

# Aspects of Free Market Economy & Autonomy in Applied Philosophy

Shafiqul Islam

Department of Philosophy

Rajshahi University

Email: [shariqruphi0@yahoo.com](mailto:shariqruphi0@yahoo.com) (Author of Correspondence)

Bangladesh

## Abstract

The aim of the course is to engage students in a wide variety of activities and experiences that will assist in the development of critical thinking, analysis and problem solving skills. Through exposure to a wide range of historical perspectives across different domains of knowledge (including History, Science, Art, Ethics, Psychology and Literature) and the opportunity to discuss problems and scenarios from everyday life, students will develop a deeper understanding of their personal values and the perspectives of others. This course aims to develop students into inquirers with a critical disposition and a thirst for knowledge.

**Keywords:** Free Market; Moral Theory; Autonomy; Applied Philosophy.

## 1. Introduction

Applied philosophy is marked out from philosophy in general by its focus on matters of practical concern. It is often identified with applied ethics, but although this forms a large part of the area of applied philosophy, the broader term includes discussion of philosophical problems, some metaphysical, some epistemological, in fields such as law, education or art, that are not strictly or uniquely ethical. Applied ethics also includes the area of professional ethics; it examines the ethical dilemmas and challenges met with by workers in health-care, business and other areas where specific ethical issues such as confidentiality and truth-telling may arise.

## 2. Applied Philosophy

Discuss related to the application. Where theoretical discussions about the philosophical philosophy. Socrates, Plato's philosophy is an example of a technical philosophy. Functional philosophy-judging from human perspective. The discussion is an overall outlook. An evaluation based discussion.

Five problems of discussion of Applied Philosophy:

- a) Contemporary problems and the equality of the moral world on which our existence depends, its threat is discussed.
- b) Preventing the right to live healthy physically is not moral. But such obstacles are often given to many people. It is creating moral crises. This is discussed.
- c) We are seeing disorganization more than discipline in the world we are living in. It is associated with various political and social reasons. This is discussed.
- d) Those who fight against war are now making war. Terrorism is increasing. Humanity is facing threats.
- e) In this regard, discussions on how social and political organizations can play a role.
- f) Discussing lack of ethics in medical field.

Besides, there are some other major issues:

- a) Human Rights
- b) Governance
- c) Dedication
- d) Terrorism
- e) Market economy
- f) Elimination of gender discrimination in education
- g) Multiculturalism

h) Human Bond

### **3. Free Market and Economy**

In economics, a free market is an idealized system in which the prices for goods and services are determined by the open market and consumers, in which the laws and forces of supply and demand are free from any intervention by a government, price-setting monopoly, or other authority. Proponents of the concept of free market contrast it with a regulated market, in which a government intervenes in supply and demand through various methods such as tariffs used to restrict trade and protect the economy. In an idealized free market economy, prices for goods and services are set freely by the forces of supply and demand and are allowed to reach their point of equilibrium without intervention by government policy.

A market economy is a system where the laws of supply and demand direct the production of goods and services. Supply includes natural resources, capital, and labor. Demand includes purchases by consumers, businesses, and the government. A market economy is an economic system in which the decisions regarding investment, production, and distribution are guided by the price signals created by the forces of supply and demand. The major characteristic of a market economy is the existence of factor markets that play a dominant role in the allocation of capital and the factors of production.

Market economy emerged from its involvement with production and exchange. Modern and modified form of market economy is the free market economy. At the beginning of market development, the ruling party or government strictly controlled the market in different ways. By the end of the eighteenth century, government control free trade was allowed as a way to get rid of this control by passing a proposal called 'Allow to do'. This activity gradually plays an important role in promoting trade and commerce. In the nineteenth century, the concept of free market took place in Europe known as 'Laissez faire policy'. Later, the concept of 'Free Enterprise Economy' worldwide was appreciated. In 1983, the open market economy system was introduced in Bangladesh.

