



THEORY OF CONSTRAINTS
INTERNATIONAL CERTIFICATION ORGANIZATION

TOCICO WEBINAR

Unlocking Morality or “People are bad” is wrong

Humberto R. Baptista

29/Nov/2023





Content

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- Peter Singer and the 1972 article “Famine, Affluence and Morality”
- The Five pillars of TOC
- The logic of the article and the conclusion
- Logical Flaw
- One Step Beyond™

Peter Singer

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- Peter Albert David Singer – Australian Moral Philosopher.
- Applied ethics
- Utilitarian
 - What is
 - The TOC Connection
 - Piecewise TOC is not TOC



By Ula Zarosa - IMG_5658, CC BY 2.0

Five Pillars of TOC

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- Potential
- Simplicity
- Consistency
- Respect (Goodness)
- Tolerance



TOCICO WhitePaper

The TOC Pillars

by Humberto R. Baptista

Feb/2021

TOCICO.ORG



To be or not to be...

ARTICLE

Reference

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Philosophy & Public Affairs

- Wiley Ed.

Famine, Affluence and Morality

- by Peter Singer
 - Spring 1972 – Vol. 1 No. 3
 - pp. 229 – 243

Philosophy & Public Affairs

SPRING 1972

VOLUME 1 NUMBER 3

PETER SINGER

Famine, Affluence, and
Morality

ALLEN W. WOOD

The Marxian Critique
of Justice

MARSHALL COHEN

Liberalism and Disobedience

CLYDE FRAZIER

Between Obedience and
Revolution

BARUCH BRODY

Thomson on Abortion



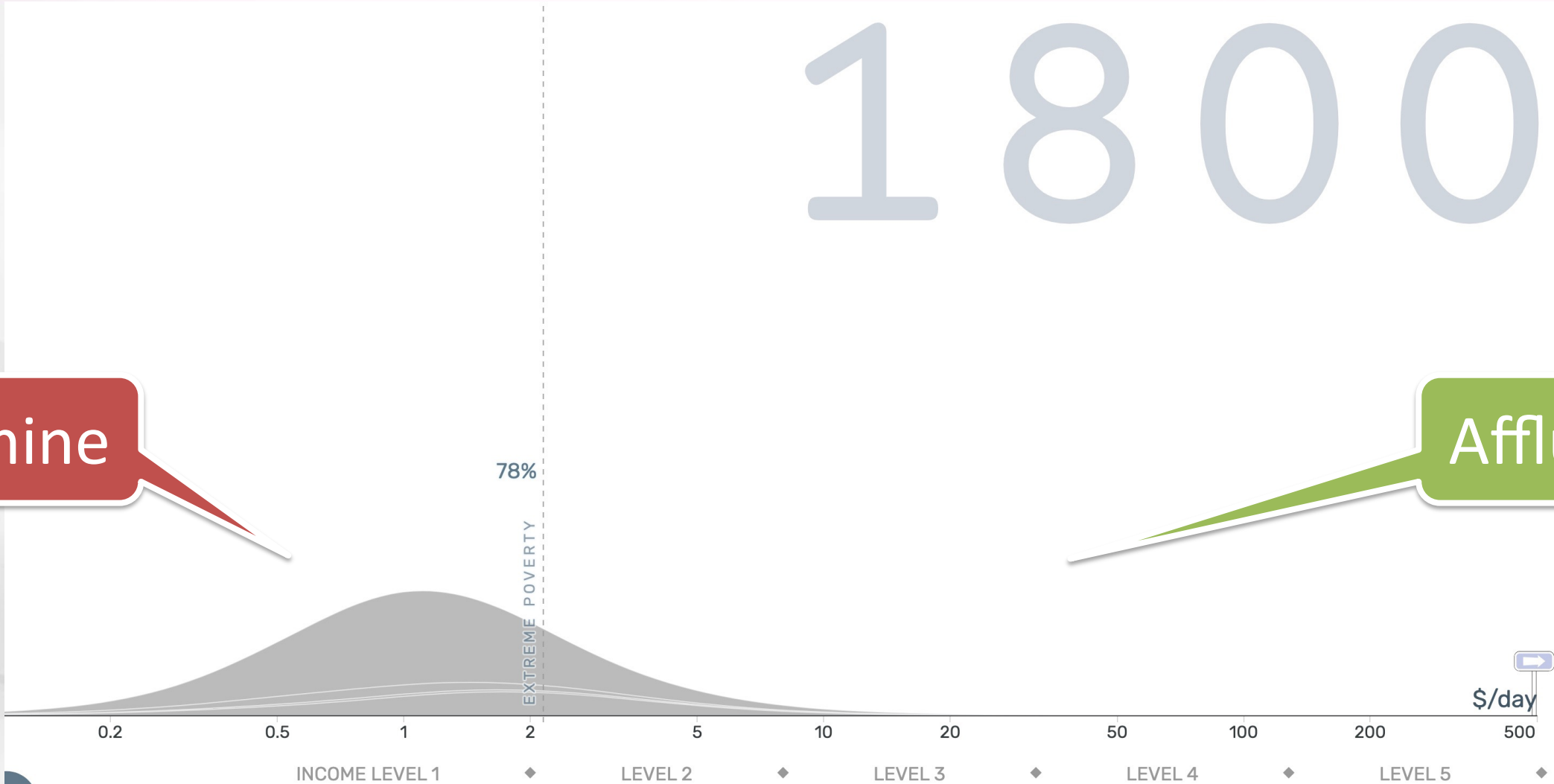
Famine and Affluence

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1800

Famine

Affluence





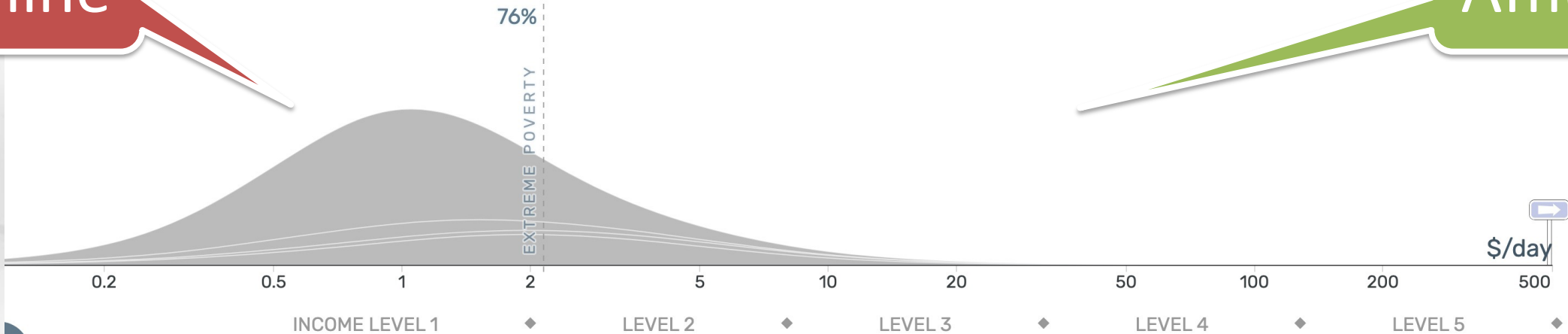
Famine and Affluence

