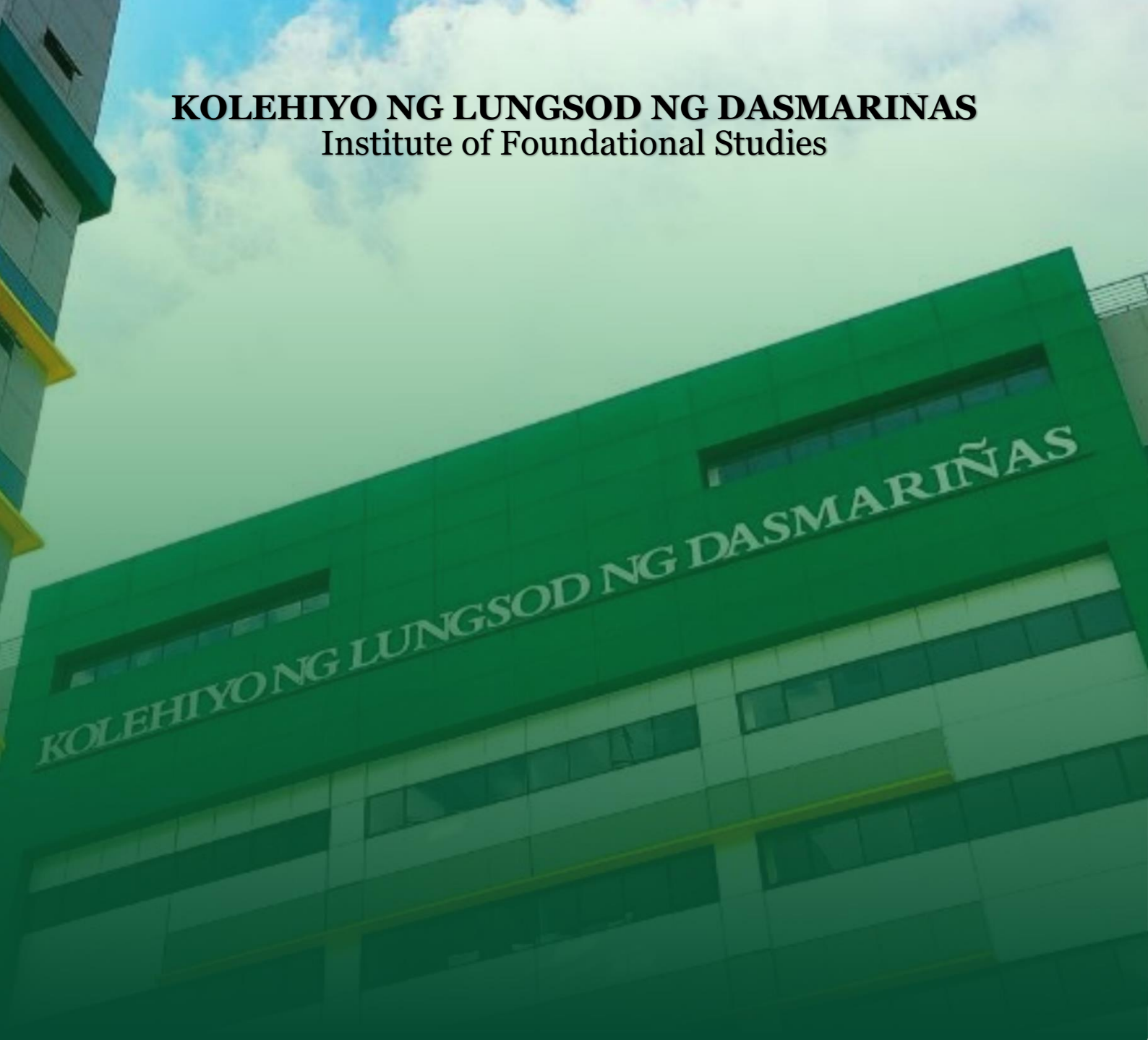


KOLEHIYO NG LUNGSOD NG DASMARINAS
Institute of Foundational Studies

Course Modules in GEC2000: Ethics

LETTER TO THE READERS AND USERS

Among the significant changes in ethical standards within our society, there is hope for transformation based on the values for which the world is intended. This course module on ethics serves as both a tool and a challenge for you, the students. It will not tell you what is right and wrong, but it will help you in determining it for yourself. More specifically, it will give you the conceptual and analytic means that will hopefully guide you in your ethical thinking and decisions.

The five (5) learning modules here give you a clear understanding of the course, specifically the principles of ethical behavior in this modern society, at the level of the person, the society, and in interaction with the environment and other shared resources. By engaging with these modules, you will not only enhance your knowledge but also develop critical thinking skills that are essential for navigating complex ethical dilemmas. This foundation will empower you to make informed decisions that positively impact both your community and the world at large. Ultimately, the ability to analyze various perspectives and assess the consequences of your actions will foster a more just and equitable society. Embracing these principles will help you become a more responsible and ethical leader in any field you choose to pursue.

Further, the course module includes the introduction to philosophy and its relevance to ethics, followed by the three (3) main elements of the moral experience, which are the moral agent, the human act, and the reason or ethical frameworks behind our moral disposition. The last module is all about the effects of globalization and religion on our ethical behavior, specifically as Filipino Gen Z.

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The Authors

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KLD VISION

A transformative institution of higher learning that strategically contributes to the knowledge – based economy of the City of Dasmariñas and proactively responds to the needs of the community.

KLD MISSION

Committed to promoting quality and equity in higher education that upholds transformative leadership, community – benefited outputs, and research – oriented academic programs imbued with the onward – forward principle of the City of Dasmariñas.

KLD CORE VALUES AND BELIEFS

Each KLD Graduate shall exhibit the following qualities:

Knowledge
An innovator who significantly contributes his/her ideas and knowledge for the continuous improvement of the city and of humanity.

Leadership
A good steward and role model who consistently demonstrates integrity, accountability, and empathy.

Dedication
A dedicated servant who wholeheartedly commits himself/herself to achieving the vision, mission, and goals of Kolehiyo ng Lungsod ng Dasmariñas.

KLD GENERAL GOALS

The Kolehiyo ng Lungsod ng Dasmariñas commits itself to carry out the following goals:

1. *Educate the Dasmarineños to become holistically-developed learners.*
   The Kolehiyo ng Lungsod ng Dasmariñas shall utilize a holistic approach in learning to cultivate students' intellectual, moral, and socio-cultural consciousness for their personal growth and development relevant to nation-building.

2. *Empower the Dasmarineños to become potential leaders of the future.*
   The Kolehiyo ng Lungsod ng Dasmariñas shall develop intellectual training and academic-related programs to nurture students' leadership potentials needed for securing the integrity of the community and for the sustainable future of the City.

3. *Engage the Dasmarineños in service learning to become contributors to the continuous improvement of the City.*
   The Kolehiyo ng Lungsod ng Dasmariñas shall create research and extension activities to strengthen students' commitment in preserving the core values of the institution and contributing to societal improvement towards a competitive human capital relevant to the onward-forward principle of the City.

INSTITUTE GOALS

The Institute of Computing and Digital Innovation (ICDI) aims to:

Goal 1: Enhance Curriculum Relevance and Innovation

Goal 2: Cultivate Technologically and Scientifically Proficient Graduates

Goal 3: Strengthen Industry Linkages and Employability

Goal 4: Foster Transformative Computing Education for Community and Economic Impact

Goal 5: Establish Centers of Excellence and Specialization

Goal 6: Expand Global Engagement and Internationalization Initiatives

Goal 7: Engage Alumni and Stakeholders in Institute Development

DEPARTMENT/SECTION OBJECTIVES

The BS Information Systems graduates of Kolehiyo ng Lungsod ng Dasmarinas shall embody the following qualities:

1. Graduates who are scientifically and technologically proficient, equipped with strong analytical, transformational leadership, and effective communication skills, while consistently demonstrating a deep sense of care for humanity;

2. Graduates who are actively engaged in research-driven community extension services, addressing both local and global challenges with innovative solutions;

3. Graduates can apply knowledge of business processes, computing, mathematics, and social sciences to design, implement, and evaluate information systems, process components, or programs and to source cost-benefit efficient alternatives to meet the desired needs, goals, and constraints of an organization; and

4. Graduates are able to analyze a problem, identify and define the computing requirements with respect to organizational factors appropriate to its solution, and plan strategies for its solution by deploying and effectively using skills, tools and techniques necessary for information systems practice.

KLD STRATEGIC DIRECTIONS

Key to **L**evel Up the **D**ynamism

Roadmap to Competitive and Sustainable Kolehiyo ng Lungsod ng Dasmariñas

A truly great educational institution is determined through its academic excellence, as measured by the quality of the research, scholarship and graduates it produces along with their shared effect on the grander society. To be an exemplary academic institution, the fundamental culture must demand excellence in all endeavors. That excellence can only be achieved when all members of the KLD - administration, faculty, staff, parents, local government unit, benefactors, students, and alumni - are committed to the highest standards of performance.

ON QUALITY

The KLD is committed to:

STRATEGY 1. Complying with the statutory, regulatory and vertical and horizontal typology requirements set by the Commission on Higher Education and other accrediting bodies for state colleges, ASEAN University Network-Quality Assurance Associate Membership and Program and Institutional Level Assessments and ISO Certification

1. We will become a UNIVERSITY.
2. We will become a member of the Association of Local Colleges and Universities (ALCU) in the country.
3. We will be accredited by the Accrediting Agency of Chartered Colleges and Universities in the Philippines (AACUP).
4. We will become a member of the ASEAN University Network-Quality Assurance (AUN-QA).

5. We will undergo the Program and Institutional Level Assessments of AUN-QA specifically the BS Information Systems, BS Midwifery, BS Psychology, BS Civil Engineering, and BS Nursing.

6. We will become an ISO Certified school.

7. We will apply for CHED Centers of Development and Excellence in Midwifery, Nursing, Information Systems, Psychology, and Engineering programs.

8. We will partner with the Pan-Asia Simulation Society in Healthcare (PASSH).

STRATEGY 2. Achieving Above the National Passing Rate and 100% Passing Rate in the Licensure Examinations beginning SY 2023-2024.

1. We will become one of the top performing schools in the City, Province and the Region in the licensure examinations for Midwifery, Psychology, Nursing, and Civil Engineering.

2. We will implement competency appraisal of students in all levels.

3. We will employ remediation program for students-at-risks.

4. We will ensure tracking of unsuccessful examinees.

5. We will conduct an in-house review program and supplemental online review program for our students scheduled to take the licensure examinations.

6. We will implement coaching and mentoring.

7. We will train our faculty in simulation-based education program.

STRATEGY 3. Achieving Continuous Quality Improvement and compliance with the policies, standards and guidelines set by the College

1. We will consistently submit and comply with performance evaluation including the Customer Feedback Form; Document Review Checklist; and Conduct of Performance Evaluation for Academic Administrators, Academic Teaching Faculty, Academic Service Faculty, and Staff.

2. We will provide orientation and training on the practice of 6S in collaboration with the Center for Quality Assurance, Accreditation, and Certification.

3. We will integrate environmental awareness and protection related programs and initiatives in the different teaching-learning experiences across programs and disciplines.

4. We will ensure continuous integration of Character Education and Citizenship, Information Literacy Program, Environment Protection and Sustainability, and Gender Awareness, Sensitivity, Responsiveness, and Accountability into the curricula of all Institutes across programs.

5. We will ensure 100% vertical alignment of post-graduate programs and training of Academic Teaching Faculty, Academic Service Faculty, and eventually the Non-Teaching Personnel should they pursue further studies.

ON EXCELLENCE

STRATEGY 4. Providing relevant academic programs, admitting quality students, creating space for educational technology integration, using educational technology to optimize student learning, and producing graduates with the highest standards of performance.

1. We will offer creative pre-med and other undergraduate programs leading to Doctor of Medicine and graduate programs, among others.

   To wit: BS Radiologic Technology, BS Physical Therapy, BS Occupational Therapy, BS Speech and Language Pathology, BS Medical Laboratory Science, BS Pharmacy, AB Political Science, BS Clinical Psychology, BS Social Work with concentrations on Clinical Practice, Health Management, BS Entrepreneurial Management, AB English Language Studies, BS Life and Health Science with specialization in Human Biology and Medical Biology, BS Accountancy, BS Clinical Nutrition, BS Architecture, BS Industrial Engineering, BS Mechanical Engineering, BS Disaster Emergency Management, BS Manufacturing and Mechatronics Engineering, BS Entertainment and Multimedia Computing with specialization in Digital Animation Technology, Bs Cybersecurity, BS Computer Science with specialization in Artificial Intelligence and Robotics, BS Data Science, BS Interdisciplinary Studies with STEM Concentration, BS Clinical Psychology, AB Psychology, MS Nursing, MS Gerentology, MS Health Management, MS Biology, MS Clinical Psychology, MS STEM Teaching, Master of Public Health, Masters in Business

Administration, PhD by Research, PhD in Nursing, Doctor of Public Health, Doctor of Medicine, and Bachelor of Laws.

2. We will become one of the Top 3 Higher Education Institutions in the City of Dasmarinas in 2033 and one of the Top 7 Higher Education Institutions in the Province of Cavite in 2040.

3. We will achieve outstanding library print and online collections.

4. We will strengthen the Records Management System of the KLD to better protect and preserve important documents of students/graduates and employees.

5. We will provide and allot additional spaces in the Learning Resource Center devoted for technology integration and utilization.

6. We will have Learning Commons in the Learning Resource Center.

7. We will hold recognition ceremonies for the students who have excelled in their respective fields and those who have won in different competitions together with the awarding of certificates/plaques of recognition to Institute honor's list and College honor's list.

8. We will intensify student development programs such as the leadership formation program, sports and development, research, and participation in different national and international competitions.

9. We will strengthen the institutional student organizations and the Student Council in the College and establish strong partnership between and amongst the officers and members of the said organizations.

10. We will intensify the academic programming, advising and career counseling for our students.

11. We will recognize Outstanding Faculty and Non-Teaching Staff in Students' Performance Evaluation, Research Presentations, Awards and Recognitions, International Speaking Engagements, Officers of National and International Professional Organizations, Perfect Attendance, etc.

ON INTERNALIZATION

STRATEGY 5. Establishing national and international partnerships and collaborations

1. We will strengthen the national and international affiliations for the research and teaching engagements of academic staff and internship and externship programs of the students across levels.

2. We will develop programs that would strengthen the relations between the KLD and Pagamutan ng Dasmarinas, CHOs, and affiliating centers, particularly in the areas of student internship, clinical preceptorship, research in tropical medicine, and infectious diseases.

ON RESEARCH PRODUCTIVITY & ENGAGEMENTS

STRATEGY 6. Achieving success in sponsored research in collaboration with the different research agencies and higher education institutions locally and internationally

1. We will increase by 25% the number of Academic Teaching Faculty, Academic Service Faculty and Non-Teaching Staff doing research, publishing research, presenting papers and enrolling in post-graduate programs and trainings and other certificate programs.

2. We will achieve publications and citations as well as patents and licenses in different areas of specializations.

3. We will launch the KLD online journal.

4. We will launch the President's Award for Research Productivity.

5. We will develop the Clinical Research Department and Academic Research Department to draw the line between clinical-sponsored research and academic research across the KLD.

6. We will strengthen the operations of the Institutional Ethics Board.

7. We will strengthen the operations of the Center for Intellectual Property and Technology Licensing.

ON COMPETITIVENESS & SUSTAINABILITY

STRATEGY 7. Maintaining and Sustaining the Creative Programs of KLD in Response to the Needs and Demands of the City, Province, Region, and the Country.

1. We will establish the following Centers/Institutes: Institute of Student Affairs, Character Education and Citizenship which shall handle all activities related to Student Affairs, Welfare and Development, NSTP, Sports and Wellness Development, Guidance and Career Development, Student Discipline, Admissions and Testing, Alumni Affairs and Placement, Student Activities and Development, Center for Gender and Development, Dasmarinas Heritage and Cultural Affairs, Center for Quality Assurance, Accreditation and Certification, Center for Philanthropic and Resource Generation, Center for Public Affairs and Strategic Communications, Center for Curriculum and Pedagogical Innovations, Linkages and External Affairs, Knowledge Management, Institute of Engineering, Institute of Nursing, Institute of Midwifery, Institute of Human Potential and Development, Institute of Applied Sciences, Institute of Information and Computing Sciences, Institute of Allied Health, Institute of Medicine, Institute of Law, Institute of Graduate Studies, and among others.

2. We will create the following committees: Personnel Service and Human Resource Management Committee, Personnel Evaluation and Selection Committee, Academic Administrators Selection Committee, Materials and Equipment Acquisition Committee, Talent Acquisition Committee, Employees' Training and Development Committee, Operations Manual Committee, Culture of Research Committee, Academic Programs Committee, and among others.

3. We will create the Inventory Management System for proper monitoring of all KLD Assets and Supplies.

4. We will exhibit stewardship and creativity in the management of all available resources.

5. We will develop, enhance and sustain the branding and positioning strategies of KLD.

6. We will need to receive more and spend less meaning we need potential for scholarships, donations for infrastructure developments, funding for faculty and staff development programs including research productivity and engagements, and investment for student success programs. We continuously believe that while reaching our goal is not just a matter of resources, everything will be possible with additional resources – along with continuously enhanced efficiency and effectiveness, greater productivity, and an ongoing reallocation of funds based on current priorities.

ON COMMUNITY ENGAGEMENTS & SOCIAL ADVOCACY

STRATEGY 8. Strengthening Transformative and Sustainable Social Action Programs.

1. We will support the public schools and other non-government organizations in the areas of literacy programs and teacher training programs.

2. We will conduct orientation and training on service-learning programs, community extension/service and community outreach programs to all concerned.

3. We will conduct situational analysis and community diagnosis to obtain substantial information about the kind of sustainable economic development program needed by the potential adopted communities.

4. We will utilize the principles and concepts of participatory action research as a strategy to ensure success of program initiated in the adopted communities.

5. We will have to continuously make significant contributions in healthcare delivery services and our growing support for the public health system. We need to be a source of great strength through a well-intentioned partnership with the Pagamutan ng Dasmariñas.

STRATEGY 9. Strengthening the Alumni Relations and Placement Programs of KLD

1. We will hold the First Alumni Homecoming for all former students that will center on the themes of “giving back”, “paying it forward”, “seeing success in the light of humble beginnings”, “nurturing the foundation built”, “making a difference”, and “fulfilling the mission”.

2. We will establish an Alumni Endowment Fund for KLD scholars.

3. We will establish the alumni data base and online portal of the College.

4. We will strengthen our partnership with the City Government’s Public Employment Service Office (PESO) for the deployment of our students for their OJT/internship program and employment after graduation.

KLD OFFICIAL LOGO SYMBOLS AND MEANINGS

TORCH represents the vision of the institution to sustainability provide quality education to the youth of Dasmariñas.

OPEN BOOK represents the dedication of the institution in providing quality education and sharing knowledge through transformative leadership.

LAUREL WREATH represents the institution's success and victory in terms of producing holistically developed learners, leaders of the future, and preservers of development to the City of Dasmariñas.

KLD in Baybayin represents the institution's commitment in maintaining the authentic Filipino and Dasmariñero heritage which lives forever in the hearts and minds of Dasmariñeros.

COLORS OF GREEN AND YELLOW represent the continuous support of the institution to the green economy and sustainable living in the City of Dasmariñas.

YEAR 2021 is the founding year of the Kolehiyo ng Lungsod ng Dasmariñas.

