

INTRODUCTION

WHY PHILOSOPHY SEEMS DIFFICULT

- Many people find philosophy difficult because they do not try to philosophize.
- Once a person searches for the truth, it becomes enjoyable.
- It is often misunderstood as being purely speculative rather than practical.
- The rise of science and technology has led people to prefer tangible, concrete things, making “intangible” discussions (like God, faith, or goodness) seem impractical, inutile, or senseless.
- This misunderstanding is sometimes caused by philosophy teachers who “brag about their intellectual capacities” or use “philosophical jargons”, leaving students in great fear of philosophy.

WHAT IS A GOOD LIFE?

- Good life became a problem when man started thinking.
- Early people lived in a utopia-a naturally good state of harmony where selfishness and personal politics did not exist.
- Life was already good, they felt no necessity of philosophizing.

EASTERN VS WESTERN PHILOSOPHY

- **EASTERN** - philosophy and religion were inseparable. The aim was not material or intellectual greatness, but the **perfection of the self**.
- **WESTERN** - early people lived in a **diaspora** and began bartering not just material goods, but also intellectual goods or ideas. This led them to compare customs and beliefs, realizing their idea of beauty might not be universal. This comparison led to discrimination and material evolution.

THE IMPACT OF CIVILIZATION

- Civilization led man to think in a **spatiotemporal dimension** (time and space).
- This linear thinking created an issue on the connected to, meaning **humans began to look for the cause and effect in all their actions**.
- As a result, goodness and beauty also became linear, meaning they became **causal and material**. Philosophy began here, with questions like **what was the cause of the existence of all things?**

MAN AS A PERSON OF GOODNESS AND TRUTH

John Locke (1632-1704)

- Defined the human person as a thinking intelligent being, that has reason and reflection and can

consider itself as itself, the same thinking being in different times and places.

- He believed everyone will always search for the good and can distinguish good from bad.

Immanuel Kant (1724-1804)

- Consider the human person an **autonomous self-regulating will**.
- This means a person is capable of **making moral decisions by and for himself**.
- Every person has worth and dignity and should be treated as an **ends in themselves**.

Viktor Frankl (1905-1997)

- Believed that the search for meaning is the primary motivational force in a human.
- A person is able to live and even to die for the sake of his ideals and values.
- He argued that a human being is ultimately self-determining and always decides what his existence will be.

Erich Fromm (1900-1980)

- Believed that conscience is what enables the person to know what ought to be done in order to become his own self.
- Conscience also makes a person aware of the goals of life.

St. Thomas Aquinas (1225-1274)

- Believed that what constitutes the human person as a moral subject is his conscience.
- Through conscience, the human person discovers the moral law and aspires for the good.

THE NEED TO REDEFINE ETHICS

Impact of Science and Technology

- The development of technology has allowed people to experience a more pleasurable life.

A shift in the Concept of Good

- Man's concept of goodness has changed. It used to be related to the norm of morality, but now it is increasingly related to the physical pleasures.

A New basis for Morality

- For modern people, morality is no longer the value of judgement. Instead it has become the measurement of pleasure and pain.

Conflicting Desires

- Human desire for happiness has led people to do activities that are contrary to what he ought to do.

Rise of New Dilemmas

- Major dilemmas concerning life, health and death have greatly affected human values, creating a situation that demands a re-evaluation of ethics.

Ethics and Leadership

- Plato called Ethics the Supreme Philosophy. He believed it was the science par excellence because it deals with the attainment of man's highest good-happiness.
- Confucius, Plato, and Aristotle all held that philosophers must be the rulers of all peoples.
- Plato argued that the ideal society must be ruled by the Philosopher-King.
- The text uses this idea to argue that there is a need to educate the young generations to become future leaders of a community. This is linked to the maxim, "salus populi est suprema lex" meaning, "the welfare of the people is the supreme law."

CHAPTER 1: ETHICS DEFINED

ETHICS

- **Etymology:** Comes from the Greek word ethos, means customs, usage, or character.
- **General Definition:** The traditional manners, habits, or attitudes of a community.
- A set of rules of human behavior influenced by societal standards.
- **Formal Definition:** A practical and normative science, based on reason, which studies human acts and provides norms for their goodness and badness.

