

RESEARCH ARTICLE

In what way do the moral, philosophical and ethical principles of selected literary texts establish the principles of humanity in 21st century?

¹Anandan S and ²Dr. Shantanu Siuli, ¹Research Scholar, United University Allahabad. ²Assistant Professor, Department of English, United University, Allahabad (Prayagraj).

Article received: 15/01/2022, Article Accepted: 10/02/2022, Article Published: 20/02/2022, DOI:<http://dx.doi.org/10.47311/IJOES.2022.4223>

Abstract:

Literature enlighten us humanity to be perceptive and sympathetic towards others. It also provides us an outlet for our opinion and emotions and thoughts. All these can help address the problems that our world is facing now, such as increasing intolerance and stress in life. Above all, Literature teaches us language and the power of communication, a skill we cannot do without in the 21st century. Literature is about good writing. Literature education teaches one to appreciate various forms of writing and hopefully, trains one to write well. In the 21st century, forms of communication have multiplied, making the written word all the more important. After all, we all message, email, blog, post on social media in our daily lives. Hence, the ability to write well and also to appreciate good writing by others can only enhance our experiences.

Keywords: moral; philosophical; ethics; principles; ability.

1.1. INTRODUCTION

Ethics is also known as the “moral philosophy”. The word “moral” comes from Latin word “mores” which signifies customs, character, behaviour, etc. Thus ethics may be defined as the methodical study of human proceedings from the point of view of their correctness or wrongfulness, as means for the accomplishment of the decisive cheerfulness. It is the philosophical study of what is good or bad in that part of human conduct for which human has some personal dependability. In trouble-free words ethics refers to what are high-quality and the technique to get it and what is bad and how to avoid it. It refers to what have to be done to complete what is superior and what not to be done to avoid what is evil. As a philosophical -regulation, ethics is the study of the values and guidelines by which we live. It also involves the clarification of these principles and guiding ethics. It is

not simply subsequent a practice or custom. In its place it requires investigation and assessment of these guiding principles in radiance of worldwide philosophy.

As moral principles, ethics is the philosophical thinking about morality, moral problems, and moral judgments. Ethics is a science in as much as it is a set or body of reasoned truths organised in a logical order and having its specific material and formal objects. It is the science of what human ought to be by reason of what one is. It is a rational science in so far as its principles are deduced by human's reason from the objects that concern the free will. Besides it has for its ulterior end the art by which human may live uprightly or comfortably to right reason. It is a normative/regulative science in as much as it regulates and directs human's life and gives the right orientation to one's existence.

Ethics is also hypothetical and sensible. It is hypothetical in as much as it provides the essential principles on the basis of which moral judgements are arrived at. It is practical in as much as it is concerned about an end to be gained, and the means of attaining it. Ethics is sometimes distinguished from morality. In such cases, ethics is the overt philosophical reflection on moral beliefs and practices while morality refers to the first-order beliefs and practices about good and evil by means of which we guide our behaviour (e.g. and musicology). However, in most cases they are referred to as having the same meaning. Ethics is not merely a set of ‘codes’. Ethics certainly deals with moral codes yet one cannot identify ethics to moral codes. Ethics is not primarily to restrict one's behaviour, rather to help one to find what is good and how to get it. The obligatory character of ethical norms derives from the very purpose of ethical enquiry,

RESEARCH ARTICLE

i.e. to discover the most ultimate principles of explanation or the most ultimate reasons why one ought to do anything.

1.2. HISTORY OF ETHICS

Ethics is as old as humanity. The first ethical precepts were certainly passed down by word of mouth by parents and elders, but as societies learned to use the written word, they began to set down their ethical beliefs. These records constitute the first historical evidence of the origins of ethics. In as much as it is the study of human behaviour, we cannot really trace the history of ethics. However, as a systematic study of human behaviour, we can point out how ethics evolved as a discipline. It is not that we have first a straightforward history of moral concepts and then a separate and secondary history of philosophical comment. To set out to write the history of moral philosophy involves a careful selection from the past of what falls under the heading of moral philosophy as we now conceive it. We have to strike a balance between the danger of a dead antiquarianism, which enjoys the illusion that we can approach the past without preconceptions, and the other of believing that the whole point of the past was that it should culminate with us. However, we can observe a gradual development in the ethical thought from the beginning to our day.

1.3. MORAL, PHILOSOPHICAL AND ETHICAL PRINCIPLES OF INFLUENCES ON THE BROTHERS KARAMAZOV BY FYODOR DOSTOEVSKY

In order to understand Dostoevsky's life and writing, it is important to consider several factors. The earliest is that his moral, philosophical and ethical principles are embedded in his novels, and his principles. Once his basis and manipulates are understood, one must try to extrapolate both the moral and philosophy implied in them and in his fiction. Thus, we will explore in his philosophy four areas: Dostoevsky's Philosophical Humanism, his Philosophical Ethics, his Philosophical moral, and his Philosophical principles. Finally, to take hold of his humanity, so look at his for the most part clearly spiritual novel, *The Brothers Karamazov*. From this and other sources, then recapitulate his accepted wisdom on the subsistence and Nature of God, the significance of Christ and the manifestation, and the position of Christianity and the Church. From this multifaceted of come within reach of, we expect to elucidate Dostoevsky's accepting of eventual authenticity and implication.

