

Basis of morality

1. What's God – Maximally great being
2. Good – First must define a being's purpose.
 - a. In Christianity – We were made to know our maker and bring him glory
 - b. Secular – Utilitarian? Greatest Pleasure for more people? Avoiding pain?
3. Evil – Must define a being's purpose
 - a. Any thought word, action, or attitude that doesn't bring God glory
4. Good can coexist with fear –
 - a. "What do people mean when they say that they're not afraid of God because they know that He is good? Have they never even been to the dentist?" C.S. Lewis

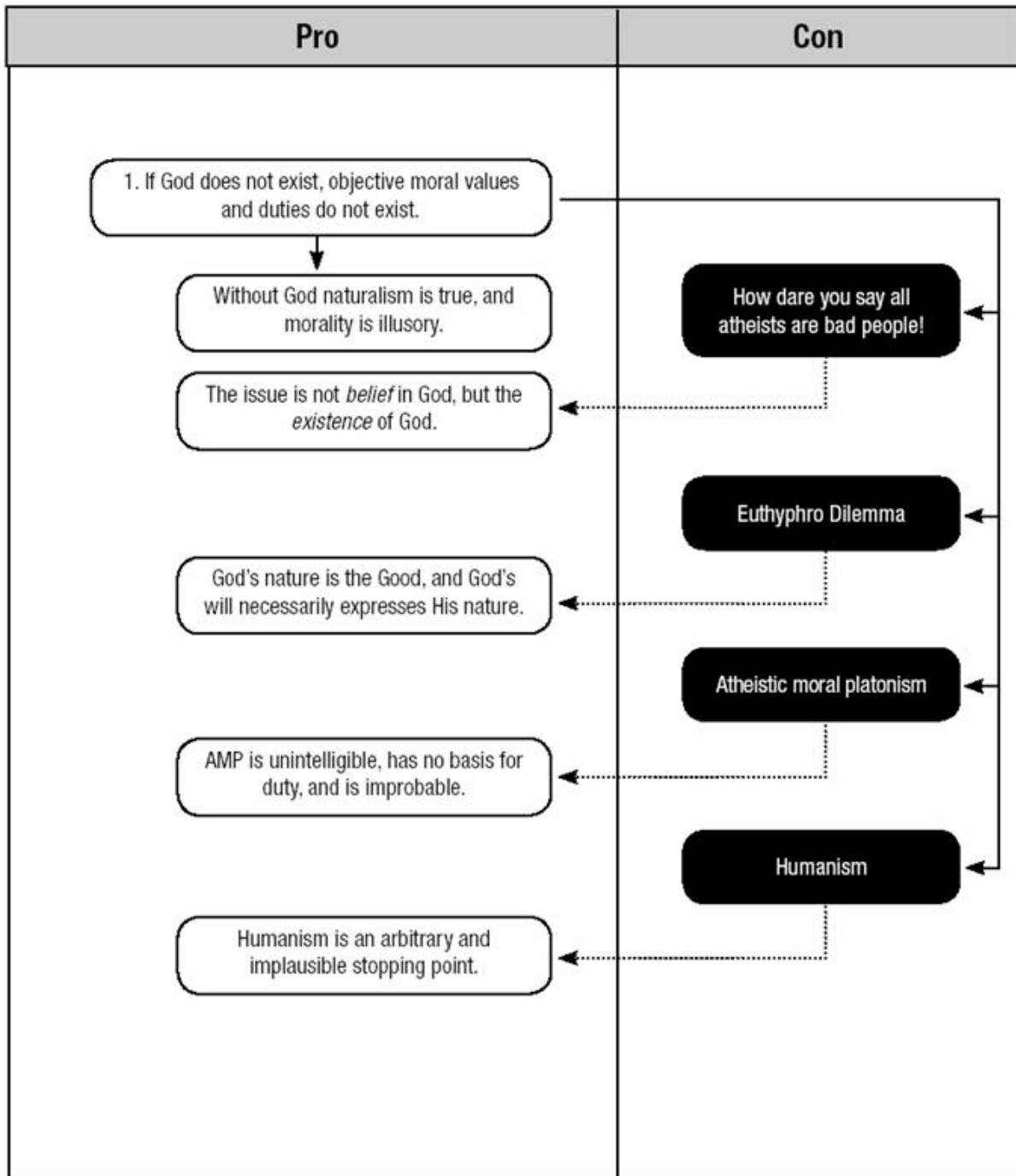
Simple Argument

1. If God does not exist, objective moral values and duties do not exist.
 - a. Without God, naturalism is true and morality is illusory
2. Objective moral values and duties do exist.
3. Therefore, God exists.

