

## CHAPTER IV

### **FRAMEWORKS AND PRINCIPLES BEHIND OUR MORAL DISPOSITION**

## **INTRODUCTION**

**A person's moral disposition must be based on frameworks and principles in Ethics. According to Gallinero, making ethical decisions requires sensitivity to the ethical implications of problems and situations; and likewise requires practice (Gallinero, 2018).**

## **BASIC THEORIES AND FRAMEWORKS IN ETHICS**

# THREE MAIN AREAS OF THE STUDY OF ETHICS OR MORALITY TODAY

## THREE MAIN AREAS OF THE STUDY OF ETHICS OR MORALITY TODAY

### 1) meta-ethics

**Meta-ethics** is the branch of ethics that studies the fundamental philosophical questions about the nature of ethical theory itself.

### 2) normative ethics

**Normative Ethics** is the study of what makes actions right or wrong, what makes situations or events good or bad and what makes people virtuous or vicious

### 3) applied ethics

**Applied Ethics** philosophically examines the difficult and controversial moral issues actual people face in their lives

## THREE MAIN AREAS OF THE STUDY OF ETHICS OR MORALITY TODAY

### 1) meta-ethics

- A. Cognitivism and Non-cognitivism**
- B. Subjectivism and Objectivism**

### 2) normative ethics

- A. Deontology**
- B. Teleology**
  - a) Utilitarianism
- C. Virtue Ethics**

### 3) applied ethics

- A. Bioethics**
- B. Human Sexual Ethics**
- C. Environmental Ethics**
- D. Business Ethics**
- E. Social Ethics**

## COGNITIVISM AND NON-COGNITIVISM

**Cognitivism**, In [metaethics](#), the thesis that the function of [moral](#) sentences (e.g., sentences in which moral terms such as “right,” “wrong,” and “ought” are used) is to describe a domain of moral facts existing independently of our subjective thoughts and feelings, and that moral statements can accordingly be thought of as objectively true or false. Cognitivists typically try to support their position by seeking out [analogies](#) between moral discourse, on the one hand, and scientific and everyday factual discourse, on the other. Cognitivism is opposed by various forms of [noncognitivism](#), all of which have in common the denial of the cognitivist claim that the function of moral sentences is to state or describe facts.

## MORAL STATEMENT

Murder is wrong.

Stealing is good.

Lying is good.

Helping people is  
good.

## FACTUAL STATEMENT

True

False

False

True

**Non-cognitivism:** non-cognitivists claim that moral statements are not in the business of describing properties or making statements that could be true or false in any sense. Moral statements have no substantial truth conditions. When people utter moral sentences they are not expressing states of mind that are beliefs or that are cognitive in the way that beliefs are. Rather they are expressing non-cognitive attitudes more similar to desires, approval or disapproval, like “Hey!”

**MORAL STATEMENT****FACTUAL STATEMENT**

Murder is wrong.

No answer

Stealing is good.

No answer

Lying is good.

No answer

Helping people is  
wrong.

No answer



# SUBJECTIVISM AND OBJECTIVISM

## Subjectivism in Ethics

Ethical subjectivism is the idea that moral opinions are based on our feelings and nothing more. On this view, there is no such thing as “objective” right and wrong.

## Moral Objectivism

- Moral principles have objective validity, independent of cultural acceptance
- Moral principles or rules will serve as good reasons and the best guidance for making practical decisions
- Actions should be guided by standards that are established to determine if the actions would be one which all people would follow and which would produce the greatest good

- An **objective truth** is one that is true independently of how humans happen to think or feel about it.
- **Objectivism**: There are at least some objective moral truths.
- **Subjectivism**: There are no objective moral truths. "X is right" means "I approve of X". "X is wrong" means "I disapprove of X".

**objectivism and subjectivism**



**Deontological ethics**, in philosophy, ethical theories that place special emphasis on the relationship between duty and the morality of human actions. The term *deontology* is derived from the Greek *deon*, “duty,” and *logos*, “science.”

In deontological ethics an action is considered morally good because of some characteristic of the action itself, not because the product of the action is good. Deontological ethics holds that at least some acts are morally obligatory regardless of their consequences for human welfare. Descriptive of such ethics are such expressions as “Duty for duty’s sake,” “Virtue is its own reward,” and “Let justice be done though the heavens fall.”

