

A Defense of Ethical Objectivism

LOUIS P. POJMAN

In this article I first analyze the structure of ethical relativism as constituted by two theses: the diversity thesis and the dependency thesis. Then I examine two types of ethical relativism: subjectivism and conventionalism, arguing that both types have serious problems. Next I indicate a way of taking into account the insights of relativism while maintaining an objectivist position. I outline two objectivist arguments. I conclude by suggesting some reasons why people have been misled by relativist arguments.

"Who's to Judge What's Right or Wrong?"

Like many people, I have always been instinctively a moral relativist. As far back as I can remember . . . it has always seemed to be obvious that the dictates of morality arise from some sort of convention or understanding among people, that different people arrive at different understandings, and that there are no basic moral demands that apply to everyone. This seemed so obvious to me I assumed it was everyone's instinctive view, or at least everyone who gave the matter any thought in this day and age.

—Gilbert Harman¹

Ethical relativism is the doctrine that the moral rightness and wrongness of actions vary from society to society and that there are not absolute universal moral standards on all men at all times. Accordingly, it holds that whether or not it is right for an individual to act in a certain way depends on or is relative to the society to which he belongs.

—John Ladd²

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Gilbert Harman's intuitions about the self-evidence of ethical relativism contrast strikingly with Plato's or Kant's equal certainty about the truth of objectivism, the doctrine that universally valid or true ethical principles exist.³ "Two things fill the soul with ever new and increasing wonder and reverence the oftener and more fervently reflection ponders on it: the starry heavens above and the moral law within," wrote Kant. On the basis of polls taken in my ethics and introduction to philosophy classes over the past several years, Harman's views may signal a shift in contemporary society's moral understanding. The polls show a two-to-one ratio in favor of moral relativism over moral absolutism, with fewer than five percent of the respondents recognizing that a third position between these two polar opposites might exist. Of course, I'm not suggesting that all of these students had a clear understanding of what relativism entails, for many who said they were relativists also contended in the same polls that abortion except to save the mother's life is always wrong, that capital punishment is always wrong, or that suicide is never morally permissible.

Among my university colleagues, a growing number also seem to embrace moral relativism. Recently one of my nonphilosopher colleagues voted to turn down a doctoral dissertation proposal because the student assumed an objectivist position in ethics. (Ironically, I found in this same colleague's work rhetorical treatment of individual liberty that raised it to the level of a non-negotiable absolute.) But irony and inconsistency aside, many relativists are aware of the tension between their own subjective positions and their metatheory that entails relativism. I confess that I too am tempted by the allurements of this view and find some forms of it plausible and worthy of

serious examination. However, I also find it deeply troubling.

In this essay I will examine the central notions of ethical relativism and look at the implications that seem to follow from it. Then I will present the outline of a very modest objectivism, one that takes into account many of the insights of relativism and yet stands as a viable option to it.

1. An Analysis of Relativism

Let us examine the theses contained in John Ladd's succinct statement on ethical (conventional) relativism that appears at the beginning of this essay. If we analyze it, we derive the following argument:

1. Moral rightness and wrongness of actions vary from society to society, so there are no universal moral standards held by all societies.
2. Whether or not it is right for individuals to act in a certain way depends on (or is relative to) the society to which they belong.
3. Therefore, there are no absolute or objective moral standards that apply to all people everywhere.

1. The first thesis, which may be called the *diversity thesis*, is simply a description that acknowledges the fact that moral rules differ from society to society. The Spartans of ancient Greece and the Dobu of New Guinea believe that stealing is morally right, but we believe it is wrong. The Roman father had the power of life and death (*just vitae necisque*) over his children, whereas we condemn parents for abusing their children. A tribe in East Africa once threw deformed infants to the hippopotamuses, and in ancient Greece and Rome infants were regularly exposed, while we abhor infanticide. Ruth Benedict describes a tribe in Melanesia that views cooperation and kindness as vices, whereas we see them as virtues. While in ancient Greece, Rome, China, and Korea parricide was condemned as "the most execrable of crimes," among Northern Indians aged persons, persons who were no longer capable of walking,

were left alone to starve. Among the California Gallinero, when fathers became feeble, a burden to their sons, "the poor old wretch is not infrequently thrown down on his back and securely held while a stick is placed across his throat, and two of them seat themselves on the ends of it until he ceases to breathe."⁴ Sexual practices vary over time and place. Some cultures permit homosexual behavior, while others condemn it. Some cultures practice polygamy, while others view it as immoral. Some cultures condone while others condemn premarital sex. Some cultures accept cannibalism, while the very idea revolts us. Some West African tribes perform clitoridectomies on girls, whereas we deplore such practices. Cultural relativism is well documented, and "custom is the king o'er all." There may or may not be moral principles that are held in common by every society, but if there are any, they seem to be few at best. Certainly it would be very difficult to derive any single "true" morality by observing various societies' moral standards.

2. The second thesis, the *dependency thesis*, asserts that individual acts are right or wrong depending on the nature of the society from which they emanate. Morality does not occur in a vacuum, and what is considered morally right or wrong must be seen in a context that depends on the goals, wants, beliefs, history, and environment of the society in question. As William G. Sumner says,

We learn the morals as unconsciously as we learn to walk and hear and breathe, and [we] never know any reason why the [morals] are what they are. The justification of them is that when we wake to consciousness of life we find them facts which already hold us in the bonds of tradition, custom, and habit.⁵

Trying to see things from an independent, noncultural point of view would be like taking out our eyes in order to examine their contours and qualities. There is no "innocent eye." We are simply culturally determined beings.