In the middle of the lots of manipulates on Dostoevsky, the major force was the Orthodox religion of his family and second wife, of the monasteries and peasants he encountered, and of the Russian culture. Despite the state control of the Church that began under Peter the Great in the seventeenth century, the Russian Orthodox Church had been revived in the eighteenth century by a monastic renewal, the movement of pietism, and the influence of saints like St. Tikhon. An active participant in the church for the first twenty-four years of his life, Dostoevsky developed a strong devotion to Christ by regular attendance at Mass and other services, from reading the New Testament in prison, and from a devotion to icons of Christ.

During most church services, he would have heard and recited the Nicene Creed, with its affirmation of the divine Trinity, the creation of the world by God, the Incarnation of God in Christ, the salvation of all people by the life, death, and resurrection of Christ, the communion of saints, of eternal life with God in heaven, and especially of the presence and action of the Holy Spirit in the sacraments, the liturgy, prayer, and scriptures. Although he did not attend Mass regularly from 1845 to 1865, he read the New Testament and continued his devotion to Christ, finally returning to participation in the liturgy with his second wife after 1867. His reading in his last years also included writings by monastic authors. In his visits to monasteries, he was accompanied by Vladimir Solovyev, the most influential Russian thinker of the later nineteenth-century. Dostoevsky attended his Lectures on God manhood in 1878, while writing, *Brothers Karamazov*, at one of which Leo Tolstoy was present (but not introduced to Dostoevsky, the only time they were in the same room).

These lectures affirmed his own emphasis in his greatest novel on the humanity and divinity of Christ and on the importance of the Kingdom of God on earth as well as in heaven. (Frank 386–389).

In most of his novels, he used what the 21st century "The brothers Karamazov" known "humanity" fiction, that is, narratives in which a mixture of characters symbolize and expressive a range of ideologies and principles. Without a controlling narrator identified with the author himself, such fiction requires the reader to sort out the variety of views and intuit which ones are closest to those of the author, whose personal philosophy and theology are only implicit in the novel (however clear from other sources, such as diaries, essays, or

RESEARCH ARTICLE

autobiographical writings by the same author). In Brothers Karamazov, many voices—Dmitri, Ivan, Alyosha, Zosima, Rakitin, Gruchenko, Katrina, Miusov, etc. were heard in a symphony of action, dialogue, and reflection throughout the novel. His diary that Dostoevsky well thought-out Alyosha “my hero,” he also calls him immature and in need have more is testing in a later novel that was never begun.

Dostoevsky, human creatures are a harmony of religious spirits and material bodies, with the spirit mortal most important but somewhat limited by bodily incarnation. Of itself, the human soul is immortal, oriented to immortality and the divine, but like Dostoevsky himself

Who called himself “a child of the age, a child of disbelief and doubt . . .”

A human person struggles with doubts and arguments about the meaning of life and the existence of God. Dostoevsky himself even used reason to bolster his Christian faith and to argue with his religious opponents. He was most interested in using reason to argue for immortality, which he considered the “highest” idea of human nature. He offered proofs based on both reason and faith for personal immortality, such as

- (a) The experience of lifelong human growth and development;
- (b) The experience of the lifelong desire for moral perfection in pursuing the human good;
- (c) The experience of lifelong human love of God;
- (d) The need for life to have meaning beyond death;
- (e) The need for a virtuous life to have rewards or punishment beyond death.

All of these led him to declare that moral, philosophical and ethical principles in this novel establish the principles of humanity in 21st century.

1.4. MORAL, PHILOSOPHICAL AND ETHICAL PRINCIPLES OF INFLUENCES ON HANNAH ARENDT BY SAMANTHA ROSE HILL

Hannah Arendt’s Ethics offers a latest and audacious impression of Hannah Arendt, which considers and

appraises Arendt’s moral, philosophical and ethical principles from an Anglo-American outlook. This move toward capitulates several enlightening imminent into Arendt’s means moral maintains, other than the move toward and analysis ultimately verify tricky.

Arendt’s most important ethical question:

Why were ordinary German citizens complicit in the unprecedented evil of the Nazi regime? (p. 6). This question, according to Mahony, led Arendt to formulate four ‘theses’ that serve as answers to Arendt’s question: the banality-of-evil thesis, the thoughtlessness thesis, the living-with-onself thesis, and the nonparticipation thesis (p. 17).