## Teleological theory of ethics...

- Teleological comes from the Greek word *Telos* meaning **end**.
- The theory looks at the **consequences**, the results of an action, to decide whether it’s right or wrong.
- For a Teleological thinker, the **end justifies the means**, and thus a thinker from this school of thought would judge the rightness of an action by the end it produces.



## Utilitarian Ethics

- Utilitarianism is the idea that the moral worth of an action is determined solely by its contribution to overall utility:
- that is, its contribution to happiness or pleasure as summed among all people.
- It is thus a form of consequentialism, meaning that the moral worth of an action is determined by its outcome.

## Virtue Ethics

- VIRTUE ETHICS is agent based, describing the character of a moral agent as the driving force for an ethical behavior.
  - In other words, VIRTUE ETHICS is concerned with a person's motivation for action and not with the action itself.
    - For example, if one performs a compassionate act, it is because one has a compassionate character in order to act in a compassionate way.
      - For the virtuous person, they believe it is intrinsically good to be compassionate, and the person's actions reflect this belief.

## APPLIED ETHICS

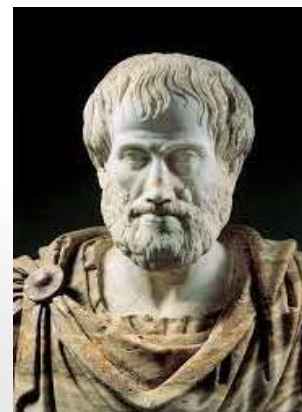
1. Bioethics - abortion, euthanasia, surrogate motherhood, cloning and genetic manipulation, mutilation, etc.
2. Human Sexual Ethics - human sexuality, pre-marital sex, extra-marital sex, pornography, contraception, loveless and casual sex, rape, etc.
3. Environmental Ethics - animal welfare and rights, environmental sanitation, pollution control, ~~kaingin~~, cyanide fishing, etc.
4. Business Ethics - harassment, job discrimination, employer-employee relationship, whistle blowing, unprofessionalism, false advertising, etc.
5. Social Ethics - poverty, child labor, war on drugs, death penalty, racial discrimination, gender discrimination, etc.

# VIRTUE ETHICS

BY ARISTOTLE

## ARISTOTLE

—322 B.C.E.) **Aristotle** is a towering figure in ancient Greek philosophy, who made important contributions to logic, criticism, rhetoric, physics, biology, psychology, mathematics, metaphysics, **ethics**, and politics.





# VIRTUE ETHICS

## IMAGINE A PERSON WHO:

- ✓ Always knows what to say
- ✓ Can diffuse a tense situation
- ✓ Deliver tough news gracefully
- ✓ Confident without being arrogant
- ✓ Brave but not reckless
- ✓ Generous but not extravagant

# VIRTUOUS



# VIRTUE THEORY

*noun / vir·tue the·ry*

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ETHICAL THEORY THAT EMPHASIZES AN INDIVIDUAL'S CHARACTER  
RATHER THAN FOLLOWING A SET OF RULES.



