

The National Engineering University

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GED 107_ETHICS MODULE



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MODULE 1 WHAT IS ETHICS?

Introduction

This module aims to analyze ethics in different perspectives which includes its definition, nature, and its importance to an individual and society. It presents the difference between moral standards and non-moral standards, tackles as well as the characteristics of moral standards that can easily identify their distinctions with each other and how moral standards are formed.



After studying this module, you should be able to:

- 1. Discuss the definition, nature, and importance of ethics to an individual and society.
- 2. Explain the difference between moral standards and non-moral standards.
- 3. Enumerate the characteristics of moral standards to easily identify its dissimilarities to non-moral standards.
- 4. Explore how moral standards are formed.



1.0 WHAT IS ETHICS?

Ethics or moral philosophy can be provisionally described as the empirical study of moral decisions. It is a discipline concerned with what is morally good and evil, right and wrong. The word often refers to any scheme or philosophy of universal ideals or beliefs.

The concept is derived from the Greek word "*ethos*" which may mean tradition, habit, character, or attitude. This is not only about the nature of specific courses of action, but it is also about the goodness of people and what it means to lead a decent life. (Leandro, Jr & Gubia-on, 2018)

Moreover, ethics is a systematic analysis of the nature of human actions. It is concerned about the correctness and wrongness of the act. An act is deemed to be right or wrong, based on the intent, circumstances, or character of the act itself. As a philosophy, is a very important discipline because it involves critical thinking, as it explores and describes fundamental beliefs, standards, ideals, and traditions. This is thus a higher level of human discipline.

As a branch of philosophy, ethics is divided into normative and meta-ethics. The purpose of normative ethics, which concerns human behavior in general, is to address our questions about the essence of human behavior. Normative ethics, by definition, examine whether or not a



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There are two fields of normative ethics: moral philosophy and applied ethics or practical ethics. Moral philosophy deals with moral ideas such as what human beings "must do or how human beings should be." This also deals with our moral obligation, the meaning of the act, or the purpose of the act. On the other hand, applied ethics is a philosophy that discusses strong and basic moral issues linked to abortion.

Meta-ethics is a discipline that relies on meaning. It is a science that is seeking to address non-moral questions about morality. Those refer to questions about the nature of moral statements, the purpose and significance of moral facts, and concerns about the interpretation and justification of moral statements.

In contrast to meta-ethics, normative ethics seeks to examine how human beings respond to a moral question. This also aims to clarify and prescribe common expectations on what human beings should do to interact with others in society and in a meaningful way. (Maboloc, 2012)

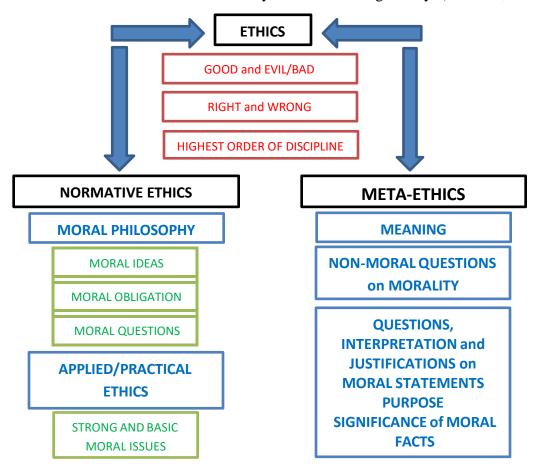


Figure 1. CONCEPTUAL FRAMEWORK OF ETHICS



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Ethics is a set of rules that allows us to say right from wrong, good from the bad. Ethics can provide true, specific guidance to our lives. Ethical principles such as fairness, trustworthiness, responsibility help direct us to cope more effectively with ethical dilemmas by removing actions that do not adhere to our sense of right and wrong—our own moral interests—without compromising others.

Furthermore, ethics is all about decisions. We are continually faced with issues that affect the quality of our lives. We are certain that the choices we make have consequences for ourselves and the others. We are cautious of the responsibility that we have for our actions.

Why should other individuals have a lack of ethics? Bazerman and Ann Trebrunsel (2011) identify the blind spots as the differences between who you want to be and who you are. Hence, most of us want to do the right thing, but internal and external factors are in the way.

However, ethicists put less emphasis on studying philosophic principles and, instead, emphasize the importance of establishing good habits of character – needs of doing the right thing in the right place and time in the right way.

The virtues of intelligence, bravery, patience, and justice guide ethical decision-making as they provide the basis for rational decisions when faced with an ethical dilemma. We ought to be ethical, as it determines who we are both personally and as a society. There must be moral principles that should be observed by all. Some people will lie; many may not do what they assume they will do, and others may behave irresponsibly and participate in harmful conduct.

For moralists, following one's interests is not wrong. Nevertheless, an ethical individual must be able – at least occasionally–to place the needs of others ahead of self-interest, because of our duty to civil society. (Bazerman, Max H. & Tenbrunsel Ann E. (2012), Silverstone, Sean (2011), https://www.ethicssage.com/2017/03/why-do-we-need-ethics.html)

According to Leano Jr. & Gunta-on (2018), the study of ethics should consider making it possible for an individual to fully understand what his conscience is, how he has gained it, how far he is willing and able to respect his outward manifestations with protection, and how well he can strengthen it and make it even smarter. Added to it, a person can gain a better insight into his claims to society as well as the obligations he owes to society. He must learn to distinguish between the respects in which all persons are highly dependent and those who are responsible for his or her own life and will focus on freedom of initiative. Eventually, it will at least allow certain observations, for understanding, self-sacrifice, and obligation, which will enable us to make these decisions.

From the standpoints of the authors mentioned above, several views on the importance of ethics were profounded and these are the following: (1) through ethics people can determine the difference between right from wrong, good and bad; (2) people can eliminate actions that do not conform to what is right; (3) people will be very careful to the actions and decisions to make; (4) people will not be disturbed of the internal and external factors of not doing the right thing; (5) establish good habits of characters of a person; (6) come up to rational decisions in facing an ethical dilemma; (7) it makes a person responsible in the family, school and society; (8) a person



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becomes sensitive to the needs of others more than himself or herself; and (9) reminds a person to fully need conscience in decision making and a person can acknowledge the actions made.

1.2 THE DIFFERENCES OF MORAL AND NON-MORAL STANDARDS AND CHARACTERISTICS OF MORAL STANDARDS

Countries and nations rich or poor, developed and underdeveloped have their own set of laws, policies, cultures, traditions, customs, and beliefs. It may be acceptable to other countries but not acceptable to others. Some principles and values have social consequences, whereas some do not. It is a matter of moral indifference, that is, a matter of taste in one society may be a matter of moral meaning in another. For this reason, people need to recognize the difference between moral principles and non-moral ones, to define the basic ethical values that can direct our actions. Moral standards compel us to behave accordingly, although we have no right to insist on others on non-moral values based on the explanation above. (https://www.philonotes.com)

Moral standards refer to the guidelines we have on the types of acts that we find to be morally permissible and morally unacceptable. It primarily deals with issues that can either potentially threaten or greatly benefit human beings. Some ethicists placed moral ethics on par with social values and moral principles. (Leandro, Jr & Gubia-on, 2018)

Moral standards normally promote the common good, that is, the welfare and well-being of human beings, animals, and the environment. Moral standards are a blending of norms and values. Therefore, norms plus values pertain to moral standards. Norms as standards are basic guidelines regarding human acts. Values, though, are universal convictions as to what is acceptable, desirable, and beneficial or not.

There are several characteristics of morals standards as mentioned by Velasquez (2012) such as and vocabularies such as:

- (1) Moral standards entail serious harm or benefit. Examples of this are the following: theft, the murder of innocent people, respect others, a feeding program for the poor, etc. The first two examples cause harm and the next two examples produce benefits and the action has done is helpful to human beings.
- 2) Moral standards are not determined by authority figures. Moral values should always be upheld, even though they are at odds with self-interest. Cheating on examination is an example wherein the students should not cheat during exams as a rule in an educational institution and in doing such an act, cheating, is wrong. It's not because students are afraid of the teacher, instructor, or professor but the students know that is a wrongful act.
- (3) Moral standards should be adopted over other values, including self-interest. Moral standards should always be retained even if they are at stake with self-interest.
- (4) Moral standards are focused on objective considerations. The basis of considerations and decisions must not be favorable only to a particular person or group. Anyone who commits

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consideration.

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mistakes and wrongful acts then is punished accordingly. It must be an unbiased or impartial

- (5) Moral standards are perceived to be universal. We want everyone to live up to these norms and feel resentful when somebody doesn't live up to them. Moral standards believed to be universal as it is applicable anywhere and anytime. For instance, lying. Telling the truth is a universal standard. Hence, we should not lie.
- (6) Moral standards are correlated with different feelings and vocabulary. If anyone doesn't live up to the norm or standards, he will feel guilty, bad, and wrong. The same is true when someone else does not live up to the expectations, norms, and standards, others may feel disgusted at this person.

Non-moral standards, on the contrary, apply to laws which are not related to social or legal considerations. Perhaps these criteria are not inherently related to morality or, by their very definition, lack of ethical sense. Examples of non-moral standards are the following: etiquette, statutes, code of professional ethics, etc. (Leandro, Jr & Gubia-on, 2018)

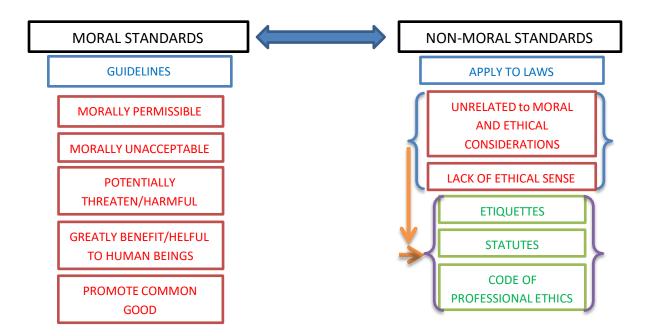


Figure 2. Summary of the Differences of Moral Standards and Non-Moral Standards

Etiquette is a decorum, propriety means reverence for the formal criteria governing conduct in a civilized society. Etiquette refers conventional ways and uses the rules of etiquette. Decorum implies modesty and a sense of what is becoming or is fitting for a person of good breeding: a fine sense of decorum. (https://www.dictionay.com/browse/etiquette?s=t)_In the Philippines, noisily eating meals is unethical but in other countries like Japan. China and South Korea, in doing that show that a person likes the food especially in taking soup.



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A statute is a written law passed by a legislative body as defined by Oxford English and Spanish Dictionary (https://www.lexico.com/definition/statute) Furthermore, As mentioned by the University of Melbourne Libray Guide, statutes shall contain Acts of the Congress, Local Charters, Municipal Codes, Districts, Administrative Rules and Regulations, Statutory Rules, and Presidential Issues. (https://unimelb.libguides.com/c.php?g=402982&p=5443355). REPUBLIC ACT No. 11463, An Act Establishing Malasakit Centers in all Department of Health (DOH) Hospitals in the Country and in the Philippine General Hospital (PGH), Providing Funds Therefor and for Other Purposes is an example of one of the statutes in the Philippines. The powers conferred by the laws on the Medical Director, the Chief of the Hospital, or the Chief of the Medical Center, the Director of the Malasakit Centers, shall oversee the proper management and effective operation of the Malasakit Center. If its powers do not conflict with any other form of law, it is legally binding. (https://www.lawphil.net/statutes/statutes.html)

Legality and morality are distinct, but often people are confused about these terms. We believe that what is moral is also legal and that what is immoral is not good. Not all that is lawful is moral.

The Professional Code of Ethics, consequently, is a set of guidelines intended to help practitioners differentiate between right and wrong to guide their decision-making. Such rules, also referred to as the Code of Ethics, define the purpose and ideals of the organization, how staff within the organization are to handle the issues, and the expectations to which workers are bound. (https://www.indeed.com/career-advice/career-development/professional-code-of-ethics)

The members of the profession to which he or she belongs have learned, approved, and complied with the laws, regulations, and conditions set down by the profession. Violations of the Code can result in the disapproval of the Members. In extreme cases, a lawyer may be excluded from a legal career and may prohibit him or her from practicing law. he essence of the Professional Code of Ethics is not a more comprehensive or fully accurate guide to one's moral obligations. Almost all professional codes are strictly moral in nature, and even so, the fact that a law is legally embodied as part of a professional code does not guarantee that it is a sound moral concept.

A practitioner must take the sanctions of his or her profession seriously, however, he or she also has the right to evaluate certain laws objectively for himself or herself.

1.3 HOW MORAL STANDARDS ARE FORMED

Morals are shaped by the beliefs of an individual. Values are the basis of the capacity of an individual to distinguish between right and wrong. Morals build on this to form concrete, context-driven rules that regulate the actions of an individual. They are formed from the experience of a person's life and are subject to opinion.

There are certain moral standards that all of us hold in our actions in society. There are various



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with, in our rearing; (2) the character and manners that imbibed with us by means of birthright; (3) the religious values that our forefathers taught us; (4) the values we learned from school; (5) the moral conduct, ways and habits of those people around us; (6) the direct and implied cultural norms; (7) our life experiences; and (8) our critical thinking in these experiences.

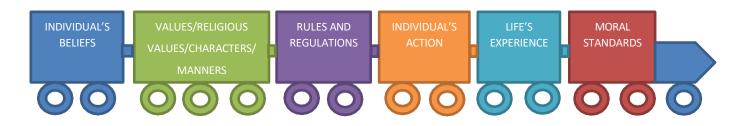


Figure 3. A Train Chain of the Development of Moral Standards



ACTIVITY 1

WORD FINDER

Directions: Encircle the terms related to the course and define each term.

X	N	Q	Z	Е	T	T	Е	M	X
С	Н	S	Q	Н	V	Н	T	Н	I
В	Z	I	W	Q	В	W	Е	Е	C
Q	T	Q	X	X	M	X	F	D	S
Е	U	X	В	Q	N	Z	O	L	Z
S	Q	A	T	U	T	Е	Е	J	D
T	W	Н	Z	G	Q	D	S	N	A
Y	V	X	I	Q	O	D	A	Q	R
R	P	R	В	C	U	T	Q	В	D
M	O	R	A	L	S	S	Z	C	S
J	Z	D	Q	L	F	K	M	L	N
L	K	P	Y	K	J	T	R	C	M

ACTIVITY 2

1. Interview with fellow student and ask him or her of the significance of ethics to himself or herself. Compare your notes with other students. List down at least 5 examples of moral



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standards and non-moral standards and explain why such samples belong to moral standards and non-morals standards.



ESSAY: QUESTIONS TO PONDER:

- 1. Discuss ethics and its importance to you being a student, a daughter or son and as a citizen of this nation.
- 2. Differentiate moral standards and non-moral standards and cite some examples.
- 3. Specify the characteristics of moral standards.
- 4. How moral standards are formed? Disucss further.

Essay Rubrics

Rubrics Essay

Level of Achievement
Level of Achievement



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Criteria	Excellent	Good	Fair	Poor	Score
Focus and Details	There is one s pecific, well-focused topi c. Main ideas are clear and are well s upported by detailed and accurate informations.	There is one clear, well- focused topic. Main ideas are clear but are not supported by detai led informat on or facts.	There is one topic, but main ideas are not especially clear.	The topic and main ideas are not clear.	
Organization	The introduction is inviting, states the main topic, and provides an overview of the argument. Information is relevant and presented in logical order. The conclusion is strong.	The introducti on states the main topic and provides an overview of the paper. A conclusion is included, but does not strengthen the argument/position.	The introduction s tates the main topic. A conclusion is included, but is not especially relevant/supportive.	There is no clear introduction, structure, or conclusion.	
Voice	The author's purpose of writing is very clear, and there is strong evidence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is some evdence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is evidence of attention to audience. The author's knowledge of the topic seems limited.	The author's purpose of writing is unclear.	
Word Choice	The author uses vivid words and phrases. The choice and placement of words seems accurate, natural, and appropriate.	The author uses vivid words and phrases. The choice and placement of words is inaccurate at times and/or seems overdone or inappropriate for the subject matter.	The author uses words that communicate clearl y, but the writing lacks variety and seems i nappropriate to the subject matter.	The writer uses a l imi ted vocabul ary. Jargon or clichés are not used properly and detract from the meaning.	
Sentence Structure, Grammar, Mechanics, &Spelling	All sentences are well- constructed and have varied structure and length. The author makes very few errors in grammar, mechanics, and/or spelling.	Most sentences are well constructed and have varied structure and length. The author makes a few errors in grammar, mechanics, and/or spelling, but these mistakes do not interfere with understanding.	Mos t sentences are well constructed, but they have a similar structure and/or length. The author makes several errors in grammar, mechanics, and/or spelling that interfere with understanding.	Sentences sound awkward, are distracti ngly repetitive, or are difficu t to understand. The author makes numerous errors in grammar, mechanics, and/or spelling that interfere with understand ng.	
Scoring	4	3	2	1	





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MODULE 2 WHAT ARE MORAL DILEMMAS

Introduction

This module is focused on moral dilemmas specifically on its definition, situations cases where moral dilemmas are present, and it's three (3) levels namely: individual, organizational, and structural. In the three levels of moral dilemma, common ethical issues in the organization will be highlighted, several factors that an individual is facing such as peer pressure, personal financial position, and economic and social status which cause dilemma to an individual and the concepts to consider in the individual moral dilemma.



After studying this module, you should be able to:

- 1. Define moral dilemmas and set out situations.
- 2. Explain the three levels of moral dilemmas.
- 3. Discuss several factors affecting the organization, structure and individual.



2.0 DEFINITION OF MORAL DILEMMAS

Various authors presented their respective definition of moral dilemma or ethical dilemma and these are the following:

In the definition of Kvalnes (2019), a moral dilemma is a situation in which a decision-maker must give preference to one moral principle over another. Dilemmas occur when, confronted with a challenging situation (e.g. equal treatment for some versus job protection for others), two or more of that kind of values disagree with the understanding of the decision-maker, or when one assesses the moral option of another. A person experienced with a dilemma must decide whether the moral duty will be given priority; "whatever action is taken will offend an important moral value."

In addition, Kvalnes explained that (2019) a moral dilemma may arise as a result of a prior personal mistake. It's called a self-inflicted dilemma. In a strict sense, a moral dilemma is a situation in which moral values are of equal importance. In a broader sense, there may be moral dilemmas in which a person has strong moral reasons for acting which are described to be as remarkable, nonetheless, not equally strong moral reasons for acting in another way. (https://link.springer.com/content/pdf/10.18-3-030-15191-1_2.pdf)

According to Kurie & Albin (2007), a moral dilemma is a situation in which people assume



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occasionally a third thing or even a fourth thing, but they're not doing any of these mutually contradictory choices together.

The ethical dilemma or a moral dilemma as expounded by Figar & Dordevic, (2016) is a situation whereby a person has to make a decision. Among competing alternatives, which is the right (ethical) alternative and which is the best? (https://www.researchgate.net/publication/ __Managing_an_Ethical_Dilemma)

The above definitions characterized moral dilemma or ethical dilemma as:

- (1) Making an option to one moral value over the other;
- (2) A situation where moral values are equally significant;
- (3) A scenario where a person has a strong moral reason in action, but not equally strong moral reason in acting in another way;
- (4) A state where a person should morally do one, two, or more and have difficulty in deciding any of those conflicting choices.

Every human being, experience struggling to make a decision especially if there is an urgency to make a choice. Weighing what is good and moral. Thinking which is the best between and among choices, and perhaps at stake or in a hot sit when choosing. The choice may be favorable to some, however, not favorable to others. It gets individual stress of judging as to whether the decision is good or not in travailing circumstances. A moral dilemma or ethical dilemma applies to our personal life, in a job, in a profession, education, and some others. In any decision, an individual must analyze every aspect, scrutinize the pros and cons, and after several evaluations then finally decide. That is the most challenging part, nonetheless, makes an individual more mature in handling obstinate situations.

The sample photos below exemplify a moral dilemma. The first picture on the left side shows which arrow an individual will go, right or wrong. The second pic on the right side reveals four different arrows: respect, ethics, integrity, and honesty, these are all positive terms and regarded as values. In deciding, consider the aforementioned virtues. The third photo below the left side seems to be ambiguous and the last photo on the right side below with three choices for a decision, right, wrong and it depends which also mean uncertainty.







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2.1 THREE LEVELS OF MORAL DILEMMAS

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1. ORGANIZATIONAL ETHICAL OR MORAL DILEMMA

As discussed by Lamberto et. al(2013), an organizational ethical dilemma refers to a situation that causes an organization to respond negatively or positively to an ethical issue that affects staff, shareholders, and society, as well as corporate ethics and customers. It includes also the leaders' ethical actions in preserving financial reporting integrity.

Based on the article of Michigan State University online.com (2020) and Small Business Chron.com (2019), there are common ethical issues in the organization such as

- (1) Unethical leadership/bad leadership behavior. A leader of the organization must act with candor, be an example to his subordinates, with upright moral values. He or she doesn't engage in abuse of leadership authority, accepting inappropriate gifts and other related unethical leadership.
- (2) Toxic workplace culture. A leader of the organization must focus on the development of work culture. He makes sure that his subordinates have work-life balance, motivated and happy working in the organization, If not then the performance and productivity of the employees will be affected.
- (3) Discrimination and harassment/ Peril of employee favoritism. A leader must treat fairly his or her subordinates and avoid any form of discrimination and harassment.
- (4) Unrealistic and conflicting goals. A leader must have realistic and very clear goals so that his or her subordinates understand what the organization is going through, hence, they can work together thoroughly until they reach the goals of the organization.
- (5) Use of the organization's technology, social media use, technology, and privacy concerns. It is ethical that the technology of the organization must only use for the organization's transactions Social media use while in the office must be avoided as much as possible so that important dealings with the clients must be prioritized.
- (6) Business travel ethics. There are times that a leader and an employee are in official business and in doing that, they have per diem every meal and must use the fund of the organization appropriately.



