

# **When Ethical Relativism Is Put Into Practice It Implies That**

## **When Ethical Relativism Is Put Into Practice, It Implies That...**

Introduction:

Have you ever found yourself in a situation where a behavior considered acceptable in one culture is deemed utterly abhorrent in another? This fundamental clash of values lies at the heart of ethical relativism, a complex philosophical concept that challenges our notions of right and wrong. This post delves deep into the implications of ethical relativism when applied to real-world scenarios. We will explore its core tenets, examine its practical consequences, and analyze its strengths and weaknesses, ultimately helping you to understand what ethical relativism truly implies when put into practice.

### **What is Ethical Relativism?**

Ethical relativism, at its core, asserts that there are no universally valid moral principles. Instead, morality is relative to the individual, culture, or historical period. What's considered "right" or "wrong" depends entirely on the context. This isn't simply a matter of differing opinions; it suggests that there's no objective standard by which to judge one moral system as superior to another. For example, a practice considered morally acceptable in one society (e.g., arranged marriages) might be viewed as oppressive or exploitative in another. Ethical relativism argues that neither judgment is inherently "correct" - both are valid within their respective cultural contexts.

### **Implications of Ethical Relativism in Practice:**

When ethical relativism is put into practice, several key implications emerge:

1. **Subjectivity of Moral Judgment:** The most immediate implication is the radical subjectivization of morality. There is no higher court of appeal for moral disputes. Judging the actions of others becomes inherently complex and potentially problematic, as your own cultural or personal ethical framework becomes the sole arbiter of right and wrong. This can lead to moral paralysis when faced with conflicting viewpoints.
2. **Challenges to Universal Human Rights:** The concept of universal human rights, which presupposes a set of universally applicable moral principles, faces a significant challenge from ethical relativism. If morality is relative, the claim that all humans possess inherent rights becomes difficult to sustain. Concepts like freedom of speech, freedom from torture, or the right to a fair trial

might be deemed irrelevant or even undesirable within certain cultural frameworks, thereby undermining the very foundation of international human rights law.

3. Difficulty in Moral Criticism and Reform: Ethical relativism poses a significant obstacle to moral criticism and social reform. If all moral systems are equally valid, how can we legitimately criticize practices like slavery, genocide, or gender inequality? To condemn these actions requires invoking a standard of morality that transcends the particular culture in which they occur, a standard which ethical relativism explicitly rejects. This can lead to a chilling effect on attempts to promote justice and ethical progress.

4. The Problem of Moral Progress: The idea of moral progress – the notion that societies can improve their ethical standards over time – becomes problematic under ethical relativism. If there is no objective measure of moral improvement, how can we assess whether a society has actually progressed ethically? A shift in values might simply be a change in moral perspective, not necessarily an enhancement.

5. Increased Tolerance (or Moral Indifference)? A common argument in favor of ethical relativism is that it promotes tolerance and understanding between different cultures. By accepting the validity of diverse moral systems, we can foster greater respect for cultural differences. However, this can easily devolve into moral indifference. If all moral viewpoints are equally valid, there's little motivation to challenge unethical practices, even those causing significant harm. True tolerance requires critical engagement with differing moral viewpoints, not passive acceptance.

6. The Challenge to Moral Education: Ethical relativism presents a significant challenge to moral education. If there are no objective moral truths to teach, what is the point of moral instruction? How can we guide young people to develop a strong moral compass if we deny the existence of any universally valid ethical principles?

## **Strengths and Weaknesses of Ethical Relativism**

### **Strengths:**

**Cultural Sensitivity:** Ethical relativism encourages greater sensitivity to cultural differences and avoids imposing one's own moral standards on others.

**Flexibility:** It allows for the consideration of a wide range of moral perspectives and avoids the rigidity of universal moral codes.