## THE GOAL

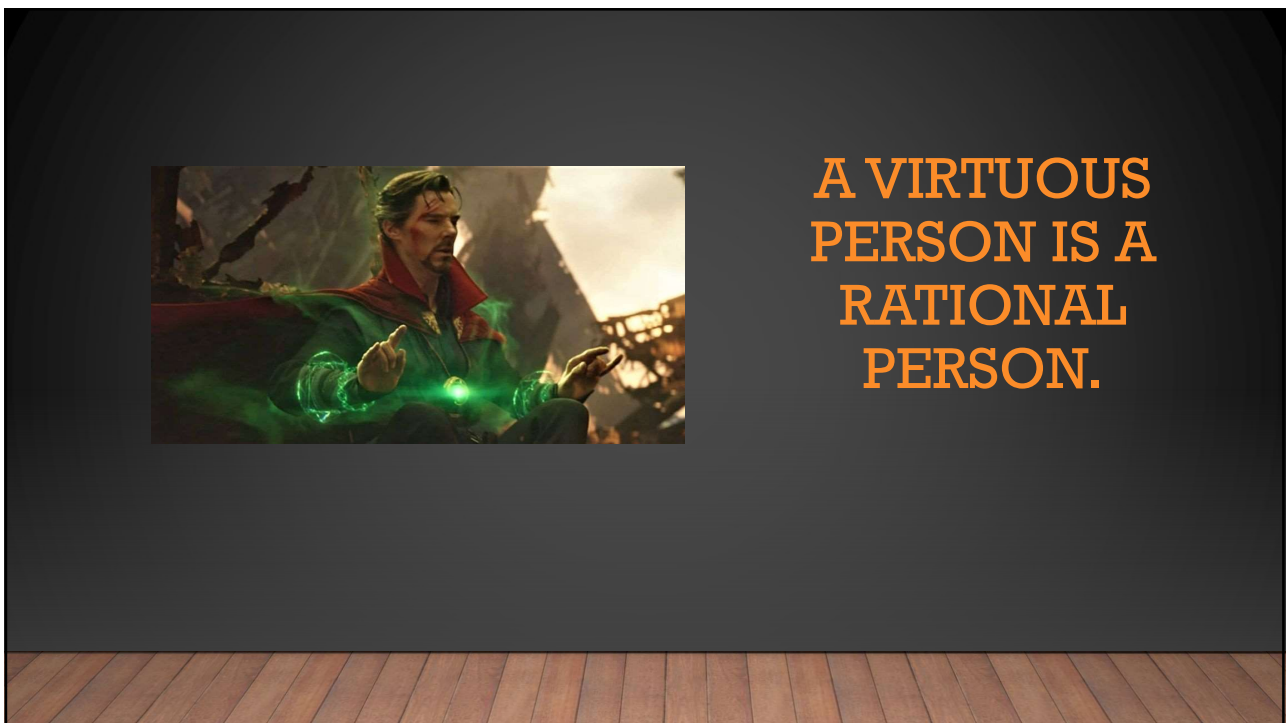
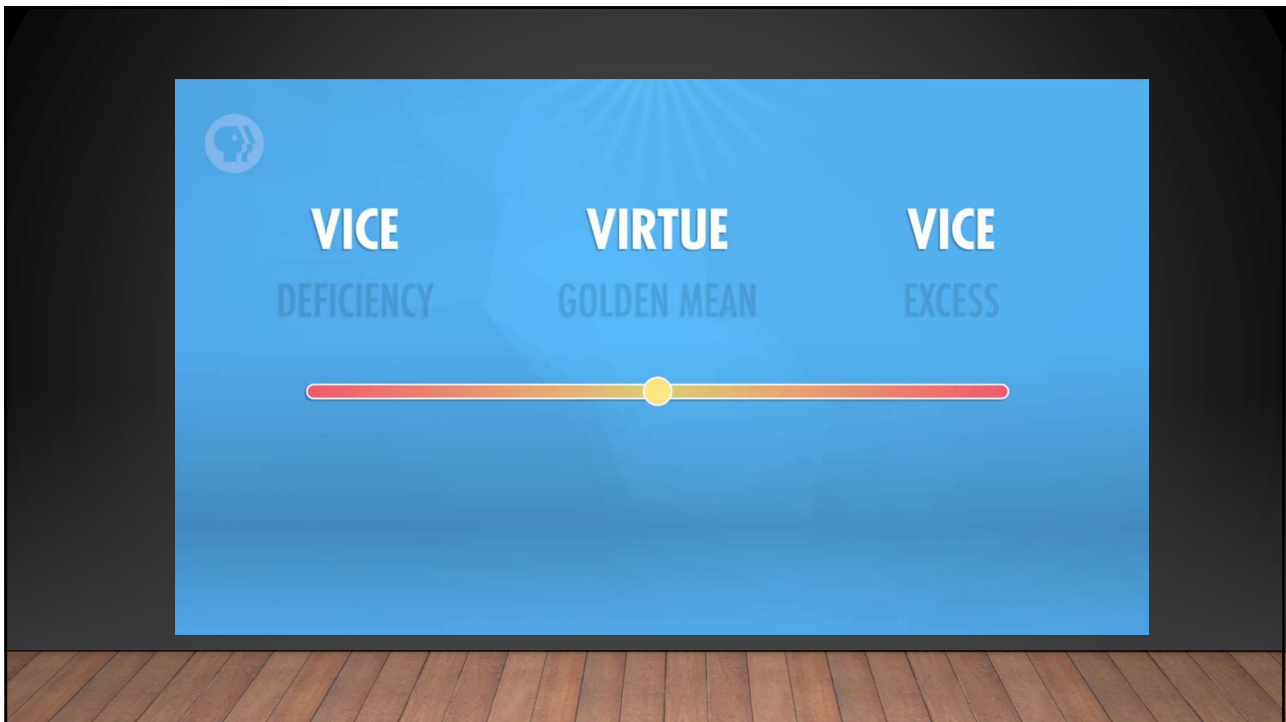
eudaimonia