Breakdown of the Formal Definition

1. **Ethics is a Science:** it is a systematized body of knowledge.
2. **Ethics is a Practical Science:** It is not just theory. Its primary consideration is the application of human knowledge and its practicality to human experience. It is a part of man's daily existence.
3. **Ethics is a Normative Science:** It sets a basis or a norm (rules and guidelines) to regulate and provide direction to human actions, helping us distinguish good from bad.
4. **Ethics is based on Reason:** all moral decisions must have its basis from the power of reason.
 - a. **Ethics vs. Religion:** This is what separates ethics from religion/theology. Religion bases its truth on faith, while philosophy accepts truth on the basis of reason.
5. **Ethics Studies Human Acts:** there are two types of actions:
 - a. **Human Acts (Actus Humanus):** These are actions done by the human person based on knowledge and the full consent of the will. A person is morally liable for these acts. Ethics is only concerned with human acts.
 - b. **Acts of Man (Actus Hominis):** These are

actions done in the absence of either knowledge or of both. These include all spontaneous, biological, and sensual processes (like breathing, nutrition) and actions done by lunatics, of drunken people or initial reactions of anger or sympathy.

The Importance of Studying Ethics

- Man is created as Imago Dei (Image of God), who is the Summum Bonum (Highest Good), so man is by nature good.
- Man has a tendency to cling instead to the goods of this earth, which can lead to morally evil acts.
- Ethics is needed to be guided and fully understand what real happiness is.
- True fulfillment lies not in material goods, but in the development of the moral quality, which places the human person above brute creation.
- Plato called Ethics the supreme Philosophy because it is the only discipline that deals with the attainment of the ultimate goal of a human person, which is happiness.

Ethics and Its Relation to Other Sciences

Ethics is related to all disciplines that study human nature and living.

1. Ethics and Logic: Logic is the science of the right thinking. Ethics is the science of the right living. A person cannot live rightly (ethics) without first thinking rightly (logic).
2. Ethics and Psychology: Psychology (from psuche 'soul' + logos 'study') studies how a person behaves. Ethics studies how a person ought to behave.
3. Ethics and Sociology: Sociology studies man's relation to society. Ethics deals with the moral order, which necessarily includes the social order.
4. Ethics and Economics: As a person works to earn a living, they must also consider the welfare of others.
5. Ethics and Education: ethics should be integrated into education to give students direction, goal, worth and meaning.
6. Ethics and Law: Law deals with the external acts, while ethics deals with internal acts (like thoughts and desires). If a person follows the law only to avoid punishment, it is not worthwhile and meaningful from an ethical viewpoint.
7. Ethics and Aesthetics: Aesthetics (from aisthesis, 'order' or 'harmony') is related to ethics because goodness and beauty are very much intertwined; we consider the good as beautiful and beautiful as good.

- 8. Ethics and Politics: Politics aims for good government. This is impossible if leaders and citizens are not moral. Politics devoid of ethics will always become disastrous.
- 9. Ethics and Religion: both are connected because they are based on the same postulates (existence of God, free will, retribution in the afterlife) and have the same end (attainment of man's supreme purpose).

STANDARD OF MORALITY

- Immanuel Kant's 3 Moral Bases: Kant held that for morality to make sense, one must postulate (assume) three things:
 - Human Freedom
 - Immortality of the soul
 - The existence of God
- Arguments for these 3 bases: the text argues these are necessary because if they are not real, doing good or evil will become meaningless.
 - Freedom: must be postulated because it is the basis for personal responsibility. If one is not free, they cannot be held morally responsible.
 - Immortality: must be postulated to provide a justification regarding the reason for doing good and avoiding evil. All good deeds will be rewarded

- and evil will receive retribution.
- Existence of God: must be postulated because life and morality will become insignificant without a God to reward the good and punish the evil.
- The 3 questions for assessment: based on this, one can assess an action by asking:
 - Is the action a product of a free will?
 - Is it going to lead me to a better position in the after life?
 - Is the action according to the will of God?

THE DIVISION OF ETHICS

1. **General Ethics (or Normative Ethics):** This refers to the general and universal concepts and principles which serve as the foundation of morality. It identifies the moral norms that determine if actions are good or evil.
2. **Applied Ethics (or Special Ethics):** this focuses on a particular situation in life where the principles of general ethics can be applied. This includes sub-fields like professional ethics, legal ethics, and bioethics
3. **Non-Normative Ethics:** mentioned as a contrast, this is a factual investigation of the social patterns of a society.