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1850

Famine

Affluence





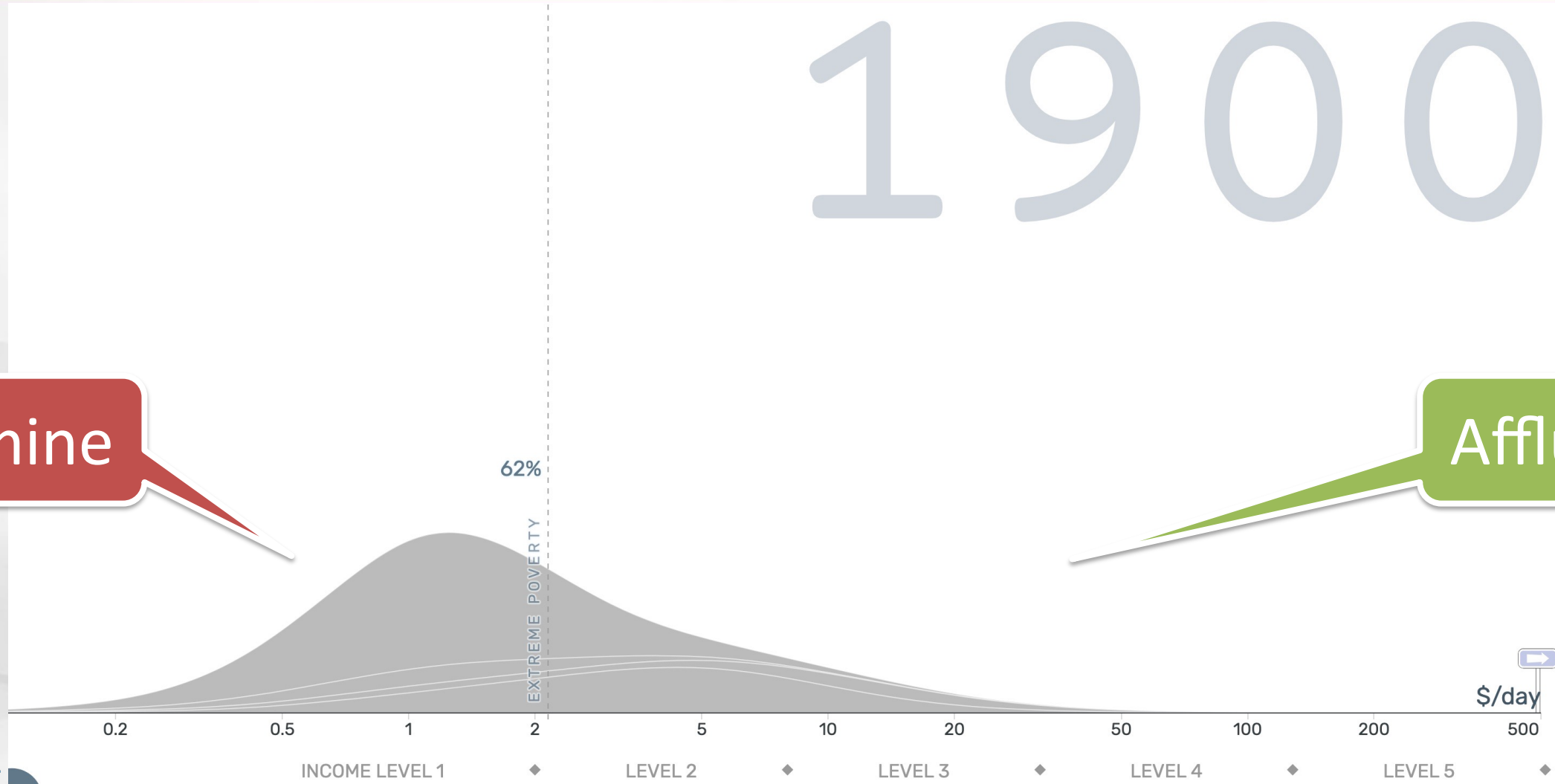
Famine and Affluence

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1900

Famine

Affluence



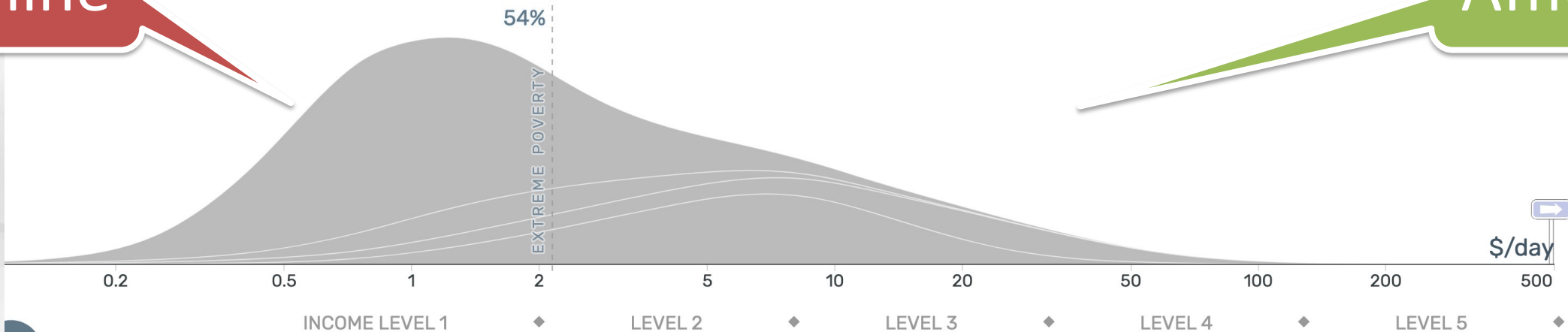
Famine and Affluence

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1950

Famine

Affluence





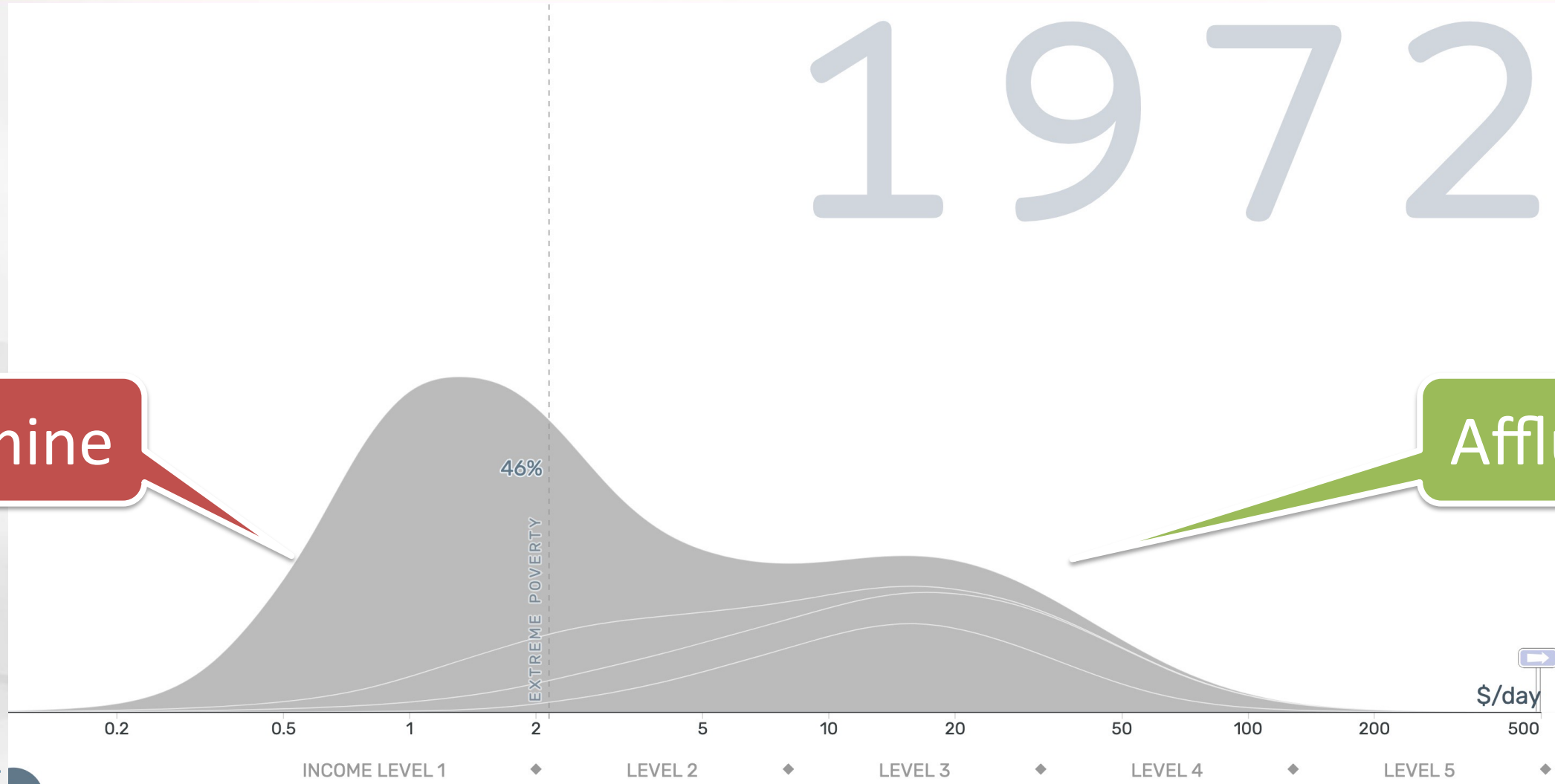
Famine and Affluence

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1972

Famine

Affluence



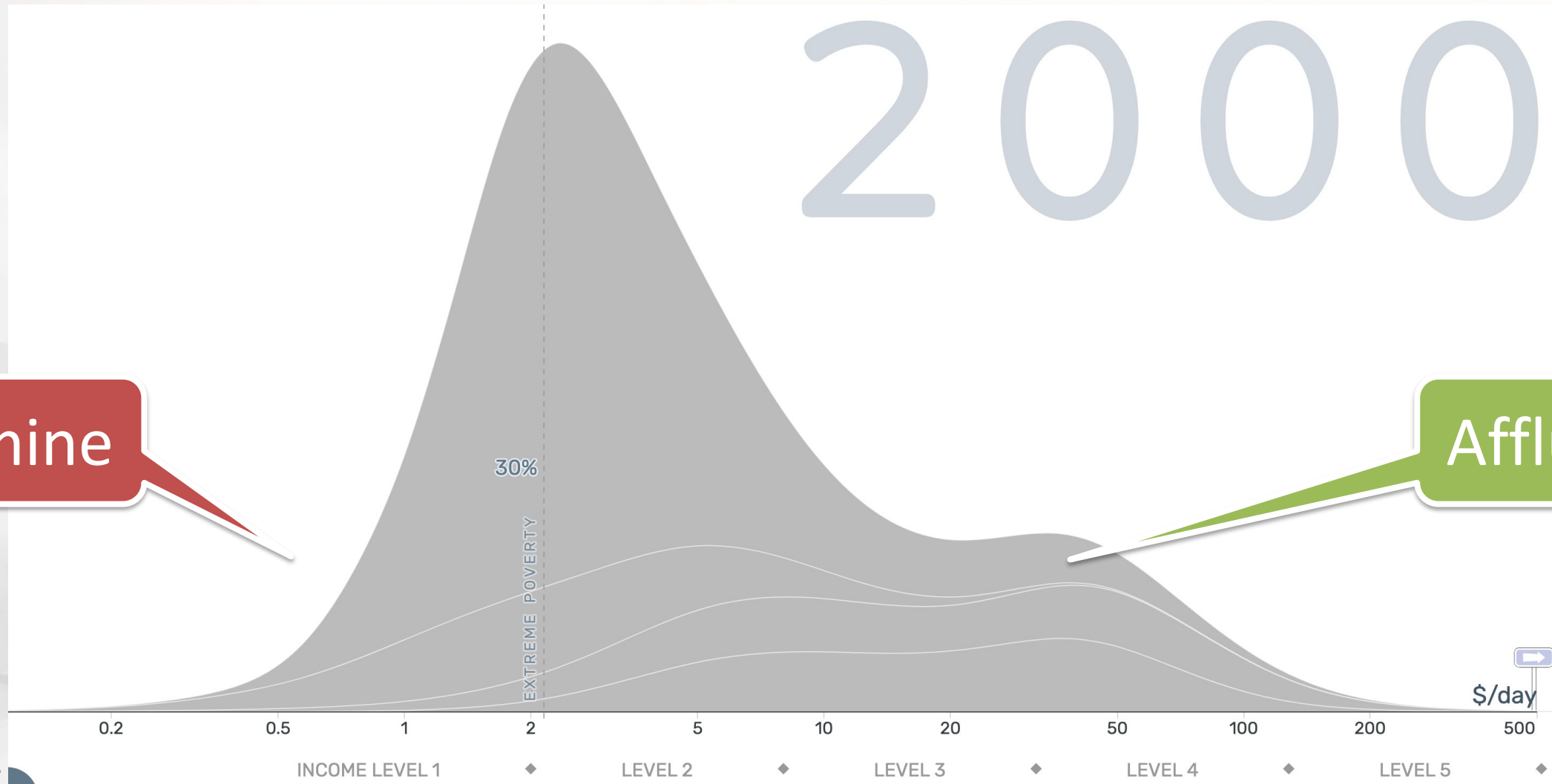
