

**Ethics**  
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**Module No 3**  
**Lecture 14**

Welcome to this lecture series on ethics. This lecture is going to discuss egoism and ethics. There is a reason why I am planning to discuss this topic now. Because we have already seen when we have started discussing our important theoretical frameworks and ethics, we started out with virtue ethics and the previous 2 lectures, we were focusing Deontologism which is a very important theoretical framework, ethical framework in the modern era.

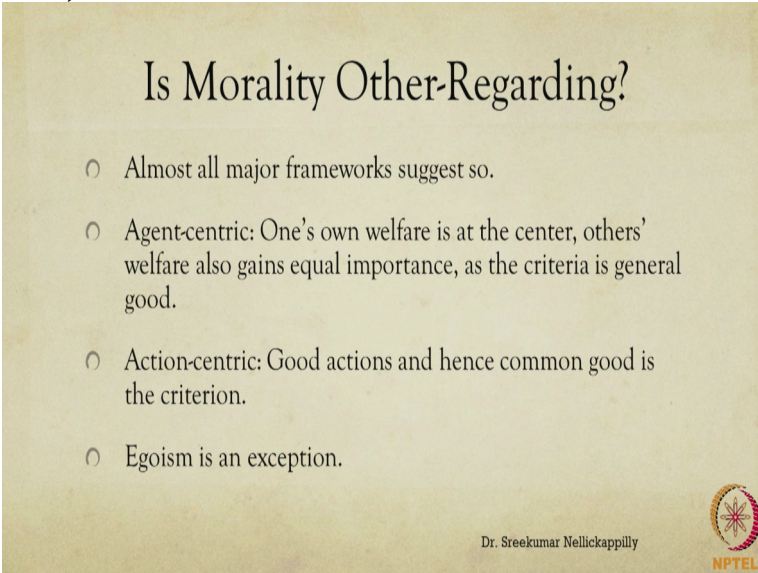
And Deontologism as we have seen, was largely concerned with duty. And there is one important aspect about duty. Duty is always other regarding. That we have duty towards other people. And Deontologism emphasises this aspect that our duty is towards other people towards society, and as a social being, in the society. But what is more important in Deontologism is as a rational creature, human beings have certain duties.

This is what is emphasised by Deontologism of course but at the same time the very concept of duty implies certain form of other regardness. It is about someone or towards someone. So this fundamental aspect of the regarding is the underlying aspect of almost all moral theories. And it also emphasises or rather it also reflects our general moral concern, our common moral concern.

A morality is all about how do you behave with other people, how do you live in the society where other people are also there and you have to share this world with other people and what should be your behaviour, what ought to be your conduct, all these things are concerns of morality. But egoism actually very interesting represents a very different framework. But before that, is morality other regarding? That is a question which we have to address.


And so far, we have seen that morality, the very concept itself suggests that has to be other regarding, it has to take into account of other people and to also to some extent, the world, apart from human beings. Almost all major frameworks suggest this and there are basically you know, we can see that there are 2 approaches to morality.

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## Is Morality Other-Regarding?

- Almost all major frameworks suggest so.
- Agent-centric: One's own welfare is at the center, others' welfare also gains equal importance, as the criteria is general good.
- Action-centric: Good actions and hence common good is the criterion.
- Egoism is an exception.

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One set of schools of thoughts would emphasise, they are agent centric frameworks where one's own welfare is at the centre, others welfare also gains equal importance as the criteria is general good. So we have primarily seen this when we have examined the framework of Eudaimonism and virtue ethics by and large because there, the emphasis is on the good of the agent.

The agent attains Eudaimonia and in the Indian context, we have seen that the moksha or kaimilya, all these aspects underlying the importance of the agent of action. The agent of action has to gain something very important which is the goal of his life, which is treated as a summum bonum, which is the very purpose of the agent's life. So by being moral, one realises this ultimate purpose.

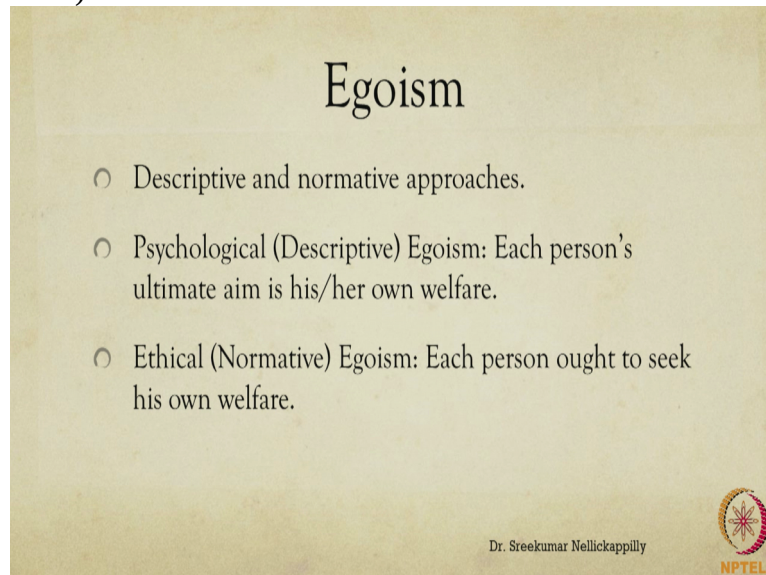
But at the same time, it does not deny because it is a moral framework, it does not deny the importance of other people. It also underlines the service to other people or rather, if not service, something to do good to others as well. Or rather, common good. There is an idea of common good which is at the centre of all these frameworks. So the action centric perspectives, particularly Deontology, good actions and hence common good is the criteria.