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(https://www.michiganstateuniversityonline.com/resources/leadership/common-ethical-issues-in-the-workplace/ updated July 15, 2020, https://smallbusiness.chron.com/common-types-ethical-issues-within-organizations-15238.html, updated February 4, 2019)

2. INDIVIDUAL MORAL DILEMMA

As mentioned by Smith (2018), individual ethical or moral dilemma pertains to a situation where individuals confront with a number of factors such as peer pressure, personal financial position, an economic and social status which may influence all individual ethical standards. (https://yourbusiness.azcentral.com/three-levels-ethical-standards-business-organization-15897.html)

Socialization is part of every individual's life. It is just a query as to whether an individual remains aware of doing what is good and what is right. There are times that due to peer pressure, an individual engages in a certain scenario in which may change their behavior and attitude. For instance, before that young people, A is a responsible and obedient child to his parents. When he met young people B and young people C, young people A tremendously transform as a human being, his character shifted to an irresponsible, hard-headed, and a trouble-maker. The reason is that his friend young people B and young people C taught him to take illegal drugs. Others, however, are affected by the financial standing position, the social and economic status of others that even he is not capable, forcing him or her that he or she is at the same level as them, portrays that he or she belongs to the group, and called to be as social climbers. A human being should bear in mind that living in this world is not easy. He must be strong enough to stand still independently and not be influenced by undesirable pressures. It is alright to enjoy life as long as a person knows his boundaries and limitations and others will not be affected by what he or she does specifically the unwanted acts. Human beings must not be confused nor ambiguous and put himself or herself in a dilemma where he doesn't know what to do and decide to what is good and what is right.

3. STRUCTURAL MORAL DILEMMA

The structural moral dilemma is that selecting a proper system of responsibilities and relationships, which is a continuing universal challenge.

There are five concepts in the structural moral dilemma to consider namely:

(1) Differentiation vs. Integration

The conflict between the distribution of jobs and the organization of numerous activities generates a classic dilemma. The more complicated a task structure, the more difficult it is to sustain a centered, tightly coupled organization. When complexity grows, the company needs more complicated and expensive management techniques. Laws, regulations, and directives need to be balanced by lateral approaches.

(2) Gap vs Overlap

When the main tasks are not explicitly defined, the critical job will slip through gaps. In a similar manner, functions and activities can overlap, causing conflict, wasting time, and unintended duplication of responsibilities.



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When employees are not clear about what they are expected to do, they often adapt their tasks to personal interests instead of system-wide goals that often lead to problems. Yet when people 's duties are over defined, they comply with their positions and procedures in a bureaucratic manner. They specifically follow job requirements as to how much the service or product fails.

(4) Excessive Autonomy vs. Excessive Interdependence

When individuals or groups are too independent, they are always isolated. On the other hand, if the units and responsibilities are too closely connected, people are absentminded from work and waste time or excessive coordination. (http://www.humancapitalreview.org/content/default.asp?Article_ID=528)

Based on the discussion above, to avoid structural moral dilemma ther following characteristics must be maintained:

- (1) Must have well-distributed jobs and the laws, policies, rules, and regulations must be balanced through lateral approaches.
 - (2) Must have an implicitly defined job description, roles, and duties to evade from gaps and overlaps.
 - (3) Must have a clear-cut expectation of the tasks in a wide range of goals
 - (4) Must have a well-balanced interdependence and co0rdination.



ACTIVITY 1

1. As a student, did you encounter some dilemmas in your school? What did you do?. Cite examples of the dilemmas encountered.

ACTIVITY 2

Research a case study in any of the three levels of moral dilemmas: organizational, individual and structural. Find out on how the moral dilemma was solved and if you are on that situation, will you do the same? Explain.





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- 1. What is your definition of moral dilemma? In your opinion,
- 2. Differentiate the three levels of moral dilemma and cite an example to each level.
- 3. Which is difficult to face among three levels of moral dilemma. Why?

Essay Rubrics

Level of Achievement

Criteria	Excellent	Good	Fair	Poor	Score
Focus and Details	There is one s pecific, well-focused topi c. Main ideas are clear and are well s upported by detailed and accurate informations.	There is one clear, well- focused topic. Main ideas are clear but are not supported by detai led informat on or facts.	There is one topic, but main ideas are not especially clear.	The topic and main ideas are not clear.	
Organization	The introduction is inviting, states the main topic, and provides an overview of the argument. Information is relevant and presented in logical order. The conclusion is strong.	The introducti on states the main topic and provides an overview of the paper. A conclusion is included, but does not strengthen the argument/position.	The introduction's tates the main topic. A conclusion is included, but is not especially relevant/supportive.	There is no clear introduction, structure, or conclusion.	
Voice	The author's purpose of writing is very clear, and there is strong evidence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is some evdence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is evidence of attention to audience. The author's knowledge of the topic seems limited.	The author's purpose of writing is unclear.	
Word Choice	The author uses vivid words and phrases. The choice and placement of words seems accurate, natural, and appropriate.	The author uses vivid words and phrases. The choice and placement of words is inaccurate at times and/or seems overdone or inappropriate for the subject matter.	The author uses words that communicate clearl y, but the writing lacks variety and seems i nappropriate to the subject matter.	The writer uses a l imi ted vocabul ary. Jargon or clichés are not used properly and detract from the meaning.	
Sentence Structure, Grammar, Mechanics, &Spelling	All sentences are well- constructed and have varied structure and length. The author makes very few errors in grammar, mechanics, and/or spelling.	Most sentences are well constructed and have varied structure and length. The author makes a few errors in grammar, mechanics, and/or spelling, but these mistakes do not interfere with understanding.	Mos t sentences are well constructed, but they have a similar structure and/or length. The author makes several errors in grammar, mechanics, and/or spelling that interfere with understanding.	Sentences sound awkward, are distracti ngly repetitive, or are difficu t to understand. The author makes numerous errors in grammar, mechanics, and/or spelling that interfere with understand ng.	
Scoring	4	3	2	1	

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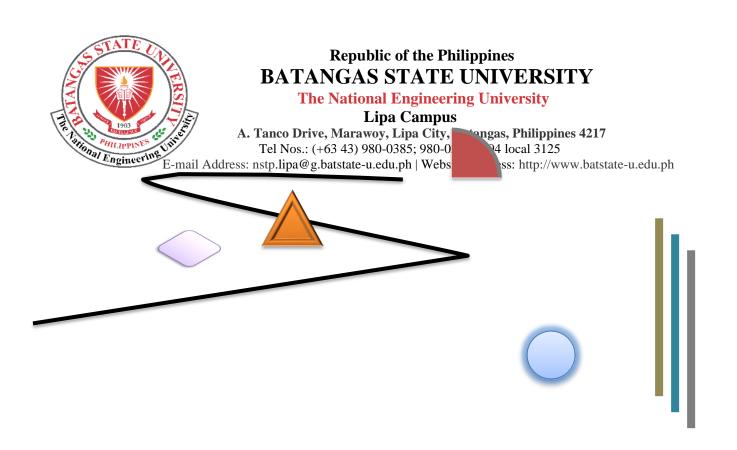
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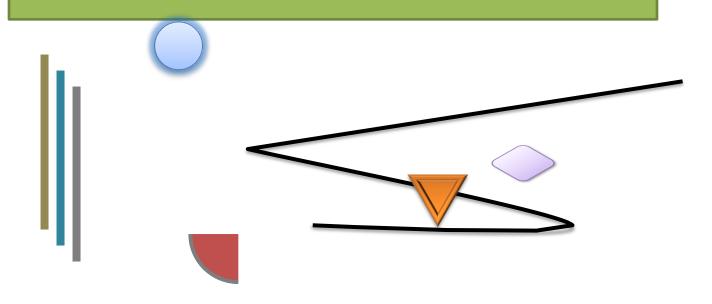
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FREEDOM as FOUNDATION for MORAL ACTS





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MODULE 3 FREEDOM AS FOUNDATION FOR MORAL ACTS

Introduction

This module seeks to aswer the following topics such as Kant's philosophy on freedom and morality, the principles of justice and fairness and the different kinds of justice plus the insertion of taxation in the Philippines as a special topic on equality, justice and fairness.



- 1. Present Kant's philosophy on freedom and morality, the principles of justice and fairness.
- 2. Describe the principle of justice and fairness and the different kinds of justice.
- 3. Explain the justice and fairness in taxation in the Philippines



3.0KANT'S PHILOSOPHY ON FREEDOM AND MORALITY, THE PRINCIPLES OF JUSTICE AND FAIRNESS

1. KANT'S PHILOSOPHY ON FREEDOM

Kant's definition of freedom is the right to control one's actions based on reason, not desire. All of this can be simplified to the definition of autonomy. The term Autonomy derives from the Greek term, which translates into self-legislator. The principle, then, is not to live by the animalistic rules forced on them from birth, but rather to live by the laws that you enforce on yourself. Therefore, from Kant's point of view, libertarian freedom is not absolute, but in fact, it is the subjugation of oneself to one's wish.

There is only one inherent right, "says Kant," freedom (independence from being limited by the option of another) to the degree that it can coexist with the freedom of each other following universal law". Kant opposes any other justification for the state, in particular by arguing that the welfare of people can not be the foundation of state power.

He claims that the state can not legally enforce any specific definition of happiness on its people. It will be for the dictator to see people as infants, believing that they are incapable of grasping what is beneficial or detrimental to themselves.

Freedom is not the only reason for the ideals that underlies the state. In Theory and Practice, Kant makes equality the first of three concepts, such as the freedom of a human being as a member

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of a state, the dignity of each person as a subject, and the freedom of any member of the commonwealth as a resident.

As discussed in "Theory and Practice" Freedom highlighted the autonomous right of all individuals to conceive of happiness in their way. Interference with another's freedom is understood as coercing the other to be happy as the former sees fit.) (https://plato.stanford.edu/entries/kant/#Fre)

Immanuel Kant accentuates the following philosphy on freedom:

- 1. Individuals have the right to choose one's conduct based on reason, not desire.
- 2. Individuals have to abide by the rules that they follow.
- 3. Individuals are independent from being limited by the option of others to the extent that they may coexist with each other's freedom under universal rule.
- 4. Equality is the most among the various freedoms and freedom is the only inherent power. The three conceps of freedom are the freedom of a human being as a member of a state, the dignity of each person as a subject, and the freedom of any member of the commonwealth as a resident.
- 5. Individuals have an autonomous right to be happy in their own way, and the intervention of another's freedom means forcing others to be happy.

KANT'S PHILOSOPHY ON FREEDOM

RIGHTS TO
CHOOSE ONE'S
CONDUCT BASED
ON REASON, NOT
DESIRE

ABIDE BY THE RULES THEY FOLLOW LIMITED
INDEPENDENCE
DUE TO THE
CHOICE OF
OTHERS

COEXISTENT WITH EACH OTHER'S FREEDOM UNDER UNIVERSAL RULE EQUALITY IS THE
FIRST AND
FOREMOST
AMONG THE
VARIOUS
FREEDOMS AND
FREEDOM IS THE
ONLY INHERET
POWER.

AUTONOMOUS
RIGHT OF THE
PEOPLE TO BE
HAPPY IN THEIR
OWN WAY
INTERVENTION OF
ANOTHER 'S
FREEDOM
EXMEMPLIFIES
FORCING OTHERS
TO BE HAPPY

Figure 1. Summary of Kant's Philosophy on Freedom

2. KANT'S PHILOSOPHY ON MORALITY

Kant based his ethical philosophy on the idea that reason should be used to decide how people will behave. He did not attempt to recommend concrete action but advised that reason should be used to decide how to behave. Below are the main Kant's philosophy on morality.



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Kant based the idea of obligation on ethical law. Kant started his ethical philosophy by arguing that the only virtue that can be uncontroversially good is good will. No one virtue has this position, since any other virtue may be used to accomplish unethical ends (for example, the virtue of loyalty is not good if one is loyal to the evil person). Good will is unique as it is always good and retains its moral values even though it fails to achieve its moral intentions. Kant found good will to be a common moral concept that openly wishes to use certain virtues for moral purposes.

In additon, to Kant, good will is a wider conception than the will of obligation. A will which acts out of obligation can be described as a will which overcomes barriers to the preservation of moral law. Dutiful will is thus, a special case of good will which is evident under unfavorable conditions. Kant believes that only actions committed concerning obligation have moral meaning. This is not to suggest that actions performed solely in compliance with duty are meaningless (they still deserve recognition and encouragement), but that special respect is granted to acts performed out of duty.

Moreover, Kant's definition of obligation does not mean that people carry out their duties reluctantly. While duty also restricts people and induces them to act against their inclinations, it still stems from the voluntariliness of an agent or a person: they want to abide by moral law. Therefore, when an agent takes duty action, it is because reasonable interests matter most to them than their opposing inclinations.

2. PERFECT AND IMPERFECT DUTIES

Having applied the categorical imperative, duties emerge because failure to perform them will either result in a contradiction of conception or a contradiction of will. The former are categorized as perfect tasks, and the latter as imperfect. The perfect duty is always true. There seems to be a perfect duty to tell the truth, so we must never lie. Imperfect duty requires flexibility. Beneficence is an imperfect duty because we are not obligated to be absolutely helpful at all times, but should choose the times and places in which we are. Kant believes that perfect duty is more important than an imperfect duty: when a conflict of duty arises, perfect duty must be carried out.

3. CATEGORICAL IMPERATIVE

Categorical imperative command unconditionally. Irrespective of our wishes or desires, a categorical imperative binds us as everyone has a responsibility not to lie, regarless of conditions and even though it is in our interest to do so. A hypothetical imperative is one that we must fulfill if we are to satisfy our desires or command conditionally on your having a relevant desire. These imperatives are legally binding because they are founded on reason, about an individual and not subjective evidence. In addition to hypothetical imperatives, these bind us to the degree that we are part of a community or society to which we owe an obligation, we can not get out of the categorical imperative and we can not opt out of being moral agents. We owe an obligation to reason because we are rational agents; thus, rational moral principles extend to all rational agents at all times.



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4. UNIVERSALIZABILITY

When anyone acts, it's a maxim, or a principle. For Kant, an act is only permissible if one can have the principle that allows an action to be the universal law by which everybody acts. Maxims fail this test if, when universalized, they create either a contradiction in conception or a contradiction in the will. A contradiction in conception arises because, if the principle is to be universalized, it fails to make sense, since the "limit will inevitably ruin itself as soon as the universal law has been created." The maxim is not rational because it is theoretically impractical to universalize. We could not think of a world where this maxim has been universalized. The maxim may also be unethical because it causes an inconsistency in the will when it is universalized. This does not mean a logical contradiction, but that the universalization of the maxim contributes to a state of affairs that no rational being would want.

Kant argued that morality was the objective law of reason: just as objective physical laws involved physical action. Objective rational law requires rational action. He, therefore, assumed that a perfectly rational being would also be perfectly moral since a perfectly reasonable being feels it necessary to do what is rationally necessary. Since humans are not completely moral (in part acting by instinct), Kant claimed that humans had to comply with their subjective will with objective rational rules, which he called conformity obligations. Kant believed that the objective rule of reason is a priori, arising outward from rationality. Just as physical laws occur before human beings, logical laws (morality) occur before rational beings. According to Kant, therefore, objective morality is fundamental and can not change depending on the circumstances. (https://courses.lumenlearning.com/sanjacinto-philosophy/chapter/kantian-ethics-main-concepts/)

5. HUMANITY AS AN END IN ITSELF

The second interpretation of Kant's Categorical Imperative is to view life as an end in itself: "Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means." (Immanuel Kant, Groundwork fo the Metaphysics of Morals)

Kant argued that rational beings should never be viewed simply as a means to ends; they must also be viewed as ends themselves, demanding equal regard for their own logical motives. This stems from Kant 's argument that reason motivates morality: it allows us to value reason as motivation in all beings, including others. A rational being can not rationally consent to be used merely as a means to an end, so it must always be treated as an end. Kant explained this by arguing that moral obligation is a logical necessity: that which is logical is morally right.

Kant's expounded five moral philosophies.

(1) The goodwill and duty where he described it as one of a kind because it is always good and maintain moral values. It is a moral concept that freely seeks to use values for moral reasons. Kant added that that good will is more of a conception rather than obligation. A will that acts out of duty can be defined as a will that overcomes the obstacles to the protection of moral law. It is not to say that actions carried out purely in compliance with duty are pointless (they still merit praise and encouragement), but



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- (2) Kant differentiate perfect and imperfect duties. Perfect duties for Kant is always true and it is more important than imperfect duties. Telling the truth is an example of a perfect duty. If there is a concflict between the two then perfect duty must be given importance. In contrast, for Kant flexibility is indispensable in imperfect duty. As a human being, an indindivual can help the needy but still he or she cannot do it all the time. Therefore, in perfect duty, it is a must to do what is good while imperfect duty you do good but it is not an obligation to do so.
- (3) Kant also made a distinction between categorical imperative and hypothetical imperative. The categorical imperative for him is a rule of behavior that is unconditional or absolute for all agents or persons whose truth or argument does not depend on any purpose or end. Conversely, a hypothetical imperative is a rule of behavior relating to a person the idea that only if he or she desires a certain end and has decided to act on that desire. In other words, in categorial imperative, the action to be done does not depend on the result or desire or not conditioned by desire. however, in hypothetical imperative, the basis of the action to be done is what I want and the means to get it.
- (4) Besides, universalizability is was set off by Kant. The theory of universalizability centered on the action to be acceptable or permissible, this theory must be applied to all citizens without any contradictions. Meaning, when someone commits a crime he or she will be punished regardless of social and economic standing. The law must be applicable to all.
- (5) Humanity as an end itself of Kant pointed out that a human intrinsic worth does not depend on something else, it does not depend on whether a person loves his or her life or makes other people's lives better. A human being live so he or she has value.

3. KANT'S PHILOSOPHY ON JUSTICE AND FAIRNESS

Kant's corollary meaning of justice and fairness are the following:

- (1) Justice involves external acts through which an individual may directly or indirectly influence others.
- (2) Justice does not affect the desires, wishes, or needs of others.
- (3) Justice is concerned primarily with the nature of interpersonal relationships and not with their substance.

The first two concepts of justice of Kant include the voluntary ideals of benevolence and charity, while justice concerns whether or not we value the fair right of others to live their lives as they see fit. The third concept of justice illustrates a situation, let say if Mr.



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If the store expects to benefit from the sale or how much the store earns then these and related concerns pertain to the substance of the sale and do not fall under the purview of justice.

Being just and fair is not about having influence with other people particularly to those in the higher-ups or those who are considered influential. If this is the situation then justice and fairness are in trouble. Desires, wishes, or needs of others has nothing to do with justice, it does not matter. An interpersonal relationship is more valuable than content. The interpersonal relationship must be voluntary.

3.1 TAXATION IN THE PHILIPPINES THE RULES EMBODIED UNDER THE LAW

Taxation policy in the Philippines is regulated primarily by the Constitution of the Philippines and the three Republic Acts.

- (1) Constitution: Article VI, Section 28 of the Constitution provides that "the rules of taxation shall be uniform and equal" and that "a democratic system of taxation shall be established by the Congress."
- (2) National law National Internal Revenue Code—enacted as Republic Act No. 8424 or the Tax Reform Act of 1997 nd subsequent laws amending it; most recently, the Law of the Republic No. 10963 or the Law on Tax Reform for Acceleration and Inclusion was amended
- (3) Local laws: the major sources of revenue for local government units (LGUs) are taxes imposed under the Republic Act No. 7160 or the Local Government Code of 1991 and those imposed on revenues levied under state law.
- (4) Taxes levied at national level are collected by the Office of Internal Revenue (BIR), whereas those levied at local level (i.e. provincial, city, municipal and barangay) are collected by the Office of Internal Revenue (BIR).

Under the 1987 Philippine Constitution mentioned above, "the rules of taxation shall be uniform and equal." According to LawDictionary.com, (2015) "Uniformity in taxation means equity in the burden of taxation, which can not occur without uniformity in the mode of assessment as well as in the rate of taxation. It must also be applied to all property subject to taxation so that all property can be taxed alike and equally. On the other hand, equity is the principle that taxes should be equal and should be based on the willingness of different individuals to pay, which is generally related to their income as stated in the Ideceoneline.com dictionary.

To analyze the provisions aforementioned, an individual should pay an income tax based on his or her salary received with a certain percentage and the property can be taxed according to assessed value and rates of the property. An individual as well can be taxed based on hs or her



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house owned, though it is mandatory under the law. It is only applicable who has income and properties respectively.



ACTIVITY 1. Choose one of Kant's philosphy (freedom, morality, justice and fairness) and write a reaction paper.

ACTIVITY 2

Write 5 examples on the priciple of taxation in uniformity and equity. Explain each example.



Essay Rubric

Criteria	Excellent	Good	Fair	Poor	Score
Focus and Details	There is one s pecific, well-focused topi c. Main ideas are clear and are well s upported by detailed and accurate informations.	There is one clear, well-focused topic. Main ideas are clear but are not supported by detai led informat on or facts.	There is one topic, but main ideas are not especially clear.	The topic and main ideas are not clear.	
Organization	The introduction is inviting, states the main topic, and provides an overview of the argument. Information is relevant and presented in logical order. The conclusion is strong.	The introducti on states the main topic and provides an overview of the paper. A conclusion is included, but does not strengthen the argument/position.	The introduction s tates the main topic. A conclusion is included, but is not especially relevant/supportive.	There is no clear introduction, structure, or conclusion.	
Voice	The author's purpose of writing is very clear, and there is strong evidence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is some evdence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is evidence of attention to audience. The author's knowledge of the topic seems limited.	The author's purpose of writing is unclear.	
Word Choice	The author uses vivid words and phrases. The choice and placement of words seems accurate, natural, and appropriate.	The author uses vivid words and phrases. The choice and placement of words is inaccurate at times and/or seems overdone or inappropriate for the subject matter.	The author uses words that communicate clearl y, but the writing lacks variety and seems i nappropriate to the subject matter.	The writer uses a l imi ted vocabul ary. Jargon or clichés are not used properly and detract from the meaning.	



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Grammar,	length. The author	makes a few errors in	and/or length. The	awkward, are
Mechanics,	makes very few	grammar, mechanics, and/or	author makes several	distracti ngly
&Spelling	errors in grammar,	spelling, but these mistakes do	errors	repetitive, or are
	mechanics, and/or	not interfere with understanding.	in grammar, mechanics,	difficu t to
	spelling.		and/or spelling that	understand. The
			interfere with	author
			understanding.	makes
				numerous errors
				in grammar,
				mechanics,
				and/or spelling
				that interfere
				with understand
				ng.
Scoring	4	3	2	1

ESSAY: QUESTIONS TO PONDER:

- 1. Discuss briefly the characteristics of Kant's philosophy on freedom, morality, and principles of justice and fairness.
- 2. Define the following terms in your own words: freedom, morality, justice and fairness, and relate your definition to Kant's philosophy.
- 3. Analyze Article 6 Section 28 of the 1987 Philippine Constitution regarding taxation.



1987 Philippine Constitution Article 6, section 28

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WHAT IS CULTURE? HOW DOES IT DEFINE OUR MORAL BEHAVIOR?



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MODULE 4 WHAT IS CULTURE? HOW DOES IT DEFINE OUR MORAL BEHAVIOR?