CHAPTER 2: THE MORAL AGENT

MORAL DILEMMA

- Etymology: from the Greek words dis (twice) and lemma (assumptions or premise).
- In Logic, a dilemma is a form of argument where an opponent is forced to choose between two alternatives. It is not considered very important.
- In ethics, a dilemma is an experience where an agent is confused about the right decision to make because there are several competing values that are seemingly equally important and urgent.
- A person full of wisdom is one who knows how to apply their knowledge in a dilemma.

MORAL STANDARDS

- A moral standard deals with matters that may seriously injure or may greatly benefit human beings.
- The basis of morality is the pleasure or the pain that an action may cause to others.
- Moral standards are not based on what the majority accepts. The rule of the majority does not apply to moral standards. They should be preferred to other values, including self-interest.

CULTURAL RELATIVISM VS OTHER VIEWS

CULTURAL RELATIVISM

- The view that ethical systems and cultural beliefs vary from one culture to another and are all equal in validity.

PROTAGORAS (c. 490-420 BCE)

- the Greek sophist who is famous for the statement, Man is the measure of all things. He argued that knowledge is relative to each person's perception. He took a conservative position that people should follow their own state's laws to maintain a peaceful and orderly society.

ETHICAL RELATIVISM (MORAL RELATIVISM)

- This is the doctrine that there are no universal or absolute moral principles. Right and wrong are always relative to a particular culture or society.

PROBLEMS WITH RELATIVISM:

1. It is self-contradictory and inconsistent. If a relativist says there is no absolute truth and expects everyone to accept that. Their own theory has become an absolute truth.
2. It cannot condemn actions that seem universally wrong, like the act of Hitler in killing six million Jews.
3. It ignores the sense of oughtness that one feels towards persons who are victims of an accident, which seems to be a universal human desire.

ETHNOCENTRISM

- The opposite of relativism.
- It is the view that one particular ethnic group is somehow superior to all others. This view is man-centered.

THEOCENTRISM

- The view that God's system of beliefs and values is morally superior to all others. This view is God-centered.

THE FILIPINO MORALITY

- The Filipino View: Filipinos often believe their culture is superior, citing the Edsa People Power Revolution of 1986, which ousted a dictator without bloodshed.
- The Post-Edsa Problem: decades later, self-interests and the disregard of the common good are becoming too ordinary. Filipinos have become passive, expecting leaders to solve all problems.
- The Core Conflict: Fr. Vitaliano Gorospe, SJ, identifies the problem as a conflict between what they say as Christians and what they do as Filipinos.
- Edmund Burke's Quote: the only thing necessary for the triumph of evil is for good men to do nothing. The text argues Filipinos have conditioned themselves to not act against evil and to not care.

- A corrupted System: people are unknowledgeable in choosing the right leader and then blame the government for problems they contribute to.

STRENGTHS OF THE FILIPINO CHARACTER

1. **Pakikipagkapwa-tao:** A high regard for others. A basic sense of justice and fairness and a strong sense of concern for others.
2. **Family Orientation:** the family is seen as the source of personal identity, the source of emotional and material support, and where responsibility is learned.
3. **Joy and Humor:** A cheerful and fun-loving approach to life that serves as a very important coping mechanism.
4. **Flexibility, adaptability, and Creativity:** a great capacity to adjust and cope up once more after disasters.
5. **Hard Work and Industriousness:** a desire to improve their lives and that of their family.
6. **Religious:** A deep faith that allows a Filipino to accept his fate and destiny as part of the will of God. This is the source of the value bahala na, which means entrusting one's fate to God, Bathalang Maykapal.
7. **Patience and Ability to Survive:** The great ability to survive by

making use of whatever is available in the environment.

CHAPTER 3: THE DEVELOPMENT OF MORAL CHARACTER

MORAL CHARACTER

- The word character comes from the Greek charakter, which was the mark impressed upon a coin. This mark determines the coin's value, just as a person's character determines their value.
- In philosophy, character refers to the moral aspect of a person. It's the mental and moral character which makes him different from the others.
- Aristotle used the term ethē for character, which is etymologically linked to ethics and morality.
- He connected this to arete or excellence.
- Excellence is associated with function. A person is excellent if they are functioning in the most excellent way.
- When a person is acting excellently consistently, then he is said to have a great character.