We could, of course, distinguish between a weak and a strong thesis of dependency, for the nonrelativist can accept a certain degree of relativity in the way moral principles are *applied* in various cultures, depending on beliefs, history, and environment. For example, Jewish men express reverence for God by covering their heads when entering places of worship, whereas Christian men uncover their heads when entering places of worship. Westerners shake hands upon greeting each other, whereas Hindus place their hands together and point them toward the person to be greeted. Both sides adhere to principles of reverence and respect but apply them differently. But the ethical relativist must maintain a stronger thesis, one that insists that the moral principles themselves are products of the cultures and may vary from society to society. The ethical relativist contends that even beyond environmental factors and differences in beliefs, a fundamental disagreement exists among societies. One way for the relativist to support this thesis is by appealing to an indeterminacy of translation thesis, which maintains that there is a conceptual relativity among language groups so that we cannot even translate into our language the worldviews of a culture with a radically different language.

In a sense we all live in radically different worlds. But the relativist wants to go further and maintain that there is something conventional about *any* morality, so that every morality really depends on a level of social acceptance. Not only do various societies adhere to different moral systems, but the very same society could (and often does) change its moral views over place and time. For example, the majority of people in the southern United States now view slavery as immoral, whereas one hundred and forty years ago they did not. Our society's views on divorce, sexuality, abortion, and assisted suicide have changed somewhat as well—and they are still changing.

3. The conclusion that there are no absolute or objective moral standards binding on all people follows from the first two propositions. Combining cultural relativism (*the diversity thesis*) with the *dependency thesis* yields ethical relativism in its

classic form. If there are different moral principles from culture to culture and if all morality is rooted in culture, then it follows that there are no universal moral principles that are valid (or true) for all cultures and peoples at all times.

2. Subjectivism

Some people think that this conclusion is still too tame, and they maintain that morality is dependent not on the society but rather on the individual. As my students sometimes maintain, "Morality is in the eye of the beholder." They treat morality like taste or aesthetic judgments—person relative. This form of moral subjectivism has the sorry consequence that it makes morality a very useless concept, for, on its premises, little or no interpersonal criticism or judgment is logically possible. Suppose that you are repulsed by observing John torturing a child. You cannot condemn him if one of his principles is "torture little children for the fun of it." The only basis for judging him wrong might be that he was a hypocrite who condemned others for torturing. But suppose that another of his principles is that hypocrisy is morally permissible (for him); thus we cannot condemn him for condemning others for doing what he does.

On the basis of subjectivism Adolf Hitler and the serial murderer, Ted Bundy, could be considered as moral as Gandhi, so long as each lived by his own standards, whatever those might be. Witness the following paraphrase of a tape-recorded conversation between Ted Bundy and one of his victims in which Bundy justifies his murder:

Then I learned that all moral judgments are "value judgments," that all value judgments are subjective, and that none can be proved to be either 'right' or 'wrong.' I even read somewhere that the Chief Justice of the United States had written that the American Constitution expressed nothing more than collective value judgments. Believe it or not, I figured out for myself—what apparently the Chief Justice couldn't figure out for himself—that if the rationality of one value

judgment was zero, multiplying it by millions would not make it one whit more rational. Nor is there any 'reason' to obey the law for anyone, like myself, who has the boldness and daring—the strength of character—to throw off its shackles. . . . I discovered that to become truly free, truly unfettered, I had to become truly uninhibited. And I quickly discovered that the greatest obstacle to my freedom, the greatest block and limitation to it, consists in the insupportable 'value judgment' that I was bound to respect the rights of others. I asked myself, who were these 'others'? Other human beings, with human rights? Why is it more wrong to kill a human animal than any other animal, a pig or a sheep or a steer? Is your life more to you than a hog's life to a hog? Why should I be willing to sacrifice my pleasure more for the one than for the other? Surely you would not, in this age of scientific enlightenment, declare that God or nature has marked some pleasures as 'moral' or 'good' and others as 'immoral' or 'bad'? In any case, let me assure you, my dear young lady, that there is absolutely no comparison between the pleasure I might take in eating ham and the pleasure I anticipate in raping and murdering you. That is the honest conclusion to which my education has led me—after the most conscientious examination of my spontaneous and uninhibited self.⁶

Notions of good and bad, or right and wrong, cease to have interpersonal evaluative meaning. We might be revulsed by the views of Ted Bundy, but that is just a matter of taste. A student might not like it when her teacher gives her an F on a test paper, while he gives another student an A for a similar paper, but there is no way to criticize him for injustice, because justice is not one of his chosen principles.

Absurd consequences follow from subjectivism. If it is correct, then morality reduces to aesthetic tastes about which there can be neither argument nor interpersonal judgment. Although many students say they espouse subjectivism, there is evidence that it conflicts with other of their moral views. They typically condemn Hitler

as an evil man for his genocidal policies. A contradiction seems to exist between subjectivism and the very concept of morality, which it is supposed to characterize, for morality has to do with *proper* resolution of interpersonal conflict and the amelioration of the human predicament (both deontological and teleological systems do this, but in different ways—see Parts V and VI of this anthology). Whatever else it does, morality has a minimal aim of preventing a Hobbesian state of nature (see Part III), wherein life is "solitary, poor, nasty, brutish, and short." But if so, subjectivism is no help at all, for it rests neither on social agreement of principle (as the conventionalist maintains) nor on an objectively independent set of norms that bind all people for the common good. If there were only one person on earth, there would be no occasion for morality, because there wouldn't be any interpersonal conflicts to resolve or others whose suffering he or she would have a duty to ameliorate. Subjectivism implicitly assumes something of this solipsism, an atomism in which isolated individuals make up separate universes.