In the free market economy, the quality of the country's products, purchases and prices are determined by the market. In this system, the general public must be engaged as a consumer, labor and investor. The production is affected by consumers' desire to purchase. The investor or organization itself decides and the workers themselves find work. The market is the center for investment in goods and services. The market is controlled through competition based on the demand and supply of products and services produced. In the concept of free market, a person can claim higher returns due to his / her skill. The government does not directly control the market in this manner, but the government maintains and makes laws in the suitability of all concerned.

## **4. David Ricardo and Market Economy**

David Ricardo, (born April 18/19, 1772, London, England—died September 11, 1823, Gatcombe Park, Gloucestershire), English economist who gave systematized, classical form to the rising science of economics in the 19th century. His laissez-faire doctrines were typified in his Iron Law of Wages, which stated that all attempts to improve the real income of workers were futile and that wages perforce remained near the subsistence level.

### ***4.1. Comparative Advantage***

About 250 years ago, English economist David Ricardo gave a theory for trade. The theory was named Theory of Comparative Cost Advantage. According to the theory that the country which produces at a relatively low cost, the country will produce those products and sell it in other countries. This theory worked as the basis for trade between countries until globalization. The law or principle of comparative advantage holds that under free trade, an agent will produce more of and consume less of a good for which they have a comparative advantage. Comparative advantage is the economic reality describing the work gains from trade for individuals, firms, or nations, which arise from differences in their factor endowments or technological progress. In an economic model, agents have a comparative advantage over others in producing a particular good if they can produce that good at a lower relative opportunity cost or autarky price, i.e. at a lower relative marginal cost prior to trade. One does not compare the monetary costs of production or even the resource costs (labor needed per unit of output) of production. Instead, one must compare the opportunity costs of producing goods across countries. David Ricardo developed the classical theory of comparative advantage in 1817 to explain why countries engage in international trade even when one country's workers are more efficient at producing every single good than workers in other countries. He demonstrated that if two countries capable of producing two commodities engage in the free market, then each country will increase its overall consumption by exporting the good for which it has a comparative advantage while importing the other good, provided that there exist differences in labor productivity between both countries. Widely regarded as one of the most powerful yet counter-intuitive insights in economics, Ricardo's theory implies that comparative advantage rather than absolute advantage is responsible for much of international trade.

### ***4.2. Absolute Advantage***

Philosophers talk about free trade among different nations. The purpose of which was to get the absolute advantage on a product. Because different countries can present different prices for the same product. Different countries can give different skills to the same product. Because the skills, technology and natural production of different countries are different. The real benefits of finding absolute advantage on a product

will be seen in these two countries. Both countries will benefit from this.

### ***4.3. Specialization and Free Market***

The question comes here, where in a country, if he has lesser labor costs, what will happen? In such a situation, David Ricardo said that when a country will come up with all the benefits of its production, it will still take the specialization and free trade economy system. In his famous book on the Principles of political economy and Taxation, for example, if England is able to produce more goods than Portugal between England and Portugal, they should take specialization and free trade economics.

## **5. Adam Smith and the Free Market Economy**

Adam Smith (English: Adam Smith) (1723-1790) is known as the father of modern economics. In 1776 he wrote an Inquiry into the Nature and Causes of the Wealth of Nations, giving a signification about the main topics of the economy.

Smith's first book was "The Theory of Moral Sentiments". Adam Smith proposed the idea of the invisible hand. Speaking of competition, supply and the tendency to control free market for demand and self-determination. He was interested in the new economy of his time and explained his opinion about this. Adam Smith was overwhelmingly impressed by the new free market economy of his time. This impression was the incident that caused him to think about the principles that made the new economy so successful.

### ***5.1. Invisible Hand***

Undisclosed market power which helps in consistent adjustment of the demand and supply of goods in a free market so invisible hand. Smith's discussion between 'The Wealth of Nations'

His approach is called opinion of utility in the open market. In his view, everyone is free for his self-determination in the open market. People's welfare is possible only through their self-determination.

