



Republic of the Philippines  
**Polytechnic University of the Philippines**  
Quezon City Branch

# INSTRUCTIONAL MATERIAL

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on

## **GEED 10093**

# **ETHICS**

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## **GEED 10093 – ETHICS**

### **Module 1**

#### **Week 1: Course Introduction, Overview and Historical Background**

##### **Topics**

1. Classroom Policies
2. Introduction to the Course and its Historical Background
3. Course Overview
4. Course Guide
5. Course Plan (Weekly Guide Lesson)
6. Course requirements
7. Grade computation

##### **Learning Outcomes**

1. Orient and discuss the classroom policies and regulations;
2. Present the whole course including the course outcomes, explanation and significance;
3. Understand the historical background that lead to the significance of ethical/moral question after all the knowledge of the outside world;
4. Students must be able to understand the necessity of ethical thinking, especially in considering reasons behind action/behaviour: the question, “how man ought to live?”;
5. Students must be able to connect the educational system and the role of philosophy in its pursuit for the truth as one desires for the good (ethical/moral) life; and
6. Students are able to arrive on moral decision making by developing moral reasoning.

##### **Teaching-Learning Activities**

1. 1st 3-hour video conferencing lecture session;
2. Read the following Readings on Ethics:
  - a. Albino Amoguis, “Philosophy: How It Should Be Taught” Sinag, pp. 51-56.
3. Watch the following YouTube links:
  - a. <https://www.youtube.com/watch?v=zPsoFhUDLuU>
  - b. <https://www.youtube.com/watch?v=LDvYzxnwMGA&t=12s>
  - c. [https://www.youtube.com/watch?v=1A\\_CAkYt3GY](https://www.youtube.com/watch?v=1A_CAkYt3GY)

## Assessment/Activities

1. Submit Reflection Paper # 1 on the Readings and topics.
2. Write a Reaction Paper #1 on the question **“What makes an act morally right/ethically acceptable and morally wrong/ethically unacceptable?”**

## Course Materials

### 1. Current Educational System

Dr. Zosimo Lee, head of Department of Philosophy, University of the Philippines, claims in his letter to the editor of the Philippine Daily Inquirer that the fundamental issue in our educational system is whether or not critical and creative thinking is being promoted, or what kind of intellectual skills are being propagated both by the method of teaching and the substance of academic courses. Dr. Lee subscribes to the views expounded by Matthew Lippman in his book *Thinking in Education* that there are two contrasting paradigms of educational practice: *the standard paradigm of the normal practice and the reflective paradigm of critical practice*.

Dr. Lee states that the dominant assumptions of the standard paradigm are: (1) knowledge is about the world and this knowledge is not ambiguous, neither equivocal nor mysterious; (2) knowledge is distributed among disciplines that are overlapping and exhaustive; (3) teachers play an authoritative role in the educational process, for only if teachers know can students learn what the former know; and, (4) students acquire knowledge by absorbing information – an educated mind is a well stacked mind.

In contrast, Dr. Lee continues, the reflective paradigm of critical educational practice assumes the following: (1) education is the outcome of participation in a teacher-guided community of inquiry, among whose goals are the achievement of understanding and good judgment; (2) students are stirred to think about the world, the knowledge of which is revealed to be ambiguous, equivocal and mysterious; (3) the disciplines in which inquiry occurs are assumed to be neither overlapping nor exhaustive, hence their relationship to their subject matters are quite problematic; (4) the teacher's stance is fallibilitic; (5) students are expected to be thoughtful and reflective, and increasingly reasonable and judicious; and, (6) the focus of the educational process is not on the acquisition of information but on the grasp of relationship within the subject matters under investigation.

Dr. Lee maintains that the more important question is not so much the kinds of courses taught but the manner they are taught. Whatever the subject matters might be, as long as the process of learning is reflective, the students will learn to think on their own. The task of teachers is to encourage the model of

critical and reflective thinking, allowing the students to think by themselves and even advance thinking beyond teachers.

