

John Stuart Mill Utilitarianism 1863 Gregg Lubritz

John Stuart Mill's book *Utilitarianism* is a classic exposition and defence of utilitarianism in ethics. The essay first appeared as a series of three articles published in *Fraser's Magazine* in 1861 (vol. 64, p. 391-406, 525-534, 659-673); the articles were collected and reprinted as a single book in 1863. Mill's aim in the book is to explain what utilitarianism is, to show why it is the best theory of ethics, and to defend it against a wide range of criticisms and misunderstandings. Though heavily criticized both in Mill's lifetime and in the years since, *Utilitarianism* did a great deal to popularize utilitarian ethics and has been considered "the most influential philosophical articulation of a liberal humanistic morality that was produced in the nineteenth century." Summary Mill took many elements of his version of utilitarianism from Jeremy Bentham, the great nineteenth-century legal reformer, who along with William Paley were the two most influential English utilitarians prior to Mill. Like Bentham, Mill believed that happiness (or pleasure, which both Bentham and Mill equated with happiness) was the only thing humans do and should desire for its own sake. Since happiness is the only intrinsic good, and since more happiness is preferable to less, the goal of the ethical life is to maximize happiness. This is what Bentham and Mill call "the principle of utility" or "the greatest-happiness principle." Both Bentham and Mill thus endorse "classical" or "hedonistic" forms of utilitarianism. More recent utilitarians often deny that happiness is the sole intrinsic good, arguing that a variety of values and consequences should be considered in ethical decision making.

Utilitarianism is a classic work of ethical theory, arguably the most persuasive and comprehensible presentation of this widely influential position. Mill argues that it is pleasure and pain that ought to guide our decision-making—and not the pleasure and pain of any one person or group, but the summative experience of all who are affected by our actions. While he didn't invent utilitarianism, Mill offered its clearest expression and strongest defense, and expanded the theory to account for the variety in quality that we find among specific pleasures and pains. Today, Mill's version of the "Greatest Happiness Principle" is a standard premise in many moral arguments within the academy and in practical ethical and political deliberation. The complete text of the 1871 edition of *Utilitarianism* is presented here, with footnote annotations added to clarify unfamiliar references and terminology for the student reader. A detailed introduction by the editor is divided into brief digestible parts discussing the context of the text and offering guidelines on how to read it accurately and critically. This edition has its origin in the acclaimed *Broadview Anthology of Social and Political Thought* and adheres to the anthology's format and high standard of accuracy and accessibility.

Previous edition: published as *On liberty and other essays*. 1991.

Utilitarianism London : Parker, Son and Bourn *Utilitarianism* Utilitarianism Courier Corporation

How is this book unique? Font adjustments & biography included Unabridged (100% Original content) Formatted for e-reader Illustrated About *Utilitarianism* by John Stuart Mill

