The Development of Moral Theory and its Advantages in Ethics

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Abstract

The aim of this paper is The Development of Moral Theory and its usefulness in Society. So the problem of this paper is "Why need to the development of moral theories needed in society?" The solution is that the development of customary morality and reflective morality gives us a good society. In this paper, the descriptive and evaluative methods are used to solve the research problem. The principle of utility is used to reach the conclusion. This paper can contribute to understand moral theories, apply them in society.

Keywords: (1) moral theories, (2) customary morality, (3) reflective morality, (4) society

Introduction

No living creatures on this earth can live alone and survive. All creatures have to live in groups because they face many dangers from natural phenomena like earthquakes, storms and forest fires as well as danger from other living creatures. So, living creatures have to live in groups to defend themselves. Since no one can live alone, every human being must live in a community. If it is so, there will the social or mutual relations in the community. Good social relationship is needed and all must work together for the welfareof society as a whole.

Morality comes from the Latin word *mos*, meaning "custom." Morality means standards of behavior based on right and wrong which 'ought' to be done or 'ought not' to be done. Morality lays down the rules, principles, regulations, norms, ideals of human conduct. Similarly, the word "ethics" comes from the Greek word *ethos*, which means "custom" or "character." Ethics is a study of what are good and bad ends to pursue in life and what it is right and wrong to do in the life of moral conduct .

Ethics and morals are very closely related. If there is no morality then there would not be a study of ethics. Ethics critically evaluates these moral rules, principles, regulations, norms, ideas, patterns etc. It is held that moral standards and codes of conduct become better and more developed when they have been critically discussed by ethics. Thus there is correlation between ethics and morality or morals.

Western culture, in primitive times the Greeks had shown great interest about the universe. But in the time of Socrates and Sophists, the Greeks began to study human life and examination of all human conduct. When human beings are encountered with conflicts and doubts about which courses of action to take and moral theory grow out of life's situations. There have been different theories with regard to the basic principles that determine ethical conduct. Ethical theories are classified as subjectivism and objectivism, egoism and altruism, absolutism and relativism, formalism (deontology) and consequentialism (Teleology).

Deontological theory lays emphasis on duty and rules but the need to treat human beings as end and not as means. The most influential philosopher associated with the deontological way of thinking was Immanuel Kant (1724-1804). Teleological theories of ethics include egoism and utilitarianisms. Distinguished from

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deontologists, utilitarian consider the greatest happiness for the greatest number to be an important indication of the morality of one's action. The most famous utilitarian philosophers are Jeremy Bentham (1784-1832) and John Stuart Mill (1806-1873).

Thus, the aim of this paper is the development of moral theory and its usefulness. Human beings are often faced with moral issues and problems have no easy answers. For them, having moral theory would be a help. So, concerning this paper, this presentation will be in two parts. They are customary morality and reflective morality, the three kinds of ethics theory and two moral theories of Western ethics.

I. Customary Morality and Reflective Morality

Morality grows out of the conditions of life itself. Its development is closely connected with the general development of social life and social rules and guidelines. Human conduct evolves as a process in life. Moral standards of human beings vary from time to time. Thus the evolution of morality should be studied from the primitive to modern. The moral standards depend upon the knowledge, the level of intelligence, the stage of social development and other situations that occur in life.

Morality is not the outcome of a conscious thought process. A study of the behavior of animals (especially animal social groups) helps to give knowledge on elementary forms of morality. From primitive times men have been impressed by the industriousness of the bee and the ant and have even held them up as examples of virtue.[1] The rudiments of such social virtues as self-sacrifice, sympathy, and co-operation are found in animal social groups; social life did not begin with human beings, but they expanded it and enriched it. The human beings began by thinking of the quality of a person's life which is called personal virtue. Nevertheless, certain impulsive and habitual forms of behavior appear which are similar to the customary morality of ancient peoples.

Ancient people very naturally followed traditional ways. These ways of acting by which human beings meet their common needs are called customs. Customs arise out of the needs of human life under specific conditions. Some customs arise because of special incidents, historical accidents or peculiar conditions. What is custom in the group becomes habit in the individual. The individual's ways of acting, feeling and thinking are controlled by the group.

Customs represent the accumulated experience of men in the past. Custom as an integrating force in the life of the group, tend to promote satisfaction and moral goodness. If one acts contrary to the customary mode of conduct in a community, it will hurt one's person or career. Custom is the basis on which the moral life of the person is sustained and developed. Early group life agreed that a person's rights and responsibilities were fixed by the group of which he was a part. If an individual broke the tribal code, he or she was treated more or less as a member of his kinship group. As the primitive group was a unit, if a member was injured, his group would hold the offender responsible. Thus there was mutual support and responsibility.

The moral system under which moral standards are based on customs, which in turn are accepted without reflection, is called customary morality or group morality.[2] Customary morality was especially prevalent in the kinship group. The power of custom is strong in the determination of conduct among all peoples, ancient and modern. In the phase of customary morality, there are certain acts which are

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[1] Harod H,Titus.(1966). ***Ethics for Today***: Delhi: Eurasia Publishing House.p.16.
[2] Ibid.p.19

almost universally forbidden as well as universally required. However, they operate through habit, not through conscious choice. Customs are not the creations of human reflection and their change is not due to intelligent processes. When stress appears in a human being, changes are in the direction of better adaptations to the conditions and purposes of life. Social conditions are never entirely static because the world and life is always changing. New situations are continually arising which are inadequately met by existing standards. So the customary morality is not adequate and has to change accordingly.

Customs grow up under all sorts' irrational influences, including chance, historical accidents, and superstitions, as well as under the pressure of human needs. So moral judgments are always influenced by customary ways of procedure, and sometimes they are more or less the product of circumstances. But customary morality should not be eliminated because many customs are outcomes of past experience and reflection. In modern times, when necessary, the customs of present day may be critically examined and modified in the light of experience and reflection. The influence of custom has continued from the primitive period to the present day. With the growth of society, population increases and society becomes more complex.

