

Maybe ...



### Learning Objectives

After reading this chapter, the reader should be able to:

1. Learn to make sound moral reasoning
  2. Learn about moral values and ideals in a person's life
  3. Learn about the relationship between morality and religion
  4. Distinguish between morality and etiquette, law, and professional code of conduct
  5. Learn what it means to have moral principles, the nature of conscience, and the relationship between morality and self-interest.
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### Scenario 1

With Stem Cell Research We Can Grow Just About Anything Human!

*The parliament of the Republic of Kazini passed a legislation, and the president signed it into law, authorizing its citizens and scientists working on Kazini territory to carry out stem cell research to the best extent possible only limited by the physical resources. Scientists in Kazini have spearheaded such research and have made major breakthroughs in recent years. Stem cells abound in bodies, but as human bodies age, the number of these cells and their potential and functions start to diminish as well. Embryonic stem cells that are found in the early stages of the body's development have the ability to divide indefinitely in culture and can therefore, at least in the laboratory, develop into virtually any cell type in the body. The scientists in Kazini and their counterparts from around the world believe in the great benefits of stem cell research, especially embryonic stem cells. Many newspapers and scientific journals, not only in Kazini but also from other countries, have written stories of limitless benefits, the most immediate being the replacement of insulin-producing cells in the pancreas, damaged muscle cells, and dead nerve cells due to strokes, spinal injury, and degenerative diseases that include Alzheimer's and Parkinson's. It may also lead to the development and replacement of liver cells destroyed by hepatitis and other liver diseases. Dr. Don Rogan, a brilliant young scientist, is the director of Kazini Clinical Research Laboratory, the leading research nerve center in Kazini. Rogan is convinced that the legislature's action is morally wrong. However, his laboratory has been chosen for funding and his dedicated scientists and staff are excited by the legislature's actions. They had lobbied hard for the passage of the bill. Now they see a ray of hope for millions of people not only on Kazini but also around the world. Rogan is facing a personal dilemma.*

### Discussion Questions

1. What options does Rogan have?
  2. If you were Dr. Rogan, what would you do?
  3. Is Dr. Rogan bound by the legislation?
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## 2.1 Introduction

Whether you believe in a supreme being or you are an atheist, you acknowledge the existence of human life because you are alive. You are alive because someone nurtured you and protected you from all adversities. Whoever did so followed a set

of rules of conduct that kept both of you alive. Such shared rules, written or not, play a vital role in all human existence.

Human beings do not live randomly. We follow a script—a life script. In that script are hundreds of subscripts we follow both for survival (e.g., eating and sleeping) and for specific tasks. For example, when you meet a stranger, you follow a subscript different from the one you follow when you meet a long-lost friend. If you are hungry, the subscript you follow is different from the one you use to overcome anger. Within each subscript are variations we introduce to suit the situation. For example, when meeting an old friend, some people cry and others jump up and down, but both responses remain within the same subscript of meeting an old friend. The most important purpose of all these subscripts is human life, our own as well as others.

Believing in human life implies that we also believe life has a purpose. And because no one wants to live a life of pain, every human being believes in happiness as a purpose for life. To be happy, we need those conditions that create happiness, namely, life, liberty, and property. Each condition is embodied in each of the three basic human survival subscripts: morality, ethics, and law. In this chapter, we discuss morality and law, and in Chap. 3, we discuss ethics.

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## 2.2 Morality

Morality is a set of rules for right conduct, a system used to modify and regulate our behavior. It is a quality system in human acts by which we judge them right or wrong, good or bad. This system creates moral persons who possess virtues like love for others, compassion, and a desire for justice; thus, it builds character traits in people. In particular, morality is a survival script we follow in our day-to-day living. According to Wikipedia [1], morality has three different definitions:

- A descriptive definition according to which morality means a set of rules (code) of conduct that governs human behavior in matters of right and wrong. An example of the descriptive usage could be “common conceptions of morality have changed significantly over time.”
- A normative and universal definition which is more prescriptive and refers to an ideal code of conduct that would be observed by all rational people, under specified conditions. An example is a moral value judgment such as “murder is immoral.”
- A definition of morality that is synonymous with ethics. Ethics is the systematic philosophical study of the moral domain. We will define and discuss ethics in the coming chapter.

