

ETHICS FINAL REVIEWER

Ethics - is the branch of philosophy that studies morality or the rightness or wrongness of human conduct. Morality speaks of a code or system of behavior in regards to standards of right or wrong behavior.

IMPORTANCE OF RULES

- Rules are important for social beings
- Rules are meant to set order.
- Rules are not meant to restrict freedom.

Ethics – the science of the morality of human acts.

Morality – may refer to the standards that a person or a group has about what is right and wrong or good and evil.

Moral distinctions

- **Moral actions** – that which are good and permissible actions. Those actions which is in conformity with the norm of morality.
- **Immoral actions** – that which are bad or evil and are not permissible actions. Those actions which are not in conformity with the norm of morality. An immoral person is one who does not act or behave in conformity.
- **Amoral actions** – that which are indifferent. Those actions which stand neutral in relation to the norm of morality. They are either good nor bad in themselves. An amoral person is one who does not have the ability to distinguish between what is morally good act

and what is morally evil one and he cannot identify and accept moral norms.

Moral standards - are those concerned with or relating to human behavior, especially the distinction between good and bad behavior.

Classification of moral standards

- **Consequence** – depend on an outcome or result.
- **Non-consequence** – is derived from the natural law or the law of God.

Non-moral standards – refer to rules that are unrelated to moral or ethical considerations. Either these standards are not necessarily linked to morality or by nature lack ethical sense.

Dilemma – refers to a situation in which a tough choice has to be made between two or more options, especially more or less equally undesirable ones.

Moral dilemma – also called ethical dilemma. These are situations in which a difficult choice has to be made between two courses of actions, either of which entails transgressing a moral principle.

Features of moral dilemma

- The agent is required to do each of two actions.
- The agent can do each of these actions.
- The agent cannot do both of the actions.

Levels of moral dilemma

- **Individual** – are those experienced and resolved on the personal level.
- **Organizational** – refer to ethical cases encountered and resolved by social organizations. It includes moral dilemmas in business, medical field and public sector.
- **Structural** – refer to cases involving network of institutions and operative theoretical paradigm

Freedom – the foundation of moral acts. It pertains to opportunities wherein we can choose. We, humans are capable of higher order thinking.

Culture – refers to the cumulative deposit of knowledge, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Social learning - is the process by which individuals acquire knowledge from others in the groups to which they belong.

Enculturation or socialization – is the process by which infants and children socially learn the culture, including morality.

Cultural relativism – the most famous form of moral relativism. A theory in ethics which holds that ethical judgments have their origins either in individual or cultural standards.

Moral relativism - fundamentally believes that no act is good or bad objectively and there is no single objective universal standard through which we can evaluate the truth of moral judgments.

Universal values – those values generally shared by cultures.

Values – enables man to change, to establish self-control and **self-direction**.

Kinds of values

- **Biological values** - these are necessary to the physical survival of man as an organism.
- **Social values** – these are necessary to the sensual needs and fulfillment.
- **Rational values** – these are necessary to the functions and fulfillment of intellect and will.

Moral values – are those that directly pertain to the function of intellect and will: those choices, decisions and actions by which man's rational faculties are involved and perfected.

Moral agent – a being who is capable of those actions that have moral quality and which can be properly denominated good or evil in a moral sense.

Moral character – refers to the existence or lack of virtues such as integrity, courage, fortitude, honesty and loyalty.

Character – derived from the Greek word “charakter”. It came to mean a distinct mark by which one thing was distinguished from others.

STAGES OF MORAL DEVELOPMENT (Lawrence Kohlberg)

- Obedience
- Instrumental relativist orientation(individualism and exchange)
- Good boy or nice girl orientation(good interpersonal relationships)
- Law and order orientation(maintaining the social order)
- Social contract orientation
- Universal ethical principle orientation.

Conscience – an act of the practical judgment of reason deciding upon an individual action as good and to be performed and as evil and to be avoided. Sometimes refer to as “**little voice of God**”.

UNIT IV.

Human acts – are those actions which man performs knowingly, freely and voluntarily.

Acts of man – are those actions which happens in man. They are instinctive and are not within the control of the will.

Virtuous person – person who has the habit or inclination to do good.

Vicious person – one who has the habit of doing wrong.

Virtuous - refers to characteristics such as integrity and kindness, or when someone acts in a decent manner.

Vicious - refers to characteristics and actions influenced by greed, pride and envy.

Elements in determining morality in human act

- **The act itself(object of the act)** – pertains to the thing done.
- **Purpose or end** – the end being pertained here is not merely the end result but rather the intent of the agent.
- **Circumstances** – refers to the time, place and person’s contribution to determining the morality of an act.

KINDS OF HUMAN ACT

Elicited acts – are those performed by the will and are not bodily externalized.

Wish. The tendency of will toward something, whether this be realizable or not.

Intention. The tendency of the will towards something attainable but without necessarily committing oneself to attain it.

Consent. The acceptance of the will of those needed to carry out the intention.

Election. The selection of the will of those means effective enough to carry out the intention.

Use. The command of the will to make use of those means elected to carry out the intention.

