

The Notion of Morality of Death and Human Behaviour

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Abstract: The ethical shame identified with suicide is examined as it is hard to standardize how we conceive it, as well as our method for treating suicide. It befits an inquiry on the inherent holiness of life, and essentially whether it is worth living or not. "There is but one truly serious philosophical problem and that is suicide. In the words of one great philosopher, Judging whether life is or is not worth living amounts to answering the fundamental question of philosophy (Camus, 1942). Keywords: Suicide, Analysis, Life

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1 Definition

The killing of oneself can be characterized as suicide, however this straightforward explanation is hard to apply as the conditions fluctuate for each case. Similarly, there is an implicit meaning regarding suicide regardless of the reason it occurs. This is focused because suicide might be said to happen, even intentional termination of one's life occurs. Accidents are barred from the class of suicide; the definition is essential because the aim is the main consideration and it should be termed as the main factor that is connected to being judged, as well as being held for trial. Therefore, in relegating death under the classification of suicide, the idea of the individual's responsibility is additionally viewed as such, even though no civil or criminal outcome relies upon this judgment. It is conceivable to have a more extensive range of definition concerning suicide, which is related to all the terms related in a more straightforward way or by implication from a positive or negative activity of the victim. For example, the victim may know they will deliver this outcome, yet in totality suicide was not the fundamental expectation. This definition is useful in augmenting the range past any customary situation wherein demise is specifically planned by the victim allowing prescience of the probability of death to be shown. However it is not the essential expectation of the person. Commander Lawrence Edward's demise is considered a suicide; however, not to disvalue his contribution we may feel slanted not to refer to it as suicide. His death can be reinforced because suicide was not his primary consideration, but rather a circuitous outcome of his actions as to spare his companions lives. This makes it more of a sacrifice, and is an example which underlines the way suicide is viewed as ethically wrong. Our indifference will reject a few acts which we appreciate or view as heroic, negating a person actively taking part in their own death. A neutral definition not objectified by a standard definition will suit best to an instrument definition, in which intentions are considered oblique or direct. The influence of events related to accidents will not be counted, and thus not be considered a suicide effort. Although accidental suicide and intentional suicide can still occur. The advantage of such a definition is that it will not demarcate other forms of dying by one's own hand. In this way suicide becomes totally value laden. Other forms of suicide such as homicide related to natural death are already self-identified. Injury to the Common Good, or the intrinsic life force, belongs to the whole and every man as an individual from the consensus of society. By killing himself, a man injures the community at large. This equals a sin against God because life is God's gift and within the dominion of his power. Essentially, since God has given humans free will, it comes at the price of choosing between good and evil. Hence, suicide is a sin against God, as stated in the bible, I will kill and I will make to live, (Deuteronomy 32:39). Thomas Aquinas in, *Summa Theologica*, says, That no man hath a power to destroy life, but by commission from God, the author of it. The idea of essentialism, that life is a gift and to destroy its natural state is an evil, that all

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living things flee, is essential. All enlightened thinkers who wrote about suicide condemned the religious hegemony on the negative notion of suicide. Immanuel Kant, on the other hand supported the Church, as he denounced suicide in the most unqualified terms, implying, Suicide is in no circumstances permissible, and the man who commits suicide, Sinks lower than the beasts, as the man who commits suicide and survives, discards humanity. Thus, such a man should be treated as a beast or a thing, to use him for our sport and play (The Metaphysics of Morals, 1797). Kants argument is based on the fact that if a person commits suicide then he can no longer perform moral acts as, Suicide robs himself of the person. This is against the highest duty we have towards ourselves, as it must be said the person who commits suicide does not root out the existence of morality itself from the world any more so than when he dies a natural death or is killed in battle. He roots out any new moral acts on his own part, but presumably there would be other people left who could engage in moral behaviour. He would root out morality itself only if he wiped out the entire human race.

2 Crime

The most consistent argument against suicide is that it is contrary to the laws of nature, it rests on the premise that human conduct should be within the predefined model, described as natural although it is never clear what, natural, means. It could simply mean behaviour which has been observed in the natural world, or a predominant idea held by the society. A rebuttal of this kind was given by Hume (1986), who undermined the sociological aspect of superstition as the basis of belief. He did not see any moral difference between a normal death and suicide. The essence of his dialogue is that morality of a conduct is not inherent in the conduct, but rather, is ascribed to it by human beings. In other words, we assign moral stigma to human behavior. Camus and The Myth of Sisyphus The paper focuses on the thought of suicide being autonomous as it can be conceived as ethically wrong in itself. We attach moral stigma to it with respect to circumstances. Once the situation is taken seriously, the sanctity of life becomes a relative manner. The inquiry emerges, under what conditions would be right, or ethical, to commit suicide. Sartre and Camus often occupied themselves with investigating the limits of human freedom in the real world. In Camus' work The Myth of Sisyphus (1942), he contended that despite the absurdity of life, people need to state their freedom as we need to give our own interpretation of morals, which means to live life by our own actions. To die of ones own free will would be a repudiation of ones responsibility to oneself. Sartre viewed death as something that denies us the ability to be the leader of our own life. Unlike Heidegger, he did not any have confidence in the certainty of demise, which gives life significance. For Sartre, suicide is ethically wrong and an act of bad faith. It represents a refusal to acknowledge the preposterousness or absurdity of this world. The existentialists deliver the issue of absurdity by guiding people into build their own morality as opposed to depending on pre-characterized notions of society. However, in any condition she discredits the idea that suicide could be great or ethical on any grounds for any reason.