There also, somewhere we very strongly stress upon the concept of common good. But egoism is an exception. That is what makes egoism very important and very interesting for us to analyse. Egoism presents a very different kind of a perspective because as the name itself suggests, ego,

that means I, the agent, the focus is exclusively on the agent. So the question is, what sort of ethical theory can we ever develop from an extreme focus on the ego?

That is the question which we have to raise and try to find an answer as far as considering egoism as an ethical theory is concerned. Of course, egoism has not only an ethical face, it also has a psychological face. So we have to see that as well.

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So when we try to understand egoism, there are descriptive and normative approaches in egoism. These are the 2 approaches we can adopt. There is a psychological or descriptive approach to egoism where each person's ultimate aim is his or her own welfare. Egoism is presented here as a scientific theory. In natural sciences which talk about something about the world or natural sciences deal with a particular department of the universe, here also, as a scientific theory, psychological egoism deals with something about the universe, about the ego.

It says that each person's ultimate aim is his or her own welfare. Everyone of us see cover own welfare. That is a scientific theory. So if everyone of us seek our own welfare, then all of us are self-centred. In one sense we can put it in that way. We all see cover self-interest. We all are ultimately guided by self love. This is what it suggests.

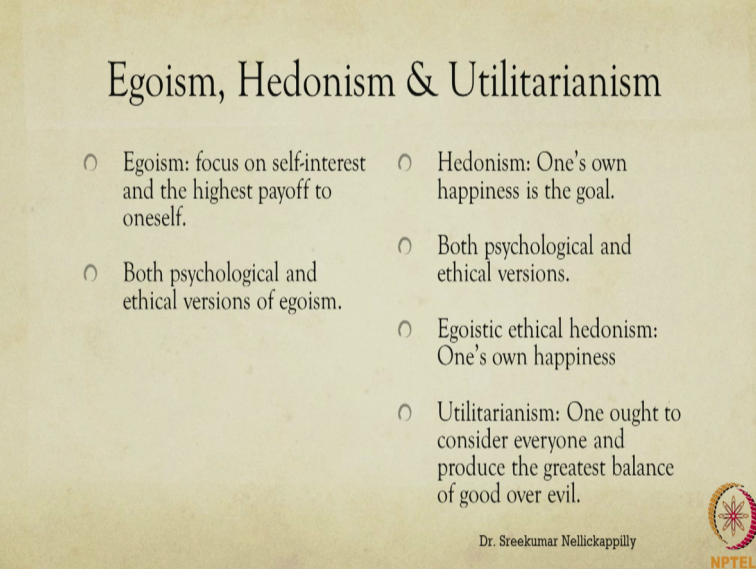
And then there is an ethical or normative of egoism which says that each person ought to seek his own welfare. Here, ought to see, the aspect of ought is mentioned. That is what is derived from

only from the psychological theory that if every person is actually seeking his or her welfare then every person ought to seek I mean that would be the logical, that would be the moral theory which we can probably, logically derived from psychological position of egoism.

But that is not the point here. The point here is that, what is ethically right, what is morally right is to seek one's own pleasure. That is what ethical egoism affirm. When we try to place egoism in a larger context, we could see that egoism is related to hedonism which ultimately claims that happiness is the ultimate goal of life.

Again there, hedonism also has 2 approaches, the descriptive as well as ethical. We will discuss that later. Then, utilitarianism which is unique form of hedonism which says that maximum happiness of maximum people is the highest moral objective. We will be discussing this in the next lecture. But there is an interesting way we can understand egoism by situating it in a larger context, in a larger debate of hedonism and utilitarianism.

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The slide is titled "Egoism, Hedonism & Utilitarianism" in a large, black, serif font. Below the title, there are five bullet points arranged in two columns. The first column contains two bullet points: "Egoism: focus on self-interest and the highest payoff to oneself." and "Both psychological and ethical versions of egoism." The second column contains three bullet points: "Hedonism: One's own happiness is the goal.", "Both psychological and ethical versions.", and "Egoistic ethical hedonism: One's own happiness". Below these, there is a fourth bullet point: "Utilitarianism: One ought to consider everyone and produce the greatest balance of good over evil." In the bottom right corner, there is a small circular logo with a star-like design inside, and the text "NPTEL" below it. At the bottom center, the name "Dr. Sreekumar Nellickappilly" is written in a small font.