John Stuart Mill's book *Utilitarianism* is a classic exposition and defence of utilitarianism in ethics. The book first appeared as a series of three articles published in *Fraser's Magazine* in 1861; the articles were collected and reprinted as a single book in 1863. Mill's aim in the book is to explain what utilitarianism is, to show why it is the best theory of ethics, and to defend it against a wide range of criticisms and misunderstandings. Though heavily criticized both in Mill's lifetime and in the years since, *Utilitarianism* did a great deal to popularize utilitarian ethics and was "the most influential philosophical articulation of a liberal humanistic morality that was produced in the nineteenth century." Mill took many elements of his version of utilitarianism from Jeremy Bentham, the great nineteenth-century legal reformer, who along with William Paley were the two most influential English utilitarians prior to Mill. Like Bentham, Mill believed that happiness (or pleasure, which both Bentham and Mill equated with happiness) was the only thing humans do and should desire for its own sake. Since happiness is the only intrinsic good, and since more happiness is preferable to less, the goal of the ethical life is to maximize happiness. This is what Bentham and Mill call "the principle of utility" or "the greatest-happiness principle." Both Bentham and Mill thus endorse "classical" or "hedonistic" forms of utilitarianism. More recent utilitarians often deny that happiness is the sole intrinsic good, arguing that a variety of values and consequences should be considered in ethical decision making. Although Mill agreed with Bentham about many of the foundational principles of ethics, he also had some major disagreements. In particular, Mill tried to develop a more refined form of utilitarianism that would harmonize better with ordinary morality and highlight the importance in the ethical life of intellectual pleasures, self-development, high ideals of character, and conventional moral rules. In Chapter 1, titled "General Remarks," Mill notes that there has been little progress in ethics. Since the beginning of philosophy, the same issues have been debated over and over again, and philosophers continue to disagree sharply over the basic starting points of ethics. Mill argues that these philosophical disputes have not seriously damaged popular morality, largely because conventional morality is substantially, though implicitly, utilitarian. He concludes the chapter by noting that he will not attempt to give a strict "proof" of the greatest-happiness principle. Like Bentham, Mill believed that ultimate ends and first principles cannot be demonstrated, since they lie at the foundation of everything else that we know and believe. Nevertheless, he claims, "[c]onsiderations may be presented capable of determining the intellect," which amount to something close to a proof of the principle of utility.

Utilitarianism by John Stuart Mill. John Stuart Mill's book *Utilitarianism* is a classic exposition and defence of utilitarianism in ethics. The essay first appeared as a series of three articles published in *Fraser's Magazine* in 1861; the articles were collected and reprinted as a single book in 1863. Mill's aim in the book is to explain what utilitarianism is, to show why it is the best theory of ethics, and to defend it against a wide range of criticisms and misunderstandings. Though heavily criticized both in Mill's lifetime and in the years

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Immerse yourself in the life of a small Scottish village as it begins to shake off centuries-old traditions and eases into the transition to the modern era, with all the attendant pitfalls and problems that such a major shift entails. Author John Galt skillfully illuminates a particular time and place with lush detail and keen insight.

A novel and important argument that the articulation of women's rights was a necessary prerequisite to the development of a coherent and universal theory of human rights. This title was made Open Access by libraries from around the world through Knowledge Unlatched.

John Stuart Mill's "Utilitarianism" as found in his first edition reprinted in 1863 by Parker, Son, and Bourne, West Strand, in London, from Fraser's Magazine, where it originally appeared in installments.

This expanded edition of John Stuart Mill's Utilitarianism includes the text of his 1868 speech to the British House of Commons defending the use of capital punishment in cases of aggravated murder. The speech is significant both because its topic remains timely and because its arguments illustrate the applicability of the principle of utility to questions of large-scale social policy.

A landmark of moral philosophy and an ideal introduction to ethics, this famous work balances the claims of individuals and society, declaring that actions should produce the greatest happiness overall.

Henry Sidgwick's The Methods of Ethics challenges comparison, as no other work in moral philosophy, with Aristotle's Ethics in the depth of its understanding of practical rationality, and in its architectural coherence it rivals the work of Kant. In this historical, rather than critical study, Professor Schneewind shows how Sidgwick's arguments and conclusions represent rational developments of the work of Sidgwick's predecessors, and brings out the nature and structure of the reasoning underlying his position.

Library of Liberal Arts title.

John Stuart Mill's Utilitarianism is a philosophical defense of utilitarianism, a moral theory stating that right actions are those that tend to promote overall happiness. The essay first appeared as a series of articles published in Fraser's Magazine in 1861; the articles were collected and reprinted as a single book in 1863. Mill discusses utilitarianism in some of his other works, including On Liberty and The Subjection of Women, but Utilitarianism contains his only sustained defence of the theory. In this Broadview Edition, Colin Heydt provides a substantial introduction that will enable readers to understand better the polemical context for Utilitarianism. Heydt shows, for example, how Mill's moral philosophy grew out of political engagement, rather than exclusively out of a speculative interest in determining the nature of morality. Appendices include precedents to Mill's work, reactions to Utilitarianism, and related writings by Mill.

