

Chapter Three: Ethical Decision Making and Moral Judgments

### 1.1. How Can We Make Ethical Decisions And Actions?

In real life conditions we may get difficulties to always do the right thing. What we often considered as right and correct might put us in difficult condition with others and affect our social relation adversely. Individuals could give their own justification to testify that they are right or correct! We often claim that we make right decision and actions. We regret when we make wrong decision and action. The ethical nature of our action and decision, however, is very much dependent upon our notion of "Good" and "Bad," "Right" and "wrong". Before we see how human beings judge the morality of their actions, let raise some puzzling questions: What things are good or bad? There are things which we consider good or desirable for their result-for what they lead to. There are also things which we consider good not because of what they lead to but because of what they are in themselves: these are considered as worth having or perusing not merely as way of getting other things but because of their own intrinsic nature. The first kind of good is called instrumental good because the goodness of these things lies in their being instruments towards the attainment of the other things which are considered good not simply as instruments. The second category of good is called intrinsic good because we value these things (whatever they may turn out to be) not for what they lead to but for what they are. Have you ever think of the opposite. Yes, there are things which are instrumentally bad and intrinsically bad. Some things can fulfill both qualities. In our country things such as Female Genital Mutilation, early marriage, kidnapping, abduction, ignorance, poverty, corruption, murder some of the things which are considered to be unethical or bad or evil practices which are to be eradicated. One of the key tasks of ethical reasoning, generally, is to analyze and critically consider the values we hold and the claims we make in relation to the perceived obligations that we might have towards one another. Applied to the processes of death and dying and the care provided at

end of life, key values that arise include sanctity of life (the fact of being alive is itself deeply valued), quality of life (the fact of having positive experiences and avoiding negative experiences is considered deeply morally significant), autonomy (respecting someone's preferences in relation to where, how and when they die is, increasingly, considered to be deeply morally significant and challenging). A second key task of ethics is to evaluate the adequacy of reasons that we give for our actions: it considers, for example, whether the reasons offered to support a particular course of action are based on sound evidence and/or logical argument. Applied to the processes of death and dying, reasons that are evaluated might be the arguments a health professional offers in support of resuscitating an incompetent terminally-ill patient or a parent's reasons for refusing medical treatment for a severely disabled neonate. The tasks of weighing ethical values and evaluating different ethical arguments are unlike many other kinds of human tasks. Ethical values are usually not as easy to understand as other kinds of values, e.g., it is probably easier to explain the (mainly) practical value of energy than it is to explain the ethical value of courage. In turn, it is easier to test a person's blood pressure than it is to determine whether or not they are virtuous. Moreover, ethical problems are often not as clear as other kinds of problems and resolving ethical problems as definitively is not always possible. The aim of ethics then, is not, despite popular opinion, to take the high moral ground

# Reason The Common Good

**S Ashworth**



**Reason The Common Good:**

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