Therefore it is desirable that the simple customary observances be made more specific. Laws are formulated. A law is a rule that provides a "definition of the situation" and aims at making conduct uniform on the part of all members of society. In democratic societies, law tends to follow the growing moral consciousness and the opinion of the majority in the society. Moreover the law does not cover all cases of personal conflicts and social conflicts. It is not specific but general. In a rapidly changing society, laws become out of date and reform is needed. Under more complex social conditions, one custom may be found to conflict with another and custom may conflict with the law, or one law may conflict with another law. Therefore conflicts inevitably arise. Such tensions stimulate the growth of reflective criticism and ethics.

By reflective morality it is meant that stage of moral development in which men formulate moral judgments on the basis of a reflective evaluation of principles and a careful examination of facts in their reflection of human life.[3] The precepts of the past are too rigid to apply as the guidance of conduct for new situations. Reflection is added and men reflect upon the principles underlying custom, law and conscience in general. The development of the highest morality depends upon the addition of reflective morality in the process of the evolution of the morality.

II. Two Moral Theories in Western Ethics

In the history of Western ethics, the consequentialist and the non-consequentialist theories are important and have led to two basics approaches to morality. They are called the teleological and deontological theories. In the ancient Greek the word teleology first emerged as hedonism. In modern time, Hedonism was reformed Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) as Utilitarianism. Utilitarianism is an approach to morality that is based on consequence, and differs from the deontological system, which emphasizes the intention behind an action. Its principle states that an action which produces pleasure is good, while an action that produces the opposite of pleasure, that is pain, is bad.

According to Utilitarianism, the right act is one that produces the maximum amount of good. Utilitarianism aims to get the greatest happiness. Therefore, the

[3] Ibid.p.25

ultimate end for Utilitarianism is happiness. In his ethics Bentham propounded the view that the aim of human life is expressed in the Greatest Happiness Principle; "The greatest happiness of the greatest number". Moreover he also propounded the "hedonistic calculus" for the measurements of various pleasures or pains. So the utilitarianism of Bentham is a doctrine based on quantity.

Bentham holds that the only standard of valuation of pleasure is quantitative. He accepted the teleological view of ethics. According to him, the rightness or wrongness of an act depends upon the consequences of an action. If an act brings pleasure as consequences, it is right and if it brings pain, then it is wrong. According to Bentham, if an act is done, it must emphasize utility. The moral standard is not the greatest pleasure of the individual, but "The greatest pleasure of the greatest number" calculated upon the basis of the quantity.[4]

The most important change which John Stuart Mill (1806-1873) makes in utilitarianism is to add a qualitative standard to Bentham's quantitative standard. Mill agrees with Bentham that happiness or the greatest good of the greatest number is the criterion of morality. But Mill differs from Bentham in measuring the value of pleasure. Mill drew a distinction between different kinds of pleasure, considering some as higher, others as lower. Bentham measures the value of pleasure quantitatively. But for Mill, the quality of pleasure must be also considered in order to prove the morality of human conduct and character. According to him, an action which is higher in quality and with less amount of number is more virtuous than the actions which are at lower level with a greater number.

For Mill, it is important to expand a human being's ideals to be beneficial to a wider range of persons. So Mill's emphasis is not only on hedonistic elements but also on other universal qualities.[5] His doctrine equates good with pleasure. Mill is proponent in history of what is called teleological ethics. Mill defined utilitarianism as follows:

> …the creed which accepts as the foundation of morals, utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness are intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.[6]

According to Mill, "Pleasure alone is intrinsically good". He said that "Happiness is the sole end of human action". Thus Mill holds that pleasure is the only good as an end and for its own sake. He goes on to say that virtue, health, honor and the like are not ends in themselves but a means to happiness. He does not regard them as intrinsic values. According to Mill an action is right when the act produces pleasure. So Mill's utilitarianism is chiefly concerned with "teleology". This utilitarianism is another version of the teleological view. As Mill's ethical theory is teleological, he emphasizes the consequence of an action.

The deontological view of ethics differs from the teleological view. The Deontological theory holds firmly that the rightness or wrongness of an action does not depend on the consequences. It is called non-consequentialism. Immanuel Kant (1724-1840) one of the most influential German philosophers in Western Philosophy, proposed the deontological view of ethics. The word 'deontology' comes from the Greek *deon* which means duty or obligation. Deontology is the ethical theory which takes duty as the basis of morality; it is the view that some acts are morally obligatory

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[4] Ibid.p.141
[5] Thilly, Frank.(1976). ***A History of philosophy***. Central Book Company Depot. P. 543
[6] John Stuart Mill.(1910). ***Utilitarianism*** Everyman's Library. New York: E.P. Duton & Co,Inc.p 6

regardless of their consequences. So deontology is the study of duty. On Kant's view the sole feature that gives an action moral value is not the outcome that is achieved by the action, but the motive that is behind the action. The formulation of Kant's moral law, the Categorical Imperative is Kant's famous statement of this duty.[7]

For him, the field of ethics has nothing to do with the consequence of one's act. Hence what one ought to do must be a matter of duty, so that it is deontological. For Kant, in deciding whether an act is moral or not, it has to be considered as a sense of duty. Even though the consequences of an act may be beneficial, if an act is not undertaken from a sense of duty, it is not moral.

Kant discusses in his book ***Fundamental Principles of the Metaphysics of Morals***, the importance of good will. The point of Kant is that the talents of mind such as intelligence, wit, judgment and the qualities of temperament such as courage, resolution and perseverance are good. But these may become extremely bad if the will which uses them is not good. For Kant, the actions that display good will are those done from duty so that only actions done from duty have moral worth. For him, duty is the necessity of an action from respect for law. So to act from duty is to do something because one knows that a certain moral principle demands it so that one has a good reason for deciding to do it. Kant has ruled out consequences as an ethical standard. He considers only inner motivation. He emphasizes that motive or good will is basic for morality. So, Kant's ethical theory is deontological.

