

How the different theories come together to establish the world moral?

April, 5th, 2016
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1. Introduction

I am working for the Nation of Japan as a Member of National Parliament of Japan and always curious about why we, parliamentarians, work just for cities, states and nations but not for the world.

I began to think that moral theories do not cover the world through the lectures. There are many world-wide problems such as poverty of the developing countries, global environmental problems, the abolition of nuclear weapons and so on. To overcome these problems, symptomatic policies cannot work well and the comprehensive world moral that think about all people of the world must be necessary.

In this essay, I would argue “how the different theories come together to establish the world morals, since there are conflicting rules according to some theories.”

2. Theories related to Moral Rules for the World

When we think the world moral, the scopes of the moral theories are major issues and can be classified at first.

I think that the scopes of moral theories have three dimensions, 1) moral entity (human beings, animals, natures/environments, the earth, etc.), 2) organizations/groups (families, friends, enterprises, states, the world, etc.), and 3) moral theories (Aristotle, Mill, Kant, Rawls, Nozick, Dancy, etc.)

In this framework, I would focus on human beings and the world using various moral theories and very simply argue the "the World Moral" using the knowledge of moral theories studied in the lectures.

1) Contractarianism

The original position of contractarianism is based on “the veil of ignorance.” People behind the veil of ignorance do not know their class, social status, income,

talents, level of intelligence, or their conception of the good and people advance their interests in establishing conditions that enable them to effectively pursue their final ends and fundamental interests. If the veil of ignorance can hide “even their nations,” people will select providing the freedom and fairness to people of all over the world equally.

However, in reality, the veil of ignorance cannot hide their nations. Probably domestic Japanese cannot consider the lives of refugees in Pakistan slums. Last year I visited these places and believed that those who do not visit and watch these lives never even imagine refugee’s lives.

And one more problem of the reality, there is no organization that achieve justice and fairness for the world. The problem of Rawls theory is who implement fair distribution. As long as conducted by the national government, the scope of fairness and justice is limited just inside of one nation.

In terms of contractarianism theory, I think that the systems of nations are the assumption and do not seem to assume the world government.

2) Virtue ethics

Aristotle thinks that the pursuit of one's own happiness, properly understood, requires ethically virtuous activity and will therefore be of great value not only to one's friends but to “the larger political community” and Aristotle's statement in the Politics that the political community is prior to the individual citizen.

Aristotle's ethics do not allow the human rights of slaves and women as some ethical problems. However, the concept of “the world police” is one of the possibilities to establish the world moral. If the largest political community can be the world, Aristotle’s moral rule will cover the world.

3) Deontology

Kant points out “according to that maxim whereby you can, at the same time, will that it should become a universal law” and defines “A Kingdom of Ends” in the third Formulation as “a systematic union of different rational beings under common laws.”

Kant expressed that hypothetical imperatives of popular moral philosophies cannot establish absolute moral and categorical imperative could surpass the level of hypothetical imperatives. I do not think that there is any completed logics in categorical imperative theory. Therefore, I guess that Kant establish the plan of the world peace depending not on moral theory logics but on “the law of world citizenship” that shall be limited to conditions of universal

hospitality in the Perpetual Peace.

However, since the categorical imperative cannot seem to have less logic, I think that the categorical imperative could make the world moral without logics if we could share the concept of universal hospitality for the world.

For example, the Japanese Constitution declares “all peoples of the world have the right to live in peace, free from fear and want” and “We, the Japanese people, pledge our national honor to accomplish these high ideals and purposes with all our resources.” We have no logics to accomplish the world peace but declare this as categorical imperative. Like this, we could have possibility of establishing a world constitution.

4) Utilitarianism

The old act utilitarianism admits slavery and colonies/north-south gap. The old utilitarianism does not seem to be suitable to the world moral. In terms of the rule utilitarianism, there is also a problem that we cannot cover maximum happiness of the entire human beings of the world easily. The rule utilitarianism cannot coordinate conflicts between utilitarian criteria of nations and the world. The greatest happiness of the world should cause some nations to lose their happiness. For example, when industrialized countries have financial supports to developing countries, they lose their money and happiness.

However, according to simple logics of utilitarianism, we could think the greatest happiness of the greatest number “of the world” and may make the world moral finally. The problems are how to overcome the limits of utilitarianism’s scope, nations.

5) Libertariaism

Libertariaism denies social welfare and income redistribution basically. However, Libertariaisma also denies nations and governments. I think that if there is a completely free borderless world with minimum rules and the world-wide judgment that can coordinate the world conflicts fairly, it may be possible to share and make the world moral that can be established beyond national borders.

3. Establish the World Moral

From the above arguments, I consider three conditions to make the world moral as followings,

- 1) Sense of belonging to the world police

2) Share of the value of the world moral

3) Institutions to realize the world moral

In terms of the sense of belonging to the world police, almost all people have sense of "belonging to the nation" at present. If we could make the veil of ignorance cover their living nations, we could have the sense of belonging to the world. If we could have the sense of belonging to the world, we could make the logic of utilitarianism to achieve the greatest happiness of the world which can consider happiness of all people of the world. In addition, if we could have the sense of belonging to the world, we could be conscious of "the World Police" as the largest police of Aristotle.

I think that "education for cosmopolitan", "global internet" and "expanding global economy" will become more and more valid for establishment of the world moral. If there are a lot of people who have the senses of belonging to the world, the senses of belonging to the world will become the foundation of the world moral.

In terms of the share of the world moral, I always heard that we should support the domestic troubled Japanese before assisting developing countries' people, in Japan. However, we should help poor Japanese who can eat properly but have no cars, prior to people dying without food overseas? As far as I learned, usual philosophy have no answer to solve such real world wide problems.

I think that the categorical imperative can establish some universal value and some world moral of **"life value of the human beings are completely same"**. Economic rules of capitalism had already been universal in the world. There is moral that free competition is good for the world now. This is established on the shared value of "individual property right" shared by even Russia and China.

In terms of the institutions to realize the world moral, for the universalization of capitalism, the establishment of the WTO (World Trade Organization) plays a major role. As the proposal of Kant, it will be able to make a world organization to achieve the world moral. For example, we could consider fundamentally reform of the United Nations which can make and implement moral rules for the world.

Also, from a viewpoint of the theory of libertarianism, the world moral with minimum rules might be established, if there is the world court for citizen without the borders.

4. Conclusion

As my serious argument, I would think the scene that the United States integrates the world. If 195 nations of the world participates in the United States federal system as states, the World United States could make the world moral and rules, and force these moral and rules to all states and all people of the world using the world/federal government system including the US military. This is one scenario of the future world where the world moral could be universalized.

When I read the Theory of Justice, I reached this idea. I think that the logic of Rawls seems to be biased towards the United States and the logic of Rawls can reach the global level when the US covers the world.