### **Weaknesses:**

**Moral Inaction:** It can lead to moral paralysis and inaction in the face of injustice.

**Undermining of Universal Values:** It challenges fundamental human rights and concepts of justice.

**Lack of Objective Standards:** It provides no basis for resolving moral conflicts or evaluating competing moral systems.

**Internal Contradiction:** Relativism itself makes a universal claim – that all morality is relative – creating a self-contradictory position.

## **Conclusion:**

When ethical relativism is put into practice, it implies a significant shift in our understanding of morality. While promoting cultural sensitivity and avoiding ethnocentrism are laudable goals, the practical implications of abandoning objective moral standards are far-reaching and potentially problematic. The challenges posed to universal human rights, moral criticism, and even the possibility of moral progress are substantial. While recognizing the importance of cultural context, we must carefully consider the potential consequences of embracing a purely relativistic moral framework. The quest for ethical understanding requires a nuanced approach that balances respect for cultural diversity with a commitment to universal human values and the pursuit of justice.

## **Article Outline: "When Ethical Relativism Is Put Into Practice, It Implies That..."**

Name: Exploring the Implications of Ethical Relativism

Outline:

Introduction: Defining ethical relativism and outlining the article's scope.

Chapter 1: Core Tenets of Ethical Relativism: Explaining the different forms of ethical relativism (individual, cultural, etc.).

Chapter 2: Practical Implications: Discussing the impact of ethical relativism on moral judgment, human rights, social reform, and moral progress.

Chapter 3: Strengths and Weaknesses: Analyzing the advantages and disadvantages of ethical relativism.

Chapter 4: Alternative Perspectives: Examining contrasting ethical theories (e.g., utilitarianism, deontology) and their relationship to relativism.

Conclusion: Summarizing the key implications and offering concluding thoughts.

## **Detailed Explanation of Each Outline Point: (This section would contain the expanded content already provided in the main article above, broken down into the chapter sections outlined)**

(Note: I've already written the expanded content above. This section would simply involve reorganizing the existing text into the chapter structure outlined.)

## FAQs

1. What is the difference between ethical relativism and moral subjectivism? While closely related, moral subjectivism focuses on individual beliefs, while ethical relativism encompasses broader cultural or societal norms.
2. Can ethical relativism justify any action? No, even within a relativistic framework, actions that cause significant harm might be judged negatively within a specific context.
3. How does ethical relativism impact international law? It challenges the basis for universal human rights and makes establishing international legal norms difficult.
4. Is ethical relativism compatible with tolerance? It can promote tolerance, but it can also lead to moral indifference if taken to extremes.
5. What are some real-world examples of ethical relativism in practice? Different cultural perspectives on arranged marriages, dietary restrictions, and capital punishment illustrate ethical relativism.
6. What are the main criticisms of ethical relativism? It's criticized for leading to moral inaction, undermining universal values, and offering no objective basis for moral judgments.
7. Are there any benefits to ethical relativism? It encourages cultural sensitivity and avoids imposing one's moral standards on others.
8. How does ethical relativism relate to postmodernism? Postmodern thought often challenges objective truth claims, making it compatible with relativistic views of morality.
9. Can ethical relativism be used to justify harmful practices? The potential to justify harmful practices is a major criticism of ethical relativism.

## Related Articles:

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2. The Challenge of Cultural Relativism to Universal Human Rights: Discusses the conflict between cultural relativism and the principle of universal human rights.
3. Ethical Relativism and the Problem of Moral Progress: Explores whether moral progress is even possible within a relativistic framework.
4. Ethical Relativism and the Limits of Moral Criticism: Analyzes the difficulty of criticizing harmful practices if morality is purely relative.