KLD HISTORY

The Kolehiyo ng Lungsod ng Dasmariñas started as a dream, but this dream has turned into reality. The late Cong. Elpidio F. Barzaga Jr. and Mayor Jennifer Austria-Barzaga have always envisioned the free tertiary education to every qualified and deserving Dasmarineño.

It was on September 22, 2018, when the groundbreaking ceremony happened which signaled the beginning of this dream. The City Government allocated funds which would be used in establishing the institution, then to be named as Pamantasan ng Lungsod ng Dasmariñas. Ar. Jose Siao Ling and Associates designed the building with Monolith Construction and Development Corporation as the main contractor. They closely worked with Cong. Pidi Barzaga and Mayor Jenny Austria-Barzaga in ensuring the success of this milestone infrastructure.

The creation, establishment, and operation of the Kolehiyo ng Lungsod ng Dasmariñas was signified through Ordinance No. 01-S-2021, dated February 2, 2021.

Various programs were initially proposed during the inception of the College, but only BS Psychology, BS Information Systems and Diploma in Midwifery were offered. As KLD progresses, the BS Nursing and BS Civil Engineering were offered in AY 2023-2024, while the Diploma in Midwifery is now a Bachelor's degree. In the Midwifery Licensure Examination held last November 2023, KLD received a passing rate of 85.71% and became the Top 10 Performing Midwifery School in the Philippines.

KLD also witnessed various successes in terms of its involvement in research and linkages where faculty members are engaged in presentations and publications. The institution is committed to pursuing and fulfilling its Vision and Mission as a transformative higher learning institution.

KLD, through the direction set by the late Cong. Elpidio F. Barzaga, Jr. and under the supervision of Mayor Jennifer Austria - Barzaga, and the management of Dr. Juanito O. Cabanias, President/College Administrator, is truly committed in building the foundations for the Dasmarineños.

KLD HYMN

The Pillar of Wisdom

Composed by: Martin John L. Arellano

I
We proclaim with grateful hearts
The fealty to our school
As we stand together as one
To fulfill our sacred duties
II
We vow to uphold your values:
Knowledge, Leadership and Dedication
By spreading your vision and mission
And transform the lives of all Dasmariñeros!
CHORUS:
KOLEHIYO NG LUNGSOD NG DASMARIÑAS
The pillar of wisdom!
Let your rich history be our guiding light
Imbued with the grace of the almighty!
March on to the future
And aflame our hearts with compassion
All hail to our institution
KOLEHIYO NG LUNGSOD NG DASMARIÑAS
III
With God in our center
We will never fail
As we raise your glorious symbol
Now, until the end of time!
CHORUS:
KOLEHIYO NG LUNGSOD NG DASMARIÑAS
The pillar of wisdom!
Let your rich history be our guiding light
Imbued with the grace of the almighty!
March on to the future
And aflame our hearts with compassion
All hail to our institution
KOLEHIYO NG LUNGSOD NG DASMARIÑAS

CODA:
ALL HAIL TO OUR INSTITUTION
KOLEHIYO NG LUNGSOD NG DASMARIÑAS

COURSE GENERAL GUIDELINES

Attendance

1. Refer to KLD Student Manual Section 5. Student Attendance Policy page 25-29
2. Attendance Policy:
    a. Students arriving after the first 15 minutes of a 90-minute class or the first 30 minutes of a 180-minute or longer class will be marked as tardy. Excessive tardiness may be considered as absence.
    b. Students must attend classes 80% and are allowed a maximum of 20% of total class hours as excused absences per semester. Exceeding this limit will result in a grade of 0.0 (failure).
    c. Absences due to illness must be supported by a medical certificate from the school or a licensed physician.
3. Notification of Absence:
    a. Students must inform their instructors of absences due to academic or extracurricular activities at least three days in advance, with a written notification from the appropriate authority.
    b. Students or their guardians must notify the instructor of an absence due to illness through a sick call or written notice. Upon returning to class, a medical certificate is required.
4. In case the instructor fails to arrive on time or is absent:
    a. If an instructor is delayed, students should remain in the classroom for the following durations:
        - 90-minute class: 60 minutes
        - 180-minute class: 90 minutes
        - 120-minute class: 70 minutes
        - 60-minute class: 30 minutes.
    b. Leaving class before the specified time will be considered an absence.
    c. If an instructor fails to arrive within the prescribed waiting period, the class president or representative should inform the appropriate academic dean.

Course Compliance

1. This course adheres to the standards set by CHED Memorandum Order No. 25, Series of 2015, which outlines the curriculum for Professional Issues in IS.

2. The course is a 3-unit lecture class.
3. Instruction will be conducted through a blended learning approach, combining face-to-face sessions with asynchronous online activities.
4. Students should use asynchronous periods effectively to complete assigned tasks, engage in independent study, and reinforce concepts covered during the face-to-face meetings.
5. Google Classroom will serve as the main platform for distributing course materials and collecting assignments.
6. Students are expected to maintain honesty in all academic work. The following constitute violations of academic integrity in this course:
   a. Cases and capstone project ideas taken verbatim from another text, journal or reference.
   b. No proper citation or acknowledgement with the submitted work.
   c. Violations are subject to the guidelines stipulated in the Intellectual Property Manual
7. Deadlines will be set for all submitted outputs consisting of case studies, assignments, projects and assessments. Late submissions may result in deduction of points or non-acceptance depending on the presented reason.
8. Students who are late or absent without valid excuse will not be given a special quiz or case assignment.
9. Students with excused absences, supported by appropriate documentation, may be granted a make-up quiz at the instructor's discretion.
10. Students arriving late for a quiz will start from the current item or, if provided, complete the entire quiz within the allotted time without extensions.
11. Students arriving after the quiz has been completely distributed will receive a grade of zero.
12. Students are encouraged to raise concerns or seek clarification during scheduled consultation hours.
13. The breakdown of the grade consists of Class Standing 60%, Midterm Exam 40% and Final Exam 40%.

Intellectual Property and Use of Artificial Intelligence

1. This course strictly adheres to the KLD Institutional Academic Integrity and Responsible AI Utilization Policy. All major assessments, projects, term

papers, or research requirements in this course require a mandatory validation process:

a. All document/manuscript for major assessment must be submitted to your assigned Institute's Centralized Document Repository. Your work will be batched and scanned through the college's official Turnitin account to verify strict adherence to similarity and AI authorship limits.
b. The official electronic tracking form declaring your specific resource use parameters must be completed in every assessment – KLD AI Declaration Form.

2. All submitted work must be original and represent the student's own effort and understanding.
3. Students are required to properly cite all sources, ideas, and materials that are not their original creation. Failure to do so constitutes academic dishonesty (plagiarism).
4. Re-submitting significant portions of work previously submitted for another course or purpose without substantial new content or the explicit permission of both instructors involved may also be considered academic dishonesty.
5. For projects created collaboratively, all contributing students must agree to any external publication or commercial use.
6. The instructor and institution will take reasonable steps to protect the intellectual property rights of students. This includes:
   a. Not distributing student work outside of the educational context without explicit student permission.
   b. Ensuring appropriate security for digital and physical submissions.

Note: Failure to submit your document through the Institute's Centralized Repository, failure to file your digital declaration form, or falsifying your declarations therein, will constitute a major policy infraction. Grading for your submission will be frozen automatically until a formal academic integrity review is completed.

Gender and Development (GAD 2025-015)
Practice gender sensitivity and awareness inside the classroom.

COURSE SPECIFIC GUIDELINES

1. Classroom
    a. Follow all safety and operational protocols related to classroom use.
    b. No food, drinks, or hazardous materials allowed in the classroom.
    c. Maintain cleanliness and organization of the classroom before and after each session.
    d. Loitering is not permitted when there are no scheduled classes in the classroom.

2. Gadget Use Policy:
    a. Cameras, phones, and gadgets are only allowed when authorized for academic purposes.
    b. Phones must be on silent mode during class hours.
    c. Students expecting important calls should inform the instructor beforehand.
    d. Emergency calls should be brief, with the instructor informed prior to answering.
    e. Music devices or headsets are not allowed during class.
    f. Taking photos or videos within the campus without proper authorization is strictly prohibited.
    g. Violation of these rules will result in confiscation of gadget or disciplinary action as outlined in the student handbook.

3. Communication Guidelines
    a. Use the official school email (@kld.edu.ph) when contacting the instructor.
    b. Include proper subject lines, greetings, and clearly state your concern or question.
    c. Allow 24–48 hours for email responses during working days.
    d. Avoid sending messages through unofficial channels (e.g., personal social media) unless agreed upon by the instructor.

4. General Policies:
    a. Maintain a professional and respectful attitude throughout all course components.

b. Handle all personal data securely and in accordance with privacy policies.
c. Wear the prescribed uniform or attire as mandated by the institution
d. Avoid cheating. Cheating is subject to disciplinary action as defined by the student handbook.
e. Always practice CLAYGO (Clean As You Go).

Course Modules in GEC2000: Ethics

MODULE 1:
Topic: Introduction to Ethics

Week Number	2-3
Chapter/Unit Number	1
Topic Title	Introduction to Ethics ▪ Philosophy and its relevance to ethics ▪ Ethics and Morality ▪ Moral Standards and Non-Moral Standards ▪ Moral Dilemma ▪ Types/Levels of Moral Dilemma
Course Outcomes	CO1 Discuss philosophy as part of everyday life and society. CO2. Analyze self and other's actions in line of ethical concepts.
Intended Learning Outcomes	LO1. Explain philosophy and its relevance to ethics LO2. Discuss the concept of ethics and morality LO3. Differentiate moral standards and non-moral standards LO4. Explain moral dilemma LO5. Distinguish the types of moral dilemma LO6. Illustrate the types/levels of moral dilemma/judgment LO7. Analyze moral dilemmas through the lens of gender equity (GAD) and sustainable choices (SDG 12, 16)
SDG and KLD REGAL100 Integration	SDG 12: Responsible consumption and production SDG 16: Peace, justice and strong institutions KLD Vision and Mission KLD General Goals 1-3
Discussion	**PHILOSOPHY AND ITS RELEVANCE TO ETHICS** Ethics or morality is essentially a philosophy subject. It is therefore imperative that a sufficient grasp of the topic is provided to the readers. Traditionally, philosophy is defined in two ways: etymologically and essentially/classically. 1. **Etymological definition**. This term was coined by Pythagoras, a Greek Philosopher. From the two Greek words – 'philos' which means love, and 'Sophia' which means wisdom. When compounded, it means the 'love of wisdom'. *What does it mean to "love" wisdom?* The ancient Greeks classified their concept of love into three: "*eros, philia, and agape*." 'Eros' (Greek *erasthai*) is used to refer to that part of love constituting a passionate, intense desire for something; it is often referred to as a sexual desire. Opposite of 'eros,' 'philia' (Greek *erotikos*) entails a fondness and appreciation of the other. It incorporated not just friendship but also loyalties to the families, one's political community, job, or discipline. 'Agape' refers to the paternal love of God for man and is extended to include a brotherly love for all humanity. The philosopher then must exhibit 'philia,' for the most rational human is one who would be the happiest and, therefore, who is capable of the best form of friendship (philia). 'Philia' is

the love that seeks the truth, whether the truth of the other, of a person, or of reality. Philosophy, then, is the love that devotes itself to attaining what is true of reality, like a lover aspiring and, upon possessing it, clenches in the heart that which is so precious, the truth.

What kind of people are the lovers of wisdom?

During the time of Pythagoras, there were three classifications of men: the lovers of pleasure, the lovers of success, and the lovers of wisdom. Of which the last was the most superior of all, for it pertains to the human endeavor of seeking the truth for its own sake, hence, attaining wisdom. Thus, the philosopher belongs to the third classification.

With that, basically wisdom is dissimilar to knowledge, although they are related. All human beings are inherently imbued with the desire to know and obtain understanding of reality. However, wisdom is only possessed by those who have mastered and utilized knowledge for the benefit of the self and the society. Hence, those that show skills in philosophy are people who are truly lovers of wisdom.

2. **Essential definition**. Classically, philosophy is the "search for meaning". The 'search' means to look for something more, to probe, to go beyond. However, philosophy has been defined in various ways. Many have described philosophy as the 'science of all sciences'; as 'mother of all sciences'; or "search for the ultimate meaning of reality".

In its broadest sense, philosophy is humanity's attempt to think most speculatively, reflectively, and systematically about the universe and their relationship to that universe. Therefore, the most significant task of philosophy is to evaluate the totality of the human experience. Philosophy does not create or invent to discover new facts or events. In other words, philosophy is an examination of life upon which one will formulate a fundamental principle as a standard for more organized ideas where human life and experience are based upon.

More so, philosophy is a study that seeks to understand the mysteries of existence and reality. It tries to discover the nature of truth and knowledge and to find what is of basic value and importance in life. It is the attempt to give an account of what is true and what is important, based on a rational assessment of evidence and arguments rather than myth, tradition, bald assertion, oracular utterances, local custom, or mere prejudice. It includes the scrutiny of relations between humanity and nature and between the individual and society. Thus, it is a process of inquiry involving analysis, criticism, interpretation, speculation, and reflection of reality.

Evaluation of the totality of human experience is the most significant task of philosophy. Philosophy does not create, invent, or discover new facts, but instead it takes an in-depth and comprehensive view of the information and truth given by scientists, scholars, and philosophers and analyzes their worth, application, meaning, and origin. In short, philosophy is the examination of life.

Philosophy And Other Sciences

1. **Philosophy and Science.** Philosophy and science both discuss the fundamental truths about the universe. These fields study nature and life.

2. **Philosophy and History.** Philosophy and history are interrelated fields that are dependent on each other. History serves as the breeding ground of philosophy; without it, philosophical concepts will not be possible, will not emerge or be conceived, and everything will be unknowable. Philosophy, on the other hand, defines history and interprets its existence for

better understanding of the past, a clear view of the present, and a more positive outlook in anticipation of the future.

3. **Philosophy and Mathematics.** These are both logical bodies of knowledge. The approaches involved are methodical and systematic, giving emphasis to proving theoretical concepts and formulating standards of truth in order to accept a general or universal foundation of learning.

4. **Philosophy and Religion.** These are inseparable fields in the sense that one justifies the other. This means that religion is generally a philosophical culmination of basic and complex ideas about almost everything, justifiable or not, while philosophy is a religious context that tries to concretize divine beliefs, ideas, opinions, facts, and suppositions in order that the world will be aware of it and believe in it.

Language makes philosophical text possible; through it, ideas, opinions, truths, and theories are expressed vividly and concretely in all forms and mediums understandable to humans. Philosophy, however, makes language more meaningful, flexible, versatile, creative, and significant.

Importance of Philosophy

Philosophy as one of the general subjects offered to students in tertiary education is not only to satisfy the requirement in the academic curriculum but also to develop a culture and well-defined and well-rounded individuals.

In the academe, the role of philosophy is so vital that it develops students of ability to comprehend, systematize learning, and enhance their critical thinking ability in evaluating their gained knowledge and information. To do so, it becomes important for the students' total development.

While the students are exposed to these philosophical thoughts (ethics/morality), they too can develop their own philosophy in life, which will provide them with principles necessary in directing their lives. Philosophy can provide students with fundamental views on coping with the changing demands and ethical problems.

Undoubtedly, philosophy will always be an important aspect of human life and an experience to develop a holistic view of life that may help one to come up with the right decision and a better understanding of fellow humans and oneself.

Major Disciplines in Philosophy

1. Logic as the study of right and sound reasoning.
2. Epistemology as the study of the validity of knowledge.
3. Metaphysics seeks to explain the fundamental concept of being.
4. Aesthetics as the philosophical study of beauty.
5. Cosmology deals with the study of real things in the universe.
6. Theodicy is the study of God and His nature.
7. Social Philosophy as the study of human and their relation to society.
8. Ethics as the science of the morality of human acts.

Notion of Ethics

Ethics from its Greek word 'ethos' means a characteristic way of doing things or body of customs. Ethics, therefore, is a practical science which is meant to teach how human ought to live.

Imperatives of Ethics

The practice of ethical/moral life implies imperatives or the "sine qua non" of ethics for without which, ethics would collapse.

1. **Human Freedom.** Freedom is an inherent human power to act or not to act that makes them responsible for their actions. Ethics in this sense will be irrelevant in the absence of human freedom. Responsibility is an indispensable implication in human actions which would be meaningless unless human is free. If humans are designed to only follow what they are destined to obey, their actions then would not deserve any reward or punishment. Justice is deserved only to humans who are free to choose their course of action. Freedom always entails then right to choose. Ethics, indeed, is the science of the morality of human actions that imply responsibility on the part of the agent only if that agent is free.

2. **Existence of God.** God's presence is a salient factor that makes sense in the study of ethics. Without God's existence that postulates human's belief, they (humans) find no reason to do good and avoid evil. When one talks about morality, it refers to the goodness or evilness of the acts which presupposed rectification. This means that a good act deserves reward or evil punishment. Reward and punishment can be dispensed only the Supreme Being; God alone can give the final judgement.

3. **Immortality of the Soul.** If there is no life after earth, where the soul is believed to perpetuate life beyond, then good deeds are not rewarded, nor are evildoers punished. Hence, there is no sense at all to lead a better life, neither to make sacrifices nor to deny oneself from the lure of this world. Immortality of the soul is, indeed, a cornerstone in ethics.

ETHICS AND MORALITY

We greatly encounter moral and ethical issues in our day-to-day life. Perhaps these two define the personality, attitude, and behavior of a person. The word **"moral"** is derived from the Latin word "**mos,**" which means "custom." On the other hand, if we talk about "**ethics**," it also derives from a Greek word, "ethikos," which means "character." Put simply, morals are the customs established by a group of individuals, whereas ethics defines the character of an individual.

While morals are concerned with principles of right and wrong, ethics is related to the right and wrong conduct of an individual in a particular situation. Many use the two terms as synonyms, but there are slight and subtle differences between morals and ethics, which are described in the next module.

Essentially, ethics and morality are sets of rules that govern human actions to ensure mutual respect and cooperation. It is, therefore, equally important that students understand rules as an inevitable component in social life in order to meet social goals.

Rules are instructions that tell us what we are allowed to do and what we are not allowed to do (Collin's Dictionary). These are stated to help us achieve success and meet common goals in society. More so, rules are imperative statements to govern human conduct in addressing specific and peculiar situations to sustain orderly and healthy human relations. Hence, the absence of rules makes human life difficult.

Obviously, rules are important because they tend to protect human rights and freedom specially the "weaker members" in the society as they might be exploited if no rules to shield them. Once rules are enforced within their mandate, they provide a stable environment and harmonious human co-existent leading to peace and development. The following are concrete importance of rules:

A. Rules organize relations between individuals;
B. Rules make it clear what is right to do/follow in a society and what are the wrong to refrain from;
C. Rules provide opportunity to achieve personal and societal goals; and
D. Rules regulate various social institutions to fulfill their integral roles for the common welfare.

It is of the people who look at rules as restrictions that curtail one of their precious rights: freedom. But in fact, life's freedom would be unlikely to be enjoyed without rules. People always need rules to be able to live peacefully and deal with others together. Can one imagine a game without rules? Of course it will be a kind of mess. When they are playing a game, they must follow its rules, or it will be chaos. Everything in our life should be regulated with rules, or it becomes a mess. If there are no rules and everyone is free to do whatever they want, most people will probably behave selfishly. We need rules to help us achieve the common good.