Let's talk about the competition. In this way, the competition will run among the manufacturers of personal business. Their competition will continue to be the buyers' enthusiasm. This interest will not be created only by providing them with the services of the goods, and the attractive price of the product will be added. Production costs will be nearly the price of the product. By doing this, the producers will benefit by reducing the cost of producing them. This will increase the market competition.

Their production source will be self-reliant. The production source will be regulated by their self-sufficiency. By meeting their self-sufficiency and by fulfilling their own benefits, they will benefit and as well as the welfare of the society. Social citizens will get economical advantage through this free market through this. There will be a combination of many competitive markets.

Adam Smith insisted on this new economy, there miraculously increased productivity and he linked productivity to the labor department. He thinks that division of labor can be done as far as possible. It is possible to increase work time, increase time saving skills and so on. The quantitative aspects of the work of each employee will be increased.

His classic utilitarian opinion has faced many criticism. First of all, his invisible hand, which was behind production and demand, is unrealistic because many critics think that there is much difference between the current market and its market. The market idea of the market is limited to small merchants, where at present the market is based on large industries, where small businesses are not given the prime importance. In the meanwhile, here it has been emphasized that the benefit is beneficial. But basically people try to save human rights through product service.

## **6. Jon Locke and His Idea**

John Locke (29 August 1632 – 28 October 1704) was an English philosopher and physician, widely regarded as one of the most influential of Enlightenment thinkers and commonly known as the "Father of Liberalism". Considered one of the first of the British empiricists, following the tradition of Sir Francis Bacon, he is equally important to social contract theory. His work greatly affected the development of epistemology and political philosophy. His writings influenced Voltaire and Jean-Jacques Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His contributions to classical republicanism and liberal theory are reflected in the United States Declaration of Independence.

### ***6.1. State of Nature***

John Locke considers the state of nature in his Second Treatise on Civil Government written around the time of the Exclusion Crisis in England during the 1680s. For Locke, in the state of nature all men are free "to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature." "The state of Nature has a law of Nature to govern it", and that law is reason. Locke believes that reason teaches that "no one ought to harm another in his life, liberty, and or property" and that transgressions of this may be punished. Locke describes the state of nature and civil society to be opposites of each other, and the need for civil society comes in part from the perpetual existence of the state of nature. This view of the state of nature is partly deduced from Christian belief (unlike Hobbes, whose philosophy is not dependent upon any prior theology).

### ***6.2. John Locke's State of Nature and Free Market***

In the twentieth century many economists used this theory to reinforce the free market economy. They said, through voluntary exchange of products and through free market, property can be privately managed.

## **7. Karl Marx and Free Market**

Marxism is a nineteenth-century philosopher, economist, journalist and political theory and social theory based on the theory of Revolutionary Karl Marx and Friedrich Engels. Here Marx is a very important proponent. Here is the role of classing in the process of economic change and the development of capitalism.. And the basis of equality Marx society Free market workers are neglected.

He presented the following objections about the free market.

- a) Marx believed that human nature was created on many possibilities. Which is to understand the people. They have the opportunity to develop those possibilities. But this market obstructed it. Not everyone gets the opportunity to develop themselves. Which creates injustice.
- b) In the capitalist system, workers are against this system. In the capitalist system, property owners use it according to their wishes.
- c) Sometimes the owners want to use workers as machines. An example of cruelty.
- d) If the workers lose their job, their opportunities for change are limited.
- e) Workers cannot work happily with this system.
- f) The workers are mentally exhausted and very easy to get fatigue.
- g) The workers' power to be taken away.
- h) In this capitalist system, it is not possible to meet their basic needs or basic needs.
- i) Moral theory and practice.