(n.) lit. "human flourishing"; a contented state of being happy and healthy and prosperous

WHAT EXACTLY DOES IT  
MEAN TO BE VIRTUOUS?

Having **virtue** just means doing the **right thing**, at the **right time**, in the **right way**, in the **right amount**, toward the **right people**.

A **virtuous person** is someone who knows **how to handle his or herself**, knows how to get along with others, has a good judgment, can read a room, knows what is **right** and **when**.



Aristotle's Concept of the Golden Mean		
Deficiency (-)	BALANCE	Excess (+)
cowardice	COURAGE	rashness
stinginess/miserliness	GENEROSITY	extravagance
sloth	AMBITION	greed
humility	MODESTY	pride
secrecy	HONESTY	loquacity
moroseness	GOOD HUMOR	absurdity
quarrelsomeness	FRIENDSHIP	flattery
self-indulgence	TEMPERANCE	insensibility
apathy	COMPOSURE	irritability
indecisiveness	SELF CONTROL	impulsiveness

If we can just focus on being  
good people, the right action  
will follow, effortlessly.

# THOMAS AQUINAS AND NATURAL LAW

## THOMAS AQUINAS

- ❑ Italian philosopher and theologian
- ❑ Angelic Doctor
- ❑ Prince of Scholastics



# NATURAL LAW

By Thomas Aquinas

## NATURAL LAW

- ❑ based on the two fundamental authority
  - ❑ the Bible and Aristotle
- ❑ a moral code existing within the purpose of nature, created by God



## MORALITY

- ❑ Accessible through natural order given by God
- ❑ It is universal and relevant to all situations and accessible to all
- ❑ It is unchanging and for all time, whether or not they believe in God

## BASIC MORAL LAW

“Good is to be done and pursued... and evil to be avoided.”

## FOUR PRIMARY TYPES OF LAW

- ❑ Eternal Law- rational plan of God by which all creation is ordered
- ❑ Natural Law- aspect of eternal law accessible to human reason
- ❑ Human Law- positive natural laws. Includes civil and criminal laws. Human laws that are against natural law are not binding
- ❑ Divine Law- Law of revelation, disclosed through sacred texts of scriptures and the church directed toward man's eternal end.