## 2. What is to philosophise?

Dr. Emerita S. Quito, a leading Filipino philosopher of the De La Salle University, writes, “no scholar can truly delve into different disciplines without solid foundation in philosophy”, that “no scientist can be exceptional in his field without an understanding of the infra-structure of reality,” and that “no guidance and no direction, no science and no art can be effectively imparted without a philosophical spirit behind it.” While the College of Arts and Letters concurs with Dr. Quito, the Department of the Humanities does not attempt to teach a philosophy or philosophies, but aims to develop in the students *philosophical attitude* – an attitude which is reflective (*mapagnilay*), critical (*mapanuri*) and creative (*malikhain*).

Dr. Quito philosophizingly defines philosophy as a “discipline where the questions are more important than the answers and every answer becomes a new question.” Philosophy, therefore, is to philosophize. To philosophise is to ask questions. To wonder. So, for the College of Arts and Letters, to teach philosophy is to make the students philosophise, to make them ask questions and to wonder, and endeavour to make the students delve into philosophy by actually experiencing it.

Our task as teachers is to entice and facilitate students to philosophise, to ask questions and to wonder about life, about right and wrong, about love, hate and loneliness, peace, war and death, about freedom, justice, truth, beauty, time and space, poverty, about human rights, man’s inhumanity to man, ... yes, about God and evil and many more. We likewise, seek to let our students realize that philosophy is life, an exploration of life; that it means breaking free to ask questions and to resist easy answers. To philosophise is not forever keeping on the public road, but leaving the well-beaten track occasionally and diving into the woods. To philosophise is to seek in oneself the courage to ask the painful questions. And that philosophy is for those who are willing to be disturbed with creative disturbance. Philosophy is for those who have the capacity to wonder and ask questions, only for a human being. Only for Man.

Like Socrates, the teachers of philosophy should play a role of a “midwife,” helping ease the birth of ideas. The class of philosophy should be a dynamic dialogue, reaching both mind and heart of students. Learning here becomes experiential, involving the total person. Philosophy is never meant to be speculated, not mere intellectual exercise, not as an academic knowledge for its own sake, but to be lived. Philosophy is intimately related with life. The two are inseparable. This attitude of practical application of philosophy is much larger and deeper than the modern pragmatic attitude. It is not that truth is measured in

terms of the practical, but rather that truth is the only sound guide to practice; that truth alone has the efficacy as a guide for man in his search of and for liberation. Philosophy must take off from the practical and tragic problems of life and search for the truth to solve the problems of man's distress in the world he finds himself in. Ideas must not remain mere words of mouth, but be turned into "a passionate conviction, stirring the heart of man and quickening his breath, and completely transforming his personal nature. Philosophy, then, is for life. It is to be lived. It is not enough to know the truth. Truth must be lived. Truth must be realized and become one with it.

### 3. **Ethics, as a branch of philosophy, is the study of morality**

What is ethics/morality? How do the concepts of right and wrong, good or bad arise? What constitutes the good life? How do we grow in making moral decisions? Does motive, consequences or means determine the morality of human acts? What are ethical theories? These are some of the important questions we will be tackling for the whole semester.

The study of morality requires a look at moral practices as well as the theory that underlies those practices. In this particular section but for the whole semester, we will discuss the nature and justification of morality generally.

The terms "ethical theory" and "moral philosophy" refer to philosophical reflection on the nature and place of morality. The purpose of theory is to introduce clarity, substance, and precision of argument into the domain of morality. The term "morality," by contrast, is used to refer to tradition of belief about right and wrong human conduct. Morality is a social institution with a history and a code of learnable rules. Like political constitutions and languages, morality exists before we are instructed in its relevant rules, and thus, it has a trans-individual status as a body of guidelines for action. Individuals do not create their morality by making their own rules, and morality cannot be purely a personal policy or code, because it is by nature a social code.