Why Getting and Being Happy Are So Awesome and Important John Stuart Mill's book Utilitarianism is a classic exposition and defence of utilitarianism in ethics. The essay first appeared as a series of three articles published in Fraser's Magazine in 1861; the articles were collected and reprinted as a single book in 1863. Mill's aim in the book is to explain what utilitarianism is, to show why it is the best theory of ethics, and to defend it against a wide range of criticisms and misunderstandings. Though heavily criticized both in Mill's lifetime and in the years since, Utilitarianism did a great deal to popularize utilitarian ethics and was "the most influential philosophical articulation of a liberal humanistic morality that was produced in the nineteenth century." Although Mill includes discussions of utilitarian ethical principles in other works such as On Liberty and The Subjection of Women, Utilitarianism contains Mill's only major discussion of the fundamental grounds for utilitarian ethical theory. Mill's Utilitarianism remains "the most famous defense of the utilitarian view ever written" and is still widely assigned in university ethics courses around the world. Largely owing to Mill, utilitarianism rapidly became the dominant ethical theory in Anglo-American philosophy. Though few contemporary ethicists today would agree with all elements of Mill's hedonistic moral philosophy, utilitarianism remains a live option in ethical theory today. About the Author: John Stuart Mill (20 May 1806 - 8 May 1873), English philosopher, political theorist, political economist, civil servant and Member of Parliament, was an influential liberal thinker of the 19th century whose works on liberty justified freedom of the individual in opposition to unlimited state control. He was an exponent of utilitarianism, an ethical theory developed by Jeremy Bentham, although his conception of it was very different from Bentham's. He clearly set forth the premises of the scientific method.

This is the most comprehensive and up-to-date investigation of moral and conceptual questions about lying and deception. Carson argues that there is a moral presumption against lying and deception that causes harm, he examines case-studies from business, politics, and history, and he offers a qualified defence of the view that honesty is a virtue.

Utilitarianism, by John Stuart Mill, is an essay written to provide support for the value of utilitarianism as a moral theory, and to respond to misconceptions about it. Mill defines utilitarianism as a theory based on the principle that "actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness." Mill defines happiness as pleasure and the absence of pain. He argues that pleasure can differ in quality and quantity, and that pleasures that are rooted in one's higher faculties should be weighted more heavily than baser pleasures. Furthermore, Mill argues that people's achievement of goals and ends, such as virtuous living, should be counted as part of their happiness. Mill argues that utilitarianism coincides with "natural" sentiments that originate from humans' social nature. Therefore, if society were to embrace utilitarianism as an ethic, people would naturally internalize these standards as morally binding. Mill argues that happiness is the sole basis of morality, and that people never desire anything but happiness. He supports this claim by showing that all the other objects of people's desire are either means to happiness, or included in the definition of happiness. Mill explains at length that the sentiment of justice is actually based on utility, and that rights exist only because they are necessary for human happiness. The theory of utilitarianism has been criticized for many reasons. Critics hold that it does not provide adequate protection for individual rights, that not everything can be measured by the same standard, and that happiness is more complex than reflected by the theory. Mill's essay represents his attempt to respond to these criticisms, and thereby to provide a more complex and nuanced moral theory. Mill's argument comprises five chapters. His first chapter serves as an introduction to the essay. In his second chapter, Mill discusses the definition of utilitarianism, and presents some misconceptions about the theory. The third chapter is a discussion about the ultimate sanctions (or rewards) that utilitarianism can offer. The fourth chapter discusses methods of proving the validity of utilitarianism. In his fifth chapter, Mill writes about the connection between justice and utility, and argues that happiness is the foundation of justice.