In An Introduction to the Principles of Morals and Legislation, Bentham said:

> Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. They alone point out what we ought to do and determine what we shall do; the standard of right and wrong, and the chain of causes and effects, are both fastened to their throne. They govern us in all we do, all we say, all we think; every effort we can make to throw off our subjection to pain and pleasure will only serve to demonstrate and confirm it.[8]

Bentham held that human behavior is determined by pleasure and pain. A person will seek pleasure and try to avoid pain as much as he can. He says that human beings ought to do what they will do by nature for they cannot escape from the authority of pleasure and pain. The principle of utility is meant that the principle approves or disapproves of actions depending on whether it brings or increases happiness for the individual concerned. An action may be said to be conformable to the principle of utility, to utility when the tendency to increase the happiness of the community is greater than any tendency it has to lessen it. At the same holds for measures of government, which are merely one kind of action performed by one or more particular persons.

Conclusion

Ethical thought began with the Greeks, but the moral ideal of the Greeks was highly political or social. It was a social rather than a private or individual morality. However, later developments show that the Greeks focused on the question of the nature of virtue or moral excellence. For them, the notion of the good was more important than the notion of duty.

The Greek philosophers laid down the two different ethical theories for determining moral worth or conduct, the Teleological theory and the Formalist or Deontological theory in ethics. Thus the Greek period is historically important

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[7] Harod H,Titus.(1966). ***Ethics for Today***: Delhi: Eurasia Publishing House.p.127

[8] T.K.Abbott. ***Fundamental Principles of the Metaphysics of Morals***. http:pdf.Semantics scholar.org. p5

because it marks the beginning of these ethical theories. Ethical theories provide part of the decision-making foundation, because these theories represent the viewpoints from which individuals seek guidance as they make decisions. Each theory emphasizes different points, a different decision-making style or a decision rule such as predicting the outcome and following one's duties in order to reach what the individual considers an ethically correct decision. In order to understand ethical decision making, it is important to realize that not everyone makes decisions in the same way, using the same information, employing the same decision rules. In order to further understand ethical theory, there must be some understanding of a common set of goals that decision makers seek to achieve in order to be successful.

Teleological theory is based on one's ability to predict the consequences of an action. According to a utilitarian, the choice that yields the greatest benefit to the most people is the one that is ethically correct. Jeremy Bentham and John Stuart Mill accepted that the rightness and wrongness of an action depends on the consequences or results of an action not on intention. They do not recognize means, principles and good will. The Teleological theory is a moral theory that emphasizes pleasure or happiness as the goal of life. The Teleological criterion is important and necessary, but it alone is not enough to solve the problems in human society.

The deontological class of ethical theories states that people should adhere to their obligations and duties when engaged in decision making when ethics are in play. This means that a person will follow his or her obligations to another individual or society because upholding one's duty is what is considered ethically correct.

Deontological ethics is different from utilitarian ethics as its takes its stand on deontology on duty, so in deciding whether an act is moral or not it is necessary to determine if it arises from a good will of inclination or duty. Kantian ethic focuses on mental good will and duty consciousness before action but utilitarianism is based on practical utility of consequences after the action.

Morals are the rules that govern which actions are right and which are wrong. A moral can be for all of society or an individual's beliefs. The moral values play an important role in making people understand that whether their actions are right or wrong, good or bad. In fact both good will or motive and the good consequences or results are necessary criterions for morality in every society.

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The Necessity of Logic in Research Methodology

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Abstract

Research Problem of this paper is Why Logic is a necessary factor in doing research work? It is because if a researcher has knowledge of logic, his or her thinking becomes more critical and effective in doing research work. In this research paper descriptive method and evaluative method are used. The principle of reliability is used for this paper. This paper can contribute to the more understanding the important role of logic in doing research.

Keywords: (1) logic (2) quantitative research (3) qualitative research

Introduction

The title of research is "The necessity of logic in Research Methodology". The research question is why logic is necessary in doing a research work. Because the two research methods are based on inductive and deductive logic. For this reason, logic and research methodology are related.

If a researcher has knowledge of logic, his or her thinking becomes more critical and effective in doing research work. Logic is a study of reasoning to distinguish good reasoning from bad, or better from worse. Logic is both an art and a science. As a science logic investigates, develops, and systematizes principles and methods that can be used to distinguish between correct and incorrect reasoning. Logic is going from premise to a conclusion. When study of logic, it needs to get clearer on what logic is and its importance. It also needs to learn some concepts such as induction, deduction, validity, the principle of analogy, the purpose of definition, and fallacies that are central to the study of logic.

Logic is a branch of philosophy. The Philosopher's reasoning must also be related to the facts of our experience. Philosopher tried to articulate and sharpen our ordinary belief, attitudes, and assumptions about the world, and then to see, through the used reason. Thus philosopher's primary tool is reason. Moreover reason is an important part of everyday life. Logic as a branch of philosophy is a study reason. If there is no knowledge of logic, there will be lack of tools needed to understand and evaluate philosophical reasoning. Moreover, there is often speaking of logical argument as contrasted with an illogical argument. A researcher with knowledge of logic is a person who can make logical arguments. In fact, a research is made up of logical arguments.

Then, there are two kinds of research methodology, they are quantitative and qualitative. In philosophical terms quantitative approach is called Logical positivism. Quantitative research is used widely in social sciences such as psychology, sociology, anthropology, and political science. In a quantitative study the methodology chapter usually contains the following sections: introduction, research design, population and sample, sampling procedures, instrumentation, data collection procedure, data analysis, and limitations. Qualitative researchers are concerned primarily with process, rather than outcomes or products. Qualitative researchers are interested in meaning – how people make sense of their lives, experiences, and their structures of the world. The qualitative researcher is the primary instrument for data collection and analysis.

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Some scholars said that "Research" means to find out something we do not know. This answer is both too wide and too narrow. There are a lot of things that we do not know that we could find out. A research needs (1) careful definition of terms, (2) unbiased collection of information, (3) meticulous statistical treatment and (4) careful summarizing to get a balanced description. If a research work is descriptive, it is an answer of 'what' question. It can be considered as 'intelligence-gathering'.

