make the idealist to question. Why the idea cannot be revealed?

It is right for an idealist to question the rights enshrined in the Government practices for the welfare of the state.

2.3.17. Absolutism –Vs.- Indeterminism

The absolute principle of establishing military force is to safeguard the country. Then is it right to say that the military force did not produce any commodity for the growth of the nation.

2.3.18. Absolutism –Vs.- Individualism

The absolute principle of the Society is that abortion in any form is wrong. However individualism sanctions rights for an abortion. Is it right to kill an innocent unborn child?
2.3.19. Absolutism –Vs.- Materialism

If a person goes on accumulating various material aspects in life by preventing others not to enjoy the same then what right the person who enjoys material wealth has to infringe with the right of others in obstructing them from doing so.

2.3.20. Absolutism –Vs.- Perfectionism

Everyone has a right to get married in accordance with family values. Is it right to practice perfectionism after getting married which means one could dissuade from one’s obligation towards one’s family.

2.3.21. Absolutism –Vs.- Pragmatism

The absolute principle is that one is not supposed to break the promises. Is it right to break the promise for practical purpose assuming that one has no practical possibility to move further.

2.3.22. Absolutism –Vs.- Prescriptivism

The absolute principle of a person is not to consume much medicine – will it not lead to disobedience of a valuable guideline prescribed by a qualified Doctor? Is it right for the person to take the advice but not heed to it?

2.3.23. Absolutism –Vs.- Rationalism

The principle of BJP to distribute saree on the eve of Shri.Vajpayee’s Birthday had led to chaos and increased the death toll. Is BJP rational to arrive at a conclusion of distributing saree that too on the verge of election campain of 2004.
2.3.24. Absolutism –Vs.- Relativism

Is it obligatory for the Sutras to do menial service to the other people in the higher social hierarchy? Is it right to stress the same practice when the society has changed vastly and aims for a socialistic pattern?

2.3.25. Absolutism –Vs.- Rigorism

Is it obligatory on the part of the parent to get their child married? Is it right for the child to reject the plea of getting married adhering to his conviction of rigorism?

2.3.26. Absolutism –Vs.- Subjectivism

The family life postulates experience of the senses. Is it morally correct for a person in a family to practice celibacy?

2.4. Methodology

As indicated above, we can draw as many as 1,444 ethical inferences leading to determination of ethical crisis from the real life scenario. However, the object of the research work is not to draw such voluminous inferences but to discuss, analyze and arrive at number of moral issues arising out of Custom, Behaviour and Habitual functions of Synchronic Modern Societies. It is therefore, imperative to arrive at number of moral contexts. At this stage it becomes necessary to explain the concept of how to arrive at a context as it is proposed to visualize ethical crisis by discussing various contexts.

As it is a new area of endeavour, no literature is available to discuss the exact nature of how to arrive at moral contexts. This academic aim begs detailed
permutational analysis of contexts. The researcher therefore proposes to use the following examples as methodology or tool to determine ethical crisis to a given proposition throughout the thesis work especially the next three chapters wherein the axioms of Custom, Habit and Behaviour are discussed which forms the central idea of the thesis work. These examples would indicate the nature and scope of arriving at moral contexts and the synergy of ethical crisis.

2.5. Context of energy Economist

Energy economist has been warning about utilitarian (in its energy economics sense) causes and effects of the following context:

The ply of 50 Lakhs of vehicle in Chennai alone, consumes, by all ultra tentative conservative estimation, about 3,42,00,00,000 Crores of Rupees (4) As on 11/07/2004

\[
\begin{align*}
\text{Petrol per liter cost} & \quad = \quad \text{Rs.} \quad 40 \\
\text{Monthly average consumption by an individual is 15 ltrs., so 15 x 40} & \quad = \quad \text{Rs.} \quad 600 \\
\text{Per year per user 600 x 12 months} & \quad = \quad \text{Rs.} \quad 7,200 \\
\text{Hence, 50 Lakhs Vehicle x Rs.7,200} & \quad = \quad \text{Rs.} \quad 36,00,00,00,000
\end{align*}
\]

The following questions can be raised:

a) Does the emission of tons after tons of Carbon-Monoxide (CO) be justified?

b) What are the environmental effects?
c) Whether causes and effects of Ozone depletion on account of emission of pollutive residuals of automobiles can be justified?

d) Whether society has a right to spend money for its utilitarianal automobility?

e) Should the developing country, like India, afford such a massive amount of money?

f) Whether possession of automobile displays status (socio-economic perspective)?

g) What does one mean by status?

h) Against the “d” and “e”, can India be characterized as a developing country?

The boiled down issues of the above expenditure raises the following conflicts.

a) Mobility Vs Luxury

b) Pollutive Mobility Vs Human Life

The ethical crises that arise out of the above conflicts are:

a) Should pollutive utilitarian consumption be justified and advocated?

b) Should society continue with vivacious hedonistic and utilitarian axioms continuously?

c) Whether society has a right to degrade the mother earth an account of its synchronic hedonistic perspective?

The above example, besides ethical questions, illustrates that various domains of ethically related subjects, such as philosophy of economics, political philosophy and social philosophy etc, converge? Which makes it
possible for the emergence of different contexts and issues of various complexities. Hence, such conflicts between theories of ethics are defined as contexts in this research work of arriving at ethical crises.

The contexts are many in number and display different conflicts. For instance, display of egoistic attitude, behaviour and conduct by nucleus members of a family, through the meta ethical perspective it can also be analysed in the perspective of normative ethics. Similarly, display of hedonistic context may intersect with another context, for instance, rationalistic context. In other words permutability between and among context is possible. Such permuted contexts are denoted with a tick mark ("\(\checkmark\)) in the table of contextualisation of isms.

