

THE LIMITATIONS OF NORMATIVE ETHICS: ANTHROPOCENTRISM IN KIM STANLEY ROBINSON'S 2312

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Abstract

Purpose of the study: The present study mainly argues the limitations of normative ethics and analyzes the anthropocentrism in Kim Stanley Robinson's 2312 based on the actions or duties of the characters.

Methodology: The article used normative ethics as a methodology. Normative ethics is the study of ethical actions that has certain rules and regulations about how we ought to do and decide. So, this study has chosen a normative ethic that consists of three ethical theories Utilitarian approach, Kantian ethics and Virtue ethics to judge duties that are right and wrong.

Main Findings: As a result, normative ethics compact with a one-dimensional approach. All three ethics deal with its own specific code of ethics. Utilitarianism has focused on good outcomes. Kantian ethics has paid attention to good rules with duty. Virtue ethics focused on the good people but all three theories have a strong common objective of focusing on only human beings (sentient entities) and omit other entities (plants and animals). So all normative ethics have certain limitations and do their duties without thinking about consequences and situations. In conclusion, this code of normative ethics has provoked as anthropocentric. In addition that Swan's actions and the rational behavior made her miserably failed in Mercury through the construction of the biome and creation of quantum computers. So this cause, in the end, the space people want to move from space to earth to rebuild the biome.

Applications of this study: The prudent study analyses the normative ethics in a detailed manner under the Utilitarian approach, Kantian ethics and Virtue ethics. These philosophical domains can be benefitted for researchers to practice and implement during the research process in Humanities and Social Sciences especially.

Novelty/Originality of this study: The study analyzed the anthropocentric attitude of the character Swan in 2312 based on her actions or duties through the code of normative ethics (Utilitarianism, Kantian ethics and Virtue ethics).

Keywords: Normative Ethics, Utilitarianism, Kantian Ethics, Virtue Ethics, Anthropocentrism, 2312, Morality, Philosophy, Kim Stanley Robinson.

INTRODUCTION

Normative ethics is the study of ethical actions that has certain rules and regulations about how we ought to do and decide. So, through the framework of normative ethics, our duties can be judged as to whether right or wrong. It consists of a Utilitarian approach, Virtue ethics and Kantian ethics. The utilitarian approach has specified the quantity of gladness on a particular act. If that act gives more happiness and would count in utility otherwise does not bother about the consequence. Kantian ethics has entirely differed from utilitarianism. Kantian ethics has given much importance to the moral act even if it would create more troubles and that act should be very useful to ration (human) being rather than other living things. Virtue ethics has paid more attention to the good behavior of a person. Anthropocentrism term has imitated from Ancient Greek and the word *Anthropos* represents "human being" and *kentron* represents "center". Thus anthropocentrism has alleged that people are the core of the world and this theory mainly promoted by western ideology. It represents that people (sentient entities) are different as well as higher to the natural world and claim that personal existence has intrinsic worth while non-human beings are wherewithal that would exactly for the sake of utility to the people (Rajesh & Rajasekaran, 2019). Kim Stanley Robinson's 2312 is a speculative fiction and it narrates the human atrocities on Mercury and colonization in other planets beyond our Earth after three hundred years from now. Robinson clearly portrays his disinterest in a plausible future of the other planets and the technological advancements of human. The technological advancements and terraforming on Mercury make humans independent with political, economic and social circumstances. This colonization of humans leads to overpopulation in other planets, ecological crisis and slow depletion of our natural Earth.

LITERATURE REVIEW

Mcbeath and Webb (1989) "A Political Critique of Kantian Ethics in Social Work": The article analyses that Kantian theory has founded in contemporary social work discourse which is related to ethics and values. Further, it argues that the Kantian idea of human beings as rational, autonomous and ends in themselves has certain limitations to the social work principle 'respect for humans'. So, they have chosen Foucauldian theory which contains history, moral codes, and theory of person to relate social worker-client relation. In addition, this kind of study claims that social work is needed in political practice which is constructed by various ideologies of power. Therefore, it suggests that social work requires a political

reading of its own discussion. In the end, the subject of social work represents the human as a point in a field of discursive and knowledge-based policies.