Famine and Affluence

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2000

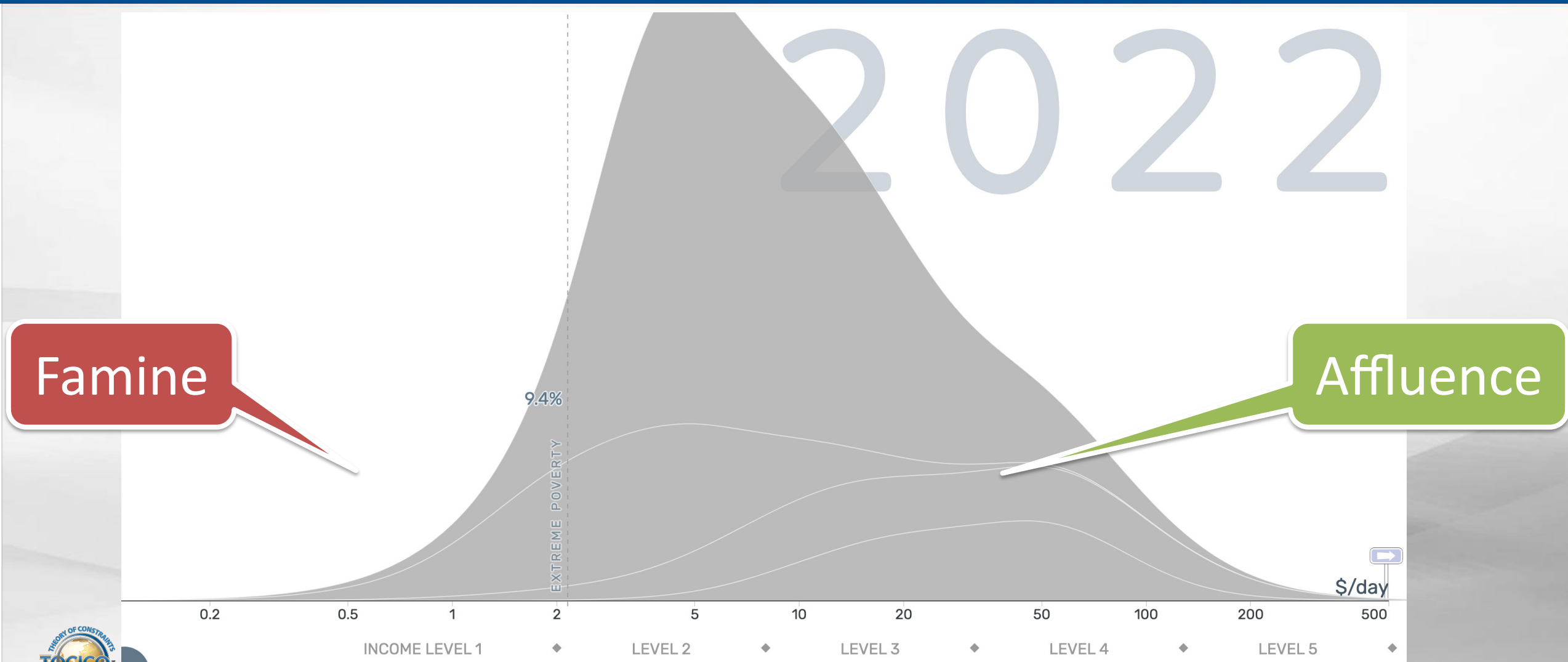
Famine

Affluence



Famine and Affluence

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Famine and Affluence

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1800 -> 2022

Extreme poverty:

- 78% -> 9%
- Still a problem

Affluence:

- 22% -> 91%
- See more on my presentation:

Check:

<https://www.gapminder.org/>

and:



TOC INNOVATION SUMMIT 2023
A PATHWAY TO A SUSTAINABLE FUTURE