Definition of Morals

Morals refer to the social, cultural and religious beliefs or values practiced overtime by an individual or group which direct people to do what is customarily allowable as rights or refrain from those that society prohibits as "taboo" or wrong. "Taboo" is something that is not acceptable to say, mention, or do. Morals are the rules and standards made by the society or culture which to be followed by us while deciding what is right. The following are some are moral principles:

a. Do not cheat
b. Be loyal
c. Be patient
d. Always tell the truth
e. Be generous

With these, morals refer to the beliefs of what is not objectively right, but what is considered right for any situation, so it can be said that what is morally correct may not e objectively correct. Hence, following moral principles entails a personal conviction to follow what is right ad refrain from doing the contrary as dictated by our right reason. However, no one shall be inclined to believe that it is a subjective morality for there is an existence of moral norms to which one is free to subscribe with or not.

Definition of Ethics

Ethics is a branch of philosophy that deals with the principles of conduct on individual or group. It works as a guiding principle as to decide what action to take either the good or the bad. These principles are the standards or guidelines which govern the life of a person. Ethics is also known as moral philosophy. Some ethical principles are:

a. Truthfulness/Honesty. This is among the basic principles of the natural moral law, and people everywhere recognize that honesty in dealings with others is a prerequisite for societal order and well-being; truthfulness leads us to humility, to remorse for that imperfection and the wrongs we *all* have certainly committed *(St. Thomas Aquinas, "of Honesty," "Treatise on Fortitude and Temperance" Summa Theologica SS, Question 145).*

b. Loyalty. It is "the willing and practical and thoroughgoing devotion of a person to a cause". It has an existence of good faith that requires that the parties to a contract have due regard to the other party's interests during the contract negotiations and performance, but also after the contract has been executed. The principle of loyalty promotes the realization of an agreement by directing behavior so that the other party's reasonable expectations will be met.

c. Respect. In its simplest from, respect for persons maintains that human beings have intrinsic and unconditional moral worth and should always be treated as if there is nothing of greater value than they are. This principle rests on the unique capability of human beings to behave as rational agents, that is, self-aware and capable of objective thought and ability to reason.

d. Fairness. It is characterized by equity, respect, justice and stewardship of the shared world, both among people and in their relations to other living beings.

e. Integrity. As principle, it imposes an obligation on all individuals to be straightforward and honest in all professional and business relationships. Integrity also implies fair dealing and truthfulness.

Key Differences between Morals and Ethics

	Morals....	*Ethics.....*
1	*deal with what is 'right or wrong.*	*deals with what is 'good or evil'.*
2	*general guidelines framed by the society e.g. we should speak truth.*	*is a response to a particular situation. e.g. is it ethical to state the truth in a particular situation?*
3	*derived from a Latin word 'mos' which refers to custom and the customs are determined by group of individuals or some authority.*	*is originated from Greek word 'ethikos' which refers to character and character is an attribute.*
4	*dictated by society, culture or religion.*	*chosen by the person himself who governs his life under the dictate of right reason.*
5	*concerned with principles of right and wrong.*	*stresses on good and evil conduct.*

6	*framed and designed by the group, there is no option to think and choose; the individual can either accept or reject the norm.*	*the people are free to think and choose the principles of his life.*
7	*may vary from society to society and culture to culture.*	*As opposed to Ethics, this remains the same regardless of any culture, religion or society.*
8	*do not have any applicability to business.*	*widely applicable in the business known as business ethics.*
9	*expressed in the form of statements.*	*are translated into an explicit action.*

Ethicists today, however, use the terms interchangeably. If they do want to differentiate morality from ethics, the responsibility is on the ethicist to state the definitions of the both terms. Ultimately, the distinction between the two is as substantial as a line drawn in the sand.

MORAL STANDARDS AND NON-MORAL STANDARDS

Definition of Moral Standards

By definition, these are sets of norms in society in accord with moral principles that are supposed to determine the kind of actions people believe are morally right and deter them from doing what is considered wrong. These norms can vary significantly across different cultures and communities, reflecting diverse beliefs and values. As a result, what is deemed morally acceptable in one society may be viewed differently in another, leading to discussions and debates about morality and ethics in a global context. Moral standards, therefore, are those laws or commands that allow specific actions to be committed or those that disallow actions contrary to these norms.

Moral standards are precepts to follow based on mores or traditional norms and practices that allow actions as good in a specific time and place. Hence, failure to submit to these principles may subject one to an appropriate sanction. Meanwhile, ethical standards are principles that, when followed, promote values such as honesty, patience, respect, and kindness. However, there is not one set of these standards that is imposed on every setting/sector. Like certain universities that set standards different from other universities, which they believed essential for the smooth operation of their institutions. These standards can vary widely based on cultural, social, and organizational contexts, reflecting the unique values and missions of each institution. Consequently, it is crucial for individuals within these environments to familiarize themselves with and adhere to the specific ethical guidelines set forth by their respective organizations. These standards can vary widely based on cultural, social, and organizational contexts, reflecting the unique values and missions of each institution. Consequently, it is crucial for individuals within these environments to familiarize themselves with and adhere to the specific ethical guidelines set forth by their respective organizations. Nonetheless, ethical standards are difficult to realize because often these are vague and subject to interpretation, such as when we say, "Men and women should be treated equally" or "As public servants, treat our clients with respect and kindness." Equal treatment will not always postulate fairness and justice as much as we want to treat our clients with equal respect and kindness while being in the public service. Each client essentially deserves unique treatment due to their varied needs.

Development of Moral Standards and Non-moral Standards

During childhood, moral standards are absorbed from family, friends and various societal institutions as a positive regulating mechanism to ensure that an appropriate code of conduct is observed among its members. Later in life experiences, learning, and intellectual development help a person in complying with these standards, and eventually, the individual comes up with a personal moral guide to achieving one's goal in life.

Moreover, moral standards are postulated by accepted cultural practices and established societal norms overtime. In addition, actions that were allowed and permitted under a particular situation, once they become irrelevant in the community, certain moral standards are set to rectify these actions.

Moral standards deal with matters, which can seriously injure or seriously benefit human beings, while it is not the case with **non-moral standards**. Examples of non-moral standards include the standards of etiquette by which we judge manners as good or bad and the standards we call "law" by which we judge legal right and wrong. Moral standards are not formed or changed by the decision of particular authoritative bodies, and the validity of these standards lies on the adequacy of the reasons that are taken to support and justify them. If a person has the moral obligation to do something, then the person is supposed to do that even if this conflicts with other non-moral values or self-interest.

Moral standards do not evaluate standards on the basis of the interests of a particular individual or group, but one that goes beyond personal interests to a universal standpoint in which everyone's interests are impartially counted as equal.

Moral standards are associated with special emotions and a special vocabular. If a person tells a lie so as to fulfill a purpose and then afterwards starts feeling guilty or ashamed of their behavior.

Moreover, morality may refer to the standards that a person or a group has about what is right and wrong, or good and evil. Accordingly, moral standards are those concerned with or relating to human behavior, especially the distinction between good and bad (or right and wrong) behavior. Further, moral standards involve rules people have about the kinds of actions they believe are morally right and wrong, as well as the values they place on the kinds of objects they believe are morally good and morally bad. Some ethicists equate moral standards with *moral values* and *moral principles*.

Meanwhile, **non-moral standards** refer to rules that are unrelated to moral or ethical considerations. Either these standards are not necessarily linked to morality or by nature lack ethical sense. Basic examples of non-moral standards include rules of etiquette, fashion standards, rules in games, and various house rules.

Technically, religious rules, some traditions, and legal statutes (laws and ordinances) are non-moral principles, though they can be ethically relevant depending on some factors and contexts.

Six (6) characteristics of moral standards further differentiate them from non-moral standards.

1. *Moral standards involve serious wrong or significant benefits.*

   Moral standards deal with matters which can seriously impact, that is, injure or benefit human beings. It is not the case with many non-moral standards. For instance, following or violating some basketball rules may matter in basketball games but does not necessarily affect one's life or well-being.

2. *Moral standards ought to be preferred to other values.*

Moral standards have overriding character or hegemonic authority. If a moral standard states that a person has the moral obligation to do something, then he/she is supposed to do that even if it conflicts with other non-moral standards, and even with self-interest. Moral standards are not the only rules or principles in society, but they take precedence over other considerations, including aesthetic, prudential, and even legal ones. A person may be aesthetically justified in leaving behind his family in order to devote his life to painting, but morally, all things considered, he/she probably was not justified. It may be prudent to lie to save one's dignity but it probably is morally wrong to do so. When a particular law becomes seriously immoral, it may be people's moral duty to exercise civil disobedience.

3. Moral standards are not established by authority figures.

Moral standards are not invented, formed, or generated by authoritative bodies or persons such as nations' legislative bodies. Ideally instead, these values ought to be considered in the process of making laws. In principle therefore, moral standards cannot be changed nor nullified by the decisions of particular authoritative body. One thing about these standards, nonetheless, is that its validity lies on the soundness or adequacy of the reasons that are considered to support and justify them.

4. Moral standards have the trait of universalizability.

Simply put, it means that everyone should live up to moral standards. To be more accurate, however, it entails that moral principles must apply to all who are in the relevantly similar situation. If one judges that act A is morally right for a certain person P, then it is morally right for anybody relevantly similar to P.

This characteristic exemplified in the golden rule, "Do unto others what you would them do unto you (if you were in their shoes)" and in the formal Principle of Justice, "It cannot be right for A to treat B in a manner in which it would be wrong for B to treat A, merely on the ground that they are two different individuals, and without there being any difference between the natures or circumstances of the two which can be stated as reasonable ground for difference of treatment." Universalizability is an extension of the principle of consistency, that is, one ought to be consistent about one's value judgments.

5. Moral standards are based on impartial considerations.

Moral standard does not evaluate standards on the basis of the interests of a certain person or group, but one that goes beyond personal interests to a universal standpoint in which each person's interests are impartially counted as equal. Impartiality is usually depicted as being free of bias or prejudice. Impartiality in morality requires that we give equal and/or adequate consideration to the interests of all concerned parties.

6. Moral standards are associated with special emotions and vocabulary.

Prescriptivity indicates the practical or action-guiding nature of moral standards. These moral standards are generally put forth as injunction or imperatives, such as "Do not kill, Do no unnecessary harm, and Love your neighbor." These principles are proposed for us, to advice, and to influence to action. Retroactively, this feature is used to evaluate behavior, to assign praise and blame, and to produce feelings of satisfaction or of guilt. If a person violates a moral standard by telling a lie even to fulfil a special purpose, it is not surprising if he/she starts feeling guilty or being ashamed of his

behavior afterwards. On the contrary, no much guilt is felt if one goes against the current fashion trend

DILEMMA AND TYPES OF DILEMMA

A **dilemma** is a difficult situation in which an individual is confronted to choose between two or more alternative actions to resolve the problem. The following types of dilemma provides clearer ideas leading to formulating concrete measures to confront life's difficulties and challenges.

Dilemmas produce so much frustration and friction to people which no psychological discernment could stop and consider their exact nature. Dilemmas could be present in any organizational structures that continue to escalating conflict among its members. One help in handling dilemmas is to start with identifying the fundamental flavors of dilemmas, which are enumerated in the following manners.

1. Classic Dilemmas – different criteria, same behavior.
   There are conflicting criteria for the same behavior. While the blend may be difficult, it is essential. Each side of the dilemma is valuable only because of the other side. Attempts to live only under one side of the dilemma are fatally flawed.
   a. Order /\ Freedom
   b. Empowerment /\ Alignment

2. Temporal Dilemmas – same process, different criteria applied at different time.
   A special case of a classic dilemma occurs with an activity which is complex enough to be a work process or a project. Often there are criteria dominant in the early part of the process that conflict with criteria that become dominant in a later point. For example, accuracy of information taken during the sales cycle is essential for the relevant events is an illusion; good process design and good project management pull for combining criteria and designing them into the work.
   a. Innovation /\Manufacturability
   b. Speed (customer satisfaction) /\ Accuracy (process integrity)

3. Orthogonal dilemmas – different behaviors, different criteria
   There are different sets of behaviors that seem diametrically opposed. They generate different cultures, different structures, different staffing. Where there may be a hybrid that is preferable, the blending is optional; a company could be viable exploiting just one half of the dilemma.
   a. Centralization /\ Decentralization
   b. Service orientation /\ Product orientation
   Deciding whether to take on the dilemma is a matter of vision, strategy, and/or values. If the company decides to pursue a hybrid, the work is like a classic dilemma.
4. Sequential dilemmas - different behaviors, different times
   Different behavior which
   a. Performance /\ Development
   b. Work /\ Home

The key strategies for sequential dilemmas are:

a. Proportion of time to spend in each
b. Sequencing of the activities through transitioning

5. Unequal dilemma – the dilemma is split across unequal status.
Sometimes a person in authority will assert one side of dilemma. For example, the CEO announces that the company will commit to high growth rates, severe cost cutting, or product innovation. And he/she ignores the corresponding position that defines a dilemma:
   a. High growth /\ Organization integrity
   b. Fiscal stability through cost cutting /\ Preserving capability
   c. Product innovation /\ Support for existing product lines

   So, the executive celebrates the growth in business, while employees are struggling with the shredding of work processes, the burden of onboarding more and more staff, or the deteriorating satisfaction of customers from the lower quality of service. Because of the unequal status of the various players, only one side of the dilemma receives attention. And the authority of the executive can be used to dismiss or denigrate the employees who voice concern for the other side of the dilemma. They are defined as pessimists or "not team players." So, the tension in the goals goes unaddressed; unfortunately, the negative consequences of the imbalance will accumulate regardless.

MORAL DILEMMA AND TYPES OF MORAL DILEMMA

A **moral dilemma** is defined as any situation in which the person making the decision experiences a conflict between the moral rightness of a decision and the quality of the results is produces. Many times, these dilemmas involve a morally wrong decision that produces a desirable result, or vice versa. Other times, moral dilemmas involve a decision in which the person is forced to choose only one of two good things.

What is common in this conflict is an agent regards herself/himself as having moral reasons to do each of two actions, but doing both actions is not possible. The crucial features of a moral dilemma are these: the agent is required to do each of two or more actions; the agent can do each of the actions; but the agent cannot do both (or all) of the actions. The agent thus seems condemned to moral failure; no matter what he/she does, she will do something wrong (or fail to do something that he/she ought to do).

There are three (3) types of moral dilemma:

1. Personal dilemma. These are situations in which an individual has a choice to be made between two options, neither of which resolves the situation in an ethically acceptable way. In such cases, personal ethical guidelines can provide no satisfactory outcome for the chooser. Examples:
   a. You are in a situation in which you can choose whether your son/daughter dies or the man who can cure cancer. If you had a choice to save your child, or the person who can cure cancer, who you choose?

b. You are driving along a mountain side in a brand new 2025 Mercedez Benz. You drive until you are presented with a problem: whether you crash your Mercedez off a cliff or you run over 5 children.

2. Organizational dilemma. Organizational ethics are the principals and standards by which businesses operate, according to Reference for Business. They are best demonstrated through acts of fairness, compassion, integrity, honor and responsibility.

   If you are in a situation where the company has a clear policy on harassment, and you witness someone being harassed, that's not much of a dilemma. You use the company's process to report the incident. But supposing the harassment is, well, borderline harassment. Not quite over the line, but close. And the harasser is a friend of yours, and the person being harassed is being targeted because he or she maliciously took credit for an important piece of work your friend had done. Do the mitigating factors affect your judgment on whether the line has been crossed or not?

3. Systematic/systemic dilemma. The process of systematic moral analysis is predicated on moral rule violations, which result in harm to another person or persons. This refers to the conformity and compliance of each member to the expected code of conduct to be manifested in the agency/workplace.

FOUNDATION OF MORALITY

Freedom comes in various meanings, such as the power or right to act, speak, or think as one wants without hindrance or restraint; "we do have some freedom of choice". Politically, freedom is coined as liberty, but relatively the same is understood as the absence of subjection to foreign choice and is understood as the absence of subjection to foreign domination or despotic government. In a sense, people enjoy independence, self-government, self-rule, sovereignty, non-alignment, and autonomy, which they translated into democracy.

Moreover, **freedom**, in **politics**, consists of the social, political, and economic freedoms to which all community members are entitled. In **philosophy**, **freedom** involves free will as contrasted with determinism. Hence, freedom is essentially difficult to define, for it is integral to all inherent qualities of human being.

This is in consonance with the substantive claim of Immanuel Kant that freedom is the source of all value—that it is intrinsically valuable and that other valuable things must not merely be compatible with freedom but actually derive their value from the value of freedom. Kant made this claim in the lectures on ethics that he gave in the early 1780s. Kant furthers that freedom is, on the other hand, that faculty that gives unlimited usefulness to all the other faculties. It is the highest order of life, which serves as the foundation of all perfections and is their necessary condition. All animals have the faculty of using their powers according to their will. But this will is not free. It is necessitated through the incitement of stimuli, and the actions of animals involve *bruta necessitas*. If the will of all beings were so bound to sensuous impulse, the world would possess no value. The inherent value of the world, the summum bonum, is freedom in accordance with a will that is not necessitated to action. Freedom is thus the inner value of the world.

	Meanwhile, St. Augustine showed that humans are free physically, yet bound to obey the law. It is, therefore, clear that there is a difference between "like to do" and "ought to do". It is true that humans are naturally free to do what they are bound to do without depriving them of doing what they want to do. However, human beings are duty-bound to do what they ought to do as expected of them. A more extensive discussion on this aspect will do in the topic on Kantian Ethics. For Gorbachev in his time asserted that the principle of freedom is a must. Refusal to recognize this principle will have serious consequences for the issue of world peace. Indeed, the right to freedom is very fundamental to every nation, as it is the heart of every democratic ideal, as much as it is also inherent to every human. The right to freedom could be considered as the right of all rights, the source from which all other rights emanate. In that case, once humans can exercise free will, humans will then have the freedom to invoke and enjoy those rights. Human enjoy certain autonomy due to the gift of free will that makes humans the master of their actions, the ones who design their own lives and destinies. Man, therefore, can choose a good life or live a miserable one. Now we live in an age of **moral freedom**, in which individuals are expected to determine for themselves what it means to lead a good and virtuous life. Moral freedom involves freedom over the things that matter most. With this, freedom is a significant foundation of moral acts. It is imperative that we make the study of morality possible. Further, no ethics is likewise possible without human freedom. Human beings are only accountable for these acts and make them responsible provided the same are done freely, whether to do or not to do, upon which morality becomes useful and meaningful. If humans are designed to follow actions that are imposed on them to follow, then they are not responsible for their actions. The concepts of reward and punishment would be irrelevant. Retribution is deserved only if humans have the choice to do or not to do an intended action. Hence, morality is the right of humans to choose to do good over evil.

Outcomes-Based Assessment	**(To be done by the class during the Asynchronous Session)**
	
	Do the following outcomes-based assessment activities.
	OUTPUT 1 – Personal Philosophy
	Create a personal philosophy statement that will guide your life. Put it on any paper creatively and explain your philosophy briefly. The link below will help you to create your own personal philosophy.
	https://www.youtube.com/watch?v=CdUeuJ6XrtI
	https://www.youtube.com/watch?v=oUm3ywvbtkY
	
	• Criteria for checking the Personal Philosophy Statement
	  ○ Content – 10 points
	  ○ Explanation – 10 points
	  ○ Creativity of the presentation – 10 points
	  ▪ Total points - 30

- **To be submitted on Week 2 in the Google Classroom**

OUTPUT 2 – Reflection Paper

Write a one-page reflection paper about the topics of Module 1. Follow the given rubric below.