LAWRENCE KOHLBERG & MORAL DEVELOPMENT

- An American psychologist and educator known for his theory of moral development. He broke new ground by focusing on cognitive phenomena rather than behaviorism.

- Kohlberg denied ethical relativism. He believed that regardless of the varying ideals of the good, there must be consensus on issues of justice when people's ideals conflict.
- He was inspired by Jean Piaget's storytelling technique. He interviewed 72 lower and middle-class white boys (aged 10-16) and presented them with a moral dilemma.
- Kohlberg was not interested in what the boys answered but in the reasons they gave for their decision. He found these reasons changed as the children got older.

KOHLBERG'S THREE LEVELS AND SIX STAGES

Level 1: Pre-Conventional Stage (Self-focused)

This level is common in children 9 and younger. Morality is shaped by the standards of adults and the consequences of following or breaking their rules.

- **Stage 1: Obedience and Punishment Orientation :** The child obeys rules to avoid punishment.
- **Stage 2: Pleasure / Instrumental-Purposive Orientation:** This stage is hedonistic and based on an exchange of favors. Human relations are seen as a marketplace.

Level 2: Conventional Stage (Group-Focused)

This level is typical for most adolescents and adults. The person begins to internalize the moral standards of valued adult role models.

- **Stage 3: Peer and Group Acceptance Orientation:** This is the good boy orientation. What is right is what pleases or helps others and wins approval from one's immediate group.
- **Stage 4: Social Structure Orientation:** The person becomes aware of the wider rules of society and the importance of obeying the rules in order to uphold the law. The focus is on maintaining a fixed order and respecting laws, authority and society.

Level 3: Post-Conventional Stage (Self-Chosen Principles)

Judgement is based on self-chosen principles, individual rights and justice. Only 10-15% of people reach this level.

- **Stage 5: Social-Contract Orientation:** This stage puts emphasis on equality and mutual obligation within a democratically established order. Morality is about recognizing the rights of the individual and not interfering with the rights of others.
- **Stage 6: The Universal Ethical Principle:** This is the highest stage, focused on principles of conscience that have logical

comprehensiveness and universality. The highest values are human life, on equality and on human dignity. A person at this stage is prepared to defend these principles even if it means going against the rest of society.

CRITIQUES OF KOHLBERG'S THEORY

- **Carol Gilligan's Critique:** Gilligan noted the theory was based on an all-male sample. She argued this ignores a woman's point of view, which is often based on principles of compassion and care rather than the abstract principles of law and justice that men tend to focus on.
- **Unfamiliar Dilemma:** the subject aged 10-16 had no idea about married life and may not have been able to truly grapple with Heinz's situation.
- **Hypothetical vs. Real Life:** Critics claimed the dilemma was hypothetical. It's uncertain if the boys would have the same decision if they were placed in the real situation.

CHAPTER 4: THE ACT

THE CONFLICT: FEELINGS VS. REASON

Moral decisions are often greatly affected by his feelings, which makes them not be fully objective.

- **Traditional View (reason):** Philosophers like Plato (who said reason, or nous, must rule the appetites) and the Stoics (who said we must control passion with reason) believed morality must be rooted in right reason.
- **Emotional View (feelings):** David Hume argued against this, stating that feelings are central to morality.

DAVID HUME: MORALITY IS BASED ON FEELINGS

- **Hume's Core Argument:** Moral judgements are formed not by reason alone but through feelings. He argued that reason can tell us facts , but it is not sufficient alone to produce any moral blame or approbation.
- **How it Works:** Moral assessments are emotional reactions, not facts. The goodness or badness of an act lies in the person, not in the object or in the action.
- **Moral Sentiments:** We feel sympathetic pain when we see a bad deed (like a murder) and sympathetic pleasure when we see a good deed (like charity). This feeling is what makes the act good or bad to us.
- **Hume's Criterion:** A behavior is considered virtuous if it is useful or agreeable to the people who would be directly or indirectly affected by a particular action.
- **Critiques of Hume's Theory:**

- Subjectivity: If morality is based on feelings, it's hard to have a universal or absolute moral principle.
- Excludes God: Religious moralists find it weak and groundless because it does not include God in determining morality.