## **8. View of Bradley**

Bradley was a respected philosopher and was granted honorary degrees many times. He was the first British philosopher to be awarded the Order of Merit. He was famous for his non-pluralistic approach to philosophy. His outlook saw a monistic unity, metaphysics and ethics. Consistently, his own view combined monism with absolute idealism. Although Bradley did not think of himself as a Hegelian philosopher, his own unique brand of philosophy was inspired by, and contained elements of, Georg Wilhelm Friedrich Hegel's dialectical method. Bradley rejected the utilitarian and empiricist trends in English philosophy represented by John Locke, David Hume, and John Stuart Mill. Instead, Bradley was a leading member of the philosophical movement known as British idealism, which was strongly influenced by Kant and the German idealists, Johann Fichte, Friedrich Schelling, and Hegel, although Bradley tended to downplay his influences. In 1909, Bradley published an essay entitled "On Truth and Coherence" in the journal *Mind*. He addressed the central question of "Why should I be moral?" He opposed individualism, instead defending the view of self and morality as essentially social. However, he acknowledged that society could not be the source of our moral

life, of our quest to realise our ideal self. He made the best of this admission in suggesting that the ideal self can be realised through following religion. His views of the social self in his moral theorising are relevant to the views of Fichte, George Herbert Mead, and pragmatism. They are also compatible with modern views such as those of Richard Rorty and anti-individualism approaches. According to him, Ethical principles are impossible to apply. These are so complex to be analyzed. It is not scientific.

## 9. View of Moore

George Edward "G. E." Moore was an English philosopher. He was one of the founders of the analytic tradition in philosophy. His influential work *Principia Ethica* is one of the main inspirations of the movement against ethical naturalism and is partly responsible for the twentieth-century concern with meta-ethics. Moore asserted that philosophical arguments can suffer from a confusion between the use of a term in a particular argument and the definition of that term. He named this confusion the 'naturalistic fallacy'. For example, an ethical argument may claim that if a thing has certain properties, then that thing is 'good.' A hedonist may argue that 'pleasant' things are 'good' things. Other theorists may argue that 'complex' things are 'good' things. Moore contends that even if such arguments are correct, they do not provide definitions for the term 'good.' The property of 'goodness' cannot be defined. A thing can be good for many characteristics. Again, to be good if we find one property of goodness then we may consider that as good. But basically that can be combination of two things which may be not good, so we may find good by practice. He considered good as indefinable. Because therefore, we cannot define "good" by explaining it in other words. We can only point to an *action* or a thing and say "That is good." Similarly, we cannot describe to a person born totally blind exactly what yellow is. We can only show a sighted person a piece of yellow paper or a yellow scrap of cloth and say "That is yellow." Good as a non-natural property In addition to categorizing "good" as indefinable, Moore also emphasized that it is a non-natural property. This means that it cannot be empirically or scientifically tested or verified - it is not within the bounds of "natural science". Thus he gave priority on practice about morality.

## 10. View of Mill

John Stuart Mill was a British philosopher. Mill was a proponent of utilitarianism, an ethical theory developed by his predecessor Jeremy Bentham. Utilitarianism is an ethical theory which states that the best action is the one that maximizes utility. Mill's major contribution to utilitarianism is his argument for the qualitative separation of pleasures. Bentham treats all forms of happiness as equal, whereas Mill argues that

intellectual and moral pleasures (higher pleasures) are superior to more physical forms of pleasure (lower pleasures). Mill distinguishes between happiness and contentment, claiming that the former is of higher value than the latter, a belief wittily encapsulated in the statement that "it is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. Mill defines the difference between higher and lower forms of pleasure with the principle that those who have experienced both tend to prefer one over the other. His utilitarianism has a common saying, "Greatest happiness for the greatest number". Mill considered his moral view thus in both practical and theoretical.

## **11. Autonomy**

In development or moral, political, and bioethical philosophy, autonomy is the capacity to make an informed, un-coerced decision. Autonomous organizations or institutions are independent or self-governing. Autonomy can also be defined from human resource perspective and it means a level of discretion granted to an employee in his or her work.

In such cases, autonomy is known to bring some sense of job satisfaction among the employees. Autonomy is a term that is also widely used and in the field of medicine. As a matter of fact, personal autonomy is greatly recognized and valued in health care.

Autonomy is the meaning of 'self-rule' and not 'self-ownership'. This suggests the idea of persons capable of ruling themselves or shaping the course of their own lives by taking decisions on their own.