## AQUINAS' NATURAL LAW

- ❑ happiness or *eudaimonia* is our natural telos

## NATURAL LAWS TO FOLLOW TO ACHIEVE TRUE HAPPINESS

### PRIMARY PRECEPTS

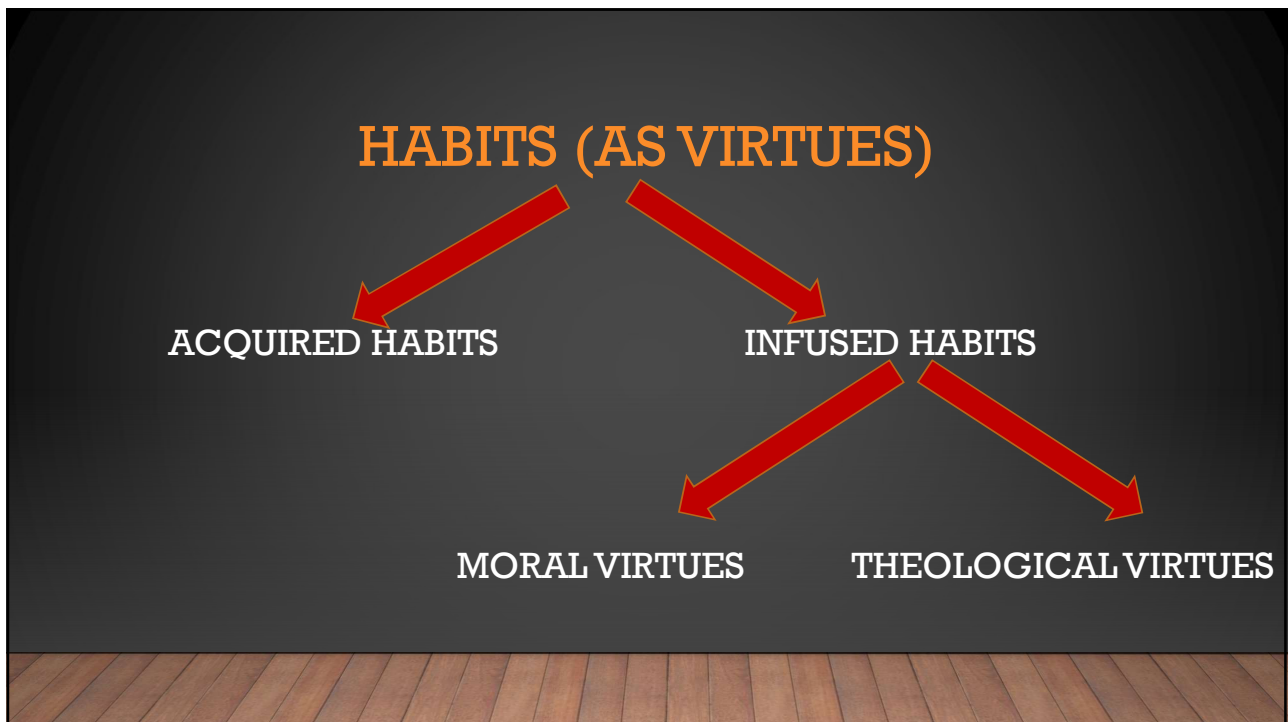
- ❑ REPRODUCTION
- ❑ EDUCATION
- ❑ PEACEFUL LIVING
- ❑ WORSHIPPING GOD

### SECONDARY PRECEPTS

- ❑ THE WAYS IN WHICH THE PRIMARY PRECEPTS CAN BE PUT INTO PRACTICE

## HAPPINESS AS CONSTITUTIVE OF MORAL AND CARDINAL VIRTUES

Thomas Aquinas “believes that all actions are directed towards ends and that eternal happiness is the final end. He also thinks that happiness is not equated with pleasure, material possessions, honour or any sensual good, but consists in activities in accordance with virtues. A person needs a moral character cultivated through the habit of choice to realize real happiness” (De Guzman, 2018).



## HOW HAPPINESS BECOMES CONSTITUTIVE OF MORAL AND CARDINAL VIRTUES?

For, Aquinas, Happiness entails the wholeness/totality of human being that involves body and soul to be united with the highest good or the *summum bonum*, no other than God himself who is in heaven. Man's ultimate fulfilment of his nature is to live as being God's creature through the exercise of virtues and in accordance to man's final purpose. The Divine plan of God is for man to act to his ultimate purpose/end. Man should not hinder his future union with God in heaven. (Gallinero, 2018)

## KANT AND RIGHTS THEORY

## IMMANUEL KANT (1724–1804)



- German thinker regarded by many as the most significant philosopher in the modern era
- *The Foundations of the Metaphysics of Morals* and *The Critique of Practical Reason*

## KANTIAN ETHICS

- based primarily on an *a priori* foundation
- His ethical theory uses reason alone
- Rejects ethical judgments that are based on feelings
- Genuine morality is based on the moral law, which is valid for all people because it is grounded completely on rational exercise
- Kant's test for the rational consistency of a moral principle is the *categorical imperative*



## A POSTERIORI VS A PRIORI

### A POSTERIORI

KNOWLEDGE IS OBTAINED  
THROUGH EXPERIENCE

### A PRIORI

KNOWLEDGE IS OBTAINED BY  
ANALYZING CONCEPTS  
INDEPENDENT OF EXPERIENCE

## KANT'S 3 ETHICAL PROPOSITIONS

- ❑ An act must be done from duty in order for it to have an inner moral worth.
- ❑ An act done from sense of duty derives its moral worth, not from the purpose, which is to be attained by it, but from the *maxim* by which it is determined.
- ❑ Duty is the necessity of acting from respect for the law

## HYPOTHETICAL VS CATEGORICAL IMPERATIVES

A HYPOTHETICAL IMPERATIVE [i.e., an imperative based on inclination or desire] represents "the practical necessity of a possible action as means to something else that is willed (or at least which one might possibly will)."