The Limits of Utilitarianism was first published in 1982. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. Many philosophers have argued that utilitarianism is an unacceptable moral theory and that promoting the general welfare is at best only one of the legitimate goals of public policy. Utilitarian principles seem to place no limits on the extent to which society may legitimately interfere with a person's liberties - provided that such actions can be shown to promote the long-term welfare of its members. These issues have played a central role in discussions of utilitarianism since the time of Bentham and Mill. Despite criticisms, utilitarianism remains the most influential and widely accepted moral theory of recent times. In this volume contemporary philosophers address four aspects of utilitarianism: the principle of utility; utilitarianism vis-à-vis contractarianism; welfare; and voluntary cooperation and helping others. The editors provide an introduction and a comprehensive bibliography that covers all books and articles published in utilitarianism since 1930.

John Stuart Mill (1806–73) ranks among the very greatest thinkers of the nineteenth century. His impact through his books, journalism, correspondence, and political activity on modern culture and thought has been immense, and his continuing importance for contemporary philosophy and social thought is widely recognised. This Companion furnishes the reader with a systematic and fully up-to-date account of the many facets of Mill's thought and influence. New readers will find this the most convenient and accessible guide to Mill currently available. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Mill.

Utilitarianism, by British philosopher John Stuart Mill, is one of his most influential works and is a philosophical defense of utilitarian ethical theory. John Stuart Mill, (1806-1873), worked for the East India Co. helped run Colonial India from England. In Utilitarianism, Mill develops a theory of morality and argues against the idea of intuitive morality. Utilitarianism is a philosophical defense of utilitarianism in ethics. The essay first appeared as a series of three articles published in Fraser's Magazine in 1861; the articles were collected and reprinted as a single book in 1863. It went through four editions during Mill's lifetime with minor additions and revisions. Although Mill includes discussions of utilitarian ethical principles in other works such as On Liberty and The Subjection of Women, Utilitarianism contains Mill's only major discussion of the fundamental grounds for utilitarian ethical theory. Recommended reading for anyone interested in philosophy, political science, and history.

What are our obligations to others as people in a free society? Should government tax the rich to help the poor? Is the free market fair? Is it sometimes wrong to tell the truth? Is killing sometimes morally required? Is it possible, or desirable, to legislate morality? Do individual rights and the common good conflict? Michael J. Sandel's "Justice" course is one of the most popular and influential at Harvard. Up to a thousand students pack the campus theater to hear Sandel relate the big questions of political philosophy to the most vexing issues of the day, and this fall, public television will air a series based on the course. Justice offers readers the same exhilarating journey that captivates Harvard students. This book is a searching, lyrical exploration of the meaning of justice, one that invites readers of all political persuasions to consider familiar controversies in fresh and illuminating ways. Affirmative action, same-sex marriage, physician-assisted suicide, abortion, national service, patriotism and dissent, the moral limits of markets—Sandel dramatizes the challenge of thinking through these conflicts, and shows how a surer grasp of philosophy can help us make sense of politics, morality, and our own convictions as well. Justice is lively, thought-provoking, and wise—an essential new addition to the small shelf of books that speak convincingly to the hard questions of our civic life.

"The author's aim in this work is to defend a portion of primary truth which has been assailed by John Stuart Mill, an acute thinker who has extensive influence in England. The author attempts to expose the inconsistencies, the misunderstandings, and mistakes to be found in Mr. Mill's Examination of Sir William Hamilton's Philosophy or any of his other works. This author argues that Hamilton was the ablest and most learned defender of intuitive or a priori truth in our country in the past age. Mill, however, attacks this idea and advances deductive empiricism. In this book, the author provides a critique of Mill's philosophy and defends the idea of a fundamental, intuitive truth"--Introduction. (PsycINFO Database Record (c) 2010 APA, all rights reserved). This book is open access under a CC-BY license. Moral dilemmas are a pervasive feature of working life. Moral Reasoning at Work offers a fresh perspective on how to live with them using ethics and moral psychology research. It argues that decision-makers must go beyond compliance and traditional approaches to ethics to prepare for moral dilemmas. The second edition has been updated with a range of examples from the author's more recent research, to reflect current issues affecting organizations in the digital age. With two new chapters on artificial intelligence and social media, this new edition provides an up-to-date overview of ethical challenges in organizations.