An autonomous person is defined as an individual who is capable of self-legislation and is able to make judgments and actions based on his/her particular set of values, preferences, and beliefs. Respecting a person's autonomy thus involves considering his/her choices and decisions without deliberate obstruction.

The concept of autonomy has both external and internal dimensions. It is an agreeable fact that every individual people need some space to determine the course of their lives in the way they choose and decide. Their autonomy fails to be succeeded when it is reduced.

Kant presented the importance of autonomy for the first time in eighteenth century. In the nineteenth century, John Stuart Mill in his classic essay *On Liberty* proposed this. Both of them wanted to say that, man is born free, there is no law to follow for them.

## **12. Kant' Conception**

Immanuel Kant (1724 – 1804) was a German philosopher who is a central figure in modern philosophy. Kant argued that the human mind creates the structure of human experience, that reason is the source of morality, that aesthetics arises from a faculty of disinterested judgment, that space and time are forms of human sensibility, and that the world as it is "in-itself" is independent of man's concepts of it. Kant took himself to have effected a "Copernican revolution" in philosophy, akin to Copernicus' reversal of the age-old belief that the sun revolved around the earth. His beliefs continue to have a major influence on contemporary philosophy, especially the fields of metaphysics, epistemology, ethics, political theory and esthetics. Immanuel Kant dealt with the best traditions of the German idealism. A human personality, according to Kant is the highest and absolute value. It is the personality, in Kant's understanding, that towers the person over its own self and links the human being with the "order of things". The "order of things", according to Kant is the reflection of the "common sense". The whole perceived world around us complies with the "order of things". The most interesting part of Kant's philosophy is that his own notion of the "order of things" and "common sense" is dual in case of analyzing it.

Immanuel Kant defined autonomy by three themes regarding contemporary ethics. Firstly, autonomy as the right for one to make their own decisions excluding any interference from others. Secondly, autonomy as the capacity to make such decisions through one's own independence of mind and after personal reflection. Thirdly, as an ideal way of living life autonomously. In summary, autonomy is the moral right one possesses, or the capacity we have in order to think and make decisions for oneself providing some degree of control or power over the events that unfold within one's everyday life.

### 13. Human Nature

He discussed about human nature. The nature is including these characteristics:

- a) The human being has the faculty of reason.
- b) He can act by using his reason.
- c) He is basically rational.
- d) He is not governed by external power.
- e) He is different from animal for his autonomous conduct.
- f) His conducts are charactersied by the natural features.
- g) He is unique creation for his autonomous behaviour.
- h) Autonomy and morality

Kant said good wishes in his moral discussion. A person can do whatever he wishes. But the job cannot be immoral. And morality is a practical requirement.

#### **14. Kant's Categorical Imperative**

The first version or expression of the categorical imperative: Act in a way that the rule for your action could be universalized. (Formula of Universality and the Law of Nature)

The second expression of the categorical imperative is: Treat people as an end, and never as a means to an end. (The Formula of Humanity)

Autonomous way is the ultimate way to act in morally.

And through this formula, man will be moral through his actions. Where people can use autonomy. In this way, he has related self-government and morality.

#### **15. Mill's Conception of Morality**

John Stuart Mill (born May 20, 1806 - died 8 May 1873) was an English philosopher, political economist and government employee. One of the most influential thinkers in the history of liberalism, he made a big contribution to social theory, political theory and political economics. He is described as the most influential English-speaking philosopher of the nineteenth century. The independence of the mill is emphasizing the freedom of the person against the infinite state control. Mill was the proponent of utilitarianism, a moral theory that developed his predecessor philosopher Jeremy Bentham, he progressed in the development of utilitarianism of Jeremy Bentham's policy theory. He was a parliamentarian of the 'Liberal Party' political party and he is the first woman to vote for the women. Mill was an agnostic.

#### **16. Mill's Autonomy Related Ideas**

Like the mill's cents, if they can be good without having to emphasize on the freedom of choice, they can talk about autonomy. He gave importance to independence. But this freedom of speech is known as the current self-government. This autonomy is important to keep people well in person. Which is considered to be one of the things which is better for him than anyone. He says-

The only freedom that deserves the name, is that of pursuing our own good in our own way, so as we do not deprive others of theirs, or impede their efforts to obtain it.