Egoism, Hedonism & Utilitarianism

- Egoism: focus on self-interest and the highest payoff to oneself.
- Both psychological and ethical versions of egoism.
- Hedonism: One's own happiness is the goal.
- Both psychological and ethical versions.
- Egoistic ethical hedonism: One's own happiness
- Utilitarianism: One ought to consider everyone and produce the greatest balance of good over evil.

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Egoism says that it focuses on self-interest and the highest payoff to oneself is what is as emphasised by egoism. One's own interest, again both psychological and ethical versions of egoism which we have already very briefly mentioned. Now when we come to hedonism, as I mentioned, one's own happiness is the goal. And both psychological and ethical versions are available there as well because there are also as a psychological theory, as a scientific theory, all



human beings naturally seek their own pleasure because hedonism has to do with pleasure and happiness.

At the same time, there are ethicists who believe that people have to seek their pleasure because ultimately, everything is done for happiness. All human actions aim at happiness of the agent. So the ultimate objective of all human action is one's own happiness or some sort of happiness, happiness of society or whatever. Pleasure has been placed at the centre of ethical evaluations by the ethical hedonists.

Then again, 2 approaches of hedonism as well, egoistic ethical hedonism and utilitarianism. So egoistic ethical hedonism says that one's own happiness is at the centre and utilitarianism says that one ought to consider everyone and produce the greatest balance of good over evil. So that is a very interesting theory which we will be discussing in detail in the next lecture.

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The slide is titled "Ethical Egoism and Utilitarianism" in a large, black, serif font. Below the title, there are two columns. The left column is headed "EGOISM" in red, bold, sans-serif font. It contains three bullet points, each preceded by a red circle: "One should aim maximizing one's own good.", "Self-interest and selfishness.", and "One's own wellbeing is the criterion: satisfaction of desires, welfare, wellbeing etc.". The right column is headed "UTILITARIANISM" in red, bold, sans-serif font. It contains three bullet points, each preceded by a red circle: "One should maximize the good of all beings in the universe.", "Essentially other regarding.", and "Happiness is the criterion.". At the bottom right of the slide, there is a small circular logo with a red and yellow design, and the text "Dr. Sreekumar Nellickappilly" and "NPTEL" in a small, black, sans-serif font.

EGOISM	UTILITARIANISM
○ One should aim maximizing one's own good.	○ One should maximize the good of all beings in the universe.
○ Self-interest and selfishness.	○ Essentially other regarding.
○ One's own wellbeing is the criterion: satisfaction of desires, welfare, wellbeing etc.	○ Happiness is the criterion.

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Now again, egoism says that one should aim maximising one's own good and self-interest and selfishness are aspects which have to be trust here by the egoistic. And again one's own well-being is the criterion: satisfaction of desires, welfare, well-being, et cetera. So here, one thing which we have to clarify is probably this point when we talk about egoism.

What do you mean by self-interest? Because self-interest is a very loose term. It only suggests that one's own interests. What do you mean by one's own interest? Are we actually referring to

those interests a person or the agent is consciously aware of. There are certain things which I am aware of, say for example it is my interest to have certain pleasures in life or possessing certain properties in life or securing certain marks an examination.

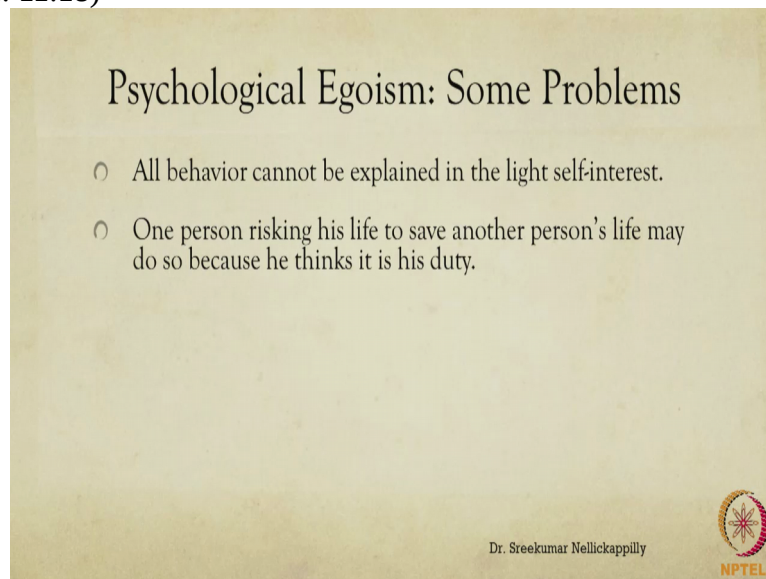
All these are things which I am probably consciously aware of what at the same time, there are certain things which I am not really aware of or rather I am not really conscious of but if someone points to me, I would be definitely recognising them as part of my self-interest. And again, there are certain things which I am absolutely not aware of at all. In future, probably I may recognise, I may realise that okay, these are things which are actually aspects that contribute to my self-interest.