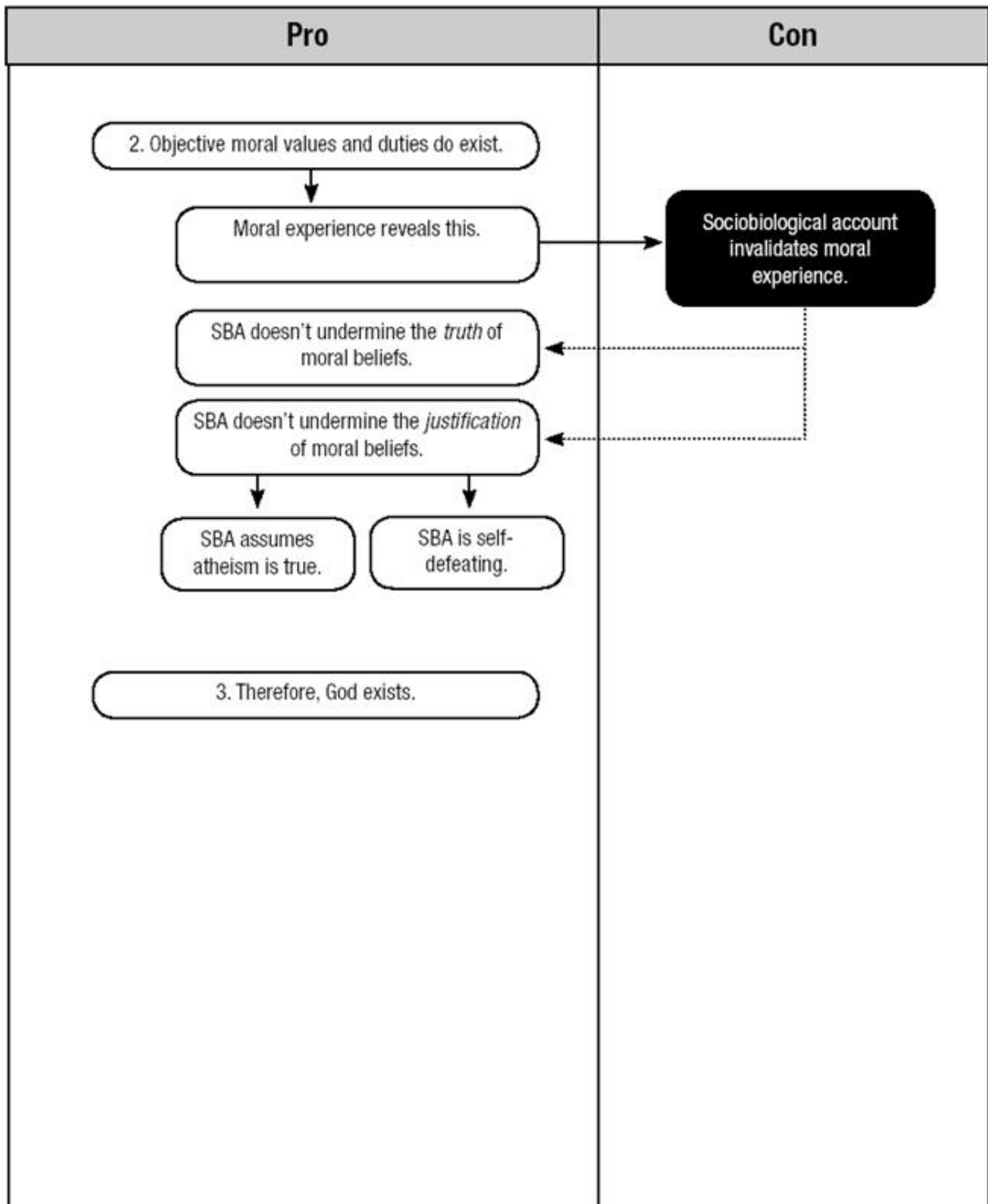
Explanation of terms

1. Values have to do with whether something is good or bad.
 - a. Has to do with somethings worth
 - b. Ex. It would be good(value) to become a doctor... but not becoming a doctor isn't wrong (duty)
2. Duties have to do with whether something is right or wrong.
 - a. Has to do with something being obligatory
3. Objective means 'independent of people's opinions.'
4. Subjective means 'dependent on people's opinions.'
 - a. So to say that there are **objective moral values** is to say that something is good or bad independent of whatever people think about it.
 - b. Similarly, to say that we have **objective moral duties** is to say that certain actions are right or wrong for us regardless of what people think about it.
 - i. Ex. to say that the Holocaust was objectively wrong is to say that it was wrong even though the Nazis who carried it out thought that it was right, and it would still have been wrong even if the Nazis had won World War II and succeeded in exterminating or brainwashing everybody who disagreed with them so that everyone believed the Holocaust was right.