Let us consider the next example below:

2.6. Context of Carnatic Sangeetham

Carnatic Sangeetham, by tradition, must be learned through experience or practice. In other words, traditional guru-sishya type of learning is advocated and practiced throughout India. But Carnatic sangeetham is based on sa, ri, ga, ma, pa, da, and ni suras.

*Morphology of suras shows:*

a) The use of s, r, g, m, p, d, and n consonants.

b) Also, observe the end of consonant must be in the form of ‘a’ and ‘vowels’

c) Increase and decrease or duration of these vowels give new ragas, Kalyani, Surutti, Hamsadvani ragas, etc.
The above two paragraphs give rise to number of issues connected to education, state, legal and political questions which are enumerated below:

a) When McCauley type of education is synchronically practiced advocated and popularized; Is there any justification for one to support advocacy of guru-sishya type of education?

b) Why does one insist a guru-sishya type of learning?

c) What are the motives and reasons advocated for (b)

d) What are the utilities of guru-sishya type of Carnatic learning?

e) What does one mean by the tradition guru-sishya?

f) What are the steps taken by the state to popularize Carnatic musical system?

g) What does one mean by legal perspective of tradition?

h) Why should there be political counter view on Carnatic music?

i) How does it matter to the politician when customary learning is practiced?

j) Who are the gurus?

The above said questions can be boiled down to two moral issues:

a) Empiricism

b) Rationalism

The proponent of empiricism advocates guru-sishya learning. The opponent of empiricism questions the modus operandi of learning. The above analysis between empiricist and rationalistic contexts with in the Indian societies raises issues about the present existence survival of historical residuals and their functions within the society, which are beyond the scope of this study. However the boil down ethical crises can be visualized with the help of the above two isms i.e Empiricism –Vs.- Rationalism.
Let us consider another example, which has been explained with the help of a diagram:

2.7. Context of Pornography

An individual was found guilty on the hedonistic charges of possessing indecent photographs of girls. He had downloaded more obscene photographs from the Internet. This had been done privately, and it came to light when he gave his computer for repair and the images were discovered from his hard disk. The situation can be diagrammatically depicted in the following manner:

The following ethical questions can be raised:

a) Should hedonist be held legally or morally responsible for an activity carried out by him in private?

b) Whether downloading obscene material from the internet is morally right?

c) Who is morally responsible for the pornographic material? - The person who produced it, the person who sold it, or the person who viewed it?
Critical Analysis according to the above context:

*The context is very clear that all the three individuals i.e. the man who produced it, the man who sold it and the man who viewed it all are responsible for this crisis.*

2.8. Context of Kidney Dialysis

When medical researchers succeeded in developing the kidney dialysis machine, a few hospitals had acquired a limited number of these expensive machines. Hospitals soon found that the number of patients needing treatment on the machines far exceeded the number of machines available on hand.

In response to this issue, some hospitals set up internal review boards, consisting of medical staff and community representatives. These boards were entrusted with the responsibility of deciding which patient should get access to the dialysis machine. The medical condition of each patient has been taken into account but the decisions were additionally made on the basis of the personal and social characteristic of each patient’s age, job, number of dependents, social usefulness of his job, and whether the person has a criminal record, and so on. The review committees used utilitarian criteria in identifying the patients to be treated and categorized the patients on priority of being treated so that they can maximize the benefit out of the machines.

The above decision of the review committee give rise to ethical considerations which has been depicted in the following diagram:
The following ethical questions can be raised:

a) Can it not be said that value of a person cannot be measured by the value of the community?

b) Is it right for the review board to evaluate individuals on the basis of their social value alone?

c) It is not a fact that every human has his own values?

d) Does this method of deciding who should live or die be accepted as a principle of Humanism?

e) Will this pragmatism prove to be dangerous to the society?

f) Is it not a fact that every human has a right to live and should be respected for his/her social values?

g) Is it ethical to treat individuals as if they are means to a social end, and end up in total disrespect?

Critical Analysis according to the above context

The Utilitarian criteria adopted by the medical review board in deciding the patient to be treated created a situation of neglect of Humanism and pose a question whether it is ethical to treat individuals based on their social means.
2.9. Context of Egoism

Take a case of an actor by his narcissistic ego, which was resultant of his bodybuilding, and the money he earned through the same. He began to imagine that he owns the world with the people in it. To be precise the stories of the black women who experienced his bucks in reserved forests revealed an anti-social side him leaving away a lot of ethical crisis in the society. The situation can be depicted diagrammatically as follows:

The following ethical questions can be raised:

a) Does his act achieve a suitable balance between the conflicting needs of the individual and society?

b) How far his behavior can be construed as ethical and legal?

c) Does it mean that with money anyone can be immoral and violate the laws?

d) Is he not setting a negative role model to the upcoming youths in the society?

e) What is the role of the STATE to protect the society and natural environment from such persons who have committed crimes through such egoistic attitude?

f) Whether a nation can cope with such mistakes?
Critical Analysis according to the above context

Whether money gives power to a person to be immoral and if it is allowed to prevail in a society, how the state can aim for a social nation.

2.10. Concluding arguments on the Context of Methodology

The facts and position explained above to arrive at moral contexts would make it clear that number of such contexts can be arrived at with the help of Table of Contextualisation of isms. Another feature of this table is that a number of sub-tables can be constructed according to the domain of knowledge where ethical context arise. For example, in this thesis work separate table has been constructed to arrive at ethical crises in the domain of custom, habit and behavior which are dealt in separate chapters one by one hereafter.

2.11. Reference


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