In each one of these definitions, morality concerns itself with a set of shared rules, principles, and duties, independent from religion, applicable to all in a group or society, and having no reference to the will or power of any one individual whatever his or her status in that group or society. Although moral values are generally shared values in a society, the degree of sharing these values varies greatly. We may agree more on values like truth, justice, and loyalty than on others. To paraphrase Shakespeare, life is but a stage on which there is continuous acting from the subscript of morality. Every time we interact in a society or group, we act the moral subscript that was developed by that society or group for its members over time.

Because morality is territorial and culturally based, as long as we live in a society, we are bound to live within that society's guidelines. The actions of individuals in a society only have moral values if taken within the context of this very society and the culture of the individual. A number of factors influence the context of morality, including time and place.

### 2.2.1 Moral Theories

If morality is a set of shared values among people in a specific society, why do we have to worry about justifying those values to people who are not members of that society? In other words, why do we need moral theories? What do moral theories have to do with the moral subscripts? If you write a script for a play, you want both the audience and the cast to understand the message of the play. If you can find a way to help them get that message and believe it, then you have put credibility in the script. This is where moral theories come in. According to MacDonnell, moral theories "seek to introduce a degree of rationality and rigor into our moral deliberations" [1]. They give our deliberations plausibility and help us to better understand those values and the contradictions therein. Because many philosophers and others use the words *moral* and *ethical* synonymously, we delay the discussion of moral theories until we discuss ethics.

### 2.2.2 Moral Decision Making

Every human action results from a decision process. Because every human action follows a subscript, the decision-making process follows a subscript as well. A decision is morally good if the result from it is good. A good moral decision embodies nearly all moral theories and usually takes into consideration the following:

1. All the facts surrounding the situation, taking into account the interests of all parties involved.
2. The moral principles involved and how they will affect all others involved.

Combining 1 and 2 implies there must be reasoning and impartiality in any moral decision. Moral and ethical theorists have outlined four ways of ensuring reason and impartiality in moral decision making:

1. The use of rational intuition of moral principles, which helps us perceive moral principles such as the notion of justice and deciding what is good.
2. The use of reason to determine the best way to achieve the highest moral good.
3. The ability to distinguish between primary and secondary moral principles. Primary moral principles are more general; secondary principles are more specific and are generally deduced from the primary ones.
4. The rational calculation of the consequences of our actions. The calculation should tell us whether the action is good or bad depending on the consequences [2].

Nearly all moral theories embody one or more of these themes.

### 2.2.3 Moral Codes

The *Internet Encyclopedia of Philosophy* defines moral codes as rules or norms within a group for what is proper behavior for the members of that group [2]. The norm itself is a rule, standard, or measure for us to compare something else whose qualities we doubt. Moral codes are often complex definitions of right and wrong that are based upon well-defined group's value systems.

In a way, moral codes are shared behavioral patterns of a group. These patterns have been with us since the beginning of human civilization and have evolved mainly for the survival of the group or society. Societies and cultures survive and thrive because of the moral code they are observing. History has shown failures of societies and cultures like the once mighty civilizations and great empires of the Babylonians, the Romans, and the Byzantines probably because their code failed to cope with the changing times.

Although different cultures have different codes, and we have established that morality is relative to time, there have been some timeless and culture-free (moral) codes that have been nearly universally observed. Such codes include this partial list created by the astronomer Sagan [3]:

1. *The Golden Rule*: "Do unto others as you would have them do unto you."  
Versions of the Golden Rulegolden in Different Religions<sup>1</sup>  
*BUDDHIST*: Hurt not others in ways that you would find hurtful.  
*CHRISTIAN*: All things whatsoever ye would that men should do to you, do ye even so to them.

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<sup>1</sup><http://web.engr.oregonstate.edu/~mjb/cs419h/Handouts/VisEthics/visethics.pdf>.

*CONFUCIAN*: Do not do unto others what you would not have them do unto you.

*HINDU*: This is the sum of duty; do naught unto others which if done to thee would cause thee pain.

*ISLAMIC*: No one of you is a believer until he desires for his brother that which he desires for himself.

*JAIN*: In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.

*JEWISH*: Whatever thou hatest thyself, that do not to another.

*SIKH*: As thou deemest thyself, so deem others.

*TAOIST*: Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss.