We learn the requirements of morality as we grow up. We learn moral rules alongside other important social rules, which is one reason it later becomes difficult to distinguish the two. For example, we are constantly reminded in our early years that we must observe social rules such as saying "*please*" when we want something and "*thank you*" when we receive it. We are taught these rules of etiquette and many more specific ones, such as "a judge is addressed as 'judge.'" We are also taught rules of prudence, including "don't touch a hot stove," as well as rules of drawing, housekeeping, dressing, and the like.

But the whole of these rules does not amount to morality. Morality enters the picture only when certain things ought or not ought to be done because of their deep social importance in the ways they affect the interests of other people. We first learn maxims such as "*It is better to give than to receive*" and "*Respect the rights of others.*" These are elementary instructions in morality; they express

what society expects of us and everyone in terms of taking the interests of other people into account. We thus learn about moral instructions and expectations about doing good, avoiding harm, respecting others, and observing the rules of justice.

Following this analysis, the terms “ethical” and “moral” are to be understood in this introduction as identical in meaning, and “ethics” will be used as a general term referring to both morality and ethical theory. Moral philosophy, ethical theory, and philosophical ethics are terms that will be reserved for philosophical theories, including philosophical reflection on social morality. Although popular discussions of moral problems use moral language, they seldom invoke ethical theory and its techniques.

In conclusion, morality has to do with actions freely performed that significantly harm or benefit ourselves or others. Every person is fundamentally concerned with his or her well-being and usually with the well-being of others. *Since ethics is the philosophical study of that which is of fundamental interest to every normal human, and since ethics, conceived of as providing reasoned methods of moral decision making, can be acutely relevant to today’s college student, we feel that ethics is a particularly apt discipline for introducing the college student to philosophy.*

## **Classroom Policies and Regulations**

1. Students who have no internet connectivity shall be given a hard copy of Instructional Materials (IMs) for Offline Teaching or the Correspondence Mode. The IMs will be distributed to you via courier.
2. Softcopies of IMs of the courses enrolled by the students shall be sent by the teachers to the student’s registered email accounts or be uploaded in storage platforms (like Google Drive/Classroom or MS OneDrive) accessible to all students in the class, regardless of their mode of learning. This ensures that all students will have the necessary materials for independent learning should those in the online learning mode lose or experience intermittent internet connectivity within the semester, or should those in the correspondence learning mode experience long delays in receiving their copies of the printed instructional materials.
3. Students who have internet connectivity will be using the Instructional Materials for Online Teaching. Before the scheduled date, module and Readings will be sent to you via email/uploaded in the Google Drive/Classroom.
4. In the conduct of Online delivery mode of teaching, we will use both asynchronous (i.e., email, discussion boards, recorded videos/audios) and synchronous (i.e., text chat, video chat, video conferencing) in delivering online teaching.
5. Aside from the video conferencing facility of the MS Teams, we will also use other video conferencing platforms such as Zoom, Webex and Google Meet for our virtual classroom.

6. Students using the correspondence learning mode may be allowed to sit-in/attend videoconferencing sessions of the courses they are officially enrolled in provided that:
  - a. you will submit the course requirements of the correspondence mode and hence will be assessed for the same mode as stipulated in the one-page course instructions in the pouch of printed Instructional materials which will be delivered to their registered address by the official courier of the University; and
  - b. you, as well as the regular online classes students, will attend video conferencing sessions from their home only (not in a computer or internet shop).
7. There will be a minimum of six (6) video conferencing lecture sessions/virtual classroom in the entire semester. Each session may last up to three (3) hours. The schedule of these online lecture sessions is already stated in the lessons provided from this IM.
8. The first video conferencing session must include class orientation where the following shall be discussed:
  - a. platform to use for the asynchronous and synchronous methods;
  - b. schedule of video conferencing sessions
  - c. class coordinator who may upload the instructional materials
  - d. virtual classroom rules or netiquette (a copy of 10 Netiquette Guidelines by Ashley Brooks is attached for reference)
  - e. course learning objectives, expectations/outcomes, and content;
  - f. course requirements; and
  - g. grading system.
9. Video conferencing sessions shall be conducted during the official class schedule.
10. We are advised to record the class discussion during the video conferencing session and have the record file uploaded in a secured storage device (like Google Drive or MS OneDrive) accessible only to their respective students. This way, the students who missed the class session will still be able to watch the lessons discussed.
11. To maximize the use of the limited hours of video conferencing engagement, the lecture materials and readings will be sent to you at least a week before the actual discussion of the lesson either thru email or by uploading to the group storage device or in the LMS itself.
12. For correspondence delivery mode, PUP will send via its official courier (in the case of Main Campus) and via the respective barangays (in the case of branches and satellite campuses) the printed instructional materials developed by the faculty members.