So there are conscious decides and not consciously aware of certain things which also are part of my welfare. Now, utilitarianism, but should maximise the good of all beings in the universe. So that is a very extreme form of utilitarianism. You can have a kind of a moderate form by emphasising that you know instead of all beings, all human beings so that it becomes a humanistic theory.

Again, essentially other regarding. That is one important aspect about utilitarianism. It can be safely projected as a moral theory because the other regarding aspect is strongly present in utilitarianism which is not necessarily present in egoism. Happiness is the criterion as far as the utilitarianism is concerned but in egoism, happiness need not be the criterion always.

It could be one of the criterion but there could be other criteria as well. Now, psychological egoism. One of the very important approaches to egoism is to stress upon the descriptive aspects of egoism which presents egoism as a scientific theory which says that all human beings actually see their own welfare.

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Self-interest or one's own welfare or well-being is the focal point here. And self-interest is identified either with one's as I mentioned conscious subjective desires or one's objective rational welfare aspects of which one may not consciously aware of or desire right now. That may not be part of my team of conscious desires right now but of course, they are very important for me in the long run.

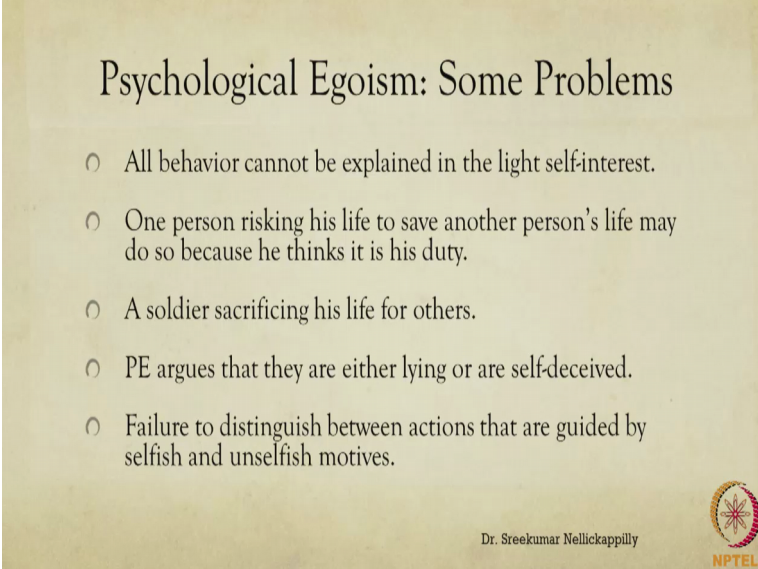
Again, altruism has no intrinsic value. This is another very important aspect that all psychological egoists would deny any value, they do not ascribe any value to altruism. Altruism, they would say that is self defeating. This famous criticism of Nitche, the great German philosopher comes to my mind here because Nitche says that altruism is actually reducing life. It actually takes away all value to oneself.

One considers oneself as valueless. Only then one can really truly become an altruist. So, altruism is quite often equated with a kind of hypocrisy by psychological egoists here. Or rather ethical egoists here. Then again, motivation by thoughts or duty are also valueless. That our actions are not motivated by our concern, our thought about duty because duty is as I mentioned in the beginning of this lecture, is essentially other regarding.

So we are actually not keeping us in the f because quitting that it is our duty forefront. We keep others, we give priority to others and less priority to ourselves. So that is not the actual case. In

psychologically, we human beings do not do that. Honestly, we do not do that. We always give ourselves lot of importance. Then again, at the same time, certain issues with psychological egoism because it is not a very safe psychological theory because there are certain grey areas but there are certain flaws with it, certain things which psychologists fail to explain those who advocate this form of egoistic perspective.


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Psychological Egoism: Some Problems

- All behavior cannot be explained in the light self-interest.
- One person risking his life to save another person's life may do so because he thinks it is his duty.
- A soldier sacrificing his life for others.
- PE argues that they are either lying or are self-deceived.
- Failure to distinguish between actions that are guided by selfish and unselfish motives.

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1<sup>st</sup> of all, all behaviour cannot be explained in the light of self-interest. There are many things which we do out of love, out of concern for other people, out of sympathy, compassion, out of strong sense of duty. Many of us believe that it is our duty to help other people who are actually not at all related to us. In anyway, they are not related to us.

Again, many of us believe that we are duty bound to do certain things. That even if there are no one to control us, even if there are no want to regulate us or tell us that this is right or wrong, we do that because the thing that it is our duty to do so. So in one sense you know it defies my commonsensical perspectives about morality. So in that sense you know, ethically good reason is not correct.