Subjectivism treats individuals like billiard balls on a societal pool table where they meet only in radical collisions, each aimed at his or her own goal and striving to do in the others before they themselves are done in. This atomistic view of personality is belied by the facts that we develop in families and mutually dependent communities in which we share a common language, common institutions, and similar rituals and habits, and that we often feel one another's joys and sorrows. As John Donne wrote, "No man is an island, entire of itself; every man is a piece of the continent."

Radical individualistic ethical relativism is incoherent. If so, it follows that the only plausible view of ethical relativism must be one that grounds morality in the group or culture. This form is called *conventionalism*.

3. Conventionalism

Conventional ethical relativism, the view that there are no objective moral principles but that all

valid moral principles are justified (or are made true) by virtue of their cultural acceptance, recognizes the social nature of morality. That is precisely its power and virtue. It does not seem subject to the same absurd consequences which plague subjectivism. Recognizing the importance of our social environment in generating customs and beliefs, many people suppose that ethical relativism is the correct metaethical theory. Furthermore, they are drawn to it for its liberal philosophical stance. It seems to be an enlightened response to the sin of ethnocentricity, and it seems to entail or strongly imply an attitude of tolerance toward other cultures. Anthropologist Ruth Benedict says, that in recognizing ethical relativity, "We shall arrive at a more realistic social faith, accepting as grounds of hope and as new bases for tolerance the coexisting and equally valid patterns of life which mankind has created for itself from the raw materials of existence."⁷ The most famous of those holding this position is the anthropologist Melville Herskovits, who argues even more explicitly than Benedict that ethical relativism entails intercultural tolerance.

- (1) If morality is relative to its culture, then there is no independent basis for criticizing the morality of any other culture but one's own.
- (2) If there is no independent way of criticizing any other culture, we ought to be *tolerant* of the moralities of other cultures.
- (3) Morality is relative to its culture. Therefore,
- (4) We ought to be *tolerant* of the moralities of other cultures.⁸

Tolerance is certainly a virtue, but is this a good argument for it? I think not. If morality simply is relative to each culture, then if the culture in question does not have a principle of tolerance, its members have no obligation to be tolerant. Herskovits seems to be treating the *principle of tolerance* as the one exception to his relativism. He seems to be treating it as an absolute moral principle. But from a relativistic point of view there is no more reason to be tolerant than to be intoler-

ant and neither stance is objectively morally better than the other.

Not only do relativists fail to offer a basis for criticizing those who are intolerant, but they cannot rationally criticize anyone who espouses what they might regard as a heinous principle. If, as seems to be the case, valid criticism supposes an objective or impartial standard, relativists cannot morally criticize anyone outside their own culture. Adolf Hitler's genocidal actions, so long as they are culturally accepted, are as morally legitimate as Mother Teresa's works of mercy. If conventional relativism is accepted, racism, genocide of unpopular minorities, oppression of the poor, slavery, and even the advocacy of war for its own sake are as equally moral as their opposites. And if a subculture decided that starting a nuclear war was somehow morally acceptable, we could not morally criticize these people. Any actual morality, whatever its content, is as valid as every other, and more valid than ideal moralities—since the latter aren't adhered to by any culture.

There are other disturbing consequences of ethical relativism. It seems to entail that reformers are always (morally) wrong since they go against the tide of cultural standards. William Wilberforce was wrong in the eighteenth century to oppose slavery; the British were immoral in opposing *suttee* in India (the burning of widows, which is now illegal in India). The early Christians were wrong in refusing to serve in the Roman army or to bow down to Caesar, since the majority in the Roman Empire believed that these two acts were moral duties. In fact, Jesus himself was immoral in breaking the law of His day by healing on the Sabbath day and by advocating the principles of the Sermon on the Mount, since it is clear that few in His time (or in ours) accepted them.

Yet we normally feel just the opposite, that the reformer is a courageous innovator who is right, who has the truth, against the mindless majority. Sometimes the individual must stand alone with the truth, risking social censure and persecution.

As Dr. Stockman says in Ibsen's *Enemy of the People*, after he loses the battle to declare his town's profitable but polluted tourist spa unsanitary, "The most dangerous enemy of the truth and freedom among us—is the compact majority. Yes, the damned, compact and liberal majority. The majority has *might*—unfortunately—but *right* it is not. Right—are I and a few others." Yet if relativism is correct, the opposite is necessarily the case. Truth is with the crowd and error with the individual.

Similarly, conventional ethical relativism entails disturbing judgments about the law. Our normal view is that we have a *prima facie* duty to obey the law, because law, in general, promotes the human good. According to most objective systems, this obligation is not absolute but relative to the particular law's relation to a wider moral order. Civil disobedience is warranted in some cases where the law seems to be in serious conflict with morality. However, if moral relativism is true, then neither law nor civil disobedience has a firm foundation. On the one hand, from the side of the society at large, civil disobedience will be morally wrong, so long as the majority culture agrees with the law in question. On the other hand, if you belong to the relevant subculture which doesn't recognize the particular law in question (because it is unjust from your point of view), disobedience will be morally mandated. The Ku Klux Klan, which believes that Jews, Catholics, and Blacks are evil or undeserving of high regard, are, given conventionalism, morally permitted or required to break the laws which protect these endangered groups. Why should I obey a law that my group doesn't recognize as valid?