In fact, research goes beyond description. It requires analysis. It looks for explanation, relationships, comparisons, predictions, generalization and theories. In this case, it needs to answer the 'Why' questions. The information is used for the purpose of developing understanding by comparison, by relating to other factors, by theorizing and testing the theories. Hence, it can be said that research means to find out "what" and "why" questions through descriptive and analytical method.

In addition, a good research is to obtain valid argument and sound generalizations. This is the most efficient way of applying understanding in a wide variety of appropriate situations. The way of generalizations can best be established is through the development of explanatory theory. It is indeed the application of theory that turns intelligence- gathering into research. It helps overcome the biases inherent in each method. In conclusion, the researcher should consider a hybrid approach to obtain the unity of quantitative and qualitative approach. Blending these two approaches generally allows greater depth of understanding and insight than what is possible using just one approach.

1. The Meaning of Logic

Logic is not the study of how people do reason, but how they should reason. The study of logic is the study of methods and principles used in distinguishing correct from incorrect reasoning. The person who has studied logic is more likely to reason correctly than one who has never thought about the general principle involved in that activity. There are several reasons for this. First of all, the proper study of logic will approach it as an art as well as a science. In the second place, a traditional part of the study has been the examination and analysis of fallacies, or incorrect method of reasoning. The study of logic gives a researcher certain techniques, certain easily applied method for testing the correctness of any reasoning. This knowledge is valuable because when mistakes are easily detected they are less likely to be made.

Logic has frequently been defined as the science of the law of thought. But this definition, although it gives a clue to the nature of logic, is not accurate. In the first place, thinking is one of the processes studied by psychologists.

> Logic cannot be "the science of the law of thought", because psychology is also a science which deals with laws of thought. And logic is not a branch of psychology; it is a separate and distinct field of study. Psychology studies the process of thought .But logic studies the special kind of thinking.[1]

The definition of logic is the science of reasoning. Reasoning is a special kind of thinking, in which inference takes place or in which conclusions are drawn from premises. The distinction between correct and incorrect reasoning is the central problem with which logic deals. The Logician's method and techniques have been

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[1]. IRVING M. COPI, Professor of Philosophy, The University of Michigan, (1964). ***Introduction to Logic***, second edition, The Macmillan Company, New York, p-4.

developed primarily for the purpose of making this distinction clear. The Logicians are interested in all reasoning, regardless of its subject matter, but only from this special point of view.

As a research is a kind of academic writing it must be made up of logical arguments. Corresponding to every possible inference is an argument, and it is with these arguments that logic is chiefly concerned. Arguments represent reasoning in language. An argument, in the logician's sense, is any group of proposition of which one is claimed to follow from the others, which are regarded as providing support or grounds for the truth of that one. The word argument is often used in other senses, but in logic it has the special sense explained.

An argument is not mere the collection of propositions, but has a structure. In describing this structure, the terms "premise" and "conclusion" are usually employed. The conclusion of an argument is the proposition which is affirmed on the basis of the other propositions of the argument, and these other propositions, which are affirmed as providing support or reasons for accepting the conclusion, are the premises of that argument.

> Argument consists of just one premise and a conclusion. But some arguments offer several premises in support of their conclusion.[1]

A research work is written by arguments, so that logical argument is necessary for a good research.

2. Inductive and Deductive Inference

The distinction between inductive and deductive inference can be grasped quite quickly at an intuitive level by considering a few example. In a deductive argument, the premise must give absolute support for the conclusion. Any argument in which the premises provide anything less than absolute support is by definition and inductive argument.

In deductive argument researchers reason from general to particular, whereas in inductive arguments reason from particular to general. Example of deductive argument is that, all mammals have eyes. Dolphins are mammals. Therefore, dolphins have eyes. In deductive argument, researcher began with the universal statement "all mammals have eyes." And concluded with a particular statement, "dolphins have eyes". All deductions depend upon the logical properties of relations. Hence, the concept of relation is fundamentally important. It does not seem possible to define relation without presupposing notions no less in need of definition. Researchers shall begin with some definitions that will be found useful in the statement of these properties. A system consists of elements standing in certain relations. For example, the solar system is a system consisting of certain elements, the sun, the planets and their satellites, standing in certain relations. A social organization is a system consisting of social classes related in a certain way. In any given system the fact that an element stands in a given relation can be expressed by a proposition. Thus the relative positions of the earth, Jupiter, and the Sun, can be expressed by the proposition. The earth is between Jupiter and the Sun. Given any system, the relation of its elements can be expressed in a set of relate proposition.

The principle of logic provides an instance of propositions that are necessarily true because they are implied by all deductive systems. The necessity of logical principles is nothing but the necessity of constructing systems. The construction of

[1] . Ibid, p-5

such systems may be the expression of the thinking of relational beings. The complete generality of a deductive system is the fact that primitive propositions do not determine a unique set of objects. When such deductive systems can be constructed it becomes possible to develop a part of several abstract sciences at the same time. In this way increase of generality aids the development of science. Induction is the process of generalization. It consists in establishing a general proposition on the ground of particular facts observed. Thus induction is necessary to guarantees the material truth of the universal premise of a syllogism. In induction researchers proceed particular facts to general truths or law. Induction is the process of reasoning by which a researcher proceeds from particular facts observed to the general law which connects them with one another.

A scientific induction is a real universal proposition based on observation of particular facts in reliance upon the Uniformity of Nature and law of causation. An induction is a proposition as distinguished from a notion or a term. It is the statement of a general truth. An induction is a universal proposition. And an induction is a real proposition. An induction is concerned with material truth. So it must be a real proposition. It is a general proposition based on facts. An induction is based on observation and experiment. Its premises are particular facts. They are not taken for granted but are gathered from observation and experiment. They are from of perception. Hence they are called the material condition of induction.

Generally Logic can be divided into two kinds. They are deductive logic and inductive logic. As generally stated, deduction consists in passing from more to less general truths; induction is the contrary possess from less to more general truths. In deduction there is developing the consequences of a law. It must be learnt the meaning, contents, results or inferences, which attach to any given proposition. Induction is the exactly inverse process. Given certain results or consequences, it is required to discover the general law from which they flow. According to Aristotle, Induction certainly started in one sense and individual. For it starts with what it can be perceived with the sense, and only the individual can be perceived. But it may be said that what it is apprehended in the individual is its character or type.

