WORKTEXT
in

GE 8

2020

UNIVERSITY OF SOUTHERN MINDANAO

UNIVERSITY OF SOUTHERN MINDANAO

VISION

Quality and relevant education for its clientele to be globally competitive, culture-sensitive and morally-responsive human resources for sustainable development

MISSION

Help accelerate socio-economic development, promote harmony among diverse communities and improve quality of life through instruction, research, extension and resource generation in Southern Philippines

CORE VALUES

Goodness
Responsiveness
Excellence
Assertion of RIGHT and
Truth

GOALS

1. Accelerate the advancement of knowledge to favor the promotion of mental health, improvement of care, and enhancement of quality of life;
2. Provide leadership in the promotion of peace, development and justice thru instruction, research, extension and resource generation;
3. Develop communicative competence and embody nationalism in multilingual and multicultural settings; and,
4. Produce globally competitive graduates who uphold excellence, moral integrity and compassion to contribute in nation building.

QUALITY POLICY STATEMENT

The University of Southern Mindanao, as a premier university, commits to provide quality instruction, research development and extension services and resource generation that exceed stakeholders' expectations through the management of continual improvement efforts on the following initiatives:

1. Establish key result areas and performance indicators across all mandated functions

2. Implement quality educational programs

3. Guarantee competent educational service providers

4. Spearhead need-based research outputs for commercialization, publication, patenting, and develop technologies for climate change mitigation and improvement in the quality of life

5. Facilitate transfer of technologies generated from research to the community for sustainable development

6. Strengthen relationship with stakeholders

7. Sustain good governance and culture sensitivity; and

8. Comply with customer, regulatory and statutory requirements.

ABOUT THE COURSE

Course Number	GE 8
Course Title	ETHICS
Credit	3 units
Prerequisites	None
Course Description	Ethics deals with principles of ethical behavior in modern society at the level of the human person, society, and in interaction with the environment and other shared resources. Morality pertains to the standards of right and wrong that an individual originally picks up from the community. The course discusses the context and principles of ethical behavior in modern society at the level of individual, society, and in interaction with the environment and other shared resources.
Course Outcomes	Upon passing this course, a student must be able to: 1. Distinguish a moral dilemma within a moral experience as it happens in different levels of human experience. 2. Explain the influence of Filipino culture on their perspective of moral experiences and solving moral dilemmas. 3. Use ethical frameworks or principles to analyze moral experiences. 4. Develop sensitivity to the common good.

CLASS POLICIES

1. All provisions on student discipline stated in the University Student Code shall apply.

2. Consultations are encouraged; set up an appointment with the subject teacher ahead of time.

3. All communication channels (mobile number/s, social media account/s, email address indicated during consultation shall be kept open and active. Make it a habit to check your identified avenues for communication.

4. All requirements for the course shall be submitted on time. If you are unable to comply with a set deadline for submission of requirements, you are expected to communicate the concern with the subject teacher.

DISCLAIMER AND NOTICE OF OWNERSHIP

INTRODUCTION TO USING THE SELF-LEARNING MODULE

This self-learning module is a response to the new normal environment that limits the mobility and interaction of people. It encourages a self-directed learning pace and an independent critical assessment of the learner in performing assigned tasks. However, it does not discourage students from consulting with the subject teacher or interacting with classmates. Using identified communication channels is encouraged. Additionally, the student may also refer to the suggested readings to enrich learning or to explore other sources for learning the course.

COURSE GUIDE

| WEEK	TOPIC
1	**USM VMGO** **Quality Policy Statement** **Course Outline, Class Policies, Grading System**
2-3	**Ethics as a branch of philosophy** **Moral standards and rules** *Rules* *Dilemmas* - *Identifying a Moral Dilemma* **Moral dilemmas** *Identifying the three levels of moral dilemmas:* - *Personal, organizational, and structural* **Freedom and moral decisions**
4-5	**Culture and Its Influence on Moral Behavior** **Cultural embeddedness of behavior** **Ethical relativism** *Definition* *Advantages of recognizing the differences* *Dangers of the position*
6	**The Filipino Way** **Moral Character as Disposition**
7	**How Moral Character is Developed**
8	**Stages of Moral Development** *The Six Stages of Moral Development*
9	**MIDTERM ASSESSMENT**

BASIC CONCEPTS IN ETHICS

At the end of this chapter, the student is expected to:
   a. Differentiate between ethics and the other branches of philosophy
   b. Articulate the importance of studying ethics

Ethics is the branch of philosophy that contemplates what is right and wrong. It explores the nature of morality and examines how people should live their lives in relation to others. Etymologically, it is derived from the Greek word "ethos" roughly translated in English as a customary way and manner of acting and behaving. The Latin equivaled for custom is "mos" or "mores" from which is derived the term "moral" and "morality." Though they share the same meaning by virtue of their etymology, ethics and morality are slightly distinct. According to Sambajon (2007), "But in ethics, we specifically study morality. Morality gives ethics a particular perspective of what to study about – that is the rectitude of whether an act is good or bad, right or wrong. Morality provides ethics with a quality that determines and distinguishes right conduct from wrong conduct."

But while ethics provides the person with the knowledge of the morality of human acts, knowing does not necessarily lead to doing. Learning about ethics does not guarantee a moral person. It is morality that actualizes the theory – ethics is the word and morality, the flesh. "As ethics outlines theories of right and wrong and good or bad actions, morality translates these theories into real actions. Thus, morality is nothing else but a doing of ethics" (Babor 1999).

BRANCHES OF PHILOSOPHY

Branches of Philosophy
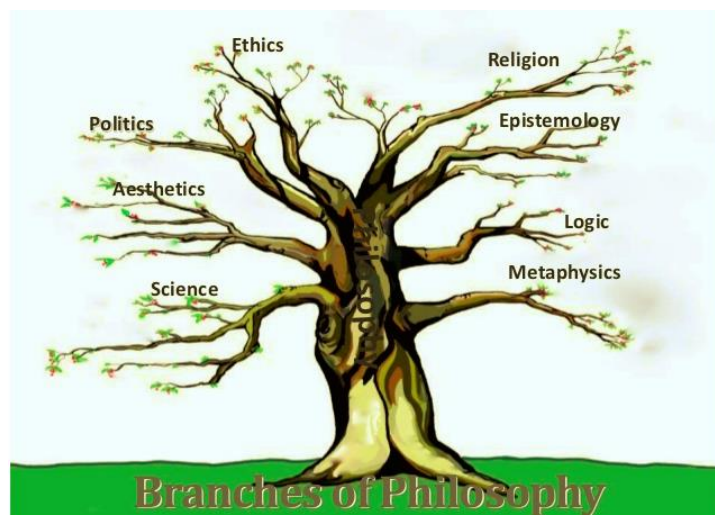
Ethics has three branches:

1. **Meta-ethics,** which investigates big picture questions such as, "What is morality?" "What is justice?" "Is there truth?" and "How can I justify my beliefs as better than conflicting beliefs held by others?"

2. **Normative ethics** answers the question of what we *ought* to do. Normative ethics focuses on providing a framework for deciding what is right and wrong. Three common frameworks are deontology, utilitarianism, and virtue ethics.

3. **Applied ethics** which addresses specific, practical issues of moral importance such as war and capital punishment. Applied ethics also tackles specific moral challenges that people face daily, such as whether they should lie to help a friend or co-worker.

Ethics and Law

Why do we need ethics when there are laws to tell us what is right and wrong? Is it not a fact that ethics teaches rules concerning right and wrong, and what we should and should not be doing?

Ethical rules are necessary even if we have laws implemented by authority. Legality is not identical to morality. We may follow the law but we may not be ethical. What is legal is not always moral. Moreover, laws are only concerned with actions that are public, actions that may harm those around us. It does not put restrictions on thoughts or intentions and human motivation.

Additionally, laws are some kind of a social contract, a collective agreement, decided by a majority vote. Morality is not about how many people say it is right or wrong. It Is so much deeper than that. *What is right is right even if no one is doing it; what is wrong is wrong even if everyone is doing it.*

Ethics is the foundation of our laws. Ruggiero (2001) says that "…it is because of ethics that we laws in the first place, and we continue to need ethics to refine and perfect our legal system." Morality precedes legality.

Ethics and Religion

Another important distinction to be made is between ethics and religion, both being concerned with right and wrong behavior. Since "…most religions have a long history of internal arguments and interpretations about the nature and content of the moral law (MacKinnon & Fiala, 2015), the two are not synonymous.

Ethics, as a philosophical discipline, relies solely on natural reason, logic and experience, especially in the justification and validation of certain theories and principles concerning good and bad. Religion, on the other hand, relies primarily and mainly on supernatural reason or divine authority. Moreover, the practice of morality need not be motivated by religious considerations and moral principles concerning good and bad. MacKinnon & Fiala further expounds that "…contemporary philosophers believe that ethics does not necessarily require a religious grounding. " Even people for whom morality is religiously-based also examine some of their views using reason, reflection, and common sense."

So, whether our moral focus is big picture questions, a practical framework, or applied to specific dilemmas, moral philosophy can provide the tools we need to examine and live an ethical life.

Ethics is a central component of any happy, healthy, and mature life. Even if come critics question the value of studying ethics and living an ethical life, here are some reasons why one should.

WHY DO WE STUDY ETHICS?

1. **Ethics allows you to live an authentic life.** An authentic and meaningful life requires you to live with a sense of integrity. **Integrity** is *making commitments and sticking to them through thick and thin* — no matter how much violating them may benefit you. Having a firm character or set of principles to guide your life and the choices you make is what ethics is all about.

2. **Ethics makes you more successful.** You may think that ethics can hold you back in all kinds of ways, but the truth is the opposite. Ethical people embody traits that unethical people have to work at to fake — they're *honest, trustworthy, loyal, and caring*. As a result, ethical people are perfectly suited not only for interpersonal relationships generally, but also more specifically for the kinds of interactions that make for thriving business.

3. **Ethics allows you to cultivate inner peace.** Lives that are lived ethically tend to be *calmer, more focused, and more productive* than those that are lived unethically. Most people can't turn off their sympathy for other human beings. Hurting people leaves scars on both the giver and the receiver. As a result, unethical people have stormier internal lives because they have to work to suppress their consciences and sympathies to deal with the ways they treat others.

WHY DO WE STUDY ETHICS?

4. **Ethics provides for a stable society.** When people live ethical lives, they ***tell the truth, avoid harming others, and are generous.*** Working with such people is easy. On the other hand, callous and insensitive people are distrusted, so it's difficult for them to be integrated well into social arrangements. A stable society requires a lot of ethical people working together in highly coordinated ways.

5. **Ethics may help out in the afterlife.** Some religious traditions believe ethics is the key to something even greater than personal success and social stability: ***eternal life***. No one can be sure about an eternal life, but people of faith from many different religions believe that good behavior in this life leads to rewards in the next life.

SNAPSHOT OF KEY ETHICAL THEORIES

VIRTUE ETHICS
- states that character matters above all else. Living an ethical life, or acting rightly, requires developing and demonstrating the virtues of courage, compassion, wisdom, and temperance. It also requires the avoidance of vices like greed, jealousy, and selfishness.

UTILITARIANISM
- holds that the **amount of happiness and suffering** created by a person's actions is what really matters. Thus, acting rightly involves - maximizing the amount of happiness and minimizing the amount of suffering around us. Sometimes we may even need to break some of the traditional moral rules to achieve such an outcome.

KANTIANISM
- emphasizes the principles behind actions rather than an action's results. Acting rightly thus requires being **motivated by proper universal principles that treat everyone with respect.** When we are motivated by the right principles, we overcome y animal instincts and act ethically.

CONTRACT THEORY
- proposes thinking about ethics in terms of agreements between people. Doing the right thing means **abiding by the agreements that the members of a rational society would choose**. So for contract theorists, ethics isn't necessarily about character, consequences, or principles.

CARE ETHICS
- focuses ethical attention on **relationships before other factors.** As a result, acting rightly involves building, strengthening, and maintaining strong relationships. Acting rightly thus displays care for others and for the relationships of which they are a part. To care ethicists, relationships are fundamental to ethical thinking.