To sum up, unless we have an independent moral basis for law, it is hard to see why we have any general duty to obey it; and unless we recognize the priority of a universal moral law, we have no firm basis to justify our acts of civil disobedience against "unjust laws." Both the validity of law and morally motivated disobedience of unjust laws are annulled in favor of a power struggle.

There is an even more basic problem with the notion that morality is dependent on cultural acceptance for its validity. The problem is that the notion of a *culture* or *society* is notoriously difficult to define. This is especially so in a pluralistic society like our own where the notion seems to be vague with unclear boundary lines. One person may belong to several societies (subcultures) with different value emphases and arrangements of principles. A person may belong to the nation as a single society with certain values of patriotism, honor, courage, laws (including some which are controversial but have majority acceptance, such as the current law on abortion). But he or she may also belong to a church which opposes some of the laws of the state. He may also be an integral member of a socially mixed community where different principles hold sway, and he may belong to clubs and a family where still other rules are adhered to. Relativism would seem to tell us that where he is a member of societies with conflicting moralities, he must be judged both wrong and not-wrong whatever he does. For example, if Mary is a U.S. citizen and a member of the Roman Catholic Church, she is wrong (*qua* Catholic) if she chooses to have an abortion and not-wrong (*qua* citizen of the U.S.A.) if she acts against the teaching of the Church on abortion. As a member of a racist university fraternity, KKK, John has no obligation to treat his fellow Black student as an equal, but as a member of the university community itself (where the principle of equal rights is accepted) he does have the obligation; but as a member of the surrounding community (which may reject the principle of equal rights) he again has no such obligation; but then again as a member of the nation at large (which accepts the principle) he is obligated to treat his fellow with respect. What is the morally right thing for John to do? The question no longer makes much sense in this moral Babel. It has lost its action-guiding function.

Perhaps the relativist would adhere to a principle which says that in such cases the individual may choose which group to belong to as primary.

If Mary chooses to have an abortion, she is choosing to belong to the general society relative to that principle. And John must likewise choose among groups. The trouble with this option is that it seems to lead back to counter-intuitive results. If Murder Mike of Murder, Incorporated, feels like killing Bank President Orcutt and wants to feel good about it, he identifies with the Murder, Incorporated society rather than the general public morality. Does this justify the killing? In fact, couldn't one justify anything simply by forming a small subculture that approved of it? Ted Bundy would be morally pure in raping and killing innocents simply by virtue of forming a little coterie. How large must the group be in order to be a legitimate subculture or society? Does it need ten or fifteen people? How about just three? Come to think about it, why can't my burglary partner and I found our own society with a morality of its own? Of course, if my partner dies, I could still claim that I was acting from an originally social set of norms. But why can't I dispense with the interpersonal agreements altogether and invent my own morality—since morality, on this view, is only an invention anyway? Conventionalist relativism seems to reduce to subjectivism. And subjectivism leads, as we have seen, to moral solipsism, to the demise of morality altogether.

Should one object that this is an instance of the *Slippery Slope Fallacy*,⁹ let that person give an alternative analysis of what constitutes a viable social basis for generating valid (or true) moral principles. Perhaps we might agree (for the sake of argument, at least) that the very nature of morality entails two people making an agreement. This move saves the conventionalist from moral solipsism, but it still permits almost any principle at all to count as moral. And what's more, those principles can be thrown out and their contraries substituted for them as the need arises. If two or three people decide that they will make cheating on exams morally acceptable for themselves, via forming a fraternity "Cheaters Anonymous" at their university, then cheating becomes moral. Why not? Why not rape, as well?

However, I don't think you can stop the move from conventionalism to subjectivism. The essential force of the validity of the chosen moral principle is that it is dependent on *choice*. The conventionalist holds that it is the choice of the group, but why should I accept the group's silly choice, when my own is better (for me)? Why should anyone give such august authority to a culture of society? If this is all morality comes to, why not reject it altogether—even though one might want to adhere to its directives when others are looking in order to escape sanctions?

4. *A Critique of Ethical Relativism*

However, while we may fear the demise of morality, as we have known it, this in itself may not be a good reason for rejecting relativism. That is, for judging it false. Alas, truth may not always be edifying. But the consequences of this position are sufficiently alarming to prompt us to look carefully for some weakness in the relativist's argument. So let us examine the premises and conclusion listed at the beginning of this essay as the three theses of relativism.

1. *The Diversity Thesis*. What is considered morally right and wrong varies from society to society, so that there are no moral principles accepted by all societies.
2. *The Dependency Thesis*. All moral principles derive their validity from cultural acceptance.
3. *Ethical Relativism*. Therefore, there are no universally valid moral principles, objective standards which apply to all people everywhere and at all times.

Does any one of these seem problematic? Let us consider the first thesis, the diversity thesis, which we have also called cultural relativism. Perhaps there is not as much diversity as anthropologists like Sumner and Benedict suppose. One can also see great similarities between the moral codes of various cultures. E. O. Wilson has identified over a score of common features,¹⁰ and before him

Clyde Kluckhohn has noted some significant common ground.