Introduction

This module intends to discuss culture in different perspectives, the influence of culture in moral development, and partly include as well the characteristics of Filipino culture and the weaknesses of Filipino character.



After studying this module, you should be able to:

- 1. Demonstrate what culture is and how it influence moral develoment.
- 2. Apply the culture in a positive way and improve the Filipino character.
- 3. Discuss culture profoundly through analyzing the characteritics f Filipino culture.



4.0 WHAT IS CULTURE?

According to Kohak (1984), culture is at the root of human alienation from the environment. It's not just a compilation of artifacts or reflection of people's preferences and appreciation of beauty. He added that culture is derived from the Latin word, "cultus", which means giving respect to the sacredness of all. Originally, culture is not contrary to nature but is commonly accepted as a human being's role in it.

Cole (2019) defined culture as a concept that refers to a broad and diverse collection of often intangible areas of social life. According to sociologists, culture consists of ideals, beliefs, language systems, communication, and behaviors that people have in common and that can be used to describe them as a group. Culture also encompasses material objects which are special to that community or society. Culture is distinct from the social structure and economic aspects of society, but it is related to them both by educating and updating them on an ongoing basis.

Lederach, (1995) introduced culture as the collective knowledge and schemes generated by a group of people to perceive, view, convey, and react to the social realities around them.



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Zimmerman explicated (2017) culture as the characteristics and awareness of a specific community of people, including language, religion, food, social behavior, etiquette, fashion, music, and the arts.

From the definitions above of culture, several characteristics were drawn:

- 1. Culture is an analects of items with cultural or historical interest.
- 2. Culture is a remark of peoples' choices and admiration of beauty.
- 3. Culture is in harmony with the environment and an individual has a role to play on it.
- 4. Culture is wider in scope as it includes beliefs, ideals, communication, language systems, behaviors, and commonality of people within a group.
- 5. Culture embraces material objects that are significant to a particular group or society.
- 6. Culture is related to the social structure and economic aspects of society.
- 7. Culture is a combination of the skills, talents, capacities, and artifices brought about by a group of people to look at, relay messages, and respond to the realities of social life.
- 8. Culture is the attributes and observation of a particular group of people which includes language, religion, social behavior, etiquette, fashion, music, and arts.

4.1 THE INFLUENCES OF CULTURE IN MORAL DEVELOPMENT

Leano & Gubia-on (2018), Baring (shared five points in how culture influences the moral development of the people and these are the following:

1. Culture is always social and communal by which the relationship of the people towards one another and their experience as people are the culture's meadow.

Culture is social and communal in character where the people established and develop their relationships with each other and learned from their experiences with them in the community. Laws, norms, values, and attitudes serve as a binding force to enhance their relationships. From that perspective then culture influence the moral development of the members of the community. Yes, culture passes from one generation to the other and probably maintains or changes the systems, principles, and values due to transformation in society but still retains the traditional ways that the community has.

2. The culture defines the normative principles and behaviors of society.

This refers to the definition of the principles and behaviors to be maintained, preserved, and changed for the benefit and best interest of the members of the community. From the relationship and experience of the members of the community where the community itself would be able to form certain normative principles and behaviors to be relayed and to be taught to the members of that community. This scenario influences the culture of that community in moral development.

3. A culture, as best exemplified in the experience of the people, develops restrictions and sets boundaries and limitations as they live and relate with one another.

The restrictions and boundaries will serve as the protection and security of the members of



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community to behave accordingly, and if not then they will be subject to the punishment or sanction embedded in their culture. This shows that there will be an awareness of the moral development of the members of the community.

4. As culture helps in generating the character and identity of its people, it also includes their moral character.

Culture shapes the character and identity of the people in the community through the norms, standards, rules, regulations, and laws. If the community is traditional or modern in character then that is the way the members of the community will learn and experience but of course, not all have good implications.

5. The culture identifies the authorities or the governing individuals or groups.

The authorities serve as the maker, interpreter, and implementer of the laws, rules, and regulations that they have in the community. Whatever form, a system of governance that they have the roles and duties to play in the community and their moral judgment is important in moral issues in the community. In the family, the parents have the moral authority over their children which is also essential for the moral development of the members of the family as the parents are the first who have authority to their children, who have taught and learned from them.

Obviously, culture greatly influences the moral development of an individual. Based on the discussions above, several points were given emphasis. As culture considered to be as social and communal in nature, then the people within the community able to establish and develop their relationships through learnings and experiences in the community. Their relationships are bound by the rules, regulations, principles norms, laws, and standards that the community has. There are defined principles and behaviors that need to be kept, promoted, and rejected for the best interest of the members of the community. Restrictions and boundaries will serve as the security of the people which will be passed to them so that are aware of them. Moreover, culture helps in generating the identity and moral development of the members of the community through the standards, norms, rules, principles, and laws. The maxims to be followed by them. The authorities direct the community for the proper enforcement of the rules, regulations, and laws for the welfare of everyone.

4.2 CHARACTERISTICS OF FILIPINO CULTURE

Dumaraos (2018) expounded some of the characteristics of the Filipinos that set them apart from any other culture and society:

1. The Filipino people are very resilient.

Despite the negative experience of the Filipinos particularly during calamities and catastrophes, Filipinos able to manage and handle a difficult situation lightly. They can still smile and always manage to rise above the challenge.

2. Filipinos take pride in their families.



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Filipinos first and foremost priority is the family. Thus, whether you are part of the immediate family or you belong to the third and fourth generation you are cherished as a family member. Even the closest friends are regarded as a family too.

3. Filipinos are very religious.

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There are so many religions in the Philippines, nowadays, different denominations and yet they value their beliefs. For the Roman Catholics, they pay their respect to the different cross, images of Sto. Nino, the Litte Christ, and other religious articles can be found in the house. Every almost all religion, they go to Church every Sunday and sometimes twice or three times a week.

4. Filipinos are very respectful.

Filipinos used po and opo, words that usually at the end of the sentences when addressing the elders. They also pay respect to someone older than them through pagmamano which means raising the backs of the hands of their elders to their forehands as a sign of respect.

5. Filipinos help one another.

Filipinos are known to bayanihan or comunity spirit where everyone helps each other to make the task easier without expecting in return.

6. Filipinos values traditions and culture.

Filipino traditions and culture are very important for Filipinos. They spent time on celebrations such as birthday parties, reunions, festivals, etc. They dedicate every gathering for continuing a good relationship with each other even over lavish food.

7. Filipinos have the longest Christmas celebration.

In the Philippines, Chrismas songs started to play in the malls, restaurants, respective homes from September and last until the second week of January the next year. They hang a parol and assembling the Chrismas tree with the decoration of balls in different colors, toys, and others. Children and adults, any generation are excited to sing Christmas carols to every house. They have misa de gallo and noche buena for the celebration of Christmas with the family.

8. Filipinos love art and architecture.

The gigantic and tall buildings everywhere signify Filipinos creativity in art and architecture. They love to design, think, and have a passion for aesthetic value which is unique and different.

9. The Filipinos are hospitable people.



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The visitors whether foreigners or Filipinos are very much welcome for the Filipinos during festivities and even no occasions that when they arrive at the place, the Filipinos entertain them wholeheartedly. Offer the best food, utensils, and the place to stay. The visitors will feel at home.

4.4 WEKNESSES OF FILIPINO CHARACTER

1. Extreme Personalism

The Filipinos always try to give an interpretation of the actions or they take things personally. They say thank you with "but" (compliment-criticism-compliment)

2. Extreme Family Centeredness

The Filipinos have very high family protection whether in good or poor condition and circumstance (consentidor) (overprotected)

3. Lack of Discipline

The Filipinos have a rather relaxed attitude, but bad time management (famous Filipino time). They are impatient and unable to postpone incentives or rewards. They want to take shortcuts or the 'palusot' scheme and careless.

4. Passivity and Lack of Initiative

They 're demanding someone's accomplishment, so they're not displaying the same flag just because of race. They are rather complacent (relax) but they often have a sense of urgency. The Filipinos have a positive personality, but a lack of self-confidence and a deep desire to achieve their goals. They are strong at the beginning, but they have no sense of consistency (sometimes no direction at all or no strategy at all). Besides, they are too patient without any plan (matiisin) "Bahala na System"-no matter what, come what may, at least we tried (paconsuelo) attitude. They may have questions and discussions or disagreement first, rather than analyzing the situation before planning and action.

5. Colonial Mentality

Filipinos have what we call patriotism vs active awareness mentality. They appreciate too much other nationality and foreign products than native ones (local vs imported) They even lack love and appreciation for what they have. Furthermore, they have Open outside but Side-open or Close inside character (it's ok and best to receive more than to share)

6. Kanya-kanya Syndrome

Filipinos have self-serving attitude that generates feeling of envy and competitiveness towards others (status vs prestige). They have personal ambition but insensitive to common will (people and own country). There is also a crab mentality attitude (Hilahan and Inggitan System)instead of being happy to what are the accomplishments of others they try to pull them down. Finally, they lack of appreciation



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7. Lack of Self Analysis and Reflection

Filipinos are superficial and dreamy. They lack self-evaluation and reflection of the situation. (https://evotistavenue.weebly.com/asean-youth-org/strengths-and-weaknesses-of-the-filipino-character, https://sites.google.com/site/philippinescomph/about)



ACTIVITY 1

In your opinion, how your community influences your behavior? Compare notes with your classmates.

ACTIVITY 2

Among the characteristics of Filipino culture which is the most significant? Why? Explain further.



ESSAY: QUESTIONS TO PONDER:

- 5. Define culture according to different authors.
- 6. Discuss at least two influences of culture in moral development.
- 7. Specify at least three characteristics of Filipino culture. Cite an example to each characteristic.
- 8. Explain two weaknesses of Filipino character.

Essay Rubrics



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Criteria	Excellent	Good	Fair	Poor	Score
Focus and Details	There is one specific, well-focused topi c. Main ideas are clear and are well s upported by detailed and accurate informations.	There is one clear, well- focused topic. Main ideas are clear but are not supported by detai led informat on or facts.	There is one topic, but main ideas are not especially clear.	The topic and main ideas are not clear.	
Organization	The introduction is inviting, states the main topic, and provides an overview of the argument. Information is relevant and presented in logical order. The conclusion is strong.	The introducti on states the main topic and provides an overview of the paper. A conclusion is included, but does not strengthen the argument/position.	The introduction s tates the main topic. A conclusion is included, but is not especially relevant/supportive.	There is no clear introduction, structure, or conclusion.	
Voice	The author's purpose of writing is very clear, and there is strong evidence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is some evdence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is evidence of attention to audience. The author's knowledge of the topic seems limited.	The author's purpose of writing is unclear.	
Word Choice	The author uses vivid words and phrases. The choice and placement of words seems accurate, natural, and appropriate.	The author uses vivid words and phrases. The choice and placement of words is inaccurate at times and/or seems overdone or inappropriate for the subject matter.	The author uses words that communicate clearl y, but the writing lacks variety and seems i nappropriate to the subject matter.	The writer uses a limited vocabulary. Jargon or clichés are not used properly and detract from the meaning.	
Sentence Structure, Grammar, Mechanics, &Spelling	All sentences are well- constructed and have varied structure and length. The author makes very few errors in grammar, mechanics, and/or spelling.	Most sentences are well constructed and have varied structure and length. The author makes a few errors in grammar, mechanics, and/or spelling, but these mistakes do not interfere with understanding.	Mos t sentences are well constructed, but they have a similar structure and/or length. The author makes several errors in grammar, mechanics, and/or spelling that interfere with understanding.	Sentences sound awkward, are distractingly repetitive, or are difficut to understand. The author makes numerous errors in grammar, mechanics, and/or spelling that interfere with understanding.	
Scoring	4	3	2	1	



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CULTURAL RELATIVISM



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MODULE 5 CULTURAL RELATIVISM

Introduction

This module aims to discuss cultural relativism in different aspects, its definition, advantages and disadvantages.



After studying this module, you should be able to:

- 1. Explain cultural relativism in different views.
- 2. Discuss profoundly the advantages and disadvantages of cultural relativism.



5.0 DEFINITION OD CULTURAL RELATIVISM

Below are the definitions of cultural relativism of the various authors:

Cultural relativism means that we do not judge a society by our own criteria of what is right or wrong, odd or natural. Rather, we will make an effort to understand the cultural traditions of other communities in their own cultural context. (https://www.khanacademy.org/test-prep/mcat/society-and-culture/culture/a/cultural-relativism-article)

Cultural relativism is the desire to consider a culture on its own terms and not to make conclusions based on the norms of one's own community. The goal of this is to foster the awareness of the cultural traditions that are not usually part of one's own culture. (Philosophy Home, 2009. http://www.cultural-relativism.com/, Lorber, Judith. "Night to His Day": The Social Construction of Gender." From Inquiry to Academic Writing: A text and Reader. Boston: Bedford/St. Martin's, 2008. 617-)

The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.



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Cultural relativism (CR) is a moral theory that contends that there are no objective universal moral rules, and the moral rules that do exist are culturally bound. In other words, there is a negative claim that there are no moral claims such as that killing is wrong that would apply to every culture, and there is a positive claim that there are moral rules, but they vary depending on culture,

society,

and

context.

(http://davidagler.com/teaching/bioethics/ethicaltheories/Handout2_CulturalRelativism.pdf)

Generally, CR is an attitude towards the meaning and role of values in various cultures. CR means that the beliefs in terms of norms and behaviors in a particular culture are specific to that society. (https://shodhganga.inflibnet.ac.in/bitstream/10603/51330/9/09.chapter%202.pdf)

The definitions of cultural relativism stated above are summarized to the following:

- 1. In cultural relativism, no one can judge a society by their standards in the principle of right or wrong, eccentric or natural.
- 2. People must understand other societies' cultures.
- 3. In cultural relativism, the aim is to strengthen our knowledge and interpretation of the practices and cultural traditions that are not part of our culture and that not uncommon to other cultures.
- 4. Cultural relativism is a moral theory that claims the idea of no objective universal moral rules that would apply to every culture and it varies depending on the culture of the society.

In the case of Islam, for instance, to marry five times are allowed as long as the man is capable to support them while in Christianity, it is punishable by the law if any man or woman are married twice as it is bigamous as stated in Article 349 of the Revised Penal Code and the second marriage will be void from the very beginning if the first marriage is valid under Article 35 of the Family Code. The moral standards of every society differ from the other and for that reason, any culture should be respected by anyone. We cannot say that it is right or wrong because that culture permits them to do so and the other societies' cultures would view the same that is right or wrong or vice versa. What is moral to other societies may not be moral to our societies and what is moral to our societies may not be moral to them. It is indeed hard to reconcile the conflicting cultures of the societies with their respective moral standards. The boundaries would be the understanding and acceptance of the cultures of the societies.

4.1 PROS OR ADVANTAGES OF CULTURAL RELATIVISM

Below are the advantages of cultural relativism:



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1. It creates learning opportunities that could make humanity stronger.



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The cultural difference allows people to learn as they can compare their respective cultures and from those differences, they can improve their lives.

2. It eliminates the concept of separate, but equal.

Across culture, there are groups of people who have common beliefs and values, but who face prejudice, injustice, and differences depending on the classes they belong to. This will eliminate the idea of being different yet equal by cultural relativism.

3. It creates a system of niche expertise.

People will concentrate on the things they do better when cultural relativism is stressed. There will no longer be a need to strengthen the points of weakness since the weakness of one individual is the strength of another. Individuals will have to reflect on their strengths instead of their weaknesses.

4. It encourages respect.

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Different cultures have different backgrounds and perspectives to support civilization. With cultural relativism, these interactions and viewpoints contribute to the common good, as it helps us to benefit and learn from each particular viewpoint in their way.

4.2 THE CONS OR DISADVANTAGES OF CULTURAL RELATIVISM

Below are the disadadvantages of cultural relativism

1. There will be actions taken that would be defined by some as "violent," "unsafe," or "wrong."

Since each person can set his or her moral code of conduct, there will be those who choose to perform acts that the majority of people will interpret as wrong. Murder, robbery, child abuse, all of these will become legally viable acts if that person's morality described them as being good.

2. It is based on a concept that people are perfect.

We may all like to think that we're perfect but the fact is that we're all far from it. The theory of cultural relativism is based on the premise that society can be perfect. Perhaps we're going to be one day, but that day is certainly not today.

3. It creates a personal bias.

Cultural relativism is a worthy goal. Societies have a natural prejudice against them, which pushes certain people down to lift people. All cultural relativism does move



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accountability from a group perspective to an individualistic perspective. Promoting a particular set of morals is the focal point rather than the promotion of a collective set of morals.

4. It eliminates the idea that reform or change can be a good thing.

Any of the greatest thinkers and teachers to be followed in history will all be deemed wrong in a system of cultural relativism. Then there is no need to change hearts and minds, as they are all held to their standards. Extend that in the workplace, and suddenly unsafe working conditions, low to no pay, and sexual slavery all become reasonable choices.

The benefit of cultural relativism is that it teaches acceptance to individuals. The drawbacks are that this is a philosophy that is based on the belief that humans eventually do the best thing to do. Perhaps in the future, such a method would work. Before society can grow up and learn from each other, there is a great deal of potential for harm in this idea. (Lombardo, (2015) https://visionlaunch.com/cultural-relativism-pros-and-cons/)

Knowing the advantages or pros and disadvantages or cons of cultural relativism, we able to balance the cultures of the societies despite the differences. From the very beginning there is already a conflict of cultures in societies because it varies from each other, However from that differences, we can adjust, change our perspectives and learn from the strengths and weaknesses of each culture to improve ourselves. Moreso, to better understand the people as what and who they are, their roots, their moral standards, acceptable and unacceptable or permissible or prohibited in their societies then we need to embrace their cultures to determine the trends or situations to develop. To that end, these make the relationships of the people of the societies strong and unified, do the actions that will not be offended to them, respect and acknowledge every society's beliefs, traditions, and customs to live peacefully and happy.



ACTIVITY 1

Bassed on your experience, how does your family differs from other families in your place. List down these differences and compare it with your own.

ACTIVITY 2

Research another country's culture and compare it to the Philippines. Identify the similarities and dissimilarities. Compare.



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ESSAY: QUESTIONS TO PONDER:

- 1. Define cultural relativism based on the different definitions given by the authors.
- 2. Discuss at least two advantages and disadvantages of cultural relativism.
- 3. In your opinion, how can you reconcile the conlicts of culture?

Essay Rubrics

Criteria	Excellent	Good	Fair	Poor	Score
Focus and Details	There is one specific, well-focused topi c. Main ideas are clear and are well s upported by detailed and accurate informations.	There is one clear, well- focused topic. Main ideas are clear but are not supported by detai led informat on or facts.	There is one topic, but main ideas are not especially clear.	The topic and main ideas are not clear.	
Organization	The introduction is inviting, states the main topic, and provides an overview of the argument. Information is relevant and presented in logical order. The conclusion is strong.	The introducti on states the main topic and provides an overview of the paper. A conclusion is included, but does not strengthen the argument/position.	The introduction s tates the main topic. A conclusion is included, but is not especially relevant/supportive.	There is no clear introduction, structure, or conclusion.	
Voice	The author's purpose of writing is very clear, and there is strong evidence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is some evdence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is evidence of attention to audience. The author's knowledge of the topic seems limited.	The author's purpose of writing is unclear.	
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Sentence Structure, Grammar, Mechanics, &Spelling	All sentences are well- constructed and have varied structure and length. The author makes very few errors in grammar, mechanics, and/or spelling.	Most sentences are well constructed and have varied structure and length. The author makes a few errors in grammar, mechanics, and/or spelling, but these mistakes do not interfere with understanding.	Mos t sentences are well constructed, but they have a similar structure and/or length. The author makes several errors in grammar, mechanics, and/or spelling that interfere with understanding.	Sentences sound awkward, are distractingly repetitive, or are difficut to understand. The author makes numerous errors in grammar, mechanics, and/or spelling that interfere with understanding.	
Scoring	4	3	2	1	



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http://www.cultural-relativism.com/

https://courses.lumenlearning.com/culturalanthropology/chapter/cultural-relativism

http://davidagler.com/teaching/bioethics/ethicaltheories/Handout2 CulturalRelativism.pdf

http://davidagler.com/teaching/bioethics/ethicaltheories/Handout2_CulturalRelativism.pdf

https://shodhganga.inflibnet.ac.in/bitstream/10603/51330/9/09.chapter%202.pdf

https://visionlaunch.com/cultural-relativism-pros-and-cons/



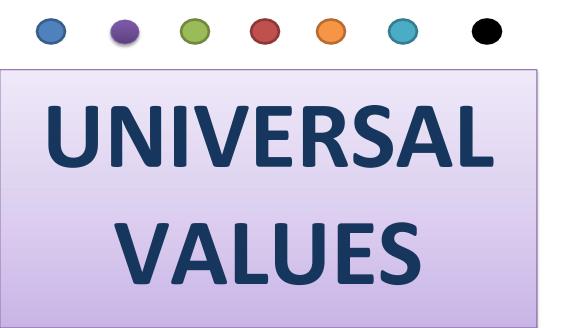
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Module #6 Universal Values

Lesson #6

Week 8: UNIVERSAL VALUES

Introduction

This module seeks to analyze the concept of universal values in several aspects such as power, achievement, benevolence, tradition, universalism, etc. It includes as well the basic universal human values and the universal values under the United Nations Charter. Moreover, human dignity will be tackled for a better understanding of having it.



After studying this module, you should be able to:

- 7. Explain universal values
- 8. Identify the different universal values
- 9. Discuss the diffrent concepts of universal values.
- 10. Explain human dignity and its importance.



6.0 WHAT IS UNIVERSAL VALUE?

The word "value" means something that a person or a group believes has a value that merits being sought, promoted, or privileged. This can be a thing (money, food, art), a state of mind (peace, protection, certainty), or a behavior that results from those things or states of mind (protecting innocent people, telling the truth, being creative). (https://teachinglegalethics.org)

Universal values, however, can be be unerstood in two ways. First, it could be that something has universal value because everyone finds it important. Second, it could have universal value when all people have reason to believe it has value. (https://www.slideshare.net/SAFNAKV/universal-values)

According to the Didactic Encyclopedia (2015), universal value is a concept that it is not obvious to define because a principle is connected with morality or ethics. It is difficult to transpose or apply to the level of the group. In other words, all people have certain values that come from

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within them and direct their actions. Because human beings do not think in the same way, values can differ from person to person. Universal values, however, need to be socially expressed.