5. Utilitarianism vs. Ethical Relativism: A Philosophical Debate: Compares utilitarian ethical theory with ethical relativism.
6. Deontology and Ethical Relativism: Contrasting Approaches to Morality: Contrasts deontological ethics with ethical relativism.
7. Ethical Relativism and Social Justice: Examines the implications of ethical relativism for achieving social justice.
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**when ethical relativism is put into practice it implies that: Introduction to Philosophy** Christina Hendricks, George Matthews, 2020-02-27 We often make judgments about good and bad, right and wrong. Philosophical ethics is the critical examination of these and other concepts central to how we evaluate our own and each others' behavior and choices. This text examines some of the main threads of discussion on these topics that have developed over the last couple of millennia, mostly within the Western cultural tradition. The book is designed to be used alone or alongside a reader of historical and contemporary original sources, and is freely available in web and digital formats at <https://press.rebus.community/intro-to-phil-ethics/>. If you are adopting or adapting this book for a course, please let us know on our adoption form for the Introduction to Philosophy open textbook series: <https://press.rebus.community/intro-to-phil-ethics/>

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**when ethical relativism is put into practice it implies that: Society's Choices** Institute of Medicine, Committee on the Social and Ethical Impacts of Developments in Biomedicine, 1995-03-27 Breakthroughs in biomedicine often lead to new life-giving treatments but may also raise troubling, even life-and-death, quandaries. Society's Choices discusses ways for people to handle today's bioethics issues in the context of America's unique history and culture—and from the perspectives of various interest groups. The book explores how Americans have grappled with specific aspects of bioethics through commission deliberations, programs by organizations, and other mechanisms and identifies criteria for evaluating the outcomes of these efforts. The committee offers recommendations on the role of government and professional societies, the function of commissions and institutional review boards, and bioethics in health professional education and research. The volume includes a series of 12 superb background papers on public moral discourse, mechanisms for handling social and ethical dilemmas, and other specific areas of controversy by well-known experts Ronald Bayer, Martin Benjamin, Dan W. Brock, Baruch A. Brody, H. Alta Charo, Lawrence Gostin, Bradford H. Gray, Kathi E. Hanna, Elizabeth Heitman, Thomas Nagel, Steven Shapin, and Charles M. Swezey.

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**when ethical relativism is put into practice it implies that: An Enquiry Concerning the Principles of Morals** David Hume, 1960-01-01 DISPUTES with men, pertinaciously obstinate in their principles, are, of all others, the most irksome; except, perhaps, those with persons, entirely disingenuous, who really do not believe the opinions they defend, but engage in the controversy, from affectation, from a spirit of opposition, or from a desire of showing wit and ingenuity, superior to the rest of mankind. The same blind adherence to their own arguments is to be expected in both; the same contempt of their antagonists; and the same passionate vehemence, in enforcing sophistry and falsehood. And as reasoning is not the source, whence either disputant derives his tenets; it is in vain to expect, that any logic, which speaks not to the affections, will ever engage him to embrace sounder principles. Those who have denied the reality of moral distinctions, may be ranked among the disingenuous disputants; nor is it conceivable, that any human creature could ever seriously believe, that all characters and actions were alike entitled to the affection and regard of everyone. The difference, which nature has placed between one man and another, is so wide, and this difference is still so much farther widened, by education, example, and habit, that, where the opposite extremes come at once under our apprehension, there is no scepticism so scrupulous, and scarce any assurance so determined, as absolutely to deny all distinction between them. Let a man's insensibility be ever so great, he must often be touched with the images of Right and Wrong; and let his prejudices be ever so obstinate, he must observe, that others are susceptible of like impressions.

The only way, therefore, of converting an antagonist of this kind, is to leave him to himself. For, finding that nobody keeps up the controversy with him, it is probable he will, at last, of himself, from mere weariness, come over to the side of common sense and reason.

**when ethical relativism is put into practice it implies that:** *In Search of Meaning* Ulrich Arnswald, 2009 The essays collected in this volume explore some of the themes that have been at the centre of recent debates within Wittgensteinian scholarship. In opposition to what we are tentatively inclined to think, the articles of this volume invite us to understand that our need to grasp the essence of ethical and religious thought and language will not be achieved by metaphysical theories expounded from such a point of view, but by focusing on our everyday forms of expression.