Again, one person risking his life. This is an example, a concrete example where there is a possibility that one person might be ready to risk his life to save another person's life like jumping into the water to save the lives of someone else. This, we read in newspapers quite often

that somebody died in an attempt to save someone else who was drowning in water or a soldier killing himself for the sake of his countrymen. These are common examples which we find almost on a daily basis in our society, in our world.

So how do you explain all these things? Do you think that you know there is a strong sense of duty that also plays a very important role in determining human actions? Is it all about psychologically egoistic we are all that everything else is only a pretention? These are certain examples and instances of human behaviour that raises very serious doubts about the claims of psychological egoists.

A soldier sacrificing his life for others. This happens quite often and psychological egoism argues that they are either lying or are self deceived. So this is very interesting explanation provided by psychological egoists. In the case of a person who sacrifices his life like a soldier or a person who risks his life to save another person from drowning or other major danger, psychological egoists would say that these people are actually lying or self deceiving by probably claiming that it is the duty to do so or they are doing it as a call of duty, which according to them is actually not because they say that they would value the kind of escaping from the kind of humiliation or escaping from the kind of guilt feeling, otherwise they would face if they do not do this.


So there are several ways one can interpret it and provide justifications for psychological egoism in this context. Again, failure to distinguish between actions that are guided by selfish and unselfish motives. So, we all know that it is quite commonsensical that you know several of our actions are guided by self interests but not all. There are certain actions which are motivated by our selfish interests.

Behind many actions, there are unselfish motives. We feel it is our duty. How do you distinguish between these 2? The psychological egoists would claim that these are all either lying, self deception. The psychological egoists would not accept to consider such actions, the psychological egoists might have a different opinion about them.


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## Ayn Rand's Views

- Altruism leads to a denial of the value of the individual
- If a man accepts the ethics of altruism, his first concern is not how to live his life, but how to sacrifice it.
- Individual's life as having supreme value.



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Now again, ethically egoism. It is necessary and sufficient for an action to be morally right that it maximises one's self-interest. So now we come to examine the ethical theory based on egoism. Necessary and sufficient for an action to be morally right that it maximises one's own self-interest. So your self-interest, the agent's self-interest is what makes a particular action right, morally right. That is the criteria.

And unlike other moral theories, agent does not give weight to the interests of other people. It is not other regarding at all. For example, in virtue ethics, Eudaimonism, in Deontology, in all these perspectives, we have seen that there is a certain weightage given to the interest of other people. There is a genuine concern for the welfare of other people that is integrated in many of these theoretical frameworks but that is not the case with egoism, ethically good reason.

I have to do my duties towards others and cooperate with others only because I want others to do the same to me. So this is what probably the explanation which the ethically egoists would provide. Of course, they also accept that people often help others, people often seem to be concerned about others and welfare of other people.

So people are doing this because their duty towards others and the cooperation with others become essential because they also want other people's helps., They also want other people to



co-operate with them, and they also seek other people's help because one cannot live in society without the help of other people, without the cooperation of other people.

So this is what you know just previously sometime back when they were discussing social contract theory, Thomas Hobbes theory, we were referring to this. Thomas Hobbes was also suggesting something very similar to this. To overcome the dangers of the state of nature, which might lead to chaos, which might lead to total conflict in the society, people have to cooperate with others.

So cooperation here comes externally as a kind of one's own interest. It is not that people are ready to cooperate with others for someone else interest but they do for one's own interest. And this theory, the ethically egoism is actually in the 20<sup>th</sup> century popularised by the famous writer, Ayn Rand. Her novels, her writings have popularised it. Her writings have attracted the youth a lot because that was projecting a philosophical framework which is completely based on egoism.

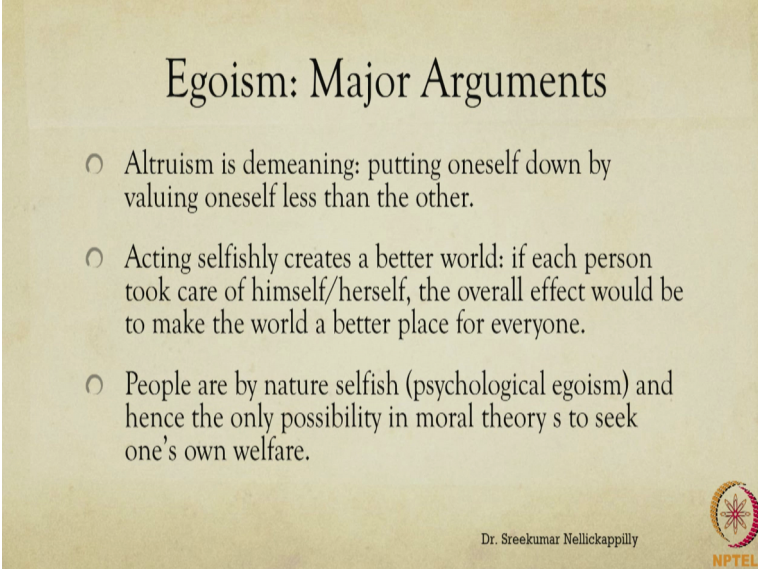
So Ayn Rand argued that altruism leads to kind of a denial of the value of the individual. So this should not happen because this is self-defeating and self contradictory. One has to always consider oneself as important. So denial of the value of the individual at any cost is not desirable at all. 2<sup>nd</sup> thing, this is what she says, if a man accepts the ethics of altruism, his 1<sup>st</sup> concern is not how to live his life, but how to sacrifice it.