- **To be submitted on Week 3 in the Google Classroom**

CONTENT	Demonstrates a thorough self-reflective analysis including a summary of the activity (research) supported by specific and illustrative details Draws conclusions and makes connections to future plans	Demonstrate a reflective analysis including a summary of the activity supported by details Draws conclusions and make a connection to future plans	Lacks development and self reflection Does not include a summary of the activity or has insufficient details Does not make a connection to future plans
ORGANIZATION	Presents the reflections in a compelling, highly organized manner. Includes the following elements: • Attention-getting introduction which includes thesis statement • Effective transitions • Reflective conclusion	Presents the reflections in an organized manner. Includes the following elements: • Introduction which includes thesis statement • Transitions • Conclusion	Presents the reflections in a poorly organized manner. Includes the following elements: • No introduction • No Transitions • Not conclusions
CONVENTIONS	Uses articulate and appropriate, sophisticated/scholarly word choice, and sentence structure 0 to 1 error in: • Grammar • Punctuations	Uses appropriate, word choice, and sentence structure. 2 to 3 error in: • Grammar • Punctuations	Uses inappropriate and unscholarly word choice 4 or more ore errors in: • Grammar • PUnctuations

OUTPUT 3 – Short Skit/Play

Group yourselves into 5-7 members. Prepare a 5-min short skit/play about a moral dilemma situation. Be guided by the rubric below in the preparation and presentation of the short skit/play.

- **To be performed on Week 4 during F2F session**

Content (40%)	Great job! You offered creative new insights on the topic!	Your role-play is on-topic, but it is missing some creativity and insight.	The role-play is somewhat off-topic. Pay more attention to the directions next time!	The role-play is completely off-topic, as if your group did not even read the directions.
Roles (20%)	Excellent work! Every member of your group stayed in character, and it was clear you took your roles seriously.	Everyone in your group stayed in character, but some members didn't seem to really be "into" what they were doing.	For the most part, your group stayed in character. Next time, spend more time preparing for how the characters might think or act.	Your group failed to stay in character, and it looked like you had not prepared for how the characters might think or act.
Preparation (20%)	Your group did an excellent job preparing and rehearsing your role-play, and it shows - everything went very smoothly.	Your group obviously spent some time preparing for the role-play, but some rehearsal might have helped things run more smoothly.	Your group needs to spend more time preparing for the role-play. Reading lines from a script is a sure sign you're not prepared.	It seems that your group used the preparation time for something else.
Overall Impression (20%)	Excellent! Your presentation was entertaining and informative!	Good! Your presentation, while it was fun to watch, could have been more informative.	Keep working! Don't forget that, though the process is entertaining, you're also	Argh! I expect much better work from you next time.

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Course Modules in GEC2000: Ethics

MODULE 2:
Topic: The Moral Agent

Week Number	4-5
Chapter/Unit Number	2
Topic Title	The Moral Agent ▪ Human as the Moral Agent ▪ Role of Culture ▪ Moral Behavior ▪ Values ▪ Universal Values ▪ Moral Character ▪ Moral Development
Course Outcomes	CO3. Analyze concepts of right and wrong in cultural, natural and human laws.
Intended Learning Outcomes	LO1. Discuss the concept of moral agent. LO2. Explain the role of culture. LO3. Discuss moral behavior, values, moral character. LO4. Describe the stages of moral development. LO5. Illustrate the Filipino Culture/Man under the concept of the Moral Agent. LO6. Evaluate how gender roles and cultural beliefs shape moral behavior and development. (GAD + SDG 5, 10)
SDG and KLD REGAL100 Integration	SDG 2 – Good health and well-being SDG 5 – Gender equality SDG 10 – Reduced inequality SDG 16 – Peace, justice and strong institutions KLD Vision and Mission KLD General Goals 1-3
Discussion	**HUMAN AS THE MORAL AGENT** The moral agent is a being who is capable of acting with reference to right and wrong. Moral agents are those agents expected to meet the demands of morality (choosing between good and evil). However, not all agents are automatically considered moral agents. For a moral agent must also be capable of conforming to at least some of the demands of morality. What are these demands? This requirement can be interpreted in different ways. On the weakest interpretation, it will suffice if the agent has the capacity to conform to some of the external requirements of morality. So if certain agents can obey moral laws such as "Murder is wrong" or "Stealing is wrong," then they are moral agents, even if they respond only to prudential reasons such as fear of punishment and even if they are incapable of acting for the sake of moral considerations. This precept presupposes that the agent is a knower, regardless of whether the knowledge is full or limited, and the agent would still possess one salient requirement of a moral agent. According to the strong version, the Kantian version, it is also essential that the agents should have the capacity to rise above their feelings and passions and act for the sake of the moral law. There is also a position in between, which claims that it will suffice if the agent can

perform the relevant act out of altruistic impulses. Other suggested conditions of moral agency are that the agents should have an enduring self with free will and an inner life, understanding of the relevant facts as well as moral understanding, and moral sentiments, such as capacity for remorse and concern for others.

The "moral agent" is therefore someone who is capable of doing things rightly or wrongly. Typically, this is understood to mean acting with the ability to freely choose (within parameters) what to do. It sometimes also includes the idea of being aware of the concepts of rightness and wrongness, or of what actions are considered right and wrong. Human being that acts, one who acts with will and knowledge and holds responsible for the acts.

Characteristics of Moral Agent

All throughout the ages, human beings have been defined in various ways, leading to more complex concepts by various minds. With the previous discussion, indeed, a human being is the moral agent endowed with all possibilities and capabilities to act upon actions with moral considerations.

A moral agent, therefore, is a person who has the ability to discern right from wrong and to be held accountable for his/her or her own actions. Moral agents have a moral responsibility not to cause unjustified harm.

Traditionally, moral agents are only those who can be held responsible for their actions. Children and adults with certain mental disabilities may have little or no capacity to be moral agents. Adults with full mental capacity relinquish their moral agency only in extreme situations, like being held hostage. By expecting people to act as moral agents, we hold people accountable for the harm they cause others as well.

ROLE OF CULTURE

Question on morality got its significance within the context of humanity, the Agent of Morality. In simple term, we can talk about morality because of human existence within which human agents face various cultural challenges that entail their moral decisions. Being so, clear grasp on culture is important.

Culture is an aggregate of the learned beliefs, attitudes values, norms and customs of a society or group of people, shared by them and transmitted from generation to generation within that society. Culture too changes with time. The society that developed the culture is continuously being exposed to new experiences. Further, the society or group is not a fixed body of people. New generations are being brought into it and some new members from other cultures are being assimilated. With increased mobility of persons, flow of information and young person's joining the group, cultures expand, dilute, subdivide and change. The changes in culture are however, not rapid and never drastic.

Culture based from the definition above, can be viewed as a "blessing" and a preserver of values, heritage, arts and good behavior. It can also be a "baggage" when we consider that it transmits some irrational and out-of-date attitudes included in it as custom.

Types of Culture

1. High culture. This is link with the elite, upper class society, those families and individuals with an ascribed status position. It is often associated with the arts such as

opera, ballet and classical music, and sports such as polo. High culture maintains its elite and exclusive position.

2. Cultural diversity. It is a concept relating to culturally embedded difference with society, its's the fact that culture exist alongside each other.
3. Subculture. It is the culture enjoyed by a small group with society. In this sense, it is a minority part of majority culture. They have distinct norms and values which make them sub-section of society.
4. Popular culture. It borrows the idea from high culture and popularizes it, making it available for the masses; a product of the media dominated world; it is a positive force for it brings people of different backgrounds together in a common culture.
5. Multiculturalism. It is depicted to be very similar to cultural diversity, other definitions align multiculturism with different ethnic groups living alongside each other.
6. Global culture. It is the key feature of globalization, they emerged due to patterns of migration, trends in international travel and the spread of the media, exposing people to the same images of the same dominant world companies.

Importance of Culture

1. Culture affects perceptions.
   How we perceive things is largely affected by our judgment skills, preconceived notions, attitude, and emotions. These factors are closely linked with our culture. In perceiving something as good or bad, our biases play a role, and so does our way of thinking. In judging something as easy or difficult, our attitude and our motivation levels play a key role. Our culture determines the structure of our thinking, which influences our perceptions of good or bad.

2. Culture influences behavior.
   Culture affects perception, and perceptions drive behavior. Thus, the culture we belong to has a direct impact on our behavior. Moreover, our environment, which has cultural influences, shapes our behavior. In a society where boys are discouraged from crying, men think of it as an odd gesture. If the values of a certain culture do not teach men to respect women, it will naturally reflect in their behavior. Behavioral and communication etiquette are a part of our culture. What our culture teaches us affects the way we interact socially as much as it also affects our moral behaviors toward others. People from some cultures are found to be more open in communicating even with strangers or new acquaintances, while those from conservative cultures may not be so open.

3. Culture shapes personalities.
   Our culture defines people's expectations from us. In the attempt to fulfill them, we shape our behavior and personality to suit our culture. Our religions, customs, all a part of our culture, play a major role in shaping our personalities. The way we perceive a situation and react to it, have been brought up. These factors are closely linked to our cultural values. Though our nature and education also play a part in developing our personalities, the culture we belong to have a dominant role to play. People born and brought up in the same culture are often found to share certain personality traits

4. Culture shapes value and belief system. This importance influences our personalities. In a culture where children are taught to be independent early in life (Americans, for example), they grow up to be individualistic. In a culture where boys and girls are not treated as equal, children may become aggressive and look at opposite gender as their enemy, or those treated as inferior may grow up to be submissive. People from cultures that take a more holistic approach (Eastern cultures) are seen to be capable of understanding other point of view. People from cultures that promote individualism (Western cultures) are found to be less capable of understanding someone else's perspective.

MORAL BEHAVIOR

Critically, no one can simply say which behavior is a moral one because all are. Relatively, it is the morals of the person or the society that make them adopt those particular behaviors. Morals are the prevailing standards of behavior that people have to follow and act in accordance with one's beliefs in order to live cooperatively in groups. For example, following your society's (or other social group's) rule of good behavior where honesty is highly valued, telling the truth is important. In a society where helping the poor is highly valued, giving money to the poor is very appreciated.

Moral behaviors are what one believes to be the right things to do. No doubt cultural and religious beliefs play a role in what one thinks to be right and wrong. However, one may believe that an individual can decide or act morally even in the absence of religion. In this case, no objectively moral behavior exists.

Role of Culture in Moral Behavior

How important is culture in shaping our moral behavior?

Culture undeniably does play a significant *pseudo* role within shaping moral behavior *per se*, it influences and changes our definitions of what ought to be deemed morally acceptable by consistent exposure to it.

Technically, culture is "everything" and not just in the arts and entertainment that we occasionally enjoy; it is like the oxygen we breathe. So, in this important way, culture does matter quite a bit to how people behave and think. With this, culture cannot be responsible for everything that people do and think. Moreover, using culture to measure and explain success and failure also obscure our understanding on the various factors affecting socio-economic and biological situations.

To truly understand culture's role in shaping us, we must understand that culture is not just the inert repository of ideas and customs we all live with, but that is shaped by various factors. Culture shapes us, but many events mold culture and we shape these just as much. Culture indeed influences human behavior at any given society's belief system, laws, mores, practices, language and attitudinal variables which make a people unique from others.

In spite of our cultural uniqueness and differences, people can still exercise their power to choose what is morally right and morally wrong. Culture has ben with us since the dawn of human existence. Significant as it is, a culture considerable shapes its members on how they live and relate within themselves and with other cultures. Consequently, the culture

of a particular society is very integral to the development of the human person. Yet, a culture would not always be absolute in raising its members into its full development. This is a reality that a culture's system of beliefs or principles would be wrong or inadequate in the universal perspective of human development.

Culture has great impact in the development of the human person in varied ways; may it be in physical, knowledge, thought, relationship, religious or moral development.

Therefore, culture functions to mould and establish a social identity that brings people together as well as to provide the knowledge of common objectives that members would try to achieve. Culture, indeed, provides norms, customs, laws, and moral demands that are to be followed. So, to speak, in general, in a culture there is consistency and systematic patterns of behavior. Moreover, in general, in the development of human behavior, culture plays a vital role. In every aspect of the human person, the cultural background can be very visible. In particular, culture has an essential influence on the development of the human person since morality is just one of the cultural aspects.

Indeed, culture is the principle that surrounds the moral development of the people that may not always promote what is good and just for all. There are principles, attitudes and behaviors that are actually hinder good relationships and violate the welfare of others. These are actually difficult to eliminate immediately in a culture, yet, they should be subject to people's discernment that proper changes and modifications have to be done for the sake of the welfare and justice for everybody.

CULTURE RELATIVISM

It is the principle of regarding the beliefs, values, and practices of a culture from the viewpoint of that culture itself. Originating from the viewpoint of Franz Boas in the early 20th century, cultural relativism has greatly influenced social sciences such as anthropology.

This is understood as uniqueness of every culture from each other. Besides, eve under one general culture, other incidental or the so-called sub-cultures exist within culture. No one can really say in categorical term that a particular culture is much better or civilized than the others. Culture emanates from how the people in the territory appreciate, understand and interpret their respective communities as response to their relative needs, goals, challenges and seen opportunities to sustain their existence. Factor as diverse factors such as climate, temperature, specific landscape, and the natural sources of survival contributed to peculiarities of culture; culture relativism.

Meanwhile, ethical relativism is the theory that holds that morality is relative to the norms of one's culture. That is, whether an action is right or wrong depends on the moral norms of the society in which it is practiced.

With this, cultural relativism is an affirmation that holds that societies are dissimilar in their moral standards, their laws and culture protocols. To expand, cultural relativism holds that what one culture believes is immoral, another culture may believe is moral.

Moreover, ethical relativism denies the existence of one universal moral law. Ethical relativism supports the idea because cultures of societies are dissimilar in astronomical ways they accept, it follows that there in not one correct set of precepts everyone should adopt.

According to the definition, instead, people should follow the moral laws and protocols that their own unique society forth or accepts. For instance, how the Western world is governed may not be appropriate (according some viewers) for cultures in different cultures out of the West.

MORAL RELATIVISM

Are standards of right and wrong mere products of time and culture? Is morality really a neutral concept?

Moral relativism is the view that moral judgments are true or false only relative to some particular standpoint (for instance, that of a culture or a historical period) and that no standpoint is uniquely privileged over all others.

Moral relativism is the idea that there in no universal or absolute set of moral principles. It is a version of morality that advocates "to each her own'" and those who follow it say, *"Who am I to judge?"*

Moral relativism can be understood in several ways:

a. Descriptive moral relativism, also known as cultural relativism, says that moral standards are defined, which is generally true. Indeed, there may be a few values that seem nearly universal, such as honesty and respect, but many differences appear across cultures when people evaluate moral standards around the world.

b. Meta-ethical moral relativism states that there are no objective grounds for preferring the moral values of one culture over another. Societies make their moral choices based on their unique beliefs, customs and practices. And, in fact, people tend to believe that the "right" moral values are the values that exist in their own culture.

c. Normative moral relativism is the idea that all societies should accept each other's differing moral values, given that there no universal moral principles. Most philosophers disagree however. For example, just because bribery is okay in some cultures does not mean that other cultures cannot rightfully condemn it.

VALUES

Values or good moral values once they are habitually practiced, they turned into virtues. But before expounding virtue, we just have to explore what value essentially is.

If one to know the origin of the term 'VALUE', it may be stated very firmly that the term 'VALUE' comes from the Latin word 'VALERE' which means 'to be of worth.'

In fact, it is difficult to define values, for they are as comprehensive in nature as our human life. Somewhere, some other dictionary states that what value is that which renders anything useful, worthy or estimable. It is price, worth or importance of a thing.

Value is also an abstract term which commonly regarded as an economic conception. In the words of John Dewey, "Value means primarily, to price, to esteem, to appraise, to estimate. It means the act of cherishing something holding it clear and also, the act of passing judgment upon the nature and amount of its value as compared with something else."

Human Values

These are the virtues that guide us to take into account the human element when one interacts with another human being. They are our feelings for the human essence of others. It's both what we expect others to do to us and what we aim to give to other human beings. These human values have the effect of bonding, comforting, and reassuring.

MORAL VALUES

Moral values such as integrity, determination, loyalty, truthfulness, honesty, giving respect to others, etc. should be stimulated by every individual. As stated earlier, moral values help us distinguish between what's right and wrong, good or bad for you as well as society. Moral values are principles that govern our lives and beliefs that make us realize the importance of life and the goals that we want to attain or accomplish in life. To say it simply, values are anything that motivates people that they really care about.

Types of Moral Values

Everybody wants to lead a happy and a good life. But achieving one is not just a personal or individual practice of the moral values but being good to oneself and living moral values with the other selves.

Acceptance, compassion, courage, equality, fairness, generosity, honesty, integrity, kindness, perseverance, politeness, respect, responsibility, and self-control. These are just a few among other moral values that we can share with others. We strive for or desire the subjective appraisal of something/someone as in some way good, something that everyone will believe and look and die for.

Formation of Moral Values

Moral values are the standards of good and evil, which govern an individual's behavior and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government, they, of necessity, may change as the laws and morals of the society change.

Upon discernment of an individual on the importance of people, things, or beliefs, one acts relative to the extent of significance that he/she may draw from them. It is in fact a free will to choose which to value among the various alternatives. The choice made is believed to inspire and encourage human beings to achieve their goals in life.

VIRTUE AND ITS FORMATION

Human beings are aware of various moral values that they have the option to practice. Once these values are applied in order to lead a good life, one is living in virtue, a habitual good character. In essence, values and virtues are inversely related. If one intends to live a virtuous life, he/she must nurture that value, leading to attaining the relative virtue by habitually practicing the same value. With these, we can say that virtues are good moral habits that make the person even better at performing those good actions well and consequently functioning well as a human being.

For Greek wisdom, knowledge is inborn, while virtue is the knowledge and practice

of good habit; virtue is likewise a natural endowment. Since virtue is inborn in the mind and knowing is the source of all wisdom, the only way to acquire virtue is simply to recall good restored in the mind. Formation of virtue, then, is the acquisition of the true knowledge in the mind, which is the "good". Knowing and practicing virtue is knowledge of oneself. The following are some of the principal virtues that one can acquire to truly live a good life. These will, however, be further discussed in St. Thomas moral philosophy.

A. Cardinal virtues

Prudence is the virtue of knowing what to do under peculiar circumstances that enables one to see the best means to approach a given situation.
Justice is the virtue of giving anyone his/her due under no condition.
Temperance is the virtue of curbing or managing the sensitive appetites.
Fortitude is the virtue of keeping resolute in the face of overwhelming odds.

B. Theological virtues

Faith is the virtue of believing in God's word without seeing.
Hope is the virtue of keeping trust in Divine Providence.
Charity is the virtue of loving God and His creatures.

MORAL CHARACTER

At the heart of one major approach to ethics—an approach counting among its proponents Plato, Aristotle, Augustine and Aquinas – is the conviction that ethics is fundamentally related to what kind of persons we are. Many of Plato's dialogues, for example, focus on what kind of persons we ought to be.

On the assumption that what kind of person one is is constituted by one's character, the link between moral character and virtue is clear. We can think of one's moral character as primarily a function of whether he/she has or lacks various moral virtues and vices.

Formation of Moral Character

Moral character is formed by one's actions. The habits, actions, and emotional responses of the person of good character all are united and directed towards the moral and the good. Because human beings are body/soul unities, actions of the body are actions of the self; that is, human beings are self-possessing, self-governing, and self-determining. In order to be of good character, one must know the good, act in morally good ways, and be disposed and inclined towards the good through the development of virtues.

Character and action are intertwined so intimately that one's professional duties, or even what is perceived by others as one's duties, cannot override one's conscience without negatively affecting (and changing) one's character. For the physician to be of good character, it is vital that he/she follow his/her conscience in all things: in private life and also in his/her profession, in the treatment of patients.