**when ethical relativism is put into practice it implies that: Ethical Relativism and Universalism** Saral Jhingran, 2001 The present work addresses itself to one of the most hotly debated issues in contemporary ethics-relativism. Relativism has become a formidable argument in Western socio-moral thought under the impact of postmodern writings. The author presents a detailed critique of various relativist and postmodernist theses, without rejecting some of their empirically justified observations. She underscores the fact that the intercultural communication which has been going on since time immemorial puts a question mark to the postmodernist theories of indeterminacy of translation, incommensurability of various conceptual frameworks etc. The author supports cognitivism in ethics according to which the moral properties of the object of moral judgement do in some way determine or 'cause' that judgment. This view is not to be confused with any realist ontological commitment. She asserts that universalizability is the necessary condition of all rational judgments, including the moral ones. The author also discusses the relationship between self and others; and in this context she draws upon the insights of ancient Indian thinkers. She proposes that minimum moral principles and maxims can be agreed upon through reasoning and intercultural discourse.

**when ethical relativism is put into practice it implies that:** *Ethics for A-Level* Mark Dimmock, Andrew Fisher, 2017-07-31 What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

**when ethical relativism is put into practice it implies that: Ethical Relativity** Edward Westermarck, 2022-11-22 In this book, Edward Westermarck grounds ethics in the biological underpinnings of emotion and makes arguments for both psychological and ethical relativism. According to Westermarck, conventional moral judgments are based on moral sentiments, which are neutral moral feelings. Because moral standards are rooted in emotion, Westermarck concludes that they cannot be objective.

**when ethical relativism is put into practice it implies that: Business Ethics as Practice** Chris Carter, 2007-01-01 Shows that in business, moral questions are not just theoretical. They arise in practice and have to be dealt with in practice. M Kornberger, and S Clegg, University of

Technology, Sydney.

**when ethical relativism is put into practice it implies that:** The Tragedy of Reason David Roochnik, 2021-04-13 The classical conception of reason (or logos) has been repeatedly attacked in the modern era. Its enemies range from Descartes, who complains that logos is not sufficiently useful or precise, to Derrida who hopes to liberate Western thought from its bondage to logocentrism. At least since the time of Nietzsche, Plato has been damned as the chief architect of the classical conception of logos. He is accused of overvaluing reason and thereby devaluing the other, more human aspects of life. As it was originally formulated in Nietzsche's *The Birth of Tragedy*, Plato has been taken to be the arch-enemy of tragedy, which for Nietzsche was the most life-affirming of all the art forms of Greek culture. Originally published in 1990, *The Tragedy of Reason* defends Plato against his accusers. Employing a mode of exposition which exhibits Plato's position, Roochnik presents the Platonic conception of logos in confrontation with texts by Homer, Hesiod, Heraclitus, Aristotle, Descartes, Porty, and Derrida. In clear language, unencumbered by technical terminology, Roochnik shows that Platonic conception of logos is keenly aware of the strength of its opponents. The result is a presentation of Plato as a tragic philosopher whose conception of logos is characterized by an affirmation of its own limits as well as its goodness.

**when ethical relativism is put into practice it implies that: Relativism** Maria Baghramian, 2004-08-05 'It's all relative'. In a world of increasing cultural diversity, it can seem that everything is indeed relative. But should we concede that there is no such thing as right and wrong, and no objective truth? Can we reconcile relativism and pluralism? Relativism surveys the different varieties of relativism and the arguments for and against them, and examines why relativism has survived for two thousand years despite all the criticisms levelled against it. Beginning with a historical overview of relativism, from Pythagoras in ancient Greece to Derrida and postmodernism, Maria Baghramian explores the resurgence of relativism throughout the history of philosophy. She then turns to the arguments for and against the many subdivisions of relativism, including Kuhn and Feyerabend's ideas of relativism in science, Rorty's relativism about truth, and the conceptual relativism of Quine and Putnam. Baghramian questions whether moral relativism leads to moral indifference or even nihilism, and whether feminist epistemology's concerns about the very notion of objectivity can be considered a form of relativism. She concludes the relativism debate by assessing the recent criticisms such as Quine's argument from translation and Davidson's claim that even the motivations behind relativism are unintelligible. Finding these criticisms lacking, Baghramian proposes a moderate form of pluralism which addresses the legitimate worries that give rise to relativism without incurring charges of nihilism or anarchy. Relativism is essential reading for anyone interested in contemporary philosophy, sociology and politics.