HOW ETHICAL THINKING APPLIES TO REAL LIFE

Studying ethics can help you arrive at clearer positions and arguments on real life issues — and can help you apply them, too. In fact, thinking more about ethical theory may even change your mind about issues in today's world. Here are some ways you can apply ethics to your life:

- **Consider how you interact with animals**. Some folks may think animals don't ethically matter. However, most ethical theories disagree. So before you abuse a dog, or raise cattle inhumanely, you have to consider some ethical arguments. After all, animals feel pain and suffer just like humans. Perhaps this possibility of pain and suffering entitles them to rights and considerations that you're ethically expected to respect.

- **Be kinder to the environment.** People typically see recycling or using certain kinds of household products as neutral lifestyle choices. However, ethics may actually demand a particular sort of interaction with the world around you. Sawing down a tree is innocent enough, but when you think of trees as parts of ecosystems that keep humans alive, things become less clear-cut.

- **Respect and defend human rights.** What are the basic things to which humans are entitled just because they're humans? This question forms the basis of an inquiry into human rights. Ethics has a lot to say about what those rights are, who has them, and why. Many 21st century debates about torture, genocide, women's rights, free speech, and welfare all focus on human rights

- **Become more ethical in your career**. Ethical professionals are better professionals. Lawyers, engineers, doctors, accountants, and journalists must avoid conflicts of interest and be sensitive to the ethical requirements of their jobs. However, keep in mind that being ethical in your profession can lead to surprising results. Lawyers, for instance, have to defend some pretty shady characters in order to give everyone a fair defense.

- **Engage with medical advances**. Some of the most contentious ethical problems of today arise in the practice of medicine and with the use of biotechnology. Human cloning, abortion, euthanasia, and genetic engineering challenge long-standing beliefs about human life, identity, and dignity.

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER _____

EXERCISE 1

A. Briefly explain the question (maximum of 5 lines). If you are answering by hand, please write legibly. Refer to the rubrics for essays in the Appendices.

Are all human experiences subject to morality? Why or why not?	

B. Below is a summary of the story of Gyges in Plato's book, *Republic.* Write a short reflection to answer the questions that follow.

> *"Gyges is a shepherd who stumbles upon a ring that, at his command, makes him invisible and while in that state, he can do anything without getting caught. So he kills the king, seduces his wife, and becomes king himself."*

Imagine you have the ring of Gyges, would you still do what is good and what is right? Would you still act morally? Why should you, or not?

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MORAL STANDARDS AND RULES

RULES are prescribed guides for conduct or action. They maintain order, get things done, and allow us to live with each other.

The Usual Rules in our Lives
- Etiquette – standards by which we judge manners to be good or bad; normally dictated by a socio-economic elite (table manners, social rules, communication etiquette, etc.)
- Legal - standards by which we judge legal right and wrong; in a democracy, it is formulated by representatives of the people
- Language – standards by which we judge what is grammatically right or wrong; it evolves through use
- Aesthetics - standards by which we judge good and bad art; usually dictated by a small circle of art connoisseurs
- Athletic - standards by which we judge how good or bad a game is

A **moral standard** refers to the norms which we have about the types of actions which we believe to be morally acceptable and morally unacceptable. Specifically, moral standards deal with matters which can either seriously harm or seriously benefit human beings. The validity of moral standards comes from the line of reasoning that was taken to back or support them, and thus are not able to be formed or changed by particular bodies of authority.

MORAL VERSUS NON-MORAL STANDARDS

(https://www.youtube.com/watch?v=SVYcETMuJg8)

It is important to note that different societies have different moral beliefs and that our beliefs are deeply influenced by our own **culture** and **context.** For this reason, some values do have moral implications, while others do not. Let us consider, for example, the wearing of hijab. For sure, in traditional Muslim communities, the wearing of hijab is the most appropriate act that women have to do in terms of dressing up. In fact, for some Muslims, showing parts of the woman's body, such as the face and legs, is despicable. However, in many parts of the world, especially in Western societies, most people don't mind if women barely cover their bodies. As a matter of fact, the Hollywood canon of beauty glorifies a sexy and slim body and the wearing of extremely daring dress. The point here is that people in the West may have pitied the Muslim women who wear hijab, while some Muslims may find women who dress up daringly despicable.

Again, this clearly shows that different cultures have different moral standards. What is a matter of moral indifference, that is, a matter of taste (hence, non-moral value) in one culture may be a matter of moral significance in another.

How can we address this cultural conundrum?

This is where the importance of understanding the difference between moral standards (that is, of what is a moral issue) and non-moral ones (that is, of what is a non-moral issue—thus, a matter of taste) comes in. This issue may be too obvious and insignificant for some people, but understanding the difference between the two may have far-reaching implications. For one, once we have distinguished moral standards from non-moral ones, of course, through the aid of the principles and theories in ethics, we will be able to identify fundamental ethical values that may guide our actions.

The point here is that if such standards are non-moral (that is, a matter of taste), then we don't have the right to impose them on others. But if such standards are moral ones, such as not killing or harming people, then we may have the right to force others to act accordingly. In this way, we may be able to find a common moral ground, such as agreeing not to steal, lie, cheat, kill, harm, and deceive our fellow human beings.

Moral Standards and their Characteristics

1) They deal with matters we think can seriously injure or benefit humans, animals, and the environment, such as child abuse, rape, and murder;

2) They are not established or changed by the decisions of authoritative individuals or bodies. Indeed, moral standards rest on the adequacy of the reasons that are taken to support and justify them.

3) They are overriding, that is, they take precedence over other standards and considerations, especially of self-interest;

4) They are based on impartial considerations. Hence, moral standards are fair and just; and

5) They are associated with special emotions (such as guilt and shame) and vocabulary (such as right, wrong, good, and bad).

Moral standards are norms that individuals or groups have about the kinds of actions believed to be morally right or wrong, as well as the values placed on what we believed to be morally good or morally bad. Moral standards normally promote "the good", that is, the welfare and well-being of humans as well as animals and the environment. Moral standards, therefore, prescribe what humans ought to do in terms of rights and obligations.

According to some scholars, moral standards are the sum of combined norms and values. In other words, norms plus values equal moral standards. On the one hand, norms are understood as general rules about our actions or behaviors. For example, we may say "We are always under the obligation to fulfill our promises" or "It is always believed that killing innocent people is absolutely wrong". On the other

hand, values are understood as enduring beliefs or statements about what is good and desirable or not. For example, we may say "Helping the poor is good" or "Cheating during exams is bad".

FOUR TYPES OF NORMS

1. **TECHNICAL NORM** – refers mainly to techniques of how certain things <u>pertaining to man's survival</u> should be done and not done; and thus, the community prescribes certain proper ways of working and doing things.

"That is the proper way to do the dishes."

"Your manner of dribbling the ball is bad."

"You ought to do the PowerPoint presentation this way."

2. **SOCIETAL NORM** – has something to do with the need for group cohesion and for strengthening the bonds that keep the community together. Example, common etiquette practices:

"You should knock first before you open the door."

"One should not pick one's nose in public."

"One should follow the rituals before one is accepted in a fraternity."

3. **AESTHETIC NORM** – refers to typical perceptual forms regarding color, shape, space, movement, sound, feeling and emotion, touch and texture, taste, scent and odor.

"Pop music is good."

"The food at the canteen is terrible."

"Vice Ganda's fashion sense is outrageous."

4. **ETHICAL or MORAL NORM** – refers to some ideal vision of a human person, an ideal stage or perfection, which serves as the ultimate goal and norm. There are the "non-negotiables" that a community considers as the ultimate worth, giving sense and direction to human existence.

"Cold-blooded murder is immoral."

"Usurping one's property is wrong."

"Cheating in romantic relationships is reprehensible."

NON-MORAL STANDARDS

Non-moral standards refer to standards by which we judge what is good or bad and right or wrong in a non-moral way. Examples of non-moral standards are *standards of etiquette* by which we judge manners as good or bad, standards we call the *law* by which we judge something as legal or illegal, and standards of *aesthetics* by which we judge art as good or rubbish.

Hence, we should not confuse morality with etiquette, law, aesthetics or even with religion.

As we can see, non-moral standards are *matters of taste or preference*. Hence, a scrupulous observance of these types of standards does not make one a moral person. Violation of said standards also does not pose any threat to human well-being.

Finally, as a way of distinguishing moral standards from non-moral ones:

Moral standard says:

1. "Do not harm innocent people"

2. "Don't steal"

Non-moral standard says:

1. "Don't text while driving"

2. "Don't talk while the mouth is full".

CATEGORIES OF ETHICAL STANDARDS

The Utilitarian Approach

Some ethicists emphasize that the ethical action is the one that provides the most good or does the least harm, or, to put it another way, produces the greatest balance of good over harm. The ethical corporate action, then, is the one that produces the greatest good and does the least harm for all who are affected -- customers, employees, shareholders, the community, and the environment. The utilitarian approach deals with consequences; it tries both to increase the good done and to reduce the harm done.

The Rights Approach

Other philosophers and ethicists suggest that the ethical action is the one that best protects and respects the moral rights of those affected. This approach starts

from the belief that humans have a dignity based on their human nature per se or on their ability to choose freely what they do with their lives. On the basis of such dignity, they have a right to be treated as ends and not merely as means to other ends. The list of moral rights, including the rights to make one's own choices about what kind of life to lead, to be told the truth, not to be injured, to a degree of privacy, and so on, is widely debated; some now argue that nonhumans have rights too. Also, it is often said that rights imply duties -- in particular, the duty to respect others' rights.

The Fairness or Justice Approach

Aristotle and other Greek philosophers have contributed the idea that all equals should be treated equally. Today we use this idea to say that ethical actions treat all human beings equally -- or if unequally, then fairly, based on some standard that is defensible. We pay people more based on their harder work or the greater amount that they contribute to an organization, and say that is fair.

The Common Good Approach

The Greek philosophers have also contributed the notion that life in community is a good in itself and our actions should contribute to that life. This approach suggests that the interlocking relationships of society are the basis of ethical reasoning and that respect and compassion for all others -- especially the vulnerable -- are requirements of such reasoning. This approach also calls attention to the common conditions that are important to the welfare of everyone.

The Virtue Approach

A very ancient approach to ethics is that ethical actions ought to be consistent with certain ideal virtues that provide for the full development of our humanity. These virtues are dispositions and habits that enable us to act according to the highest potential of our character and on behalf of values like truth and beauty. Honesty, courage, compassion, generosity, tolerance, love, fidelity, integrity, fairness, self-control, and prudence are all examples of virtues. Virtue ethics asks of any action, "What kind of person will I become if I do this?" or "Is this action consistent with my acting at my best?"

More resources
1. https://youtu.be/oWxOGR6HKFs - ETHICS DEFINED: MORALS
2. https://www.youtube.com/watch?v=SVYcETMuJg8 (MORAL STANDARDS VS. NON-MORAL STANDARDS (video of text in the lesson above)

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

EXERCISE 1: Enumerate three rules and state in one brief sentence why they are important.

RULES	IMPORTANCE
1. (home/school rules)	
2. (social media)	
3. (Quarantine rules)	

B. Suppose a parent knows that his daughter has said "Shut up!" to her elementary school teacher once when the teacher reminded her to pay attention in class. Suppose the parent also knows that his daughter put bubble gum on the teacher's chair as a "trap." The parent believes the first incident is quite serious but the second is somewhat funny.
   1. First, state clearly what you believe to be the moral norms are violated in both incidents.
   2. Second, state the moral categories into which these rules fall.
   3. And finally, state what these considerations imply about the parent's ethical beliefs.

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MORALITY OF HUMAN ACTS AND MORAL ACCOUNTABILITY

WHAT IS A HUMAN ACT?

Human acts (*actus humani)* refer "actions that proceed from insight into the nature and purpose of one's doing and from consent of free will" (Peschke, 1985). Specifically, these are actions done as a result of a person's conscious knowledge, freedom, and voluntariness.

Acts of man are simply actions which happen in a person "naturally," even without his or her awareness while doing them. They are done without deliberation, reflection and consent but performed instinctively. Examples are various physiological processes, such as the beating of the heart, breathing, respiration, digestion, and the like. Also included are actions that are impulsive, unconscious and instinctive moments, such as fear, rage, anger, sleeping, dreaming, seeing, eating, walking, and others.

BASIC ELEMENTS OF HUMAN ACTS
1. They must be **deliberate;** must be performed by a conscious agent who is aware of what he is doing and of its consequences – good or evil.
2. They must be **performed in freedom**, by an agent who acts freely, with his own volition and powers. The person must be free from any force beyond his control, or from any powerful influence from outside.
3. The act must be done **voluntarily**, performed by an agent who decides willfully to perform the act. The decision must come from the core of person's being.