*ZOROASTRIAN*: That nature alone is good which refrains from doing unto another whatsoever is not good for itself.

2. *The Silver Rule*: "Do not do unto others what you would not have them do unto you." Great men like Mahatma Gandhi followed this rule almost to the letter.
3. *The Bronze Rule*: "Repay kindness with kindness." This rule is widely observed because of its many varying interpretations. Some people "carrot-and-stick" rule. However you interpret it, it seems to support the vendetta syndrome.
4. *The Iron Rule*: "Do unto others as you like, before they do it unto you." This rule, if followed by a leader, can create dictatorships. It seems to say, "He who is on the floor cannot make rules" or "Do it if you can get away with it."
5. *The Tin Rule*: "Pay homage to those above you and intimidate those below you." This is what many call the bully rule.
6. *The Nepotism Rule*: "Give precedence in all things to close relatives, and do as you like to others." This rule legitimizes corruption.

Because most of these rules seem vindictive, corruptible, dictatorial, and abusive, Sagan proposes the following as what seems to be a good culture-free and timeless universal set of moral codes:

1. Be friendly at first meeting.
2. Do no envy.
3. Be generous; forgive your enemy if he or she forgives you.
4. Be neither a tyrant nor a patsy.
5. Retaliate proportionately to an intentional injury (within the constraints of the rule of the law).
6. Make your behavior fair (although not perfectly) clear and consistent.

Other timeless, culture-free, but less widely practiced and less universally accepted, codes are those observed by small groups of people with similar interests (e.g., religious and professional groups). Examples of such moral codes include the Native American Ten Commandments, the Jewish and Christian Ten Commandments, and the Unix Users Group Ten Commandments as outlined here:

### 2.2.3.1 Native American Ten Commandments [4]

1. Treat the Earth and all that dwell thereon with respect.
2. Remain close to the Great Spirit.
3. Show great respect for your fellow beings.
4. Work together for the benefit of all Mankind.
5. Give assistance and kindness wherever needed.
6. Do what you know to be right.
7. Look after the well being of mind and body.
8. Dedicate a share of your efforts to the greater good.
9. Be truthful and honest at all times.
- (a) Take full responsibility for your actions.

### 2.2.3.2 The Christian Ten Commandments [5]

1. I, the Lord, am your God. You shall not have any other gods besides Me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the Sabbath day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet anything that belongs to your neighbor.

The purpose of moral codes in a society is to exert control over actions of members of the group resulting from emotions. Observance of moral codes in most societies is almost involuntary because members grow up with these codes, so they tend to follow them without questioning. In some societies, observance is enforced through superstition, and in others, it is done through folklore and customs. In Chap. 4, we show that professions need to have codes for their members to adhere to in order for them to be ethical and moral in their day-to-day professional activities.

## 2.2.4 Moral Standards

A moral standard is a moral norm, a standard to which we compare human actions to determine their goodness or badness. This standard guides and enforces policy. Morality is a system that, in addition to setting standards of virtuous conduct for people, also consists of mechanisms to self-regulate through enforcement of the moral code and self-judge through guilt, which is an internal discomfort resulting from disappointment in self-mediated conscience.

### 2.2.5 Guilt and Conscience

Moral guilt is a result of self-judging and punishing oneself for not living up to the moral standards set for oneself or for the group. If individuals judge that they have not done “good” according to moral standards, they can activate the guilt response, which usually makes them feel bad, hide their actions from both self and others, and find a fitting punishment for themselves, sometimes a very severe punishment. This internal judgment system is brought about because human beings have no sure way of telling whether an action is good or bad based independently on their own “standards.” Individual standards are usually judged based on group standards. So individuals judge themselves based on group standards, and self-judgment comes into play whenever one’s actions fall short of the group’s standards.

The problem with guilt is that it can be cumulative. If individuals commit acts repetitively that they judge to be below moral standards, they tend to become more and more withdrawn. This isolation often leads individuals to become more comfortable with the guilt. As they become comfortable living with the guilt, their previous actions, which were previously judged below standards, begin to look not so bad after all. Individuals become more and more complacent about the guilt and begin to look at the whole moral system as amoral.