THE MORAL ARGUMENT



THE MORAL ARGUMENT (cont.)



Possible alternative explanations for morality

Conventional or Cultural – Like driving on the correct side of the road, morality is subject to a cultural belief system and is simply a social convention.

Problems with this theory:

1. If its conventional then its based on majorities or authorities. This means that there are no objective moral values, but cultural subjective ones.
 - a. What happens when these two cultures come into conflict?
 - b. What about the Hindu practice of Suttee, where widows are burned on the funeral pyres of their husbands? What about the systematic cover up of the abuse of altar boys in the catholic church?
 - i. If you are to pronounce these as culturally normative, you are not able to speak against them as inherently wrong.
 - ii. If you would judge someone with the ability to change these cultures who doesn't then you are a cultural elitist and need an explanation of why your cultural that frowns on this is inherently superior to theirs without appealing to any law outside of culture.
2. **Genetically predisposed to do so** – Socio Biological
 - a. Can Atheists be Good? Yes, it just doesn't follow coherently from a naturalistic worldview WHY one OUGHT to be that way.
 - i. We are all cosmic accidental byproducts. CABs. On Atheism, with no working biogenesis model, we have no reasoning to pursue altruism that is coherent with our paradigm. You can say, "we ought to do x, but that doesn't explain WHY you believe that ought to be the case."
 - b. **But we have evolved morality...**
 - i. If that's the case, then we ought to really distrust morality, for evolution doesn't concern itself with what is right, but what is best for survival. Which doesn't make sense because much of morality is counter productive to survival. You simply can't have it both ways. If strictly evolutionary, altruism for its own sake would be problematic for the passing on of genes i.e. the man who risks his life to save others dies and can't pass on his genes. And if evolved, our faculties would be of survival and not goodness or evil.
 - c. **Not only should we distrust our moral values** because of evolutions partiality to survival, but we should distrust the idea of evolution itself for belief in it is like bone density, something we evolved to pass on genes and not truth itself.
3. Morality is the greatest good for the greatest number of people
 - a. You can not derive an ought from an is. We can see that generally speaking, things that we consider to be moral increase pleasure and decrease pain for the maximally greatest good, but the question isn't what is morality as we observe it, but why should it be that way?

Common Questions on Morality

1. How could you argue in favor of a God who condones killing, in fact the majority of wars ever fought were of religious disagreements?

- a. Mao Ze-Dong (China, 1958-61 and 1966-69, Tibet 1949-50) 49-78,000,00 people murdered
- b. Jozef Stalin (USSR 1932-39 only) 15,000,000 people murdered
- c. Pol Pot (Cambodia, 1975-79) 1,700,000 people murdered
- d. Kim Il Sung (North Korea 1948-94) 1.6 million people murdered
- e. Tito (Yugoslavia 1945-1987) 570,000 people murdered
- f. Suharto (Communists 1967-66) 500,000 people murdered
- g. Ante Pavelic (Croatia 1941-45) 359,000 people murdered
- h. Ho Chi Min (Vietnam 1953-56) 200,000 people murdered
- i. Vladimir Ilich Lenin (USSR, 1917-20) 30,000 people murdered
- j. Adolf Hitler (Germany 1939-1945) 12,000,000 people murdered
 - i. Not a Christian, Author Rebecca Hamilton writes
 1. Hitler is a special case in that he is a right wing rather than a left wing killer. What this means in practice is that Hitler pandered to Christianity in his early rise to power, then took over the churches once he got in power. He enforced this by imprisoning and killing large numbers of bishops and Catholic priests as well as protestants. Anyone who tried to stand for the Gospels in his regime was signing their own death certificate. According to the history Channel.com, Hitler regularly made fun of faith and religious people in private.
In my opinion, claims that Hitler was a Christian at the time he committed these crimes (he may have been as a child, I don't know) or that Stalin was a Christian, which I've also heard, put the claimants in the same intellectual space as holocaust deniers.

2. The majority of wars are religious, aren't they?

- a. An objective look at history reveals that those killed in the name of religion have, in fact, been a tiny fraction in the bloody history of human conflict. In their recently published book, "Encyclopedia of Wars," authors Charles Phillips and Alan Axelrod document the history of recorded warfare, and from their list of 1763 wars only 123 have been classified to involve a religious cause, accounting for less than 7 percent of all wars and less than 2 percent of all people killed in warfare. While, for example, it is estimated that approximately one to three million people were tragically killed in the Crusades, and perhaps 3,000 in the Inquisition, nearly 35 million soldiers and civilians died in the senseless, and secular, slaughter of World War 1 alone.