Fruition. The enjoyment of the will derived from the attainment of the thing he had desired earlier.

Commanded acts – are those done either by man's mental or bodily powers under the command of the will.

Internal actions – reasoning, recalling, imagining and reflecting

External actions – walking, running, dancing, talking and writing

MODIFIERS OF HUMAN ACT

Modifiers – can reduce the moral character of the human act, which in turn would diminish the responsibility and imputability in the agent.

- **Ignorance** – is the absence of knowledge which a person ought

to possess. In the realm of morals everyone of age and reason is expected to know at least the general norms of good behavior.

Vincible ignorance – can easily be reminded through ordinary diligence and reasonable efforts.

Affected ignorance – the type which a person keeps by positive efforts in order of escape responsibility or blame.

Invincible ignorance – is the type which a person possesses without being aware of it or having awareness of it.

- **Passion – or concupiscence**, are either tendencies towards desirable objects(positive emotions) or tendencies away from undesirable or harmful things(negative emotions). Passions are psychic response.

Antecedent passion – are those that precede an act. It predispose a person to act.

Consequent passion – are those that are intentionally aroused and kept. It is said to be voluntary in cause, the result of the will playing the strings of emotions.

- **Fear** – the disturbance of the mind of a person who is confronted by an impending danger or harm to himself or loved ones.
- **Violence** - refers to any physical force exerted on a person by another free agent for the purpose of compelling said person to act against his will.
- **Habit** – is a lasting readiness and facility, born of frequently repeated acts, for acting in a certain manner

VIRTUE ETHICS(Aristotle)

Virtue ethics – is a moral philosophy that teaches that an action is right if it is an action that a virtuous person would perform in the same situation.

Virtuous person – is someone who acts virtuously and people act virtuously if they possess and live the virtue.

Virtuous actions – those which the person with wisdom would choose because what is good is obvious to such a person.

Virtue – is a moral characteristic that an individual needs to live. These are the freely chosen character traits that people praise in others.

The four cardinal virtues(Greeks) are:

- **Wisdom** - focuses on knowledge and other principles connected to intellectual understanding
- **Courage** - the moral principle determining the strength to withstand in danger
- **Moderation** - the harmony between reason, spirit and desire
- **Justice** - the moral principle determining just conduct.

Christian virtues

- **Faith** - strong belief or having a trust on someone or something
- **Hope** - having an expectation
- **Charity** - doing good things without expecting or waiting in return
- **Love** - emotion and behavior with passion and deep affection

Humanity virtues

- **Grace**- provide strength to bear trial and resist temptation, as well as a specific divine virtue or characteristics
- **Mercy** - act of showing compassion to someone whom one has the power to punish or damage
- **Forgiveness** - act or process of forgiving or receiving forgiveness
- **Honor** - entails a high level of respect and esteem
- **Restraint** - keeps someone or something under check or within bounds

- **Reasonableness** - trait of being as appropriate or fair as possible
- **Solidarity** - feeling or action that is shared by a group of people who share a common interest

“ethical act is the action of a virtuous person who would do in the same circumstances. Virtue ethics is person-based rather than action-based”.

Virtue ethics is the ethics of behavior which focuses on the character of the person involved in the decision or action.

Types of virtue(Aristotle)

- **Intellectual virtues** – pertain to the excellence of the mind. Intellectual virtues are thought to include traits such as open-mindedness, intellectual rigors, intellectual humility and inquisitiveness.
- **Moral virtues** – pertain to a person’s disposition to act well. Moral virtues are thought to include traits such as courage, justice, honesty, compassion, temperance and kindness.

Three general descriptions, which are interrelated, can be used to depict Aristotle’s ethics. First, his ethical system may be termed **“self-realizationism”**. In his philosophy, when someone acts in line with his nature or end and thus realizes his full

potential, he does moral and will be happy.

Aristotle’s view is also of a type known as **“eudaimonistic”**. As such, it focuses on happiness(**eudaimonia**) or the good for man and how to obtain it.

Finally, his moral philosophy is **“aretaic”**, or virtue-based. Whereas act-oriented ethics is focused mainly on what we should do, a virtue ethics is interested basically in what should be, that is, the character of the sort of person we should struggle to become.

NATURAL LAW ETHICS(Thomas Aquinas)

Natural law ethics is a hypothesis in morals and logic that says that human being has inherent values that administer their thinking behavior.

Properties or characteristics of natural law

- It is universal
- It is obligatory
- It is recognizable
- It is immutable or unchangeable

Law – an ordinance of reason for the common good, promulgated by someone who has care of the community.

Four primary types of law(Aquinas)

- **Eternal law** – refers to the rational plan of God by which all creation is ordered. To this eternal law, everything in the universe is subject.
- **Natural law** – that aspect of the eternal law which is accessible to human reason.
- **Human law** – refers to the positive laws. It pertains to the laws established by man according to the decrees of God.
- **Divine law** – serves to compliment the other types of law.

Thomas Aquinas believed that the natural law is a **universal formula**.

DEONTOLOGICAL ETHICS(Immanuel Kant)

Deontological – is derived from the Greek word, “deon”, when translated means “duty”.