The behavior of people socially and accurately has more impact on other people than they have for real freedom.

Millions emphasize more for personal freedom. His book 'On liberty' a man was passing an unsafe bridge without having time. He was warned for this imminent danger and stopped him from stopping him.

According to him, autonomy is the key to the development of personal life. The important thing for human rights is self-governance. To meet the needs of human beings, the autonomy and their security in society must be fixed.

Must have freedom for the choice of people's choice. And he is a supporter of utilitarianism. Maximum happiness for maximum number. And the happiness comes from the establishment of impoverishment. Self-government is essential for a person and as a person.

## **17. Raz's Viewpoint**

Raz supporting Liberalism. He gave new ideas on autonomy. People can make it possible outside his power. Which is their respiratory arrangement. He told them to be self-governing. Enhanced thinking takes people through better decisions. And by which people create life purpose. And this purpose is their demand. He believes in setting high standards. According to him-

"The idea of personal autonomy is available to individuals only to the extent that they possess the proper mental abilities, have a sufficient range of options to choose between, and are free from coercion and manipulation (use with efficiency)."

According to him, supporter of independence autonomy. And it becomes important when it gets a chance to choose between a slots of things. And it does not have any other external power. He mentioned the formation of society on the basis of liberalism.

## **18. Parental Rights**

### ***18.1. Who is a Parent?***

Each state has its own laws governing parental rights and responsibilities, but generally, parents are the individuals that have legal custody of a child. A child can't have more than two legal parents at a time. For example, the parents of an adopted child are the child's legal custodians, although they aren't the biological parents. A biological parent's legal rights to a child are severed upon adoption. In other cases, a parent may lose legal rights to a child if a court terminates the parent's rights for extreme neglect or violence toward the child. In cases where one or both parents' rights are terminated, a custodian or legal guardian may be appointed to serve as the child's parent. Whether a child's legal parents are biological or court-appointed, they enjoy the same rights and responsibilities under the law.

### ***18.2. What are Parental Rights?***

Specifically, parental rights include: right to physical custody, which means reasonable visitation with a child and regular contact right to legal custody, meaning the ability to make major decisions about the child's health, education, and religious upbringing right to pass property to a child via gift or inheritance, and right to a child's earnings and to inherit from child in the event of death. Parents can share these rights, although divorced or separated parents may have limitations placed on their legal rights over a child. For example, in some cases, a judge will grant legal or physical custody to only one parent. In a family law context, parental rights refer to a parent's rights to make important decisions and take certain actions on behalf of their child. Such rights are generally deemed automatic for biological parents, as well as adoptive parents, foster parents, and in some cases, legal guardians. Parental rights generally include:

- a) The right to assume legal and physical custody of the child or children;
- b) Rights towards child visitation and contact
- c) Rights to make decisions regarding medical treatment for the child
- d) The right to enter into a contract on behalf of a minor child
- e) The right to pass property to a child through inheritance

State laws may vary regarding parental rights. However, all courts analyze parental rights in line with the best interests of the child.

### ***18.3. What are a Parent's Legal Responsibilities to a Child?***

Parents must meet their children's basic needs for food, clothing, housing, medical care, and education. A parent must meet a child's basic needs and parent in a way that serves the child's best interests. Parents also have a financial duty to support their children, which typically continues until each child reaches the age of 18 or graduates from high school. In most cases, a parent doesn't have a financial responsibility to a child over 18, unless the child has special needs.

### ***18.4. What are Parental Rights for Non-Biological Parents?***

In many cases, a person that is not related to the child may assume full legal and physical custody of a child. This often happens in the case of adoption, as well as in cases of divorce where one spouse marries a different partner than the child's biological parent. In such cases, non-biological parents generally have the same rights as biological parents, so long as they are legally recognized as the child's parent. In some cases, the non-biological parent may even obtain more parental rights than the biological parent. This happens if the biological parent is unable to fulfill their parental duties due to incapacity or incarceration.