> In a certain sense all knowledge is inductive. We can only study the law and relations of things in nature by observation those things. But the knowledge gained from the senses is knowledge only of particular facts.[1]

Experience gives a researcher the materials of knowledge. Induction yields a researcher general knowledge. When a researcher possesses such knowledge, in the form of general proposition and natural laws, a researcher can usefully apply the reversed process of deduction to ascertain the exact information required at any movement. In its ultimate foundation, then, all knowledge is inductive- in the sense that it is derived by a certain inductive reasoning from the fact of experience.

Really, deduction is the inverse process of induction. Deductive reasoning may be described as the reverse of generalizing. In deduction, a researcher starts with general law of principle, and then reason out its application to some particular case. It has been found that, in all know cases, all animals with horns and hoofs are non-eaters of flesh. This empirically establishes the general law or principle. Or another deduction may be made by applying the general principle to some extinct animal of

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[1] . A.E. MANDER, (1949). ***Clearer Thinking, (Logic for Everyman***) Printed and Published in Great Britain by C. A. Watts & Co. limited. 5 & 6 Johnson's Court, Fleet Street, London, E. C. 4, p-114.

which the fossil remains have been discovered. A researcher finds that this extinct animal had horns and hoofs; and therefore we are able to deduce the fact that it was not a flesh-eater. A researcher knows it by "deduction". In fact, all mathematical reasoning is deductive. Every chemist or engineers who refer to a general formula to solve a particular problem, is using deductive reasoning. Deduction is not from particular facts, but only from general laws and principles.

The argument is valid, however, because if the premise were true the conclusion would follow. A valid argument is one in which, if the premises are true, the conclusion must be true. On the other hand, an argument is invalid if the conclusion does not necessarily follow from the given premises.

The conclusion of sound argument must be true. By definition, a sound argument has to be valid. Therefore all sound arguments are valid and all valid argument must be sound. Only if the conclusion of the argument is justified by the premises, the argument is valid. If the premises do not justify the conclusion, the argument is invalid. Validity or invalidity is only attributed to arguments by which a research work is created and written. For this reason, logic is necessary for research writing.

3. Definition of Quantitative Research

In philosophical terms quantitative approach is called Logical positivism. Inquiry begins with a specific plan. It is called a set of detailed questions and hypotheses. Researchers seek facts and causes of human behavior and want to know a lot about a few variables so differences can be identified. Researchers collect data that are primarily numerical resulting from surveys, tests, experiments and so on. Most quantitative approaches manipulate variables and control the research setting. Quantitative designs include descriptive research, experimental research, quasi-experimental research, causal comparative research and correlational research.

Statistical method is especially useful for looking at relationships and patterns and expressing the patterns with numbers. Descriptive statistics describe the patterns of behaviours, whereas inferential statistics use probabilistic arguments to generalize finding from samples to populations of interest. It should focus on the inferential process when statistics is defined as the theory and method of analysing quantitative data.

> Methodological control is generally accomplished by two procedures that rely on the principle of randomness. One is random sampling. It uses subjects that have "randomly" been drawn from the potential pool of subjects. Hence, each member of the population has an equal chance or known probability of being selected. Random selection of subjects permit the researcher to generalize the results of the study from the sample to the population in question.[1]

In fact, many issues and topics can go either. Quantitative strategies also have many relative and strange twisting branches to contend with. Much like its distant relative, quantitative strategies have to be defined in terms of specific outcomes. Not only has it needed to understand the fine points between differences and relationships. It also will need a talking vocabulary about threats to internal and

[1] . Kjell Erik Rudestam Rae R. Newton,(2001).***Surviving your Dissertation*** , Sage Publications, Inc. International Educational and Professional Publisher Thousand Oaks, London, New Delhi, p-27.

external validity, robustness of statistical treatment, points of central tendency, standard error of the means, dispersion and deviation, as well as the width of the spread. Then researchers have the added complication of determining whether he or she is using parametric or nonparametric techniques, whether he or she has a true experimental design, a quasi-experimental design. Knowing the language for quantitative studies is an absolute necessity. In terms of analyzing his or her data and presenting his or her findings, a researcher is in better shape with quantitative studies. Therefore Quantitative method based on deductive method.

4. Definition of Quantitative Research

In a quantitative study the methodology usually contains the following sections: introduction, research design, population and sample, sampling procedures, instrumentation, data collection procedure, data analysis, and limitations. A researcher should introduce his or her study's purpose and research questions. A brief description of the problem might also be included. Then, research design in this section states the type of research and design used in the study as well as the relation for your selection. The research design which a researcher selects is based on the purpose and nature of his or her study.

Then, the population and simple (data sources) section includes a description of the individuals who participated in your study and the procedures used to select them. Ideally, an entire population would be used to gather information. However, this is not usually feasible as most groups of interest are either too large or are scattered geographically. When researcher don't have an opportunity to study a total group, select a sample as representative as possible of the total group in which researchers are interested.

Then, sampling is the process of selecting a number of individuals for a study. The individuals represent the larger group from which they were selected. The individual selected which comprises a simple and larger group is referred to as a population. The population is the group of interest to the researcher, the group to which she or he would like the results of the study to be able to generalize.

Then, instrumentation includes a description of all instruments used to collect data questionnaires, interview schedules, observation forms, and so on. Each instrument should be described in detail in the methodology section.

> Validity is the degree to which the instrument truly measures what it purports to measure. In other words, can we trust that findings from researcher's instrument are true? Reliability is the degree to which researcher's instrument consistently measures something from one time to another.[1]

Then, data collection describes in detail all of the steps taken to conduct researcher's study and the order in which they occurred. It is important that researcher's writing be clear and precise so that other researcher can replicate his or her study. Researcher description should state how and when the data were collected. When to collect data is a critical issue in data collection because it can greatly affect his or her response rate. It is important for researcher to consider the availability of researcher's population. Then, data analysis includes an explanation of how he or she analyzed the data as well as his or her rationale for selecting a particular analysis

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[1]. Corol M. Roberts, (2004). ***Dissertation Journey***, Corwin Press, A Sage Publications company , Thousand Oaks, California, p- 146.

method. If researcher's study is quantities, report the descriptive and inferential statistical tests and procedures researcher used, how they were treated, and the level of statistical significance that guided researcher's analysis. Since statistical tests may vary by research question, researcher should explain his tests and procedures for each question. Therefore Qualitative research method based on inductive method.

