

Midterm report from mahediameen ezhuthachan kandi

my question ; Why should we behave as people expect us to?

I meant by this question especially about character and behavior, why people want to obey rules or why they want to follow rituals, everyone have some personal freedom but they all committed to obey some social rule or public rule and why we want to be polite? . I found the answer for this by my investigation. I asked to lot of person about this also read some articles ,im gonna explain my answer here; everyone have responsibility or obligatory with society. Everybody must obey, but some people don't. The three most important reasons on why you should obey are it keeps everyone safe, everybody will feel comfortable, and it creates a better society. Obeying is not a difficult task. To obey you must follow directions and commands of the person demanding them. If everybody would just obey then everything will be cool and positive. That is why lam going to inform you the three most important reasons why you should obey. First reason why you should obey is because it keeps everyone safe. If people didn't obey the rules of the roads then accidents would occur. If people didn't obey the law of murdering and stealing then the murder rate would increase or have missing items. I consider this as the most important reason why you should obey. That is why if you obey then everyone would be safe. Second reason why you should obey is to keep everybody feeling comfortable. To keep everyone comfortable you must obey rules and laws. Don't make everybody if I didn't obey the teacher by stop talking then everyone would be upset because they won't hear the directions of the assignment. Also,if I didn't obey the parking sign by not parking in the handicap spot then the handicap people will feel uncomfortable and have to walk a long distance to the entrance. That is why you should obey so you can make everybody comfortable. Third reason why you should obey is because it develops a better society. Obeying can make the world a better and peaceful place. If everybody obeys the law then it wouldn't be drug dealers, murderers, thieves and rapist. If it weren't murderers, thieves, rapist and drug dealers then prisons would have a decreased number of prisoners. Families would be happier and more peace would be made throughout the world. That is why to make a better society considers obedienceThird reason why you should obey is because it develops a better society. Obeying can make the world a better and peaceful place. If everybody obeys the law then it wouldn't be drug dealers, murderers, thieves and rapist. If it weren't murderers, thieves, rapist and drug dealers then prisons would have a decreased number of prisoners. Families would be happier and more peace would be made throughout the world. That is why to make a better society considers obedienceThird reason why you should obey is because it develops a better society. Obeying can make the world a better and peaceful place. If

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For examples; every society they have some rule like common .they society they mentioned or they just decided what their's members can do! ,because every culture or civilization they have same, for example the european culture you can choose your life partner like individually ,it means who you like or who you love!! also you can spent time with them before marriage but in indian culture its totally different ;you can't choose your partner by yourself ,because family always influenced or they are responsible for that, so you can't spent time with them before marriage or you can't kiss them, here is the one discussion about my question, Why should we behave as people expect us to? if you are living in one society we should keep their rituals or faith, otherwise we will be wrong always in society, also if we behave like people expect from us we will be good especially behavior, so

I choose this question because it's very important to know when you live anywhere! because it's a basic of society, this is kind of morality, virtue and integrity Integrity is also attributed to various parts or aspects of a person's life. We speak of attributes such as professional, intellectual and artistic integrity. However, the most philosophically important sense of the term 'integrity' relates to general character. Philosophers have been particularly concerned to understand what it is for a person to exhibit integrity throughout life. What is it to be a person *of* integrity? Ordinary discourse about integrity involves two fundamental intuitions: first, that integrity is primarily a formal relation one has to oneself, or between parts or aspects of one's self; and second, that integrity is connected in an important way to acting morally, in other words, there are some substantive or normative constraints on what it is to act with integrity.

When I asked about this to some persons they told me integrity is the main reason for this! A person of integrity is willing to bear the consequences of her convictions, even when this is difficult ... A person whose only principle is 'Seek my own pleasure' is not a candidate for integrity because there is no possibility of conflict—between pleasure and principle—in which integrity could be lost. Where there is no possibility of its loss, integrity cannot exist. Similarly in the case of the approval seeker. The single-minded pursuit of approval is inconsistent with

integrity ... A commitment to spinelessness does not vitiate its spinelessness—another of integrity's contraries. The same may be said for the ruthless seeker of wealth. A person whose only aim is to increase his bank balance is a person for whom nothing is ruled out: duplicity, theft, murder. Expedience is contrasted to a life of principle, so an ascription of integrity is out of place. Like the pleasure seeker and the approval seeker, he lacks a 'core,' the kind of commitments that give a person character and that make a loss of integrity possible. In order to sell one's soul, one must have something to sell.

Most of the Greek moralists think that, if we are rational, we aim at living well or happiness. Living well or happiness is our ultimate end in that a conception of happiness serves to organize our various subordinate ends, by indicating the relative importance of our ends and by indicating how they should fit together into some rational overall scheme. So the Stoics identify happiness with "living coherently" and Aristotle says that happiness is "perfect" or "complete" and something distinctively human. When we are living well, our life is worthy of imitation and admiration. For, according to the Greek moralists, that we are happy says something about us and about what we have achieved, not simply about the fortunate circumstances in which we find ourselves. So they argue that happiness cannot consist simply in "external goods" or "goods of fortune," for these goods are external to our own choosing and deciding. Whatever happiness is, it must take account of the fact that a happy life is one lived by rational agents who act and who are not simply victims of their circumstances.

The Greek moralists conclude that a happy life must give a prominent place to the exercise of virtue, for virtuous traits of character are stable and enduring and are not products of fortune, but of learning or cultivation. Moreover, virtuous traits of character are excellences of the human being in that they are the best exercise of reason, which is the activity characteristic of human beings. In this way, the Greek philosophers claim, virtuous activity completes or perfects human life.

Aristotle thinks that virtue is a unified, unconflicted state where emotional responses and rational assessments speak with the same voice, he, like Plato, thinks that the education of our emotional responses is crucial for the development of virtuous character. If our emotional responses are educated properly, we will learn to take pleasure or pain in the right things. Like Plato, Aristotle thinks that we can take a person's pleasures and pains to be a sign of his state of character.

To explain what the virtuous person's pleasures are like, Aristotle returns to the idea that virtue is an excellent state of the person. Virtue is the state that makes a human being good and makes him perform his function well. His function (his characteristic activity), Aristotle says in *Nicomachean Ethics* I.7, is rational

activity, so when we exercise our fully developed rational powers well, we are good human beings and live well (we are happy)..

Being polite means being aware of and respecting the feelings of other people. we may not always notice politeness but we usually notice rudeness or inconsiderate behavior.

Some time people will expect something from us because of our position or our family background ,our qualification also .for example ;it means if you are coming from a religious family we can't do everything, like the other peoples can do!. some religion forbidden drinking alcohol ,so one person from that religious family he can't drink ,the society they won't see him like a drunken. Also if you are a good teacher you won't misbehave with your student.

I want to say that here; if we behave like what the people expect from us we can be a good personality ,everyone will respect at least for our politeness.