**when ethical relativism is put into practice it implies that:** Becoming Human Jana Rošker, 2020-01-20 The book *Becoming Human: Li Zehou's Ethics* offers a critical introduction and in-depth analysis of Li Zehou's moral philosophy and ethics. Li Zehou, who is one of the most influential contemporary Chinese philosophers, believes that ethics is the most important philosophical discipline. He aims to revive, modernize, develop, and complement Chinese traditional ethics through what he calls "transformative creation" (转化创造). He takes Chinese ethics, which represents the main pillar of Chinese philosophy, as a vital basis for his elaborations on certain aspects of Kant's, Marx's and other Western theoreticians' thoughts on ethics, and hopes to contribute in this way to the development of a new global ethics for all of humankind.

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**when ethical relativism is put into practice it implies that: Moral Relativism** Steven Lukes, 2011-05-26 Do we as humans have no shared standards by which we can understand each other? Do we truly have divergent views about what constitutes good and evil, harm and welfare, dignity and humiliation, or is there some underlying commonality that wins out? These questions show up everywhere, from the debate over female circumcision to the UN Declaration of Human



Rights. They become ever more pressing in an age of mass immigration, religious extremism and the rise of identity politics. So by what right do we judge particular practices as barbaric? Who are the real barbarians? This provocative book takes an enlightening look at what we believe, why we believe it and whether there really is an irreparable moral discord between 'us' and 'them'.

**when ethical relativism is put into practice it implies that: Essentials of International Human Resource Management** Lazarova, Mila, Thomas, David C., Farndale, Elaine, 2021-09-09 The revised and fully updated second edition of this textbook illustrates the multi-layered knowledge accumulated in the field of international human resource management, developing understanding of the strategic management of people in organizations in a global context. It integrates comparative approaches to human resource management, extending beyond traditional coverage of the field to provide a broader overview of contemporary cultural, institutional and organizational challenges.

**when ethical relativism is put into practice it implies that: PR AS PERSONS IN RELATION** Dr. Joseph Parackal, 2016-12-05 Many scholars and practitioners opine that public relations are all about building and maintaining an organization's relationship with its public. As human relationships depend on personal interactions, so, it naturally necessitates ethical as well as anthropological aspects. In fact, a vast majority of the scholars have already portrayed the ethical responsibility of the organization and the practitioner while dealing with various people. But a few of them have pointed out that public relation is needed to view anthropological perspectives, which, in turn, will be significant and virtuous for human beings. Accordingly, practical functional approach is the foremost requirement to overcome in dealing with the public relationships. Therefore, while exploring the public relations literature, we have tried to integrate these three aspects (relational, ethical and anthropological) and propose a reasonable ethical framework for the professional practice of public relations based on the dignity of the person.

**when ethical relativism is put into practice it implies that: Essentials of International Human Resource Management** David C. Thomas, Mila B. Lazarova, 2013-06-28 With increasing globalization comes the need to understand human resource management (HRM) more broadly across countries, cultures, institutions, and organizational types. Designed to help readers explore and understand the key concepts and latest research behind the strategic management of people in organizations that operate in a global context, this accessible book provides concise coverage of HRM concepts, balancing comparative approaches and US and non-US schools of thought. Not limited to the multinational firm, the book reflects the most current knowledge in the field and considers all types of organizations embedded in the global context. Chapter-opening vignettes (short cases) exemplify the chapter's core topics and show readers how chapter content can be applied. Extensive references make it easy for readers to explore concepts in more depth.

