The Role of Ethics and Morals in Our Daily life: 
A Philosophical Insight and Moral Progress

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Abstract
Ethics is that discipline which relates to moral conduct with judgments of acceptance or disapprobation, rightness or wrongness, goodness or badness, virtue or vicious, desirability or injudiciousness, wisdom or stupidity of actions, dispositions or disinclinations. It may discuss moral quality and voluntary action with setting up or advocating unquestionable and definite courses of action, ends or standard of living as to be taken or followed – either as right, good, virtuous, moral, ethical, upright or wise, as in opposition to others that are wrong, bad, brutal, immoral, unethical, crooked or witless. Here my analytical focus is to explain more in measures than in acceptance, more in direction of activity than in its clarification and simplification. Thus to clarify it, it is the study of the ideal and moral involved in human life and an enquiry into the goals and ideals leads to the concept of ends and means. My motive is to find or set up some perfect or standard of conduct or behavior, some good or virtuous, end or summum bonum, some ethical norm or criterion in our daily life. Ethical attitudes entail an analysis and inspection into the meaning of ethical affirmations and statements, their accuracy and inaccuracy, their objectivity (neutrality) and subjectivity (individuality), and their action (response) of form. As a part of philosophy, the purpose of ethics is not only theory and cognition but also practice and action. My determination is that its approach is for the sake of practice (utility) and its cognition is also for the cognition (apprehension) of how to live well.

Introduction
Ethics has to find out the true object of choice. The objects of choice fall into two classes- ends and minds. Ends signify objects that are chosen for the sake of their own sake. They possess absolute value; on the other hand, minds signify those denote these actions or objects that are chosen for the sake of other objects. We can ask a philosophical question about many subjects. For example, moral jurisprudence (philosophy of law) explores to understand the nature of law itself, the generalization of facts and events, the nature of legal judgment and the ground of legal perception or responsibility. Different moral issues are connected with day to day our practical life. Only voluntary actions which are performed by individuals with deliberation and intention for realizing a definite goal are moral and ethical actions. Epistemologically, I will try to respond questions about us and our world. It processes to know something and to believe acknowledgment. Every common man has some idea about the world; about own self, about life and its origin and objective. That’s why we are all philosophers. Every area, philosophers query basic fundamental questions .They examine their question and apply the most critical techniques to work out their responses. I derive that this is the true of ethical value, code and fairness.

Methodology
Ethics and morals are the critical study of the various standards and methods for judging the rightness or wrongness of conduct. I want to follow the true method of ethics- the synthesis of the modes of life with voluntary activity (Analysis of voluntary

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action), Judgments of value and system. Traditionally, the problems of philosophy are classified three faculties- metaphysics, logic, ethics and aesthetics (truth, beauty and goodness). Philosophers of different schools recommend different methods of studying the necessary problems of ethics. This article is a descriptive and an analytical approach to determine the moral ideals or the standards and laws of conduct. Whether from secondary sources we know that ethics is the study of human conduct with reference to its rightness or wrongness; questions of good and bad, right and wrong, virtue and iniquity torment all thoughtful persons. In that way, I can find the ethical considerations and philosophical speculations.

Aims and Objectives

The research follows some aims and objectives. These are;

1) To enquire into the goals or ideals (the mode of practical applicability and judgment of value) lead to the concepts of ends and means.
2) To improve a moral tone of the humanity and a higher quality of life as a whole.
3) Through normative science of conduct, to determine the moral ideal or the summum bonum of life.
4) To discern an empirical comprehension about how we should live and how we do the self-realization and self-actualization of upstanding life.
5) To regulate the moral philosophy in that way we can donate and contribute a righteous life.

Research Importance and Results

Kant described as the maxim- The categorical imperative, universalizability and means / ends. Kant believed that we are rational human beings; we have certain duties and responsibilities. These duties and responsibilities are categorical. Kant’s thought that morality was a way of categorical imperatives (order to act in certain ways). Kant own statement of the categorical imperative is that act only according to that maxim by which you can at the same time will that it should become a universal law. As a result Kant’s principle is that act only on laws that you would be willing to see everyone follow.“A Moral judgment or, for that matter, any kind of value judgment-must be supported by good reasons. If someone tells you that a certain action would be wrong, for example, you may ask why it would be wrong, and if there is no satisfactory answer, you may reject that advice as unfolded. In this way, moral judgments are different from mere expressions of personal preference” (Rachels438).