Guilt can be eased by encouraging people to focus on the intentions behind the actions. Sometimes, the intentions may be good, but the resulting action is bad. In such a case, the individual should not feel so guilty about the action. Besides looking for intentions of actions, one should also have the will and ability to forgive oneself. Self-forgiveness limits the cumulative nature of guilt and hence helps an individual to keep within the group.

Our moral code, and many times the law, lay out the general principles that we *ought* not do or that because it is wrong to do it. The law also tells us not to do this or that because it is illegal to do so. However, both systems do not specifically tell us whether a particular human action just committed is an immoral or illegal act. The link must be done by the individual—a self-realization. It is this individual inner judgment to tell us that the act is right or wrong, lawful or unlawful, that we call our *conscience*. Additionally, conscience is the capacity and ability to judge our actions ourselves based on what we set as our moral standards. The word *conscience* comes from a Latin word *conscientia*, which means *knowing with*. It is an “inner voice” telling us what we do or not do. This kind of self-judgment is based on the responsibility and control we have over our actions. Conscience is motivated by good feelings within us such as pride, compassion, empathy, love, and personal identification. Conscience evolves as individuals grow. The childhood conscience is far different from the adult conscience because of our perception of evil that evolves with age. The benefits of conscience are that the actions done with good conscience, even if they end up being bad, do not make one guilty of the actions.



Fr. Fagothey [6] writes that conscience applies to three things:

1. The intellect as a faculty for forming judgments about right and wrong individual acts.
2. The process of reasoning that the intellect goes through to reach such judgment.
3. The judgment itself, which is the conclusion of this reasoning process.

We have seen in this section that morality does not belong to any individual, nor does it belong to any society or group of people. Thus, it cannot be localized. However, those parts of the moral code that can be localized become law.

### 2.2.6 Morality and Religion

Religion, unlike morality, draws a lot from the divine. Most religious belief systems include or are built around the idea of divine will and divine judgment. However, many of these systems usually correspond to a moral code of conduct, and because of this, many religions claim that religion and morality are intimately connected.

#### 2.2.6.1 Issues for Discussion

In Roman Catholicism, morality derives from God because God created man and nature and that the ultimate sanction for immorality is the loss of a relationship with God. How does your religion relate to the morality of your society?

How do both Atheism and Pantheism relate to morality?

What values are essential for a person that would allow him/her to starve rather than to steal?

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## 2.3 Law

According to *Webster's Dictionary*, law is a rule of conduct or an action recognized by custom or decreed by a formal enactment, community, or group [7]. Black believes that law is an art we can create and model, and contemporary critics define law as an instrument of exercising power [8].

They are many who subscribe to Black's beliefs and combine both these definitions of law and describe it as both an art and an instrument for exercising power. This can be attributed to the fact that law on many occasions strives forcefully to create something desirable without following a precise and exact process or formula that can be reproduced (thus the art component). Fr. Fagothey defines laws as a rule

and measure of actions directing them to proper ends. It obliges us to make our conduct conform to the norm of morality. He goes on to divide law into two types:

1. Physical law, which directs nonfree irrational beings to uniform action toward their ends by inner necessity of their nature, that is, imposing physical necessity.
2. Moral law or natural law, which directs free rational beings toward their ends by imposing obligations on the free will—thus imposing moral necessity.

However one defines law, whether as a rule, an injunction, an art, or an exercise of power; there is always a component of force that must be obeyed with the purpose of creating something desirable for the community that the law is intended to serve. This goal is achieved through the reign of equal justice for all in the community. We tend to obey two types of laws: the natural and the conventional.

### 2.3.1 The Natural Law

Natural law is an unwritten but universal law. It is a theory that an eternal, absolute moral law can be discovered by reason and is derivable from reason. It is distinct from the law of nature, applies to all rational creatures, exists independently of human preferences and inclinations, and is applied cross-culturally. According to Donald [9], natural law “follows from the nature of man and the world, and consists of rights like the right to self-defense and the right to individual property. So naturally it is ‘higher’ than any other conventional law enacted by a human authority like a government because no conventional law has jurisdiction over natural law.” Natural law has been known since the time of Plato and Aristotle (ca. 500 B.C.) but has its clear formulation and definition in the writings of Thomas Aquinas, a thirteenth-century philosopher and theologian [1].