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international team of editors and contributors evidence-based guidelines will help you in your clinical practice features include key points, best clinical practice guidelines, details of the search strategies used to prepare the material and suggestions for future research new Endocrine section. Scott-Brown will provide trainee surgeons (ENT and Head and Neck), audiologists and ENT physicians with quick access to relevant information about clinical conditions, and provide them with a starting point for further research. The accompanying electronic edition, enhanced with operative videos, will enable both easy reference and accessibility on the move.

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**when ethical relativism is put into practice it implies that: Controversy in Marketing Theory: For Reason, Realism, Truth and Objectivity** Shelby D. Hunt, 2016-09-16 In this book distinguished theorist and author Shelby D. Hunt analyzes the major controversies in the philosophy debates raging throughout the field of marketing. Using an historical approach, Hunt argues against relativism and for scientific realism as a philosophy for guiding marketing research and theory. He also shows how the pursuit of truth and objectivity in marketing research are both possible and desirable. Specific controversies analyzed in the book include: Does positivism dominate marketing research? Does positivism imply quantitative methods? Is relativism an appropriate foundation for marketing research? Does relativism imply pluralism, tolerance, and openness? Should marketing pursue the goal of objective research? An ideal companion to Hunt's classic text, Foundations of Marketing Theory, this volume will be equally useful on its own in any graduate level course on marketing theory.

**when ethical relativism is put into practice it implies that: Virtue Ethics and Contemporary Aristotelianism** Andrius Bielskis, Eleni Leontsini, Kelvin Knight, 2020-05-28 This compelling and distinctive volume advances Aristotelianism by bringing its traditional virtue ethics to bear upon characteristically modern issues, such as the politics of economic power and egalitarian dispute. This volume bridges the gap between Aristotle's philosophy and the multitude of contemporary Aristotelian theories that have been formulated in the twentieth and twenty-first centuries. Part I draws on Aristotle's texts and Thomas Aquinas' Aristotelianism to examine the Aristotelian tradition of virtues, with a chapter by Alasdair MacIntyre contextualising the different readings of Aristotle's philosophy. Part II offers a critical engagement with MacIntyrean Aristotelianism, while Part III demonstrates the ongoing influence of Aristotelianism in contemporary theoretical debates on governance and politics. Extensive in its historical scope, this is a valuable collection relating the tradition of virtue to modernity, which will be of interest to all working in virtue ethics and contemporary Aristotelian politics.

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called upon to make life-changing decisions. Drawing on a range of well-known and neglected films mainly from Britain and America, this book provides numerous examples of how film-makers make use of morality and how audiences are invited to explore moral issues by following characters who live with the consequences of their choices. *Film and Morality* introduces philosophical debates on such topics as free will, conscience and the place of moral codes in everyday life, showing the relevance of film to these issues. The book presents a distinct approach to how films might be analysed.

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demonstrated is widespread among the public in the last few decades. U.S. citizens who do not have a balanced, fair and accurate view of Islam can make a variety of decisions in the voting booth, in job hiring, and within their small-scale but important personal networks and spheres of influence, that make a very negative impact on Muslims in the United States. This book presents new information that has implications for curricula, religious education, and multicultural education today, examining the unique case of Islam in U.S. education over the last 20 years. Chapters include: Perspectives on Multicultural Education 9/11, the Media, and the New Need to Know Islam and Muslims in Public Schools Blazing a Path for Intercultural Education This book is an essential resource for professors, researchers, and teachers of social studies, particularly those involved with multicultural issues, critical and sociocultural analysis of education and schools; as well as interdisciplinary scholars and students in anthropology and education.

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