Every culture has a concept of murder, distinguishing this from execution, killing in war, and other "justifiable homicides." The notions of incest and other regulations upon sexual behavior, the prohibitions upon untruth under defined circumstances, of restitution and reciprocity, of mutual obligations between parents and children—these and many other moral concepts are altogether universal.¹¹

Colin Turnbull's description of the sadistic, semidisplaced, disintegrating Ik tribe in Northern Uganda supports the view that a people without principles of kindness, loyalty, and cooperation will degenerate into a Hobbesian state of nature. But he has also produced evidence that underneath the surface of this dying society, there is a deeper moral code, from a time when the tribe flourished, which occasionally surfaces and shows its nobler face.

On the other hand, there is enormous cultural diversity, and many societies have radically different moral codes. Cultural relativism seems to be a fact, but even if it is, it does not by itself establish the truth of ethical relativism. Cultural diversity in itself is neutral between theories. For the objectivist could concede complete cultural relativism, but still defend a form of universalism; for he or she could argue that some cultures simply lack correct moral principles.¹²

On the other hand, a denial of complete cultural relativism (i.e., an admission of some universal principles) does not disprove ethical relativism. For even if we did find one or more universal principles, this would not prove that those principles had any objective status. We could still *imagine* a culture that was an exception to the rule and be unable to criticize it. So the first premise doesn't by itself imply ethical relativism, nor does its denial disprove ethical relativism.

We turn to the crucial second thesis, the dependency thesis. Morality does not occur in a

vacuum; rather, what is considered morally right or wrong must be seen in a context, depending on the goals, wants, beliefs, history, and environment of the society in question. We distinguished a *weak* and a *strong* thesis of dependency. The weak thesis says that the application of principles depends on the particular cultural predicament, whereas the strong thesis affirms that the principles themselves depend on that predicament. The nonrelativist can accept a certain relativity in the way moral principles are *applied* in various cultures, depending on beliefs, history, and environment. For example, a raw environment with scarce natural resources may justify the Eskimos' brand of euthanasia to the objectivist, who in another environment would consistently reject that practice. The members of a tribe in the Sudan throw their deformed children into the river because of their belief that such infants *belong* to the hippopotamus, the god of the river. We believe that they have a false belief about this, but the point is that the same principles of respect for property and respect for human life are operative in these contrary practices. They differ with us only in belief, not in substantive moral principle. This is an illustration of how nonmoral beliefs (e.g., deformed children belong to the hippopotamus) when applied to common moral principles (e.g., give to each his due) generate different actions in different cultures. In our own culture the difference in the nonmoral belief about the status of a fetus generates opposite moral prescriptions. The major difference between pro-choicers and pro-lifers is not whether we should kill persons but whether fetuses are really persons. It is a debate about the facts of the matter, not the principle of killing innocent persons.

So the fact that moral principles are weakly dependent doesn't show that ethical relativism is valid. In spite of this weak dependency on nonmoral factors, there could still be a set of general moral norms applicable to all cultures and even recognized in most, which are disregarded at a culture's own expense.

What the relativist needs is a strong thesis of

dependency, that somehow all principles are essentially cultural inventions. But why should we choose to view morality this way? Is there anything to recommend the strong thesis over the weak thesis of dependency? The relativist may argue that in fact we don't have an obvious impartial standard from which to judge. "Who's to say which culture is right and which is wrong?" But this seems to be dubious. We can reason and perform thought experiments in order to make a case for one system over another. We may not be able to know with certainty that our moral beliefs are closer to the truth than those of another culture or those of others within our own culture, but we may be justified in believing that they are. If we can be closer to the truth regarding factual or scientific matters, why can't we be closer to the truth on moral matters? Why can't a culture be simply confused or wrong about its moral perceptions? Why can't we say that the society like the Ik which sees nothing wrong with enjoying watching its own children fall into fires is less moral in that regard than the culture that cherishes children and grants them protection and equal rights? To take such a stand is not to commit the fallacy of ethnocentrism, for we are seeking to derive principles through critical reason, not simply uncritical acceptance of one's own mores.

Many relativists embrace relativism as a default position. Objectivism makes no sense to them. I think this is Ladd and Harman's position, as the latter's quotation at the beginning of this article seems to indicate. Objectivism has insuperable problems, so the answer must be relativism. The only positive argument I know for the strong dependency thesis upon which ethical relativism rests is that of the indeterminacy of translation thesis. This theory, set forth by B. L. Whorf and W. V. Quine,¹³ holds that languages are often so fundamentally different from one another that we cannot accurately translate concepts from one to another. But this thesis, while relatively true even within a language (each of us has an idiolect), seems falsified by experience. We do learn foreign languages and learn to translate across linguistic

frameworks. For example, people from a myriad of language groups come to the United States and learn English and communicate perfectly well. Rather than a complete hiatus, the interplay between these other cultures eventually enriches the English language with new concepts (for example, *forte/foible*, *taboo*, and *coup de grâce*), even as English has enriched (or "corrupted" as the French might argue) other languages. Even if it turns out that there is some indeterminacy of translation between language users, we should not infer from this that no translation or communication is possible. It seems reasonable to believe that general moral principles are precisely those things that can be communicated transculturally. The kind of common features that Kluckhohn and Wilson advance—duties of restitution and reciprocity, regulations on sexual behavior, obligations of parents to children, a no-unnecessary-harm principle, and a sense that the good should flourish and the guilty be punished—these and others constitute a common human experience, a common set of values within a common human predicament of struggling to survive and flourish in a world of scarce resources.¹⁴ So it is possible to communicate cross-culturally and find that we agree on many of the important things in life. If this is so, then the indeterminacy of translation thesis, upon which relativism rests, must itself be relativized to the point where it is no objection to objective morality.

