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Cultural relativism states that; the morality of a people is determined by what their society has implemented as of right and wrong, depending on the circumstances that society faces. It is, therefore, important to consider the underlying factors before criticizing the moral codes of a different society because what we encounter on a day to day to basis varies across global communities. On the other hand, according to Rachels (1999) , if the practice that is embraced within a society causes harm to its members without their being a positive effect on them, then liberation plays its part in guiding an individual and their society toward more favorable standards. It is also important to understand that some moral standards are a result of cultural conditioning which makes it less applicable in dealing with diverse people. In interaction with diverse people, common standards must be put into consideration that is sensitive to humanity such as issues concerning the murder of children, which is to be considered murder as a child is part of society. In situations where we have wealth that is ample enough to be able to donate without being negatively impacted or causing a negative outcome, Singer in "Famine, Affluence, and Morality" argues that we are morally obliged to give back to society. The wealthy, in assisting the poor in society, should do so with the main agenda being alleviating the burdens of poverty for the affected, therefore, should not have biases such as distance. The whole act of aiding the poor should be universal if the benefactor has the financial capability to do so. The absence of a defined model that addresses the act of charity leads to confusion in the society that is involved, which then causes the recipients of donations to receive inconsistent amounts because of the lack of set standards. People who donate should be directed on how they would maximize their contribution without denying them the right to choose. This is possible if their living standards are first considered, after which the amount of donation that is most appropriate from them is defined. A clear distinction should also be drawn regarding what is to be considered a kind act of charity and offloading excess material owned, whereby the latter is as a result of the guilt inflicted by the less privileged that portrays a selfish picture of the rich, as a result, they end up giving out their excess property in trying to regain a better outlook of themselves. It is thus a selfish act at the end of morality. According to Kant's theory, the first phase of contributing to a cause financially or emotionally should be the main point of the act of contribution. This is the intent of the benefactor, whether it is genuine or is done because they will benefit automatically. This creates a situation where the recipients of aid are not given excessive amounts of donation that would serve useful in the long term, due to the benefactors regulating it to ensure they profit in the end. In situations where people involved in aiding the poor do not give out the excess of things they own, they risk exposing the poor to the inevitable crisis in the future. Resources should be provided in overabundance to ensure they have a wide variety of options as they have to be considered not only as recipients of pity but as members of society that lack essential needs. Excess donations also open the poor to chances of reducing their suffering in the long term, otherwise the rich get richer while the poor remain dependent upon charity. Conclusion Regarding the question of morality, the underlying factors have to be considered first in establishing the reason for diversity in these society-based beliefs, after which, the external circumstances are highlighted in determining what the universal standards of morality should cover. At the end of it all, the prosperity of every human being should be the main focus of any code of morality while it is being shaped to guide human behavior toward each other. References