Mahony subjects each thesis to a rigorous logical analysis, intentionally jettisoning the standard phenomenological approach in Arendt’s work, reading her instead within an explicitly Anglo-American framework of ethics that aspires to deduce a value theory and moral ethics from Arendt’s normative claims about evil, thinking, living with oneself, and nonparticipation. Mahony attempts to situate Arendt’s moral theory within contemporary analytical conversations about intentionality, moral responsibility, and decision making.

The majority of the book is devoted to an analysis of the moral controversy surrounding Arendt’s ethical judgments about Adolf Eichmann.

In the first two chapters, Mahony argues that Arendt formulated two distinct ethical ‘theses’ about Eichmann to explain mass complicity in evil: the ‘banality-of-evil’ thesis and the ‘thoughtlessness’ thesis. The first thesis holds that, ‘motives which are banally self-serving can nonetheless result in deeds of great evil’ (p. 25); the second thesis is concerned with Eichmann’s ‘inner life, to the thought processes (or lack thereof) which contributed to the formation of those banal motivations which spurred him on despite the horror of the consequences’ (p. 26). The former thesis pertains to the quality of Eichmann’s motives, and the latter thesis is concerned with ‘how, given those motives, an offender would have been able to organize, oversee and engage in acts of such despicable evil without... being a devastatingly monstrous individual himself’ (p. 27). To substantiate this reading, Mahony canvasses the most relevant scholarship on the Eichmann controversy by Susan Neiman, Judith Shklar, Berel Lang, Daniel Goldhagen, David Cesarani, Deborah Lipstadt, Bettina

RESEARCH ARTICLE

Stangneth, and Roger Berkowitz. This section of the book will be profitably read by those seeking a succinct overview of the Eichmann controversy.

Arendt understands of the connection between thinking and judgment would have profited greatly from an understanding of the correlated temporality of thinking (present), judgment (past), and willing (future).

In the last two chapters, Mahony evaluates Arendt's third and fourth ethical thesis: the living-with-oneself thesis and the nonparticipation thesis. Mahony interprets the first thesis as a form of moral existence which can prevent wrongdoing, and the second thesis as a description of ordinary citizens 'who resisted or refused to participate, and whose good moral principles were deeply offended by crimes sanctioned by the state' (p. 187). Mahony interprets Arendt as a moral realist (moral truths are possible and absolute) (p. 145),

Who is committed to two interrelated states?

(1) 'moral knowledge is a matter of apprehending axiomatic principles, but this kind of knowledge is not universally possible' (p. 156), and

(2) 'people who "live with themselves" know how to avoid wrongdoing' (p. 158).

Arendt's moral realism, Mahony claims, leads to two normative principles:

(1) 'it is better to have harmony than disharmony within the self and therefore one ought to act in such a way that one's actions accord with one's self, which will mean that one can live with oneself having committed those deeds', and

(2) 'wrongdoing would necessarily entail an individual not being able to live with herself – that to do wrong would inevitably result in discord in the self' (pp. 159–160).

However, Arendt's thesis ultimately fails, according to Mahony, because 'living with oneself and doing evil are not mutually exclusive' because it is possible for someone to commit evil actions and live with themselves, and therefore, living with oneself cannot be an ultimate moral standard (p. 164).

Mahony makes one final blow at Arendt's thesis by arguing that thinking is incompatible with living with oneself.

This moral idea is 'at the heart of Arendt's ethics', Mahony argues, and people who possessed it 'did not have to think and they may or may not have been people who lived with themselves but what was striking about them was that they could not participate, they encountered a moral incapacity which saved them from collaboration in evil' (p. 201).

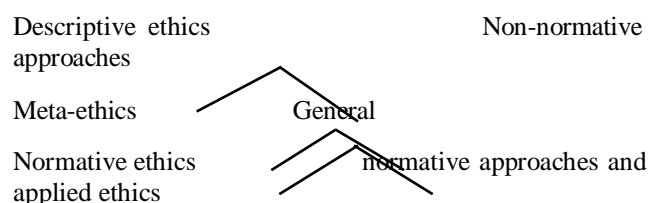
If nonparticipants 'do not need to think in order to conclude that a given action is morally unacceptable to them, but rather simply apprehend it as such, rendering the commission of the act in fact unthinkable, how can there be any deep connection between thinking and morally good behavior?' (p. 203).

Still, Mahony concludes that 'Arendt's great value as a moral philosopher' is that she pointed us to moral incapacity as the source of nonparticipation, and it is only this inability to act immorally that could have prevented mass complicity in evil (p. 210).

