

Mill's Harm Principle

1 The Principle

“The object of this Essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because, in the opinions of others, to do so would be wise, or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him, or visiting him with any evil in case he do otherwise. To justify that, the conduct from which it is desired to deter him, must be calculated to produce evil to some one else. The only part of the conduct of any one, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.”¹

The Harm Principle

paternalism

moralism

merely self-regarding acts

“There are many who consider as an injury to themselves any conduct which they have a distaste for, and resent it as an outrage to their feelings; as a religious bigot, when charged with disregarding the religious feelings of others, has been known to retort that they disregard his feelings, by persisting in their abominable worship or creed. But there is no parity between the feeling of a person for his own opinion, and the feeling of another who is offended at his

offense

¹ John Stuart Mill, *On Liberty*, ch. 1, par. 9.

holding it; no more than between the desire of a thief to take a purse, and the desire of the right owner to keep it. And a person's taste is as much his own peculiar concern as his opinion or his purse."²

2 Potentially beneficial acts

"If any one does an act hurtful to others, there is a *prima facie* case for punishing him, by law, or, where legal penalties are not safely applicable, by general disapprobation. There are also many positive acts for the benefit of others which he may rightfully be compelled to perform; such as, to give evidence in a court of justice; to bear his fair share in the common defence, or in any other joint work necessary to the interest of the society of which he enjoys the protection; and to perform certain acts of individual beneficence, such as saving a fellow-creature's life, or interposing to protect the defenceless against ill-usage, things which whenever it is obviously a man's duty to do, he may rightfully be made responsible to society for not doing. A person may cause evil to others not only by his actions but by his inaction, and in either case he is justly accountable to them for the injury. The latter case, it is true, requires a much more cautious exercise of compulsion than the former. To make any one answerable for doing evil to others, is the rule; to make him answerable for not preventing evil, is, comparatively speaking, the exception. Yet there are many cases clear enough and grave enough to justify that exception. In all things which regard the external relations of the individual, he is *de jure* amenable to those whose interests are concerned, and if need be, to society as their protector."³

3 Two different sets of categories

² *On Liberty*, ch. 4, par. 12.

³ *On Liberty*, ch. 1, par. 11.

1. Categories of behavior: purely self-regarding vs. harmful to others.
2. Categories of reasons for interference.
 - a. Paternalism: protect the target of interference.
 - b. Moralism: prevent behavior that is wrong, but not harmful.
 - c. Repugnance: prevent offensive behavior.
 - d. Harm principle: prevent harm to others.

4 Claimed relationship to utilitarianism

“I forego any advantage which could be derived to my argument from the idea of abstract right, as a thing independent of utility. I regard utility as the ultimate appeal on all ethical questions; but it must be utility in the largest sense, grounded on the permanent interests of man as a progressive being. Those interests, I contend, authorize the subjection of individual spontaneity to external control, only in respect to those actions of each, which concern the interest of other people.”⁴

5 What is utilitarianism?

“By the principle of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness.”⁵

“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

⁴ *On Liberty* ch. 1, par. 11

⁵ Jeremy Bentham, *Principles of Morals and Legislation*, ch. 1, §II.

to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure.”⁶

“By Utilitarianism is here meant the ethical theory, that the conduct which, under any given circumstances, is objectively right, is that which will produce the greatest amount of happiness on the whole; that is, taking into account all whose happiness is affected by the conduct.”⁷

6 What you would expect a utilitarian to say about liberty

the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is ~~self-protection~~ *producing the greatest amount of happiness on the whole*. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is ~~to prevent harm to others~~ *to produce the greatest amount of happiness on the whole*.

⁶ John Stuart Mill, *Utilitarianism*, ch. 2, par. 2.

⁷ Henry Sidgwick, *The Methods of Ethics*. Bk. 4 Ch. 1 Sec. 1 Para. 2.