Figure 1. DESCRIPTION OF UNIVERSAL VALUES

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6.1 SCHWARTS CONCEPT OF UNIVERSAL VALUES

S. H. Schwartz, along with several colleagues in the field of psychology, carried out empiricalresearch analyzing whether there are universal values and what those values are. Schwartz described 'values' as 'conceptions of what is important that affect the way people choose action and evaluate events.' (Sen, 1999)

Schwartz's results from a series of studies that included surveys of more than 25,000 people in 44 countries with a wide range of different cultural types suggest that there are fifty-six specific universal values and ten types of universal value. Schwartz's ten types of universal value are: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security.

Below are each of the value types, with the specific related values alongside:

- 1. Power: authority; leadership; dominance, social power, wealth
- 2. Achievement: success; capability; ambition; influence; intelligence; self-respet.
- 3. Hedonism: pleasure; enjoying life
- 4. Stimulation: daring activities; varied life; exciting life



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- 5. Self-direction: creativity; freedom; independence; curiosity; choosing your own goals
- 6. Universalism: broadmindedness; wisdom; social justice; equality; a world at peace; a world of beauty; unity with nature; protecting the environment; inner harmony
- 7. Benevolence: helpfulness; honesty; forgiveness; loyalty; responsibility; friendship
- 8. Tradition: accepting one's portion in life; humility; devoutness; respect for tradition; moderation
- 9. Conformity: self-discipline; obedience
- 10. Security: cleanliness; family security; national security; stability of social order; reciprocation of favours; health; sense of belonging

Schwartz also tested an eleventh possible universal value, 'spirituality', or 'the goal of finding meaning in life', but found that it does not seem to be recognised in all cultures

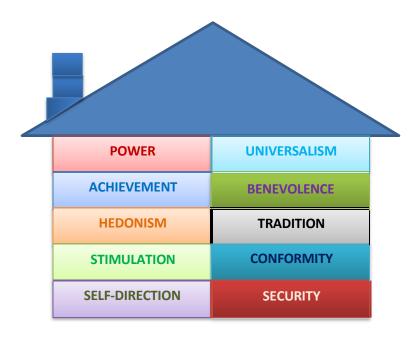


Figure 2. Schwarts' Types of Universal Values

6.2 UN CHARTER OF UNIVERSAL VALUES

In the lecture by Secretary-General Kofi Annan on Global Ethics, entitled "Do We Still



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"The values of peace, freedom, social progress, equal rights and human dignity, enshrined in the Charter of the United Nations and in the Universal Declaration of Human Rights, are no less valid today than when, over half a century ago, those documents were drafted by representatives of many different nations and cultures." Progress, equal ritghts, human dignity are accutely needed in this age of globalization. In the Millenium Declaration according of Annan, "all states reaffirmed certain fundamental values as being essentials to international relations in the twenty-first century": freedpm, equality, solidarity, tolerance, respect for nature and shared responsibility."

Looking at the fundamental values mentioned above and the provisions under the Charter of the United Nations, countries of all nations and cultures must apply these principles to maintain peace and security in the world. Rich, poor, developed, underdeveloped, advanced, or not and highly technological or not countries must not only adapt but implement these values seriously. In reality, the presence of discrimination, double standards, injustice, partiality, oppression, etc., can be seen in an international setting. It is admittable that the nations, which are advanced are powerful than those states in poverty considered as weaker states. If all nations in the world despite differences in races, colors, international standings, cultures, religions, customs, traditions, set aside their respective self-interests, peace and security in the whole world will evidently possible. It can be described as, unified, cooperative, promoter of mutual understanding, and peace-loving nations. A better future for all the countries in the world.

6.3 BASIC UNIVERSAL HUMAN VALUES

Hereunder are some of the basic universal human values:

(1) Happiness – it refers to good fortune; pleasure; contentment; joy. (6) Under the notes on Aristtle's Nicomachean Ethics, "happiness or flourishing or living well is a complete and sufficient good. This implies that it is desired for itself, that it is not desired for the sake of anything else, that it satisfies all desire and has no evil mixed in with it, and that it is stable. (https://www.dictionary.com, (https://www3.nd.edu/~afreddos/courses/180/nicomach.htm

Under the notes on Aristtle's Nicomachean Ethics, "happiness or flourishing or living well is a complete and sufficient good. This implies that it is desired for itself, that it is not desired for the sake of anything else, that it satisfies all desire and has no evil mixed in with it, and that it is stable.

(https://www3.nd.edu/~afreddos/courses/180/nicomach.htm)

(2) Peace – is a freedom from disturbance; tranquility. It is a state or period in which there is no war or a war has ended. A state of mutual harmony between people or groups,

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especially in personal relations: Example: Llive in peace with your neighbors. (https://www.dictionary.com)

- (3) Freedom is the state of being free or at liberty, freedom from control, interference, obligation, restriction, hampering conditions, etc.; power or right of doing, thinking, speaking, etc., according to choice.
- (4) Safety is the state of being safe; freedom from the occurrence or risk of injury, danger, or loss.
- (5) Intelligence is a capacity for learning, reasoning, understanding, and similar forms of mental activity; aptitude in grasping truths, relationships, facts, meanings, etc.
- (6) Respect os a formal expression or gesture of greeting, esteem, or friendship: deference to a right, privilege, privileged position, or someone or something considered to have certain rights or privileges; proper acceptance or courtesy; acknowledgment: respect for a suspect's right to counsel; to show respect for the flag; respect for the elderly.
- (7) Equality is the state or quality of being equal; correspondence in quantity, degree, value, rank, or ability: promoting equality of opportunity in the workplace.
- (8) Justice is the quality of being just; righteousness, equitableness, or moral rightness: to uphold the justice of a cause.
- (9) Nature is the material world, especially as surrounding humankind and existing independently of human activities.
- (10) Health is the general condition of the body or mind with reference to soundness and vigor: good health; poor health. soundness of body or mind; freedom from disease or

ailment to have one's health; to lose one's health. (https://www.dictionary.com)

6.4 THE HUMAN DIGNITY

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Dignity is the state or quality of being worthy of honor or respect. "A man of dignity and unbending principle" is an example. It refers to bearing, conduct, or speech indicative of self-respect or appreciation of the formality or gravity of an occasion or situation. It is the importance and value that a person has, that makes other people respect them or makes them respect themselves. Dignity is earned and cannot be taken away from anyone. It must be preserved so that



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in his or her personality. Only one big mistake can ruin a good reputation for anyone. People must be very careful of his or her action and words to be said.

The 1987 Philippine Constitution Article 2 Section 11 provides, "The state recognizes the dignity of every human person and guaranteed full respect for human right." This implies that any person in whatever capacity, economic and social status, rich or poor, educated or uneducated deserve to be respected by anyone. There are instances that a simple individual is respectful more than professionals. The status in life is not a guarantee that an individual has dignity and honor. It is in the inner self of a person, an innate character built and developed day by day of anyone. Whatever action to be done will reflect on whom and who you are.



ACTIVITY 1

Identify five universal human values. Expalin each.

ACTIVITY 2

In your opinion, why human dignity is important?



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ESSAY: QUESTIONS TO PONDER:

- 1. Discuss universal values based on Kofi Annan.
- 2. Summarize the various definitions of universal values.
- 3. Explain dignity in your own perspective.

ESSAY RUBRICS

Criteria	Excellent	Good	Fair	Poor	Score
Focus and Details	There is one specific, well-focused topi c. Main ideas are clear and are well s upported by detailed and accurate informations.	There is one clear, well- focused topic. Main ideas are clear but are not supported by detai led informat on or facts.	There is one topic, but main ideas are not especially clear.	The topic and main ideas are not clear.	
Organization	The introduction is inviting, states the main topic, and provides an overview of the argument. Information is relevant and presented in logical order. The conclusion is strong.	The introducti on states the main topic and provides an overview of the paper. A conclusion is included, but does not strengthen the argument/position.	The introduction s tates the main topic. A conclusion is included, but is not especially relevant/supportive.	There is no clear introduction, structure, or conclusion.	
Voice	The author's purpose of writing is very clear, and there is strong evidence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is some evdence of attention to audience. The author's knowledge of and/or experience with the topic is evident.	The author's purpose of writing is somewhat clear, and there is evidence of attention to audience. The author's knowledge of the topic seems limited.	The author's purpose of writing is unclear.	
Word Choice	The author uses vivid words and phrases. The choice and placement of words seems accurate, natural, and appropriate.	The author uses vivid words and phrases. The choice and placement of words is inaccurate at times and/or seems overdone or inappropriate for the subject matter.	The author uses words that communicate clearl y, but the writing lacks variety and seems i nappropriate to the subject matter.	The writer uses a limited vocabulary. Jargon or clichés are not used properly and detract from the meaning.	
Sentence Structure, Grammar, Mechanics, &Spelling	All sentences are well- constructed and have varied structure and length. The author makes very few errors in grammar, mechanics, and/or spelling.	Most sentences are well constructed and have varied structure and length. The author makes a few errors in grammar, mechanics, and/or spelling, but these mistakes do not interfere with understanding.	Mos t sentences are well constructed, but they have a similar structure and/or length. The author makes several errors in grammar, mechanics, and/or spelling that interfere with understanding.	Sentences sound awkward, are distractingly repetitive, or are difficut to understand. The author makes numerous errors in grammar, mechanics, and/or spelling that interfere with understanding.	
Scoring	4	3	2	1	



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MODULE 7
THE FILIPINO WAY

Introduction

This module discusses the different Filipino values and traits which could explain the moral characters of Filipinos. It also discusses the strengths and weaknesses of each values and traits and to what circumstances these are sometimes applied by individuals to attain smooth interpersonal relationship with other people.



At the end of the topic, students are expected to:

- a) Differentiate Filipino values and Filipino traits.
- b) Determine the strengths and weaknesses of Filipino moral characters.
- c) Apply more the positive implications of each values and traits and lessen.
- d) Appraise oneself and determine how to lessen the influence of negative implications of Filipino characters.



Filipino Moral Characters: Strengths and Weaknesses

Filipino cultural morality especially that which concerns social ethics, centers on ideally having a "smooth interpersonal relationship (SIR) with others (De Guzman et al. 2017). The definition of "smooth interpersonal relationship" in Philippine culture is principally supported by and anchored on the following Filipino values and Filipino traits and values (De Guzman et al. 2017 and Arcega et al., 2018).

Filipino Values

Values are those aspects in life that include customs, traditions, etc., which the people regard as necessary and important in their dealings with one another (Agoncillo et al., 2010). One of the Filipino values is 'pakikisama' or sense or togetherness. It refers to doing somebody a good deed, such as helping a relative or neighbor build a house without asking for compensation, or helping someone looking for a job and so on (Agoncillo et al., 2010). It is not only practiced in neighborhood but also at work and school. Helping other people even in small little way may show 'pakikisama.' Like offering help if someone cannot carry a bunch of documents or buy goods that an office-mate or classmate sells to support his/her relative in medication or education (Arcega et



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al., 2018). According to De Guzman et al. 2017, 'pakikisama' is having and maintaining 'good public relations.' This is usually being practiced to avoid clash with other people or a certain group. Just like other Filipino values, 'pakikisama' can work either positively or destructively. To elude open displays of conflicts, clashes, and confrontations, Filipinos, because of 'pakikisama,' may submit to group opinion, overgenerous praise one another, using metaphorical language rather than candid terms, concealing negative feelinsg or unhappy spirits underneath a pleasant demeanor, smiling even when things go wrong, avoiding to say 'no,' and refraining from venting anger or losing temper (De Guzman et al. 2017).

'Utang na loob' or dept or gratitude is very important to Filipinos. It is recognizing and returning the favor to that person in the same measure who help them in times of need (Agoncillo et al., 2010). According to Arcega et al., (2018), Filipinos may have 'utang na loob' if other people help them during sickness, medication, sending their children to school, finding a job, or they were saved in a life threatening situation. Once Filipinos surpass those challenges in life, they will return to the person whom they have debt of gratitude to give back the favor they received or they will help that person in times of need. However 'utang na loob' may not be good if the person is forced to do somethings even against his/ her will or against the law just to pay the debt of gratitude. The person will do this to avoid being reproved or having confrontations, clashes and conflicts with the person whom they have 'utang na loob.'

'Hiya' or 'kahihiyan' or sense of shame is another Filipino values (Agoncillo et al., 2010). 'Hiya' may be observed to Filipinos in accepting the food that are offered to them. Even though they are hungry, they will feel sense of shame accepting the food given to them or they will say that they are not yet hungry. They also feel 'hiya' in approaching higher authorities like school principal, teachers/ professors, deans, and executives. They will look someone whom they think have the courage to approach higher authorities (Arcega et al., 2018). On the other hand, 'kahihiyan' maybe observed in the Filipino families. They try to avoid doing things that may dishonor their family's name and reputation. If problems arise in the family, as much as they could, they will hide it within the family because for them, the stink of a member will be the stink of the whole family (Arcega et al., 2018). Sense of shame maybe observed also during family's occasion like wedding, baptism and feast (Agoncillo et al., 2010). Others will borrow money from relatives or other people offering 5/6 or with higher interest rates just to be used in the occasion. They will spend so much not to receive bad comments from other people that they cannot afford to spend money for the event. At the end, they need to settle their obligations or else the interests will get higher (Arcega et al., 2018).

Like 'hiya,' the Filipino value of 'amor propio' is derived from the concept of 'face.' Although commonly translated as self-respect or self-esteem, 'amor propio' has been characterized as the high degree of sensitivity that makes a person intolerant to criticism and causes him to have an easily wounded pride ("Amor Propio." n.d). Concerning this Filipino value, some observe that Filipinos learn to withstand a loss of face in some situations, particularly when they perceive



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humiliated or to lose one's self-respect ("Amor Propio." n.d). According to De Guzman et al., (2017), 'amor propio' comes from the person's tendency to protect is or her dignity and honor. Because of pride or amor proprio, for instance, a person may refuse offers even if he/she wants to accept them.

Filipino Traits

Trait is a distinguishing feature or character of a person or a group of people (Agoncillo et al., 2010). One of the common traits among Filipino is hospitality or keeping the strangers feel warm and welcome. Filipinos are known by other nations through this trait because they really make an effort to welcome their guests. It is not only applied to foreigners but it also applied to everybody. New kitchen utensils, bed sheets and pillow covers, bath towels etc., are used by their guests. They also cook delicious foods for them. They want their guests happy, contented and comfortable (Arcega et al., 2018). This trait however, makes Filipinos prone to being abused or maltreated (De Guzman et al., 2017).

Family is the unit of society and consists, at least very recent times, of the parent, grandparents, and the children (Agoncillo et al., 2010). Filipinos are also known for having close family ties. As much as possible, they want to live in a house together with their grandparents, parents, children and grandchildren. Father is the head and the provider of the family. All of his salary will be given to his wife to budget all the expenses and needs of the family. He will fix anything that are damaged in their house. On the other hand, mother is the light of their home. She will guide their children in their assignment and school activities. She will do the house chores like going to market, cleaning the house, cooking dishes, washing and ironing the clothes and etc (Arcega et al., 2018). On the other hand, this Filipino trait may not be good sometimes if daughters and sons who have their own family still live under their parents' custody. Their aging parents who should be enjoying their retirement age, still support their children and grandchildren in many ways such as providing them basic needs, shoulder the payment of utilities, or even support grandchildren in their studies because the former either have no capacity to support their family, have no stable job, are immature parents or used to be dependent to parents even they have their own family.

Respect for the elders is also observed to the Filipinos. They obey elderly and consider their suggestions in major life decisions like choosing a course in college, marriage, burial, changed of residents and others. Saying *po* and *opo* as well as *mano po* are taught to children as sign of respect to elders. Children are also taught not to interrupt or mingle with the elders while they are having conversations. Calling *kuya* or *ate* the person who is older in age even they are not biologically related is also a way f showing respect (Arcega et al., 2018). When excessive, nonetheless, respect to elders make one dependent or irrationally obedient to parents or elders (De Guzman et al. 2017).

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These Filipino social values are important to maintain harmony in Filipino relationships in social institutions such as famly, school, and community. The 'smooth interpersonal relationship,' together with Filipino 'pakikipagkapwa-tao,' has been deemed as a central core of essential cultural traits that form and define an almost stereotypic Filipino character and mora behavior (De Guzman et al. 2017).



Directions: Read the article entitled A Moral Recovery Program: Building a People-Building a Nation by Patricia Licuanan (https://ourhappyschool.com/esp-values-education/moral-recovery-program-building-people-building-nation-patricia-licuanan) and answer the following questions:

- 1. Identify which among the strengths and weakness of the Filipino character do you possess? Why?
- 2. Choose only one among the nine roots of the Filipino character which you believe might explain the strengths and weaknesses of Filipinos especially during pandemic. Write a position letter.



Directions: Answer the following test items. Choose the best answer

- 1. Buying online products of your classmates because you want to be part of the group and avoid being labeled as divergent is an example of .
 - A. Amor propio
 - B. Utang na loob
 - C. Pakikisama
 - D. Hospitality
- 2. The family hide the eldest grandchildren because he was born out of wedlock. Which among of the following choices best describes the situation?
 - A. Hiya
 - B. Kahihiyan
 - C. Amor propio
 - D. Respect to elders

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3. The couple rescheduled their wedding next year due to suggestions of their elders that

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	being married next year will give them prosperous and comfortable lives in the succeeding years. This is an example of A. Respect to elders B. Hospitality C. Utang na loob D. Close family ties
4.	Lola Wilma, a 75-year old vendor, is selling sampaguita flowers outside the church. She needs to do it every day to support her son and his family who are living with her in slum area. Which of the following may explain her act? A. Kahihiyan B. Hospitality C. Pakikisama D. Close family ties
5.	Mang Ruben is very ill and was left by his mistress. He does not want to seek help from his first wife because he knows that his wife will not forgive him of what he did. Which of the following explains his act? A. Kahihiyan B. Amor propio C. Hiya D. Sentimental
6.	Doing good deeds to person who saved your life, granted you a scholarship, or helped you to achieve your job position is an example of A. Pakikisama B. Hospitality C. Utang na loob D. Close family ties
7.	Keeping the incestuous relationship secret between a parent and a child in a family is practiced by few because this will protect the family's reputation. Which of the following explains the act? A. Utang na loob B. Hiya C. Kahihiyan D. Pakikisama
8.	Asking help from authority sometimes hinder us because of fear of losing face. This is called A. Kahihiyan B. Hiya C. Amor propio D. Respect to elders



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- 9. Selecting parents' choice over personal choice on what program we are going to enroll in college to make their dreams come true is an example of ______.
 - A. Respect to elders
 - B. Hospitality
 - C. Pakikisama
 - D. Close family ties
- 10. You are the new comer in your section. You are obliged to join cheer dance even though you are not a graceful dancer because this is the only way you will win your classmates. This act can be explained by what Filipino character?
 - A. Hiva
 - B. Pakikisama
 - C. Hospitality
 - D. Sentimental



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MODULE 8 HOW IS MORAL CHARACTER DEVELOPED?

Introduction

This module discusses how our moral character is developed. This was further explained using three approaches such as virtuous, dispositions, and circular relations of acts and character. This module teaches students to be virtuous, to have relatively stable, fixed and reliable dispositions of action, and to practice moderation. Lastly, it teaches students to know one's intention and to know the effect of action on their character and to be morally responsible of their deeds.



At the end of the topic, students are expected to:

- e) Compare and contrast the three approaches of development of moral character such as virtues, dispositions and, circular relations of acts and character.
- f) Identify instances in their life where they applied those approaches.
- g) Analyze which approaches is commonly used by Filipinos and explain why.



Moral Character and its Development

Moral character refers to the existence or lack of virtues such as integrity, courage, fortitude, honesty, and loyalty. To say that a certain person has a good moral character means that he/she is a good person and a good citizen with a sound moral compass (De Guzman et al., 2017). It can be conceptualized as an individual's disposition to think, feel, and behave in an ethical versus unethical manner, or as the subset of individual differences relevant to morality (Cohen & Carnegie, 2014). Development of moral character can be explained by the following approaches: virtues, disposition, and circular relations of acts and character, and theoretical perspectives (De Guzman et al., 2017 and philonotes.com).

Moral Character and Virtues

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



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generally to any distinctive feature by which one thing is distinguished from others. Along this general line, in contemporary usage character often 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 $\bar{e}th\bar{e}$ for character, which is etymologically linked to "ethics" and "morality" (via the Latin equivalent *mores*) (Timpe, 2002).

One way to explain character development is through the virtue ethics approach. Virtue ethics represents the concept that individual's actions are based upon inner moral virtue where Aristotle was the leading figure of it (philonotes.com). Virtue is a central concept in his *Nicomachean Ethics wherein there are two distinct of human excellences*, (1) excellences of thoughts and (2) excellences of character (De Guzman et al., 2017). Now, in virtue ethics, one does not ask the question, "what morally ought we to do?"; rather, virtue ethics posits that the basic function of morality is the moral character of persons (Beauchamp, 2001). In relation to this, Beauchamp suggests that virtue should not be thought of as a moral requirement, because this confuses with a principle or rule. Rather, virtue is a character trait that is socially valued (philonotes.com).

Aristotle considered goodness of character as a product of the practice of virtuous behavior. This means that for Aristotle, virtuous acts are not the end results of a good character. In fact, according to Aristotle, virtues are tendencies to act, to feel, and judge, tendencies which are developed from natural capacity through proper training and exercise (Yarza, 1994). He believed, therefore, that practice creates a habit of acting in a virtuous way. Again, it is for this reason that virtue is something that can be learned and improved (Yarza, 1994). It is important to note that for Aristotle, virtue depends on "clear judgment, self-control, symmetry of desire, and artistry of means" (Durant, 1926, 75). Hence, virtue can be viewed as a fruit of intelligent pursuit. The virtue of excellence, for example, can be achieved by training and habituation, and that a virtuous character is created by repeatedly acting in a virtuous manner (philonotes.com).

But how can a person be virtuous? It is important to note that a virtuous behavior for Aristotle means practicing moderation, that is, avoiding both excess and deficiency (Temporal, Notes, 2016. See also the chapter on Aristotle's virtue ethics). Aristotle calls this the doctrine of the mean. This "doctrine of the mean" is a principle that suggests that a moral behavior is one that is in the middle of two extremes. For example, between gain and disadvantage is justice, and between shameless and touchiness is modesty (Temporal). Indeed, moral virtue can be defined simply as the just mean (philonotes.com).

Moral Character as Dispositions

Dispositions are particular kinds of properties or characteristics that objects can possess. Examples of dispositions include the solubility of a sugar-cube in water, the fragility of porcelain, the elasticity of a rubber band, and the magnetism of a lodestone (Timpe, 2002).