[Dobie \(1998\)](#) “Romantic Psychology and Kantian Ethics in the Novels of Isabelle de Charrière”: In this article the author analyses in detail that Isabelle de Charriere has mixed themes and characters in the narrative form especially through the form of letters. In the eighteenth century, most of the women writers have used letter form to convey their feelings and confess the ending of death and marriage problems. In addition to this, an author has used Kantian ethics in different perspectives that she connects psychological problems and social conditions with their rational duties. Through this technique, Isabelle tries to remove gender stereotypes and male chauvinism in various female perspectives in eighteenth-century fiction. Further, she used the Kantian approach in her novels that the characters have discussed the ethical conversation with one character to another as well as friends on the notion of duty.

[Teehan \(2003\)](#) “Kantian Ethics: After Darwin”: In this article, Teehan has done a study on Kantian ethics from the post-Darwinian point of view. He has taken an evolutionary approach to compare human reasons and the science of emotions. Later, he argues that Kantian consequences of reason and emotion have governed only his philosophical thoughts but they have not reasonable for other purposes. So, Kantian ethics have not suitable for rescue morality in all the circumstances and they have played only a temporary role. In the end, the author says that the progression of reason and emotions would offer a platform for a better understanding of ethics.

[Amerigo, Aragonés, Frutos, Sevillano & Cortés \(2007\)](#) “Underlying Dimensions of Ecocentric and Anthropocentric Environmental Beliefs”: In this article, authors have conducted an experimental study using Thomson scale as a preliminary point and Barton scale as to find ecocentric and anthropocentric environmental beliefs. In addition, they have used the tripartite structure to the beliefs associated with egoistic, socialtruistic and two-dimensional approaches to the biospheric aspects which include ecocentric and anthropocentric orientations. As a result, three-dimensional structure indicates that the environment has an instrumental value based on anthropocentric dimension, in the biospheric dimension environment has only temporary value. In the end, the perspective of egobiocentric dimension human being has value within nature.

[Bostrom \(2008\)](#) in his article “Moralist, meet scientist” points out that the Philosopher Kwame Anthony Appiah inquires the relation between empirical research and moral behavior. So, he has conducted an experiment on one philosophical thought that if runaway trolley goes straight, it will slay five people. However, if the person taps a switch, the trolley switch to another track runs on different track will kill only one person. So, most of the people responded that they tap a switch and that response was related to utilitarianism.

[White \(2009\)](#) “Kantian Ethics and the Prisoners’ Dilemma”: This article discusses in detail the prisoners’ dilemma game has a clash between individual and group rationality. Few academicians have recommended Kantian ethics to this particular problem. The author critiqued that the prisoners’ game has chosen their own ideologies to diverge the outcome of both single as well group. Because Kant’s categorical imperatives (CI) commands do not have exact rules and regulations for specific actions. So it separates prisoners’ into different levels without cooperation between them. In the end, the author concludes that Kant’s thinking has in Broadway rather than the specific and it is lacking strict enough to give a decision in moral problems. Due to this uncertainty, Kantian categorical imperatives have not the assurance of the moral decision making of the prisoners’ dilemma games.

[Aoudjit \(2012\)](#) in his paper “Teaching Moral Philosophy Using Novels: Issues and Strategies” discusses that Normative ethical theories do not give an exact solution to the moral problems and it gives only a general idea to think further.

[Svoboda \(2012\)](#) “Duties Regarding Nature: A Kantian Approach to Environmental Ethics”: This article addresses that many philosophers have opposed to Kant’s duties concerning non-human nature. It does not have a proper moral code of ethics related to natural entities. Kantian has made a mistake that his approach holds animal cruelty and wanton destruction of flora and fauna. This kind of action automatically motivates humans to violate the duties regarding nature. Instead, the author argues that Kantian ethics have the strongest limitations on how humans treat flora and such duties have entrenched in lacking duty to enlarge an individual moral perfection. These duties have prohibited action which is caused by the natural entities that reduce individual excellence and this reduction of an individual moral perfection is the cause for the destruction of other living things. Moreover, the duty to moral excellence defines the actions which are causing to non-human nature and not only boost individual moral excellence but also helpful to the other living things. Given this explanation, the author concludes that Kant’s moral philosophy can set a logical and healthy approach to environmental ethics.

