
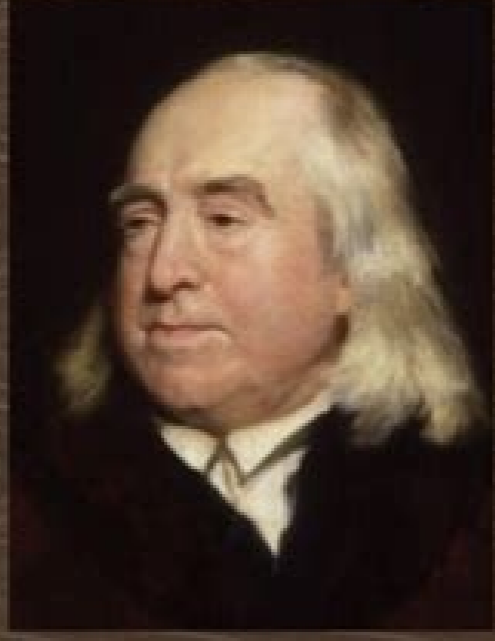


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Utilitarianism

- ❑ First written widely about by **Jeremy Bentham**
- ❑ Consequential moral theory
- ❑ Has an enormous effect on English practical life and economics



Jeremy Bentham
1748-1832

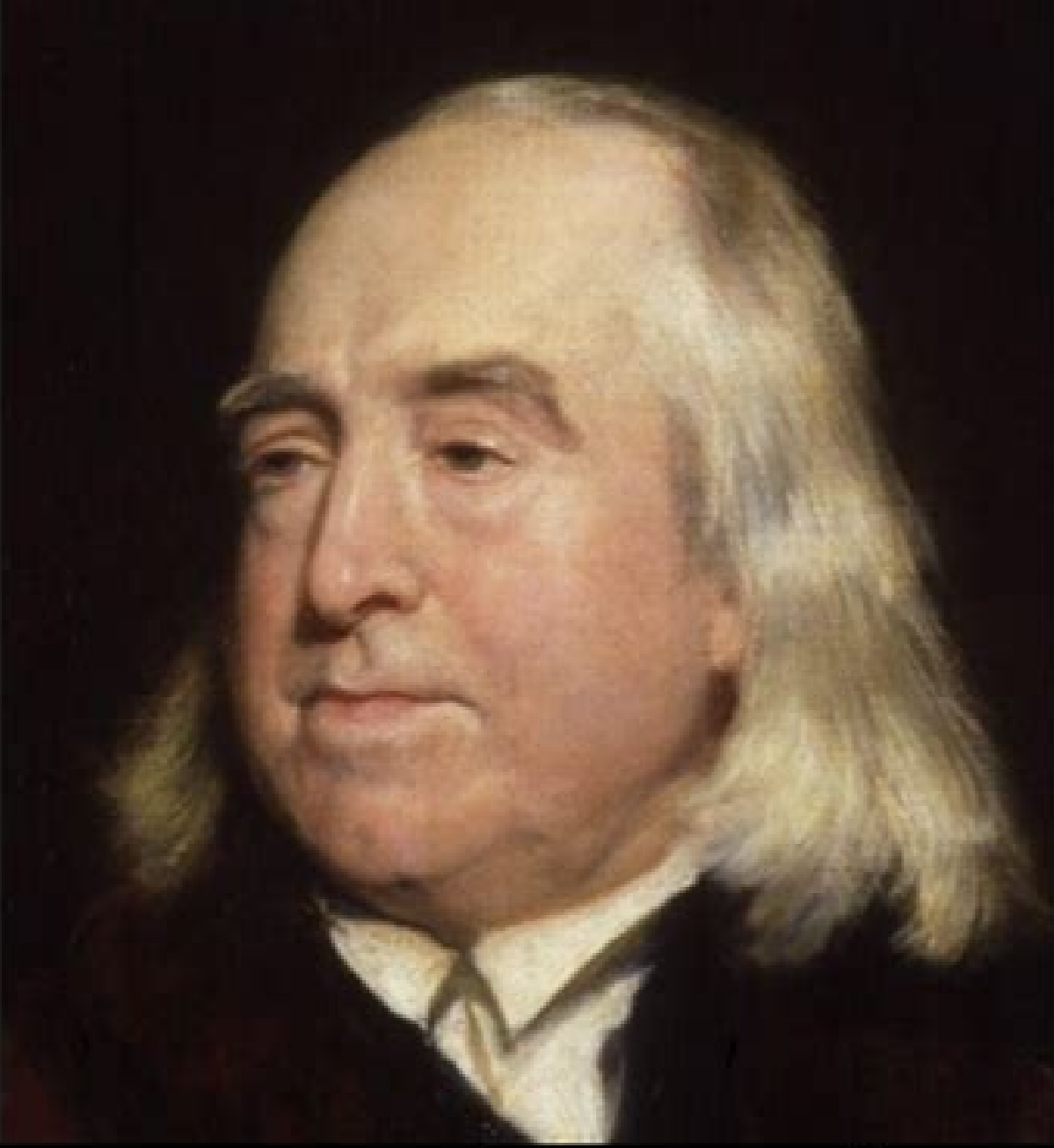
Jeremy Bentham on Law and Jurisprudence

THE HISTORY OF THE THEORY OF LAW IN GREAT BRITAIN
BY W. G. O. SCOTT
VOLUME II
PART I
CHAPTER I
THE THEORY OF LAW IN GREAT BRITAIN
FROM 1700 TO 1800
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THE THEORY OF LAW IN GREAT BRITAIN
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THE COLLECTED WORKS OF JEREMY BENTHAM

FIRST PRINCIPLES PREPARATORY TO CONSTITUTIONAL CODE

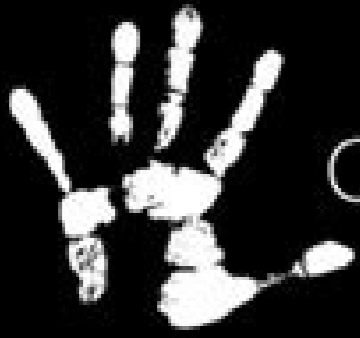
Edited by
PHILIP SCHOFIELD



Jeremy Bentham

Utilitarianism

Crash Course



Criminology Web

Jeremy Bentham

Jeremy Bentham

Nació el 15 de febrero de 1748 en Londres, en el seno de una familia de juristas y realizó sus estudios en Oxford.

Las cuestiones jurídicas llamaron siempre su atención volcándose plenamente al estudio del Derecho aunque dedicándose más a la tarea de reflexión y análisis.

Debido al disgusto que sintió con el entonces actual estado de la legislación inglesa, y así fue como, en lugar de dedicarse a ganar dinero mediante la práctica de la ley tal como es, se dedicó al estudio de lo que la ley debería ser.

Jeremy bentham means end theory. Introduction of jeremy bentham. Jeremy bentham utility theory. What is utilitarianism according to jeremy bentham. Jeremy bentham law theory. Teori utilitarianisme jeremy bentham pdf.