Major Determinants of the Morality of the Human Act

1. **The act itself** – refers to **WHAT** the person does. It is the natural termination or completion of an act which determines whether an act is intrinsically or extrinsically good or evil. There are actions that, by themselves, can be taken as good or bad, right or wrong, moral or immoral (rape, murder, torture, cheating, and the like). No amount of good intention or circumstances can alter their evilness.
2. **The motive** – refers to **WHY** a person does something. One normally performs an act as a means to achieve a purpose or a goal, different from the act itself. Depending on one's motive or intention, an act's moral worth can be modified.
3. **The circumstances** – refers to the **CONDITIONS** surrounding the performance of an action. They influence, to a lesser or greater degree, the moral quality of the human act.

CIRCUMSTANCES THAT AFFECT THE MORALITY OF THE ACT

1. **Mitigating or extenuating circumstances** diminish the degree of moral good or evil in an act. (To kill a person is murder. However, if it is the first time that he or she is doing it or it is done without prior plan, the severity of the act and its punishment is lessened.

2. **Aggravating circumstances** increase the degree of moral good or evil in an act without adding a new and distinct species of moral good or evil. (The same murder can be made worse if it is carried out at night and with the use of weapons.)

3. **Justifying circumstances** show adequate reasons for doing some acts. (A person charged with murder can vindicate him or herself by proving that he or she murdered someone superior in strength and abilities and did so in defense of his or her life.)

4. **Specifying circumstances** give a new and distinct species of good or evil to the act. (The moral quality of the murder if the person murdered is his wife or if the murderer and the victim are one and the same.

The following are factors that modify human acts:

1. **Ignorance** – absence of the necessary knowledge which a person ought to have. It can be vincible (may be remedied or corrected) or invincible (cannot be remedied or corrected any longer).

2. **Passion or concupiscence** – a strong or powerful feeling or emotion such as love, hatred, despair, horror, sadness, anger, grief and the like.

3. **Fear** – the disturbance of the mind of a person confronted by an impending danger or harm to itself or to his loved ones. It may be considered as a passion but is treated as special because it is a test of one's character. Actions may be done "with," "out of," or "because" of fear.

4. **Violence** – any physical force exerted on a person by another free agent for the purpose of compelling the person to act against his will.

5. **Habit** – a constant and easy way of doing things acquired by the repetition of the same act; it is the readiness to act in a certain manner as a result of frequently repeated acts.

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

EXERCISE 2
Write about one particular fake news that you know about. Evaluate the morality of spreading it by applying the following: elements of human acts, determinants of morality, and the modifiers of human acts.

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MORAL DILEMMAS

A **dilemma** is a situation where a person is *forced to choose between two or more conflicting options*, neither of which is acceptable. As we can see, the key here is that the person has choices to make that will all have results he or she does not want. For example, a town mayor faces a dilemma about how to protect and preserve a virgin forest and at the same time allow miners and loggers for economic development in the town.
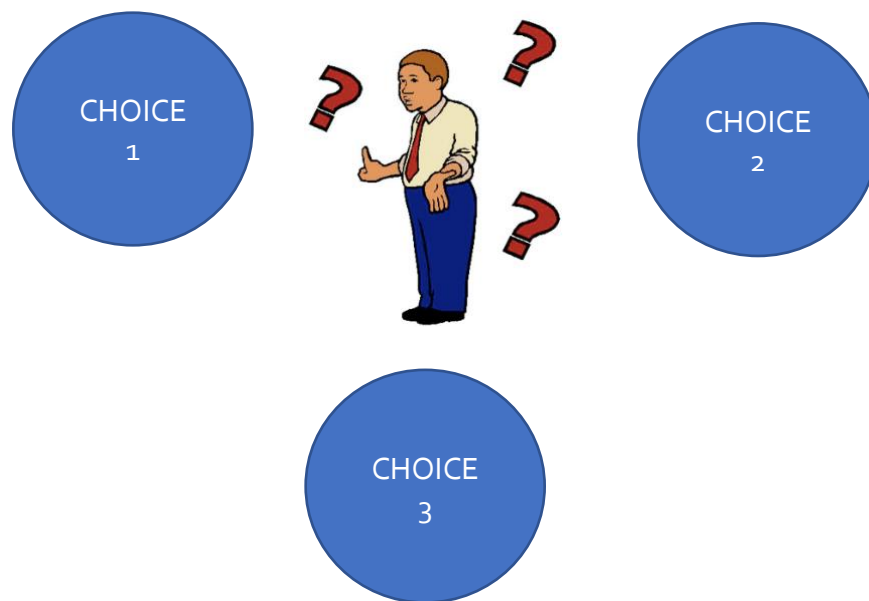
If a person is in a difficult situation but is not forced to choose between two or more options, then that person is not in a dilemma. The least that we can say is that that person is just experiencing a problematic or distressful situation. Thus, the most logical thing to do for that person is to look for alternatives or solutions to address the problem.

Moral dilemmas, therefore, are situations where persons, who are called *"moral agents"* in ethics, are *forced to choose between two or more conflicting options*, neither of which resolves the situation in a morally acceptable manner.

TYPES OF MORAL DILEMMAS

EPISTEMIC DILEMMA	'*Epistemic*' means the knowledge of something. The situation involves two moral choices that conflict, but the individual *has no idea* which choice is the most morally acceptable. They *do not know* which is the most ethically viable. They need more information and knowledge surrounding the two options before making an informed decision.
ONTOLOGICAL DILEMMA	'*Ontological*' means the nature of something or the relation between things. The options in this dilemma are equal in their moral consequences. This means that *neither of them* supersedes the other. **They are fundamentally on the same ethical level**. Therefore, the individual cannot choose between the two.
SELF-IMPOSED DILEMMA	Here, a self-imposed dilemma is a situation that has been caused by the individual's mistakes or misconduct. The moral dilemma is *self-inflicted*. This can cause a number of complications when attempting to make a decision.
OBLIGATION MORAL DILEMMAS	Obligation dilemmas are situations where we feel we are *obliged* to opt for more than one choice. **We feel we are obliged to carry out an action from a moral or legal standpoint**. If there were just one option that is obligatory, then the choice would be easy. However, if an individual feels obliged to opt for several of the choices in front of them but can only choose one, *which one should they choose*?
PROHIBITION MORAL DILEMMAS	Prohibition dilemmas are the opposite of obligation dilemmas. The choices that are offered to us are all, on some level, *morally reprehensible*. They can all be considered as *wrong*, but we must choose one. They could be illegal, or just plain immoral. An individual must choose between **what would normally be considered as** *prohibited*.

THREE LEVELS OF MORAL DILEMMAS

1. **INDIVIDUAL** – happens when a person is faced with a decision that may press against their personal values or beliefs. *Example:* Running through a red light while trying to drive someone who is critically injured to the hospital
2. **ORGANIZATIONAL** – happens when there is an inconsistency between individual needs and aspirations on the one hand, and the collective purpose of the organization on the other. *Example:* Employee favoritism when one employee gets undue chances or opportunities over others
3. **STRUCTURAL** – happens when there are inconsistencies in the structural arrangements and mechanisms in the system. Example: manipulating the drug industry to control the prices of medicines

DEALING WITH MORAL DILEMMAS

When facing a moral dilemma, consequences, moral rules, and character matter.

There are many schools of thought which offer a response to this question. Consequentialist ethics emphasize, not surprisingly, the consequences of our actions. Deontological theories focus on the actions we perform, and whether they are consistent with a moral law or laws. Virtue theories of ethics focus on the character of the person performing the action.

When considering whether or not to perform some action, such as telling a lie, each school of thought would approach the decision from a different perspective:

1. Consequentialist: "What would the positive and negative consequences be if I told this lie?"

2. Deontologist: "Which moral rule or rules are relevant, and what do they prescribe?"

3. Virtue: "What would a person of good character do in this situation?"

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

EXERCISE 3:

Write about a personal moral dilemma and narrate how you solved it. Would you still do the same thing if it happens again and why?

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ROLE OF FREEDOM IN MORAL DECISIONS

Only humans can be ethical because we are *the only beings who are free*. Beings that can act morally are required to sacrifice their interests for the sake of others. It follows that those who sacrifice their good for the sake of others deserve greater consideration than those who benefit from the sacrifices. Since animals cannot act morally, they will not sacrifice their own good for the sake of others, but will pursue their good even at the expense of others. This is why interests of human beings should be given greater weight than interests of animals.

But what is freedom in this context?

In every language, *freedom* is always confused with **man's capacity to do anything he wants** or **his capacity to say "no" to a request** or to **have his last say on things**. On the surface, these expressions seem to describe perfectly. But on further reflection, these expressions are ambivalent. By the mere fact that one does not want to go to class and one has decided not to go can mean that I did rudely and freely choose not to go to class for **something more important and had higher value in my life**. Or one did not go to class because one was so lazy and could not go beyond laziness.

Consider the situation below:

> Suppose you want to buy a pair of shoes and find yourself with a large array of choices in the shoe section of a very large department store. You are faced not only with a lot of styles that are manufactured not only from different places in the Philippines but also from other countries. You are confronted with a whole lot of CHOICES.
>
> Suppose you have decided to buy a pair of sneakers for jogging and start looking for value-comfort for your feet when you jog. As you start looking at the different brands and style and materials, there is always an implicit value that compels you to look over different brands. This value is not just for comfort of your feet when you run over stones and gravel – you can just wrap your feet with newspaper or cloth. But you will never do this because you have a self-image you want to present to people, according to the standards of grooming which you all follow. You may decide that comfort can be delivered by a paratrooper boots manufactured in the US. But of course, you will not allow yourself to be seen wearing that while jogging. Why? Because values are and cannot be looked at separately from the ideal which you have of yourself. Even the value of comfort must fit the ideal style and standards required of you by your peers.

Two Elements in the Experience of Choice

1. Every choice is based on a value, perfection for the self to be attained or exercised.
2. A value is never to be taken in isolation.

From a reflection of these two aspects of choice, we are led to the two-fold level of freedom.

1. **Freedom of Choice** – refers to a horizon of choices or possible choices (this pair of Marikina shoes over against Italian made Bally shoes, to go to the movies rather than to take a two-hour nap, to eat or not eat ice cream).

2. **Fundamental Option –** refers to the vertical dimension of choices which influences the horizontal choices (choosing to buy the Marikina-made shoes instead of the Italian made Bally shoes because of its price: if I buy the Bally which costs five thousand pesos a pair, I will have to readjust my value system of prioritizing essentials like my rent, food, sending my sister to school).