## **Course Syllabus, Overview, Plan and Guide**

Please see separate document.

### **Course Requirements**

1. Submission of Reaction Papers
2. Submission of Reflection Papers
3. Submission of Ethics Paper
4. Submission of Exercises
5. Written Examination

### **Guidelines in the Submission of Reaction and Reflection Papers**

1. Reaction/reflection paper is a two-page paper containing your OWN insights/thoughts/views/ideas on certain topics (there is a Guide Question/s as in the case of Reaction Paper and ideas/points/arguments raised in the IMs/Readings/discussion as in the case of Reflection Paper);
2. Pwedeng magsulat sa pamamagitan ng paggamit ng wikang Filipino. No TAGLISH;
3. Either handwritten/typewritten (encoded) with a font of 12 and if double space, consist of two (2) pages or if single space, consists of one (1) page only;
4. Reaction/reflection paper is NOT a summary nor an evaluation.
5. Submit the reaction/reflection paper thru email/picture using chat/upload to the group storage devise/LMS itself.

### **Grade Computation**

1. Reaction Papers – 10%
2. Reflection Papers – 20%
3. Exercises – 10%
4. Paper – 20%
5. Written Examination – 40%

### **References from the PUPQC Library**

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2. Moore, G. (2017). *Virtue at Work: Ethics for Individuals, Managers and Organizations*, 1<sup>st</sup> Ed. M66 2017 c.1.
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4. Quinn, M. J. (2017). *Ethics for the Information Age*. Q56 2017 c.1.
5. Rivas, V. (2008). *Philosophy, A History of Man*.
6. Timbreza, F. (2007). *Bioethics and Moral Decisions*.



7. Articulo, A. and Florendo, G. (2003). *Values and Work Ethics*. Fil174 Ar78v 2003 c.2.
8. Feliciano, E., Gaculais, H. and Landicho, N. (2000). *A Pocketful of Virtues*. FilLC 1027.
9. Vann, G. (1965). *Moral Dilemmas*. BX2350 2 V34 1965.

## Other References

1. Mackinnon, Barbara and Fiala, Andrew, *Ethics: Theory and Contemporary Issues*, 8<sup>th</sup> Edition, Stamford, CT: Cengage Learning, 2015.
2. Thirouz, Jacques P. and Kraseman, Keith W., *Ethics: Theory and Practice*, 11<sup>th</sup> Edition, Upper Saddle River, NJ: Prentice Hall, 2012.
3. Cahn, Steven N. and Markie Peter, eds. *Ethics: History, Theory and Contemporary Issues*, Oxford, New York: Oxford University Press, 1998.
4. Velasquez, Manuel and Rostankowski, Cynthia, eds. *Ethics: Theory and Practice*, Englewood Cliffs, NJ: Prentice Hall, Inc., 1985.
5. Beauchamp, Tom L. and Walters, Leroy, eds. *Contemporary Issues in Bioethics*, 3rd Edition, California: Wadsworth Publishing Company, 1989.
6. Hospers, John, *"Ethical Problems," An Introduction to Philosophical Analysis*, 2nd Edition, Englewood Cliffs, NJ: Prentice Hall, Inc., 1967.
7. Feinberg, Joel, ed. *Reason and Responsibility: Readings in Some Basic Problems of Philosophy*, 7<sup>th</sup> Edition, California: Wadsworth Publishing Company, 1989.
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9. Tuibeo, Amable G. *An Introduction to a Philosophy of the Human Person*, Manila: Learning Tree Publishing House, 2016.