Moral character traits are those dispositions of character for which it is appropriate to hold agents morally responsible. A trait for which the agent is deserving of a positive reactive attitude, such as praise or gratitude, is a *virtue*, and a *vice* is a trait for which the agent is deserving of a negative reactive attitude, such as resentment or blame. Moral character traits are relatively stable, fixed and reliable dispositions of action and affect that ought to be rationally informed. The subsequent sub-sections will further elucidate these various aspects of moral character traits



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or disposition that has become habituated in the individual moral agent. Indeed, it is something that is developed, nurtured and cultivated (philonotes.com).

Moral character traits are not just dispositions to engage in certain outward behaviors; they can also be dispositions to have certain emotions or affections. For example, justice is the disposition to treat others as they deserve to be treated, while courageousness is the disposition to feel the appropriate amount of fear called for by a situation. Additionally, as mentioned above with regard to dispositions in general, an individual can have a particular moral character trait and not currently be manifesting trait-relevant behavior or affect. An individual may be generous in her giving to charity, even if she is not engaged presently in any charitable action (Timpe, 2002).

It is important to consider that moral character is not something that is imposed from the outside, but something that springs from the will of the moral agent. Hence, a moral character develops as he/she grows into maturity. We may view moral character as a disposition or tendency to act or think in a specific way for which a person can be held morally responsible philonotes.com).

The Circular Relation of Acts and Character

The other side of the relation between moral character and action is the effect of action on character. Three aspects of action relevant to this are repetition of action and its effect on the person, the type of action, and intention and responsibility (Mitchell, 2015).

A. Repetition of Action and its Effect on the Person

Actions can be repetitive or automatic in (at least) three different ways: by habit, by education, and by *habitus* (Mitchell, 2015). When an action is constantly repeated, over time it can become a habit. For example, the physician who automatically writes a prescription for contraception for patients who ask and no longer thinks it through has acquired a habit. Another type of automatic action is a skill (education). Actions become skills through repetition and experience. For example, the baker automatically stops kneading the bread dough when it reaches a certain elasticity. These actions are done without consciously thinking through all the steps and reasoning and judgments. A third way actions become automatic is through what Aquinas calls habitus, that is, inclination or disposition, an inclination, a willingness, to respond charitably to anyone in need as the situation arises. For example, I see a person without a coat shivering in the middle of winter and give them my coat, and on and on (Mitchell, 2015).

While this example is about charity, there is nothing about *habitus* that requires it to be good. One may also will to be miserly and act in a miserly way and therefore develop a bad disposition or habitus of miserliness. The morality of the action also determines the morality of the habitus. But not all acts can be cataloged as moral or immoral. There are different types or categories of actions (Mitchell, 2015).

B. The Type of Action

Because human beings are body/soul unities, actions of the body are actions of the self. Digestion of food is certainly an action, as is jumping when startled or yawning when tired. Aguinas calls these acts of a human being (actus humanus) and distinguishes them from human acts (actus humanis) (Mitchell, 2015). Human acts are rational acts and are more closely associated with character than are acts of human beings, because the former actions come from the whole person. Laughing at funny things is a moral act, in contrast to laughing because one is being tickled,



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which is an act of a human being. In the former, there is choice. One can choose to laugh or not. Laughing that is ridicule is a bad moral act. Laughing at oneself can be good (e.g., humbling). In fact, training oneself to not laugh at racist jokes or sexual innuendos is considered by many to be a moral responsibility (Mitchell, 2015).

C. Intention and Responsibility

Two important aspects of the revelatory nature of action are responsibility and intention. Human beings own their actions and the consequences of them. This even applies to actions that are accidental rather than willed and chosen. The will is the rational power of human beings to act. It is the ability to choose what is good (or what one thinks is good) directed by reason (Aquinas, 1948 and Wojtyla, 1979).

Responsibility and intention are rooted in the will, which is the source of the self-possession and self-governance of human beings. Self-possession is different from possession of an object. One can own or hold an object, such as a rock, and therefore have possession of it. But one owns and holds oneself internally in a way one cannot with a rock. We are conscious of the rock as something that is external, but we are conscious of ourselves from the inside. We are both the object of our consciousness and the subject (Wrathall, 2005).

One can be prevented from doing something by external forces, but carrying through with an action has an element of the voluntary, of willing to do it and therefore cannot be forced. For example, a physician may *feel* forced to write prescriptions for contraception through fear of ostracism or losing his job, but at the point at which he actually writes the prescription, he is no longer forced but actually willing the writing of the prescription (Aristotle, n.d. and Aquinas, 1993).

Another way the will can be hindered is by lack of knowledge. One may attempt to drive across a flooded bridge thinking the water is low enough to get through but then get stuck, because it was really two feet above the bridge. But if one knows that the water is that high, one would not drive across it or will to drive across it, because one knows the car will stall in the middle (Aristotle, n.d., Aquinas, 1993 and Joh Paul I Pope, 1993).

According to Mitchell (2015), the human being is self-governing in that he can carry out a human action or not carry it out as he wills. He can choose to write a prescription or chose not to write it. Because of self-possession and self-governance, human beings both intend their actions and have responsibility for their actions.



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The following are the suggested activities:

- 1. Each group will analyze the lives of Nelson Mandela and Adolf Hitler. Make a presentation using Google slides.
- 2. Make a timeline graphic organizer based on personal experiences. Apply the three approaches of moral character development by indicating instances in their life and what they had learned from it.

GRAPHIC ORGANIZER RUBRIC

<u>DIRECTIONS</u>: Using the following criteria, choose the appropriate number from the following scale that reflects your assessment of the student's work.

1 = Weak 2 = Moderately Weak 3 = Average 4 = Moderately Strong 5 :	= S trong
 The graphic organizer has an appropriate title and labels. The graphic organizer's lines, boxes, and text are neat and legible. The information in the graphic organizer is accurate. The spelling, grammar, and punctuation of the text on the graphic organizer are accurate. The graphic organizer presents the information in a manner that is easy to follow. The relationships presented in the graphic organizer are correct and clear. The form in which the graphic organizer portrays the information is appropriate to the relationships being represented. The graphic organizer demonstrates an understanding of the topic, its relationships & related concepts. The graphic organizer fulfills all the requirements of the assignment. Overall, the graphic organizer represents the student's full potential. 	
	TOTAL:
Comments:	



1

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Essay: Answer the following question:

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	Essay Rubric							
	5	4	3	2	1	Points Earned		
 Controlling idea Supporting ideas Use of details Awareness of purpose Sense of completeness 	The essay is fully focused and contains a wealth of ideas and examples. The writer uses rhetorical strategies and addresses	The essay is consistently focused and contains ample ideas and examples. The writer may employ rhetorical strategies or address	The essay is sufficiently focused and contains some ideas and examples. The response is generally appropriate to the	The essay is minimally focused. The provided examples are vague or general and the response demonstrates minimal awareness.	The essay shows little or no focus and the ideas are unclear, irrelevant, or repetitive. The response is			



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ORGANIZATION • Introduction/bo dy/conclusion • Sequence of ideas • Grouping of ideas • Effective transitions • Awareness of purpose	The organization of ideas supports the writer's focus. Ideas are grouped in a logical manner. Effective and varied transitions	The organization is appropriate and the sequencing of ideas is logical. Varied transitions are used.	The organization is generally appropriate and the ideas are clearly sequenced, but may be repetitive. Transitions are used	The organization is formulaic or inappropriate. The response may lack a clear introduction or conclusion. Transitions	The essay shows little evidence of organizatio n or sequencing. Transitions are not used. The response is incomplete or too brief.	
STYLE Sentence variety Word choice Audience awareness Personal voice	are used. The writer utilizes carefully crafted phrases to create a sustained tone and an authoritative voice. Word choice reflects an advanced vocabulary. The writer	The language and tone of the essay enhance the persuasive purpose. Word choice is appropriate. Sentences are varied.	The language and tone are appropriate. Word choice is adequate, but may be simple or ordinary. Some sentence variety is evident. The writer	are rare. The language and tone are uneven. Word choice is simple, ordinary, or repetitive. There is minimal variation in sentence length and structure.	The language and tone are inappropria te. Word choice is incorrect or confusing. The response is incomplete or too brief.	
CONVENTIONS	demonstrates full command	demonstrates knowledge of	demonstrates sufficient	demonstrates minimal	lacks understandi	



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	Sentence	of the	the	control of the	control of the	ng of the	
•	formation	conventions	conventions	conventions	conventions	convention	
•	Subject-verb	of written	of written	of written	of written	s of written	
	agreement	English	English.	English.	English.	English.	
•	Standard word	language. No	Errors are	Errors may	Errors are	Errors are	
	forms	errors are	minor and do	interfere with	frequent and	pervasive.	
•	Punctuation,	evident.	not interfere	meaning, but	interfere with	The	
	spelling, and		with	are not	meaning.	response is	
	capitalization		meaning.	distracting.			
		I	I		I		

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		incomplete or too brief.	



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MODULE 9 STAGES OF MORAL DEVELOPMENT

Introduction

This module aims to discuss comprehensively the six stages of moral development. This lesson will develop the critical thinking and problem solving skills of students on real life scenarios. Further, this lesson will help them to identify which stage of moral development they reasoning may fall. This will also help them to develop a sense of morality and accountability. Lastly, this lesson will teach them analyze things and to be selfless.



At the end of the topic, students are expected to:

- h) Explain each stage of moral development.
- i) Determine in which stage of moral development they are now.
- j) Apply the stages of moral development.
- k) Create chart of their life's journey.



The Six Stages of Moral Development

Lawrence Kohlberg, (born October 25, 1927, Bronxville, New York, U.S.—died January 17, 1987, Boston, Massachusetts), American psychologist and educator known for his theory of moral development. Kohlberg was the youngest of four children of Alfred Kohlberg, a successful silk merchant of Jewish ancestry, and Charlotte Albrecht Kohlberg, a Protestant and a skilled amateur chemist. When the couple divorced in 1932 after 11 years of marriage, each of the children was required by a court order to choose which parent he or she would live with. The two younger children chose their father and the older ones chose their mother (Doorey, 2020).

Lawrence Kohlberg's stages of moral development, a <u>comprehensive</u> stage theory of <u>moral</u> development based on <u>Jean Piaget</u>'s theory of moral judgment for children (1932) and developed by <u>Lawrence Kohlberg</u> in 1958. <u>Cognitive</u> in nature, Kohlberg's theory focuses on the thinking process that occurs when one decides whether a behaviour is right or wrong. Thus, the theoretical emphasis is on how one decides to respond to a moral dilemma, not what one decides



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or what one actually does (Sanders, n.d.). Piaget described a two-stage process of moral development (Scott, & Cogburn, 2020). Kohlberg extended Piaget's theory, proposing that moral development is a continual process that occurs throughout the lifespan. His theory outlines six stages of moral development within three different levels.

The Heinz Dilemma

Kohlberg based his theory on a series of moral dilemmas presented to his study subjects. Participants were also interviewed to determine the reasoning behind their judgments of each scenario (American Psychological Association, 2018).

One example was "Heinz Steals the Drug." In this scenario, a woman has cancer and her doctors believe only one drug might save her. This drug had been discovered by a local pharmacist and he was able to make it for \$200 per dose and sell it for \$2,000 per dose. The woman's husband, Heinz, could only raise \$1,000 to buy the drug. He tried to negotiate with the pharmacist for a lower price or to be extended credit to pay for it over time. But the pharmacist refused to sell it for any less or to accept partial payments. Rebuffed, Heinz instead broke into the pharmacy and stole the drug to save his wife. Kohlberg asked, "Should the husband have done that?"

Kohlberg was not interested so much in the answer to whether Heinz was wrong or right but in the *reasoning* for each participant's decision. He then classified their reasoning into the stages of his theory of moral development (American Psychological Association, 2018).

Theoretical Framework

The framework of Kohlberg's theory consists of six stages arranged sequentially in successive tiers of complexity. He organized his six stages into three general levels of moral development (Sanders, n.d.).

Level 1: Preconventional level

At the preconventional level, <u>morality</u> is externally controlled. Rules imposed by authority figures are conformed to in order to avoid punishment or receive rewards. This perspective involves the idea that what is right is what one can get away with or what is personally satisfying. Level 1 has two stages.

Stage 1: Punishment/obedience orientation

Behaviour is determined by consequences. The individual will obey in order to avoid punishment.

Stage 2: Instrumental purpose orientation

Behaviour is determined again by consequences. The individual focuses on receiving rewards or satisfying personal needs.

Level 2: Conventional level

At the conventional level, conformity to social rules remains important to the individual. However, the emphasis shifts from self-interest to relationships with other people and social systems. The individual strives to support rules that are set forth by others such as parents, peers, and the government in order to win their approval or to maintain social order.



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Stage 3: Good Boy/Nice Girl orientation

Behaviour is determined by social approval. The individual wants to maintain or win the affection and approval of others by being a "good person."

Stage 4: Law and order orientation

Social rules and laws determine behaviour. The individual now takes into consideration a larger perspective, that of societal laws. Moral <u>decision making</u> becomes more than consideration of close ties to others. The individual believes that rules and laws maintain social order that is worth preserving.

Level 3: Postconventional or principled level

At the postconventional level, the individual moves beyond the perspective of his or her own society. Morality is defined in terms of abstract principles and values that apply to all situations and societies. The individual attempts to take the perspective of all individuals.

Stage 5: Social contract orientation

Individual rights determine behaviour. The individual views laws and rules as flexible tools for improving human purposes. That is, given the right situation, there are exceptions to rules. When laws are not consistent with individual rights and the interests of the majority, they do not bring about good for people and alternatives should be considered.

Stage 6: Universal ethical principle orientation

According to Kohlberg, this is the highest stage of functioning. However, he claimed that some individuals will never reach this level. At this stage, the appropriate action is determined by one's self-chosen <u>ethical</u> principles of <u>conscience</u>. These principles are abstract and universal in application. This type of <u>reasoning</u> involves taking the perspective of every person or group that could potentially be affected by the decision.

Kohlberg's theory was highly influential, especially in psychology and education. No other account had provided such a detailed explanation of children's moral development. Moreover, during a time when most psychologists were <u>behaviorists</u>, Kohlberg's work broke new ground by concentrating on <u>cognitive</u> phenomena. His theory also received much <u>criticism</u>, however, most notably from the American psychologist <u>Carol Gilligan</u>, who argued that it ignored the distinct patterns of moral development exhibited by girls (Doorey, 2020).



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Directions: Draw a chart of their life's journey using Manila paper or power point presentation or any computer applications applicable in this activity. The output will show moments of your life and where you are now based on moral development.



Directions: Each group will identify the stages of the agents in each case and justify their answer.

- 12. There are people suggesting that the Local Government Units shall disclose the personal details of patients with covid-19 so that they know if they had contacted that person days before the result of RT-PCR Test and also to protect their family's health. However, there is a law which protects each covid-19 patient from discrimination. Analyze the act of those people and which stage of moral development their moral reasoning may fall.
- 13. A mother of two wrote a letter to the Elementary Principal. She requested that junk foods and soda should be banned in their school canteen. Her youngest son was hospitalized for several months due to kidney failure and needed to file leave of absence for early recovery. Her reason of writing a letter was not only for the welfare of his son but also for the welfare of all students in the school. However, the canteen was cooperative store where all teachers and some parents have shares and receive dividend every year. Part of their dividend is allotted to feeding program of the school where majority of the students benefitted. Which do you think needs to be addressed and why?
- 14. A scientist was alarmed on the continuous destruction of mother earth. Bodies of water are polluted, there are massive destruction of forests and there are animals which are now extinct. There are numerous natural disasters happening all over the world in a year and many lives are already gone. To save the mother earth, he made a virus that will control population. For him, controlling population will save the earth. Which moral reasoning a scientist's behavior may fall? Do you think his action is morally right? Justify it using moral stages of development.



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MODULE 10 REASON AND IMPARTIALITY AS REQUIREMENTS FOR ETHICS

Introduction

In this module, students will learn the concepts of reason, morality, and impartiality. It will help them to think rationally what is good and what is bad; and to be just and fair to benefit not themselves but to benefit the majority. This module gives emphasis on the principle that every person is equally important and to give equal consideration to the interests of majority. Lastly, it will help students to develop their logical, rational and analytical thinking.



At the end of the topic, students are expected to:

- 1) Discuss the ethical requirement of reason and impartiality.
- m) Discover different occupations where reasons, impartiality, and morality are part of their professions
- n) Apply reason and impartiality on the different societal issues.
- o) Develop possible solutions on the current situation of the country.



Reason and Impartiality

Humans have not only feelings but also reason, and reason plays a vital role in Ethics. In fact, moral truths are truths of reason; that is, a moral judgement is true if it is espoused by better reasons than the alternatives (De Guzman et al. 2017).

Reason is the ability of the mid to think, understand, and form judgments y a process of logic. It is an innate and exclusive human ability that utilizes new or existing information as bases to consciously make sense out of thing while applying logic. It is also associated with thinking, cognition, and intellect ("Reason and Impartiality as Minimum Requirement for Morality"). In the article "Kant and Hume on Morality," Reason and experience are required for determining the likely effects of a given motive or character trait, so reason does play an important role in moral judgment.

According to De Guzman et al. (2017), reason spells the difference of moral judgments from the mere expressions of personal preference. If after eating someone says, "I like a sweet cake," he is not required to support it with good reasons for that is a statement about his/her personal taste and nothing more. But in the case of moral judgments, they require backing by reasons. In the absence of sensible rationale, they are merely capricious and ignorable. Moral



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nature of morality, considering reasons is indispensable. Truth in Ethics entails being justified by good reasons. That is, the rightful moral decision involves selecting the option that has the power of reason on its side.

Being defined by good reasons, moral truths are objectives in the sense that they true no matter what we might want or think. We cannot make an act moral or immoral just by wishing it to be so, because we cannot merely will that the weight of reason be on its side or against it. And this also explains why morality is not arbitrary. Reason commends what it commends, regardless of our feelings, attitudes, opinions, and desires. Since the connection between moral judgments and reasons is necessary important, then a proposed theory on the nature of moral judgment should be able to give an account for the relation. In focusing on attitudes and feelings, both Emotivism and Subjectivism fail to accomplish this important thing De Guzman et al. 2017).

As stated in the article "Reason and Impartiality as Minimum Requirement for Morality," **impartiality** is manifesting objectivity. It is the quality of being unbiased and objective in creating moral decision – underscoring that a (morally) impartial person makes moral decisions relative to the welfare of the majority and not for specific people alone. According to De Guzman et al. (2017), impartiality involves the idea that each individual's interest and point of view are equally important. Also called evenhandedness or fair-mindedness, impartiality is a principle of justice holding that decisions ought to be based on objective criteria, rather than on the basis of bias, prejudice, or preferring the benefits to one person over another for improper reasons.

Impartiality in morality requires that we give equal and/or adequate consideration to the interests of all concerned parties. The principles of impartiality assumes that every person, generally speaking, is equally important; that is, no one is seen as intrinsically more significant than anyone else. Other ethicists however, suggest that some clarifications is required. From the impartial standpoint, to say that no one is seen as intrinsically more significant than anyone else, is not to say that there is no reason whatsoever for which an individual might demand more moral attention or better treatment than others. Many ethicists supposed that from the impartial point of view, properly conceived, some persons count as more significant, at least in certain ways. A virtous and respectable religious leader maybe supposed to be more significant than a mere maid; so an emergency (say, a building on fire) the decent religious leader ought to be rescued first. The reason, nonetheless, is not that the religious leader is intrinsically more significant; rather, it is that he makes greater contribution to the society (De Guzman et al. 2017).

Why are Reason and Impartiality the Minimum Requirements for Morality?

Is someone tells us that a certain action is immoral, we may ask why it is so, and if there is reasonable answer, we may discard the proposition as absurd. Also if somebody utters that a particular act is wrong and explains that it is because it does not happen to fits his taste, then we also do not count his claim as legitimate ethical judgment. Clearly, thus reason is a necessary requirement for morality (De Guzman et al. 2017).

In the article "Impartiality," it was stated that the only respect in which morality requires



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causing pain, deceiving, and breaking promises. It is only with regard to these kinds of moral rules—those that can be formulated as prohibitions—that it is humanly possible to act impartially with regard to a group large enough to be an appropriate group.

As stated in the article "Reason and Impartiality as Minimum Requirement for Morality," Reason and impartiality become the basic prerequisite for morality as one is excepted to be able to deliver clear, concise, rightful, and appropriate judgments made out of logic and understanding in an unbiased and unprejudiced manner while considering the general welfare to accurately concoct moral decisions.



Directions: Each group will think 2 occupations or professionals. Using what they had learned from reason, impartiality, and morality, each group will create a persuasion map and write down all the facts, examples, and information to back up their reasoning. End your persuasion map with a conclusion.



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GRAPHIC ORGANIZER RUBRIC

<u>DIRECTIONS</u>: Using the following criteria, choose the appropriate number from the following scale that reflects your assessment of the student's work.

1 = weak 2 = Moderately weak 3 = Average 4 = Moderately Strong 3 = 3	Strong
11. The graphic organizer has an appropriate title and labels.12. The graphic organizer's lines, boxes, and text are neat and legible.13. The information in the graphic organizer is accurate.	
14. The spelling, grammar, and punctuation of the text on the graphic organizer are accurate.	
15. The graphic organizer presents the information in a manner that is easy to follow.	
16. The relationships presented in the graphic organizer are correct and clear.	
17. The form in which the graphic organizer portrays the information is appropriate to the relationships being represented.	
18. The graphic organizer demonstrates an understanding of the topic, its relationships & related concepts.	
19. The graphic organizer fulfills all the requirements of the assignment.	
20. Overall, the graphic organizer represents the student's full potential.	
7	TOTAL:
Comments:	



Directions: Make a reaction paper on the following topics based on the principle of reason, impartiality, and morality. Provide pieces of evidence that will support your viewpoint and develop possible solutions on the following issues.