Conclusion

A research proposal is an action plan that justifies and describes the proposed study. A research must take the completion of a comprehensive proposal as a very important step in the dissertation process. The proposal serves as a contract between the researcher and his or her dissertation or thesis committee that, when approved by all parties, constitutes an agreement that data may be collected and the study may be completed.

There is no universally agreed upon format for the research proposal. A good proposal contains a review of the relevant literature, a statement of the problem and the associated hypotheses, and a clear delineation of the proposed method and plans for data analysis. An approved proposal means that more than half of the work of the dissertation has been completed. The phases of the research process are with reference to the research wheel. The wheel metaphor suggests that research is not linear but a recursive cycle of steps. The most common entry point is some form of "empirical observation". In other words, the researcher selected a topic from the infinite array of possible topics.

The first step is a process of inductive logic that culminates in a proposition. The inductive process serves to relate the specific topic to a broader context. These hunches typically are guided by the values, assumptions, and goals of the researcher that need to be explicated. The next step of the research wheel is a developed proposition, which is expressed as a statement of an established relationship. The proposition exists within a conceptual or theoretical framework. It is the role of the researcher to clarify the relationship between a particular proposition and the broader context of theory and previous research. This is probably the most challenging and creative aspect of the dissertation process. A conceptual framework, which is simply a less developed form of a theory, consists of statements that link abstract conceptual frameworks are developed to account for or describe abstract phenomena that occur under similar conditions. A theory is the language that allows us to move from observation to observation and make sense of similarities and differences. Without placing the study within such a context, the proposed study has a "so what" quality. This is one of the main objections to the research proposals of novice researchers: The research question may be inherently interesting but ultimately meaningless. Generally speaking, a research dissertation is expected to contribute to the scholarly literature in the field and not merely solve an applied problem. Thus, identifying a conceptual framework for a research study typically involves immersing oneself in the research and theoretical literature of the field.

The researcher uses deductive reasoning to move from the larger context of theory to generate a specific research question. The research question is the precisely stated form of the researcher's intent and it may be accompanied by one or more specific hypotheses. The first loop is completed as the researcher seeks to discover or collect the data that will serve to answer the research question. The data collection process is essentially another task of empirical observation, which then initiates another round of the research wheel. Generalizations are made on the basis of the

particular data that have been observed (inductive process), and generalizations are tied to a conceptual framework, which then leads to the elucidation of further research questions and implications for additional study.

The research process requires a high level of scholarly writing. Therefore researcher must be to express him or herself logically, clearly, and precisely. The research must be a formal document demonstrating his or her ability to conduct original research that contributes to theory or practice. Although variations exist, typical dissertation consists of chapters that provide background to the topic, a literature review, description of the methodology, findings, conclusions, and recommendations for action and future research. Major steps in the dissertation process include selecting a topic, preparation a prospectus, selecting an advisor and committee members, completing and defending a proposal conducting the research, writing the research paper, participating in the oral defence, making correction, and graduation.

Starting the research paper involves choosing a research topic, conducting a review of the literature, and selecting a methodology. These are not linear processes; they undulate back and forth and often go on simultaneously. Reviewing the literature grounds you in understanding what is known and not known about your study's topic and helps provide the basis for selecting an appropriate methodology. Whatever methodology a researcher must choose, you need to understand the techniques and processes of that particular research.

In conclusion, the researcher should consider a threefold classification of research: exploratory, testing- out and problem-solving, which applies to both quantitative and qualitative research. All research methodology can be classified in to two: quantitative or qualitative. Each has a variety of sub methodologies, or designs, with their own protocol for collecting and analysis data. A hybrid approach is obtained when quantitative and qualitative approaches are used together. Blending these two approaches generally allows greater depth of understanding and insight than what is possible using just one approach. Thus, blending helps overcome the biases inherent in each method.

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A Study on Calendar Found in Old Myanmar Inscriptions (ME. 800-998)

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Abstract

Pāli and Sanskrit Loanwords in this paper are on Calendar. These words are found in Old Myanmar Inscriptions Vol. V (ME. 800-998). It has 65 inscriptions in number containing their appendixes. Loanwords are divided into four categories, namely, (a) Names of year (B) Names of months (c) Names of days in a week (d) General words. This paper aims to know more clearly how to become Name of years, months and days in Myanmar culture. This research paper expresses etymology of technical terms on Calendar in Myanmar. it can be known that Myanmar language is influenced by Sanskrit and Pāli by studying this research paper.

Keywords: Pāli, Sanskrit, Loanwords, Inscription

Introduction

There are many languages in the world. Pāli, Sanskrit and Myanmar are members of them. Pāli and Sanskrit belong to Indo-Iranian group of Indo-European family of languages.[1] But Myanmar is an important member of the Tibeto-Burma subfamily of the Sino-Tibetan family of languages.[2] The most familiar classification of languages is into three groups, known as Isolating, Agglutinating and Inflecting respectively.[3] Pāli and Sanskrit are inflecting languages but Myanmar, agglutinating. No type of language is so similar with one another. It is surprised, Myanmar is influenced by Pāli and Sanskrit according to point of linguistic view.

Loanwords in this paper are found in Old Myanmar Inscriptions vol. v (ME. 800-998), pre-pared and published by Archaeological Department in 1987. It has 65 inscriptions in number containing their appendixes.