[Gray and Tejay \(2014\)](#) “Development of virtue ethics based security constructs for information systems trusted workers”: This article deals with the problem of security constructs to trusted workers in the field of information systems. They have accomplished a partial amount to prevent trusted workers in the act of security violations. Virtue ethics would be the correct option to shape individual moral values and behavior in security constructs to the workers. They have used virtue ethics methodology to correct worker issues and it would very useful to align individual characters and their values in a particular organization. It has valuable to evaluate moral values and to develop professional ethics based on the security constructs.

[Kopnina \(2014\)](#) in his article “Animal Representation in the Dutch Media through Environmental Ethics” states that the case study of animal representation in the Dutch media has broadcast both anthropocentric and non anthropocentric values. He says that Actor-Network theory (ANT) and Multispecies ethnographies (ME) have projected the fight between humans and animals but they have outwardly focused on humans rather than animals. So, The Dutch media has a lack of moral engagement in projecting animals in newspapers, party representations and mass utilization of animals.

[Kuper \(2014\)](#) “Thoreau, Leopold, & Carson: Challenging Capitalist Conceptions of the Natural Environment”: The author details in this article that how Henry David Thoreau, Aldo Leopold, and Rachel Carson have critiqued on anthropocentrism through their works *Walden* (1854), *A Sand County Almanac* (1949) and *Silent Spring* (1962) in different types of periods. They have briefly explained that the intrinsic value of nature and the anthropogenic actions on the natural milieu. These kinds of explanations on their works have the most challenging to the capitalist conceptions on the natural atmosphere. In addition, it throws a light on how human beings have interconnected with nature and their anthropocentric activities or capitalist ideologies' effect on the natural environment.

[Koehn \(2015\)](#) “Aesthetic Dimensions of Virtue Ethics: Implications for Business Ethics”: This study has attempted that Virtue ethics differs from Kantian ethics and Utilitarian ethics and it has on key admiration especially deals with aesthetic dimensions of virtue actions. It has four senses in aesthetic dimensions that good action, rest with perception (aesthetic), noble character and the emotional component. The author has implied these aesthetic dimensions of Virtue ethics to business ethics. He says virtue ethics obtain an intrinsically aesthetic dimension and played an essential role to deal with emotions. In the end, he declares that the implication of virtue ethics has very useful to the business and professional lives as well as others. In addition, business ethics would make ethics to attract students and makes them ethically sound in corporate society.

[Orhan \(2015\)](#) “Aristotle: Physis, Praxis, and the Good”: This chapter examines how Aristotle’s anthropocentric interpretation of nature in his *Politics*. In the *Politics*, Aristotle states that plants and animals have merely for human utilization. For this statement, an author says that Aristotle has talked about household economics rather than the general. In addition, Aristotle has used anthropocentric attitude and the function of nature only in *Politics* not elsewhere. Orhan suggests that Aristotle’s notion of human virtue has limited material acquisition and it offers more responsibility for nature. In the end, an author blames that our environmental problems on the rejection of Aristotle's thoughts on nature in modern culture. Later, it leads to different assumptions of the environmentalists and takes away Aristotle’s thoughts from nature.

[Morris and Morris \(2016\)](#) “The importance of virtue ethics in the IRB”: This article discusses on Institutional Review Boards (IRB) has dilemmas that to take care of the rights, the prosperity of human research subjects and need to provide healthy ethics to carry out valuable investigate. To rectify these dilemmas, they have selected virtue ethics to deal with an individual character rather than the exact actions and it would help to develop the individual mindset and their behavior. Through the ideology of virtue ethics, IRB members have trained with individual freedom. In the end, the IRB members have exhibited positive responses on their behavior that they could face emerging challenges and able to take decisions deliberately.

[Woodhall \(2016\)](#) in his thesis “Addressing Anthropocentrism in Nonhuman Ethics: Evolution, Morality, and Nonhuman Moral Beings” explains that he has used a philosophical argument that the current theories of Peter Singer’s Utilitarianism and Tom Regan’s Deontological rights-based theory are not dealing with non-human beings inaccurate manner. So those theories had not justified the nonhumans and that was also creating problems for both nonhumans and nonhuman ethics.