A CATEGORICAL IMPERATIVE [i.e., an imperative based on reason alone] is one that represents "an action as objectively necessary in itself apart from its relation to a further end"

## KANT'S FORMULATIONS OF THE CATEGORICAL IMPERATIVE

- ❑ *Act only on that maxim whereby you can at the same time will that it should become a universal law. (Principle of Universality)*
- ❑ *Act as to treat humanity, whether in your own person or in that of any other person or in that of any other, in every case as an end in itself, not as means only. (Principle of Humanity as End-in-Itself)*
- ❑ *Act so that your will is what makes universal law. (Principle of Autonomy)*

# RIGHTS THEORY

## DIFFERENT KINDS OF RIGHTS

### ❑ Legal Rights

Legal rights refer to all the rights that you have (as stated in any existing law) as a citizen of the Philippines, or any particular country.

### ❑ Moral Rights

Moral rights refer to those rights attributed to all moral entities (Gallinero, 2018). These rights are independent and precisely existed before any legal rights.

### ❑ Human Rights

“They are best thought of as being both moral and legal rights. The legitimacy claims of human rights are connected to their status as moral rights. Nonetheless, the practical efficacy of human rights is essentially dependent upon their developing into legal rights” (De Guzman, 2018).

# UTILITARIANISM

## ACT UTILITARIANISM AND RULE UTILITARIANISM

**JEREMY BENTHAM AND JOHN STEWART MILL**

## ACT UTILITARIANISM

- ❑ The basis for an act to be treated as morally right or wrong is in its consequence they produced.
- ❑ What matters in every act that we do would be the amount of pleasure/happiness produced. The greatest happiness produced should be chosen over other choices.
- ❑ Thus, it follows that human beings are inclined more to achieving happiness and as much as possible avoid what is painful. Bentham emphasizes the quantity of happiness and pleasure in every consequence of an action.

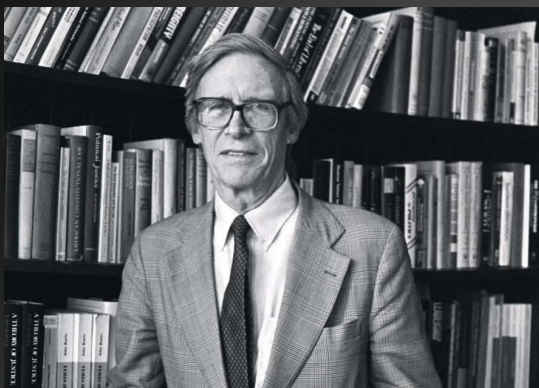
## RULE UTILITARIANISM

- ❑ Mill differs fundamentally from Bentham on two central aspects.
  1. Mill rejects the purely quantitative treatment of the principle of utility;
  2. He introduces the so-called 'secondary principles' which set the tone for a contemporary variant form of the theory called rule utilitarianism". Mill is considered as *qualitative hedonist*.

