COMPLETION MARKER --JOURNAL 1 - Ethics on General

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January 31, 2021

Phil 2306: Introduction to Philosophy

Houston Community College

**JOURNAL WRITING 1**

1. **DISCUSS THE POSSIBLE MISUNDERSTANDING ON THE ETYMOLOGICAL DEFINITION OF ETHICS WHICH NECESSITATES A PHILOSOPHICAL DEFINITION.**

Ethics is derived from the Greek word ethos which means character, and the Latin word mores means customs. This definition might result in a misunderstanding that ethics is just about the behavior and personality of a person. But in a philosophical sense, ethics is a study of what is good? What is bad? Moral? Immoral? Ethical and which is unethical? It also involves the study of factors that affects and facilitates one's decision.

1. **SUMMARIZE THE THREE TYPES OF THEORETICAL ETHICS WHICH ANSWERS WHY WE SHOULD ACT IN A CERTAIN WAY.**

There are three prominent theoretical ethics, namely: utilitarian, deontological, and virtue ethics. Utilitarian deals with the consequences of the action. Jeremy Betham and John Stuart Mill are the two well-known utilitarian philosophers. They argued that utilitarianism is the “standard right of action”. They argued that one should act base on what will bring more happiness to a moral problem. The decision should always be dependent on the greater benefit. Meanwhile, deontological ethics examines the act itself. It questions if the act is good in itself or it becomes good because of an external factor. Kant's Categorical Imperative is one of the most famous deontological ethics. In there, he argued that you should question yourselves if you can rationally act to such action.

Finally, virtue ethics questions the decision-maker itself. Aristotle is the philosopher that introduces this philosophical system. On his ethical philosophy, he questions the virtues and vices that affect the decision-maker. On top of that, one must question the virtue of one's position. For example, if you are a public official, you should ask yourself what are the virtues that make the public official good, and then, act in accordance with it.

1. **DESCRIBE THE THREE LEVELS OF THINKING WHICH IS RELEVANT TO THE IDENTIFICATION OF PERSON’S MORAL VALUES.**

There are three levels of thinking which are relevant to the identification of one's moral values and these are experience, interpretation, and analysis. Experience is simply what you experience, and it may go beyond your sense, but the senses help identify and notice these things. In this first level of thinking, one only described what s/he experience. It is the foundation of philosophical enterprises, a foundation that supplies our thought. Besides that, in the second level, interpretation, we are trying to make sense of our experience. We do this by forming an opinion, by building up our personal emotions in our experience. It can be an informed opinion or just an opinion that lacks justification. Our opinion is affected also by the worldview. It is the norms and customs pass onto us.

Lastly, analysis is where we raise the level of consciousness and scratch off the shallow interpretations of our experiences. Different fields can help us with identifying deeper interpretation so we can come to a critical analysis of what happened. Some of these disciplines are philosophy, psychology, sociology, and natural sciences. In this level of thinking, we have more engagement in our experiences. Furthermore, even we are affected by worldview and other people's opinions, we should strive to stay on finding the truth because it is what the analysis's true goal is.

1. **DESCRIBE EACH LEVEL OF MORAL ANALYSIS BY SHEILA MULLETT.**

Canadian philosopher Sheila Mullet outlines a process in ethical analysis in the article entitled, “Shifting Perspective: A New Approach to Ethics” and she calls it the feminist methodology. It involves three dimensions: moral sensitivity, ontological shock, and praxis. In moral sensitivity, she stated that through a sympathetic and empathetic approach that we can only truly understand the “consciousness of pain”. If we fail to do it, we will only be going into the cycle of perpetuating the pain. Understanding the “consciousness of pain” is the only way we can set a new attitude towards it. Secondly, the ontological shock is the shake of the core of our being. it is where we need to re-analyze the worldview, opinion, and custom we hold. Being aware is not enough, change must take precedence. Eventually, praxis is the informed social action. After going through ontological shock, our actions must be transformed and be better.

1. **IN YOUR OWN WORDS, KNOWING THE MEANING OF MORAL TRAGEDY, STRATEGIZE FOR YOURSELF WHAT TO DO TO AVOID MORAL TRAGEDY IN THE FUTURE. EXPLAIN**

Strategizing for moral tragedy is quite unimaginable. You can only truly know what you're going to do when you are actually in the situation of moral tragedy. However, if I were to strategize to avoid moral tragedy, I will always try to have more awareness of my action. What kind of world do I want to live in? This question would always be the test of my action. Because by it, if I involve all of being into the world that I imagine, then I can set a course of action to achieve this. An achievement that would help me to avoid moral tragedy.