[Bakari \(2017\)](#) “Mapping the ‘Anthropocentric-Ecocentric’ Dualism in the History of American Presidency: The Good, the Bad, and the Ambivalent”: In this article, Bakari has conducted a comparative study on how ‘anthropocentric- ecocentric’ dualism has influenced on three presidents Theodore Roosevelt, Ronald Regan and Barack Obama in the record of the American presidency. These three presidents have conflicted with the environmental report. Theodore Roosevelt and Ronald Regan have extremely relied on both the extremes ‘anthropocentrism- ecocentrism’. While Obama's thoughts have oscillated between them. In conclude, Roosevelt has followed ‘ecocentrism’ policies to protect nature and he stands for ‘good’. Regan has followed ‘anthropocentrism’ and used the American presidency starts open market and deregulation which is only useful to human beings and to cause environmental degradation and he stands for ‘bad’. At last, Obama has the opposite ends of ‘anthropocentrism- ecocentrism’ and made some promises in the campaigns to protect nature and he stands for ‘ambivalent’.

[Belas \(2017\)](#) “Kant’s ethics practical philosophy”: This article discusses various Kant’s philosophical concepts, especially Kant’s opinion about the man when he has interacted with other fellow beings in the attitude of practical conditions and classifications. In addition, from this circumstance, Kant has observed based on his practical critical belief that how fellow beings treat a man that “There are none that more exciting the participation of persons who are otherwise soon bored with subtle reasoning and that brings a certain liveliness into the company than arguments about the *moral worth* of this or that action by which the personality of human beings is to be made out. Kant suggests that this is the technique for the person to comprehend the *inner freedom* and to release himself from the impetuous importunity of inclinations and to make use of our own reason”.

[Postolea & Caraman \(2017\)](#) “Between Anthropocentrism and Anthropomorphism: A Corpus-Based Analysis of Animal Comparisons in Shakespeare’s Plays”: This article deals with the representation of animals in the Renaissance period. During the Renaissance period, many remarkable changes have happened and in the specific rebirth of man mainly focused on human representation in literary works. In this way, anthropocentrism has also developed and it makes the gap between man and non-humans. The authors have done a Corpus-Based analysis used both qualitative and quantitative research in Shakespeare’s plays. They say that before the 1590s in all Shakespeare’s plays ‘animal’ word used only eight times within English vernacular language and further, used words like ‘beast’ and ‘creature’. Especially, the dog has portrayed negatively as male characters and positive as female characters. Particularly, the character Aaron has portrayed negatively as ‘black dog’ in the play ‘*Titus Andronicus*’. It shows anthropocentrism whether an animal has portrayed as a male or female, negative or positive forms of the characters.

[Rajesh & Rajasekaran \(2017\)](#) article titled “Political Traditions and Power Structures in H.G. Wells’s: *The Island of Dr. Moreau*” argued that Dr. Moreau has vivisected animals as human-like beings (half human and half animal) and treats them in a really unkind and brutal way by dictating a severe set of laws. It shows that anthropocentric attitude on non-human beings and given more significance to the well being of humans.

[Kopnina, Washington, Taylor & Piccolo \(2018\)](#) “Anthropocentrism: More than Just a Misunderstood Problem”: In this article, Hayward has strongly supported anthropocentrism and he says that the criticism of anthropocentrism leads to misinterpretation between legitimate and illegitimate interests of humans. Legitimate represents the care of one’s own species and illegitimate be a symbol of human chauvinism. In addition, he says that only humans have sentient entities and would support them. Whereas, non-humans living only for the welfare of humans and would not support them. For this ideology of Hayward, the authors say that this kind of misunderstood problem of anthropocentrism leads to the environmental crisis and would not help to the future. So, they suggest humans would accept that they have a part of nature and to support other beings with responsibility.

[Korsgaard, C. M. \(2018\)](#) “Kantian Ethics, Animals, and Law”: The article analyses that in the world, legal systems have divided into two types persons and property. Whereas, within these two legal systems animals have treated as property but some animal rights advocate animals should be treated as persons. For this cause, Kant has introduced normative categories. The author argues that Kant has formulated normative categories to explain what are the assumptions of the rational practices are. Further, Kant has opined that rational beings would end in themselves and they have the right to use natural resources. In conclusion, the author says that Kant does not connect all other animals in his rational practice except human beings. So, through our rational practices need to give more space to all other animals to stand.

