

ETHICS (Module based)

M1: L1: Introduction to the Concept and Meaning of Ethics

MAN AS A PERSON OF GOODNESS AND TRUTH

John Locke - consider the human person as "a thinking intelligent being, that has reason and reflection and can consider itself as itself, the same thinking being in different times and place"

- ☞ every man will always search for good
- ☞ man is an intelligent being, can distinguish good from bad
- ☞ goodness will always be about pain, so if an action causes pain and suffering it is considered evil

Immanuel Kant - human person an autonomous self-regulating will capable of making moral decisions by & for himself

- ☞ every person has worth and dignity because they are ends in themselves and they're capable of making their own moral decisions

Viktor Frankl - human being can live and even die for the sake of his ideals and values; human being is ultimately self determining

- ☞ human person does not simply exist, he will decide what his existence will be and what he will become

Erich Fromm - believe that conscience enables the person to know what he ought to do to become himself

- ☞ man becomes aware of his goals in life and norm to attain said goals because of his conscience

St. Thomas Aquinas - conscience constitutes a human person as a moral object

- ☞ human person discovered the moral law because of his conditions
- ☞ **conscience** is responsible for making the human person aware of the welfare and dignity of other person
- ☞ **Conscience** - totality of the human person, the ultimate structure of a person; makes human being a moral person hey

Ethics Defined

- ☞ Man has the ability to think because he is a rational being

PLATO - defines a good life as "secured enjoyment of what is good and beautiful"

- ☞ best life is one in which a person is either pursuing the pleasure of intellectual virtuousness or exercising intellectual virtuousness
- ☞ proposed the **Four Cardinal Pillars**, which are thought to be useful tools for grounding humans in excellence and may even be the key to greater happiness- **prudence, temperance, justice, and fortitude**. (Craig, n.d.)

DEMOCRITUS - "Happiness does not dwell in flocks of cattle or gold. Happiness, like unhappiness, is a property of the soul."

SOCRATES - good life is concerned w/ obtaining happiness, and that happiness can be obtained thru human effort

Quest For Goodness An Introduction To Ethics

Michael Boylan



Quest For Goodness An Introduction To Ethics:

Quest for Goodness Keith W. Krasemann, 1998 **Quest for Goodness** Keith W. Krasemann, 1997-12 Quest for Goodness Pearson Custom Publishing, 1999-08-01 **The Quest for the Good Life** Øyvind Rabbås, Eyjólfur K. Emilsson, Hallvard Fossheim, Miira Tuominen, 2015-10-08 How should I live How can I be happy What is happiness really These are perennial questions which in recent times have become the object of diverse kinds of academic research Ancient philosophers placed happiness at the centre of their thought and we can trace the topic through nearly a millennium While the centrality of the notion of happiness in ancient ethics is well known this book is unique in that it focuses directly on this notion as it appears in the ancient texts Fourteen papers by an international team of scholars map the various approaches and conceptions found from the Pre Socratics through Plato Aristotle Hellenistic Philosophy to the Neo Platonists and Augustine in late antiquity While not promising a formula that can guarantee a greater share in happiness to the reader the book addresses questions raised by ancient thinkers that are still of deep concern to many people today Do I have to be a morally good person in order to be happy Are there purely external criteria for happiness such as success according to received social norms or is happiness merely a matter of an internal state of the person How is happiness related to the stages of life and generally to time In this book the reader will find an informed discussion of these and many other questions relating to happiness **Being Good** Simon Blackburn, 2002-03-14 It is not only in our dark hours that scepticism relativism hypocrisy and nihilism dog ethics Whether it is a matter of giving to charity or sticking to duty or insisting on our rights we can be confused or be paralysed by the fear that our principles are groundless Many are afraid that in a Godless world science has unmasked us as creatures fated by our genes to be selfish and tribalistic or competitive and aggressive Simon Blackburn author of the best selling Think structures this short introduction around these and other threats to ethics Confronting seven different objections to our self image as moral well behaved creatures he charts a course through the philosophical quicksands that often engulf us Then turning to problems of life and death he shows how we should think about the meaning of life and how we should mistrust the sound bite sized absolutes that often dominate moral debates Finally he offers a critical tour of the ways the philosophical tradition has tried to provide foundations for ethics from Plato and Aristotle through to contemporary debates The Journal of Pedagogy Albert Leonard, William Henry Metzler, Jacob Richard Street, 1906 **In Search of Goodness** Ruth W. Grant, 2011-04-15 Everyone wants to think of themselves as good But what does a good life look like And how do people become good Are there multiple competing possibilities for what counts as a good life all equally worthy Or is there a unified idea of the good that should guide our judgment of the possibilities This book answers these questions Journal of Pedagogy Albert Leonard, William Henry Metzler, Jacob Richard Street, 1905 **In Search of Better Governance in South Asia and Beyond** Ishtiaq Jamil, Steinar Askvik, Tek Nath Dhakal, 2013-06-26 The pursuit for better governance has assumed center stage in developmental discourse as well as reform initiatives of all

organizations working for the public welfare and includes such issues as service delivery and responding to citizens needs and demands In the era of globalization multilevel and new modes of governance are changing the traditional governance models of nation states accelerated by technological innovation rising citizen expectation policy intervention from international and multilateral donor communities and the hegemony of western ideology imposed on many developing nations However a universally accepted and agreed upon definition of governance still remains elusive There is no consensus or agreement as to what would be the nature and form of governance and public administration The question that is raised Is there a universal governance mechanism that fits in all contexts or governance mechanisms should be based on home grown ideas One can see various programs and policies of reforms and reorganizations in public administration in the developing countries but these efforts have not been effective to address the challenging issues of economic development employment generation poverty reduction ensuring equality of access to public services maintaining fairness and equity security and safety of citizens social cohesion democratic institution building ensuring broader participation in the decision making process and improving the quality of life Therefore there is a widespread concern for better governance or sound governance to bridge the gap between theory and practice making this book of interest to academics as well as policy makers in global public administration

A Guide to Christian Ethics and Formation in Moral Maturity Luciano Mattei, 2000

The Goodness of God D. Stephen Long, 2008-01-01 Stephen Long opens his erudite discussion of theology and ethics with the insistence that moral critique must emerge from a particular location rather than from the fluid values of any neutral observer Long sets out to put theology and ethics as well as the church in proper relation to one another Ethics must be based in theology not the other way around Our finite participation in the infinite makes possible participation in a goodness beyond us That goodness comes to us in the flesh of Jesus Christ and the church is indispensable in drawing all people toward God s goodness The church a social ethic in itself gives purpose and order to other social institutions including family government and the market

Morality and the Good Life Robert C. Solomon, 1984

The Good in the Right Robert Audi, 2009-01-10 This book represents the most comprehensive account to date of an important but widely contested approach to ethics intuitionism the view that there is a plurality of moral principles each of which we can know directly Robert Audi casts intuitionism in a form that provides a major alternative to the more familiar ethical perspectives utilitarian Kantian and Aristotelian He introduces intuitionism in its historical context and clarifies and improves and defends W D Ross s influential formulation Bringing Ross out from under the shadow of G E Moore he puts a reconstructed version of Rossian intuitionism on the map as a full scale plausible contemporary theory A major contribution of the book is its integration of Rossian intuitionism with Kantian ethics this yields a view with advantages over other intuitionist theories including Ross s and over Kantian ethics taken alone Audi proceeds to anchor Kantian intuitionism in a pluralistic theory of value leading to an account of the perennially debated relation between the right and the good Finally he sets out the standards of conduct

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