Men’s attitude towards life considerably judgments of value or worth upon conduct such as their own interest tendencies, aptitudes, and temperaments. The influences of socio-political settings and traditions of culture and religion are also very great in a man’s life. Mohan Datta stated that “Ethics studies the ends and means of actions and passes judgments of value upon them with regard to their rightness or wrongness”(3) In order to prefer the best way of judging the rightness or wrongness of conduct, It makes an attempt to ascertain the highest good or the Summum Bonum of life for that reason of the critical judgments. There are various types of morality such as descriptive, normative morality. Ethics is marked by “It is essentially concerned with judgments of value i.e., with judgments as to what a thing should be. Ethics sets forth the ultimate ideal of human life and judges everything with reference to that norm .Ethics is, therefore, a normative science and not a positive one”(Mohan Datta5).
Ethics and The Philosophy of Life

To understand the higher values of life, we derive ‘Successful Living (Ends and Means)’. Philosophy bears most directly upon practical life, and without it philosophy remains miserably incomplete. But just as philosophy without life is incomplete, so also is life without philosophy. There is real value and real charm in life. The world process is determined by good and there is real ground for an attitude of hope and cheerfulness. Briefly, Good seems to be the rule and evil the exception; and when pessimism preponderates, the reason is that exceptions are usually more attractive. So William James stated that “Be not afraid of life. Believe that life is worth living and your belief will help create the fact”(62). William James discovers the worth of life mainly in the possibility of the fulfillment of our religious demands, and that possibility is basied by him upon the existence of a spiritual sphere surrounding us. But we cannot fully agree with him. We need not go as far as that in order to find our life worthy. Life affords a scope for the realization of our higher values such as truth, beauty and goodness. Ethics is not bounded to energetic activities and code of moral conduct, but it besets the moral standards, ideals and behaviors. These are the outlook on life, concept of living and vision of life. William James marked and decided perfection among three questions and investigations in ethics. These are such as psychological, metaphysical, and casuistic. "The psychological question asks after the historical origin of our moral ideas and judgments; the metaphysical question asks what the very meaning of the words 'good', 'ill', and 'obligation' are; the casuistic question asks what is the measure of the various goods and ills which men recognize, so that the philosopher may settle the true order of human obligations"(185). In seeking for the most universal principle, here James is marked by, “that the essence of good is simply to satisfy demand”(201).

Philosophical frame of mind and the standard of living

The main objective of living ethically is for human happiness. Concerned with the moral values, standards and principles, moral philosophy fundamentally Centre of attention on the question of a ‘life that is worth living’ for different area of people. From ancient period to the time of 21st century, moral philosophy and attitude infinitely encourages to consideration pragmatic, sensible and rational action demanding us to activate the full human prospective in the endeavor to draw course of action and to ameliorate the living standards. As a reason, justification and foundation for the enlargement of a moral code of conduct are focusing to ‘happiness and contentment’ as the ultimate determination of a prospering human life. In character with virtue as Aristotle independently said that righteousness and morality attains higher standards of living. That’s why the development of knowledge, sagacity and the leading doctrine of the ‘mean’ are central and essential ingredients.