Laws that give much happiness to the majority of society will be judged as good laws. The law aims in principle to create public order and to provide maximum benefit to the greatest number of people. Materialistic summum bonum means that pleasures are physical and do not recognize spiritual pleasure and consider it a false pleasure. Bentham also argued that the existence of the state and the law is only a means of achieving the true benefits of happiness for most people. Bentham's teachings which are individualistic in nature still pay attention to the interests of society, so that the interests of each individual do not clash with another individual, so it must be confined to not occurring homo homini lupus. To achieve the happiness of individuals and society, legislation must achieve four objectives: (1) Provide subsistence (provide a life); (2) Provide abundance (provide abundant food sustenance); (3) is to provide security (to provide protection); and (4) is to achieve equity (achieve equality). If the protection period is too long, the opportunity for the public to get the maximum benefit for as many people as possible will of course be reduced. Its size is a great happiness for as many people as possible. Therefore, the development of multimedia is strongly influenced by laws that defend and protect the interests of many people to bring the welfare of the community as stated in the 4th paragraph of the opening of the Constitution of the Republic of Indonesia in 1945. World order "Until here it seems that there is harmony between the theory of utilitarianism and the development of the multimedia law in Indonesia. However, what was broadcast by Bentham had an important meaning in the history of legal philosophy. Bentham connects the base of philosophical thought with practical legal arguments, putting individualism based on a new material, which connects individual rights to meet him for a large number of individuals with the same needs that live in society, directing legal purposes into practical social objectives. Not in abstract propositions, the foundations are placed for the trend of the new laws, which in the future are called sociological law and linking sociological law read with some social objectives and balance by various interests, seeing security guarantees as important legal objects, such as one Developed function, to ignore other people, with analytical positivism, taken pressures On needs and develop the law on training the training method from, with coding through the court or evolution through habits. He lived during the massive social, political and economic period, he also participated in the revolution in France and America who made Bentham arise with him the theory of him. According to Bentham, the legal objective is to provide the maximum benefit and happiness to as many people as possible. Even so, the author wants to notice that the regime of intellectual property rights that provides protection to the owner of the intellectual property is essentially a private monopoly form (private monopoly). Therefore, legislation is a key process to make laws that can bring benefits to individuals. In achieving the legal objectives that have been formulated The resulting media" how much space you can have each to pursue your own happiness. Bentham mentions " The purpose of the law " the greatest happy' for the greatest number " Some important bentham thoughts can also be shown, such as: Quantitative hedonism" the understanding embraced by people seeking pleasure solely quantitatively. The link lies in the belief that laws should be made utilitarianistically. The purpose of the law is not only for legal certainty and justice, but also to provide benefits to the society. The benefit was interpreted in the same way as happiness (happiness). The author believes that it is very important for the state to wisely set a reasonable protection time limit. According to Bentham, the essence of happiness " pleasure and a life free from misery. This principle should be strongly applied, since the quality of pleasure is always the same. According to Bentham, each individual has an attitude of sympathy towards other individuals so that happiness individual will be created and happiness community will implemented. For this reason, there are penalties that must and will be applied to ensure that people do not exceed the limits in achieving pleasure, namely: physical sanctions, political sanctions, moral sanctions or general sanctions, and religious sanctions or spiritual sanctions. Thus, the concept places convenience as the primary objective of the law. The Copyright Act, the Electronic Information and Transaction Act, the Brand Act, can also be seen with bentham-style utilitarianism theory glasses, which seeks to provide an overview of the law that can benefit many people. So what " the relation of the explanation of the utilitarianism theory above with the development of multimedia Indonesia? The legislative process will in laws respected by all citizens. The pleasure is physical and based on detection detection. Believing that the unlimited interests of people who are very extraordinary many automatically determine the interests of people, but Bentham does not explain why. He was very inspired by David Hume with his teachings that something useful would give happiness. So much naive belief in general nature and principles of scientific codification, so he works with the same enthusiasm and ignores national and historical differences. The second is due to Bentham's failure to clarify his understanding of the balance between individual and community interests. That's why, both the protection of intellectual property rights will end and the work is public property. The criteria of the calculation are: intensity and level of pleasure force, the length of pleasure goes, certify and uncertainty that is the guarantee of pleasure, is urban pleasure and very close with time, the possibility of pleasure will result in the next additional pleasure of purity The absence of painful elements and the possibility to share pleasure with the others. Multimedia law produced by these legislators to provide and produce harmony between public interests and personal interests. Hedonistic calculation (hedonistic calculation) that pleasure can be measured or evaluated with the aim of making the right choice between competitive pleasures. You can choose pleasure using hedonistic calculation as a basis for your decision. Bentham presents the periodic movement from the abstract, the idealist and the prior to concrete, materialistic and fundamental. The purpose of the law can be seen how well-being means (human welfare). Bentham mengecam konsepsi hukum alam, karena menganggap bahwa hukum alam tidak kabur dan tidak tetap. Sekaligus ini dirasakan tidak adil bagi kelompok masyarakat yang memiliki akses terbatas untuk ikut menikmati karya-karya kreatif tersebut. " Teori Bentham tentu saja memiliki kelemahan. " Pertama, rasionalitas yang abstrak dan doktriner, yang memecah melihat orang sebagai keseluruhan yang kompleks, sebagai campuran materialisme dan idealisme, bangsawan dan golongan rendah, egoisme yang menyebabkan Bentham melebih-lebihkan kekuasaan-kekuasaan pembuat undang-undang dan meremehkan perlunya mengindividualisasikan kebijaksanaan dan keluwesan dalam penerapan hukum. Teori ini seakan menjadi dasar pemikiran perkembangan multimedia di Indonesia, bahwa tujuan hukum itu adalah untuk memberi kemanfaatan bagi banyak orang, yakni " Akemanfaatan hukum yang memberikan perlindungan bagi setiap individu kreatif melalui sarana multimedia dengan memberikan perlindungan secara moral maupun secara ekonomi atas kreativitas ciptaannya. " Negara ikut " Amengatur kepentingan warga negara dan menjaga kestabilan serta ketertiban hukum, yang pada gilirannya untuk menciptakan secara terarah berbagai kondisi kesejahteraan sosial yang dikehendaki masyarakat. Penilaian baik-buruk, adil atau tidaknya hukum ini sangat tergantung apakah hukum mampu memberikan kebahagiaan kepada manusia atau tidak. Prinsip-prinsip dasar ajaran Bentham dapat dijelaskan sebagai berikut. " Tujuan hukum adalah hukum dapat memberikan jaminan kebahagiaan kepada individu-individu, barulah kepada orang banyak. " " the greatest happiness of the greatest number " (kebahagiaan yang sebesar-besarnya dari sebanyak-banyaknya orang). Jeremy Bentham dilahirkan di London tahun 1748. Tujuan hukum seperti ini memberi landasan etis bagi aliran berpikir Utilitarianisme. 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