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

Write a similar personal experience from the one illustrated above. Apply the two-fold levels of freedom.
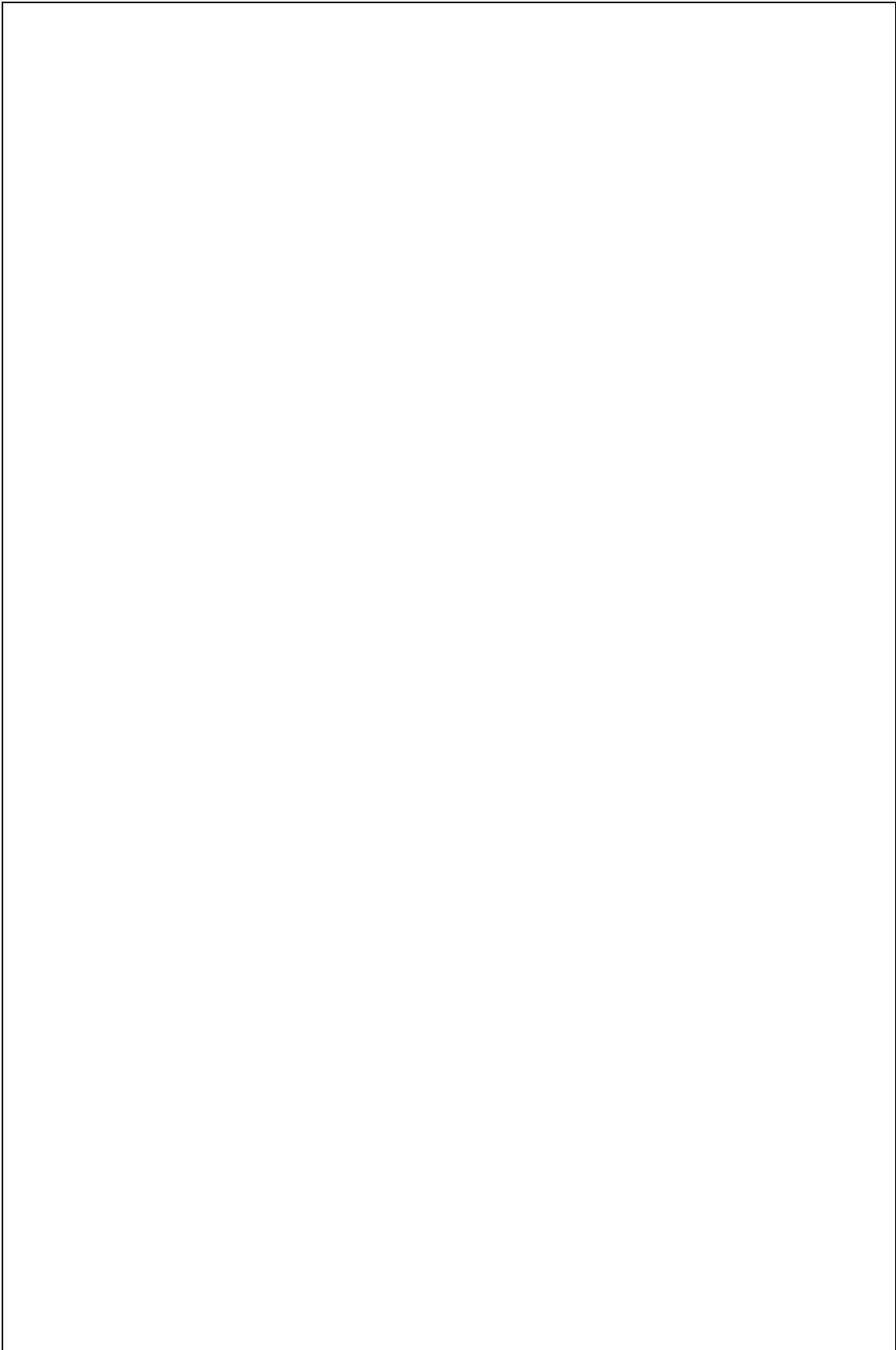
CULTURE AND ITS INFLUENCE ON MORAL BEHAVIOR

At the end of this chapter, the student is expected to:
1. Articulate what culture is
2. Attribute facets of personal behavior to culture
3. Recognize differences in moral behavior of different cultures
4. Appreciate the differences between morals of different cultures
5. Evaluate the strengths and weaknesses of cultural relativism

CULTURE

Culture in a fairly intuitive and very broad sense to denote the totality of the social environment into which a human being is born and in which he/she lives. Culture includes the community's institutional arrangements (social, political, and economic) but also its forms of art and knowledge, the assumptions and values embedded in its practices and organization, its images of heroism and villainy, it various systems of ideas, its forms of work and recreation, and so forth.

Cultural differences in moral reasoning are driven by various influences -- history, leadership, religious belief, experiences with peace and warfare, available resources and the strategies for extracting and distributing those resources. These cultural differences are not limited to the scale of nations. There can also be differences in the culture and moral reasoning between schools, communities, companies, even families. Moral reasoning has a way of adapting to or being shaped by people's needs and perceptions.

Moral values, judgment, behavior as well as moral dilemmas and how we perceive them are largely shaped and influences by history (or historical contingencies), power dynamics (competing ideas and interests), and the religion of a society. The way we appreciate and assess things are not created out of nothing or simply out of our imagination. They are conditioned by external and material elements around us that, in turn, provide the basis for principle that orient our judgment and variation of things. These external and material elements make up culture. In other words, culture is what shaped and influences social and personal values, decisions, behavior, and practice. To understand how culture works and its features is also to grasp the reason why things are done in a particular way , why we do things the way we do them, and why we believe things the way we believe them. This framework is called **Ethical Relativism.**

Ethical Relativism is a view or doctrine that ethical values and beliefs are relative to the time, place, persons, situations and societies that hold them. Put in another way, it is a theory which holds that there are no universally valid moral principles; that all moral values are valid relative to culture or individual choice.

ARGUMENTS FOR ETHICAL RELATIVISM

1. CULTURAL DIFFERENCES ARGUMENT

   One of the most cited reasons supporting ethical relativism is the actual existence of moral diversity among cultures. Throughout history, many societies have held beliefs and practices about morality that are different from our own. People in different societies have different customs and different ideas about right/good and wrong/bad. There is no universal or transcultural consensus on which actions are right and wrong.

2. ARGUMENT FROM RESPECT

   Ethical relativism is rooted in cultural multiplicity. Part of its attraction is due to the fact that such view has been thought to promote *tolerance.* If moral codes differ and there is no objective or culturally dependent basis by which to judge the moral code of any culture, then the moral code of one's particular culture has no special status compared with the rest. Logically, no culture has the right to impose its own ethical views and practices on anyone else, especially to people with different culture and traditions. The appropriate attitude, therefore, is respect and tolerance for moral standpoints different from what one believes in.

3. PSYCHOLOGICAL ARGUMENT

   This argument undermines the objectivity of ethics through upholding non-rational ways in which moral ideas and beliefs are formed and developed in the individual. The argument suggests that our values are simply the result of our having been conditioned to behave in a certain way. We have been trained and conditioned to have beliefs that certain actions are good and others are bad, beginning when we were still children. This process is called psychological conditioning. Moral truth is relative to one's own psychological upbringing.

4. CONFORMITY ARGUMENT

   As social beings by nature, it is natural for people to conform to the accepted ethical standards of the groups to which they belong. Through cultural relativism, it is thought that people would come to be more accepting of their own societal norms. Their belief gives a good basis for a common morality within a culture, a democratic basis where diverse ideas and principles are pooled in, thus ensuring that the norms/rules that a certain society would eventually accept have a wide and solid support, justifying central validity and justification of the morality of the group.

5. PROVABILITY ARGUMENT

   This argument is anchored on the undeniable fact that moral dispute occurring between and among groups as well as individuals. The experience of people having difficulty knowing the morally right thing to do in a particular situation leads to an attitude of skepticism on the possibility of determining and establishing a universal

and definite moral standard. The argument holds that if there is an objective or universal truth in ethics, it can be proven that some moral opinions are true and others false. But since we cannot prove which is true or false, then there is no objective truth in ethics.

ARGUMENTS AGAINST ETHICAL RELATIVISM

1. CULTURAL DIVERSITY
    Because of cultural diversity, people think morality is relative to culture. If people differ in clothes they wear, food they eat and language they speak, why cannot they also differ in their moral beliefs? Cultural relativism is a fact that cannot be disputed. But does cultural relativism necessarily imply ethical relativism? Is the fact that cultures vary in beliefs and practices equivalent to saying there is no morally right or wrong conduct and practices in the objective sense?
    Cultural diversity does not necessarily deny objectivity of moral values. It is merely saying that cultures vary in many ways but does not say which culture is doing or practicing what is right. Ethical relativism appears to be self-contradictory and inconsistent. If everything is relative, then the truth of relativism would also be relative.

2. ARGUMENT FROM RESPECT
    The drawing power of ethical relativism is its emphasis on "tolerance." It espouses the idea that if moral codes differ from culture to culture and there is no objective or culturally dependent basis by which to judge the moral code of any culture, then the moral code of one's particular culture has no special status compared with the rest.

3. PSYCHOLOGICAL ARGUMENT
    This argument undermines confidence in the objectivity of ethics by making us aware of the non-rational ways in which moral codes are formed and developed in the individual. Among psychologists, there is considerable agreement about how this happens; the picture remains remarkably constant, even when we consider radically different psychological theories.

4. ARGUMENT FROM CONFORMITY
    As social beings by nature, what is considered "good" is what the society believes to be right. Thus, morality is dependent on what the majority wants or decides. The main problem with this argument is that the majority is considered as the only true and legitimate voice of what is good and bad, and reduces the minority to the side of error. But that is not always the case. People in history like Socrates, Mahatma Gandhi, Martin Luther King, Jr and Malala are so-called reformers who have rebelled against the injustice of the majority and have been proven right.

5. PROVABILITY ARGUMENT
    The fact that human beings disagree with each other on certain fundamental issues is a common occurrence. Ethical issues, unlike disputes between scientists

about the cure for CoViD-19, cannot be settled by observation or experimentation. Euthanasia, abortion, divorce, homosexuality remain as perennial ethical issues since time immemorial and have continued to perplex us even more.

But it does not mean that if there are no answers until now, it cannot be proven. The act of discussing about ethical issues presupposes that there are moral disagreements to resolve.

It may be true that some truths that are forever hidden from us ordinary and limited mortals but the statement that they are hidden confirms that they exist.

ETHICAL RELATIVISM AND THE AMBIVALENCE OF FILIPINO VALUES

At the end of the chapter, the student is expected to:
1. Analyze crucial qualities of the Filipino moral identity in their own moral experiences
2. Evaluate elements that need to be changed

This section presents some Filipino traits and values and shows their positive and negative implications.

DEVELOPMENT OF MORAL CHARACTER

Etymologically, the term "character" comes from the ancient Greek term *charaktêr*, which initially referred to the mark impressed upon a coin. The term *charaktêr* later came to refer more generally to any distinctive feature by which one thing is distinguished from others. In recent usage, character refers to a set of qualities or characteristics that can be used to differentiate between persons. It is used this way, for example, commonly in literature. In philosophy, however, the term character is typically used to refer to the particularly moral dimension of a person.

For example, Aristotle most often used the term *ēthē* for character, which is etymologically linked to "ethics" and "morality" (via the Latin equivalent *mores*). The Greek word used by Aristotle and most commonly translated as virtue is *aretē*, which is perhaps better translated as "goodness" or "excellence." In general, an excellence is a quality that makes an individual a good member of its kind. For example, it is an excellence of an ax if it is able to cut wood. An excellence, therefore, is a property whereby its possessor operates well or fulfills its function.

MOST COMMON FACTORS AFFECTING MORAL DEVELOPMENT

FAMILY MEMBERS - Family members are often the most prominent in the life of a young child. For example, mothers who explain rules, punishments and why a behavior is inappropriate are more likely to foster moral reasoning and behavior in their children by teaching the proper responses to situations. A child will likely learn the difference between right and wrong by observing family members' reactions to a behavior and by models of moral behavior exhibited by family members.

PEERS AND FRIENDS – Especially during adolescence, moral development is influenced by close friends and social groups. Peers provide additional opportunities to make decisions and introduce adolescents to new moral behaviors and consequences.

EDUCATION - Teachers can also contribute to the development of morality. Teachers often play a significant role in the moral development of children by creating a caring environment where each child is respected and reminded to act the same toward other students. The propriety of his moral behavior depends to a great extent on his learning.

MEDIA - The acquisition of these moral behaviors is usually due to modeling the behavior of people or characters the child admires, and by learned emotional responses to what is seen in the media.

A MORAL RECOVERY PROGRAM: BUILDING A PEOPLE--BUILDING A NATION

BY PATRICIA LICUANAN

The events at EDSA in February 1986 not only ousted a dictator, but also demonstrated to the world and to ourselves our great strengths as a people. At EDSA we saw courage, determination and strength of purpose; we saw unity and concern for one another; we saw deep faith in God; and even in the grimmest moments, there was some laughter and humor.

We were proud of ourselves at EDSA and we expected great changes after our moment of glory. Today, sometime after, we realize that most of our problems as a nation still remain. We may have ousted a dictator, but that was the easy part. The task of building a nation is so much more difficult. Now, with EDSA only an inspiring memory, we are faced with our weaknesses. Self-interest and disregard for the common good rears its ugly head. We are confronted with our lack of discipline and rigor, our colonial mentality, and our emphasis on *porma* (form). Despite our great display of people's power, now we are passive once more, expecting our leaders to take all responsibility for solving our many problems.

The task of building our nation is an awesome one. There is need for economic recovery. There is need to re-establish democratic institutions and to achieve the goals of peace and genuine social justice. Along with these goals, there is a need as well to build ourselves as a people. There is need to change structures and to change people.

Building a people means eliminating our weaknesses and developing our strengths; this starts with the analysis, understanding, and appreciation of these strengths and weaknesses. We must take a good look at ourselves--objectively with scientific detachment, but also emotionally (i.e., lovingly) and, when appropriate, with disgust. We must view ourselves as might a lover viewing a loved one but also as might a judge capable of a harsh verdict. We must not be self-flagellating, but neither can we afford to be defensive.