Ethics for everyday life

We often face and encounter the moral dilemma in our life. Daily, we have problems ethical and moral. I want to give some examples of ethics and morals in daily life. We know that morality identifies to a class of social, cultural and religious beliefs; which regulates a set of rules and guidelines as to what is morally right or what is legally right for any circumstance. For example, we should tell the truth, avoid cheating, respect our lives and activate souls of others. We have to be generous, considerate and loyal. We should live according to the will of God. We should not do anything to others what we would not comparable them to do to us. In the same way, ethical norms and standards
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depend on the position in which a person confronts and varies from one individual to another. For illustration, the following points can be strongly emphasized: acceptance, charity, respect, dignity, compassion, responsibility, empathy, equality, integrity, honesty, truth, justice, clarity and transparency etc. There are many ends to which our manners and properties may be conducted. The points are, for example, the building of a market, the writing of a notebook, the diagnosis of an examination, and so on. But ethics is the study of conduct as a whole. It is the ultimate standard of moral action which actions are right or which conducts and characters are virtuous. It is not an appropriate ends that it appears itself to consider. But the supreme or ultimate end to which our whole activities are focused and conducted. This end is generally considered to as the SUMMUM BONUM or Supreme Good. Summum Bonum is a phrase from Cicero, Rome’s greatest public speaker. In Latin expression that it means “the greatest good”. What is the upper most good? What is it that we are presumed to be addressing for in this life. To the stoics point of view, the feedback is virtue and purity. If we act practically and virtuously, we will believe and follow these issues- happiness, success, meaning, reputation, honor and love etc. The Summum Bonum is usually reminded of as a moral being an end in itself, and a concurrent of accommodating all other goods and properties. The phrase was used in the history of medieval philosophy. In Kantian philosophy, it was used to specify the ultimate consequence. The ultimate and paramount end which derives those human beings ought to seek and should accompany. We don’t need to signify something which is a factor to an end. We need to manifest something which is seized as an end. Thus the summum bonum or supreme good means the supreme end at which we intend and desire. What, then, is the real goal and aspiration of our whole life? In totally our good evolved in being rational and in our quest for happiness and satisfaction. Dr. Matin stated that “Obviously our supreme goal or highest good (summum bonum) is rationality, but our total good is a complex whole made of both rational and non-rational factors. Rationality is the only independent (absolute) and intrinsic value, which cannot be denied without self-contradiction. Before all and above all, we shall be rational beings. But rationality must be sought in concrete situations; in multifarious activities. These activities have an immediate end, viz., happiness” (324).

That is our highest and greatest good contains in being rational and in our inquiry for happiness and joyousness. The notion of the moral virtue and good conscience can be cooperative with the happiness at which natural beings goal and purpose. We know that Kant discourse upon such perfect systematization of moral purity and happiness as the highest good. Why are moral rules needed? Why should humans care about being moral? There are several answers to this point (sociological, psychological and theological etc.). For that way, we can derive some codes of ethics that is based on different values such as carefulness, honesty, openness, legality, integrity and non-discrimination. So, Ethics is the study or discipline of the morality of human understanding acts.

Socrates and Plato think that value is knowledge. Aristotle thinks that values are habits formed as a result of practice. The ethical proficiency and fitness are as an ability to codify, to justify and to reflect on one’s moral views. We have to follow the ability to recognize moral difference in practice. As a result, we are able to apply sound judgment to find out the solutions for ethical dilemma. Actually Value is both practice and knowledge. Boss said that “Virtue is a kind of knowledge as well as a kind of habit” (37). Thus Dr. Matin also stated in brief that “our total good may be said to consist of the following values:
**Primary or governing value: Rationality (Reasonableness)**

**Secondary values:**

1) **Physical**—Food, health, sensuous pleasures, Strength, vitality, longevity etc.

2) **Intellectual**—Truth(true knowledge), freedom from ignorance or error, literacy, science, philosophy, etc.

3) **Moral**—Justice or fairness, honesty, truthfulness, etc.

4) **Aesthetic**—Beauty in all forms: various arts such as poetry, music, painting, decorum, etc.

5) **Social**—Different rights (with corresponding obligations): right to life or self-defense; right to self-respect, self-determination, freedom of thought, freedom of expression; right to association, peace or peaceful co-existence etc.

6) **Sentimental**—Love, affection, friendship, sympathy, charity, courage, power, fame or glory, creativity, love of God, worship, etc. (325).

Plato divides value into two classes—human values and conventional values. Human values rely on logic. On the other hand, traditional values are also established on the basis of custom and traditions. Sidgwick stated that 'Plato describes values in detail in his book 'The Republic'. There Plato divides the human values into four parts which later become known as the cardinal virtue' (44). These are the four basic values—Wisdom, Courage, Temperance and Justice. Coming to the medieval period, ethical philosophers have added three more roots to the four moral radicals—Faith, Hope and Love.