MORAL DEVELOPMENT

Moral development occurs as we grow and helps us choose between right and wrong. The theory of Lawrence Kohlberg states that the moral development of most people begins with a desire to avoid personal punishment and may evolve over time to a desire to make the world a better and more just place for all people. It is also a process through which we develop proper attitudes and behavior towards other people in society based on the existing norms, rules, and laws. Moral decisions are relative to actual experiences that we are confronted with, particularly on moral issues that we encounter in our lives. With that, we gradually develop our moral skills in deciding upon difficult moral situations in reference to what one has experienced through which one's moral principle is challenged.

Stages of Moral Development of Lawrence Kohlberg

Open the link, read and study. https://practicalpie.com/kohlbergs-stages-of-moral-development/

Or watch this video about Kohlberg's 6 Stages of Moral Development
https://www.youtube.com/watch?v=bounwXLkme4&t=94s

Then, think about the answer to the following questions:

1. Should Heinz have stolen the drug?
2. Would it change anything if Heinz did not love his wife
3. What if the person dying was a stranger, would it make any difference?
4. Should the police arrest the chemist for murder if the woman died?

UNIVERSAL VALUES

Despite the claims of cultural relativism, the concept on the reality of universal values persists. Are there universal values? Is honesty a universal value? Plato talked about the values or virtues of temperance, courage, and wisdom. Jesus Christ preached the value of love from which springs patience, kindness, goodwill, forgiveness, and compassion. Confucius taught righteousness, human-heartedness, filial piety. Are not these universal values, that is, they remain values at all times and in places? Yes, Plato would say, they exist apart from the concrete world. On the other hand, Aristotle would say that they exist embodied in the concrete individual as common or essential characteristic. St. Thomas agreed with them, but the universals do not exist apart from the individual; they exist as universal features individuated, instantiated in the individuals. In other words, the universals are abstracted common features from individuals. *(Corpuz, 2020)*

The same thing is true with moral standards and values. The values of honesty and respect for human life are characteristics individuated in all people who respect, do not harm, injure or kill, human beings. All the standards and values implied in the Ten Commandments can be reduced to the value or rule of love. This is because no one can wish or will the opposite, hatred, killing, stealing, to be universal. Values are universalized because they can only be wished to be the values of all. For instance, one cannot wish that killing be obligatory because it is like wishing anyone to come and kill you.

Universal values are a set of core principles or beliefs that are shared by people across different cultures, societies, and historical periods. These values often serve as the foundation for moral and ethical judgments, helping individuals differentiate between right and wrong, good and bad. Universal values transcend cultural, religious, and geographical boundaries, reflecting a common understanding of basic human rights, dignity, and the inherent worth of all individuals. While the specific interpretations and applications of universal values may vary among different cultural contexts, the underlying principles tend to remain consistent. In the context of behavioral science, understanding universal values can provide insights into the fundamental motivations that drive human behavior and decision-making, as well as inform the development of interventions aimed at promoting positive social change. (*https://www.thebehavioralscientist.com/glossary/universal-values*)

There are five (5) universal human values: Truth, Right Action, Peace, Love, and Non-Violence. (*https://isseusa.org/the-5-human-values/*)

1. **Truth:** The Highest Truth is absolute, changeless in the past, present, and future, true at all times and in all places. Truth is not relative, changing according to our perceptions and circumstances. Truth manifests as being truthful, honest, and sincere, acting with integrity according to the dictates of our conscience.
2. **Right Action:** True Right Action is speaking and acting on the truth that emerges from the heart, the source of human conscience and human values. When we engage in right action, we treat others the way we wish to be treated, with respect, kindness, compassion, with an understanding and appreciation of the unity of all life.
3. **Peace:** Absolute Peace manifests as inner mental calm, and the ability to maintain equanimity in all situations. When we feel peaceful within ourselves we will naturally feel peaceful towards others.
4. **Non-Violence:** Avoiding causing harm to anyone or anything in our thoughts, words, and deeds. Non-Violence allows us to appreciate diversity, cultivate tolerance, and recognize the unity of all beings and respect for all life.
5. **Love:** The highest Love is selfless Love. It is Love that is unconditional, without attachment, not expecting anything in return. All actions emanate from the heart. Love is the force behind the other Human Values, and our actions:

Universal values are also grouped into negative and positive statements as follows: *(Corpuz, 2020)*

1. DO NO HARM.	2. DO GOOD.
▪ *Do not do to others what you would not like them to do to you.* ▪ *Do not lie.* ▪ *Do not steal.* ▪ *Do not cheat.* ▪ *Do not falsely accuse others.* ▪ *Do not commit adultery.* ▪ *Do not commit incest.* ▪ *Do not physically or verbally abuse others.*	▪ *Do to others what you would like them to do to you.* ▪ *Be honest and fair.* ▪ *Be generous.* ▪ *Be faithful to your family and friends.* ▪ *Take care of your children when they are young.* ▪ *Take cake of your parents when are old.*

▪ *Do not murder.* ▪ *Do not destroy the natural environment upon which all life depends.*	▪ *Take care of those who cannot take care of themselves.* ▪ *Be kind to strangers.* ▪ *Respect all life.* ▪ *Protect the natural environment upon which all life depends.*

FILIPINO MORAL CHARACTER AND VALUES

Filipino Character and Personality

Filipinos have been described as friendly, outgoing, sensitive, easily offended, nosy, garrulous, direct, hospitable, feisty, irreverent, good-natured, clever, witty, gregarious, happy, generous, easy to laugh, gracious, easy to befriend, casual, fun-loving, sensitive, and hospitable.

Personal and family honors are stressed, as well as dignity and pride. Education is highly valued, and families make great sacrifices to educate their children. "Hiya" (shame) is instilled in Filipinos at an early age. To be shamed is the greatest form of disgrace. Filipino culture developed over centuries in tandem with and in response to Western culture introduced by the Spanish and Americans.

Filipinos are generally more easygoing than other Asians. Filipinos have a strong sense of family and community. They are very gregarious and like to talk and hang out with family and friends. They love to fool around, gossip, make jokes, and tease one another. Rumors spread quickly. Some say Filipinos are happy-go-lucky people who are often pessimistic about today but always optimistic that tomorrow will be better.

Strength of the Filipino Character

Every country has its differing values and stereotypes, and the Philippines is no exception. We Filipinos firmly believe in and show values to the world that make us one of the many individuals loved and appreciated by people across nations. Although we have been colonized by several countries, many core values from our ancestors remained intact and are still honored to this day. Filipinos are not perfect, but we have great characteristics and qualities every one of us should be proud of.

1. Pakikipagkapwa-tao
   a. Basic sense of justice and fairness concerned for others and ability to empathize with others
   b. Sensitivity to people's feelings (pakikiramdam)
   c. Pagtitiwa or trust
   d. Sense of gratitude or utang na loog
   e. Very dependent on interpersonal relationships; gives sense of security
   f. Camaraderie and a feeling of closeness to one another
2. Strong family ties
   a. Filipinos possess a genuine and deep love for family – source of personal identity; emotional and material support

b. Honor and respect given to parents and elders
c. Care given to the children
d. The generosity towards kin in need
e. Great sacrifices that one endures for the welfare of the family
f. Sense of family results in a feeling of belongingness and rootedness in a basic sense of security

3. Joy and humor

Filipinos have a cheerful and fun-loving approach to life and its ups and downs; pleasant disposition, a sense of humor and a propensity for happiness that contribute not only to the Filipino charm but also to the indomitability of the Filipino spirit.

4. Flexibility, adaptability and creativity

We can adjust and to adapt to circumstances and the surrounding environment, both physical and social; adjusts to whatever happens even in unplanned or anticipated events. We possess a tolerance for ambiguity that enables us to remain unfazed by uncertainly or lack of information.

5. Hard work and industry
   a. We have the capacity for hard work given proper conditions; to raise one's standard of living and to possess the essentials of a decent life for one's family.
   b. We are willing to take the risks with jobs abroad and, while there, to work at two or three jobs. The result is productivity and entrepreneurship for some and survival despite poverty.
6. Faith and religiosity
   a. Our innate religiosity enables us to comprehend and genuinely accept reality in the context of God's will and plan.
   b. Religious expressions are very tangible expressed every day; we relate to God like a human being – threaten, thank, ask forgiveness, appease.
   c. Tragedy and bad fortune are accepted and optimism characterizes even the poorest lives are related to "bahala na" which may be considered positively as a reservoir of psychic energy, a psychological prop on which we can lean during hard times. This "pampalakas ng loob" allows us to act despite uncertainty.

Weakness of the Filipino Character

1. Extreme personalism
2. Extreme family centeredness
3. Lack of discipline
4. Passivity and lack of initiative
5. Colonial mentality
6. Kanya-kanya syndrome
7. Lack of self-analysis and self-reflection

FILIPINO VALUES

Filipino values shape our relationships, behaviours, choices, and sense of who we are. Although positive values help people to avoid risky behaviour, they also help guide their day-to-day actions and interactions. Thus, values inspire, not just prohibit. Consequently,

	people who have positive values are more likely to listen to their conscience, help others, be independent, tell right from wrong, and feel happy. Ultimately, positive values help people make their own decisions in upholding them to live in harmony with their respective communities. Some of these values are as follows: 1. Hospitability 2. Helpful to others/Bayanihan 3. Respectful (mano, po and opo, halik sa kamay) 4. Bravery 5. Jolliness and sense of humor 6. Discretion and dignity 7. Gratefulness 8. Honesty and commitment 9. Helpfulness 10. Family-oriented 11. Adaptability and resilience 12. Resourcefulness and creativity 13. Faithfulness 14. Thriftiness **Identified Filipino Negative Values** No culture is perfect. Filipino is one. As much as we want to sustain our valued characteristics, there are still negative traits we cannot deny becoming prevalent at times. 1. Fatalism 2. Crab mentality 3. Ningas-kugon 4. Filipino time 5. Colonial mentality 6. General disregard for rules 7. Procrastination or "Mañana Habit" 8. Corruption 9. Gossiping 10. Passivity (lack of leadership)
Outcomes-Based Assessment	**(To be done by the class during the Asynchronous Session)** **Do the following outcomes-based assessment activities.** **OUTPUT 1 – Case Analysis** Find any cases in any of the topics in Module 2 and make a case analysis. This analysis should include an examination of the key issues, relevant theories, and potential solutions. Additionally, consider the implications of the case findings for future practice and policy in the field. Follow the given format and the given rubric below. • Format of the Case Analysis: A. Analysis on the case

B. Evaluation based on analysis
C. Recommendation based on the evaluation

- **To be submitted on Week 5 in the Google Classroom**

EVALUATION CRITERIA	9-10 Distinguished	8-7 Proficient	6-5 Satisfactory	4-3 Emerging	2-1 Unsatisfactory
Analysis	Presents an insightful and thorough analysis of all issues identified and demonstrates a sophisticated understanding of the topic(s) and issue(s).	Presents a thorough analysis of most issues identified and demonstrates an accomplished understanding of the topic(s) and issue(s).	Presents a superficial analysis of some of the issues identified and demonstrates a somewhat acceptable understanding of the topic(s) and issue(s).	Presents an incomplete analysis of the issues identified and demonstrates an inadequate understanding of the topic(s) and issue(s).	Does not present an analysis of the issues identified or demonstrate an understanding of the topic(s) and issue(s).
Evaluation	Makes appropriate and powerful connections between the issues identified and the strategic concepts studied in the reading; Demonstrates complete command of the strategic concepts and analytical tools studied. Supports diagnosis and opinions with strong arguments and evidence; presents a balanced and critical view; interpretation is both reasonable and objective.	Makes appropriate connections between the issues identified and the strategic concepts studied in the reading; Demonstrates good command of the strategic concepts and analytical tools studied. Supports diagnosis and opinions with reasons and evidence; presents a fairly balanced view; interpretation is both reasonable and objective.	Makes appropriate but somewhat vague connections between the issues and concepts studied in the reading; Demonstrates limited command of the strategic concepts and analytical tools studied. Supports diagnosis and opinions with limited reasons and evidence; presents a somewhat one-sided argument.	Makes little or no connection between the issues identified and the strategic concepts studied in the reading. Supports diagnosis and opinions with few reasons and little evidence; argument is one-sided and not objective.	Makes no connection between the issues identified and the strategic concepts studied in the reading. Does not Support diagnosis and opinions with reasons and evidence; argument is one-sided and not objective.
Recommendations	Presents detailed, realistic, and appropriate recommendations clearly supported by the information presented and concepts from the reading.	Presents specific, realistic, and appropriate recommendations supported by the information presented and concepts from the reading.	Presents realistic or appropriate recommendations supported by the information presented and concepts from the reading.	Presents realistic or appropriate recommendations with little, if any, support from the information presented and concepts from the reading.	Does not present realistic or appropriate recommendations and offers no support from the information presented and concepts from the reading.
Writing Mechanics	Writing demonstrates a sophisticated clarity, conciseness, and correctness; includes thorough details and relevant data and information; extremely well-organized. Uses APA guidelines accurately and consistently to cite sources.	Writing is accomplished in terms of clarity and conciseness and contains only a few errors; includes sufficient details and relevant data and information; well-organized. Uses APA guidelines with minor violations to cite sources.	Writing lacks clarity or conciseness and contains numerous errors; gives insufficient detail and relevant data and information; lacks organizzation. Reflects incomplete knowledge of APA guidelines.	Writing is unfocused, rambling, or contains serious errors; lacks detail and relevant data and information; poorly organized. Uses APA guidelines with major violations to cite sources.	Writing is extremely unfocused, rambling, or contains major errors; lacks detail and relevant data and information; extremely disorganized. Does not use APA guidelines.

OUTPUT 2 – Community Analysis Presentation

Group yourselves into five members. Conduct interviews within the community regarding the topics discussed in "The Moral Agent." Afterwards, create a community-based analysis presentation that follows the provided rubric below.

- Format of the presentation:
  - Analysis on the case
  - Evaluation based on analysis
  - Recommendation based on the evaluation

- **To be presented on Week 6 F2F session**

EVALUATION CRITERIA	9-10 Distinguished	8-7 Proficient	6-5 Satisfactory	4-3 Emerging	2-1 Unsatisfactory
Analysis	Presents an insightful and thorough analysis of all issues identified and demonstrates a sophisticated understanding of the topic(s) and issue(s).	Presents a thorough analysis of most issues identified and demonstrates an accomplished understanding of the topic(s) and issue(s).	Presents a superficial analysis of some of the issues identified and demonstrates a somewhat acceptable understanding of the topic(s) and issue(s).	Presents an incomplete analysis of the issues identified and demonstrates an inadequate understanding of the topic(s) and issue(s).	Does not present an analysis of the issues identified or demonstrate an understanding of the topic(s) and issue(s).
Evaluation	Makes appropriate and powerful connections between the issues identified and the strategic concepts studied in the reading; Demonstrates complete command of the strategic concepts and analytical tools studied. Supports diagnosis and opinions with strong arguments and evidence; presents a balanced and critical view; interpretation is both reasonable and objective.	Makes appropriate connections between the issues identified and the strategic concepts studied in the reading; Demonstrates good command of the strategic concepts and analytical tools studied. Supports diagnosis and opinions with reasons and evidence; presents a fairly balanced view; interpretation is both reasonable and objective.	Makes appropriate but somewhat vague connections between the issues and concepts studied in the reading; Demonstrates limited command of the strategic concepts and analytical tools studied. Supports diagnosis and opinions with limited reasons and evidence; presents a somewhat one-sided argument.	Makes little or no connection between the issues identified and the strategic concepts studied in the reading. Supports diagnosis and opinions with few reasons and little evidence; argument is one-sided and not objective.	Makes no connection between the issues identified and the strategic concepts studied in the reading. Does not Support diagnosis and opinions with reasons and evidence; argument is one-sided and not objective.
Recommendations	Presents detailed, realistic, and appropriate recommendations clearly supported by the information presented and concepts from the reading.	Presents specific, realistic, and appropriate recommendations supported by the information presented and concepts from the reading.	Presents realistic or appropriate recommendations supported by the information presented and concepts from the reading.	Presents realistic or appropriate recommendations with little, if any, support from the information presented and concepts from the reading.	Does not present realistic or appropriate recommendations and offers no support from the information presented and concepts from the reading.
Writing Mechanics	Writing demonstrates a sophisticated clarity, conciseness, and correctness; includes thorough details and relevant data and information; extremely well-organized. Uses APA guidelines accurately and consistently to cite sources.	Writing is accomplished in terms of clarity and conciseness and contains only a few errors; includes sufficient details and relevant data and information; well-organized. Uses APA guidelines with minor violations to cite sources.	Writing lacks clarity or conciseness and contains numerous errors; gives insufficient detail and relevant data and information; lacks organization. Reflects incomplete knowledge of APA guidelines.	Writing is unfocused, rambling, or contains serious errors; lacks detail and relevant data and information; poorly organized. Uses APA guidelines with major violations to cite sources.	Writing is extremely unfocused, rambling, or contains major errors; lacks detail and relevant data and information; extremely disorganized. Does not use APA guidelines.

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https://practicalpie.com/kohlbergs-stages-of-moral-development/

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Course Modules in GEC2000: Ethics

MODULE 3:
Topic: The Human Act

Week Number	6-7
Chapter/Unit Number	3
Topic Title	The Human Act ▪ Feelings as obstacles or help in decision-making ▪ Reason and impartiality as Minimum requirements for Morality ▪ Difference between reason and will ▪ The 7-step moral reasoning model
Course Outcomes	CO4 Synthesize patterns in moral and ethical experiences.
Intended Learning Outcomes	LO1. Explain what human act means. LO2. Explain the role of feelings in moral decision-making. LO3. Examine reasoning and impartiality as minimum requirement for morality. LO4. Differentiate reason and will. LO5. Follow the 7-steps moral reasoning model.
SDG and KLD REGAL100 Integration	SDG 3 - Good Health and well-being SDG 5 - Gender equality SDG 10 - Reduced inequalities SDG 16 - Peace, justice and strong institutions KLD Core Values and Beliefs
Discussion	**THE HUMAN ACT** An "act" is categorically defined only to human, an activity that is attributed to human being. Since human act is inevitably the subject of morality, it is but proper to understand its complex implication to human dimension. In a broader sense, human act refers to any activity, either external or mental, that is performed by a person. Moreover, these acts are moral as long as they are actions in accordance with what is expected from human beings. **ESSENTIAL ELEMENTS/CONSTITUENTS OF HUMAN ACT** There are requisites to subject human action to moral obligation. These are also considered constituents of human act 1. Knowledge Once an act is done with knowledge of the agent, the act is deliberate, which means the agent is aware upon performing the act as well its consequences. Thus, a deliberate act makes the person responsible 2. Freedom Simply that the agent/doer is not constrained in doing the act. The person is neither forced nor compelled to do or not to do an act against the will, hence making the agent responsible as well. 3. Voluntariness

Voluntariness requires the presence of both knowledge and freedom of the agent. For a willful act to be executed, an agent must know and free to choose which act to perform or not to perform.

It is therefore, to be remembered that for an to be worthy of reward or punishment, it must be done with knowledge, freedom and voluntariness.

THE ENDS OF THE HUMAN ACT

Why do you wake up every morning? Why do you go to school? Why do you eat and exercise? Why do you maintain a good relationship with others? Why do you praise God? If you provide answers to these questions, then it means that your actions always lead toward a definite end. Here, the term "end" refers to the purpose or goal of an act. If everything is done, you may say, "It is finished!".

Let us make a distinction between "end of the act" and "end of the doer or agent." The end of the act is the natural termination of an activity. Eating, as an act, leads to nourishment—this is the natural termination of the act of eating. What is the natural termination of "going to school" as an act? Is it learning? When you go to school, does it always end in learning? If you say yes, then learning is indeed the natural termination of such an act. But if you say no, then "going to school" as an act has other ends aside from learning, that is, the "end of the doer or agent." There are many possible "ends of the doer or agent," such as meeting and hanging out with friends, receiving daily allowance, etc. Therefore, the "end of the doer or agent" is the personal purpose intended by the actor in doing a particular act. It is also called "motive." Motive is the reason why a person performs an act; the force that sustains the act and brings it to completion.