We must change, and for this understanding ourselves is the first step

STRENGTHS OF THE FILIPINO CHARACTER

Pakikipagkapwa-Tao (regard for others). Filipinos are open to others and feel one with others. We regard others with dignity and respect, and deal with them as fellow human beings. *Pakikipagkapwa-tao* is manifested in a basic sense of justice and fairness, and in concern for others. It is demonstrated in the Filipino's ability to empathize with others, in helpfulness and generosity in times of need (*pakikiramay*), in the practice of *bayanihan* or mutual assistance, and in the famous Filipino hospitality.

Filipinos possess a sensitivity to people's feelings or *pakikiramdam*, *pagtitiwala* or trust, and a sense of gratitude or *utang-na-loob*. Because of *pakikipagkapwa-tao*, Filipinos are very sensitive to the quality of interpersonal relationships and are very dependent on them: if our relationships are satisfactory, we are happy and secure. *Pakikipagkapwa-tao* results in camaraderie and a feeling of closeness one to another. It helps promote unity as well a sense of social justice.

Family Orientation. Filipinos possess a genuine and deep love for the family, which includes not simply the spouses and children, parents, and siblings, but also grandparents, aunts, uncles, cousins, godparents, and other ceremonial relatives. To the Filipino, one's family is the source of personal identity, the source of emotional and material support, and the person's main commitment and responsibility.

Concern for family is manifested in the honor and respect given to parents and elders, in the care given to children, the generosity towards kin in need, and in the great sacrifices one endures for the welfare of the family. This sense of family results in a feeling of belonging or rootedness and in a basic sense of security.

Joy and Humor. Filipinos have a cheerful and fun-loving approach to life and its ups and downs. There is a pleasant disposition, a sense of humor, and a propensity for happiness that contribute not only to the Filipino charm, but to the indomitability of the Filipino spirit. Laughing at ourselves and our trouble is an important coping mechanism. Often playful, sometimes cynical, sometimes disrespectful, we laugh at those we love and at those we hate, and make jokes about our fortune, good and bad. This sense of joy and humor is manifested in the Filipino love for socials and celebrations, in our capacity to laugh even in the most trying of times, and in the appeal of political satire. The result is a certain emotional balance and optimism, a healthy disrespect for power and office, and a capacity to survive.

Flexibility, Adaptability and Creativity. Filipinos have a great capacity to adjust, and to adapt to circumstances and to the surrounding environment, both physical and social. Unplanned or unanticipated events are never overly disturbing or disorienting as the flexible Filipino adjusts to whatever happens. We possess a tolerance for ambiguity that enables us to remain unfazed by uncertainty or lack of information. We are creative, resourceful, adept at learning, and able to improvise and make use of whatever is at hand in order to create and produce.

This quality of the Filipino is manifested in the ability to adapt to life in any part of the world; in the ability to make new things out of scrap and to keep old machines running; and, of course, in the creative talent manifested in the cultural sphere. It is seen likewise in the ability to accept change. The result is productivity, innovation, entrepreneurship, equanimity, and survival.

Hard work and Industry. Filipinos have the capacity for hard work, given proper conditions. The desire to raise one's standard of living and to possess the essentials of a decent life for one's family, combined with the right opportunities and incentives, stimulate the Filipino to work very hard. This is manifested most noticeably in a willingness to take risks with jobs abroad, and to work there at two or three jobs. The result is productivity and entrepreneurship for some, and survival despite poverty for others.

Faith and Religiosity. Filipinos have a deep faith in God. Innate religiosity enables us to comprehend and genuinely accept reality in the context of God's will and plan. Thus, tragedy and bad fortune are accepted and some optimism characterizes even the poorest lives.

Filipinos live very intimately with religion; this is tangible--a part of everyday life. We ascribe human traits to a supernatural God whom we alternately threaten and thank, call upon for mercy or forgiveness, and appease by pledges. Prayer is an important part of our lives.

The faith of the Filipino is related to "*bahala na*", which, instead of being viewed as defeatist resignation, may be considered positively as a reservoir of psychic energy, an important psychological support on which we can lean during difficult times. This "*pampalakas ng loob*" allows us to act despite uncertainty.

Our faith and daring was manifest at EDSA and at other times in our history when it was difficult to be brave. It is seen also in the capacity to accept failure and defeat without our self-concept being devastated since we recognize forces external to ourselves as contributing to the unfolding of events in our lives. The results of the Filipino's faith are courage, daring, optimism, inner peace, as well as the capacity to genuinely accept tragedy and death.

Ability to Survive. Filipinos have an ability to survive which is manifested in our capacity for endurance despite difficult times, and in our ability to get by on so little. Filipinos make do with what is available in the environment, even, e.g., by eking out a living from a garbage dump. This survival instinct is related to the Filipinos who bravely carry on through the harshest economic and social circumstances. Regretfully, one wonders what we might be able to do under better circumstances.

WEAKNESSES OF THE FILIPINO CHARACTER

Extreme Personalism. Filipinos view the world in terms of personal relationships and the extent to which one is able personally to relate to things and people determines our recognition of their existence and the value. There is no separation between an objective task and emotional involvement. This personalism is manifested in the tendency to give personal interpretations to actions, i.e., to "take things personally." Thus, a sincere question may be viewed as a challenge to one's competence or positive feedback may be interpreted as a sign of special affection. There is, in fact, some basis for such interpretations as Filipinos become personal in their criticism and praise. Personalism is also manifested in the need to establish personal relationships before any business or work relationship can be successful.

Because of this personalistic world view, Filipinos have difficulty dealing with all forms of impersonal stimuli. For this reason one is uncomfortable with bureaucracy, with rules and regulations, and with standard procedures--all of which tend to be impersonal. We ignore them or we ask for exceptions.

Personal contacts are involved in any transaction and are difficult to turn down. Preference is usually given to family and friends in hiring, delivery of services, and even in voting. Extreme personalism thus leads to the graft and corruption evident in Philippine society.

Extreme Family-Centeredness. While concern for the family is one of the Filipino's greatest strengths, in the extreme it becomes a serious flaw. Excessive concern for the family creates an in-group to which the Filipino is fiercely loyal, to the detriment of concern for the larger community or the common good.

Excessive concern for family manifests itself in the use of one's office and power as a means of promoting the interests of the family, in factionalism, patronage, and political dynasties, and in the protection of erring family members. It results in lack of concern for the common good and acts as a block to national consciousness.

Lack of Discipline. The Filipino's lack of discipline encompasses several related characteristics. We have a casual and relaxed attitude towards time and space which manifests itself in lack of precision and compulsiveness, in poor time management and in procrastination. We have an aversion to following strictly a set of procedures, which results in lack of standardization and quality control. We are impatient and unable to delay gratification or reward, resulting in the use of short cuts, skirting the rules (the "*palusot* "syndrome) and in foolhardiness. We are guilty of "*ningas cogon*," starting out projects with full vigor and interest which abruptly die down, leaving things unfinished.

Our lack of discipline often results in inefficient and wasteful work systems, the violation of rules leading to more serious transgressions, and a casual work ethic leading to carelessness and lack of follow-through.

Passivity and Lack of Initiative. Filipinos are generally passive and lacking in initiative. One waits to be told what has to be done. There is a strong reliance on

others, e.g., leaders and government, to do things for us. This is related to the attitude towards authority. Filipinos have a need for a strong authority figure and feel safer and more secure in the presence of such an authority. One is generally submissive to those in authority, and is not likely to raise issues or to question decisions.

Filipinos tend to be complacent and there rarely is a sense of urgency about any problem. There is a high tolerance for inefficiency, poor service, and even violations of one's basic rights. In many ways, it can be said that the Filipino is too patient and long-suffering ("*matiisin*"), too easily resigned to one's fate. Filipinos are thus easily oppressed and exploited.

Colonial Mentality. Filipinos have a colonial mentality which is made up of two dimensions: the first is a lack of patriotism or an active awareness, appreciation, and love of the Philippines; the second is an actual preference for things foreign.

Filipino culture is characterized by an openness to the outside--adapting and incorporating the foreign elements into our image of ourselves. Yet this image is not built around a deep core of Philippine history and language. The result is a cultural vagueness or weakness that makes Filipinos extraordinarily susceptible to the wholesome acceptance of modern mass culture which is often Western. Thus, there is preference for foreign fashion, entertainment, lifestyles, technology, consumer items, etc.

The Filipino colonial mentality is manifested in the alienation of the elite from their roots and from the masses, as well as in the basic feeling of national inferiority that makes it difficult for Filipinos to relate as equals to Westerners.

Kanya-Kanya Syndrome. Filipinos have a selfish, self-serving attitude that generates a feeling of envy and competitiveness towards others, particularly one's peers, who seem to have gained some status or prestige. Towards them, the Filipino demonstrated the so-called "crab mentality", using the levelling instruments of "*tsismis*", "*intriga*" and unconstructive criticism to bring others down. There seems to be a basic assumption that another's gain is our loss.

The "*kanya-kanya*" syndrome is also evident in personal ambition and drive for power and status that is completely insensitive to the common good. Personal and in-group interests reign supreme. This characteristic is also evident in the lack of a sense of service among people in the government bureaucracy. The public is made to feel that service from these offices and from these civil servants is an extra perk that has to be paid for. The "*kanya-kanya*" syndrome results in the dampening of cooperative and community spirit and in the denial of the rights of others.

Lack of Self-Analysis and Self-Reflection. There is a tendency in the Filipino to be superficial and even somewhat flighty. In the face of serious problems both personal and social, there is lack of analysis or reflection. Joking about the most serious matters prevents us from looking deeply into the problem. There is no felt

need to validate our hypotheses or explanations of things. Thus we are satisfied with superficial explanations for, and superficial solutions to, problems.

Related to this is the Filipino emphasis on form ("*maporma*") rather than upon substance. There is a tendency to be satisfied with rhetoric and to substitute this for reality. Empty rhetoric and endless words are very much part of public life. As long as the right things are said, as long as the proper documents and reports exist, and as long as the proper committees, task forces, or offices are formed, Filipinos are deluded into believing that what ought to be actually exists.

The Filipino lack of self-analysis and our emphasis upon form is reinforced by an educational system that is often more form than substance and a legal system that tends to substitute law for reality.

THE MANY FACES OF THE FILIPINO

From this discussion of the strengths and weaknesses of the Filipino, it is clear that there is much that is good here, but there is also much that needs to be changed. Many of our strong points are also the sources of our weakness.

As a people, we are person-oriented, and relationships with others are a very important part of our lives. Thus, we are capable of much caring and concern for others. On the other hand, in the extreme our person orientation leads to lack of objectivity and a disregard for universal rules and procedures so that everyone, regardless of our relationship with them, is treated equally. Our person orientation leads us to be concerned for people, and yet unfair to some.

Our family orientation is both a strength and a weakness, giving us a sense of rootedness and security, both very essential to any form of reaching out to others. At the same time, it develops in us an in-group orientation that prevents us from reaching out beyond the family to the larger community and the nation.

Our flexibility, adaptability and creativity is a strength that allows us to adjust to any set of circumstances and to make the best of the situation. But this ability to "play things by ear" leads us to compromise on the precision and discipline necessary to accomplish many work-oriented goals.

Our sense of joy and humor serves us well in difficult times. it makes life more pleasant, but serious problems do need serious analysis, and humor can also be destructive.

Our faith in God and our religiosity are sources of strength and courage, but they also lead to an external orientation that keeps us passive and dependent on forces outside ourselves.

There are other contradictions in the many faces of the Filipino. We find "*pakikipagkapwa-tao*" and the "*kanya-kanya*" mentality living comfortably

together in us. We are other-oriented and capable of great empathy; and yet we are self-serving, envious of others, and unconstructively critical of one another.

We also find the Filipino described alternately as hardworking and lazy. Indeed we see that we are capable of working long and hard at any job. However, our casual work ethic as well as our basic passivity in the work setting also is apparent as we wait for orders and instructions rather than taking the initiative.

ROOTS OF THE FILIPINO CHARACTER

The strengths and weaknesses of the Filipino have their roots in many factors such as: (1) the home environment, (2) the social environment, (3) culture and language, (4) history, (5) the educational system, (6) religion, (7) the economic environment, (8) the political environment, (9) mass media, and (10) leadership and role models.