1. Covid-19 response of Department of Health.



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- 2. Alleged corruption and anomalies at PhilHeallth.
- 3. Passage of Anti-Terrorism Law
- 4. ABS-CBN franchise renewal
- 5. NCR and CALABARZON was under Modified ECQ again

[Type the document title]

Skills	5	4	3	2	1
Content and Analysis: the extent to which the response conveys complex ideas and information clearly and accurately in order to respond to the task and support an analysis of the text	-insightful and/or sophisticated ideas that fully address the prompt and are fully supported by relevant, accurate and specific evidence from appropriate sources. Evidence used is justified and clearly developed.	clear ideas that fully address the prompt and are supported by relevant, accurate and sufficient evidence. Evidence used is justified and developed	Some ideas are clearer than others and address the prompt. Ideas are supported by some relevant evidence.	The paper contains an attempt to address the prompt, but the writer provides little clear, relevant evidence.	Ideas are not developed. Little to no textual evidence is used. Mostly personal responses.
Organization	The paper follows a clear and logical train of thought. The introduction and conclusion are effective and the writer always uses topic sentences and effective transitions	The paper follows a logical train of thought. The paper's introduction and conclusion are functional and the writer always uses topic sentences but less effective transitions.	The paper follows a somewhat confused train of thought. The paper has an introduction and conclusion and the writer uses some topic sentences and adequate transitions.	The paper does not follow a train of thought. The paper is missing an introduction or conclusion and the writer uses few topic sentences and/or transitions.	The paper does not follow a train of thought. The paper is missing an introduction and conclusion and the writer fails to use topic sentences and/or transitions.
Command of Evidence	Quotations are smoothly blended in. Evidence is highly persuasive and effective.	Effectively utilizes quotations, Evidence is believable and convincing.	Evidence is present, but Superficial. Quotes are used, but not well blended.	Evidence chosen does not support ideas/claims. Quotes are irrelevant.	Little or no evidence is used.
Reflections	Conscious and thorough understanding of the writing prompt and the subject matter. Creative/original ideas and insights; extensive, insightful commentary.	Thoughtful understanding of the writing prompt. Analysis is believable and convincing, a few assertions may lack specific examples, but are still logical.	Basic understanding of the writing prompt and the subject matter. No in-depth reflection.	Ideas lack development; misunderstanding of prompt or text; little to no reflection on the text.	Does not address the prompt or gives a basic plot summary without commentary



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Mechanics and	Demonstrates a	Demonstrates	Demonstrates	Demonstrates	Demonstrate a lack
Conventions	mastery of writing	control of the	control of the	emerging control of	of control of
-	conventions	conventions	conventions	conventions with	conventions with
Language use	includes a variety of	that do not	with infrequent	some errors that	frequent errors that
	sentences marked by	hinder	errors, includes	hinder	make
	varying opening	comprehension,	minimal variety in	comprehension, lacks	



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words and struct effective syntax grammar.		sentence structure and transitions.	variety in sentence structure and transitions.	comprehension difficult.
	structure.			



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MODULE 11 FEELINGS AND REASON

Introduction

This module discusses the role of feelings and emotions in decision-making. Reason and emotions are jointly at work and tightly intertwined. This means that feelings are used as instinctive response to moral dilemmas. Feelings may sometimes prohibit us to make right decisions but it can also be used in making the right one. This concept will be explained by two theories of ethics which discuss the role of feeling on morality. Lastly, student shall be mindful of their own feelings, thoughts, and values as an indication of moral development.



At the end of the topic, students are expected to:

- p) Appraise and analyze their feelings in personal experiences
- q) Compare reasonable and emotional responses.
- r) Compare and contrast Ethical Subjectivism and Emotivism
- s) Apply the principles of Ethical Subjectivism and Emotivism



Feeling and Moral Decision-Making

According to Ells (2014), emotion is a response to stimuli based on past experiences which is made instinctively while reason is a form of personal justification which changes from person to person based on their own ethical and moral code, as well as prior experience. Some ethicists believe that ethics is also a matter of emotion. They hold the moral judgment as thet are even deemed by some as instinctive and trained response to moral dilemmas (De Guzman et al. 2017). Emotions is the result of logical analysis through which we first analyze someone's behavior, make an appropriate judgment, and then feel whichever is called for, respect or contempt (Pillemer & Wheeler, 2010).

Researchers (and some philosophers) now see emotion and reason as tightly intertwined. Emotion and reason are jointly at work when we judge the conduct of others or make choices ourselves. A cognitive deficit of either type can impair our decision making capacity about all



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lesions, for example, retain the intellectual ability to understand alternative courses of action, nevertheless are unable to make up their own minds, both literally and figuratively. Reading a menu apparently is one thing, but choosing among items involves weighing likes, dislikes, objectives, and values. These necessarily involve subjective judgments (Pillemer & Wheeler, 2010).

Some hold that reason and emotion are not really opposite. Both abstract inference and emotional intuitions or instincts are seen as having relative roles in ethical thinking. For one thing, feelings or emotions are said to be judgments about the accomplishment of one's goals. Emotions, it is thus concluded, can be rational in being based at least sometimes on good judgments about how well a circumstance or agent accomplishes appropriate objectives. Feelings are also visceral or instinctual by providing motivations to act morally (De Guzman et al. 2017).

Reason when removed from emotion, allows a person to make conscious decisions based on fact, with no references to personal involvement. The use of reason as a way of knowing, allows for the knower to see the consequences of their actions through-out the decision-making process. Also, there are limitations to decisions made based on reason alone, perception of situations is not questioned as it may be with an emotional decision (Ells, 2014).

Feeling-based Theories in Ethics

There are at least two theories in ethics that gives focus on the role of feelings on morality. They are (1) Ethical Subjectivism and (2) Emotivism (De Guzman et al. 2017).

1. Ethical Subjectivism. This theory basically utter runs contrary to the principle that there is objectivity in morality. Fundamentally a meta-ethically theory, it is not about what things are good and what are things are bad. It does not tell how we should live or what moral norms we should practice. Instead, it is a theory about the nature or moral judgments (De Guzman et al. 2017).

In the article "Basics of Philosophy," Ethical Subjectivism holds that there are no objective moral properties and that ethical statements are in fact arbitrary because they do not express immutable truths. Instead, moral statements are made true or false by the attitudes and/or conventions of the observers, and any ethical sentence just implies an attitude, opinion, personal preference or feeling held by someone. Thus, for a statement to be considered morally right merely means that it is met with approval by the person of interest. Another way of looking at this is that judgments about human conduct are shaped by, and in many ways limited to, perception.

As cited in the article "Basics of Philosophy," there are several different variants which can be considered under the heading of Ethical Subjectivism:

- **Simple Subjectivism**: the view (largely as described above) that ethical statements reflect sentiments, personal preferences and feelings rather than objective facts.
- **Individualist Subjectivism**: the view (originally put forward by <u>Protagoras</u>) that there are as many distinct scales of good and evil as there are individuals in the world. It is effectively



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a form of <u>Egoism</u>, which maintains that every human being ought to pursue what is in his or her self-interest exclusively.

- <u>Moral Relativism</u> (or Ethical Relativism): the view that for a thing to be morally right is for it to be approved of by society, leading to the conclusion that different things are right for people in different societies and different periods in history.
- **Ideal Observer Theory**: the view that what is right is determined by the attitudes that a hypothetical ideal observer (a being who is perfectly rational, imaginative and informed) would have.
- **2. Emotivism.** As cited in the "Emotive Theory of Ethics" The term *emotivism* refers to a theory about moral judgments, sentences, words, and speech acts; it is sometimes also extended to cover aesthetic and other nonmoral forms of evaluation. Although sometimes used to refer to the entire genus, strictly speaking *emotivism* is the name of only the earliest version of ethical noncognitivism (also known as expressivism and nondescriptivism).

Emotivism is actually the most popular form of non-cognitivism, the meta-ethical theory that claims that ethical sentences do not convey authentic propositions. Moral judgments, according to Emotivism, are not statements of fact but are mere expressions of the emotions of the speaker especially since they are usually feelings—based (De Guzman et al. 2017).

To understand how the theory views moral judgments, it would help to note that language is used in a variety of ways. Principally, language is used to state facts or what we believe to be facts. But there are other purpose for which language may be used like utterance or command. The purposes of utterances are (1) they are used as means of influencing other's behavior and (2) moral sentences are used to expresses (not report) the speaker's attitude (De Guzman et al. 2017).

As cited in the article "Emotivism," Emotivists believe that moral language expresses emotions and tries to influence others; it has no cognitive content. If I say homosexuality is evil, I'm just expressing my feeling that homosexuality is disgusting! I am *expressing* my emotions and, at the same time, trying to influence you to dislike homosexuality. The same analysis applies to any moral judgment. If I say that capital punishment is wrong, I'm just expressing my dislike for it and trying to get you to agree with me. I might as well have said capital punishment while shaking my head and rolling my eyes. And if I say that Stalin or Cheney were bad men—which they were—I'm merely trying to get you to agree with what I'm really saying.

Criticisms on Ethical Subjectivism and Emotivism

Stated in the article "Subjectivism," subjectivism implies the moral statements are less significant than most people think they are – this may of course be true without rendering moral statement insignificant. More so, Ethical Subjectivism has implications that are contrary to what we believe about the nature of moral judgments.it also implies that each of us is infallible so as long as we are honestly expressing our respective feelings about moral issues. Furthermore, it cannot account for the fact of disagreement in Ethics. Finally, the theory could also have dangerous implications in moral education (De Guzman et al. 2017).



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As cited in the article "Emotivism," emotivism presupposes that moral disagreements are incapable of being resolved by rational discourse. There is no way to resolve our attitudinal disagreements unless we are persuasive enough (or violent enough). But we have already seen that there's another way to persuade—using reason to support our position. We can provide good reasons why x is right or x is wrong. If we appeal to reason, we have discovered a way to resolve our disputes that other than by shouting or beating others into submission. And if reason plays a role in ethics, then there is truth or falsity about ethical judgments.

Feelings Can Help in Making the Right Decision

According to Pillemer & Wheeler (2010), moral development may rest in our ability to be mindful of our own feelings, thoughts, and values—and the context in which we are functioning. As we ponder decisions, and more fundamentally, our principles, Pillemer & Wheeler (2010), enumerated some precepts to bear mind. Among them are:

- 1. Don't accept the problem as given. How choices are framed can sway your choices in ways that may contradict your core beliefs. (Think of the classic experiment about health care policy.) Generate multiple options and assess them against one another instead of considering them in isolation.
- 2. Listen to both your heart and head. Issues of right and wrong matter deeply to us, as they should. Twinges of disgust or shame may be internal signals that we are nearing the outer bounds of acceptable behavior. But we should also reflect on the sources of our feelings, be they negative or positive, as they may be triggered by associations that have nothing to do with the matter at hand.
- **3.** Watch your language. How we name things exposes (or masks) the nature of our actions and their consequences. Firings become layoffs, layoffs become downsizing, and downsizing becomes right-sizing. The action may be unavoidable, but we should not sugarcoat the fact that people who once worked with or for us are now jobless.
- **4. Take special care in dimly lit places**. Your actions—and ultimately even your values—are influenced by the company you keep.
- **5. Be modest about your virtue.** Most of us believe that we are more ethical than are others. Countless experiments and real life examples, however, should remind us that people who are most self-righteous may be most likely to slip.
- **6.** Understand why others transgress. Some lapses may be due to moral failure, but others can be caused by external factors that have little to do with their fundamental nature. Luck plays a role in regard to how people are tested and what resources they can draw upon. Refrain from judging a person's core character, positively or negatively, on the basis of a single event.
- **7. Don't give up on yourself (or on others).** An ancient proverb says, "Every saint has a past. Every sinner has a future." Honest reflection about the past, coupled with a measure of humility, can serve as foundation for leading a responsible life going forward.



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In the end, morality is not merely—or even principally—determining the right thing to do in specific instances, rather it entails who we want to be and what kind of life we want to lead (Pillemer & Wheeler, 2010).



Learning Activity

Directions: The following are the suggested activities

- 1. Case analysis. Analyze the following cases with your group members and justify your answer based on what you have learned from the topic.
 - A. You are a high-ranking public health official who must decide how to respond in the face of an epidemic that will cost 600 lives if nothing is done. You only have two alternatives: Option A which will result in 200 lives being saved or Option B with a 1/3 chance that everyone would be saved. Which would you choose?
 - B. Dan, a student council president, often picks topics for discussion that appeal to both professors and students in order to stimulate discussion. Would you say that his conduct is highly immoral, not immoral at all, or someplace in between?
 - C. What if instead of throwing the switch, the only way for you to stop the train and save the five is pushing a 300-pound man on to the tracks?
- 2. Recall a news report that you have seen recently. Illustrate your feelings as instinctive response to the news.



Learning Assessment

Directions: The class will be divided into six group. Each group will play a wheel of fortune game prepared earlier by their teacher. Each part of the wheel has topic to be used in the class debate. Each group have only chance to roll the wheel. The topic where the pointer ends would be the group's topic.

The following are the options written in the wheel of fortune

- 15. Affirmative Team End of life involving a dying parent
- 16. Negative Team End of life involving a dying parent
- 17. Affirmative Team Payment of facilitation fee to a customs officer by a finance employee
- 18. Negative Team Payment of facilitation fee to a customs officer by a finance employee
- 19. Affirmative Team The use of an official car to bring a four-year old daughter to school everyday
- 20. Negative Team The use of an official car to bring a four-year old daughter to school everyday

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Rubric on the Levels of Performance for AFFIRMATIVE Team

Criteria	4	3	2	1	Grade:
1. Organization & Clarity: Main arguments and responses are outlined in a clear and orderly way.	Completely clear and orderly presentation	Mostly clear and orderly in all parts	Clear in some parts but not overall	Unclear and disorganized throughout	
2. Use of Argument: Reasons are given to support the resolution	Very strong and persuasive arguments given throughout	Many good arguments given, with only minor problems	Some decent arguments, but some significant problems	Few or no real arguments given, or all arguments given had significant problems	
3. Use of cross-examination and rebuttal: Identification of weakness in Negative team's arguments and ability to defend itself against attack.	Excellent cross-exam and defense against Negative team's objections	Good cross- exam and rebuttals, with only minor slip-ups	Decent cross- exam and/or rebuttals, but with some significant problems	Poor cross-exam or rebuttals, failure to point out problems in Negative team's position or failure to defend itself against attack.	
4. Presentation Style: Tone of voice, clarity of expression, precision of arguments all contribute to keeping audience's attention and persuading them of the team's case.	All style features were used convincingly	Most style features were used convincingly	Few style features were used convincingly	Very few style features were used, none of them convincingly	
					TOTAL SCORE:

(Divide by 4)

	AVERAGE FOR AFFIRMATIVE TEAM:	
STUDENT NUMBER (to remain confidential):		

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Rubric on the Levels of Performance for NEGATIVE Team

Criteria	4	3	2	1	Grade:
1. Organization & Clarity: Main arguments and responses are outlined in a clear and orderly way.	Completely clear and orderly presentation	Mostly clear and orderly in all parts	Clear in some parts but not overall	Unclear and disorganized throughout	
2. Use of Argument: Reasons are given against the resolution	Very strong and persuasive arguments given throughout	Many good arguments given, with only minor problems	Some decent arguments, but some significant problems	Few or no real arguments given, or all arguments given had significant problems	
3. Use of cross- examination and rebuttal: Identification of weakness in Affirmative team's arguments and ability to defend itself against attack.	Excellent cross-exam and defense against Affirmative team's objections	Good cross- exam and rebuttal, with only minor slip-ups	Decent cross- exam and/or rebuttal, but with some significant problems	Poor cross-exam or rebuttal, failure to point out problems in Affirmative team's position or failure to defend itself against attack.	
4. Presentation Style: Tone of voice, clarity of expression, precision of arguments all contribute to keeping audience's attention and persuading them of the team's case.	All style features were used convincingly	Most style features were used convincingly	Few style features were used convincingly	Very few style features were used, none of them convincingly	
					TOTAL SCORE:

(Divide by 4)

(Divide by 4)		
	AVERAGE FOR NEGATIVE TEAM:	
STUDENT NUMBER (to remain confidential):		

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MODULE 12 THE 7-STEP MORAL REASONING



At the end of the topic, students are expected to:

- t) Understand the different the 7-step moral reasoning model
- u) Apply the 7 steps of moral reasoning in his/ her decision making.



To ensure the reasonableness and neutrality of moral decisions, it is good to follow the seven-step moral reasoning model. These steps can serve as a guide in making best choices in decision makings.

- 1. **Stop and think.** Before making any decisions, it is nice to take a moment to think about the following:
 - a. Situation itself
 - b. Your role in the situation
 - c. Other internal/external factors such as
 - People who might get involved in the result of the decision
 - Potential effects of the decision
- 2. Clarify Goals. In a decision making, it is essential to determine your goals both short-term and long-term goals. Short-term goals are those that need to be accomplished right after or immediately after a decision is made. A long-term goal is that which the result may come out after some times. It is important because that is going to be the basis of what one wishes to accomplish. Sometimes, it requires a sacrifice for someone just to achieve his or her goal whether short or long term one.
- 3. **Determine facts.** Make sure that that all essential information is considered before you make a decision. To determine the facts, solve first what you know, then what do you still need to know. Have a heart to accept other information about the subject of your decision-making process and make it sure that facts are reliable and credible since these facts would

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- a. Consider the reliability and credibility of the people providing the facts.
- b. Consider the basis of the supposed facts. Evaluate on the basis of honesty, accuracy, and memory.
- 4. **Develop options.** Once you know what you the goals are and facts are well considered already, then you can make a list of actions that are possibly be your options. If its about life decision, you can make talk to someone you trust most so you can broaden your perspective and think of new choices. If you can think of only one or two choices, you are probably not thinking hard enough.
- 5. Consider consequences. After developing options which are possibly your basis of action, you must consider consequences of each option. Filter your choices to determine if any of your options will violate any ethical considerations, and then omit unethical options. Think of its long long-term consequences and act in accordance to the spirit of fairness and justice. Identify who will be affected by your decision and how the decision is a likely to affect them.
- 6. **Choose.** After consideration of all the consequences from the options, make a decision now. If you are doubtful of your choice, try the following:
 - a. Talk to people whom you trust.
 - b. Think of someone who you think has the character of good decision maker.
 - c. If people around you found out your decision, would you be comfortable and proud?
 - d. Follow the Golder Rule: treat others the way you want to be treated, and keep your promises.
- 7. **Monitor and modify**. Ethical decision makers monitor the effect of their decisions and are willing to modify their decision. Though it takes a lot of humility and courage to do such, it is necessary if the decision had been made has a lot of ethical considerations. Do not hesitate to revise your decisions in light of new developments in the situation.



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Directions: In a sheet of paper try this:



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1. Narrate the greatest decision you ever did in your life so far. Whether you applied it or not already, try to it once more using this 7 step moral reasoning.



Learning Assessment

Directions: in your own words, how will you define and explain each step in moral reasoning.

- 1. Stop and think.
- 2. Clarify Goals.
- 3. Determine facts.
- 4. Develop options.
- 5. Consider consequences.
- 6. Choose.
- 7. Monitor and modify.

Essay Rubric						
	5	4	3	2	1	Points Earned
 Controlling idea Supporting ideas Use of details Awareness of purpose Sense of completeness 	The essay is fully focused and contains a wealth of ideas and examples. The writer uses rhetorical strategies and addresses counterargum ents.	The essay is consistently focused and contains ample ideas and examples. The writer may employ rhetorical strategies or address counterargum ents.	The essay is sufficiently focused and contains some ideas and examples. The response is generally appropriate to the persuasive purpose.	The essay is minimally focused. The provided examples are vague or general and the response demonstrates minimal awareness.	The essay shows little or no focus and the ideas are unclear, irrelevant, or repetitive. The response is incomplete or too brief.	
ORGANIZATION • Introduction/bo dy/conclusion • Sequence of ideas • Grouping of ideas	The organization of ideas supports the writer's focus. Ideas are grouped in a logical manner.	The organization is appropriate and the sequencing of ideas is logical. Varied	The organization is generally appropriate and the ideas are clearly sequenced, but may be repetitive.	The organization is formulaic or inappropriate. The response may lack a clear introduction	The essay shows little evidence of organizatio n or sequencing. Transitions are not used. The	



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Effective transitions Awareness of purpose STYLE	varied transitions are used. The writer utilizes carefully	The language and tone of	Transitions are used The language and tone are	conclusion. Transitions are rare. The language and tone are uneven.	incomplete or too brief. The language and tone
 Sentence variety Word choice Audience awareness Personal voice 	crafted phrases to create a sustained tone and an authoritative voice. Word choice reflects an advanced vocabulary.	the essay enhance the persuasive purpose. Word choice is appropriate. Sentences are varied.	appropriate. Word choice is adequate, but may be simple or ordinary. Some sentence variety is evident.	Word choice is simple, ordinary, or repetitive. There is minimal variation in sentence length and structure.	are inappropria te. Word choice is incorrect or confusing. The response is incomplete or too brief.
 CONVENTIONS Sentence formation Subject-verb agreement Standard word forms Punctuation, spelling, and capitalization 	The writer demonstrates full command of the conventions of written English language. No errors are evident.	The writer demonstrates knowledge of the conventions of written English. Errors are minor and do not interfere with meaning.	The writer demonstrates sufficient control of the conventions of written English. Errors may interfere with meaning, but are not distracting.	The writer demonstrates minimal control of the conventions of written English. Errors are frequent and interfere with meaning.	The writer lacks understandi ng of the convention s of written English. Errors are pervasive. The response is incomplete or too brief.



Learning References

1. Pasco, M. O., Suarez, V. F., & Rodriguez, A. M. (2018). Ethics. Quezon City: C & E Publishing, Inc.



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MODULE 13 REASON AND WILL



At the end of the topic, students are expected to:

- a) To understand the meaning of reason and will;
- b) Compare and contrast the reason and will.
- c) To apply these two concepts in their daily lives.



What is Reason?

In philosophy, reason, is the faculty or process of drawing logical syllogism. Reasoning is the process of drawing out conclusion from the previous knowledge. In other words, reason is associated with knowledge. Knowledge is something that one acquires as he studies, gets matured and professional. The term reason is also used in other context as a disagreement to sensation, perception, feeling, and desire.

According to Immanuel Kant, reason is the power of producing into oneness, by means of understandable theories, the concepts that are provided by the intellect or the mind. The foundation of sound ethics for him can only be by the authority of human reason. The voice of God- conscience for St. Thomas Aquinas- is not heard directly today while man is living in this finite world. That reason which gives a priori principles Kant calls "pure reason," as distinguished from the "practical reason," which is especially concerned with the performance of actions. The reason elects such and such as morally binding and thus act in accordance with what he/she this is so. Kant told that reason in itself can only be sensible foundation of what is ethical for man. It also reiterated that morality is grounded with external authority but it is simply grounded with reason itself. Kant certainly wanted to delimit the bounds of reason, but this is not the same as arguing that it has no role in our knowledge. There are three points in Kant' reason:

- 1. the relation of reason to empirical truth;
- 2. reason's role in scientific inquiry; and
- 3. the positive gains that come from appreciating reason's limits.



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In theology, reason, as distinguished from faith, is the human intelligence exercised upon religious truth whether by way of discovery or by way of explanation. The limits within which the reason may be used have been laid down differently in different churches and periods of thought: on the whole, modern Christianity, especially in the Protestant churches, tends to allow to reason a wide field, reserving, however, as the sphere of faith the ultimate (supernatural) truths of theology.