The general moral principle that may be considered in determining the goodness and evilness of an act based on the "ends of the doer" is "The end does not justify the means." In the evaluation of a human act, we have to see the connection between the motive and the result of an act. For example, if you want to help your classmate to pass in your subjects, it is not right to show your test papers to him during examinations. Your motive is good, but your means is bad. The right thing to do is to teach him before the examination, or for some, motivate him by giving him encouraging words.

An act done with evil motive is evil even if the act itself is good. For example, a manager hires a pretty lady who is not qualified for the vacant position but truly in need. In the corporate and business world, this is wrong because only the qualified must take the position. The act of helping is benevolence on the part of the manager; however, this act is genuinely good if the motive is also good. If the manager will take advantage of her because of the favor he gave her, then the act becomes evil.

A Latin dictum in philosophy clarifies the concept of good, considering these determinants of morality. It states, "*Bonum ex integra causa malum ex quocumque defectu*," which means that a good to be good must be entirely good and free from any defect. The act itself must be good, and the motive as well.

THE CIRCUMSTANCES OF HUMAN ACT

Another determinant of morality is the circumstances of the human act. A human act is an action performed knowingly, freely, and voluntarily. An act is good or bad based on the determinants of morality that define the action. An act is bad if by its nature it is truly bad, and a good act is good if by nature it is truly good. The act itself is being considered. As discussed above, the motive of the act is also considered as another determinant of morality. An act is good or bad depending on the motive of the doer. For instance, doing projects that will benefit the public is a good act of an authority like an elected government official; however, if his motive for doing the project is for popularity, to win in the next election again, and not for genuine public service, then his good act becomes bad.

The circumstances of human act are:

1. Who (Circumstance of Person).
   It refers to the doer of an act and/or the receiver of an act. In this circumstance, among the factors taken into consideration are: age, societal and economical status, family background, educational attainment, and health, of both the doer and the receiver of the act. For example, a mentally challenged person is expectedly incapable of doing moral decisions; thus, he is not accountable for his actions. However, for an educated person who is capable of using his intellect and can fully exercise his free will, he is always and at all times held responsible for his actions. As the uncle of Parker, in the popular movie "Spiderman," said, "With great power comes great responsibility."
2. What (Circumstance of the Nature of the Act).
   It refers to the act itself. An act is naturally good or evil based on our ability to determine its nature regardless of other circumstances. Acts like honesty, helping others, and showing real love and respect to others are undoubtedly good acts, while bullying, killing, and other forms of inflicting harm on others are really evil acts. Even if the motive of the doer is good, if the act itself is evil, then the act is considered evil.
3. Where (Circumstance of Place).
   It refers to the place where the act is performed. There are neutral actions, i.e., neither good nor bad, that become good or evil because of this circumstance. For example, washing clothes is neither good nor bad. It is good when done at the proper place and wrong otherwise, like on the altar. In the case of riding-in-tandem, in the Philippine setting, their act of killing is evil, and it becomes grievously evil when done before many spectators and mostly children.
4. With Whom (Circumstance of Accomplices).
   It refers to an act performed with the involvement of other people. These people, just like in the circumstance of "who," must be evaluated based on factors such as age, etc. For example, drinking involving a "minor" is wrong, but it becomes grievously evil when an adult joins and tolerates them doing the act. Another example is the case of gang rape. Rape in itself is evil but becomes grievously evil if done by a group of people. In the case of our elected officials who are found guilty

of plunder/corruption, their act is grievously evil compared with a snatcher who grabbed a cellphone from a pedestrian.

5. Why (Circumstance of Motive). It refers to the ends of the doer, as discussed above.
6. How (Circumstance of Manner).

   It refers to the manner in which an act is performed. In the case of self-defense, we can only consider this act as morally acceptable if the act is supported with reasons. For instance, we have to look into other circumstances such as the weapon, the defender's ability, etc. If accidentally the defender could kill the aggressor using the latter's weapon, then it can be considered self-defense, nevertheless, if the defender used a weapon greater than the aggressors, then self-defense is questionable and doubtful.
7. When (Circumstance of Time). It refers to the time when an act is performed. Killing is evil in itself, but such act is grave if performed when the victim is unconscious or sleeping.

FEELINGS AND MORAL DECISION-MAKING

Daily life is peppered with decision-making, such as where to take "Joy/Angkas" ride or hurdle with traffic on a public utility ride. Either decision is an explicit manifestation of one's feeling, which affects our choice of travelling to our destination.

To discuss how important feelings are in making decisions, especially those decisions addressing moral issues, a timely article by PyscholoGenie Staff (updated 2018) has provided the authors with the role of feelings in making moral decisions.

We all have feelings, and these help us to live every minute of our life. Anger, sadness, happiness, fear, surprise, and love are some of the most common feelings experienced by every human being. These emotions play a very important role in every aspect of our lives and, especially, in making decisions. The reason behind everything we do in our life, in one way or another, is related to feelings. What made the Mughal Emperor Shah Jahan build the Taj Mahal is nothing but a deep and passionate emotion of love. Negative incidents like war are also related to emotions such as greed, hatred, anger, or envy. One of the best examples of these is Hitler's hatred towards the Jews, which resulted in merciless killing during World War II. So, we can say that whatever we do is influenced by emotions to a large extent.

Feelings: Instinctive Response to Moral Dilemmas

There has been a long-standing debate on how people respond to moral issues or dilemmas to arrive at moral judgments/decision. Instinctively, moral judgements and decisions are often driven by automatic, affective responses rather than explicit reasoning. However, subsequent reasoning can lead people to change their initial decision.

How do emotions affect moral decision-making?

Our environment, family background, education, life experiences, and everything related to us play a very important role in keeping our emotions positive or negative. If your family and friends are cheerful and can boost you up when you are feeling negative, it helps you in coming up with positive decisions. When you are in a positive mood, you are more likely to make positive decisions or at least try to think about the positive side of the

particular topic. Whereas, if you are in a bad mood, you are more inclined towards the negative aspect of that topic. In such a situation, the decisions may or may not be correct. Of course, this holds true even in the case of positive emotion. Many a time you love a person so much that you take a decision in favor of him/her, but later on regret it. Hence, over-optimism or over-pessimism both can hamper your ability to take a good decision without exercising a bias. Excessive emotions result in clouded thinking, which leads to poor decision-making. If we are in a bad mood and are very depressed, we end up messing things up and sometimes harming ourselves and others physically, financially, or emotionally.

Approaches to Moral Decision

Every day we face ethical decisions. These decisions may not include the pulling of a trolley lever, but they do put our moral compass and values into question. The following are five (5) universal approaches to consider when making those decisions:

1. Utilitarian approach. *What benefits and what harms will each course of action produce, and which alternative will lead to best overall consequences?*

   This question answers the dilemma of which option will produce the greatest benefits and least harm. It assesses an action in terms of its consequences or outcomes; i.e., the net benefits and cost to all stakeholders on an individual level. It strives to achieve the greatest good for the greatest number while creating the least amount of harm or preventing the greatest amount of suffering.

2. Rights approach. *What moral rights do the affected parties have, and which course of action best represents those rights?*

   The rights approach follows the belief that individuals have the ability to make their decisions freely. It believes that if the act does not respect everyone's moral rights, it is wrong to act. It also holds that our dignity is based on our ability to choose freely how we live our lives, and that we have a moral right to respect for our choices as free, equal, and rational people, and a moral duty to respect others in the same way.

3. Fairness/Justice approach. *Which course of action treats everyone the same, except where there is a morally justifiable reason not to, and does not show favoritism or discrimination?*

   This approach gives the individual the opportunity to reflect if the action is fair to the people. It has its roots in the teachings of the ancient Greek philosopher Aristotle who said that "equals should be treated equally and unequal unequally".

4. Common Good approach. *Which course of action advances the common good?*

   This question helps drive our choice to decide if the action taken will be good for ourselves and the community. It opens the door to other questions related to the type of society we want to become and how we achieve that. This can be useful when the issue involves, or should involve, the overall picture or environment. The Common Good approach regards all individuals as part of a larger community.

5. Virtue Approach. *Which course of action develops moral virtues?*

Each of us holds internal values and morals that we strive to maintain and hold onto. This question reflects what kind of person you should be and what it will do to your character.

REASON AND IMPARTIALITY AS MINIMUM REQUIREMENTS FOR MORALITY

Reason is the capacity for consciously making sense of things, establishing and verifying facts, applying logic, and changing or justifying practices, institutions, and beliefs based on new or existing information. Reasoning is associated with thinking, cognition, and intellect. Practical reason is reason that is used to guide action and is contrasted with theoretical reason, which is used to guide thinking. Sometimes 'practical reason' refers to any way of working out what to do; more usually it refers to proper or authoritative, hence reasoned, ways of working out what to do.

On many accounts, practical reasoning is solely instrumental. It identifies ways of reaching certain results or ends but has nothing to say about which ends should be pursued or which type of actions is good or bad, obligatory or forbidden. Instrumental reasoning is important not only for ethics and politics but for all activities, for example, in working out how to travel to a given destination.

On the other hand, impartiality (also called evenhandedness or fair-mindedness) is a principle of justice holding that decisions should be based on objective criteria rather than on the basis of bias, prejudice, or preferring things, and it means in various situations. Sometimes, it is used to provide a description or a picture of the problems it intends to resolve.

Ronald Dworkin, a legal philosopher, says, "*Everyone need not receive equal treatment, but everyone should be treated as an equal*." Impartiality involves no more than the attempt to regard different ideas, opinions, interests, or individuals with detachment, but to regard anybody as how one individual would want to be regarded by others, free from any preconditions.

MORAL COURAGE

When we find ourselves in situations where we know the right choice to make based on information and perceived feelings. Moral courage is described as the willingness to act for moral reasons even at risk and adverse consequences. It is the courage to take action for moral reasons despite the risk of adverse results. Courage is required to take action when one has doubts or fears about the consequences. Moral courage, therefore, involves deliberation or careful thought. Reflex action or dogmatic fanaticism does not involve moral courage because such impulsive actions are not based upon moral reasoning. Moral courage may also require physical courage when the consequences are punishment or other bodily peril, such as persecution or torture if faith is not renounced, like what martyrs and saints have suffered in the past. In today's generation, often times acting ethically comes easily; however, it can also require one to stand up for what they believe in in the majority's interest. Moral courage is the commitment to standing up for and acting upon one's ethical beliefs amidst sarcasm, respite, humiliation, and ridicule.

Moreover, morally courageous individuals act upon their ethical values to help others during difficult ethical dilemmas, despite the adversity they may face in doing so. To be morally courageous means standing up for what you believe even when it means that you do so alone.

THE DIFFERENCE BETWEEN REASON AND WILL

The moral person is endowed with an intellect and will. The "will" is what "disposes" of what "the intellect proposes." In a research study, reason conducts study, research, investigation, and fact-finding. It uses logic, the principle of consistency, and avoids fallacious reasoning to come up with a truthful and accurate proposition. The product or work of reason is the body of facts gathered, organized, synthesized, and evaluated. The job of the will is to make decisive conclusion.

The "will" is the faculty of the mind that is associated with decision-making. It is the one that says yes or no. This author says this, that author says that, and all others are saying the same thing. Now, decide with your will what you yourself should say or think.

Decision-making, which is an activity of the will, can be developed. Early in life, like children, one should already be given the opportunity to exercise his will, like being trained to make choices from alternative. Do you want to eat or not? Rice or bread? Coffee or tea? This is true of societies where a culture of choice gives opportunities for the development of the will. A culture of spoon-feeding does not develop the will.

Jean Paul Sartre, the French philosopher and the most popular existentialist, was saying that an individual person is nothing until he/she starts making decisions. What ultimately constitutes who a person is are his/her decisions. The essence of being a person equals his/her bundle of decisions. Apparently, the mark of the maturation of culture is manifested through the development of a culture of moral strength or virtue, or will, or willpower, its free will. "Free will" is the "capacity of rational agents to choose a course of action from among various alternatives."

"Free will" is the ability to choose between different possible courses of action unimpeded, the power of the right to act, speak, or think as one wants. It is the power of self-determination. When the will is free, there is freedom.

THE 7-STEP MORAL REASONING MODEL

A model of Scott Rae (1996) suggests the following procedure for making ethical or moral decision. This model is not to get you to the "right" answer but to help you ask the right questions in your ethical deliberation. Rae says his model is free from cultural, ethnic, and religious background biases—though it is consistent with the Bible and uses biblical principles, it is not a distinctively "Christian model." It is oriented towards virtues and principles with consideration of consequences as a supporting role. Many moral dilemmas or issues are not addressed clearly, if at all, in the Bible. So, we apply principles and virtues to each—the problem then becomes which to apply and how. *(Corpus, 2020)*

1. Gather the facts.

The simplest way of clarifying an ethical dilemma is to make sure the facts

are clear. Ask: Do you have all the facts that are necessary to make a good decision? What do we know? What do we need to know? In this light, it might become clear that the dilemma is not ethical but about communication or strategy.

2. Determine the ethical issues.

   Ethical interests are stated in terms of legitimate competing interests or goods. The competing interests are what create the dilemma. Moral values and virtues must support the competing interests in order for an ethical dilemma to exist. If you cannot identify the underlying values/virtues, then you do not have an ethical dilemma. Often people hold these positions strongly and with passion because of the value/virtue beneath them.

3. Determine what virtues/principles have a bearing on the case.

   In an ethical dilemma, certain values and principles are central to the competing positions. Identify these. Determine if some should be given more weight than others. Ask what the source for the principle is—constitution, culture, natural law, or religious tradition. These supplement biblical principles.

4. List the alternatives creatively. Determine possible course of action for your dilemma.

   Some will almost immediately be discarded, but generally the more you list, the greater the potential for coming up with a really good one. It will also help you come up with a broader selection of ideas.

5. Compare the alternatives with the virtues/principles.

   This step eliminates alternatives as they are weighed by the moral principles that have a bearing on the case. Potentially the issue will be resolved here as all alternatives except one are eliminated. Here you must satisfy all the relevant virtues and values—so at least some of the alternatives will be eliminated (even if you still have to go on to step 6. Often here you have to weigh principles and virtues – make sure you have a good reason for each weighting.

6. Consider the consequences.

   If principles have not yielded a clear decision, consider the consequences of your alternatives. Take the alternatives and work out the positive and negative consequences of each. Estimate how beneficial each positive and negative consequence is—some might have greater weight than others.

7. Make a decision.

   Ethical decisions rarely have pain-free solutions—it might be that you have to choose the solution with the least number of problems/painful consequences. Even when making a "good" decision, you might still lose sleep over it.

Outcomes-Based Assessment

(To be done by the class during the Asynchronous Session)

Do the following outcomes-based assessment activity.

OUTPUT 1 – Short Video Presentation

Group yourselves into 5 members. Prepare a 3-minute video presentation about the observed moral act. Follow the given rubric below. Ensure that each member contributes equally to the project, discussing different aspects of the moral act to provide a comprehensive view. Remember to rehearse your presentation together to maintain a smooth flow and to engage your audience effectively.

- **To be presented on Week 8 F2F class**

Criteria	Needs Improvement (1-3 pts)	Satisfactory (4-6 pts)	Good (7-8 pts)	Excellent (9-10 pts)
Content & Originality	Includes essential information about the topic but there are 1 or 2 factual errors.	Includes essential knowledge about the topic. Subject knowledge appears to be good. Product shows some original thought.	Covers topic in-depth. Subject knowledge is very good. Work shows new ideas and insights.	Covers topic in-depth with details and examples. Subject knowledge is excellent. Product shows a large amount of original thought. Ideas are creative and inventive.
Organization	Overall organization of and presentation of the topics appears flawed.	Content is logically organized for the most part with good flow between topics	Use logical progression of topics and was well organized. Presentation flowed smoothly.	Content is well organized and made use to group related material. Product flowed smoothly, easy to understand and covered all the points very well.
Technical	Product was basic, linear, and adequate but did not contain any unique ideas which enhanced the content of the presentation. Product may have had minor technical problems during the presentation.	Product was basic, linear, and adequate and contained appropriate materials as specified Product was relatively free of technical difficulties.	Product included at least one unique or different approach or concept which were all appropriate and enhanced the content. Product was relatively free of technical difficulties.	Product included all the necessary basic ideas, used some additional links which were all appropriate and enhanced the content. Product was free of technical difficulties.
Time	Product was less than 1 minute combined.	Product was less than 2 minutes combined.	Product was less than 3 minutes combined.	Product met the time requirement.

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Course Modules in GEC2000: Ethics

MODULE 4:
Topic: Ethical Frameworks and Principles Behind Moral Disposition

Week Number	10-15
Chapter/Unit Number	4
Topic Title	Ethical Frameworks and Principles Behind our Moral Disposition ▪ Aristotelian Ethics ▪ Thomasian Ethics ▪ Kantian Ethics ▪ Utilitarianism ▪ Justice and Fairness ▪ Distributive justice
Course Outcomes	CO5. Evaluate the significance of varied ethical frameworks and principles behind moral disposition in the society
Intended Learning Outcomes	LO1. Examine the virtue ethics of Aristotle. LO2. Discuss the natural law of St. Thomas' Aquinas. LO3. Investigate the right theories of Kant. LO4. Explain teachings of Utilitarianism. LO5. Develop a critical understanding of justice and fairness. LO6. Demonstrate the concepts of justice and fairness to real-world scenarios. LO7. Propose ethically sound and SDG-aligned solutions to community-based problems.
SDG and KLD REGAL100 Integration	SDG 10: Reduced Inequalities SDG 16: Peace, Justice, and Strong Institutions KLD General Goals 1-3
Discussion	An ethical framework is a set of codes that an individual uses to guide his or her behavior. It is just another term for "moral standards" as discussed in the early part of this text. It is what people use to distinguish right from wrong in the way they interact with the world. It is used to determine the moral **object** of an action. An ethical framework guides an individual in answering these two questions: "What do I ought to do? And, why do I ought to do so"? So ethical framework serves as guideposts in moral life. The various dominant mental frames may be classified as follows: 1. Aristotelian Ethics 2. Thomasian Ethics 3. Kantian Ethics 4. Utilitarianism 5. Justice and Fairness **ARISTOTELIAN ETHICS** Aristotelian Ethics is the foundation of virtue ethics, a moral theory that focuses on the moral character of the individual rather than on rules or consequences. Developed by

Aristotle, this ethical framework teaches that becoming a good person is the key to living a good life. It answers not just the question, "What should I do?" but more importantly, "What kind of person should I become?"

Aristotle believed that every human being has a telos, or purpose, which is to live a life of eudaimonia — a Greek term that means flourishing or living well. Unlike temporary pleasures, this kind of happiness is long-lasting and rooted in living a life of virtue.

Virtue, for Aristotle, is not something we are born with. It is developed through habit — by repeatedly doing good actions, we form a good character. Therefore, ethics is not a matter of simply knowing what is right, but practicing it regularly until it becomes part of who we are.

***Telos (Purpose)*:**

In Aristotle's philosophy, telos means end, goal, or purpose. He believed that everything in nature has a purpose it strives to fulfill. For humans, our unique telos is to live according to reason, because rationality sets us apart from other beings. Just like a knife's telos is to cut well, a human's telos is to live a life of rational activity and moral excellence. A well-lived life, then, is one that fulfills this purpose by exercising our rational capacities and virtues in daily life.