It is quite interesting and that she is pointing out a kind of irony. The irony of altruism because in altruism, what happens is that one is actually more concerned about others, what about oneself. So one major concern becomes, not how to live one's own life but how to sacrifice one's own life for others. This argument is actually a little problematic.

One can always say that taking, insights from her own argument, one can always referring it in this way, his 1<sup>st</sup> concern is not how to live his life but what she says is, how to sacrifice it? Instead of that, I can always say that, but how other people live or rather how one lives one's own life along with other people. So one can argue in all these fashions but there is a very important point which Ayn Rand points out here is that any attempt to devalue oneself is counter-productive.

Again, individuals live as having supreme value. The value attached to one's own life, that is uncompromising, that is unquestionable. So that is very important as far as Ayn Rand is concerned. And the major arguments can be summed up in this fashion.

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## Egoism: Major Arguments

- Altruism is demeaning: putting oneself down by valuing oneself less than the other.
- Acting selfishly creates a better world: if each person took care of himself/herself, the overall effect would be to make the world a better place for everyone.
- People are by nature selfish (psychological egoism) and hence the only possibility in moral theory is to seek one's own welfare.

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Altruism is demeaning because it puts oneself down by valuing oneself less than others. So whether this actually happens in altruism is a different question but from the very outset, it seems that altruism is demeaning or devaluing oneself and giving more importance to others which actually is not correct. I mean in certain occasions, this might happen but there are instances of altruism where one can practice it, not necessarily in the way by devaluing oneself or rather one can find more value in oneself by equating or by identifying oneself with others.

This is also one way to understand altruism. Again, acting selfishly creates a better world: if each person took care of himself or herself, the overall effect would be to make the world a better place for everyone. So this is again a very major argument rather the core of egoistic moral theory, we can put it in that way because all moral theory in one sense has to deal with general good, a common good, the question of common good because otherwise you cannot justify yourself as a moral theory, your theory is a moral theory.

You have to talk about the common good. So I altruism in that sense would argue that they are not against the idea of common good. What they would argue is that by each person taking care

of himself, I mean his own or her own welfare, what actually he or she is doing is contributing to the overall good, overall welfare.

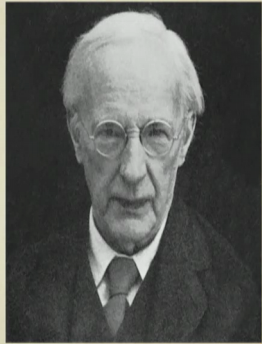
I repeat, acting selfishly creates a better world. If each person took care of himself or herself, the overall effect would be to make the world a better place for everyone. Again people are by nature selfish, this is what psychological egoism would argue. They have already pointed out that, they already have asserted that you know, by nature people seek their own welfare and hence the only possibility in moral theory is to seek one's own welfare.

So there is no other possibility. One cannot be altruistic or one cannot be other regarding if psychological hedonism is true. Now, I will wind up my discussion on ethical egoism by pointing out one more criticism raised by G.E. Moore. There are many interesting aspects of this egoism but I am not planning to discuss it in detail here primarily because of the paucity of time.


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### G. E. Moore's Criticism

- Ethical egoism is self-contradictory.
- Everyone ought to maximize his/her own good and no one else ought to maximize my good.
- To say that  $x$  is "my good" is to say that my possessing  $x$  is good and hence others ought to maximize my possession of it.
- I both deny and am committed to affirming that others ought to maximize my good.



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But now I will wind up with G.E. Moore's criticism because it raises a criticism from a different perspective, the perspective of the linguistic philosopher. What he says is that he affirms that ethical egoism is self-contradictory because if everyone ought to maximise his or her own good and no one else ought to maximise my good, that is what an ethical egoistic would say. Everyone has to maximise his own happiness, his own good.