### ***18.5. Rights and Obligations of Parents***

Historically, philosophers have had relatively little to say about the family. This is somewhat surprising, given the pervasive presence and influence of the family upon both individuals and social life. Most philosophers who have addressed issues related to the parent-child relationship—Kant and Aristotle, for example—have done so in a fairly terse manner. At the end of the twentieth century, this changed. Contemporary philosophers have begun to explore, in a substantial way, a range of issues connected with the rights and obligations of parents. For example, if there are parental rights, what is their foundation? Most contemporary philosophers reject the notion that children are their parents' property and thus reject the notions that parents have rights to their children and over their children. Some philosophers argue for a biological basis of parental rights, while others focus on the best interests of children or a social contract as the grounds of such rights. Still others reject outright the notion that parents have rights, as parents. Some do so because of skepticism about the structure of the putative rights of parents, while others reject the idea of parental rights in view of the nature and extent of the rights of children.

### ***18.6. Philosophical Accounts of Parental Rights and Obligations***

When considering the rights of parents, both positive and negative rights are involved. A negative right is a right of non-interference, such as the right to make medical decisions on behalf of one's child without intervention from the state. A positive right in this context is a right to have the relevant interests one has as a parent in some way promoted by the state. For example, some argue that parents have a right to maternity and paternity leave, funded in part or whole by the state. Regarding parental obligations, the focus in what follows will be on moral obligations, rather than legal ones, with a few exceptions. A parent might have a moral obligation to her child to provide her with experiences such as musical education or opportunities to participate in sports that enrich her life, without being legally bound to do so. In this section, the various accounts of the grounds of the moral rights and obligations of parents will be discussed.

#### **18.6.1. Proprietarianism**

An advocate of proprietarianism holds that children are the property of their parents, and that this serves to ground parental rights (and perhaps obligations). Proprietarianists argue, given that parents in some sense produce their children, that children are the property of their parents in some sense of the term. Aristotle held this type of view, insofar as he takes children and slaves to be property of the father (*Nicomachean Ethics*, 1134b). At least one contemporary philosopher, Jan Narveson, has argued that children are the property of their parents, and that this grounds parental rights. This does not relieve parents of having obligations regarding their children even though children do not yet possess rights (Narveson 1988). For Narveson, how

parents treat their children is limited by how that treatment impacts other rights-holders. Nevertheless, parents have the right to direct the lives of their children, because they exerted themselves as producers, bringing children into existence. Most contemporary philosophers reject proprietarianism.

### 18.6.2. **Biology**

Is a biological relationship between a parent and child necessary or sufficient for parenthood? That is, does biology in some sense ground the rights and obligations of parents? Two types of biological accounts of parenthood have emerged which are more detailed than those which emphasize the general value of biology in the parent-child relationship. Advocates of the first type emphasize the genetic connection between parent and child, while advocates of the second take gestation to be crucial. The advocates of the genetic account believe that the genetic connection between parent and child grounds parenthood. The fact that a particular child is derived from the genetic material of an individual or is “tied by blood” to that individual is what yields parental rights and obligations. A person has rights and obligations with respect to a particular child insofar as that person and the child share the requisite DNA. Historically speaking, perceived blood ties have been decisive in the transfer of wealth, property, and power from one generation to the next.

Perhaps the account can be modified to deal with such criticisms. The modified account need not entail that a child should be removed from the custody of its natural parents and given to better caretakers, who then possess parental rights with respect to that child, even if these caretakers possess the same nationality, ethnicity, and social origins. This is because it is in the best interests of the child to maintain her developing self-identity and provide her with a stable environment. Still, a primary objection to all best-interests accounts is that they fail to take into account, in an adequate manner, the relevant interests of a child’s current parents. The point is not that parental interests trump the interests of the child, but rather that best interests of the child accounts fail to weigh those interests in a proper manner.