What is the will?

If the reason is the foundation of what is ethical for Kant, in turn, its source must be a goodwill. This means that what is morally binding is rooted in reason as workable for the human person who possesses the goodwill. A good will is also a force to pursue what one possesses in mind also. Instead of looking at a man as he displays external attributes, goodness is in the very interiority of himself. The good that is relevant to the person who through his/her reason knows what one ought to do. The good will implies the achievability of what is known though reason. Generally, will is a faculty od the mind that at the moment of decision is always present. For him, there is only one good which can be called good without any qualification- the good motive or good will. The true object of reason is to produce a will which is good in itself, since nothing else is always and necessarily good. This will must be autonomous in nature because the will's autonomy will make a man a dignified one. To lose one's freewill is to lose one's dignity.

In a nutshell, Reason is the foundation of morality and the source of is the goodwill.

For example, the basis of our actions is our prior knowledge of somethings. The purpose of why we wish to buy rubber shoes is that because we have prior knowledge that rubber shoes is good for sports. To insist and the actual purchase of the rubber shoes, our will pushed us to do so.



Directions: Make a simple essay about your future wishes/ dreams. Consider the following questions?

- 1. What do you really want in your life?
- 2. What are the factors that made you realize what you want?
- 3. What are the ways are you going to do to achieve what you want in your life?



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Directions: Answer this for 20 points.

1. What come first, reason or the will? Defend your answer showing some other literatures/evidences.

	Essay Rubric						
	5	4	3	2	1	Points Earned	
 IDEAS Controlling idea Supporting ideas Use of details Awareness of purpose Sense of completeness 	The essay is fully focused and contains a wealth of ideas and examples. The writer uses rhetorical strategies and addresses counterargum ents.	The essay is consistently focused and contains ample ideas and examples. The writer may employ rhetorical strategies or address counterargum ents.	The essay is sufficiently focused and contains some ideas and examples. The response is generally appropriate to the persuasive purpose.	The essay is minimally focused. The provided examples are vague or general and the response demonstrates minimal awareness.	The essay shows little or no focus and the ideas are unclear, irrelevant, or repetitive. The response is incomplete or too brief.		
ORGANIZATION Introduction/bo dy/conclusion Sequence of ideas Grouping of ideas Effective transitions Awareness of purpose	The organization of ideas supports the writer's focus. Ideas are grouped in a logical manner. Effective and varied transitions are used.	The organization is appropriate and the sequencing of ideas is logical. Varied transitions are used.	The organization is generally appropriate and the ideas are clearly sequenced, but may be repetitive. Transitions are used	The organization is formulaic or inappropriate. The response may lack a clear introduction or conclusion. Transitions are rare.	The essay shows little evidence of organizatio n or sequencing. Transitions are not used. The response is incomplete or too brief.		

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	The writer	The language	The language	The language	The	
STYLE • Sentence	utilizes	and tone of	and tone are	and tone are	language	
	carefully	the essay	appropriate.	uneven.	and tone	
	crafted	enhance the	Word choice	Word choice	are	
variety	phrases to	persuasive	is adequate,	is simple,	inappropria	
Word choice	create a	purpose.	but may be	ordinary, or	te. Word	
 Audience 	sustained	Word choice	simple or	repetitive.	choice is	
awareness	tone and an	is	ordinary.	There is	incorrect or	
Personal voice	authoritative	appropriate.	Some	minimal	confusing.	
	voice. Word	Sentences are	sentence	variation in	The	
	choice	varied.	variety is	sentence	response is	
	reflects an		evident.	length and	incomplete	
	advanced			structure.	or too brief.	
	vocabulary.					
	The writer	The writer	The writer	The writer	The writer	
CONVENTIONS	demonstrates	demonstrates	demonstrates	demonstrates	lacks	
CONVENTIONS	demonstrates full command	demonstrates knowledge of	demonstrates sufficient	demonstrates minimal	lacks understandi	
• Sentence	demonstrates full command of the	demonstrates knowledge of the	demonstrates sufficient control of the	demonstrates minimal control of the	lacks understandi ng of the	
• Sentence formation	demonstrates full command of the conventions	demonstrates knowledge of the conventions	demonstrates sufficient control of the conventions	demonstrates minimal control of the conventions	lacks understandi ng of the convention	
Sentence formationSubject-verb	demonstrates full command of the conventions of written	demonstrates knowledge of the conventions of written	demonstrates sufficient control of the conventions of written	demonstrates minimal control of the conventions of written	lacks understandi ng of the convention s of written	
Sentence formationSubject-verb agreement	demonstrates full command of the conventions of written English	demonstrates knowledge of the conventions of written English.	demonstrates sufficient control of the conventions of written English.	demonstrates minimal control of the conventions of written English.	lacks understandi ng of the convention s of written English.	
Sentence formationSubject-verb	demonstrates full command of the conventions of written English language. No	demonstrates knowledge of the conventions of written English. Errors are	demonstrates sufficient control of the conventions of written English. Errors may	demonstrates minimal control of the conventions of written English. Errors are	lacks understandi ng of the convention s of written English. Errors are	
 Sentence formation Subject-verb agreement Standard word forms Punctuation, 	demonstrates full command of the conventions of written English language. No errors are	demonstrates knowledge of the conventions of written English. Errors are minor and do	demonstrates sufficient control of the conventions of written English. Errors may interfere with	demonstrates minimal control of the conventions of written English. Errors are frequent and	lacks understandi ng of the convention s of written English. Errors are pervasive.	
 Sentence formation Subject-verb agreement Standard word forms Punctuation, spelling, and 	demonstrates full command of the conventions of written English language. No	demonstrates knowledge of the conventions of written English. Errors are minor and do not interfere	demonstrates sufficient control of the conventions of written English. Errors may interfere with meaning, but	demonstrates minimal control of the conventions of written English. Errors are frequent and interfere with	lacks understandi ng of the convention s of written English. Errors are pervasive. The	
 Sentence formation Subject-verb agreement Standard word forms Punctuation, 	demonstrates full command of the conventions of written English language. No errors are	demonstrates knowledge of the conventions of written English. Errors are minor and do not interfere with	demonstrates sufficient control of the conventions of written English. Errors may interfere with meaning, but are not	demonstrates minimal control of the conventions of written English. Errors are frequent and	lacks understandi ng of the convention s of written English. Errors are pervasive. The response is	
 Sentence formation Subject-verb agreement Standard word forms Punctuation, spelling, and 	demonstrates full command of the conventions of written English language. No errors are	demonstrates knowledge of the conventions of written English. Errors are minor and do not interfere	demonstrates sufficient control of the conventions of written English. Errors may interfere with meaning, but	demonstrates minimal control of the conventions of written English. Errors are frequent and interfere with	lacks understandi ng of the convention s of written English. Errors are pervasive. The	



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- 2. Pasco, M. O., Suarez, V. F., & Rodriguez, A. M. (2018). *Ethics*. Quezon City: C & E Publishing, Inc.



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MODULE 14 MORAL THEORIES



At the end of the topic, students are expected to:

- a) determine the difference between morality and ethics
- b) understand the different moral theories
- c) differentiate between moral theories.



The words "moral" and "ethics" (and cognates) are often used interchangeably. However, it is useful to make the following distinction:

- Morality is the system through which we determine right and wrong conduct -- i.e., the guide to good or right conduct.
- Ethics is the philosophical study of Morality.

What, then, is a moral theory?

A theory is a structured set of statements used to explain (or predict) a set of facts or concepts. A moral theory, then, explains why a certain action is wrong -- or why we ought to act in certain ways. In short, it is a theory of how we determine right and wrong conduct. Also, moral theories provide the framework upon which we think and discuss in a reasoned way, and so evaluate, specific moral issues.

Seen in this light, it becomes clear that we cannot draw a sharp divide between moral theory and applied ethics (e.g., medical or business ethics). For instance, in order to critically evaluate the moral issue of affirmative action, we must not attempt to evaluate what actions or policies are right (or wrong) independent of what we take to determine right and wrong conduct. You will see, as we proceed, that we do not do ethics without at least some moral theory. When evaluating the merits of some decision regarding a case, we will always (or at least ought to always) find ourselves thinking about how right and wrong is determined in general, and then apply that to the case at hand. Note, though, that sound moral thinking does not simply involve going one way -- from theory to applied issue. Sometimes a case may suggest that we need to change or adjust our thinking about what moral theory we think is the best, or perhaps it might lead us to think that a preferred theory needs modification.

Are moral theories descriptive or prescriptive?

In presenting a moral theory, are we merely describing how people, in their everyday 'doings' and 'thinkings,' form a judgment about what is right and wrong, or are we prescribing how people ought to make



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Most take moral theories to be prescriptive. The descriptive accounts of what people do are left to sociologists and anthropologists. Philosophers, then, when they study morality, want to know what is the proper way of determining right and wrong. There have been many different proposals. Here is a brief summary.

Theories of Morality

1. Moral Subjectivism

Main Point: Moral Subjectivism is where right or wrong are determined by what you -- the subject -- just happens to think (or 'feel') is right or wrong. This is simply based on your personal assessment and judgment.

In its common form, moral subjectivism amounts to the denial of moral principles of any significant kind, and the possibility of moral criticism and argumentation. In nature, 'right' and 'wrong' lose their meaning because so long as someone thinks or feels that some action is 'right', there are no grounds for criticism. If you are a moral subjectivist, you cannot object to anyone's behavior. This shows the key flaw in moral subjectivism -- probably nearly everyone thinks that it is legitimate to object, on moral grounds, to at least some peoples' actions. That is, it is possible to disagree about moral issues.

2. Cultural Relativism

Main Point: Right and wrong is determined by the particular set of **principles or rules** the relevant **culture** just happens to hold at the time. This is also based on the idea that different people have different cultures that are why right or wrong is based on how one's culture dictates morality.

Cultural Relativism is closely linked to Moral Subjectivism. It implies that we cannot criticize the actions of those in cultures other than our own. And again, it amounts to the denial of universal moral principles. Also, it implies that a culture cannot be mistaken about what is right and wrong (which seems not to be true), and so it denies the possibility of moral advancement (which also seems not to be true).

3. Ethical Egoism

Main Point: Right and wrong is determined by what is in your **self-interest**. Or, it is immoral to act contrary to your self-interest.

Ethical Egoism is usually based upon Psychological Egoism -- that we, by nature, act selfishly. Ethical egoism does not imply hedonism or that we ought to aim for at least some 'higher' goods (e.g., wisdom, political success), but rather that we will (ideally) act so as **to maximize our self-interest**. This may require that we forgo some immediate pleasures for the sake of achieving some long term goals. Also, ethical egoism does not exclude helping others. However, egoists will help others only if this will further their own interests. An ethical egoist will claim that the altruist helps others only because they want to (perhaps because they derive pleasure out of helping others) or because they think there will be some personal advantage in doing so. That is, they deny the possibility of genuine altruism (because they think we are all by nature selfish). This leads us to the key implausibility of Ethical Egoism -- that the person who helps others at the expense of their self-interest is actually acting immorally. Many think that the ethical egoist has misunderstood the concept of morality -- i.e., morality is the system of practical reasoning through which we are guided to constrain our self-interest, not further it. Also, that genuine altruism is



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4. Divine Command Theory

Main Point: Right and wrong come from the commands of God (or the gods)

Many claim that there is a necessary connection between morality and religion, such that, without religion (in particular, without God or gods) there is no morality, i.e., no right and wrong behaviour. Although there are related claims that religion is necessary to motivate and guide people to behave in a morally good way, most take the claim of the necessary connection between morality and religion to mean that right and wrong come from the commands of God (or the gods). This view of morality is known as Divine Command Theory. The upshot is that an action is right -- or obligatory -- if God commands us to do it, wrong if God commands we refrain from doing it, and morally permissible if God does not command that it not be done.

5. Virtue Ethics

Main Point: Right and wrong are characterized in terms of acting in accordance with the traditional virtues -- making a good person.

This will be further discussed in the preceding chapters.

6. Feminist Ethics

Main Point: Right and wrong are to be found in women's responses to the relationship of caring.

Comes out of the criticism that all other moral theories are 'masculine' -- display a male bias. Specifically, feminists are critical of the 'individualistic' nature of other moral theories. Rather, feminist ethics suggests that we need to consider the self as at least partly constructed by social relations. So morality, according to some feminist moral philosophers, must be ground in 'moral emotions' like love and sympathy, leading to relationships of caring. This allows legitimate biases towards those with whom we have close social relationships.

7. Utilitarianism

Main Point: Right and wrong is determined by the overall goodness (utility) of the consequences of the action.

Utilitarianism is a Consequentialist moral theory.

Basic ideas:

All action leads to some end. But there is a summum bonum -- the highest good/end. This is pleasure or happiness. Also, there is a First Principle of Morals -- 'Principle of Utility', alternatively called 'The Greatest Happiness Principle' (GHP), usually characterized as the ideal of working towards the greatest happiness of the greatest number. The GHP implies that we ought to act so as to maximize human welfare. We do this in a particular instance by choosing the action that maximizes pleasure/happiness and minimizing suffering.

This will be further discussed in the preceding chapters.



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Main Point: Right and wrong are determined by rationality, giving universal duties.

Basic ideas:

That there is "the supreme principle of morality". Good and Evil are defined in terms of Law / Duty / Obligation. Rationality and Freedom are also central. Kant thought that acting morally was quite simple. That is:

- 1. you ought to do your duty (simply because it is your duty).
- 2. Reason guides you to this conclusion.
- 3. Good Will (i.e., having the right intentions) is the only thing that is good without qualification. So, actions are truly moral only if they have the right intention, i.e., based on Good Will.

This will be further discussed in the preceding chapters.

9. Contractarianism

Main Point: The principles of right and wrong (or Justice) are those which everyone in society would agree upon in forming a social contract.

Various forms of Contractarianism have been suggested. In general, the idea is that the principles or rules that determine right and wrong in society are determined by a hypothetical contract forming procedure.



Directions: Make a reflection paper anchored on any of the given Moral Theory above.



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Scoring Criteria	Total Points	Score
There is a statement title of the reflection.	5	
There is a brief summary of the whole paper.	5	
There is short narrative of an actual experience that is related to the topic being refelcted upon.		
There is an obivous preview of what the whole paper will be presenting in the next part of the paper.	5	
There is comparison of experience with the prior knowledge.	15	
There is a brief discussion of the theory.	15	
Intergration of the exeprience and theory is obviously present.	15	
There is a short analysis according to the theoretical oncept.	5	
There is an illustration of the learnings about these experiences that is connected to the theory/ ries.	5	
There is a disscussion of the actual feeling about the experience/theory.	5	
There is an strict and observed grammar in the paper.	10	
	There is a statement title of the reflection. There is a brief summary of the whole paper. There is short narrative of an actual experience that is related to the topic being refelcted upon. There is an obivous preview of what the whole paper will be presenting in the next part of the paper. There is comparison of experience with the prior knowledge. There is a brief discussion of the theory. Intergration of the exeprience and theory is obviously present. There is a short analysis according to the theoretical oncept. There is an illustration of the learnings about these experiences that is connected to the theory/ ries. There is a disscussion of the actual feeling about the	There is a statement title of the reflection. There is a brief summary of the whole paper. There is short narrative of an actual experience that is related to the topic being refelcted upon. There is an obivous preview of what the whole paper will be presenting in the next part of the paper. There is comparison of experience with the prior knowledge. There is a brief discussion of the theory. Intergration of the exeprience and theory is obviously present. There is a short analysis according to the theoretical oncept. There is an illustration of the learnings about these experiences that is connected to the theory/ ries. There is a disscussion of the actual feeling about the



Directions: Describe and Explain the following moral theories. Five points each.

- 1. Moral Subjectivism
- 2. Cultural Relativism
- 3. Ethical Egoism
- 4. Divine Command Theory
- 5. Contractarianism

	Essay I	Rubric			
5	4	3	2	1	Points Earned



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 IDEAS Controlling idea Supporting ideas Use of details Awareness of purpose Sense of completeness 	The essay is fully focused and contains a wealth of ideas and examples. The writer uses rhetorical strategies and addresses counterargum ents.	The essay is consistently focused and contains ample ideas and examples. The writer may employ rhetorical strategies or address counterargum ents.	The essay is sufficiently focused and contains some ideas and examples. The response is generally appropriate to the persuasive purpose.	The essay is minimally focused. The provided examples are vague or general and the response demonstrates minimal awareness.	The essay shows little or no focus and the ideas are unclear, irrelevant, or repetitive. The response is incomplete or too brief.	
ORGANIZATION Introduction/bo dy/conclusion Sequence of ideas Grouping of ideas Effective transitions Awareness of purpose	The organization of ideas supports the writer's focus. Ideas are grouped in a logical manner. Effective and varied transitions are used.	The organization is appropriate and the sequencing of ideas is logical. Varied transitions are used.	The organization is generally appropriate and the ideas are clearly sequenced, but may be repetitive. Transitions are used	The organization is formulaic or inappropriate. The response may lack a clear introduction or conclusion. Transitions are rare.	The essay shows little evidence of organizatio n or sequencing. Transitions are not used. The response is incomplete or too brief.	
STYLE Sentence variety Word choice Audience awareness Personal voice	The writer utilizes carefully crafted phrases to create a sustained tone and an authoritative voice. Word choice reflects an advanced vocabulary.	The language and tone of the essay enhance the persuasive purpose. Word choice is appropriate. Sentences are varied.	The language and tone are appropriate. Word choice is adequate, but may be simple or ordinary. Some sentence variety is evident.	The language and tone are uneven. Word choice is simple, ordinary, or repetitive. There is minimal variation in sentence length and structure.	The language and tone are inappropria te. Word choice is incorrect or confusing. The response is incomplete or too brief.	



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	The writer	The writer	The writer	The writer	The writer
	demonstrates	demonstrates	demonstrates	demonstrates	lacks
CONVENTIONS	full command	knowledge of	sufficient	minimal	understandi
. g .	of the	the	control of the	control of the	ng of the
• Sentence formation	conventions	conventions	conventions	conventions	convention
Subject-verb	of written	of written	of written	of written	s of written
agreement	English	English.	English.	English.	English.
 Standard word 	language. No	Errors are	Errors may	Errors are	Errors are
forms	errors are	minor and do	interfere with	frequent and	pervasive.
• Punctuation,	evident.	not interfere	meaning, but	interfere with	The
spelling, and capitalization		with	are not	meaning.	response is
cupitunzation		meaning.	distracting.		incomplete
					or too brief.



- 1. https://home.sandiego.edu/~baber/gender/MoralTheories.html
- 2. Roa, F. C. (2011). Business Ethics and Social Responsibility. Manila: REX Bookstore.



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MODULE 15 ARISTOTLE AND ST. THOMAS



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At the end of the topic, students are expected to:

- a) To describe the moral philosophy of Aristotle and St. Thomas.
- b) To explain the differences and similarities of Aristotle and St. Thomas' philosophy.



Aristotle

The Greek philosopher Aristotle wrote his Nicomachean Ethics with these questions in mind. For him, the ultimate purpose cannot be understood without understanding the place of reason in ordering one's life. Aristotle considers that morality is not merely a matter of knowing the good, just like Plato's proposition, but actually doing the good habitually. We become what we are not what we know but what we do. According to him, self-realization is the highest good attainable by man. Self-realization is termed as *Eudaemonia* or well-being or happiness.

This happiness is not the same as possession of wealth or pleasure; while pleasure is good, it is not the ultimate good. Happiness is the natural outcome of the active exercise of **functions**. The **full realization of functions** refers to fulfilling, realizing, actualizing, and developing one's nature with all its potentials.

Eudaemonia is sought for its own sake. All other ends, such as wealth, health, power, are sought because they are perceived to be instrumental in one's flourishing. It is, as the proper end of man, not some kind of inactive state but actually something that one does. for Aristotle, our



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chief good is not something we merely possess in mind but something that we continually actualize in practice. According to him, Eudaemonia is an activity of the soul in accordance with virtue.

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Threefold Nature of Man

Each of these must be fulfilled as the realization of each is accompanied by a state of pleasure and happiness.

- Vegetative- it refers to the physical body which is cultivated by wholesome food and proper exercise. The body needs food, drink, work, and rest in order to survive and to keep oneself physically fit.
- 2. Sentient- Man as full of senses has sentient nature. Man's sensual feelings and emotions must be fully developed through appropriate sex activity within the limit of his social conventions. One needs to make his feelings and emotions fine to satisfy his senses.
- 3. Rational- Human bearings are rational animals, the full realization of their vegetative and sentient nature keeps them longing for more lasting satisfaction, food and shelter cannot satisfy their thirst for self-realization, one develops his rational nature in the pursuit of scientific knowledge, philosophical truth, political activity, religious commitment, and creative, artistic endeavor.

Therefore, for Aristotle, upon the realization of man's highest nature, there is good, happiness.

Determinant of Morality

The doctrine of the golden mean is central in the self- realization ethics of Aristotle, especially in the full exercise of functions regarding the development of man's vegetative and sentient nature. reason seeks the balanced course between *too much* and *too little*. Extremes and excesses are always evil, hence, to be avoided.



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St. Thomas Aquinas

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St. Thomas' philosophy began with the standpoint of faith. He is known to be one who Christianized the philosophy based on his theories and ways. His perspective presupposes the existence of God who is the author (source) and the goal (end) of all realities. According to him, there exists a natural law which is the interpretation of man from the Eternal Law. In his view, the source of the moral law is reason itself. in its operation, reason recognizes the basic principle "Do good and avoid evil". He used the term *synderesis* to describe this inherent capacity of an individual to perceive what is good or bad. In short, the moral law is the dictates of the voice of reason, and this dictate is expressed in the principle that good must be done and evil must be avoided. The voice of reason is also called the *conscience*, in so far the conscience refers to the immediate judgment of practical reason applying the general principle of morality.

What is good for St. Thomas?

St. Thomas asserts that what is human good is which is **suitable for and proper to human nature**. Thus, whenever an act is suitable to human nature as such, then it is good and it must be done; whenever it is not proper to human nature, however, then it is evil and it must be avoided. So, **human nature is the proximate norm of morality.** In St. Thomas View, the good is built into human nature, to which we are directed by our natural inclinations: self-preservation, just dealings with others and the propagation of the species.

Three Natural Inclinations of Man

1. **Self-preservation**. We are inclined to preserve our life. Self- destruction, first of all, is unnatural as far as St. Thomas is concerned. This urges us to care for our health, not to kill ourselves or put ourselves in danger.