Example:

A doctor has the telos of promoting health and healing patients. If a doctor only cares about profit and neglects patients' needs, they fail to fulfill their true purpose.

As rational beings, our telos is to use reason to make ethical choices and develop ourselves. So, when a person chooses to resolve conflict peacefully rather than resorting to violence, they are living according to their human telos.

Eudaimonia (Happiness as Virtue):

Eudaimonia is often translated as "happiness," but a more accurate rendering is flourishing or living well. For Aristotle, eudaimonia is not just a fleeting feeling of pleasure; it is the ultimate goal of human life and is achieved by living in accordance with virtue and reason. A person attains eudaimonia not by indulging in temporary joys but by consistently acting in morally excellent ways throughout their life. In other words, eudaimonia is the result of living a virtuous life aligned with our telos.

Example:

Imagine a teacher who dedicates her life to educating the youth, being fair, patient, and committed. She may not be rich or always "happy," but she is flourishing—living a meaningful, virtuous life.

Eudaimonia is not about pleasure (like eating cake or relaxing all day), but living a life of excellence, where one's actions reflect moral and intellectual growth.

Virtue as Habit:

Aristotle emphasized that virtue is not innate but is developed through habit and practice. He distinguished between two types of virtue: moral (like courage and honesty) and intellectual (like wisdom and understanding). Moral virtues are acquired through

repetition—just as we learn to play an instrument or sport by practice, we become just, kind, or brave by repeatedly choosing to act that way. This idea is summed up in his famous line: "We are what we repeatedly do. Excellence, then, is not an act but a habit." A virtuous person is one who has formed good habits of character and automatically chooses the good in various life situations.

Example:

A student who starts out scared of public speaking practices it regularly. Over time, she becomes confident and poised during presentations. She didn't become courageous overnight—it became a habit through repeated effort.

Choosing to be honest, even in small things (like returning extra change or admitting a mistake), and doing so consistently, builds the virtue of honesty as part of one's character.

The Golden Mean:

Every virtue lies between two extremes: a deficiency and an excess. For example:

1. Courage is the mean between cowardice (too little) and recklessness (too much).
2. Generosity lies between stinginess and wastefulness.

The key to moral living is finding the balance, or the "mean," appropriate to each situation.

Moral Virtue	Deficiency	Virtue (Golden Mean)	Excess
Courage	Cowardice	Courage	Recklessness
Generosity	Stinginess	Generosity	Wastefulness
Honesty	Dishonesty	Truthfulness	Bluntness / Boastfulness
Confidence	Self-deprecation	Healthy self-esteem	Arrogance
Patience	Irritability	Patience	Passivity / Indifference

Practical Wisdom (Phronesis):

This is the ability to make good moral decisions in real-life situations. It involves using reason and experience to act rightly, especially when there are no clear rules. It's essential in professions where judgment and care for others are central.

THOMASIAN ETHICS

St. Thomas Aquinas (1225–1274), a philosopher and theologian of the medieval Catholic tradition, developed one of the most enduring and influential moral theories in Western philosophy: Natural Law Theory. Building upon the philosophical insights of Aristotle and integrating them with Christian theology, Aquinas argued that moral law is not invented by humans but discovered through reason as part of the divine order of creation.

At the center of his ethics is the idea that everything in the universe — including human beings — is created with a purpose or end (telos). Human beings are unique because we

are rational and free. Through our ability to think and choose, we can understand our natural inclinations and follow them toward what is good. This built-in moral awareness is called Natural Law — a law "written on the hearts of men," accessible not just through religious faith, but through natural reason.

For Aquinas, moral goodness is not simply about obeying external commands; it is about fulfilling our human nature. True happiness — or "beatitudo" — is not found in material wealth or pleasure, but in living a life that is aligned with God's design, rooted in virtue, and guided by reason. This makes moral behavior not just a duty, but a meaningful path to spiritual and human flourishing.

Natural Law remains influential today in fields like bioethics, law, human rights, and professional ethics. It provides a timeless moral framework that affirms the dignity of the human person, the importance of conscience, and the idea that right and wrong are grounded in universal principles, not just personal opinions.

Natural Law as Participation in Eternal Law

Aquinas explained that all laws ultimately come from God's Eternal Law, which governs the entire universe. Natural Law is how human beings participate in Eternal Law through reason — we naturally understand that some things are good (e.g., preserving life, seeking truth) and others are evil (e.g., lying, stealing, killing). This law is objective (it does not change with opinion) and universal (it applies to all people, in all cultures and times).

The Four Types of Law

Aquinas taught that law has a hierarchy:
Eternal Law – God's wisdom governing all of creation.
Divine Law – Moral truths revealed by God in scripture (e.g., the Ten Commandments).
Natural Law – The moral code built into human nature, discoverable through reason.
Human Law – Laws created by societies, which should reflect Natural Law.

The Primary Precepts of Natural Law

Aquinas identified several basic inclinations that form the foundation of Natural Law. These are the things humans naturally strive for because they fulfill our nature:

1. Preserve life and health
2. Reproduce and care for offspring
3. Live peacefully in society
4. Pursue knowledge and truth, especially about God
5. Avoid evil and do good

These precepts are self-evident to reason and form the basis of all moral duties. Specific moral rules (e.g., "do not steal") are derived from these general precepts.

Reason and Conscience

Aquinas emphasized that moral decision-making is not blind obedience but a rational process. Conscience is the application of reason to ethical choices. When properly informed, conscience helps us distinguish right from wrong and is considered the "voice of God" within. However, conscience must be formed and educated, not merely followed uncritically.

Happiness as the Goal of Moral Life (Beatitudo)

For Aquinas, the goal of human life is happiness, but not the fleeting happiness of pleasure or entertainment. True happiness (beatitudo) is achieved by living a life of virtue in accordance with reason and God's will. This happiness culminates in union with God, the highest good, and is both a spiritual and moral state.

Moral and Cardinal Virtues

Aquinas taught that human beings must cultivate virtues to live according to Natural Law:

Cardinal Virtues: Prudence (wise judgment), Justice (fairness), Fortitude (courage), and Temperance (moderation)
Theological Virtues: Faith, Hope, and Charity (love) — these direct us toward God

Virtues are not automatic; they are formed through habit and moral education. A virtuous person becomes capable of freely choosing the good, even in difficult situations.

Example: Telling the Truth in a Difficult Situation
Thomasian Ethics emphasizes that truth is a moral good because it aligns with the human capacity for reason. Telling the truth, even when uncomfortable, fulfills the natural purpose of communication and human dignity.

A friend accidentally damages your property but lies to avoid conflict. Later, they feel guilty and decide to tell the truth and offer to make amends.
- Their conscience, guided by natural reason, tells them that honesty is right.
- Telling the truth restores justice and respects the dignity of the person they wronged.
- In doing so, they align their action with eternal law (God's will for truth and reconciliation).

Moral Reasoning:
Thomasian Ethics teaches that a truthful confession, even if hard, leads to spiritual growth and social harmony—because the act reflects both reason and divine guidance.

KANTIAN ETHICS

Kant's Ethics is now referred to as **deontological.** The term deontological has its root from the Greek "deon" which means "duty". Hence deontological ethics focuses on "duty, obligation and rights" instead of consequences or ends. An act that proceeds from the will which wills it because it can be the will of all is a right action. Willing and doing the will of

all is a duty, regardless of the consequences. The following clarifies Kant's duty-based approach:

The duty-based approach, sometimes called deontological ethics, argued that doing what is right is not about the consequences of our actions (something over which we ultimately have no control) but about having the proper intention in performing the action. Ethical obligations are the same for all rational creatures (they are universal), and knowledge of what these obligations entail is arrived at by discovering rules of behavior that are not contradicted by reason. Kant's famous formula for discovering our ethical duty is known as the "categorical imperative"

Kant's famous formula for discovering our ethical duty is known as the "categorical imperative." It is categorical because it applies universally—without exception—and imperative because it commands or obliges us to act. The most well-known version of the categorical imperative states: "Act only according to that maxim whereby you can at the same time will that it should become a universal law." This means that before performing any action, one must ask: Can I reasonably will that everyone in the same situation would act in the same way? If the answer is no, then the action is not morally permissible.

A second formulation of the categorical imperative emphasizes the inherent dignity of every person. Kant writes: "*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, never merely as a means.*" This principle insists that we must never exploit or use people for our own benefit. Each individual has intrinsic worth simply by being a rational being. Thus, actions such as lying, manipulation, or coercion are morally wrong because they disrespect the autonomy and value of others.

For Kant, morality is rooted in reason, and moral laws must be consistent with rational thought. This is why moral rules must be universalizable—they must make logical sense when applied to everyone. A lie, for example, cannot be a universal law because if everyone lied, trust and communication would break down entirely. Therefore, lying is always wrong, no matter the intention or consequence.

Kant's ethics offers a firm foundation for justice, equality, and human rights. Since every person is a rational moral agent, all are bound by the same moral duties and entitled to equal respect. This also means that morality does not change based on personal interests, cultural differences, or emotional impulses. It is anchored in the objective and rational nature of ethical law.

Kantian ethics urges us to act not based on what might happen, but based on what is right according to reason and moral duty. It calls for consistency, integrity, and universal respect for all persons. By focusing on the intention behind the action and upholding rational moral laws, Kant provides a powerful and principled guide for ethical decision-making.

Example: Returning a Lost Wallet
Situation:
You find a wallet full of cash and no one saw you pick it up.

*Kantian Ethical Reasoning:
-Ask yourself: What if everyone kept what they found? The result would be a world without trust.
-The moral duty is to return the wallet—because honesty should be a universal law.
-You don't return it for a reward (consequence), but because it's the right thing to do.

*Moral Act: You return the wallet out of duty, not because you might benefit.

UTILITARIANISM

Utilitarianism is a moral philosophy that teaches that the rightness or wrongness of an action is determined by its consequences—specifically, whether it produces **the greatest amount of happiness** for the greatest number of people. This approach is known as consequentialism, and it focuses on the outcomes of actions rather than intentions or duties. The main goal is to **maximize overall well-being and minimize suffering.**

The philosophy was developed by **Jeremy Bentham** and later expanded by John Stuart Mill. Bentham introduced the idea of the "**principle of utility,"** which means actions are good if they increase pleasure and reduce pain. He even suggested a way to measure happiness using what he called a hedonic calculus, weighing factors like intensity, duration, and certainty of pleasure. Mill, on the other hand, refined the theory by arguing that not all pleasures are equal—higher pleasures (like intellectual and moral joys) are more valuable than lower pleasures (like physical satisfaction).

A key teaching of Utilitarianism is that everyone's happiness counts equally. This means that in making moral decisions, one must consider the well-being of all affected—not just oneself or one's close circle. Personal sacrifice is acceptable, and even required, if it results in greater happiness for a larger number of people. In this way, Utilitarianism promotes an impartial and inclusive view of ethics.

Utilitarianism is often used in public policy, healthcare, and law because it provides a clear and practical method for making decisions—by evaluating which choice will produce the best overall outcome. For instance, a government may allocate resources to a program that benefits the majority, even if it means fewer benefits for a small group. The theory values effectiveness, efficiency, and fairness in the pursuit of overall happiness.

Utilitarianism teaches that morality is about maximizing happiness and minimizing harm. Actions are judged based on their outcomes, not intentions. Though the theory promotes compassion and fairness, critics argue that it may justify harming a few for the

sake of many. Still, Utilitarianism remains one of the most influential and widely applied ethical theories in both personal and public decision-making.

Example: Trolley Problem

Situation:
A runaway trolley is headed toward five people tied to a track. You are standing next to a lever that can divert the trolley onto another track—where only one person is tied. You have to choose: do nothing and let five people die, or pull the lever and cause the death of one person to save five.

*Utilitarian Reasoning:
A Utilitarian would argue that pulling the lever is the morally right action because it produces the greatest good for the greatest number. Even though one person will die, five lives are saved, resulting in more overall happiness and less overall suffering.

*Conclusion:
From a Utilitarian perspective, the focus is not on your intention or on moral rules (*like "do not kill*") but on the consequence—and saving more lives is considered the more ethical choice.

JUSTICE AND FAIRNESS

Justice and fairness are foundational concepts in ethics, law, and social life. At their core, they are about how people are treated in relation to others—whether rights are respected, resources are distributed equitably, and rules are applied consistently. While the terms are often used interchangeably, justice generally refers to the broader system of moral and legal principles, while fairness focuses more on the quality of decisions and treatment within that system.

One major theory of justice is **distributive justice**, which concerns how benefits and burdens are shared in society. This includes access to education, healthcare, wealth, and opportunities. Different philosophical approaches suggest different distributions—**utilitarianism** supports what brings the most benefit to the majority, while **Rawlsian justice** argues for fairness through equality of opportunity and protection for the least advantaged.

Another form is **procedural justice**, which emphasizes fairness in the processes that lead to outcomes. Even if a result isn't favorable to everyone, people are more likely to accept it if they believe the rules were followed fairly and consistently. This is especially important in legal systems, workplace policies, and governance.

However, justice and fairness are not always aligned. A law might be just in a legal sense (because it follows due process) but unfair in practice if it disadvantages a certain group. For instance, a policy that treats everyone "the same" may still be unfair if it ignores

	historical or social inequalities. **Equity**, or fairness that takes into account differences in needs and circumstances, is often necessary to truly achieve justice. **Bias, privilege, and power dynamics** also complicate justice and fairness. Those in positions of power may shape laws and norms in ways that serve their own interests while appearing "just" on the surface. That's why critical awareness and constant questioning of systems are necessary to ensure justice truly promotes the common good and not just the advantage of a few. Ultimately, justice and fairness are not fixed ideas but evolving principles that require **dialogue, empathy, and ethical reflection**. In any society, the goal should be to build systems that are not only legally correct but also morally responsive to the needs, rights, and dignity of all individuals—especially the most vulnerable. Example: School Scholarship Distribution Situation: A school offers ten scholarships based solely on test scores. The top ten students all come from wealthy families who had access to private tutoring. Meanwhile, some equally hardworking students from poorer families missed the cutoff due to lack of resources. - From a **procedural justice** view, the rule was followed fairly—everyone took the same test. - But from a **distributive and fairness standpoint**, the outcome is questionable. The system doesn't consider the unequal starting points, and as a result, those who most need financial help are left out. A more **fair and just** approach would combine merit with need, ensuring that opportunities go not just to those who perform best, but also to those who have the least access to support.
Outcomes-Based Assessment	**(To be done by the class during the Asynchronous Session)** **Do the following outcomes-based assessment activities.** **OUTPUT 1 – Topic Presentation** Present in class the ethical principles (1 Ethical Framework) assigned to your group. It can present in creative way. Prepare also a short PPT or any visuals in class. Use the following rubric in your preparation and presentation. • **To be presented on Week 10, 11, 12, & 13 during F2F session**

CRITERIA	8-10	7-5	4-3	1-2
Content Knowledge	Demonstrates exceptional knowledge of the topic, key concepts are thoroughly researched and explained; advanced understanding	Shows good knowledge of the topic; most key concepts are clear and explained; comprehensive understanding	Basic understanding of the topic; some concepts lack detail or explanation; general overview	Demonstrates minimal knowledge; major errors or omissions in content
Organization and Flow	Information is presented in logical, coherent sequence; strong introduction and conclusion; smooth transitions.	Clear organization; main points are presented sequentially; adequate introduction and conclusion	Organization is somewhat fragmented; basic structure, but transitions between points could be smoother.	Disorganized presentation; points are disconnected; difficult to follow the flow
Visual Materials and Pacing	Visuals (PPT or any) enhance the presentation effectively; well designed; perfect pacing	Visuals support the presentation well; neat, clear, and relevant to content; adequate pacing	Visuals are present but inconsistent or could better integrated; some flaws in design or clarity; timing slightly off	Visuals are missing, poor quality, distraction; presentation is too rushed or too long; poor timing
Group Collaboration and Contribution	All members demonstrate substantial effort and preparation; collaborative approach, smooth transitions speakers; clear role definition.	Most members contributed effective; roles are apparent, and transitions are managed; good teamwork	Some members appear less involved; role definition or coordination could be improved; basic cooperation	Uneven group participation; lack of apparent teamwork or preparation; noticeable absence of members
Critical Thinking/ Creativity	Provides a fresh perspective or includes original research; demonstrates deep analysis and insightful synthesis high creatively	Analysis goes beyond basic facts; insightful discussion and clear synthesis of information; some original ideas	Presents the topic using existing material; some basic application of critical thinking or synthesis; limited creative elements	Lacks original insights or fresh perspective; factual content is present but with minimal evaluation, little creativity

OUTPUT 2 – Role Playing

In a group with 5-7 members, perform a role-play presenting a real-life or hypothetical situation that demonstrates the application of a chosen ethical framework. Your group must clearly show how the moral decision is guided by that framework, with dialogue and actions aligned with the theory's principles. Follow the rubric below for the preparation and presentation of the role-play.

- **To be presented on Week 14 during F2F session**

Criteria	Excellent (10)	Satisfactory (7–9)	Needs Improvement (1–6)
Clarity of Ethical Framework	Accurately and creatively presents the framework through dialogue and action	Presents the framework clearly but lacks creativity or depth	Framework is unclear, incorrect, or poorly integrated
Performance & Participation	All members participate actively and convincingly	Most members participate; effort is evident	Few members participate; performance lacks energy or clarity
Relevance & Realism	Scenario is realistic, relevant, and aligned with ethical theory	Scenario is somewhat realistic and relevant	Scenario is unclear, unrealistic, or poorly tied to the framework

OUTPUT 3 – Mini-Museum

Prepare and present a mini-museum that displays the principles of the ethical framework assigned to your group. The displays include the general overview and specific details of the framework. There should be a docent that would explain the exhibit. The exhibit could include statues or sculptures.

- **To be presented on Week 15 during the F2F session**

Mini Museum Rubrics

Criteria	Description	Points
Content & Accuracy	Information is correct, relevant, and clearly connected to the theme	10 pts
Completeness of Exhibit	Contains all required elements (5–7 items, labels, title, intro)	10 pts
Creativity & Visual Appeal	Exhibit is attractive, original, and engaging	10 pts
Organization & Clarity	Display is neat, well-arranged, and easy to understand	10 pts
Presentation and Participation	Clear explanation, confident delivery, all members involved	10 pts
TOTAL		50 pts

Infographic Rubrics

Criteria	Description	Points
Content & Accuracy	Information is correct, relevant, and aligned with the assigned topic	10 pts
Clarity & Organization	Ideas are well-organized, easy to follow, and logically presented	5 pts
Visual Design & Creativity	Layout is attractive, creative, and effectively uses visuals (icons, colors, images)	5 pts
Conciseness of Information	Information is clear, brief, and not overcrowded with text	5 pts
Timeliness of Submission	Submitted on or before the required deadline	5 pts
TOTAL		30 pts

Group Work Rubrics

Criteria	Description	Points
Collaboration	Members worked well together and supported each other	3 pts
Task Distribution	Responsibilities were fairly and clearly assigned	3 pts
Participation	All members actively contributed to the task	2 pts
Time Management	Group managed time effectively and met deadlines	2 pts
TOTAL		10 pts

Self-Assessment Rubric

Criteria	Description	Points
Individual Contribution	I completed my assigned tasks responsibly	3 pts
Preparedness	I understood and was ready to explain my assigned display	3 pts
Cooperation	I worked well with my group members	2 pts
Initiative & Effort	I showed effort and helped beyond my assigned task when needed	2 pts
TOTAL		10 pts

OUTPUT 4 – Reflective Essay

Write a reflective essay discussing at least three major ethical frameworks (e.g., Kantian, Utilitarian, Aristotelian, Thomasian, Justice and Fairness). Use a guided rubric to structure your reflection, highlighting your personal insights, understanding of key principles, and how these frameworks apply to real-life moral decisions.