5. The Case for Moral Objectivism

If nonrelativists are to make their case, they will have to offer a better explanation of cultural diversity and why we should nevertheless adhere to moral objectivism. One way of doing this is to appeal to a divine law, and human sin, which causes deviation from that law. Although I think that human greed, selfishness, pride, self-deception, and other maladies have a great deal to do with moral differences and that religion may lend great support to morality, I don't think that a religious justification is necessary for the validity of moral

principles. In any case, in this section I shall outline a modest nonreligious objectivism, first by appealing to our intuitions and secondly by giving a naturalist account of morality that transcends individual cultures.

First, I must make it clear that I am distinguishing moral *absolutism* from moral *objectivism*. The absolutist believes that there are nonoverrideable moral principles which ought never to be violated. Kant's system, or one version of it, is a good example. One ought never to break a promise, no matter what. Act utilitarianism also seems absolutist, for the principle, Do that act that has the most promise of yielding the most utility, is nonoverrideable. An objectivist need not posit any nonoverrideable principles, at least not in unqualified general form, and so need not be an absolutist. As Renford Bambrough put it,

To suggest that there is a *right* answer to a moral problem is at once to be accused of or credited with a belief in moral absolutes. But it is no more necessary to believe in moral absolutes in order to believe in moral objectivity than it is to believe in the existence of absolute space or absolute time in order to believe in the objectivity of temporal and spatial relations and of judgments about them.¹⁵

On the objectivist's account moral principles are what William Ross refers to as *prima facie* principles, valid rules of action which should generally be adhered to, but which may be overridden by another moral principle in cases of moral conflict. For example, while a principle of justice may generally outweigh a principle of benevolence, there are times when enormous good could be done by sacrificing a small amount of justice, so that an objectivist would be inclined to act according to the principle of benevolence. There may be some absolute or nonoverrideable principles, but there need not be many or any for objectivism to be true.¹⁶

If we can establish or show that it is reasonable to believe that there is at least one objective moral principle which is binding on all people every-

where in some ideal sense, we shall have shown that relativism is probably false and that a limited objectivism is true. Actually, I believe that there are many qualified general ethical principles which are binding on all rational beings, but one will suffice to refute relativism. The principle I've chosen is the following:

A. It is morally wrong to torture people for the fun of it.

I claim that this principle is binding on all rational agents, so that if some agent, S, rejects A, we should not let that affect our intuition that A is a true principle but rather try to explain S's behavior as perverse, ignorant, or irrational instead. For example, suppose Adolf Hitler doesn't accept A. Should that affect our confidence in the truth of A? Is it not more reasonable to infer that Adolf is morally deficient, morally blind, ignorant, or irrational than to suppose that his noncompliance is evidence against the truth of A?

Suppose further that there is a tribe of Hitlerites somewhere who enjoy torturing people. The whole culture accepts torturing others for the fun of it. Suppose that Mother Teresa or Gandhi tries unsuccessfully to convince them that they should stop torturing people altogether, and they respond by torturing the reformers. Should this affect our confidence in A? Would it not be more reasonable to look for some explanation of Hitlerite behavior? For example, we might hypothesize that this tribe lacked a developed sense of sympathetic imagination which is necessary for the moral life. Or we might theorize that this tribe was on a lower evolutionary level than most *Homo sapiens*. Or we might simply conclude that the tribe was closer to a Hobbesian state of nature than most societies, and as such probably would not survive. But we need not know the correct answer as to why the tribe was in such bad shape in order to maintain our confidence in A as a moral principle. If A is a basic or core belief for us, we will be more likely to doubt the Hitlerites' sanity or ability to think morally than to doubt the validity of A.

We can perhaps produce other candidates for membership in our minimally basic objective moral set. For example:

1. Do not kill innocent people.
2. Do not cause unnecessary pain or suffering.
3. Do not cheat or steal.
4. Keep your promises and honor your contracts.
5. Do not deprive another person of his or her freedom.
6. Do justice, treating equals equally and unequals unequally.
7. Tell the truth.
8. Help other people, at least when the cost to oneself is minimal.
9. Reciprocate (show gratitude for services rendered).
10. Obey just laws.

These ten principles are examples of the *core morality*, principles necessary for the good life. They are not arbitrary, for we can give reasons why they are necessary to social cohesion and human flourishing. Principles like the Golden Rule, not killing innocent people, treating equals equally, truth telling, promise keeping, and the like are central to the fluid progression of social interaction and the resolution of conflicts of which ethics are about (at least minimal morality is, even though there may be more to morality than simply these kinds of concerns). For example, language itself depends on a general and implicit commitment to the principle of truth telling. Accuracy of expression is a primitive form of truthfulness. Hence, every time we use words correctly we are telling the truth. Without this behavior, language wouldn't be possible. Likewise, without the recognition of a rule of promise keeping, contracts are of no avail and cooperation is less likely to occur. And without the protection of life and liberty, we could not secure our other goals.

