

Moral Status is to be morally considerable, or to have moral standing. It is to be entity towards which moral agents have, or can have, moral obligations. If an entity has moral status, then we may not treat it in just any way we please; we are morally obliged to give weight in our deliberations to its needs, interests, or well-being. Furthermore, we are morally obliged to do this not merely because protecting it may benefit ourselves or other persons, but because its needs have moral importance in their own right (Warren, 3).

Rationality may be defined as truth derived through intuitive reasoning; empirical in nature and logical by definition. Rationality is necessary for moral status because it demands one to discover the pertinent facts necessary to draw the best conclusions and therefore make the right decisions necessary to support a moral status. It is a measureable quality, and therefore scalar as it varies from individual to individual; some people are simply more rational than others. The rational person is drawn to a genuine moral status, while an irrational person is inclined to wander away from it. The irrational person tends to lack the sound judgment and personal confidence in making the right choices. This convulsion of thought has the tendency to escalate, and pollute one's own judgment potentially affecting the entire community at large.

To be rational is to be good, and to be good is to be moral. To be rational is to be reasonable while maintaining logic and sensibility. As rational and ethical human beings we are ascribed a moral imperative and duty to our fellow man. Moral status relies on certain irrefutable human attributes and virtues essential to the moral community. Principles of honesty, conviction, compassion, empathy, and loyalty to mention but a few. Without a strong foundation based on a well-grounded ethical principal, moral status remains allusive. One who is prone to irrational thought and subject to whim is not altogether capable of enhancing either themselves or their community. In fact, irrationality detracts from the moral status of the individual as well as the community and hints toward its eventual demise.

It may be argued that rationality is irrelevant to the achievement of moral status, that morality is inherent and comes from within, only to be realized in the course of one's life over time through experience. It might be disputed that rationality and moral status are not allied; that there is no direct correlation between the sensible, logical realism of the rational mind and the sometimes seemingly senseless, illogical impracticality of the irrational human being regarding moral judgment and therefore moral status. Therefore, an irrational person is certainly capable of having a moral status.

However, if we are to draw conclusions and thus make decisions regarding the moral status of ourselves and our communities, is it not imperative that we are certain that those decisions are

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**Didier Musso**



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