Kant’s framework is also called “**duty framework**”. It can be derived that the central focus of Kant’s framework is on duty, obligation and rights.

UTILITARIANISM(Jeremy Bentham-father of utilitarianism, John Stuart Mill)

Utilitarianism states that what is useful is good and that the moral value of actions are determined by the utility of its consequences. It is the most influential consequentialist theory, a subclass of teleological moral theory.

Teleological ethical system – judges the rightness of an act in terms of an external goal or purpose.

Consequentialist ethics – proposes that actions, rules or policies should be ethically measured and evaluated by their consequences not by the intentions or motives of the agent

Utilitarian ethics – argued that the right course of action is one that maximizes overall happiness.

Utilitarian framework – focuses on the greatest happiness or the greatest good of the greatest number.

Utility – means that the property in any object, whereby it tends to produce benefit, advantage, pleasure, good or happiness or to prevent the happening of mischief, pain, evil or unhappiness.

Principle of utility – the morally right action is the action that produces the most good. It states that an action is right insofar as it tends to produce the greatest happiness for the greatest number.

The greatest happiness principle – states that it is the greatest happiness of the greatest number that is the measure of right and wrong.

Two types of utilitarianism

- **Act utilitarianism(particular actions)** – considers the consequences of some particular act. The principle of utility is applied directly to every alternative act in a situation of choice.
- **Rule utilitarianism(general rules)** – considers the consequences of some practice or rule behavior. The principle is used to decide the validity of rules of conduct(moral standards or principles). Moral and immoral are then defined as following or breaking the rules.

Right act – the one which brings about the best results or the least amount of bad results.

LOVE AND JUSTICE(Joseph Fletcher)

Situation ethics posits that love is the absolute norm for determining whether an action is right or wrong. It tend to ask whether our actions was done as act of loving. Fletcher's situational framework roots love in agape.

Three types of love

- **Erotic** – constitutes passion
- **Philia** – the love felt between friends
- **Agape** – considered as the highest form of love and may be loosely translated as charity.

Justice is just the minimum of love.

Justice is giving what is due by doing one's own function according to **Plato**.

Social justice – demands an equal access to wealth, opportunities and privileges within society.

Distributive justice – concerned with the distribution or allotment of goods, duties and privileges in concert with the merits of individuals and the best interest of society.

THE MEANING OF WORK

Work – any activity by man, whether manual or intellectual, whatever its nature or circumstances, it means any human activity that can and must be recognized as work in the midst of all the many activities of which man is capable and to which he is predisposed by his nature, by virtue of humanity itself.

The right to work is based on **natural law**.

Work as a natural duty to oneself

Work is directed to the promotion of life.

CAPITAL AND LABOR RELATIONSHIP

Capital – refers to the owner or investors of an industry.

Labor – refers to the hired workers employed by the industry.

Just wage – the remuneration which is enough to support the wage-earner in reasonable and frugal comfort.

Minimum wage – daily or monthly pay of workers as prescribed by law

Unionism: a natural right

Every worker has a right to join a union in order to protect his livelihood and to cooperate in building social order.

Morality of strike

Organized labor often resort to strikes. A strike is an organized cessation from work by workers for the purpose of forcing their employers to assent to their demands.

Condition for a strike to be moral

- There is a sufficient and just reason for it.
- The intended good results must be proportionate to the evil effects.
- The means employed are lawful.

Basic duties of workers

1. Work honestly and comply with all agreements.
2. Never injure capital nor steal from the employer.
3. Never outrage the person of the employer.
4. Never employ deceit nor violence in presenting a cause.
5. Never consort with agitator or men of evil principles.

Basic duties of employers

1. Respect the human dignity of the worker.
2. Appreciate their work.
3. Never treat them as slaves for making money.
4. Never assign them task beyond their strength, do not employ them in work not suited to their age or sex
5. Give them commensurate wages
6. Provide for their health and social recreation
7. Provide them time for the practice of their religion
8. Instruct them on how to use their money wisely
9. Instruct them to love their family
10. Provide them with the opportunities for promotion.

GRAFT AND CORRUPTION

Graft – the acquisition of goods, money, position and other forms of profit by dishonest or questionable means, oftentimes by the use of one's office influence or position.

Corruption – the inducement of an official or office personnel to join or do an act of graft, the motive of which is to have a share in the spoils.

Forms of graft and corruption

In different sectors:

1. Political corruption
2. Public corruption
3. Police corruption
4. Judicial corruption
5. Corruption in the education system
6. Corporate corruption

Methods of corruption

1. Bribery
2. Embezzlement
3. Malversation of funds
4. Theft
5. Fraud
6. Extortion
7. Blackmail
8. Gift money
9. High percentage
10. Grease money
11. Under the table
12. Ghost project/employee
13. Habitual tardiness
14. Unpreparedness for work
15. Smuggling
16. First salary pay
17. Pay for failing grades

Prevalence of graft and corruption

1. Poverty in the country
2. Family interest
3. Low salary
4. Consumerism
5. Excessive discretionary powers