The Family and Home Environment. Childbearing practices, family relations, and family attitudes and orientation are the main components of the home environment. Childbearing in the Filipino family is characterized by high nurturance, low independence training, and low discipline. The Filipino child grows up in an atmosphere of affection and over protection, where one learns security and trust, on the one hand, and dependence, on the other. In the indulgent atmosphere of the Filipino home, rigid standards of behavior or performance are not imposed, leading to a lack of discipline. Attempts to maintain discipline come in the form of many "no's" and "don'ts" and a system of criticism to keep children in line. Subtle comparisons among siblings also are used by mothers to control their children. These may contribute to the "crab mentality."

In a large family where we are encouraged to get along with our siblings and other relatives, we learn "*pakikipagkapwa-tao"*. In an authoritarian setting we learn respect for age and authority; at the same time we become passive and dependent on authority.

In the family, children are taught to value family and to give it primary importance.

The Social Environment. The main components of the social environment are social structures and social systems such as interpersonal religious and community interaction. The social environment of the Filipino is characterized by a feudal structure with great gaps between the rich minority and the poor majority. These gaps are not merely economic but cultural as well, with the elite being highly westernized and alienated from the masses. This feudal structure develops dependence and passivity.

The Filipino is raised in an environment where one must depend on relationships with others in order to survive. In a poor country where resources are scarce and where the systems meant to respond to people's needs can be insensitive,

inefficient, or non-existent, the Filipino becomes very dependent on kinship and interpersonal relationships.

Sensitivity about hurting established relationships controls our behavior. We are restrained from making criticisms no matter how constructive, so standards of quality are not imposed. We have difficulty saying no to requests and are pressured to favor our family and friends. That trying to get ahead of others is not considered acceptable exerts a strong brake upon efforts to improve our individual performance. The struggle for survival and our dependence on relationships make us in-group oriented.

Culture and Language. Much has been written about Filipino cultural values. Such characteristics such as warmth and person orientation, devotion to family, and sense of joy and humor are part of our culture and are reinforced by all socializing forces such as the family, school, and peer group.

Filipino culture rewards such traits and corresponding behavioral patterns develop because they make one more likable and enable life to proceed more easily.

Aside from emphasizing interpersonal values, Filipino culture is also characterized by an openness to the outside which easily incorporates foreign elements without a basic consciousness of our cultural core. This is related to our colonial mentality and to the use of English as the medium of instruction in schools.

The introduction of English as the medium of education de-Filipinized the youth and taught them to regard American culture as superior. The use of English contributes also to a lack of self-confidence on the part of the Filipino. The fact that doing well means using a foreign language, which foreigners inevitably can handle better, leads to an inferiority complex. At a very early age, we find that our self-esteem depends on the mastery of something foreign.

The use of a foreign language may also explain the Filipino's unreflective-ness and mental laziness. Thinking in our native language, but expressing ourselves in English, results not only in a lack of confidence, but also in a lack in our power of expression, imprecision, and a stunted development of one's intellectual powers.

History. We are the product of our colonial history, which is regarded by many as the culprit behind our lack of nationalism and our colonial mentality. Colonialism developed a mind-set in the Filipino which encouraged us to think of the colonial power as superior and more powerful. As a second-class citizen beneath the Spanish and then the Americans, we developed a dependence on foreign powers that makes us believe we are not responsible for our country's fate.

The American influence is more ingrained in the Philippines because the Americans set up a public school system where we learned English and the American way of life. Present-day media reinforce these colonial influences, and the Filipino elite sets the example by their western ways.

Another vestige of our colonial past is our basic attitude towards the government, which we have learned to identify as foreign and apart from us. Thus, we do not identify with government and are distrustful and uncooperative towards it. Much time and energy is spent trying to outsmart the government, which we have learned from our colonial past to regard as an enemy.

The Educational System. Aside from the problems inherent in the use of a foreign language in our educational system, the educational system leads to other problems for us as a people. The lack of suitable local textbooks and dependence on foreign textbooks, particularly in the higher school levels, force Filipino students as well as their teachers to use school materials that are irrelevant to the Philippine setting. From this comes a mind-set that things learned in school are not related to real life.

Aside from the influences of the formal curriculum, there are the influences of the "hidden curriculum" i.e., the values taught informally by the Philippine school system. Schools are highly authoritarian, with the teacher as the central focus. The Filipino student is taught to be dependent on the teacher as we attempt to record verbatim what the teacher says and to give this back during examinations in its original form and with little processing. Teachers reward well-behaved and obedient students and are uncomfortable with those who ask questions and express a different viewpoint. The Filipino student learns passivity and conformity. Critical thinking is not learned in the school.

Religion. Religion is the root of Filipino optimism and its capacity to accept life's hardships. However, religion also instills in the Filipino attitudes of resignation and a pre-occupation with the afterlife. We become vulnerable also to being victimized by opportunism, oppression, exploitation, and superstition.

The Economic Environment. Many Filipino traits are rooted in the poverty and hard life that is the lot of most Filipinos. Our difficulties drive us to take risks, impel us to work very hard, and develop in us the ability to survive. Poverty, however, has also become an excuse for graft and corruption, particularly among the lower rungs of the bureaucracy. Unless things get too difficult, passivity sets in.

The Political Environment. The Philippine political environment is characterized by a centralization of power. Political power and authority is concentrated in the hands of the elite and the participation of most Filipinos often is limited to voting in elections.

Similarly, basic services from the government are concentrated in Manila and its outlying towns and provinces. A great majority of Filipinos are not reached by such basic services as water, electricity, roads, and health services. Government structures and systems--e.g., justice and education--are often ineffective or inefficient.

Since the government often is not there to offer basic services, we depend on our family, kin, and neighbors for our everyday needs. The absence of government enhances our extreme family-and even community-centeredness. We find it difficult

to identify with a nation-family, since the government is not there to symbolize or represent the state.

The fact that political power is still very much concentrated in the hands of a few may lead to passivity. The inefficiency of government structures and systems also leads to a lack of integrity and accountability in our public servants.

Mass Media. Mass media reinforces our colonial mentality. Advertisements using Caucasian models and emphasizing a product's similarity with imported brands are part of our daily lives.

The tendency of media to produce escapist movies, soap operas, comics, etc., feed the Filipino's passivity. Rather than confront our poverty and oppression, we fantasize instead. The propensity to use flashy sets, designer clothes, superstars, and other *bongga* features reinforce *porma*.

Leadership and Role Models. Filipinos look up to their leaders as role models. Political leaders are the main models, but all other leaders serve as role models as well. Thus, when our leaders violate the law or show themselves to be self-serving and driven by personal interest--when there is lack of public accountability--there is a negative impact on the Filipino.

GOALS AND STRATEGIES FOR CHANGE

Goals. Based on the strengths and weaknesses of the Filipino, the following goals for change are proposed. The Filipino should develop:

1. a sense of *patriotism* and *national pride*--a genuine love, appreciation, and commitment to the Philippines and things Filipino;

2. a sense of the *common good*--the ability to look beyond selfish interests, a sense of justice and a sense of outrage at its violation;

3. a sense of *integrity* and *accountability*--an aversion toward graft and corruption in society and an avoidance of the practice in one's daily life;

4. the value and habits of *discipline* and *hard work*; and

5. the value and habits of *self-reflection* and *analysis*, the internalization of *spiritual values*, and an emphasis upon *essence* rather than on form.

General Stategic Principles. In identifying goals for change and developing our capabilities for their achievement, it is necessary to consider certain general principles:

1. Strategies must be multi-layered and multi-sectoral;

2. Strategies must emphasize change in the power-holders as well as in the *masa* (people);

3. Strategies should be holistic, emphasizing individual as well as systemic or structural change;

4. The change should involve a critical mass of people;

5. The goals should be divided into small pieces for implementation;

6. Strategies must be connected to the daily life of people; and

7. Strategies must be implemented by an act of the will and involve self-sacrifice.

Multi-Layered, Multi-Sectoral Strategies. A program of change must adopt strategies that are multi-layered and multi-sectoral. These layers and sectors could consist of the following: (1) the government; (2) non-governmental organizations; (3) people or the *masa*; (4) the family; (5) educational institutions; (6) religious institutions; and (7) media. Some strategies should target all sectors of society, while other strategies should focus on particular sectors.

Roles of Power-Holders and the Masa. To ensure that meaningful change will take place, proposed strategies must emphasize change among power-holders or decision-makers as much as among the *masa*. These power-holders and decision-makers hold the key to structures and systems which in most cases need to be set up first before change can take place. Unless the people on top change, it will be difficult to expect real change. On the other hand, as the *masa* constitute the greater majority of Philippine society, any program for change will have to target this critical mass. Their active participation and support are indispensable components of our strategies.

Holistic, Individual and Systemic/Structural Change. Our approach to change should be holistic in that our strategies should facilitate individual as well as systemic or structural change. Individual conversion or renewal, as manifested in changed values, attitudes, habits and behavior, is a prerequisite to social change. However, individual conversion or renewal needs to be complemented and reinforced by a corresponding systemic or structural transformation. Otherwise, the effect of solely individual renewal would be shallow and limited, especially since many systems and structures in Philippine society themselves are the stumbling blocks to individual renewal.

Critical Mass or Network of Change Initiators. The initiators of change should not be a few individuals, but a critical mass or network of people highly committed to the goals of change. Aside from initiating change, the role of the critical mass or network of people is to follow through with persistence on the implementation of these strategies. This prevents *ningas cogon* from setting in.

Restricted or "Bite-Size" Goals. Strategies for change must be worked on one goal at a time, with everyone's effort concentrated on the goal chosen for that designated time period. The goals must be cut up into bite-size, realistic pieces, for easier management.

Goals Related to People's Lives. Change strategies must be connected to our daily lives, particularly to our economic activities, businesses, professions, occupations and jobs. Value change must likewise address matters close to our hearts, that is, activities and affairs of our families and communities from which change must start.

Act of the Will and Self-Sacrifice. The implementation of these strategies must be an *act of the will*. If we want change, "*kailangang kayanin natin.*" We must be ready for tremendous sacrifice--starting with ourselves.

SPECIFIC STRATEGIES

A. *For Developing Patriotism, and National Pride*:

1. *Ideology*. We need a national ideology that can summon all our resources for the task of lifting national morale, pride and productivity.

2. *History*.

a. We have to write and teach our true history; history books must be rewritten from our perspective.

b. We should include in our education those aspects of the past that are still preserved by cultural communities. The culture and traditions of these minorities should be protected and given importance.

c. We can start instilling national pride by nurturing community pride first. This can be done by setting up community museums where materials reflecting of local history are displayed: old folk re-telling our town or community history in public gatherings; reviving local cultural groups; tracing family trees; having family reunions, etc.

3. *Languages*. We ought to use Filipino in our cultural and intellectual life. Some of our universities and other institutions have started doing this; the practice should be continued and expanded.

4. *Education*.

a. We must push for the Filipinization of the entire educational system.

b. We must have value formation in the school curriculum and teach pride in being a Filipino.

c. Literature should be used to instill national pride.

5. *Trade and Industry*. We should support the "Buy Filipino" movement by:

a. Identifying and making known the centers of product excellence in the Philippines; and dispersing economic activities based on local product expertise and indigenous materials (i.e., industries should be developed in the respective regions where the required skills and resources already abound).

b. Having a big brother-small brother relationship between companies, where big companies could help related companies improve the quality of their products. The government could also act as a big brother helping these small companies improve the quality of their output.

c. Having an *"order-regalo"* or *"order-pasalubong"* (gift) project which targets Filipinos abroad. This could be initiated by both the government and businessmen.

d. Promoting a *"Sariling Atin"* day when everybody would wear and use Filipino clothes and products only.

6. *Media/Advertising*.

a. We can coordinate with KBP, PANA and other media agencies in such projects as the following:

- Giving awards or other incentives to advertisements that promote national pride and patriotism. Conversely, giving *"kalabasa"* awards or denying incentives to advertisements that promote colonial mentality.

- Prohibiting the use of foreign models in advertisements.

b. We can organize contests (i.e., oratorical, story, drama, essay, etc.) about love for country, and about what Filipinos like about their country or their countrymen. These stories, dramas, essays, and the like can then be made into teaching materials for our schools.

c. We need to use media programs (such as comics and programs in the various dialects) that will reach with the *masa* or great majority of people. For instance, R. Constantino's, "How to Decolonize the Filipino Mind", could be written in comics form in the various dialects.