THOMAS NAGEL: MORALITY IS BASED ON REASON & IMPARTIALITY

- **Nagel's Core Argument:** He argues that morality must be objective and rooted on reason. He claims feelings are not a good basis because they can be irrational and the products of prejudice, selfishness, or cultural conditioning.
- **The Minimum Conception of Morality:** The text defines two key requirements for a moral decision:
 - **Reason:** Moral judgements must always be backed up by good reasons. This requires us to carefully sift facts, avoid prejudices, and not just rely on our preconceived conditions.
 - **Impartiality:** A moral agent must be concerned impartially with the interests of everyone affected by what he or she does. Every individual's

interests are equally important.

CASE STUDY: THE DILEMMA OF TRACY LATIMER

This case is used to analyze the conflict between feelings, reason and impartiality.

- **The Situation:** In 1993, Robert Latimer killed his 12 year old daughter, Tracy, who was a victim of cerebral palsy. He did this by piping exhaust fumes into his truck while the rest of the family was at church.
- **The Conflict:**
 - **Feeling-based View:** The family (including the Mother) felt relieved. They saw Tracy as being in tremendous pain from constant, major surgeries. From this emotional viewpoint, the mercy killing might seem justifiable.
 - **Reason-based View (Initial):** A purely rational view would argue that everyone should be treated equally. Tracy's life, whether the person is physically handicapped or not, is precious, and killing her is a form of discrimination.
 - **Latimer's Rational Argument:** Robert Latimer argued his decision was not about the handicap,

but about the torture of her pain. He claimed that after major surgery on her back, hips, and legs, more were coming, and she would have to live with a feeding tube, rods in her back and the leg cut and flopping around. He argued it was more rational and more practical to have her life ended than to let her suffer.

- **The lesson:** the case shows that discovering moral truth is possible only if one is guided by reason.

THE CONSCIENTIOUS MORAL AGENT

A conscientious moral agent is someone who:

- Is concerned impartially with everyone's interests.
- Carefully sifts facts and examines their implications
- Accepts principles of conduct only after scrutinizing them.
- Is willing to listen to reason even when it means revising prior convictions
- Is willing to act on the results of this deliberation.

CHAPTER 5: THE EPICUREAN ETHICS

HEDONISM: THE PHILOSOPHY OF PLEASURE

- Hedonism is the general term for any philosophy that states pleasure is good and pain is evil.
- It comes from the Greek word Hedone meaning pleasure.
- The founder of this philosophy is Aristippus of Cyrene who started the Cyrenaic Hedonism school.

CORE BELIEFS OF ARISTIPPUS (CYRENAIC HEDONISM)

- Life is a search for pleasure.
- Pleasure is always good, regardless of its source.
- **Intensity over Quality:** Aristippus emphasized the intensity of pleasure. He believed sensual (physical) pleasures are more intense and therefore the best of all.
- **Focus on the Present:** He believed the pleasure of the present is more desirable than the pleasure of the future. This is summed up by the principle: "Eat, drink, and be merry today for tomorrow you may die".

EPICURUS AND "THE GARDEN"

- **Epicurus of Samos:** A practical philosopher who believed philosophy's main purpose was to help people free themselves from ignorance and superstitions.

- **Philosophy as Medicine of the Soul:** He did not see philosophy as a mere acquisition of knowledge but as a medicine of the soul.
- **The Garden:** Epicurus founded a school in Athens with this name. It was a serene retreat from the turmoil of the city and was unique because it allowed and encouraged women to interact with men as equal. It accepted people of all social statuses, including slaves and prostitutes.
- **Atomism:** He adopted the ideas of Democritus, believing that everything (including gods) is made up of small eternal atoms. This means humans are accidental products of the collision of atoms, not part of a purposeful order used or ruled by God.

THE GOAL OF EPICUREANISM: BANISHING FEAR

Epicurus's main philosophical aim was to liberate humanity by banishing the fears that prevent happiness.

1. **Do Not Fear the Gods:**
 - a. Epicurus argued that if gods exist, they are blessed and happy beings who are unaware of our existence.
 - b. They do not intrude in the affairs of the people.
 - c. Therefore, gods should be seen as ethical ideals to

emulate, but whose wrath we need not fear.

2. Do Not Worry About Death

- a. Death should not also bother anyone.
- b. His reasoning: only a living person would have the feeling of either pleasure or pain. Since that feeling is gone after death, it is an event we will never experience.

EPCUREAN PLEASURE: QUALITY OVER QUANTITY

Epicureanism is a form of egoistic hedonism because it focuses on one's own pleasure, but it is very different from the philosophy of Aristippus.