**Hans Rosling and Eli Goldratt:
Best Friends than Never Met**

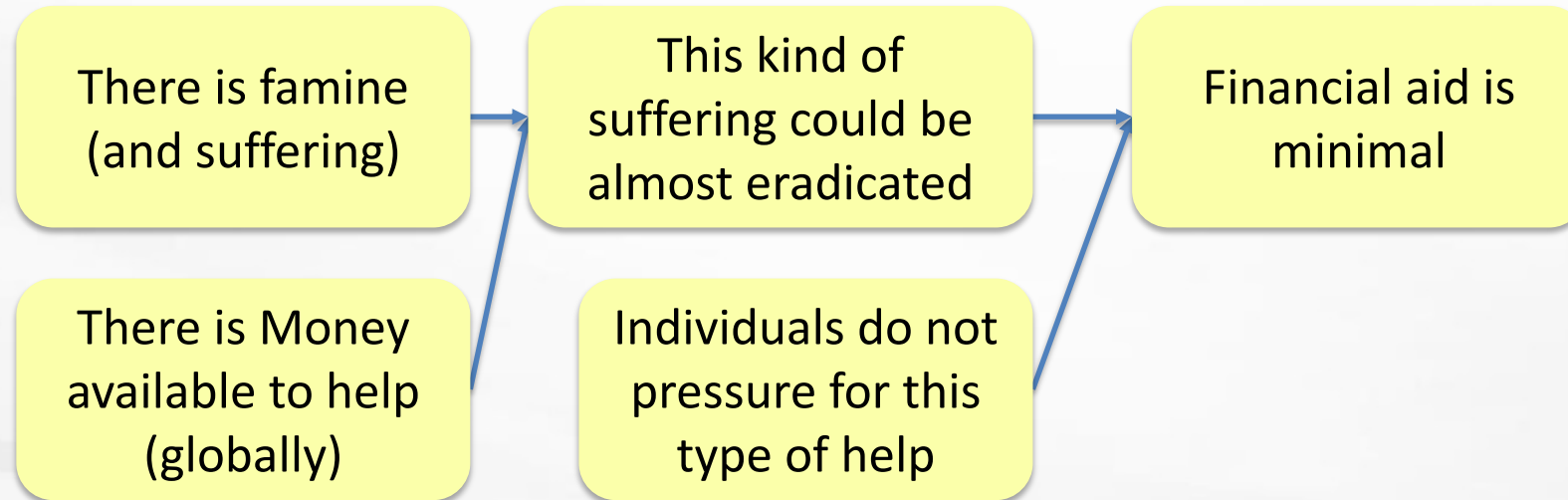
Humberto R. Baptista
Oct 2023



Famine and Affluence

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Intro:



Then to assumptions...

The assumptions

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“suffering and death from lack of food, shelter, and medical care are bad.”

“if it is in our power to prevent something bad from happening, without thereby sacrificing anything of comparable moral importance, we ought, morally, to do it .”