Hannah Arendt's Ethics is a view of Arendt from the other side of a great abyss separating the analytic and continental traditions in philosophy. Bridging this divide in philosophy is a challenging task that requires an appreciation of the value and potential of both traditions. For this reason, it is important to remember that Arendt was a continental theorist whose intellectual roots were nourished by human experience by reflecting on ideas generated at the intersection of literature, moral, and philosophy. Evaluating Arendt's ethical principles from logical point of view lacking adequately be pleased about the continental path in her deliberation is of the same kind weigh up Pollock's 'Untitled (Green and Silver), 1949' using the principles of humanity; it basically fail to notice the spot of the attempt.

1.5. DIFFERENT APPROACHES TO THE STUDY OF ETHICS

There are basically four different approaches to the study of ethics. Tom L. Beauchamp, in his book *Philosophical Ethics: An Introduction to Moral Philosophy* presents them with the following diagram:



RESEARCH ARTICLE

1.6. IN WHAT WAY DO THE MORAL, PHILOSOPHICAL AND ETHICAL PRICIPLES?

In each human being in attendance is a profound aspiration for good. Human being by nature tends to good. The ethical principles and moral practices help one to attain what is best. It helps a person to perfect himself/herself as a moral being. Morality has to do more with one's interior self than the practice of some ethnicity or set rules. Examination from this point, morality is a bottomless along desire in human person and is something to do with the very nature of human person. The rational nature of human person makes aware of certain basic principles of rational and moral reasoning. This means that there is not only a prejudiced feature to every human action but also an intention one that prompts human individual to foundation on crystal-clear universal principles.

1.7. CONCLUSION

Ethics is the learning of human being behaviour. It learns human dealings and adjudicators them to be accurate or mistaken. As a philosophical regulation, ethics is the study of the values and guidelines by which we live. In ethics we deal only with human actions, those actions done by a human person consciously, deliberately and in view of an end. In human history, the origin of ethics and moral consciousness cannot be easily traced back. It is the result of a long process of rational development and evolution. Ethics, on the other hand, is often said to be the produce of all the sciences since it finally perfects human person.

1.13. REFERENCES

- Abelson, Raziell and Kai Nielsen. "Ethics, History of" in Encyclopedia of Philosophy. Ed. Donald M. Borchert, 2006, 394-439.
- Bahm, Archie J. Why be Moral? New Delhi: MushiramManoharlal Publishers, 1980.
- Beauchamp, Tom L. Philosophical Ethics: An Introduction to Moral Philosophy. 2nd ed. New York: McGraw-Hill, 1991.
- Beckwith, Francis J., ed. Do the Right Thing: A Philosophical Dialogue on the Moral and Social Issues of Our Time. Sudbury: Jones and Bartlett Publishers, 1995.
- Billington, Ray. Living Philosophy. An Introduction to Moral Thought. 2nd ed. London: Routledge, 1993.
- Bond, E.J. Ethics and Human Well-being. An Introduction to Moral Philosophy. Malden: Blackwell Publishers Inc., 1996.
- Boss, Judith A., ed. Perspectives on Ethics. California: Mayfield Publishing Company, 1998.
- Fieser, James. "Ethics". in: The Internet Encyclopedia of Philosophy. <http://www.utm.edu/research/iep/e/ethics.com>, accessed on 1 July 2009.
- Frankena, William K. Ethics. 2nd ed. New Delhi: Prentice-Hall of India, 1989.
- Gensler, Harry J. Ethics. A Contemporary Introduction. London: Routledge, 1998.
- Hill, Walter H. Ethics or Moral Philosophy. New Delhi: Anmol Publications, 1999.
- Lafollette, Hugh, ed. The Blackwell Guide to Ethical Theory. Malden: Blackwell Publishers Inc., 2000.
- MacIntyre, Alasdair. A Short History of Ethics. A History of Moral Philosophy from the Homeric Age to the Twentieth Century. 2nd ed. London: Routledge, 1998.
- Mackenzie, John S. A Manual of Ethics. Calcutta: Oxford University Press, 1929.
- Norman, Richard. The Moral Philosophers. An Introduction to Ethics, 2nd ed. New York: Oxford University Press, 1998.
- Oraison, Marc. Morality for our Time. Translated by NelsChalle. New York: Image Books, 1968.
- Rachels, James. The Elements of Moral Philosophy. 3rd ed. Boston: McGraw-Hill College, 1999.
- Sidgwick, Henry. The Methods of Ethics. New Delhi: SBW Publishers, 1993. Singer, Peter, ed. Ethics. New York: Oxford University Press, 1994.
- <https://egyankosh.ac.in/bitstream/123456789/38230/1/Unit-1.pdf>
- Macready, J.D. Hannah Arendt's Ethics. Contemp Polit Theory 19, 188–191 (2020). <https://doi.org/10.1057/s41296-019-00324-0>
- <https://link.springer.com/article/10.1057/s41296-019-00324-0#:~:text=Arendt's%20moral%20realism%2C%20Mahony%20claims,one%20can%20live%20with%20onese>