A moral code or theory would be adequate if it contained a requisite set of these objective principles or the core morality, but there could be more than one adequate moral code or theory which

contained different rankings of these principles and other principles consistent with *core morality*. That is, there may be a certain relativity to secondary principles (whether to opt for monogamy rather than polygamy, whether to include a principle of high altruism in the set of moral duties, whether to allocate more resources to medical care than to environmental concerns, whether to institute a law to drive on the left side of road or the right side of the road, and so forth), but in every morality a certain core will remain, though applied somewhat differently because of differences in environment, belief, tradition, and the like.

The core moral rules are analogous to the set of vitamins necessary for a healthy diet. We need an adequate amount of each vitamin—some humans more of one than another—but in prescribing a nutritional diet we don't have to set forth recipes, specific foods, place settings, or culinary habits. Gourmets will meet the requirements differently than ascetics and vegetarians, but the basic nutrients may be had by all without rigid regimentation or an absolute set of recipes.

Stated more positively, an objectivist who bases his or her moral system on a common human nature with common needs and desires might argue for objectivism somewhat in this manner:

1. Human nature is relatively similar in essential respects, having a common set of needs and interests.
2. Moral principles are functions of human needs and interests, instituted by reason in order to promote the most significant interests and needs of rational beings (and perhaps others).
3. Some moral principles will promote human interests and meet human needs better than others.
4. Those principles which will meet essential needs and promote the most significant interests of humans in optimal ways can be said to be objectively valid moral principles.
5. Therefore, since there is a common human nature, there is an objectively valid set of moral principles, applicable to all humanity.

This argument assumes that there is a common

human nature. In a sense, I accept a *strong dependency thesis*—morality *depends* on human nature and the needs and interests of humans in general, but not on any specific cultural choice. There is only one large human framework to which moral principles are relative.¹⁷ I have considered the evidence for this claim toward the end of Section 4, but the relativist may object. I cannot defend it any further in this paper, but suppose we content ourselves with a less controversial first premise, stating that some principles will tend to promote the most significant interests of persons. The revised argument would go like this:

1. Objectively valid moral principles are those adherence to which meet the needs and promote the most significant interests of persons.
2. Some principles are such that adherence to them meets the needs and promotes the most significant interests of persons.
3. Therefore, there are some objectively valid moral principles.

Either argument would satisfy objectivism, but the former makes it clearer that it is our common human nature that generates the common principles.¹⁸ However, as I mentioned, some philosophers might not like to be tied down to the concept of a common human nature, in which case the second version of the argument may be used. It has the advantage that even if it turned out that we did have somewhat different natures or that other creatures in the universe had somewhat different natures, some of the basic moral principles would still survive.

If this argument succeeds, there are ideal moralities (and not simply adequate ones). Of course, there could still be more than one ideal morality, from which presumably an ideal observer would choose under optimal conditions. The ideal observer may conclude that out of an infinite set of moralities two, three, or more combinations would tie for first place. One would expect that these would be similar, but there is every reason to believe that all of these would contain the set of core principles.

Of course, we don't know what an ideal observer would choose, but we can imagine that the conditions under which such an observer would choose would be conditions of maximal knowledge about the consequences of action-types and impartiality, second-order qualities which ensure that agents have the best chance of making the best decisions. If this is so, then the more we learn to judge impartially and the more we know about possible forms of life, the better chance we have to approximate an ideal moral system. And if there is the possibility of approximating ideal moral systems with an objective core and other objective components, then ethical relativism is certainly false. We can confidently dismiss it as an aberration and get on with the job of working out better moral systems.

Let me make the same point by appealing to your intuitions in another way. Imagine that you have been miraculously transported to the dark kingdom of hell, and there you get a glimpse of the sufferings of the damned. What is their punishment? Well, they have eternal back itches which ebb and flow constantly. But they cannot scratch their backs, for their arms are paralyzed in a frontal position, so they writhe with itchiness throughout eternity. But just as you are beginning to feel the itch in your own back, you are suddenly transported to heaven. What do you see in the kingdom of the blessed? Well, you see people with eternal back itches, who cannot scratch their own backs. But they are all smiling instead of writhing. Why? Because everyone has his or her arms stretched out to scratch someone else's back, and, so arranged in one big circle, a hell is turned into a heaven of ecstasy.

If we can imagine some states of affairs or cultures that are better than others in a way that depends on human action, we can ask what are those character traits that make them so. In our story people in heaven, but not in hell, cooperate for the amelioration of suffering and the production of pleasure. These are very primitive goods, not sufficient for a full-blown morality, but they give us a hint as to the objectivity of morality. Moral goodness has something to do with the ameliorat-

ing of suffering, the resolution of conflict, and the promotion of human flourishing. If our heaven is really better than the eternal itchiness of hell, then whatever makes it so is constitutively related to moral rightness.

6. An Explanation of the Attraction of Ethical Relativism

Why, then, is there such a strong inclination toward ethical relativism? I think that there are four reasons, which haven't been adequately emphasized. One is the fact that the options are usually presented as though absolutism and relativism were the only alternatives, so conventionalism wins out against an implausible competitor. At the beginning of this paper I referred to a student questionnaire that I have been giving for twenty years. It reads as follows: "Are there any ethical absolutes, moral duties binding on all persons at all times, or are moral duties relative to culture? Is there any alternative to these two positions?" Fewer than five percent suggest a third position and very few of them identify objectivism. Granted, it takes a little philosophical sophistication to make the crucial distinctions, and it is precisely for lack of this sophistication or reflection that relativism has procured its enormous prestige. But, as Ross and others have shown and as I have argued in this chapter, one can have an objective morality without being absolutist.