# JUSTICE AND FAIRNESS: PROMOTING THE COMMON GOOD

## JOHN RAWLS AND THE THEORY OF JUSTICE

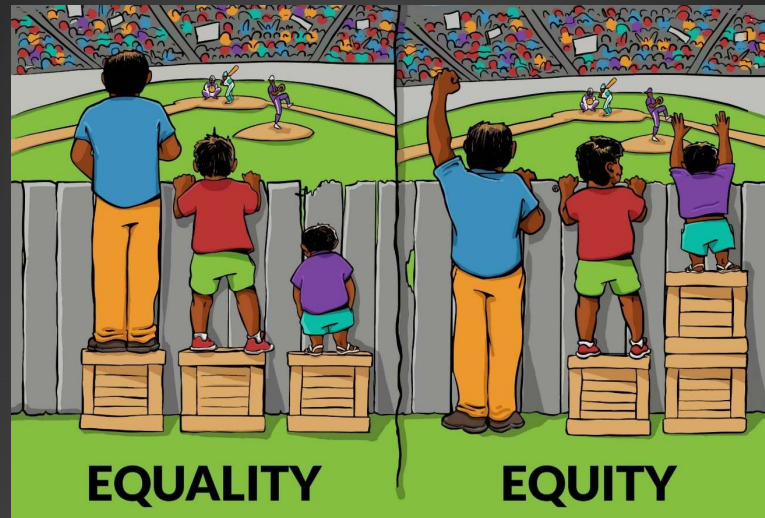
### JOHN RAWLS



He is one of the important political philosophers during the 20<sup>th</sup> century. His main work is *A Theory of Justice* published in 1971. This work has addressed some of the social issues especially in the name of justice between the state and the citizens and among the citizens. He received his academic training at Princeton University, and later part of his career he became a philosophy professor at Harvard University. (Gallinero, 2018)



## EQUALITY VS EQUITY



## THE NATURE OF THE THEORY

## DISTRIBUTIVE JUSTICE

This means “everyone in the society has to share both the burden and the benefit of whatever the society offers.

## THE PRINCIPLES OF TAXATION AND INCLUSIVE GROWTH

- As stated in the 1987 Constitution, Article X - Section V, the government has the power to create sources of revenues and to levy taxes, fees and charges. The government cannot support its existence and perform its duties such as projects for the betterment of the land and its people without this power of taxation.
- “The basis of taxation is necessity and reciprocal duties. There can be no government without the monetary aspects for its operations. This responsibility springs from the concept of rights and duties” (Gallinero, 2018).

“In a completely rational society, the best of us would be teachers and the rest of us would have to settle for something less, because passing civilization along from one generation to the next ought to be the highest honor and the highest responsibility anyone could have.”

— **Lee Iacocca**

## **CONCLUSION – ETHICS THROUGH THICK AND THIN, AND ETHICS AND RELIGION**

**“Tough times create strong men.  
Strong men create good times.  
Good times create weak men.  
Weak men create tough times.”**

# MORAL CHALLENGES OF GLOBALIZATION

## GLOBALIZATION

*Globalization* is the word used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information. Countries have built economic partnerships to facilitate these movements over many centuries. But the term gained popularity after the Cold War in the early 1990s, as these cooperative arrangements shaped modern everyday life.



## GLOBALIZATION

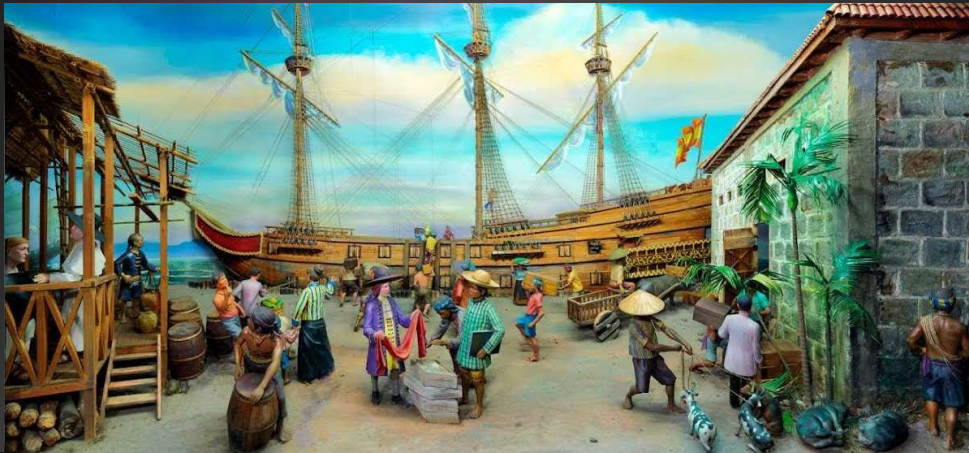
“the continuing world-wide economic integration, recently facilitated by emerging information technologies, that has also affected the environment, culture, and politics of different groups of people”