- **Key Difference:** Aristippus valued the intensity/quantity of pleasure. Epicurus valued the quality of pleasure.
- **The Highest Good:** For Epicurus, the highest pleasures are intellectual. The greatest good is peace of mind, not intense or exquisite physical pleasure.
- **Real Happiness:** True happiness is freedom from the troubles of the mind and from the physical pain. This is achieved through austere reasoning and satisfying only the minimum desire.

THE THREE TYPES OF PLEASURE (DESIRE)

Epicurus believed we must regulate our desires to achieve peace of mind.

1. **Natural and Necessary:** Pleasures required for life.
2. **Natural but Not Necessary:** Pleasures that are natural, but we can survive without it.
3. **Neither Natural Nor Necessary:** Vain and empty pleasures that can never be satisfied.

A SELF-CENTERED MORAL PHILOSOPHY

- **Focus on the Self:** The philosophy's concern is the attainment of pleasure of the self, not the pleasure of society.
- **The Height of Pleasure:** The highest pleasure is freedom from all pains and the getting rid of all discomforts in both the body and the mind.
- **Limitation of Social Relationships:** Epicurus believed pleasure implies limitation of social relationships. He taught that philosophers should not engage themselves in any political affairs.
- **Detachment:** One should seek to detach themselves from the entanglements with other people, especially poor people, whose needs and problems are abundant.

THE EIGHT COUNSELS FOR EPCUREAN LIVING

This is the basic guide for achieving a good and meaningful life:

1. Do not fear God
2. Do not worry about death

3. Do not fear pain
4. Live a simple life
5. Pursue pleasure wisely
6. Make friends and be a good friend.
7. Be honest in your business and private life and
8. Avoid fame and political ambition.

CRITIQUE ON EPICUREANISM

- The idea of controlling pleasure to a minimum desire is easily said than done.
- It's difficult to accept that all pain is bad. The text argues that physical pain can still be considered morally acceptable if the experience of such pains may lead the person to the greater glory and for the greater good.
- The limitation of social relationships ignores the fact that many people take pleasure in living with and helping others.

CHAPTER 6: HUMAN ACTS VS. ACTS OF MAN

HUMAN ACTS (ACTUS HUMANUS)

- These are actions proper to humans.
- Done with the use of free will and intellect.
- They are performed freely, deliberately, and voluntarily.
- The crucial element of willful consent and knowledge must be present.
- Why they matter: Human acts reveal the value of responsibility

or accountability. These are the only acts that can be judged as moral and immoral.

ACTS OF MAN (ACTUS HOMINIS)

- These are acts done without free will and intellect.
- They are performed without conscious deliberation and are unconscious and involuntary.
- Can be done by instinct or are natural processes within the body.
- Why they don't matter (morally): we do not moralize acts of man because they are not done with freedom or intention.

THE THREE CONSTITUENTS OF A HUMAN ACT

For an action to be considered a Human Act, it must possess all three of these essential qualities:

1. It must be known and deliberate:
 - a. The person has full knowledge of doing a certain action.
 - b. It requires prior knowledge and a deliberate evaluation of whether to act or not.
 - c. Key Question: do you know exactly what you are doing?
2. It must be free:
 - a. The person is free from any external factors as well as internal pressure.
 - b. They are neither forced nor intimidated.

- c. The act is done independently and not because of shame, request, or control from someone else.
3. It must be voluntary:
- a. The action proceeds from the willingness of an individual with a perceived knowledge of the end.
 - b. Key questions: are you willing to the act? And Do you know where your action is leading into?
- An atheist philosopher who said, "Man is condemned to be free".
 - Because there is no God, there is no God-given essence or nature.
 - Existence precedes essence. This means man is nothing else but what he makes of himself.
 - Man is responsible for everything he does and must create his own meaning.

● **Martin Heidegger:**

- Used the term Dasein (being-there).
- He argued that being-there has to be made (ginagawa ang pagiging tao).
- Like Sartre, he believed we are responsible for projecting our lives and must be the gardener of our own lives.

Determinant	Human Act	Act of Man
Knowledge / Use of Intellect	Yes	No
Presence of Free Will	Yes	No
Conscious Process / Voluntariness	Yes	No

FREEDOM AND RESPONSIBILITY (EXISTENTIALISM)

- Jean-Paul Sartre

IMPEDIMENTS TO HUMAN ACTS

These are hindrances that intervene and bar one's actions from being human or at least reduce the quality of a certain action.