The second reason for an inclination toward ethical relativism is the confusion of moral objectivism with moral realism. A realist is a person who holds that moral values have independent existence, if only as emergent properties. The anti-realist claims that they do not have independent existence. But objectivism is compatible with either of these views. All it calls for is deep intersubjective agreement among humans because of a common nature and common goals and needs.

An example of a philosopher who confuses objectivity with realism is the late J. L. Mackie, who rejects objectivism because there are no good arguments for the independent existence of moral

values. He admits, however, that there is a great deal of intersubjectivity in ethics. "There could be agreement in valuing even if valuing is just something people do, even if this activity is not further validated. Subjective agreement would give intersubjective values, but intersubjectivity is not objectivity."¹⁹ But Mackie fails to note that there are two kinds of intersubjectivity, and that one of them gives all that the objectivist wants for a moral theory. Consider the following situations of intersubjective agreement:

Set A

- A1. All the children in first grade at School S would agree that playing in the mud is preferable to learning arithmetic.
- A2. All the youth in the district would rather take drugs than go to school.
- A3. All the people in Jonestown, British Guiana, agree that the Rev. Jones is a prophet from God, and they love him dearly.
- A4. Almost all the people in community C voted for George Bush.

Set B

- B1. All the thirsty desire water to quench their thirst.
- B2. All humans (and animals) prefer pleasure to pain.
- B3. Almost all people agree that living in society is more satisfying than living as hermits alone.

The naturalist contrasts these two sets of intersubjective agreements and says that the first set is accidental, not part of what it means to be a person, whereas the agreements in the second set are basic to being a person, basic to our nature. Agreement on the essence of morality, the core set, is the kind of intersubjective agreement more like the second kind, not the first. It is part of the essence of a human in community, part of what it means to flourish as a person, to agree and adhere to the moral code.

The third reason is that our recent sensitivity to cultural relativism and the evils of ethnocentrism, which have plagued the relations of Europeans and Americans with those of other cultures, has made us conscious of the frailty of many aspects of our moral repertoire, so that there is a tendency to wonder "Who's to judge what's really right or wrong?" However, the move from a reasonable cultural relativism, which rightly causes us to rethink our moral systems, to an ethical relativism, which causes us to give up the heart of morality altogether, is an instance of the fallacy of confusing factual or descriptive statements with normative ones. Cultural relativism doesn't entail ethical relativism. The very reason that we are against ethnocentrism constitutes the same basis for our being for an objective moral system: that impartial reason draws us to it.

We may well agree that cultures differ and that we ought to be cautious in condemning what we don't understand, but this in no way need imply that there are not better and worse ways of living. We can understand and excuse, to some degree at least, those who differ from our best notions of morality, without abdicating the notion that cultures without principles of justice or promise keeping or protection of the innocent are morally poorer for these omissions.

A fourth reason which has driven some to moral nihilism and others to relativism is the decline of religion in Western society. As one of Dostoevsky's characters has said, "If God is dead, all things are permitted." The person who has lost religious faith feels a deep vacuum and understandably confuses it with a moral vacuum, or he or she finally resigns to a form of secular conventionalism. Such people reason that if there is no God to guarantee the validity of the moral order, there must not be a universal moral order. There is just radical cultural diversity and death at the end. But even if there turns out to be no God and no immortality, we still will want to live happy, meaningful lives during our fourscore years on earth. If this is true, then it matters by which principles we live, and those which win

out in the test of time will be objectively valid principles.

In conclusion I have argued (1) that cultural relativism (the fact that there are cultural differences regarding moral principles) does not entail ethical relativism (the thesis that there are no objectively valid universal moral principles); (2) that the dependency thesis (that morality derives its legitimacy from individual cultural acceptance) is mistaken; and (3) that there are universal moral principles based on a common human nature and a need to solve conflicts of interest and flourish.

So "Who's to judge what's right or wrong?" We are. We are to do so on the basis of the best reasoning we can bring forth, and with sympathy and understanding.²⁰

Notes

1. Gilbert Harman, "Is There a Single True Morality?" in *Morality, Reason and Truth*, eds. David Copp and David Zimmerman (Rowman & Allenheld, 1984).
2. John Ladd, *Ethical Relativism* (Wadsworth, 1973).
3. Lest I be misunderstood, in this essay I will generally be speaking about the validity rather than the truth of moral principles. Validity holds that they are proper guides to action, whereas truth presupposes something more. It presupposes Moral Realism, the theory that moral principles have special ontological status (see Part IX). Although this may be true, not all objectivists agree. R. M. Hare, for instance, argues that moral principles, while valid, do not have truth value. They are like imperatives which have practical application but cannot be said to be true. Also, I am mainly concerned with the status of *principles*, not theories themselves. There may be a plurality of valid moral theories, all containing the same objective principles. I am grateful to Edward Sherline for drawing this distinction to my attention.
4. Reported by the anthropologist Powers, *Tribes of California*, p. 178. Quoted in E. Westermarck, *Origin and Development of Moral Ideals* (London, 1906), p. 386. This work is a mine of examples of cultural diversity.
5. W. G. Sumner, *Folkways* (Ginn & Co., 1906), p. 76.
6. This is a paraphrased and rewritten statement of