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- 2. **Just dealings with others.** Reason by nature leads us to treat others with the same dignity and respect that we accord ourselves. This is the basis of justice which arises out of human relations. Thus, any act of injustice is against human nature.
- 3. **Propagation of the species**. We are naturally inclined to perpetuate our species which is viewed as a natural good. We are obligated not to pervert this natural inclination. the reproductive organs are by nature designed to reproduce and to perpetuate the human species. And any intervention against such nature must be evil.

Determinant of Morality

1. **Object-** the Act itself

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- 2. **Circumstances-**are conditions which, when superadded to the nature of the moral act, will affect its morality. It answers the question of who, what, where, by what means, why, how and when?
- 3. **End of the agent-** The end here is taken in the sense of end or purpose of the agent or the doer.



Directions: Answer this situation using St. Thomas' determinants of morality.

Giving alms to a beggar is good in itself. Try to explain this proving that there can be an evilness in it.



Directions: Identify the following:

1. This urges us to care for our health, not to kill ourselves or put ourselves in danger.



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- 2. These are conditions which, when superadded to the nature of the moral act, will affect its morality.
- 3. Basis of goodness according to St. Thomas.
- 4. Man is full of senses that is why man is . .
- 5. This is the basis of justice which arises out of human relations.
- 6. It refers to the physical body which is cultivated by wholesome food and proper exercise.
- 7. This is an inherent capacity of an individual to perceive what is good or bad
- 8. This is exemplified by the reproductive organs are by nature designed to reproduce and to perpetuate the human species.
- 9. It is also called the purpose of the agent or the doer.
- 10. Basis of goodness according to Aristotle



Learning References

- 1. Timbreza, F. T. (2005). *Quest for Meaning Philosohpy Made Easy for Filipinos*. Quezon City: New Day Publisher.
- 2. Pasco, M. O., Suarez, V. F., & Rodriguez, A. M. (2018). *Ethics*. Quezon City: C & E Publishing, Inc.



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MODULE 16 KANTIAN THEORY



At the end of the topic, students are expected to:

- a) understand the Kantian Theory.
- b) determine the role of goodwill in ethics
- c) understand the Right Based theory of Kant.



Kantian Theory (Continuation of Module 15)

Main Idea: Right and wrong is determined by rationality, giving universal duties.

Kantianism is a Non-consequentialist moral theory.

Basic ideas: That there is "the supreme principle of morality". Good and Evil are defined in terms of Law / Duty / Obligation. Rationality and Freedom are also central. Kant thought that acting morally was quite simple. That is:

- a. you ought to do your duty (simply because it is your duty).
- b. Reason guides you to this conclusion.
- c. Good Will (i.e., having the right intentions) is the only thing that is good without qualification. So, actions are truly moral only if they have the right intention, i.e., based on Good Will.

What establishes Good Will?

- only can be a law of "universal conformity" -- "I should never act except in such a way that I can also will that my maxim should become a universal law".

This is called the Categorical Imperative = Principle of Universalizability (something like The Golden Rule). The basic idea is that we should adopt as action-guiding rules (i.e., maxims) only those that can be universally accepted. Consider someone wondering if they could break a promise if keeping it became inconvenient. We might formulate the following maxim governing promises:

"I can break promises when keeping them becomes inconvenient."

Can this be universalized? Kant says no because making promises then becomes, in essence, contradictory. The thinking is that a promise is, by definition, something you keep. The above maxim would lead to a contradiction of will, i.e., "I'll make a promise (something I keep), but I'll break it if I choose". The more general way to understand the Principle of Universalizability is to think that we must



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always ask the following questions: What if everyone did the action you are proposing? Or, what if I were in the other person's position? This leads to the basic idea behind the Golden Rule.

Kant had another way of formulating the Categorical Imperative that is worth noting.

Never treat anyone merely as a means to an end. Rather, treat everyone as an end in themselves.

We can understand this by noting an example, i.e., the slave society. What is wrong with the slave society, following the above principle, is that a slave is treated as a means to the slave owner's ends, i.e., as an instrument or tool, not as a person. The upshot is that no person's interests (or rights) can be overridden by another's, or the majority.

Many think that this way of formulating the Categorical Imperative shows that Kantianism is clearly anti-Utilitarian.

Some things to ask about Kantianism:

- Is it true that having good intentions is the only thing that counts morally?
- Must we always ignore good consequences?
- Is it always wrong to treat people merely as a means to an end? (Can we do otherwise?)

Rights-based Theories of Kant

Main Point: We are to act in accordance with a set of moral rights, which we possess simply by being human.

Rights-based views are connected to Kantianism and are Non-consequentialist. The basic idea is that if someone has a right, then others have a corresponding duty to provide what the right requires.

Most distinguish between positive and negative rights. A positive right is one in which the corresponding duty requires positive action, e.g., giving a charitable donation in order to sustain someone's right to life, shelter, education, etc. A negative right is one in which the corresponding duty merely requires refraining from doing something that will harm someone. For instance, the right to life does not require that we give what is needed to sustain life, rather merely that we refrain from taking any action that would take life. Some things to ask about Rights-based theories:

- Where do rights come from? From nature (we have them simply by being human)? From principles of Justice? Or, from Utilitarian procedures?
- How do we decide between competing rights?



Directions: Write a reflection paper entitled, "My Rights and my Duties"



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Directions: Answer the question below for 25 points.

1. Explain how rights are limited by your duties.

Essay Rubric							
	5	4	3	2	1	Points Earned	
 IDEAS Controlling idea Supporting ideas Use of details Awareness of purpose Sense of completeness 	The essay is fully focused and contains a wealth of ideas and examples. The writer uses rhetorical strategies and addresses counterargum ents.	The essay is consistently focused and contains ample ideas and examples. The writer may employ rhetorical strategies or address counterargum ents.	The essay is sufficiently focused and contains some ideas and examples. The response is generally appropriate to the persuasive purpose.	The essay is minimally focused. The provided examples are vague or general and the response demonstrates minimal awareness.	The essay shows little or no focus and the ideas are unclear, irrelevant, or repetitive. The response is incomplete or too brief.		
ORGANIZATION Introduction/bo dy/conclusion Sequence of ideas Grouping of ideas Effective transitions Awareness of purpose	The organization of ideas supports the writer's focus. Ideas are grouped in a logical manner. Effective and varied transitions are used.	The organization is appropriate and the sequencing of ideas is logical. Varied transitions are used.	The organization is generally appropriate and the ideas are clearly sequenced, but may be repetitive. Transitions are used	The organization is formulaic or inappropriate. The response may lack a clear introduction or conclusion. Transitions are rare.	The essay shows little evidence of organizatio n or sequencing. Transitions are not used. The response is incomplete or too brief.		
STYLE • Sentence	The writer utilizes carefully crafted phrases to	The language and tone of the essay enhance the persuasive	The language and tone are appropriate. Word choice is adequate,	The language and tone are uneven. Word choice is simple,	The language and tone are inappropria		



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 Word choice Audience awareness Personal voice 	sustained tone and an authoritative voice. Word choice reflects an advanced vocabulary.	Word choice is appropriate. Sentences are varied.	simple or ordinary. Some sentence variety is evident.	repetitive. There is minimal variation in sentence length and structure.	choice is incorrect or confusing. The response is incomplete or too brief.
CONVENTIONS Sentence formation Subject-verb agreement Standard word forms Punctuation, spelling, and capitalization	The writer demonstrates full command of the conventions of written English language. No errors are evident.	The writer demonstrates knowledge of the conventions of written English. Errors are minor and do not interfere with meaning.	The writer demonstrates sufficient control of the conventions of written English. Errors may interfere with meaning, but are not distracting.	The writer demonstrates minimal control of the conventions of written English. Errors are frequent and interfere with meaning.	The writer lacks understandi ng of the convention s of written English. Errors are pervasive. The response is incomplete or too brief.



- 1. https://home.sandiego.edu/~baber/gender/MoralTheories.html
- 2. Pasco, M. O., Suarez, V. F., & Rodriguez, A. M. (2018). *Ethics*. Quezon City: C & E Publishing, Inc.

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MODULE 17 UTILITARIANISM



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At the end of the topic, students are expected to:

- a) understand utilitarianism.
- b) understand Principle of Utility of Jeremy Bentham
- c) Understand the John Stuart Mill Utilitarianism.



Utilitarianism

Utilitarianism is a normative ethical theory that places the locus of right and wrong solely on the outcomes (consequences) of choosing one action/policy over other actions/policies. As such, it moves beyond the scope of one's own interests and takes into account the interests of others.

Jeremy Bentham' Principle of Utility

- 1. Recognizes the fundamental role of pain and pleasure in human life,
- 2. Approves or disapproves of action on the basis of the amount of pain or pleasure brought about i.e, consequences,
- 3. Equates good with pleasure and evil with pain, and
- 4. Asserts that pleasure and pain are capable of quantification (and hence 'measure').

In measuring pleasure and pain, Bentham introduces the following criteria: INTENSITY, DURATION, CERTAINTY (or UNCERTAINTY), and its NEARNESS (or FARNESS). He also includes its "fecundity" (will more of the same follow?) and its "purity" (its pleasure won't be followed by pain & vice versa). In considering actions that affect numbers of people, we must

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John Stuart Mill

He adjusted the more hedonistic tendencies in Bentham's philosophy by emphasizing:

1. It is not the quantity of pleasure, but the quality of happiness that is central to utilitarianism.

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- 2. the calculus is unreasonable -- qualities cannot be quantified (there is a distinction between 'higher' and 'lower' pleasures), and
- 3. utilitarianism refers to "the Greatest Happiness Principle" -- it seeks to promote the capability of achieving happiness (higher pleasures) for the most amount of people (this is its "extent").

Act and Rule Utilitarianism

We can apply the principle of utility to either PARTICULAR ACTIONS or GENERAL RULES. The former is called "act-utilitarianism" and the latter is called "rule-utilitarianism."

Act-utilitarianism -- The principle of utility is applied directly to each alternative act in a situation of choice. The right act is then defined as the one which brings about the best results (or the least amount of bad results). Criticisms of this viewpoint to the difficulty of attaining full knowledge and certainty of the consequences of our actions. It is possible to justify immoral acts using AU: Suppose you could end a regional war by torturing children whose fathers are enemy soldiers, thus revealing the hideouts of the fathers.

Rule-utilitarianism -- The principle of utility is used to determine the validity of rules of conduct (moral principles). A rule like promise-keeping is established by looking at the consequences of

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Right and wrong are then defined as following or breaking those rules. Some criticisms of this position point out that if the Rules take into account more and more exceptions, RU collapses into AU. More general criticisms of this view argue that it is possible to generate "unjust rules" according to the principle of utility. For example, slavery in Greece might be right if it led to an overall achievement of cultivated happiness at the expense of some mistreated individuals.



Directions:

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If you were an utilitarian, write a creative essay entitled, "The Duterte Administration's Response to COVID-19 Pandemic."

Essay Rubric							
	5	4	3	2	1	Points Earned	
 IDEAS Controlling idea Supporting ideas Use of details Awareness of purpose Sense of completeness 	The essay is fully focused and contains a wealth of ideas and examples. The writer uses rhetorical strategies and addresses counterarg uments.	The essay is consistentl y focused and contains ample ideas and examples. The writer may employ rhetorical strategies or address counterarg	The essay is sufficiently focused and contains some ideas and examples. The response is generally appropriate to the persuasive purpose.	The essay is minimally focused. The provided examples are vague or general and the response demonstrat es minimal awareness.	The essay shows little or no focus and the ideas are unclear, irrelevant , or repetitive . The response is incomplet e or too brief.		



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	The	The	The	The	The essay
ORGANIZATION	organizatio	organizatio	organizatio	organizatio	shows
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sion	focus.	sequencing	and the	inappropria	organizati
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ideas	grouped in	logical.	clearly	response	sequencin
 Grouping of ideas 	a logical	Varied	sequenced,	may lack a	g.
• Effective	manner.	transitions	but may be	clear	Transitio
transitions	Effective	are used.	repetitive.	introductio	ns are not
Awareness	and varied		Transitions	n or	used.
of purpose	transitions		are used	conclusion.	The
	are used.			Transitions	response
				are rare.	is
					incomplet
					e or too
					brief.
	TOTAL *				TO
	The writer	The	The	The	The
STYLE	utilizes	language	language	language	language
	carefully	and tone of	and tone	and tone	and tone
Sentence	crafted	the essay	are .	are uneven.	are
variety	phrases to	enhance	appropriate	Word	inappropr
• Word choice	create a	the	. Word	choice is	iate.
• Audience awareness	sustained	persuasive	choice is	simple,	Word
Personal	tone and an	purpose.	adequate,	ordinary,	choice is
voice	authoritativ	Word	but may be	or	incorrect
	e voice.	choice is	simple or	repetitive.	or
	Word	appropriate	ordinary.	There is	confusing
	choice		Some	minimal	. The
	reflects an	Sentences	sentence	variation in	response
	advanced	are varied.	variety is	sentence	is
	vocabulary		evident.	length and	incomplet
				structure.	e or too
					brief.
	I	1	1	1	



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	The writer	The writer	The writer	The writer	The	
CONVENTIONS	demonstrat	demonstrat	demonstrat	demonstrat	writer	
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formation	of the	of the	control of	the	ding of	
• Subject-verb	convention	convention	the	convention	the	
agreement	s of written	s of written	convention	s of written	conventio	
 Standard word forms 	English	English.	s of written	English.	ns of	
word formsPunctuation,	language.	Errors are	English.	Errors are	written	
spelling, and	No errors	minor and	Errors may	frequent	English.	
capitalizatio	are	do not	interfere	and	Errors are	
n	evident.	interfere	with	interfere	pervasive	
		with	meaning,	with	. The	
		meaning.	but are not	meaning.	response	
			distracting.		is	
					incomplet	
					e or too	
					brief.	



Directions: Answer the question below. 20 points

1. Compare and contrast in your own words the position of Benthan and Mills utilitarianism.



1. http://caae.phil.cmu.edu/Cavalier/80130/part2/sect9.html



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MODULE 18 GLOBALIZATION AND ITS ETHICAL CHALLENGES



At the end of the topic, students are expected to:

- a) to define globalization;
- b) to identify some emerging problems in globalization;
- c) to identify some ethical challenges of globalization;
- d) to identify business ethics issues on globalization.



What is Globalization?

Globalization has become the trend of unity among countries as this concept made scattered states one interact with each other. Globalization is defined through the following:

- a. the world-wide integration of government policies, cultures, social movements, and financial markets through trade and the exchange of ideas;
- b. intensification of worldwide relationships which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.
- c. It is the stress on trans-nationalization of the connections taking place in the world today.

Some Problems with Globalization

- 1. It uses up finite resources more quickly. Once one country opens up their product to the world wherein all countries can avail, there is a big possibility of depleting the supply.
- 2. Increases world carbon dioxide.
- 3. It makes it virtually impossible for regulators in one country to foresee the worldwide implications of their actions.
- 4. It acts to increase world oil prices.
- 5. It transfers consumption of limited oil supply from developed countries to developing countries.
- 6. It transfers jobs from developed countries to less developed countries.
- 7. It transfers investment spending from developed countries to less developed countries.
- 8. With the dollar as the world's reserve currency, globalization leads to a huge US balance of trade deficits and other imbalances.
- 9. It tends to move taxation away from corporations, and onto individual citizens.
- 10. It sets up a currency "race to the bottom" with each country trying to get an export



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- 11. It encourages dependence on other countries for essential goods and services.
- 12. It ties countries together, so that if one country collapses, the collapse is likely to ripple through the system, pulling many other countries with it.

Some Ethical Challenges of Globalization

It cannot be denied that globalization has an emerging challenge to address. They can be deduced from the following:

- 1. Wealth concentration for the few and leaving behind the majority.
- 2. Laissez-faire capitalism deepens the inequalities within and between nations for consequentialist and deontological standpoints.
- 3. States are losing their own sovereignty.
- 4. Problem of handling the global environment in order to prevent a global ecological collapse.
- 5. Explosive population growth which threatens to surpass the earth's carrying capacity and bust the biosphere.

Some Emerging Issues of Globalization and Business Ethics

As globalization is largely an economic concept and system, it is reasonable to enumerate the different concerns in Business Ethics. Business ethics is defined as a form of an applied ethics that examines moral principles concerning business environment involving issues about:

- corporate policies;
- corporate practices;
- business behaviors; and
- the conducts and relationships of individuals in the organization.
- 1. duplication/imitation of products;
- 2. child labor;
- 3. money laundering;
- 4. environmental issues;
- 5. and other business malpractices and crimes
 - cyber crimes
 - seuxal harrasments
 - intellectual property
 - patent thefts



Directions: Make a video clip showing something you possess now as a product of globalization then explain how it is part of globalization.



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Directions: Explain further the following statements. 5 points each.

- 1. Wealth concentration for the few and leaving behind the majority.
- 2. Problem of handling the global environment in order to prevent a global ecological collapse.
- 3. Globalization is the stress on trans-nationalization of the connections taking place in the world today.



1. De Guzman, J. M., Tesico, M. D., & Paras, W. D. (2017). Ethics Principles of Ethical Behavior in Modern Society. Malabon City: Mutya Publishing House, Inc.



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MODULE 20 MILLENIALS AND FILINIALS: ETHICAL CHALLENGES AND RESPONSES



At the end of the topic, students are expected to:

- a) identify their own characteristics as compared to the researches
- b) To understand the negative and positive characteristics of Millennials and Filinials
- c) To identify the differences between Millennials and other Generation.



I. Millennials and Filinials

Millennials are the demographic cohort directly following the Generation X. It is also known as 'Generation Y' or the 'Net Generation'. The Center for Generational Kinetics mentions five generations that presently make up our society and specifies birth years for each generation as follows:

Birth Year Cluster	Generation Name
1996 and later	Gen Z, iGen, or Centennials
1977 to 1995	Millennials or Gen Y
1965 to 1976	Generation X
1946 to 1964	Baby Boomers
1954 and earlier	Traditionalists or Silent Generation

Millenials are generally the children of baby boomers and older Gen Xers. In Filipino terms, Millennials are called **Filinials** as adapted from Filipino.

Filinials are commonly characterized by an increased use and familiarity with communications, media, and digital technologies. They are also known to be an advanced generation in terms of technology utilization. Even in terms of work ethics, they are known to be non-linear individuals which the traditionalists sometimes misunderstand. They are also marked by an increase in a liberal approach to politics, economics, and morality, although this claim is disputed.



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- 1. **special-** They are the most educated generation on record.
- 2. **sheltered** Since birth, they are known to be from many forms of protection. They are the most protected generation since their birth.
- 3. **confident-** They are known to be less religious, less serve the military yet as the most educated generation.
- 4. **team-oriented** (disputed trait)- They like to band together to socialize in groups. In schools, they prefer working with groups rather than individuals.
- 5. **conventional** They take pride in their improving behavior. Their taste to arts and music is less extreme than the previous generations.
- 6. **pressured-** They wish to be ahead of many things, successful and take advantage of opportunities but avoiding taking risks.
- 7. **achieving-** They are known to be of many achievements as youngsters. These can be associated with their being proactive in life.

Visit this site for more information: https://blogs.adams.edu/event-planning-leadership/files/2011/08/Chapter-13.pdf

II. Ethical Outlook and Cultural Identity

In 2013, 2014 researches resulted the following:

- 1. millennials were more open minded than their parents on some controversial matters. 84% of millennials favored legalizing this marijuana.
- 2. in adulthood, they are detached from institutions and networked with friends.
- 3. found to be a pragmatic idealist in approach to social change.
 - ❖ They are also called Boomerang Generation or Peter Pan because of their perceived tendencies for delaying some rites of passage in adulthood for longer periods than most generations before them and for living with their parents for longer periods than previous generations.
 - ❖ Generation Y are very cheerful and enthusiast and more open to change than older generations.
 - ❖ Most millennials of every religion, race, and ethnicity support access to affordable contraception. some connotes that choosing an abortion is the most responsible decision that a woman can make.

Some other findings are:

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- a. Some Millennials say that marriage is old fashioned and out of date while most of them disagree.
- b. Millennials belong to four-way split:
 - pro-life
 - pro-choice
 - no both pro life and choice
 - equal by pro choice and life.
- c. few of them are either lesbian, gay, bisexual, or transgender.

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POSITIVE NOTES				
BOOMERS	Millennials			
hardworkingidealisticcommitted to harmony	tech-savvyappreciative of diversityskilled in multitasking			
NEGAT	IVE NOTES			
 self-centered with sense of entitlement workaholics self-motivated don't appreciate feedbacks 	 lack basic literacy fundamentals very short attention span not loyal to organizations demand immediate feedbacks and recognition integrate technology in the workplace expect of many employers and careers work dress is whatever feel comfortable 			

What do Millennials believed in to be ethical in the Workplace:

- 1. using social networking to find out about the company's competitors= 37%
- 2. "Friending" a client or customer on social media= 36%
- 3. uploading personal photos on a company network= 26%
- 4. keeping copies of confidential documents= 22%

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- 5. working less to compensate for cuts in benefits or pay= 18%
- 6. buying personal items using a company credit card= 15%
- 7. blogging or tweeting negatively about a company= 14%
- 8. taking a copy of work software home for personal use= 13%

The widespread use of social media appears to pose challenges, as substantial numbers of Millenials post questionable information on their personal social media accounts including the following:

- 1. feeling about their jobs= 40%
- 2. bad joke told by the boos= 26%
- 3. work on a project= 26%
- 4. picture of a co worker drinking= 22%
- 5. annoying habit of a coworker= 20%
- 6. information about the company's competitors= 19%
- 7. opinion about coworkers's politics= 16%



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Directions: Make "Huntahan with my Mom and/ or Dad" Steps:

- 1. Make a matrix using the given format then try to fill out all the required boxes.
- 2. Analyze the differences and similarities with your parents' answers.

Guide issues/ questions:	My Answer	My Parents' Answer	Analysis and comparison and interpretation
1. What time do you prefer to rise up in the morning?			
2. Preferences: stay at home or out of home?			
3. In schooling, traditional or technology based?			
4. In courtship, what do prefer home based or via phone?			
5. In communicatio n, personal or via phone?			





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Characteristics	Boomers	Millennials
1. don't appreciate feedbacks		
2. hardworking		
3. skilled in multitasking		
4. self-motivated		
5. appreciative of diversity		
6. idealistic		
7. committed to harmony		
8. workaholics		
9. self-centered with sense of entitlement		
10. tech-savvy		



- 1. De Guzman, J. M., Tesico, M. D., & Paras, W. D. (2017). Ethics Principles of Ethical Behavior in Modern Society. Malabon City: Mutya Publishing House, Inc.
- 2. https://www.washingtonpost.com/us-policy/2019/03/16/millennials-really-are-special-data-show/