3 The case for human freedom

Who is more liberated or free? A detainee anticipating execution or a cab driver making his typical rounds? The majority will state, "Why, the driver, obviously!" An existentialist may answer that the appropriate response relies upon a few things, ultimately ending with the detainee being the more liberated of the two. This is because externalism deals with personal freedom that is inviolable regardless of circumstances. It can exist in prison as it can anywhere else in the world. Sartre based the concept on his short story, "The Wall," in which he expounds on human conduct despite absurdity. A few plotters were charged liable and when held up against it with the likelihood of their own ending, they began to carry on like animals aside from one man named Pablo Ibbieta. He declined to break and faced the wall with dignity. In the last hours, the soldiers offer to discharge him if he will reveal to them where the ring leader is located. Ibbieta thinks about his location however and, after all is said and done, declines to advise the officers because the will to oppose remains the triumphant demonstration of his own freedom. The officers can detain him, and torment him, but they cannot break his individual freedom. In augmentation, Sartre has expounded on a waiter who is also not free. While this is where the ring leader is located. Ibbieta thinks about his location however and, after all is said and done, declines to advise the officers because the will to oppose remains the triumphant demonstration of his own freedom. The officers can detain him, and torment him, but they cannot break his individual freedom. In augmentation, Sartre has expounded on a waiter who is also not free. While this is dissimilar to Ibbieta sitting in jail, at the same time they share similarities as both surrendered freedom longago. The server goes into the room excessively like a waiter and conveys his place with an ability that double-crosses the way that he is a server. He is a server before he is a free man; his independence has been lost. In his brain, he has shaped the picture of a waiter, now he is not the master of his soul.

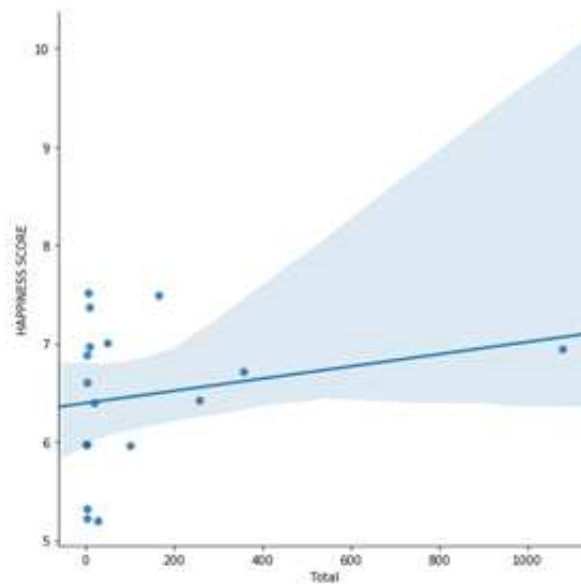


Fig. 1: Regression between happiness score and total suicides.

4 The Case for Euthanasia

In philosophy, voluntary euthanasia is taken to mean the consensual ending of one persons life by another. Considering the view that the individual being killed, for some reason, be better off dead, it sparks an ethical dilemma. The difference between murder and euthanasia is that it involves the consent of the patient. A lot of debate has commenced regarding whether it is right for a medical doctor to be involved in the process of ending a patients life. Scholars have considered this query with regards to the level of suffering, which within most instances is one of the main reasons for a patients request for euthanasia. Doctors are not typically qualified to assess the requests of patients requesting euthanasia. Secondly, existential suffering does not fall into the domain of classical medical sciences, but axiology and Doctors receive limited training in ethics, while medicine is a technical discipline.

Doctors need to make a serious judgement to evaluate the intensity and severity of a patients status, regarding whether it is suffering or an existential crisis. Similar to when we talk about a patients cancer and its seriousness, it is termed as a technical question and when talk about the intrinsic value of life, it is termed an axiological question. The conclusion drawn from the premise is medicine is foremost a technical discipline and doctors are underqualified to make the judgement in accessing the request for euthanasia as this sort of judgement is an axiological one.

5 Suffering and Angst

There are different kinds of suffering: physiological, psychological and axiological. Physiological suffering deals with physical pain, psychological broadly deals with depression and related matters of the mind, while axiological suffering deals with angst (Kierkegaard, *The Concept of Anxiety*, 1844). Existential suffering falls in the domain of axiology. Individuals who undergo an existential crisis distinctly identify themselves at a loss or lack of purpose or dignity and inherently question the meaning of life. If our condition were truly happy, we would not seek diversion from it in order to make ourselves happy, is a term best describing such a crises [Blaise Pascal, *Penses*]. This in turn, has psychosomatic effects, typically feelings such as weariness, numbness, futility, anxiety, hopelessness, helplessness and a loss of control, yet the provenance of these feelings occurring on an existential rather than a physiological plane is crucial [Suffering, Euthanasia and Professional Expertise Xavier Symons]. Another important factor is that psychological and physical pain can be measured using modern medicine but it is not possible to measure axiological problems.

6 Conclusion

Suicide has profound effect upon the families and society at large even though it is the act of a single individual. The decision regarding euthanasia cannot be in the hands of medical practitioners alone, as it is a technical field and does not deal with axiological issues. Policy makers should realize that it takes much more than a medical process and should provide reason not to support the legalisation.

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