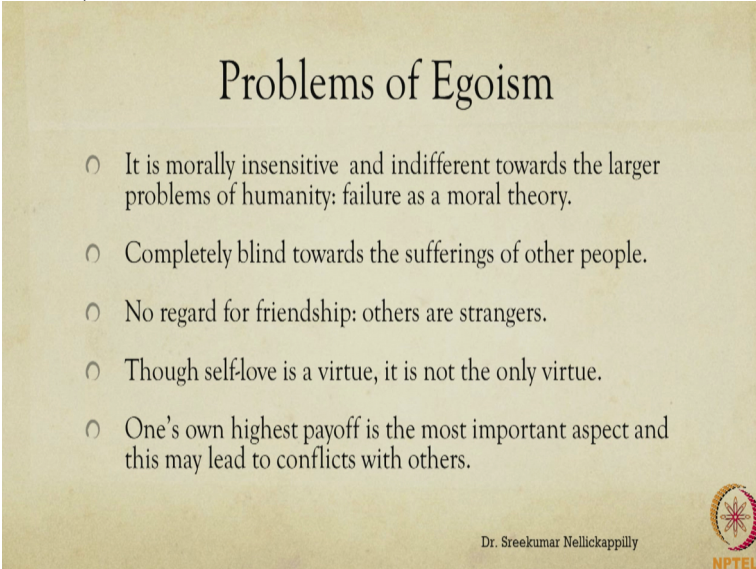
So I have to maximise my good and someone else has to maximise his good. You have to maximise your good and it is not your responsibility to maximise or contributing to maximising my good. My good is not your concern, my good is my concern and your good is not my concern, it is only your concern. Now, to say that X is my good, is to say that my pressing X is good and hence others or to maximise my possession of it.

So this is a confusion which G.E. Moore is trying to highlight. This is a linguistic confusion, a very typical of a linguistic philosopher, of an analytical philosopher who considers that all philosophical problems are actually the result of certain linguistic confusions. So here also, G.E. Moore seems to be arguing that ethical egoism is based on certain linguistic confusions.

I repeat it, to say that X is my good is to say that my possessing X is good and hence others ought to maximise my possession of it which others cannot do because others will be only trying to maximise their good. So that is the paradox here. I both deny and I am committed to affirming that others ought to maximise my good. So this is the kind of contradiction he points out.

There are many others who have responded to this criticism raised by G.E. Moore which I am not discussing here because of as I mentioned, there is a paucity of time. So what I will do is I will now conclude my discussion on egoism by pointing out certain very general problems which egoism, ethical egoism encounters as an ethical theory.


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## Problems of Egoism

- It is morally insensitive and indifferent towards the larger problems of humanity: failure as a moral theory.
- Completely blind towards the sufferings of other people.
- No regard for friendship: others are strangers.
- Though self-love is a virtue, it is not the only virtue.
- One's own highest payoff is the most important aspect and this may lead to conflicts with others.

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So it says that it is morally insensitive and indifferent towards the larger problems of humanity. So in that sense it fails as a moral theory. See, there are many moral issues which humanity faces today. Like, there is poverty, there are issues, there are problems because of terrorism, war, millions of people suffer, millions of human beings are suffering due to various man created issues, man created problems and also certain natural problems.

And there are at the same time, we all know that rich nations and rich people in this world who have enough or plenty for their own requirement. They have more than what they actually require but is it their responsibility to help the poor, help the needy? If you follow ethical egoism, they would say that it is not their responsibility because each person is responsible only for his own welfare.

Why should he bother about others? So in one sense, as a moral theory it fails because it advocates a kind of extreme insensitivity, a kind of criminal insensitivity we can say and towards the problems of humanity. Again, it is completely blind towards the suffering of other people. This is what I mentioned. There is no regard for friendship and others are strangers.

See, if ethical egoism is correct, then we would be in effect, we would be in principle advocating a perspective which says that others are strangers, there are no friends. There is no value attached to friendship which is actually not correct. We value friendship a lot and lot of meaning to our own lives we ascribe to in terms of friendships we have with other people.

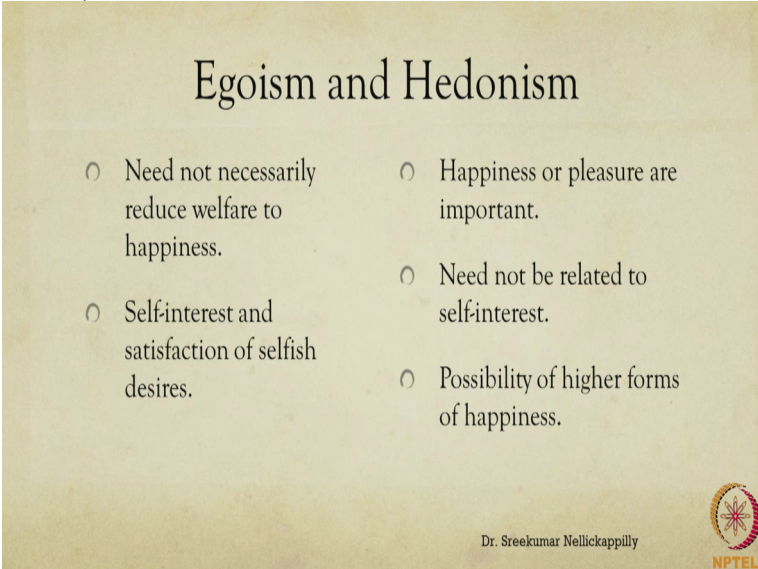
We value the friendship of other people a lot. So human beings cannot probably think of leading a valuable and meaningful life without fruitful friendship with other people, other human beings but if you follow egoism, ethical egoism, it apparently argues that all friendship is valueless. We know that egoism as ethical theory underlines self-love.