[Robinson and Shah \(2018\)](#) “Business’ Environmental Obligations and Reasoned Public Discourse: A Kantian Foundation for Analysis”: This article as the abstract says that Kantian’s categorical Imperatives (CI commands) have suitable for making ethical environmental facts to business. Further, this article address that the rational environmental discourse insists that business has a problem lacking in duty to build up impartial information especially in the ‘rationality’ concerns. In addition, they have a problem that business people have not partaken in present conversation in public domains related to future generations. For this cause, they need some scientific techniques to apply for logical reasons. So, they have chosen Kantian laws to examine various social reasoning in the business.

[Rajesh & Rajasekaran \(2019\)](#) article titled “Environmental Ethics: Anthropocentric Chauvinism As Seen In Western Ethical Theories” argued that “the western ethical theories have misunderstood biblical teachings and applied normative ethics of utilitarianism, Kantian ethics, and Aristotle’s virtue ethics”. All normative ethics have common themes that they all focused only on human beings (sentient entities) and very pessimistic on caring and duties regarding nature. This kind of anthropocentric attitude of western ethical theories is the root cause of our current ecological crisis.

METHODOLOGY

In general day to day life, the practice of ‘ethics’ and ‘moralities’ is not that much rigorous and it is limited to philosophical standards. It is better to follow normative ethics for authentic actions. Though the normative ethics is a branch of philosophy and different fields in humanities, it is tremendously helpful for analyzing the literary texts as well as actions of the characters in a logical way. Normative ethics is the study of ethical actions that has certain rules and regulations about how we ought to do and decide. So, this study has chosen a normative ethic that consists of three ethical theories Utilitarian approach, Kantian ethics and Virtue ethics to judge duties that are right and wrong.

ANALYSIS OF THE STUDY

UTILITARIANISM

Utilitarianism is one of the prominent approaches to normative ethics. According to Jeremy Bentham and John Stuart Mill, “an action is right if it tends to promote happiness and it is wrong if it tends to produce the reverse of happiness. It is not only just the happiness of the performer of the action but also that of everyone who is affected by it” ([Batoche, Kitchener, Ont. 2000](#)) and also contend that the human beings ache and joy have inborn worth and they take account of animals in utilitarian ideology but practically only the persons have taken to their calculations ([Rajesh & Rajasekaran, 2019](#)).

Therefore, the protagonist Swan in *2312* builds a biome in Mercury but that has been destroyed by artificial intelligence (quantum computers) before she returns from the Earth to Terminator. She creates biome for her personal satisfaction and also to promote happiness for all and to rescue endangered species from earth but in the end, it produces reverse to the happiness and space has become unfit for living. So, the space people want to move from space to earth to rebuild the biome.

“The city infrastructure will be fine,” she conceded. “The shell. Some metals, ceramics, mix of the two. Glassy metals. And then just ordinary tempered steel, stainless steel. Austenite steel. We’ll see. I suppose it will be interesting to see what it looks like when the night falls on it again. Everything will have burned away expect the frame, I guess. As soon as the sun hit, the plants would begin to die. They’ll be dead by now, all the plants and animals, even the bacteria and such. We’ll have to rebuild it” (Robinson, K. S. 2013). (p.169).

According to the Utilitarianism approach, Swan Creates biome in order to rescue endangered animals from the earth and to attain great happiness. But her action leads to reverse to happiness and almost all plants and animals have affected and died. It shows that utilitarianism strongly gives an important to the outcome of great happiness instead of situations and they do not think about the consequences whatever is going to happen. This action has not only affected Swan but also the huge number of animals and plants.

Again, there is a gap in utilitarianism that do not calculate animals pain because Bentham and Mill states that only a sentient entity (human) pain has intrinsic value whereas animals pain has been added without any value and they strongly consider only a human pain and not have calculated the other entities (animals and plants). Similarly, “Peter Singer argues that animal pain is not calculated in utilitarian calculations because animals cannot feel sentient entities outwardly like a human” (Rajesh & Rajasekaran, 2019). In Utilitarianism people do not have a proper idea of what they want to do. Like Swan and all people try to attain a short time pleasure and do not think about the long term impact like the death of animals and plants and environmental crisis.