7. *Government*.

a. The leadership in the executive, legislative and judicial branches of the government should be models of positive Filipino traits.

b. In order to promote national unity and national integration, the government must attempt a long-range strategy for democratic transformation in Philippine politics.

c. The government must continue and even increase its present efforts to have a more independent economic strategy: it must diversify its sources of assistance and not merely rely on the U.S. or on any other foreign nation.

B. *Developing a Sense of the Common Good*:

1. *Government*.

a. The government needs to decentralize its power and give more voice and greater participation to people at the grassroots.

b. Government must widen democratic space, establish political pluralism, and protect and support the forces working for change (e.g., change agents from cause-oriented groups, non-governmental organizations and people's organizations) instead of repressing them.

c. The government should bring basic services to the depressed areas in a participatory manner, giving the local people a more active role in administering and enhancing such services.

2. *Non-governmental organizations*.

a. The role of our cause-oriented groups or non-governmental organizations should be both crusading or consciousness-raising and problem solving. Our community groups or people's organizations can conduct their own projects with the support of non-governmental organizations, religious groups and the government, and empower themselves in the process.

b. Our social institutions need to be mobilized towards a common purpose and shared priorities with the government and the Philippine society as a whole.

c. Our community groups, people's organizations and non-governmental organizations could promote public forums and discussions wherein pressing national concerns like land reform, graft and corruption, unemployment, etc., can be discussed. The government should participate in these fora and religious should be encouraged to do the same.

d. We can form small study groups in our schools, work places or communities. Through these groups, we can study the various ways by which we can initiate change in our spheres of influence and encourage each other to become role models for our family, peers, and community.

3. *Religious Organizations/Movements*.

a. Religious family movements, like Marriage Encounter or the Christian Family Movement, can be encouraged to reach out to the poor who are the least prepared for family life. Programs for the poor should be coordinated with the government and religious institutions.

b. The charismatic, *cursillo*, and born-again movements should be encouraged to concretize spiritual doctrines by reaching out to the poor and contributing to nation-building.

4. *Education.*

a. Communization of our schools should be developed to give a common experience to students and to foster greater equality in society.

b. Social orientation courses in our schools should be not only for socialization activities, but also for socially-oriented and socially-relevant activities.

C. *For Developing Integrity and Accountability*:

1. *Government Leadership Structure/Systems*

a. Our top government officials should serve as models for other workers in the lower echelons of the bureaucracy.

b. Since our leaders are too insulated from what is actually happening at the bottom, they need to be exposed to the realities of social life.

c. The government needs to implement comprehensive, concrete and operational measures to minimize graft and corruption. These measures must be given teeth by establishing groups or institutions vested with police power.

d. There is a need for a more efficient bureaucracy, with a minimum of red tape. The government should systematize information dissemination. For instance, the public should be informed how a government agency administers its services. This and other similar strategies could minimize "fixers" and lessen graft and corruption.

e. A system of reinforcing desirable behavior must be formulated by the government bureaucracy. For example, honest policemen and industrious Metro Aides can be given appropriate recognition, awards, or other incentives.

2. *Education/Training.*

a. The career executive program given to government officials should be extended, that is, a similar program should be drawn up for all government employees. The program can be a training package called "Public Service".

b. Our government employees should be given value clarification seminars.

D. *For Developing Discipline and Hard Work*

1. In both government and private institutions, we need to:

a. provide positive controls; keep performance records; and maintain reward and recognition systems; and

b. get rid of useless, meaningless rules.

2. We ought to reward excellence in whatever Filipinos do by:

a. identifying and making known centers of excellence in the Philippines;

b. looking for, documenting and publicizing success or excellence stories (e.g., local entrepreneurs who have succeeded) using various media;

c. recognizing and encouraging advertisements that convey the value of excellence and depict positive Filipino values; and

d. using media (such as comics, radio programs in the various dialects), that will communicate to the *masa* in order to depict positive Filipino values, and giving awards to radio, TV programs, and movies that convey these values.

E. *For Developing Self-reflection and Analysis*

1. *Religion/Religious Movements*. The teaching of religion or catechism should be concrete, integrated to daily life, and socially relevant. Our religious movements should not only engage in "spiritual" activities but should specifically reach out to the poor and needy.

2. *Small Groups/NGOs*.

a. We can start a movement of small groups (e.g., community groups, work groups, and parish groups) where people can begin to reflect on their situation and that of the country.

b. Some big companies are already inculcating the habit of observation-action-reflection through training programs that use experiential methods. These efforts should be expanded. Specifically, the training programs could be re-designed for use in other contexts, such as in the small groups mentioned in the preceding paragraph.

3. *Government Leadership.*

a. We should encourage "conversion" at the top level, as manifested in public "repentance" or confession.

b. The Department of Education, Culture and Sports (DECS) and private learning institutions should inculcate the value and habit of self-reflection starting from childhood. Educational methods should not focus on rote learning, but should emphasize reflection and analysis.

c. We can conduct a "national reflection weekend" for officials and employees in all levels and branches of the government. During this weekend, government personnel can repeat the process (see Appendix B) of the Moral Recovery project, that is, reflect on Filipino traits, then contemplate goals for strengthening the positive traits and changing the negative traits; or a commission or similar unit can go to regional and provincial levels to help the regional and provincial government officials and employees in their reflection.

d. We can strengthen the research arms of government agencies by linking them with universities and non-governmental organizations.

CONCLUSIONS AND RECOMMENDATIONS

In conclusion, it is recommended that once this report is submitted to the Senate and becomes a Senate Report, the project should be allowed to develop on its own, independent of, but in collaboration with, the legislature. It is envisioned that training modules could be developed that would enable a critical mass of people to reflect on our strengths and weaknesses as a people. It is important that these modules not simply communicate the findings of the project, but, more importantly, should attempt to replicate the process of communal reflection that was an essential ingredient of the project methodology.

The project was a powerful experience for the members of the task force. Along with the project findings we wish to share this experience as well, so that together we may understand ourselves, and together we may make an act of the will to become a better people.

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

Write a short reflection paper on the article above using the following guide questions:

- Among the positive traits enumerated in the article, to which do you disagree the most? Why do you say so?
- Among the negative traits, to which do you agree the most? Why do you say so?
- Is the Filipino morality affected by the roots of his character? Use your own personal experience in explaining your answer.
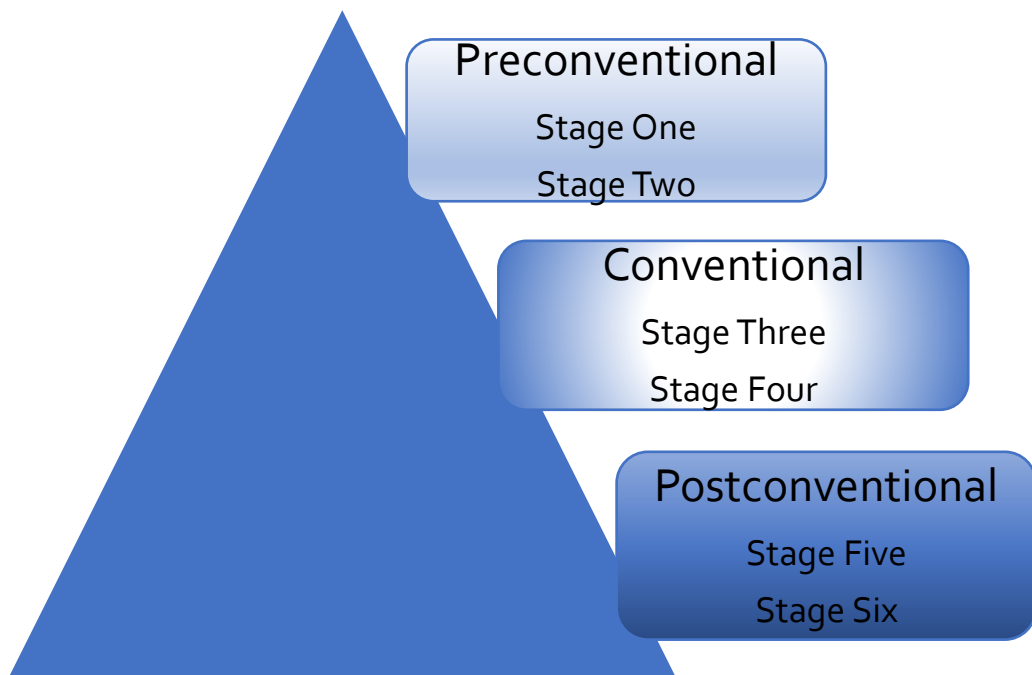
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MORAL DEVELOPMENT

At the end of the chapter, the student is expected to:

The American psychologist Lawrence Kohlberg grouped together children while they were still small and did a study on the moral development of these people in a span of about twenty years. He was interested in the justification or reasoning behind the right behavior of the group and was able to mark out six stages of development.

KOHLBER'S STAGES OF MORAL DEVELOPMENT

Preconventional
Stage One
Stage Two

Conventional
Stage Three
Stage Four

Postconventional
Stage Five
Stage Six

LEVEL 1: PRECONVENTIONAL MORALITY is concerned with concrete consequences to individuals, focusing on pursuing concrete interest, while avoiding sanctions.

Stage One   Punishment-Obedient Orientation

What is right is to obey the rules, avoid physical damage to persons and property for the reason that one wants to avoid punishment. Also, there is deference to power and position. In relation to social perspective, what is considered is simply one's own interest as there is still no sense of another's point of view

Stage Two   Individualism and Exchange

What is right is one's own immediate interest and also letting others in their own interest (to each his own). There is already a realization that rules are not absolute. What is considered right is what is fair. Different people have different perspectives and therefore, there is not just one correct point of view.

LEVEL 2: CONVENTIONAL MORALITY is where people start to internalize moral standards but not yet question them. Standards are based on the social norms of the groups a person is part of.

Stage Three   Interpersonal Concordance

In relation to the social perspective, a person takes the third person perspective where one knows how the group will react, is aware of shared feelings, agreements, group expectations that take primacy over individual interest.

Stage Four   Social Structure Orientation

What is right is doing one's duty; showing respect for laws, authority and society and contributing to the maintenance of society and institutions. One's reasons for doing one's duty is that action which breaks the social or moral agreements impairs the system which is a value. It would be hazardous to digress from conformity, from social norms.

LEVEL 3: POSTCONVENTIONAL MORALITY is the level where there is effort to articulate the moral values and principles that have validity and application apart from the authority of groups or persons and the ability to see beyond laws and the ability to see beyond laws and norms of society. It is here that one examines, adopts, and applies the different ethical frameworks or principles.

Stage Five   Social Contract Orientation

Society should function as a social contract where the goal of each individual is to improve society as a whole. In this context, morality and individual rights like life and liberty may take precedence over specific laws. The stage includes what is right. One says, "these rights have been examined. And since they are right, they are the ones to be followed.' Here, one is concerned that obligations are based on calculations of overall utility, what is really good for all. To a certain extent, there is universality in this good but still within basic human society and basic human agreements.

Stage Six   Universal Ethical Principles

What is right is following self-chosen ethical principles based on judgments that are universalizable, irreversible, and consistent. What is right are the universal principles of justice, and the reasons given are the validity of universal moral principles and the sense of personal commitment to these principles.

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

Activity:

Read the following scenarios and decide whether they are obligatory, permissible, or forbidden. Put a check on the column corresponding your choice.

SITUATION	OBLIGATORY	PERMISSIBLE	FORBIDDEN
1. A runaway trolley is about to run over five people walking on the tracks. A railroad worker is standing next to a switch that can turn the troller onto a side track, killing one person, but allowing the five to survive. Flipping the switch is:			
2. You pass by a small child drowning in a shallow pond and you are the only one around. If you pick up the child, she will survive and your pants which costs Php5,000.00 will be ruined. Picking up the child is :			
3. Five people have just been rushed into a hospital in critical care, each requiring an organ to survive. There is not time to request organs from outside the hospital. There is, however, a healthy person in the hospital's waiting room. If the surgeon takes this person's organs, he will die but the five in critical care will survive. Taking the healthy person's organs is:			

Briefly explain your choices. Use only the space provided.