“if I am walking past a shallow pond and see a child drowning in it, I ought to wade in and pull the child out. This will mean getting my clothes muddy, but this is insignificant, while the death of the child would presumably be a very bad thing.”

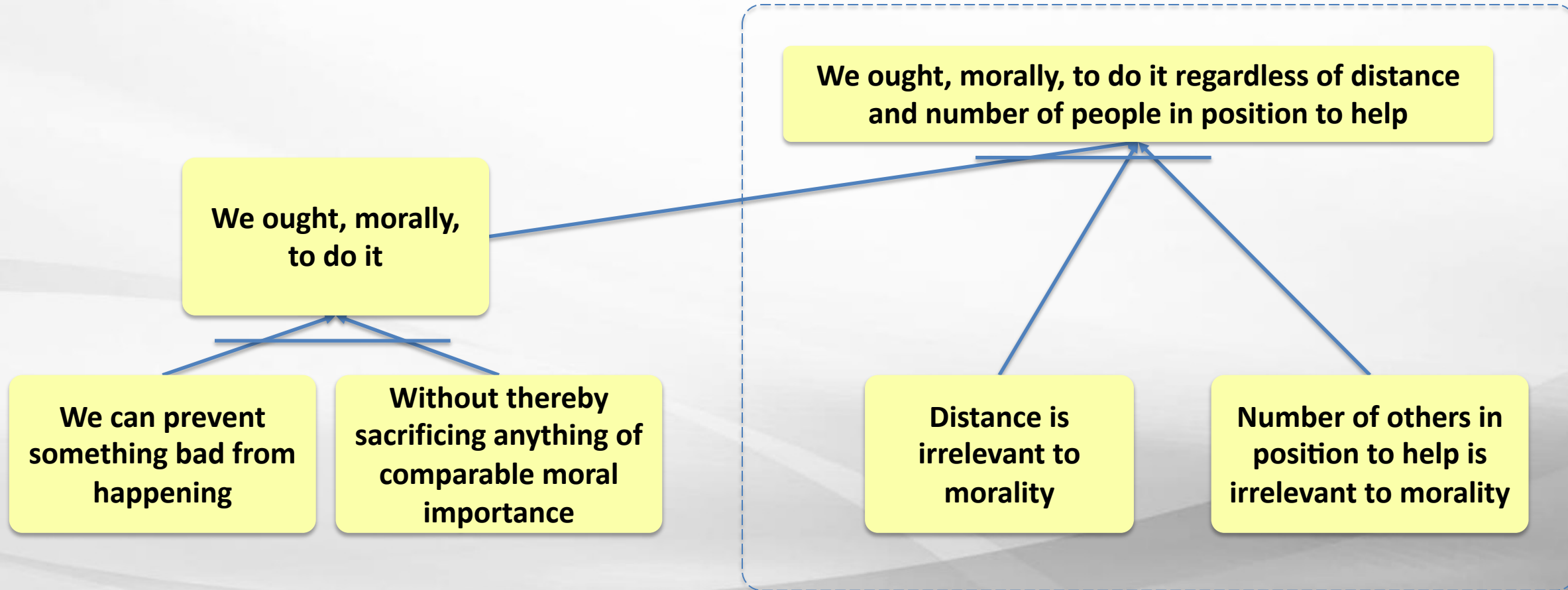
**We ought, morally,
to do it**

**We can prevent
something bad from
happening**

**Without thereby
sacrificing anything of
comparable moral
importance**

More Logic

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More Logic

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Conclusion

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The vast majority of people are not moral (“bad”)

**To be moral we must abstain of
unnecessities and help others instead**

**The vast majority of people in position to help
do not help (to the full extent they can)**

Digging deeper

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“if it is in our power to prevent something bad from happening, without thereby sacrificing anything of comparable moral importance, we ought, morally, to do it .”



“if I am walking past a shallow pond and see a child drowning in it, I ought to wade in and pull the child out. This will mean getting my clothes muddy, but this is insignificant, while the death of the child would presumably be a very bad thing.”

What is the
COGNITIVE cost of
each?

More precisely: what is the
cognitive cost of **CHOOSING**
between options to help

Is this valid?

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Peter Singer: mentions one criticism by Sidgwick and Urmson that states:

“we need to have a basic moral code which is not too far beyond the capacities of the ordinary man, for otherwise there will be a general breakdown of compliance with the moral code.”

Moral code beyond the capacities of the ordinary man

General breakdown of compliance with the moral code

The logical flaw

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To be moral we must abstain of
unnecessities and help others instead

We can select
between all options
to help without any
negative effect

Helping (those in dire situations) is a Duty,
not a Charity

How many charity
NGOs are there?