KANTIAN ETHICS

Immanuel Kant contends that the person intelligence “creates the structure of personal experience, which is the source of morality. Kant has taken ‘goodwill’ as the center of ethics and a basic eligible quality to do a moral duty. He attempts to bring moral dominion from theories or empirical observations to individuals. Based on the theories of Kant, the human actions may be right or wrong but should fulfill their duty and they do not bother about the consequences” (Rajesh & Rajasekaran, 2019). Similarly, Swan also has goodwill to do good things and she says “We need all the terraria to be conserving species gone on earth” (Robinson, K. S. 2013). (p.51). These words capture that in the name of goodwill anyone can do whatever wants without limits even if it leads to crisis. In the name of goodwill Swan designs the terrarium and in the end, it becomes failure and leads to various problems related to the environment.

The same incident of Swan, connection with the viewpoint of Kantian ethics, “Kant has alleged that there is an ultimate rule of morality, and he refers ethics (morality) as *The Categorical Imperative* (CI and imperative is a command). The CI actuates what our good (moral) duties are and to determine the right from the wrong. There are three formulations in the categorical imperative” (Rajesh & Rajasekaran, 2019). The first formulation is “Act only on that maxim which you can at the same time will to be a universal law” (Wood, A. W. 2011). Likewise, the conversation between Swan and Zasha, Swan States that

“I was always an artist. I just changed the media. And hardly even that. Just focusing on. It was what I wanted. Come on, Zasha. I’m living a human life. You refuse these opportunities, that don’t make you more human, it just makes you regressive. I don’t go anywhere near as far as some people. I don’t have a third eye and I don’t break my ribs when I have an orgasm” (Robinson, K. S. 2013). (p.110)

According to Kantian first rule Swan performed her action suitably designing biome as space designer whereas this individual action never considered the impact on the environment and other entities that is why her biome project brought bad consequences to the environment.

Kant’s second CI regulation is “act so that you treat humanity, whether in your own person or in that of another, never as a means only but at always at the same time as an end” (Wood, A. W. 2011). Similarly, during the chat between Genette and Swan, Genette utters that “If you knew there was a mad person helping you get what you wanted, would you stop them? If a person was mistreated to the point where they acted like an algorithm, did they still count as human?” (Robinson, K. S. 2013). (p.343) These words reveal that even if we get help from a foolish person or a mistreated person (i.e quantum computer have built by humans for getting ideas later they have programmed themselves and act as reverse to the humans) we should treat them as a human and his help should be utilized immediately without prolonging. Because only human beings can behave as rational but quantum computers also have acted rationally by the instructions of humans. As quantum computers (artificial intelligence) behaved rationally, they should consider them as human.

“You need soil, Swan said, making it is a long word with two syllables. FSoy-yull is food. Sheer total biomass is your food! The animals help make biomass. You can’t do without them. You’re hanging on by eating oil. You’re eating your seed corn. If it weren’t for the food coming down the elevators from space, half of you would starve

and the other half kill each other. That's the truth, you know it is! So what do you need? Animals" (Robinson, K. S. 2013). (p.478)

Swan in this utterance to Wahram says that she needs some animals to make for food and otherwise, in space half of the people will kill each other. It shows that for the sake of food, humans can kill animals and it is accepted as rational behavior. Though they kill animals for food, it is not a good act to kill other entities in the environment.

The third formulation is the self-rule formula of Kant is "the idea of the will of every rational being as a will that legislates universal law" (Wood, A. W. 2011). The chapter *Swan and Zasha*, Swan utters that

"Oh come on, Z. I'm the same as I always was. And everything you do can damage you! You can't let that stop you. Everything I've done to myself I consider part of being a human being. I mean, who wouldn't do it if they could? I would be ashamed not to! It isn't being posted human, it's being fully human. It would be stupid not to do the good things when you can, it would be anti-human" (Robinson, K. S. 2013). (p.109)