And self-love is very important, no doubt about it, it is a virtue. Those self-love is a virtue, it is not the only virtue. This is the point which we have to remind the ethical egoists. There are other virtues as well. Friendship is a virtue, love is a virtue, concern for other people is a virtue, following one's own duties virtue. All these are also virtues but if you are an ethical egoistic, you would devalue all these virtues and there is only one virtue for them, self-love.

Again, one's highest payoff is the most important aspect and this may lead to conflicts with others. So the possibility of conflicts, that is a little more serious problem because if one's own self-love, one's own interests, self-interest and self-love are the only guiding motivations in action and all our actions ought to be based on them then there is a possibility that there would be conflicts in society because my self-interest would contradict someone else's self-interest. How to negotiate?

That very principle of negotiation, what should be that principle? What should be the criterion? And egoism seems to be arguing that there is only one and only criterion, that is self-interest. So in that way, it fails to negotiate between conflicts and one of the major purposes of a moral theory is to negotiate conflicts in the society. So it fails as a moral theory.

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The slide is titled "Egoism and Hedonism" in a large, black, serif font. Below the title, there are six bullet points arranged in two columns. Each bullet point is preceded by a small circle. The text of the bullet points is in a black, sans-serif font. In the bottom right corner, there is a small logo for NPTEL, which consists of a stylized sun or flower-like symbol inside a circle, with the letters "NPTEL" below it. To the left of the logo, the name "Dr. Sreekumar Nellickappilly" is written in a small, black, sans-serif font.

## Egoism and Hedonism

- Need not necessarily reduce welfare to happiness.
- Self-interest and satisfaction of selfish desires.
- Happiness or pleasure are important.
- Need not be related to self-interest.
- Possibility of higher forms of happiness.

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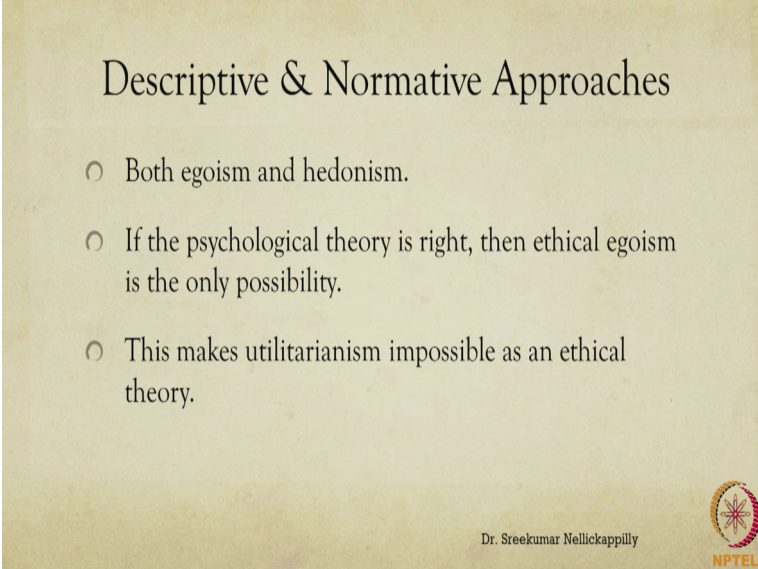
Now what is important for us for future lectures is that we have to see the interesting relationship between egoism and hedonism. And we know that it need not necessarily reduce welfare to happiness. All ethical egoism will not equate self-interest or welfare with happiness or pleasure which a hedonist would do. There are other concerns as well. Self-interest and satisfaction of self desires all these things need not always lead to pleasure and happiness.

But at the same time, you know there is a way in which they are connected. There is an indirect manner in which they are connected. Rather, the hedonist would argue that they are directly



connected. Happiness or pleasure are most important for the hedonist and they need not be related to self-interest always. This is the point which probably the ethical egoist would tell the hedonist and the possibility of higher forms of happiness have also to be conceived by them.


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Descriptive & Normative Approaches

- Both egoism and hedonism.
- If the psychological theory is right, then ethical egoism is the only possibility.
- This makes utilitarianism impossible as an ethical theory.

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And descriptive and normative approaches, we will conclude this. Both egoism and hedonism adopt descriptive and normative approaches, psychological and ethical approaches. If the psychological theory is right, then ethical egoism is the only possibility or individualistic hedonism is the only possibility. This makes utilitarianism impossible as an ethical theory.

Now what we have to see is whether utilitarianism is possible or rather to put it in other words, how utilitarianism is possible as an ethical theory? This is the question which we are going to address the next lecture. For the time being, we will wind up, thank you.