An enquiry into the goals or ideals leads to the concepts of ends and means. It is a means to the realization of some other goal. This final goal is ultimate or absolute in the sense that it is not a means to any other goal. This ultimate end is commonly known as the Summum Bonum of life. Ethics has to make an enquiry into the supreme goal of life. Aristotle in his *Nicomachean Ethics* acknowledged that the destination of human activity, "Must be the 'Good', that is, the supreme and highest good.", but he demanded Plato's Idea or notion of the Good with the pragmatic, logical and realistic question: "Will one who has had a vision of the Idea itself become thereby a better doctor or general?" (Tredennicket al. 63). However, conceivably at least, Aristotle's concept of the unmoved mover expected much to Plato's conception of the Good.

*Moral tone and progress*: Ethics has to analysis into the state of duty and oughtness, moral responsibility or moral obligation. Mohan Datta observed that “the main purpose of ethics is to improve the moral tone of the humanity as a whole. Ethics, therefore, discusses all issues connected with the problems of moral progress. In order to ensure moral progress, persons who violate the moral laws are to be taken to task. Moral pursuit implies that the virtuous should be rewarded and the vicious, punished. Ethics therefore, has to consider the problems of rewards and punishments (14). At the same way, the main concern of ethics is to find the moral ideal. The study of ethics is of great use in improving the moral tone of people. As Lillie put it that ‘There is no reason to doubt that, if other influences are favorable, the knowledge of ethics will give some help in the pursuit of goodness. It may do so by way of casuistry; the student of ethics is more likely to be right in his application of moral rules to a particular case than the man who has an equal knowledge of the circumstances of the case but no knowledge of ethics. He is likely, among other things, to be less biased and more comprehensive in his outlook. And the chief value of ethics is not in the guidance it gives in particular case, but in the development of width of outlook and seriousness of purpose in dealing with moral matters generally. These are qualities of outstanding and
permanent value in the good man, and there is every reason to think that the student of ethics has more chance to attain them than the ordinary man” (18-19). I shall include ethics to describe general questions about what is good, right and obligatory. To clear this, Hirst also put it “We could have investigated many other alleged ‘supreme principles’, e.g. ‘All our duties and all our ideals are concerned with the furthering of evolutionary advance’, or ‘The object of moral life is self-realization” (113).

Conventionally moral attitude or ethical philosophy had a practical and constructive purpose. Moral knowledge was not assumed as purely theoretical (analytical) knowledge of moral phenomena but as practical (reasonable) knowledge about how we should live well. The aim was not that we should openly know what good will is but that we should become good. Moreover what ethics or moral philosophy is, and somewhat ought to be. Paul Edwards introduced that “the term ‘ethics’ is used in three different but related ways, signifying (a) a general pattern or “way of life,” (b) a set of rules of conduct or “moral code,” and (c) inquiry about ways of life and rules of conduct” (81-82).

Conclusion

By judging human actions by ethical standards, I want to say that an action is ‘good’ or ‘bad’, ‘right’ or ‘wrong, ‘moral or immoral’. There are certain fundamental questions which philosophers have argued and asserted. We ought never to do what is morally wrong. Is morality simply a matter of prejudice? What makes an action right or wrong? How ought to we live? How should we treat and delight other people? Can we commit good reasons for our moral judgments and beliefs? These question deals as ethics or as moral philosophy. Moral and ethical judgments are of various kinds. As Warburton stated that “ If morality was to be available to all conscious human beings, then, Kant thought , it had to rely entirely upon the will, and in particular on our sense of duty” (42-43).Whether I speak of descriptive or analytic value and judgment, i prefer to say, ‘value judgments’, ‘moral judgments’, and ‘ethical or evaluative judgments’. In that way, we define ethics is as philosophy which is concerned with morality, its problems and judgments or with moral problems and judgments. Frankena defined that “ethics is a branch of philosophy; it is moral philosophy or philosophical thinking about morality, moral problems, and moral judgments” (4).

Notes and References