Swan words reveal that she has directly motivated Zasha to do good things even if it goes wrong but Swan knows very well that whatever she has done in mercury has failed. Even though she understands that her project failed, she does not hesitate to proceed further. The main reason for this kind of act is the belief that humans can behave as a rational being. However, Sandel, Michael J. in his work title "Justice: What's the right thing to do?" says that

"The philosopher Immanuel Kant thought that each of these views was mistaken. Against the utilitarians, Kant held that freedom and not happiness is the goal of morality; against the libertarians, Kant denied that freedom consists in doing whatever one wants; and against Locke, he held that morality, duty, and rights have their basis in human reason, not in a law of nature." (Sandel, Michael J. 2015)

VIRTUE ETHICS

Virtue ethics is moderately dissimilar from the other two ethics. Aristotle argues that "a virtue (arête) is a personality of a particular person. It is very helpful when it comes to achieving an excellent life. He argues that life should be lead according to a particular reason or a situation. There are mainly two types of virtues in Virtue ethics, The first one is intellectual virtue and the second one is a moral virtue. Intellectual virtues are natural and are developed from teaching; whereas, moral virtues come from the experiences as an outcome of day to day actions but not from nature. In *Nicomachean Ethics*, Book 2, Aristotle has focused on moral virtues, traits of character (*Aristotle on virtue*)" (Rajesh & Rajasekaran, 2019). For him, "it is just means of doing the right thing, at the right time, in the right way, in the right amount, towards the right people" (Rorty, A. 2011). Likewise, Bhuyan, Nisigandha in her article titled "The Role of Character in Ethical Decision-Making" mentions that

"Utilitarians and Deontologists place the foundation for morality in notions such as rights, duties, and obligations, whereas virtue ethicists focus on the inner states of dispositions, habits, and a developed sense of personal integrity known as the character of the individual. The moral matter in virtue ethics is not only what sort of action we ought to do but also what kind of person we ought to be." (Bhuyan, Nisigandha, 2007)

At one point in time, Swan has commanded qube to say something, but the qube has not responded to her. Swan again says "Habits begin to form at the very first repetition. After that, there is a tropism toward repetition, for the patterns involved are defenses, bulwarks against time and despair" (Robinson, K. S. 2013). (p.54) The above passage captures that in the early stage qubes do not have the power to talk and later they (Swan, Mqaret and Wahram) have given the freedom to speak through installing the program. At the end of the novel, the quantum computers (qubes) would self programme themselves without any help of human beings (Swan and Mqaret) and they act as reverse to the human. Here, according to Aristotle, the moral virtues come from the experiences which are based on day to day life practices. Likewise, Swan has also done a mistake that she takes a sudden decision without thinking about the consequences, asks the qube to speak and makes it a habit. This kind of Swan's presence of mind leads to the whole crisis in the Terminator. It shows that the virtue of Swan affects not only her biome project but also affects other's emotions, thinking and desire. Virtue ethics motivates a human being to do whatever they want but after their action, it fails to answer if the problem occurs in the same action.

CONCLUSION

As a result, normative ethics compact with a one-dimensional approach. All three ethics deal with its own specific code of ethics. Utilitarianism has focused on good outcomes. Kantian ethics has paid attention to good rules with duty. Virtue ethics focused on the good people but all three theories have a strong common objective of focusing on only human beings (sentient entities) and omit other entities (plants and animals). So all normative ethics have certain limitations and do their duties without thinking about consequences and situations. In conclusion, this code of normative ethics has provoked as anthropocentric. In addition that Swan's actions and the rational behavior made her miserably failed in Mercury through the construction of the biome and creation of quantum computers. So this cause in the end, the space people want to move from space to earth to rebuild the biome.

LIMITATIONS AND STUDY FORWARD

Normative ethics has chosen for the research is limited to the novel *2312*. The limitations of normative ethics and anthropocentrism are discussed. The argument has substantiated with a theoretical explanation which makes the research qualitative. Surveys and statistics would have supported the analysis with quantitative data and these limitations can be overcome in future research.

IMPLICATIONS

The term ‘anthropocentrism’ can further collaborate in the field of environmental ethics. A comparative study can be conducted between one another (utilitarianism, Kantian ethics and virtue ethics). The normative ethics can be interpreted between intrinsic value (human) and instrumental value (other living beings).

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