(A) Names of Year

āsat

အာသတ် **āsat** in ….. sakarac 702 khu **āsat** nhac mlwaytā laplñ tanhaṅ ka nuy niy…[4]
(ME. 820. AD.1458)
noun. Name of a year which is 4 remainder. [Sanskrit. āṣaḍa]

āsin

အာသိန် **āsin** in ….. sakkarac 801 khu **āsin** nhac nhuik…[5]
noun. Name of a year which is 7 remainder. [Sanskrit. Ā.]śvina]

citsat,cist

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[1] See Mario Pei, 1956, pp. 195--6
[2] Stewart. J.A., 1995, p. xi
[3] Sturtevant, Edgar H., 1960, p.55
[4] Old Myanmar Inscription vol. v, 18, line 1, p.61
[5] Ibid, 2 a, line 15-16, p. 4

1. စိတ်သတ် **citsat**….. *citsat* nhic wachuiw lachan tachaytarag krāsapate ne nhuik …[1]

2. စိသ်တ် cist in…..sakkarac 889 khu *cis*t nhick kachun lachan 7 ryak sokrā ne…[2]
noun. Name of a year which is 3 remainder. [Sanskrit.jyaiṣṭha]

Pisyak, piśyak

1. ပိသျက် **pisyak** in….. sakkarac 808 khu *pisyak* nhick kachunla chut 5 rak krāsapatene…[3]

2. ပိၑျက် **piśyak** in….. sāsanāt 2026 nhac sakkarāj 844 khu *piśyak* nhacnhuik…[4]
noun. Name of a year which is 2 remainder. [Sanskrit. vaiśākha]

Pusya

ပုသျ **pusya** in ….. sakaraj 804 khu *pusya* nhac…[5]
noun. Name of a year which is 10 remainder. [Sanskrit. puṣya]

Phalakuin, bhalaguiṇ

1. ဖလကိုန် **phalakuin** in…..sakkarac rhañ 82 khu *phalakuin* nhac…[6]

2. ဘလဂိုဏ် **bhalaguiṇ** in….. sakkarac 830 *bhalaguiṇ* nhac wākhoṅ lchan 5 ryak…[7]
noun. Name of a year which is 0 remainder. [Sanskrit.phālguna.]

Mākha

မာခ **mākha** in….. sakkarac 816 khu *mākha* nhac tanchoṅ mun lchan 8 rak…[8]
noun. Name of a year which is 11 remainder. [Sanskrit and Pāli. mākha]

(B) Names of Month

taponˊ

တပေါင် **tapoṅ́** in ….872 khu .*tapoṅ́* lachut khunacrak krāsapatene …[9]
noun. The twelfth and last month of the year in Myanmar Calendar. [Pāli.tāla ‘toddy tree + Myanmar. poṅ́’ ‘cook by means of steam.]

tankhu, tankhū

1. တန်ခူ tankhu in…..*tankhu* lachut tachai le rak lakway sataṅ ne ka carwe…[10]

2. တန်ခူ **tankhū** in…..*tankhū* lachan kuiw rak krāsapate ne…[11]
noun. the first month of the year in Myanmar Calendar.[Pāli. tāla.”see preceding” + Old Myanmar. Khu: :pluck, pick”.]

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[1] Ibid, 50, line 4, p. 124
[2] Ibid, 52, line 1, p. 127
[3] Ibid, 13, line 1, p.50
[4] Ibid, 26 a, line 3, p.68
[5] Ibid, 10 a, line 1, p.34
[6] Ibid, 51 b, line 1, p.126
[7] Ibid, 21, line 1, p.65
[8] Ibid, 16 a, line 1, p.54
[9] Ibid, 38, line 28, p.101
[10] Ibid, line 61, p.104
[11] Ibid, 54, line 7-8, p.129

natau

နတော် **natau** in…..sakaraj 863 khu *natau* laplañ̃ puttahūne…[1]

noun. the night month of the year in Myanmar Calendar.[Pāli. nātha "god" + Myanmar. tau "reverence or royalty".]

wākhoṅ

ဝါခေါင် **wākhoṅ** in…..*wākhoṅ* lachan nhac rak….[2]

noun. the fifth monk of the year in Myanmar Calendar.[Sanskrit. vāṣa "period of monsoon retreat for Buddhist monks, Buddhist lent" + Old Myanmar "khoṅ" middle according to U Pho Lat.]

Wāchuiw

ဝါဆိုဝ် **wāchuiw** in….. sakkarāj 872 khu *wāchuiw* lachun le rak…[3]

noun. the fourth month of the year in Myanmar calendar.[Sanskrit. vārṣa 'see the preceding' + Old Myanmar chuiw 'recite'.]

(c) Names of day in a week

aṅkā

အင်္ကာ **aṅkā** (twice) in (a)…..poṅ lachun tachaisum rak *aṅkāne*….[4]

(b) sakkaraj 841 wāchuiw lachut nhacrak *aṅkā* ne…[5]

noun. tuesday [Sanskrit. aṅgāraka]

krassapatti, krāsapate, krāsapade, kra:sapate

1. ကြာသပတိ် krassapatti in…..sakrac 865 khu taponॅ lchan 14 ryak *krassapatti* ne…[6]

2. ကြာသပတေ krāsapate in…..lachan ṅāryak *krāsapate* ne medhun lak nhuik…[7]

3. ကြာသပဒ krāsapade in…..wāchuiw lahoṅ laprañ kyau khrok rak *krāsapade* ne…[8]

4. ကြာ:သပတေ kra:sapate in…..sakkarac 873 khu tausalaṅ lachan khrok rak *kra:sapate* ne..[9]

noun. Thursday. [Sanskrit. vākyaspatai.]

cani, cane,

1. စနိ် cani in…..sakrac 789 khu taponॅ lapleñ satinbhit *cani* ni…[10]

2. စနေ cane (common) in…..949 khu tapon lchut 2 rak *cane*…[11]

noun. saturday. [Sanskrit. śani]

pitahu,pitahū, putahū, puttahu, buddhahū

1.ပိတဟု **pitahu** in…..sakkaraj 872 khu kachun lachan lerak *pitahu*...[1]

