

UTILITARIANISM

There are different theories regarding the question of the ultimate moral standard. Hedonism is a theory which maintains "Hedone" or pleasure, the ultimate end or goal. J.S. Mill gives us the representative theory of modern Hedonism. He says that actions are right in proportion as they tend to produce happiness, wrong as they tend to produce the reverse of happiness. Happiness is synonymous with pleasure. Mill regards virtue, health as means to happiness, not as intrinsic values.

Mill's basis is Hedonism, on psychological assumption because he thinks that desiring a thing and finding it pleasant are inseparable phenomena. Mill offers a proof for his ethical Hedonism. He says "the only proof capable of being given that an object is visible is that people actually see it... in like manner... the ~~same~~ ^{sole} evidence, it is possible to produce that anything is desirable, is that people do actually."

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happiness but that of all concerned.
But as it is impossible the happiness
question is the greatest happiness
the greatest number of people. The
logical explanation for altruism is
that each person's happiness is good
that person and the general happiness
therefore is the good to aggregate of all
persons.

In explaining the transition from
egoism to ^{altruism} ~~egoism~~, Mill assumes that
there are two kind of sanctions, external
and internal. The internal sanction
is a feeling and when it is disinterested
and connected with the pure idea of
duty it becomes the essence of conscience.

Mill gives a hedonistic criterion
of right and wrong. Acc to him an
action is right if it yields pleasure or
excess of pleasure over pain to the large
number of people. Mill's chief innovation
here is his doctrine of a gradation of
pleasures in respect of quality. A
pleasure may possess a superiority
in quality, so the highest is conceived as
not intense or durable enjoyment, but
in the enjoyment of noble elevated
and dignified pleasure, though of
small intensity or of short duration.
Mill actually holds that it is quite

compatible with the principle of utility to recognise the fact that some kinds of pleasure are more desirable and valuable. ~~It~~

We can't have these highest pleasures unless we admit the highest nature of man that is unless we recognise the importance of reason is why, Mill's doctrine is called refined utilitarianism. The ~~taste~~ ^{test} of quality depends on the verdict of competent judges. The ultimate ground of preference felt by the competent judges is the natural sense of dignity. Because of this sense of dignity in man the promise of the fullest allowance of the best pleasure can't be preferred. Mill says "it is better to be Socrates' dissatisfied than a fool satisfied." To sum up this highest quote of appeal is not merely that the Hedonist's sensual pleasure, but it is the pleasure of higher kind.

CRITICISM

Mill admits qualitative difference and traces on the internal difference sanction and he thus bases his theory on the precise logical ground. In spite of all his merits there are certain important criticism against Mill. First

of all, there is ambiguity in the word
"pleasure". Secondly there is no logical
connection between psychological hedonism
and ethical hedonism. Thirdly it is
~~forgot~~ forgotten that neither the
pleasure nor the persons are capable of
~~being~~ being made into aggregate.
Fourthly it is noted that he undermines
his own hedonistic position and
introduces an element of rationalism
into his doctrine. Fifthly Mill's theory
is ~~in~~ inconsistent with the
Hedonistic position and lastly Mill's
assumption is ~~false~~ psychological. To
conclude the rational life is for a man
a life of sensibility, rationalised and
his total rational wellbeing must
report itself in sensibility.

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