130 B.C.E.-1453 C.E





1565–1815



## CHALLENGES OF FILINNIALS

- Generation Z (2001-present)
- Millennials (1981–2000)
- Generation Xers (1965–1980)
- Baby boomers (1946–1964)
- Silent generation (born between 1928 and 1945)

## CHALLENGES OF GLOBALIZATION

1. Rise of radical inequality
2. The problem of managing global environment to prevent global ecological collapse
3. The intrusion of international economic organizations on indebted nations
4. Weakening moral integrity

## THE RELIGIOUS RESPONSE: THE ROLE OF RELIGION IN ETHICS

## THE DEFINITION

The **definition of religion** is a controversial and complicated subject in religious studies with scholars failing to agree on any one definition.

## ANTHROPOLOGIST CLIFFORD GEERTZ

[...] system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic."

## EMILE DURKHEIM

"a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden - beliefs and practices which unite into one single moral community called a church, all those who adhere to them."

## MAX LYNN STACKHOUSE

"a comprehensive worldview or 'metaphysical moral vision' that is accepted as binding because it is held to be in itself basically true and just even if all dimensions of it cannot be either fully confirmed or refuted."

## ETYMOLOGICALLY

### 2 **Religare**

Many say the etymology of religion lies with the Latin word *religare*, which means “to tie, to bind.”

## RELIGION FOR AND AGAINST GLOBALIZATION





RELIGION FOR AND AGAINST  
GLOBALIZATION

SECULARIZATION THEORY- THE  
THESIS THAT MODERNIZATION  
WILL ERODE RELIGIOUS  
PRACTICE

RELIGION FOR AND AGAINST GLOBALIZATION

RELIGION IS NOT THE  
“REGRESSIVE FORCE; IT IS PRO-  
ACTIVE FORCE



## RELIGION FOR AND AGAINST GLOBALIZATION

GLOBALISTS HAVE NO CHOICE  
BUT TO ACCEPT THAT RELIGION  
IS HERE TO STAY.

## RELIGION AND ETHICS

RELIGION IN A GLOBALIZED WORLD

## RELIGION AND ETHICS

- ❑ To say that ethics and religion in the Philippine context have a tightly-knit relationship is an understatement.
- ❑ People usually see ethics as an extension of religion, hence the common thinking that anything against religion is automatically unethical.

## RELIGION AND ETHICS

- ❑ In India, life revolves around customary ritual practices and the performance of the religious laws, which govern day-to-day activities.
- ❑ The influence of Islam on Arabian customs, government policies, management systems, and even household practices

## RELIGION AND ETHICS

- ❑ What gives rise to problematic issues is not so much the close relation between ethics and religion but a person's or a group's penchant to subject religion to an extremist interpretation.

## RELIGION AND ETHICS

Extremism- the belief and support for ideas that are very far from what most people consider correct or reasonable.

- ❑ Breeds intolerance and antagonism toward those who espouse an opposite view.

## RELIGION AND ETHICS

Many ethicists believe that religion is necessary for the continued survival of morality as an integral part of human life, especially in a globalized world.

## CUT-FLOWER THESIS

“Morality cannot survive, in the long run, if its ties to religion is cut.”

## THEISTIC ETHICS

Believes that the super natural being called GOD is the foundation of morality. GOD is the true source of moral laws.

## REAL ACCOUNTABILITY

- ❑ In Non-theistic ideologies (naturalism or secularism) there is no real moral accountability for one's action. For human life finds its end in grave.
- ❑ In theistic ethics there is so-called "life-after and final reward and punishment.

“Whether or not you believe in God, you must believe this: when we as a species abandon our trust in a power greater than us, we abandon our sense of accountability. Faiths... all faiths... are admonitions that there is something we cannot understand, something to which we are accountable. With faith we are accountable to each other, to ourselves, and to a higher truth. Religion is flawed, but only because man is flawed. The church consists of a brotherhood of imperfect, simple souls wanting only to be a voice of compassion in a world spinning out of control.”

— **Dan Brown, Angels & Demons**

**“WHEN LIFE IS TOO HARD  
TO STAND, KNEEL.”**

**THANK YOU AND STAY SAFE!**