1. _____
    _____
    _____
    _____

2. _____
    _____
    _____
    _____

3. _____
    _____
    _____
    _____

NAME_____YR/CRS/SEC_____
SUBJECT TEACHER_____

Heinz's wife was dying because of a special kind of cancer. There was only one medicine that the doctors thought might cure her, but it was an advanced formula that a pharmaceutical company had recently discovered. This drug was extremely costly to produce due to high-cost equipment and singular production techniques. On top of that, the company was selling the drug at a price tenfold the production costs.

Heinz went to everyone he knew to borrow money but he could only collect half of what the drug costs. He sought an audience with the CEO of the pharmaceutical company, told him that his wife was dying and begged him to sell the drug cheaper or allowed him to defer the payment. But the CEO refused. He couldn't make any exception as they had spent massive funds in the research and equipment, and turning in a profit was the top priority for the company.

Heinz was devastated, and at wit's end about what he should do next. In the end, he broke into the company and stole the drug for his wife.

Think about this.

If you were to pick **_one_** of the answers below, which one would you CHOOSE? Place a check on the space provided.

_____1. **Heinz should steal the drug but be incarcerated because he broke the law.**
_____2. **Heinz should steal the drug but NOT be incarcerated because the law would be unjust if it penalized an individual for saving a life.**
_____3. **Heinz should steal the drug because he's a good husband and it's expected of him to do so by his wife.**
_____4. **Heinz should NOT steal the drug because he would be put to prison for his crime.**
_____5. **Heinz should steal the drug because saving a life is more important than breaking the law.**
_____6. **Heinz should steal the drug because he would feel gratified and happier.**

WHY?
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APPENDICES

1. Character Study of Adolf Hitler
2. Character Study of Nelson Mandela
3. Rubrics for Writing Exercises

CHARACTER STUDY

ADOLF HITLER

Hitler was born on April 20, 1889. The fourth out of six children, he was born to Alois Hitler and Klara Polzl. During childhood, Hitler fought frequently with his father, who was unempathetic and emotionally abusive. Alois rejected most creative and humanistic pursuits, and would later disapprove of his son's desire to become an artist. Shortly after Hitler turned 10, his brother Edmund died, inaugurating an era of detachment and introversion in Hitler's personality.

From an early age, Hitler was interested in themes of German nationalism. He rejected the authority of the union between Austria and Hungary, and his emotional resistance to political power outside his control colored his future motivations. In 1903, Hitler's father suddenly died. Hitler's mother struggled to take control of the parenting of her children, allowing Hitler to drop out of school in 1905. She died in 1907, orphaning Hitler just as he transitioned into adulthood. After her death, Hitler moved to Vienna, working as a laborer and taking up watercolor painting. In the meantime he applied to the Academy of Fine Arts and was rejected several times. Subsisting only on his orphan's pension and money from selling postcards, he lodged in homeless shelters. He would later note these experiences as formative to his development of anti-Semitism.

Hitler relocated to Munich shortly before the beginning of World War I. He applied and was accepted into the German army in 1914 despite retaining Austrian citizenship. He spent little time on the battle lines, but was present at certain critical ones including the Somme, where he was wounded and thereafter decorated for bravery. As the war effort dissolved in Germany, he became bitter, retaining a strong sense of German patriotism. He was enraged when Germany surrendered in 1918, blaming citizen revolutionary leaders and Marxist ideology for what he saw as a betrayal. Most of all, he denounced Germany's acceptance of responsibility for starting the war.

Hitler returned to Munich after the war, resuming work for the German military, this time an intelligence officer. He watched the activity of the German Workers' Party. At the same time, he began to adopt most of his anti-Semitic, anti-Marxist, and strong nationalist impulses, many of them from the DAP's leader Anton Drexler. He joined in 1919, just as it changed its name to the Nationalsozialistische Deutsche Arbeiterpartei, abbreviated to the common term Nazi. Hitler designed the Nazi icon and banner, taking the inverted swastika symbol from other historical uses. He soon became well known for delivering heated speeches against Marxists, Jews, and various European politicians.

By 1921 Hitler had risen to chairman of the Nazi party. Delivering his famous speeches in beer halls, he recruited many people who would ultimately become his political confidants. He was arrested in 1924 for stirring a coup attempt and sent to prison for nine months, where he wrote his biography, *Mein Kampf.*

After leaving prison, Hitler recognized the political opportunity available in the midst of Germany's Great Depression. He ran for president and came in second behind Paul von Hindenburg, who reluctantly appointed him as chancellor to create political balance. Hitler exploited this power to rapidly form a dictatorship, negating basic human rights and allowing for the internment of people without a fair trial. Eventually, he gained control over all branches of government, intimidating other parties to disband. In 1933, the Nazi Party was declared the sole legitimate party in Germany. He began to regulate the lives of Jewish people, instituting a exclusionary regime that treated them as subhuman, boycotting their businesses, and excluding them from public life and many essential German rights. In late 1938, the Nazi Party enabled violent uprisings against innocent Jewish people, in which hundreds were murdered and thousands sent to concentration camps. This inaugurated what Hitler called the "Final Solution," an extermination policy for groups including Jews, Roma, the disabled, and other people seen as threatening Aryan supremacy.

Hitler most likely never visited his concentration camps, and chose not to speak about the genocide he endorsed. Yet an abundance of evidence collected by soldiers and Jewish survivors provides insight into his atrocity. In 1938, he signed the Munich Agreement in collaboration with other countries, reversing the Versailles Treaty. A year later, he invaded Poland, officially beginning World War II.

Formally allying with Japan and Italy to form the Axis powers, Hitler deterred the United States' involvement in the war. His judgment became progressively more unhinged as the war evolved, and he overreached his own powers. In 1942, the German army suffered various defeats, which cascaded until the defeat of Germany in 1944. Many organized plots to assassinate Hitler developed but all failed. Unable to bear defeat, Hitler committed suicide with his partner, Eva Braun, in 1945, after a brief marriage ceremony.

<h1>CHARACTER STUDY</h1>
<h2>Of</h2>

<h1>NELSON MANDELA</h1>

Nelson Rolihlahla Mandela was born on July 18th, 1918 and recently died on December 5th 2013. He was born in Eastern Cape, South Africa. Gadla Henry Mphakanyiswa (father) Nonqaphi Nosekeni (mother) were both Christians, therefore so was Mr Mandela. His father Gadla was the head chief in his community. The strengths his father would have needed were to speak up for his people, have courage, be caring, be supportive of his community, strong, powerful worker, a good communicator and well educated.

His father had all of them. As Nelson Mandela was growing up, he would have looked up to his father a lot

As he was the son of the chief Nelson would have had access to the best his people could have gotten at the time. Also, because his father was the chief, he had a good education; he went to school a college and university. As he was growing up the bond between him and his father would have been really strong as he would have looked up to his father as a role model. When his father passed away when he was 11, along with being heartbroken, it would have made him more passionate about being more like the man his father was.

This would have included him being more kind, speaking up for people, being more caring and supportive, become a better communicator and being educated. Finally as he was the chief's son he would have been popular within the kids in his community. This would have also boosted his confidence in being around alot of people and also speaking to alot of people and getting his opinion heard.

Secondary Socialisation Nelson Rolihlahla Mandela went to a primary school in Qunu where his teacher gave him the name Nelson, in accordance with the custom to give all students 'Christian' names. He then went to complete his junior certificate at Clarkebury boarding institute and went on to Healdtown, a Weslayan secondary school of some repute, where matriculated.

Nelson Mandela began his studies for a Bachelor of Arts degree at the University College of Fort Hare but did not complete the degree there as he was expelled for joining in a student protest. He completed his BA through the University of South Africa and went back to Fort Hare for his graduation in 1943. Nelson Mandela's education influenced him to join the African National Congress as he was a lawyer and wanted equality. Sp he joined the A.F.C in hope to bring equality in Africa. South African Government

As a result of Apartheid many people lives where changed in many ways including the following. The Group Areas act of 1950 controlled where people could

live. The Black people were driven into small town quite far away from city centres; however their jobs were still in these cities and white suburbs. Bus fares were expensive and catching public transport everyday was expensive and caused hardship and depression for the black people. The Bantu education act meant the black students were disadvantaged with their education system in South Africa is now far worse than under apartheid.

Overall, they were kept away from white people and had no rights at all and had worse facilities and weren't allowed to use non-colored facilities. Also they weren't allowed to answer or fight back to verbal or physical abuse! So When Nelson's attempts at a peaceful protest failed he went underground but continued to protest secretly and set fire to a government building. His trial was so long to keep him occupied rather than him organizing more protests. Eventually, when Nelson was in prison he was forced to do hard labor in limestone quarries along with all the other inmates at the prison. Meanwhile Nelson's supporters were still protesting. When they protested the government shot at them and as a result of the shootings 69 people died.

Also, some of the leaders of countries were sentenced to prison or have had to be exiled. The South African Government have also influenced Nelson Mandela's PIES. His physical health would have affected when he was put into prison for 27 years. In prison he was forced to do hard labor in limestone quarries, and wasn't given the food he would have needed to sustain a healthy lifestyle. Also, in prison he would have had to go to the toilet in a small bucket in the corner of his very small cell. This would have also caused him to have some health problem.

Going to prison would have influenced his intellectual health as well. Beside going out of his cell to work, he would have also had a lot of 'alone time' in which he would have thought about what he was fighting for, and what he may have been planning to do once, and if he ever was released. As he was in orison he would have been away from his wife and kids as he was serving his time in prison. He would have also been kept away from the other inmates, and probably had only seen them whilst working in the quarry.

Nelson's Supporters & Wife

To show their anger about Mandela being kept in prison they burnt down government buildings, held more protests and complained all the time. When supporters protested in South Africa they got shot down, beaten and put in prison. Many people got involved in campaigning for Nelson's freedom including his wife, the British Prime Minister, pop singers, leaders from around the world and many sports players. There were many methods used to campaign for Mandela's freedom such as pop concerts, speeches, and not doing business with South Africa. Having supporters who supported and cared for him whilst he was in prison would have helped him not to give up, and still have hope and keep strong.

They would have also influenced him to still have faith in his dream for South Africa. His emotional health would have been influenced by his supporters as he would have been re-assured knowing that what he was going through is doing something, and it's not all for no reason. The biggest influence on his physical health was parents (mainly the father). I think this because as he was the son of the chief he would have had greater access to medical needs and he would have had proper food. This was because the people in his community would have all looked up to him. His father had an important role in their community.

The biggest influence on his intellectual health was his teachers starting from primary school going on all the way to university. This is because, they would have taught him most of everything he had learnt, and would have equipped his brain to work out problems, and what do to with the issues he came across in the most effective ways that are sure to end in the results he would have wanted. The biggest influence on his emotional health would have been his supporters as they would have helped him keep faith in what he wanted to achieve. Also the fact that they all looked up to him would have guided him to work harder for his 'fans' and try his best to help the out.

Another influence on his emotional health would have been the government. As they weren't doing anything about the apartheid other than supporting it, they would have made Mandela feel angry, and upset therefore making him strive to change the way everything was to make it a better place. Also there was a poem called 'Invictus' that he said helped him to overcome his anger and still think positively even when he was in jail. He also said that, the poem helped him regain any hope in himself that had been lost. The biggest influence on his social health would have again been the government. I think this because; being put into prison significantly influenced the time he got to spend with his friends and family and who he was allowed to spend time with.

A.   RUBRICS FOR WRITING EXERCISES

	EXCEPTIONAL (5-4)		PROFICIENT (3-2)		NO CREDIT (1-0)
FOCUS	- Clearly states the purpose of the activity. - Never diverges from the topic.	-	Implies but does not clearly state the purpose of the activity. - Never diverges from the topic.	-	Does not state or imply the purpose of the activity. - Diverges from the topic.
CONTENT	- Demonstrates a thorough self-reflective analysis including a summary of the activity supported by specific and illustrative details. - Draws conclusions and makes connections to future plans	-	Demonstrates a reflective analysis including a summary of the activity supported by details. - Draws conclusions and makes connections to future plans	-	Lacks development and self-reflection - Does not include a summary of the activity or has insufficient details - Does not make connections to future plans
CONVENTIONS	- Uses articulate and appropriate language, sophisticated word choice, and sentence structure. - **0-1** errors in grammar, punctuation and mechanics	-	Uses appropriate language, word choice, sentence structure - 2-3 errors in grammar, punctuation and mechanics	-	Uses slang and informal word choice - 4 or more errors in grammar, punctuation and mechanics