### 18.6.3. Constructionism

Some philosophers argue that the rights and obligations of parenthood are not grounded in biology or a natural relationship between parents and their offspring. Rather, they hold that the rights and obligations of parents are social constructs. One form of this view includes the claim that parenthood is a type of social contract. Advocates of such a view argue that the rights and responsibilities of parenthood arise from a social agreement between the prospective parent and the moral community (such as the state) that appoints the prospective parent to be the actual parent. In some cases, social contract accounts emphasize causation (see section e. below) as a way in which individuals may implicitly consent to taking on the rights and responsibilities of parenthood. Contractual and causal accounts can come apart, however, and be treated

separately. It has also been argued that social conventions have priority over biological ties when determining who will raise a child, and that in social contexts where biological parents generally have the duty to raise their offspring, individual responsibility for children is produced by the choice to undertake the duties of raising a child, which can occur by deciding to procreate or deciding not to avoid parental obligations via abortion or adoption. Others who take parenthood to be a social construct emphasize the individual choice to undertake the rights and responsibilities of parenthood with respect to a particular child.

### ***18.7. Causation***

Most, if not all, contemporary philosophers who defend a causal account of parenthood focus on parental obligations rather than rights. Simply stated, the claim is that individuals have special obligations to those offspring which they cause to come into existence. Defenders of the causal account argue that genetic and gestational parents incur moral obligations to their offspring in virtue of their causal role concerning the existence of the children in question. In many cases, of course, the causal parents of a child would incur obligations because they voluntarily consent to take on such when they choose to have a child. Defenders of the causal account often focus on cases in which procreation is not intentional, in order to isolate the causal role as being sufficient for the generation of parental obligations.

### ***18.8. Fundamental Interests of Parents and Children***

This view of parenthood focuses on fundamental interests—those which are crucial for human flourishing—as the grounds for the rights and obligations of parents. The general picture is a familiar one in which such interests generate correlative rights and obligations. In the parent-child relationship, there are several such interests in play, including psychological well-being, the forging and maintenance of intimate relationships, and the freedom to pursue that which brings satisfaction and meaning to life. The interests of children connected with their custodial parents are numerous and significant. If a child receives caring, intimate, and focused attention from a parent, this can help her to become an autonomous agent capable of pursuing and enjoying intimate relationships and psychological and emotional health. It can also contribute to her having the ability to create and pursue valuable ends in life. The lack of such attention and care often has very detrimental effects on the development and life prospects of a child. These interests are thought to generate the obligations of parenthood.

## **19. Practical Applied Ethics**

While the vast majority of philosophers agree that children have at least some rights—such as the right to life, for example—the extent of those rights and how they relate to the rights and obligations of parents is an issue that generates much controversy. The existence and extent of parental rights, the rights of children, and

the relevant interests of the state all come together when one considers issues in applied parental ethics. The theoretical conception of rights one holds as well as one's view of the comparative strength of those rights will often inform what one takes to be the personal, social, and public policy implications with respect to these issues.

Parents work for the development of child. They have the natural love for the child. They work for the highest development of a child. If they don't work for the development of their child they will lose the rights of parents. The welfare doesn't mean only giving the medical facilities. This parental rights are in many obligations. For the development of child parents have to do many acts.

## **20. Conclusion**

Here we have learned about different topics. First of all we have seen about the basic ideas about applied philosophy and scope. Here we have seen three views of morality from Bradly, Moor and Mill. But I think, Mill's view is the best. We can criticize Bradly's view. If we think about causation then we cannot think about universal terms through it. We need to think about particular first. Then we will go to universal. We need to use common sense to think about a case. We need to know about all the spheres of our life, but moral principles can help us for that. Thus we can criticize Bradly's view. Then we may say that not only by practice but also we need to give priority on theory which can make our life moral. Mill gave priority on practice and theory while telling about morality. His theory of utilitarianism tells about greatest happiness of greatest number of people. Thus we can support mill's view about morality. Besides, we have discussed about other topics like free market and different views of it. Many viewpoints of moral discourses. These all discussions are important.

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