



LESSON 1: THE ETHICAL DIMENSION OF HUMAN EXISTENCE

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Instructor

VALUE

Ethics, generally speaking, is about matters such as the good thing that we should pursue and the bad thing that we should avoid; the right ways in which we could or should act and the wrong ways of acting. It is about what is acceptable and unacceptable in human behaviour. It may involve obligations that we are expected to fulfil, prohibitions that we are required to respect, or ideals that we are encouraged to meet.

Ethics as a subject for us to study is about determining the **grounds for values** with particular and special significance to human life.

Kinds of Valuation

Our first point of clarification is to recognize that there are instances when we make value judgments that are not considered to be part of ethics.

1. **Aesthetics** – from the Greek word *"aisthesis"* which means "sense" or "feeling" and refers to the judgments of personal approval or disapproval that we make about what we see, hear, smell, or taste.
 - For instance, I could say that value judgments that this new movie I had just seen was a "good" one because I enjoyed it, or a song I had just heard on the radio was a "bad" one because it had an unpleasant tone, but these are not part of a discussion of ethics. I may have an opinion as to what is the "right" dip (sawsawan) for my chicken barbecue, or I may maintain that it is "wrong" to wear a leather vest over a Barong Tagalog, and these are not concerns of ethics. These are valuations that fall under the domain of **aesthetics**.
2. **Etiquette** – concerned with right or wrong actions, but those which might be considered not quite grave enough to a discussion on ethics.
 - Similarly, we have a sense of approval or disapproval concerning certain actions which can be considered relatively more trivial in nature. Thus, for instance, I may think that it is "right" to knock politely on someone's door, while it is "wrong" to barge into one's office. Perhaps I may approve of a child who knows how to ask for something properly by saying "please" and otherwise, disapprove of a woman that I see picking her nose in public. These and other similar examples belong to the category of **etiquette**.
3. **Technical** – from the Greek word *"techne"* and refers to a proper way – (or right way of doing things.)
 - This could also be when learning how to bake, for instance. I am told
 - that the right thing to do would be to mix the dry ingredients first, such as flour or sugar before bringing in any liquids, like milk or cream; this is the right thing to do in baking, but not one that belongs to a discussion of ethics. This could also be when learning how to play basketball, I am instructed that it is against the rules to walk more than two steps without dribbling the ball; again, obeying this rule to not travel is

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The Ethics of Aristotle Illustrated with Essays and Notes. By Sir Alexander Grant ... **Second Edition, Revised and Completed** Aristotle, 1866 **Fundamental Ethics** Patricia McAuliffe, 1993 In this stimulating rethinking of the basic foundations of ethics Patricia McAuliffe derives a fundamental ethic from liberation theology She asserts that the experience of resisting suffering especially oppressive social suffering must be brought from the fringe to the very center of ethics Arguing for the conceptual priority of ethics over religion McAuliffe defines an innovative ethic based on experience and practice Ethics precedes religion and theology because experience and practice precede theory and interpretation which are the human activities of religion and theology knowledge is based on experience She proposes that ethics can be independent of religion but that while her liberationist ethic can be either Christian or universal finally the poor and oppressed are the paradigm source of the disclosure of God and of final salvation In rethinking the basic foundations of ethics she compares a liberationist ethic including Latin American and women's liberation theology with various classical ethics and examines and critiques the works of Edward Schillebeeckx Juan Luis Segundo Dorothee Soelle James Gustafson and George Lindbeck McAuliffe offers a flexible ethic that balances the absolute and the relative the particular and the universal personal and social creativity and conditioning practice and theory and the ethical and religious Combining superior scholarship with an original and creative approach to ethics this book is likely to create debate in the fields of fundamental ethics theology and philosophy **The Reasons for the Commandments in Jewish Thought** Yizhak Heinemann, 2008 This classic work by early 20th century Jewish humanist and scholar Isaac Heinemann surveys the crucial phases of Jewish thought concerning correct conduct as codified in the commandments Heinemann provides his own systematic insights about the intellectual emotional pedagogical and pragmatic reasoning advanced by the major Jewish thinkers This volume covers Jewish thinkers from the Bible rabbis and Hellenistic philosophers through the Middle Ages and the Renaissance including Saadiah Halevi Maimonides Albo and many others Heinemann addresses such questions as What were the Biblical rabbinic medieval and modern rationales offered for the commandments in the course of Jewish thought *Power and Responsibility in Biblical Interpretation* Alissa Jones Nelson, 2014-10-14 *Power and Responsibility in Biblical Interpretation* addresses the interpretive challenges now facing much biblical interpretation Incorporating the methodologies of poststructuralism postcolonialism and liberation theology the study presents a possible methodology which integrates scholarly and vernacular hermeneutics The approach is based on the theories of Edward Said adapting his concept of contrapuntal reading to the interpretation of Job The book sets this study in the broader context of a survey of current work in the field The analysis of Job examines the possibilities for dialogue between those interpretations that view suffering as a key theme in the book and those that do not Interpretations of the Book of Job are then compared to the psychology of suffering as experienced in various contexts today The conclusion argues for pedagogical reform based upon the ethical and interpretive insights of contrapuntal hermeneutics

Ethics Unbound Katrin Froese, 2013-05-30 This book closely examines texts from Chinese and Western traditions that hold up ethics as the inviolable ground of human existence as well as those that regard ethics with suspicion The negative notion of morality contends that because ethics cannot be divorced from questions of belonging and identity there is a danger that it can be nudged into the domain of the unethical since ethical virtues can become properties to be possessed with which the recognition of others is solicited Ethics thus fosters the very egoism it hopes to transcend and risks excluding the unfamiliar and the stranger The author argues inspirationally that the unethical underbelly of ethics must be recognized in order to ensure that it remains vibrant

Ethics, Law and Society Nicky Priaulx, Anthony Wrigley, 2017-07-28 This key collection brings together a selection of papers commissioned and published by the Cardiff Centre for Ethics Law Society It incorporates contributions from a group of international experts along with a selection of short opinion pieces written in response to specific ethical issues The collection addresses issues arising in biomedical and medical ethics ranging from assisted reproductive technologies to the role of clinical ethics committees It examines broader societal issues with particular emphasis on sustainability and the environment and also focuses on issues of human rights in current global contexts The contributors collect responses to issues arising from high profile cases such as the legitimacy of war in Iraq to physician related suicide The volume will provide a valuable resource for practitioners and academics with an interest in ethics across a range of disciplines

Ethics and Authority in International Law Alfred P. Rubin, 1997-07-13 The specialized vocabularies of lawyers ethicists and political scientists obscure the roots of many real disagreements In this book the distinguished American international lawyer Alfred Rubin provides a penetrating account of where these roots lie and argues powerfully that disagreements which have existed for 3 000 years are unlikely to be resolved soon Attempts to make war crimes or terrorism criminal under international law seem doomed to fail for the same reasons that attempts failed in the early nineteenth century to make piracy war crimes and the international traffic in slaves criminal under the law of nations And for the same reasons Professor Rubin argues it is unlikely that an international criminal court can be instituted today to enforce ethicists versions of international law

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Morality in Relation to Institutions William Henry Samuel Jones, 1906

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