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[1] Ibid, 45 b, line 30, p.115
[2] Ibid, 38, line 86, p.107
[3] Ibid, line 88, p.107
[4] Ibid, line 24, p.101
[5] Ibid, 48, line 2, p.117
[6] Ibid, 49 c, line 1-2, p.122
[7] Ibid, 38, line 1, p.99
[8] Ibid, 62 b, line 1-3, p.137
[9] Ibid, 40, line 1-2, p.109
[10] Ibid 49 a, line 1-2,p. 199
[11] Ibid, 61, line 1, p.135

2. ပိတဟူ **pitahū** in …..sakkraj 942 khu arhañkhu 44 khu wāchuiw lachan tachainhic rak *pitahū* ne…[2]

3. ပုတဟူ **putahū** in…..sakaraj 777 plāsuiw lchut 10 rak *putahū* ne…[3]

4. ပုတ္တဟူ **puttahū** in…..sakarag 766 khu kachun laplañ *puttahū* ne….[4]

5. ဗုဓဟူ **budhahū** in…..tanankanwe *budhahū* sokrāpūe…[5]

noun. wednesday.[Sanskrit. budha 'the planet Mercury' + Old Myanmar hū 'calling ,invoking' according to Pho Lat.]

sokkrā, sokr,ā sokrā

1. သောက်ကြာ **sokkrā** (usually) in…sakkrac 882 khu tapuiw thway lchut 8 rak *sokkrā* ne...[6]

2. သောကြာ **sokr,ā** in…..sakkrac 889 khu cist nhic kachun lachan 7 ryak *sokr,ā* ne….[7]

3. သောကြာ sokrā in…..sakkrac 887 khu sankran lachan 7 nhac ryak *sokrā* ni….[8]

noun. friday. [Sanskrit. śukra.]

(D) General words

sakarac, sakkarac, sakk,rac sakaraj,sakarāj,sakrac, sakraj, sakkra, sakaraj,saggarac

1. သကရစ် **sakarac** (usually) in…..*sakarac* 779 khu kachun lchan taryak 6 ne….[9]

2. သက္ကရစ် **sakkarac** (usually) in….*sakkarac* 801 khu āsin nhan nhuik….[10]

3. သက္ကၠရစ် **sakk, rac** (common) in…..namo tassati, sakk,rac 802 khu….[11]

4. သကရဇ် **sakaraj** in …..sakaraj 874 khu tanchoṅmun lachan suṃm rak….[12]

5. သကရာဇ် **sakarāj** (common) in…..*sakarāj* 766 khu kachun laplañ puttahū ne….[13]

6. သက္ကရဇ် **sakkaraj** in…..*sakkaraj* 804 khu pusya nhac nwe prissa….[14]

7. သက္ကြ **sakkra** in…..*sakkra* 915 khu tapoṅlapre….[15]

8. သကြစ် **sakrac** in….. *sakrac* 852 taṅkā taryā ṅāchaile khyap…[16]

9. သကြဇ် **sakraj** in…..*sakraj* 900 sāsanāt nhacdhoṅ syhac chai nhac nhac twaṅ…[1]

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[1] Ibid, 38, line 72, p.106
[2] Ibid, 62 a, line 1-3, p.136
[3] Ibid, 45 b, line 10, p.114
[4] Ibid, line 17, p.115
[5] Ibid, 54, line 5, p.129
[6] Ibid, 46, line 1, p.116
[7] Ibid, 52, line 1, p.127
[8] Ibid, 49 b, line 1-2, p.121
[9] Ibid, 6 a, line 7, p.11
[10] Ibid, 2 a, line 15-16, p.4
[11] Ibid, 5, line 1, p.10
[12] Ibid, 41, line 1-2, p.109
[13] Ibid, 45 b, line 17, p.115
[14] Ibid, 10 a, line 1, p.34
[15] Ibid, 56, line 1-2, p.130
[16] Ibid, 31, line 1, p.86

10. သက္ကရဇ် **sakkraj** in….*sakkraj* 942 khu arhañkhu 44khu wachuiw lachan tachainhac rak….[2]

11. သက်ကြဇ် **sakkraj** in….*sakkraj* 943 khu phuiw khoṅ toṅè arhephak…[3]

12. သဂ္ဂရစ် **saggarac** in (a) ….saggarac 809 khu kachun lachan 1 ryak…[4]

(b) ….*saggarac* 845 khu lhūsamle ka…[5]

Remark

Old Myanmar Methods on names of years are that 2 subtracts from present year and then divided by 12, according to remainders names of years are known as follows;

1 remainder is Jaya or Jeya year.
2 remainder is Visākhā year.
3 remainder is Jeṭṭha year.
4 remainder is Āsaḷī year.
5 remainder is Sarawaṇ year.
6 remainder is Adra or Bhadra year.
7 remainder is Assayujja year.
8 remainder is Krattikā year.
9 remainder is Migathī year.
10 remainder is Phusyha year.
11 remainder is Māgha year.
0 remainder is Bharaguṇī year.[6]

Conclusion

This research paper is based on *Old Myanmar Inscription Vol. V*. It has 65 inscriptions in number containing their appendixes. These inscriptions belong to middle Inwa and middle Nyaungyan period from ME.800 to 998 (AD.1438-1636). Old Myanmars used Sanskrit and Pāli terms for names on Calendar however it can be found most of them are direct Sanskrit or Sanskrit loanwords. It can be studied that Myanmar writing was not stable at this period, for example, the word sakkaraj is found in twelve kinds of spellings. We must honour to creative thinking of Old Myanmars who invented new Myanmar words by using Sanskrit and Pāli languages. These terms are current and sustainable. We must love the higher Myanmar tradition and culture found in Old Myanmar Inscriptions.The etymology can be known in terms of Myanmar calendar and we can easily conclude that Myanmar is overshadowed by Sanskrit and Pāli languages by studying this research paper.

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[1] Ibid, 54, line 2, p.129
[2] Ibid, 62 a, line 1-2, p.136
[3] Ibid, 60 , line 18-19, p.135
[4] Ibid, 14, line 1-2, p.52
[5] Ibid, 27, line 2-3, p.72
[6] Pho Lat, U, 2018, p.185-186

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