Which charities
are well run?

Which NGOs are
charities?

Are other charities
better than those I
know?

Which charities
help those in dire
need?



The logical flaw

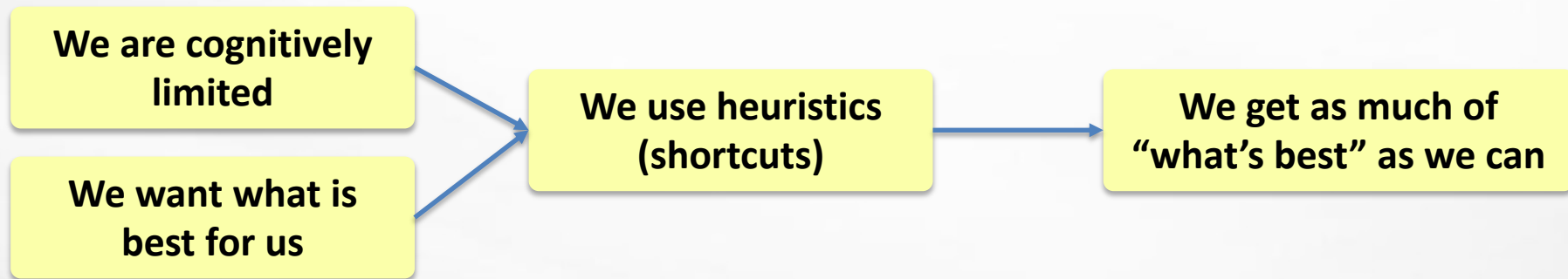
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- Hebert A. Simon: **Bounded Rationality**
- “*Satisficer Man*”: we have limited cognitive capacity (in sensing, storing and processing information) therefore we must take shortcuts to preserve our limited resources.
- Applied to CHOOSING moral options: it still holds.
- But the conclusion offered by Sidgwick and Urmson does not hold. There is no general breakdown when our capacity is greatly exceeded (think of dealing with day-to-day information)

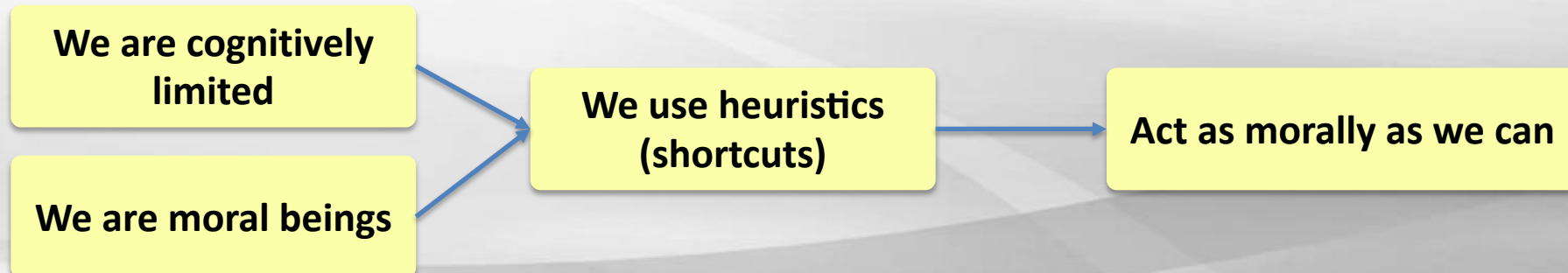
The Reality

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- The mechanism described by Simon is:



- This also works for morality:





The Reality

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Do facts support this view?

- Yes, for instance: the average salary in the US rose (from 2000 to 2016) around 4% per year, the donations to charities grew 7.9% in the same period.
- Most donations worldwide are for hunger relief
- Etc.
- Therefore, there is no “Breakdown” but a gradual struggle to be “fully” moral. PS: compare to the graphs of income above.



Conclusion

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Human beings are:

Morally Bound

And this characteristic is not used as an excuse to be bad, but it is something we contend with.



One Step Beyond™

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What are the practical implications of this fact?

- I.e. how can we better “exploit” (or utilize) this limitation?
- By enforcing data *transparency*, *processability* and *full classification* of NGOs we facilitate the selection and funding of more worthy causes with the same cognitive efforts.
- Governments and organizations that do not take steps to counter complexity are acting immorally.
- Simply regulating is not enough we must **regulate simply**. This allows humans to be more, including morally.

About Humberto

Defender of the Humane

Husband and father changing
the world one person at a time

Scientist applying science to
people's endeavors

Hunter of hidden assumptions

Believer of values over tools

Practicing atheist and skeptic



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