Despite John Stuart Mill's widely respected contributions to philosophy and political economy, his work on political philosophy has received a much more mixed response. Some critics have even charged that Mill's liberalism was part of a political project to restrain, rather than foster, democracy. Redirecting attention to Mill as a political thinker, Nadia Urbinati argues that this claim misrepresents Mill's thinking. Although he did not elaborate a theory of democracy, Mill did devise new avenues of democratic participation in government that could absorb the transformation of politics engendered by the institution of representation. More generally, Urbinati assesses Mill's contribution to modern democratic theory by critiquing the dominant "two liberties" narrative that has shaped Mill scholarship over the last several decades. As Urbinati shows, neither Isaiah Berlin's theory of negative and positive freedom nor Quentin Skinner's theory of liberty as freedom from domination adequately captures Mill's notion of political theory. Drawing on Mill's often overlooked writings on ancient Greece, Urbinati shows that Mill saw the ideal representative government as a "polis of the moderns," a metamorphosis of the unique features of the Athenian polis: the deliberative character of its institutions and politics; the Socratic ethos; and the cooperative implications of political agonism and dissent. The ancient Greeks, Urbinati shows, and Athenians in particular, are the key to understanding Mill's contribution to modern democratic theory and the theory of political liberty. Urbinati concludes by demonstrating the importance of Mill's deliberative model of politics to the contemporary debate on liberal and republican views of liberty. Her fresh and persuasive approach not only clarifies Mill's political ideas but also illustrates how they can help enrich our contemporary understanding of democracy.

This expanded edition of James Ellington's preeminent translation includes Ellington's new translation of Kant's essay Of a Supposed Right to Lie Because of Philanthropic Concerns in which Kant replies to one of the standard objections to his moral theory as presented in the main text: that it requires us to tell the truth even in the face of disastrous consequences.

Unmatched in scholarship and scope, The International Encyclopedia of Ethics is the definitive single-source reference work on Ethics for students, scholars and professionals. Featuring coverage of the major philosophical, legal, and religious traditions, and addressing the topics, movements, key figures and arguments in Normative Ethics, Metaethics, and Practical Ethics, this reference offers an unprecedented level of authority, accuracy and balance.

Pornography first developed in western Europe during the late eighteenth century in tandem with the rise of utilitarianism, the philosophical position that stresses the importance of something's usefulness over its essence. Through incisive readings of Sade, Flaubert, Lawrence, and Bret Easton Ellis, Frances Ferguson here shows how pornography—like utilitarian social structures—diverts our attention from individual identities to actions and renders more clearly the social value of such actions through concrete literary representations.

Complete digitally restored reprint (facsimile) of the original edition of 1863 with excellent resolution and outstanding readability (+20% larger).

Mill was one of the most important British philosophers of the nineteenth century; his *Utilitarianism* is a pivotal work in ethical thought. This book, written specifically for students coming to Mill - and perhaps philosophy - for the first time, will be an ideal guide. *Mill on Utilitarianism* introduces and assesses: * Mill's life and the background of Utilitarianism * the ideas and text of Utilitarianism * the continuing importance of Mill's work to philosophy This is the first book dedicated to Utilitarianism itself. Concisely written and engaging, it is perfect reading for those studying Mill or moral philosophy.

These two essays by John Stuart Mill, England's greatest nineteenth-century philosopher, are the fruit of six hundred years of progressive thought about individual rights and the responsibilities of society. Together they provide the moral and theoretical justification for liberal democracy as we know it, and their incalculable influence on modern history testifies not only to the force of their arguments, but also to the power ideas can have over human affairs.

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