- **To be submitted on Week 15 in the Google Classroom**

Criteria	Excellent (10)	Satisfactory (7–9)	Needs Improvement (1–6)
Understanding of Frameworks	Demonstrates deep understanding of at least three ethical frameworks with accurate explanation and comparison	Demonstrates basic understanding with minor inaccuracies or limited comparison	Incomplete or inaccurate understanding of frameworks
Personal Insight & Application	Offers thoughtful personal reflection and meaningful real-life application	Offers some personal insight and basic application	Lacks personal reflection or real-life relevance
Organization & Clarity	Well-structured, coherent, and free of grammar/mechanical errors	Mostly clear and organized; minor grammar issues	Unorganized or difficult to follow; frequent grammar issues

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Course Modules in GEC2000: Ethics

MODULE 5:
Topic: Globalization and Ethics

Week Number	16-17
Chapter/Unit Number	5
Topic Title	**Globalization and Ethics** ▪ Globalization and its Ethical Challenges ▪ The Role of Religion in Ethics ▪ Millennials and Filinnials: Ethical Challenges and Responses
Course Outcomes	CO6. Evaluate Philippine culture in ethical theories CO7. Demonstrate ethical behavior in other concepts of society
Intended Learning Outcomes	LO1. Discuss the concept of globalization and its ethical challenges; LO2. Develop ethical decision-making skills in a global context; LO3. Differentiate religion and ethics; LO4. Identify the role of religion in shaping moral dilemmas and resolutions; LO5. Discuss the ethical challenges faced by millennials and generation z (fillennials); and LO6. Propose ethical responses and solutions for fillennials.
SDG and KLD REGAL100 Integration	SDG 4: Quality Education SDG 16: Peace, Justice and Strong Institutions KLD General Goals 1-3
Discussion	**GLOBALIZATION AND ITS ETHICAL CHALLENGES** Globalization means "the erosion of national boundaries and the reduced significance of national governments." Suter, K, 2006. It is "moving from a world with borders to a world without". Nation states will remain in existence but they have to work together with other centers of power such as: Transnational corporations, Inter-government organizations and non-governmental organizations This shift toward a borderless world brings both opportunities and responsibilities. As power becomes more distributed among various actors—corporations, international bodies, and civil society—ethical considerations become more complex. Decisions made by transnational corporations can affect millions across different countries, and global issues like climate change, labor rights, and digital privacy require cooperation that transcends national interests. In this context, ethical governance, accountability, and shared global values are essential to ensure that globalization benefits humanity as a whole, rather than deepening inequality or exploitation. Jan Scholte (2005), an expert in globalization, gave 5 different interpretations of globalization, namely (1) internationalization (2) liberalization (3) Universalization (4) Modernization (5) Deterritorialization

1. Internationalization

This interpretation views globalization as the increased interactions and connections between nation-states. It emphasizes cross-border relations, such as international trade, diplomacy, and cultural exchange. Countries remain the central players, but they engage more deeply with one another. For example, the rise of global trade agreements and international summits (like the G20) reflects this internationalized world.

2. Liberalization

Liberalization sees globalization as the removal of barriers to allow freer movement of goods, services, capital, and people. This involves reducing tariffs, deregulating markets, and promoting open economies. Under this view, globalization is driven by economic freedom and free market policies, such as those promoted by the World Trade Organization (WTO). It is often associated with the rise of neoliberal economic thinking.

3. Universalization

Universalization refers to the spread of ideas, practices, products, and values across the globe so that they become common to all societies. Examples include the global use of smartphones, international pop culture, or the adoption of human rights as a shared value. It highlights how cultural elements or technologies once local are now experienced worldwide, creating a sense of global sameness.

4. Modernization (or Westernization)

In this view, globalization is linked to the global spread of modernity, often rooted in Western ideals such as industrialization, rationalism, secularism, and capitalism. This can lead to the adoption of Western lifestyles, political systems, and technologies in non-Western societies. Critics argue that this form of globalization can be one-sided, promoting Western dominance while marginalizing indigenous or traditional ways of life.

5. Deterritorialization

Deterritorialization is Scholte's preferred and most distinctive interpretation. It describes how social, political, and economic activities are increasingly taking place beyond the limits of national borders. In this view, globalization involves a reconfiguration of space and power, where the importance of geographic location is diminished. For example, online communication, global finance, and digital platforms operate in a largely borderless environment.

These five interpretations show that globalization is not a single process but a multifaceted phenomenon. Depending on which lens we use, we can see globalization as increased international cooperation, economic integration, cultural blending, Western influence, or the erosion of territorial boundaries.

MORAL CHALLENGES OF GLOBALIZATION

As globalization continues to dissolve boundaries between nations and integrate economies, cultures, and technologies, it also brings with it a range of complex moral

challenges. These challenges go beyond borders and require us to think in terms of global ethics—a moral framework that addresses the rights, responsibilities, and values shared across humanity. Here are four key global issues that call for serious ethical reflection:

1. Global Poverty

Globalization has widened the gap between the rich and the poor. While some nations and individuals have gained immense wealth and opportunities through global markets, others remain trapped in extreme poverty. Workers in developing countries are often underpaid, lack labor protections, and face unsafe working conditions—especially in industries supplying goods for wealthier nations.

Ethical Questions:

1. Do wealthier nations or corporations have a moral responsibility to uplift impoverished communities?

2. Is it ethical to benefit from low-cost goods produced through exploitative labor?

Global ethics demands a sense of justice and solidarity. Principles such as distributive justice and the moral duty to aid those in need must guide policies that address economic inequalities on a global scale.

2. *Migration*

Globalization has facilitated the movement of people across borders in search of better opportunities, safety, and quality of life. However, migration is often met with resistance, discrimination, and human rights violations. Migrants and refugees may be criminalized or denied access to basic services.

Ethical Questions:

1. Should borders be more open to those fleeing war, hunger, or persecution?

2. What are the ethical responsibilities of host countries toward migrants?

Global ethics upholds the dignity and rights of every individual, regardless of origin. It calls for compassionate immigration policies, humane treatment of refugees, and an inclusive view of global citizenship.

3. Environmental Ethics

Global production and consumption patterns have caused large-scale environmental degradation—climate change, pollution, deforestation, and biodiversity loss. These consequences often disproportionately affect poorer regions, even though the wealthier nations are the major contributors to the problem.

Ethical Questions:

1. Who should be held accountable for environmental damage?

2. Do current generations have a moral duty to protect the environment for future generations?

From a global ethical perspective, environmental justice emphasizes sustainability, intergenerational responsibility, and shared stewardship of the planet. It urges both individuals and nations to adopt environmentally ethical practices for the common good.

4. Pluralism vs. Fundamentalism

As globalization spreads ideas and values across borders, societies become more diverse. This can lead to pluralism, where multiple worldviews coexist peacefully. However, it can also provoke fundamentalism, where certain groups rigidly reject diversity and insist on the absolute truth of their own beliefs—sometimes with violent consequences.

Ethical Questions:

1. How can we respect cultural and religious differences while upholding universal human rights?

2. Is tolerance always ethical, even when faced with intolerance?

Global ethics supports respectful pluralism, dialogue, and the peaceful coexistence of diverse belief systems. It also emphasizes the importance of common human values such as dignity, justice, and peace, which must be defended even when cultural or religious ideologies clash.

Global ethics challenges us to move beyond narrow national or cultural perspectives and embrace a broader, more inclusive moral responsibility. Whether it's fighting poverty, welcoming migrants, protecting the Earth, or promoting peaceful diversity, these issues require shared ethical commitments grounded in compassion, justice, and global solidarity.

GEN Y (MILLENNIALS) AND GEN Z

Who are Millennials? Those who were born from 1981 to 1996. They are also known as Generation Y. They were preceded by Generation X (1965 to 1980) and were followed by Generation Z who were born from 1997 to 2012. (Bimock, M. Defining generations: Where Millennials end and Generation Z begins)

What characterizes millennials?

One reported result of millennial optimism is entering into adulthood with unrealistic expectations which sometimes leads to disillusionment. Their expectations may have resulted

from the very encouraging, involved and almost ever-present group of parents that became known as helicopter parents.

Millennials are generation that is dependent on technology to improve their job performance and intends on a flexible schedule and strives for a better work-life (Choong, Kh, Tan, Lim & Tho, 2013). Moreover, millennials were targeted due to their highly opinionated demeanor that is often viewed as troubling, overly demanding, and uncommitted to the common workplace (Smith & Nichols, 2015). Being in their demanding youth, they have relatively fewer familial/marital commitments, hence endowing them with freedom to initiate their entrepreneurial prowess in the real world (Lee, Lee, Chua, & Han, 2017).

Other research findings on millennials are given below:

More than anything, millennials are confident. This confidence comes from their trust and optimism (Guha, 2010; Kowske, Rasch & Wiley, 2010). Kaife et al. (2012) felt that a generation's confidence was fostered and molded by previous generations. Research shows that millennials rank higher in self-esteem and assertiveness when compared to previous generations at the same age.

Millennials are known to be achievement-focused. They have a need not only to do well, but to excel and surpass all goals and aspirations. This leads them to seek out new learning opportunities. They are also more willing to put forth more extra effort to help an organization succeed. They are more willing to go without social time, such as coffee breaks and work extra hours in order to help the organization, Haw and Vows (2018).

On the other hand, Gen Z generation is defined as a group of people who share similar birth years, life experiences, and cultural influences. Generation Z is generally considered to be born after 1995, though there is no universal consensus on the exact birth years. Researchers propose various ranges, including individuals born after 1990, 1996, 1997, 1998, or 2000, or defining the cohort as spanning mid-1990s to mid-2000s, 1995-2010, 1995-2012, or 1995-2015. This cohort represents 30% of the total global population (OECD, 2021) and was projected to comprise nearly a quarter of the global labor force in 2020 (Statista, 2021).

Due to their upbringing in a technology-driven era, Generation Z is often referred to by various alternative names that highlight their immersion in technology. These include Digital Natives, iGeneration, Post-millennials, and Zoomers. Other notable names are Gen Tech, Homeland Generation, Centennials, Generation C (connected), Internet Generation, App Generation, Facebook Generation, Online Generation, and .com Generation. They are recognized as the first generation to grow up with an "always-on" internet connection, shaped by significant technological advancements like the introduction of the iPhone in 2007.

Generation Z possesses unique characteristics that distinguish them, notably their digital nativism and proficiency in using technology and social media. Their communication preferences show no consensus, with some studies indicating a preference for texting and virtual communication and social media for socialization, while others suggest a preference for in-person communication, and some note an avoidance of direct interaction. Their core values include being socially and environmentally conscious ("Green Behavior"), valuing

cultural diversity, honesty, happiness, responsibility, transparency, loyalty, and mutual respect. They exhibit strong internal motivation. They are often described as independent, individualistic, and entrepreneurial, frequently termed the "DIY (Do It Yourself) generation". They are also seen as creative and innovative, ambitious, adaptable, and capable of multi-tasking. In career decisions, over 51% prefer the tech sector (Deloitte, 2018), and they are prone to job hopping. While having higher expectations than previous generations, some studies point to potential negative traits such as a short attention span, a soft skill gap, and difficulties with interpersonal skills or verbal expression. In the workplace, they dislike authoritarian rule, hierarchical structures, and monotonous or routine tasks.

FILLENNIALS

Filipino millennials have their own unique characteristics, and thus are specific called fillennials.

Fillennials are rising up to dare. Gae Martinez shared how Filipino millennials are different (https://business.inquirer.net/257324/millenials-working)

"In our studies of the Filipino millennials, although they are generally considered as the type who have a YOLO- mindset (You Only Live Once), fillennials live at the moment and adventurous. We found out that our culture and values make them different, "Martinez explained. She, therefore, tagged this market segment as "Fillennials", who are very passionate because they want to be better than their parents. "That is why they try to achieve more, pursue higher studies. They recognize that living the life and being able to live the life you deserve should enable one to live with its benefits," she added.

Fillennials, often referred to as the "selfie generation" or the "Me Me Me Generation," are known for their strong sense of individuality, constant self-expression, and reliance on digital technology. They tend to prefer fast, visual, and interactive content over traditional forms of media, such as newspapers or lengthy articles. This generation is also associated with a shorter attention span, shaped largely by the fast-paced nature of digital platforms like TikTok, Instagram, and YouTube. As a result, their engagement with complex issues, including moral and ethical concerns, often depends on how these topics are presented—typically requiring brevity, relevance, and visual appeal to hold their interest.

POSITIVE AND NEGATIVE EFFECTS OF YOLO

Aspect	Benefits of YOLO Mindset	Downsides of YOLO Mindset
Personal Growth	Encourages trying new experiences, exploring passions, and self-discovery	May lead to impulsive decisions without thinking of long-term effects
Mental Attitude	Fosters optimism, spontaneity, and a zest for life	Can result in a lack of discipline, consistency, or sense of responsibility
Risk-Taking	Promotes courage to step out of comfort zones	Increases vulnerability to risky behaviors or unstable life choices
Social Involvement	Motivates activism and participation in causes that matter	May focus too much on self-interest and immediate gratification
Career/Finance	Inspires unconventional career paths and entrepreneurship	Might lead to poor financial planning or job-hopping without direction

THE RELIGIOUS RESPONSE: THE ROLE OF RELIGION IN ETHICS

Ethics is concerned with what is good and moral based on reason. This is what religion is also concerned about, what is moral based on God's revelation. So, religion is not contrary to ethics. Religion is in support of ethics.

To an Asian author sim Kwang Yang, the question is, "Is ethics possible without religion? "If the question is one on a matter of fact is, his answer is a resounding "yes". According to him, two great philosophers, namely Socrates and Confucius, "expounded their ethics without recourse to any supernatural being". Likewise, Yang cites two modern period philosophers, the utilitarianists Jeremy Bentham and John Stuart Mill, who also dealt with their ethical theories without appealing to the existence of God.

However, the same author clarifies that if the question is, "Can ethics without religion be justified, ultimately?" then the answer is no. It is good to quote Dostoevsky again, "If God does not exist, then everything is permissible". If we continue with the syllogism, it will go as follows, "But not everything is permitted. Therefore, God exist". There is moral restraint among people in society, because there is in them a voice telling them to behave.

Religion has historically played a significant role in shaping ethical beliefs and moral behavior. In many societies, religious teachings provide a foundation for understanding what is right and wrong, good and evil, or just and unjust. Sacred texts, divine commandments, and the examples set by religious figures often guide followers in making ethical decisions and resolving moral dilemmas.

Religious ethics are typically rooted in the belief in a higher power or divine authority. This belief instills a sense of moral duty, where actions are judged not only by societal standards but also by religious principles. For instance, major world religions such as

	Christianity, Islam, Buddhism, and Hinduism each offer moral frameworks—such as the Ten Commandments in Christianity or the concept of karma in Hinduism and Buddhism—that guide adherents toward virtuous living. Religion also promotes values such as compassion, justice, humility, honesty, and charity. These values are often integrated into the ethical norms of communities, influencing laws, customs, and interpersonal relationships. Moreover, religious communities provide a support system that reinforces ethical behavior through communal worship, moral education, and shared rituals. However, it is important to recognize that religious ethics may vary across cultures and denominations. What is considered moral in one religion may not be the same in another. Despite this, religion remains a powerful force in guiding ethical conduct, providing individuals with a moral compass grounded in faith, tradition, and spiritual meaning. **ETHICS AND RELIGION** Both ethics and religion are concerned with the most fundamental questions of human existence. Religion draws answers to what is moral and ethical from revelation as written in Scriptures and as "lived by their prophets and Jesus Christ (Christians)". Ethics gets its answer to what is moral and ethical from reason and experience. It doesn't mean that theists don't use reason when they determine what is right and in fact, even those for whom morality is religiously based may want to examine their religious principles for internal consistency or coherence." (MacKinnon, B, et al, 2015) In many cultures, religious teachings serve as the foundation of ethical beliefs. Religious traditions often provide moral codes that guide human conduct—such as the Ten Commandments in Christianity, the Five Precepts in Buddhism, or the Sharia law in Islam. These religious moral guidelines are often seen as absolute and divinely ordained. The relationship between ethics and religion can be complementary. Religion can deepen one's moral commitment by attaching spiritual significance to ethical actions, while ethics can help believers critically examine moral issues and apply religious values to real-world situations. However, ethical disagreements may also arise between religious and secular perspectives, especially in pluralistic societies with diverse beliefs.
Outcomes-Based Assessment	**(To be done by the class during the Asynchronous Session)** **Do the following outcomes-based assessment activities.** **OUTPUT 1 – Comparative Matrix** Create a comparative matrix outlining the moral norms of selected countries in response to a global ethical issue (e.g., poverty, climate change). See the rubric below to do your comparative matrix. • **To be submitted on Week 16 in the Google Classroom**

Criteria	Excellent (10 pts)	Good (7–9 pts)	Needs Improvement (1–6 pts)
Content Accuracy	Accurately compares moral norms of selected countries with clear relevance to the issue	Minor factual inaccuracies; some comparisons are unclear	Inaccurate or vague comparison of moral norms
Depth of Analysis	Shows deep insight into cultural and ethical differences	Analysis is present but may lack depth or detail	Superficial or unclear analysis
Organization & Clarity	Matrix is logically organized, easy to read and compare	Mostly organized; some comparison points are hard to follow	Poorly organized and difficult to understand

OUTPUT 2 – Reflection Paper

Write a reflection paper on a chosen quote, verse, or line from a religious source, guided by your personal moral conduct and experience. Be guided by the rubric below in writing your reflection paper.

- **To be submitted on Week 17 in the Google Classroom**

Criteria	Excellent (10 pts)	Good (7–9 pts)	Needs Improvement (1–6 pts)
Personal Insight	Deep and meaningful reflection connecting quote to personal morality	Some personal connection, but lacks depth or consistency	Limited or unclear personal insight
Use of Religious Context	Effectively interprets and integrates the quote within a religious and moral framework	Basic interpretation; limited connection to moral context	Misinterprets or fails to connect quote with moral or religious ideas
Clarity & Structure	Well-organized, coherent, and clearly written	Some structural or grammatical issues	Disorganized or difficult to follow

OUTPUT 3 – Magazine Cover

Design a magazine cover using a favorite or recent photo to express your identity as a Gen Z individual, highlighting globalization challenges and generational views on technology. Use the rubric below to do your magazine cover design.

- **To be submitted on Week 17 in the Google Classroom**

Criteria	Excellent (10 pts)	Good (7–9 pts)	Needs Improvement (1–6 pts)
Creativity & Relevance	Highly creative and relevant representation of Gen Z identity and globalization issues	Some creativity; concept is present but could be more relevant	Lacks creativity or relevance to Gen Z/globalization themes
Visual Appeal	Visually engaging; clear and well-executed design	Adequate design; could be improved in layout or image clarity	Poorly designed or visually unclear
Message Clarity	The challenges and generational mindsets are clearly expressed	The message is somewhat clear but needs more refinement	The message is confusing or not clearly expressed

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Course Modules in GEC2000: Ethics

Appendices

COURSE SYLLABUS

Insert the link for the approved course syllabus here.

IMREDI COMMITTEE CERTIFICATION

CERTIFICATE OF UTILIZATION

This is to certify that the instructional material titled "Course Modules in GEC2000: Ethics" of the Institute of Foundational Studies passed the evaluation of the Instructional Materials Review, Evaluation, Development, and Innovation (IMREDI) Certification this June 22, 2026, and therefore recommended for instructional utilization effective AY 2026-2027.

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