1. **IGNORANCE:** A lack of necessary information.

- a. **Invincible Ignorance:** One is totally ignorant and there is no way to remove/dispel it. Culpability is negated.

- b. **Vincible Ignorance:** The ignorance can be dispelled through ordinary efforts. Culpability is lessened.
 - i. **Affected Ignorance:** Pretending to be ignorant (agpalusot). This increases culpability.
 - ii. **Supine/Crass Ignorance:** when a person exerts little effort to know something.
- 2. **CONCUPISCENCE:** Inordinate passion (anger, pride, envy) that hinders one to exercise correct reasoning.
 - a. **Antecedent Concupiscence:** A spontaneous/sudden passion that influences an action before the will can control it. Culpability can be lessened or negated.
 - b. **Consequent Concupiscence:** When one is aware of the inordinate passion and the will chooses to arouse it. This increases culpability.
- 3. **FEAR:** An individual is threatened by the impending dangers.
 - a. An act done with fear is still voluntary and culpable, because one can still choose not to act.
 - b. **Light Fear:** A not so serious threat. A bad act is culpable.
 - c. **Grave Fear:** A so serious threat. Culpability can be lessened or negated.
- 4. **VIOLENCE:** an external force is applied.
 - a. A person is culpable if they do not exert all the necessary efforts to defend themselves when life or dignity is at stake.
 - b. **Self-defense:** an action is not culpable if it meets the **3 conditions:** The aggression is unjust, The aggression is actual, and The defense uses minimum violence (proportional).
- 5. **HABIT:** A firm and stable behavior pattern of acting from repetition
 - a. Good habits are virtues.
 - b. Bad habits are vices.
 - c. Vices are culpable. The culpability is lessened only when one is exerting effort to correct or stop his/her vices.

KINDS OF CONSCIENCE

1. **Right Conscience** - Judges what is really good as good, and evil what is really evil. Objective Good.

2. **Erroneous Conscience** - something is being judged what is bad as good and vice versa.
3. **Certain Conscience** - subjective assurance of lawfulness or unlawfulness of certain actions to be done or to be admitted
4. **Doubtful Conscience** - suspends judgment on the lawfulness of an action and therefore it is possible that the action should be omitted.
5. **Scrupulous Conscience** - constantly afraid of committing evil. This conscience is a result of a stubborn character.
6. **Lax Conscience** - conscious that tends to follow the easy way and find excuses for mistakes.
7. **Guilty Conscience** - Disturbed conscience trying to restore good relations with God by means of sorrow and repentance.

NON-MORAL VALUATIONS THAT DO NOT APPLY MORAL JUDGEMENTS

- **Aesthetic Valuation**
 - Judgements of good or bad based on their appeal to the senses.
 - Example: finding food good because it tastes good, appreciating a pleasing painting or judging music as bad because it is irritating.

- Key Point: these are simply a manner of making an appreciation relative to their senses and do not have moral implications.

- **Technical Valuations**

- Judgements of right or wrong based on whether or not the proper manner of doing them has been respected.
- Example: baking a cake good by following the correct procedure and ingredients, or being a bad driver by not following the proper rules of driving.
- Key point: This is not an ethical judgement but one proper to technical knowledge and skills.

- **Etiquette**

- Standards by which people approve or may disapprove about certain ways of doing.
- Example: not making noise in a library, greeting teachers or knocking before entering an office.
- Key Point: the text distinguishes etiquette from morality. Offering a seat to an elderly person is good etiquette. However, it would be utterly deplorable if you pushed a elderly person out of the bus while it was in motion, which moves

beyond etiquette into a moral judgement.

THE THREE LEVELS OF MORAL DILEMMA

Moral dilemmas are categorized into three levels based on their scope and impact.

1. Personal Dilemma

- a. Pertains to choices affecting the individual himself or herself or problems between individuals.

2. Organizational Dilemma

- a. Refers to dilemmas in a business, medical and public sector/company situation.
- b. Scope: it has a broader scope than a personal dilemma and would tend to affect every member of the organization.

3. Structural Dilemma

- a. Involves an entire network of an institution and operative theoretical paradigm.
- b. This level has the broadest scope of influence and impact.