Natural law is the anchor of our rights of self-preservation, liberty, and property. Before organized human societies, humans existed because of natural law. It secured the environment in those human settlements for those activities that sustain life, beginning with hunting and progressing through business and commerce. Even today, there are human societies that exist without conventional law. Present-day examples include those states with collapsed governments because of political strife. People in these states, even in the absence of a central governing authority and a functioning legal system, are still living their lives, many of them happily. Although they may not enjoy all the pleasures of life, they have a way of protecting life, liberty, and personal property. Ironically, there are even states that supposedly live with organized authorities like government yet have no rule of conventional law; they are surviving on natural law.

The existence of natural law has been debated for centuries. In fact, there are many who do not believe in natural law and are always advocating the supremacy of conventional law. Thomas Hobbes, the famous English philosopher, argued that the nature of man is not such that one could deduce natural law from it, that the

natural law so deduced does not place any significant limits on the powers of civil law, and that social order is a creation of state power [1].

### 2.3.2 Conventional Law

Conventional law is a system created by and for human beings usually in public deliberations like a council of elders or representatives in national legislatures. It derives from that part of the moral code which is enforceable and varies from society to society and from culture to culture. Although history and experience have shown that natural law has been used as the basis for some conventional laws and there are examples such as the English Magna Carta and the US Constitution and Bill of Rights, judgment is not based on natural law [6, 9]. In day-to-day judgment, decisions are based on facts and the matching of facts to words, not on natural law.

Conventional law takes two forms: (1) declarative, which simply restates what the natural law declares, such as forbidding murder and theft, and (2) determinative, which fixes ways of acting in accordance with natural law, such as in contracts, taxes, traffic, and other types of laws. Conventional law has a long history of evolution from natural law. Some of the outstanding examples are [6]:

1. *Law of nature*. Originating from the Roman *jus gentium*. The Romans developed *jus gentium* from a mosaic of nations that formed the Roman Empire. *Jus gentium* was a common factor of all laws of all nations in the empire. When the empire collapsed, the resulting states developed this *law of nations* into the modern European legal system.
2. *English common law*. It is a result of centuries of unwritten precedents and decisions of common courts, statutes, and acts of the English Parliament.

The English common law gave birth to the modern English and American law.

### 2.3.3 The Purpose of Law

Both conventional and natural laws exist to protect the life, liberty, and property of the group covered by these laws. According to Fr. Fagothey [6], laws are needed because

1. The ignorant need instruction and control by the wise.
2. Earthly penalties are required for the safety of society.
3. Concerted action demands teamwork and leadership.
4. Society must meet changed conditions harmoniously.

### 2.3.4 The Penal Code

Laws are always useless unless there is a right to punish and an enforcement mechanism is in place. The penal code is a system of set rules prescribing punishment for unlawful acts. In a way, the penal code is that enforcement mechanism. The punishment system consists of three functions [6]:

1. *Retributive*—by paying back the victim for the crime committed, reestablishing the equal balance of justice, and re-asserting the authority.
2. *Corrective*—by trying to improve the offender, in other words, rehabilitating the offender back into society.
3. *Deterrent*—by trying to prevent similar actions in the future by the offender and indeed the offender community, that is, forewarning the offender community by the state, which is the lawmaker.

The enforcement is different in criminal and civil cases. In criminal cases, the punishment may lead to denial of certain individual rights for a period of time. The period of incarceration depends on the nature and types of violations. In civil cases, punishments are usually damage awards to those whose rights were infringed upon.

### 2.3.5 Morality and the Law

Conventional laws of a society are determined by the moral beliefs of that society. Many people disagree with this statement. In fact, there are two views. The proponents of natural law believe that conventional laws are valid if they meet certain standards of morality, whereas opponents of natural law, usually referred to as legal positivists, do not believe in the validity of conventional laws based on morality [6]. Whatever your camp, both morality and the legal system serve the purpose of keeping society stable and secure. They are both used in making judgments about people's actions, and such judgments are justifiable by reason. Although morality and the law seem to have a common purpose and the means to achieve the stated purpose, the implementation of these means to achieve the purpose is different. The following are some of the major differences:

1. *The process of making codes and laws*: Laws are enacted by authorities like councils of elders and assemblies of the people's representatives. Moral codes, however, are developed not by one central authority but by all members of a society, over a period of time, from experiences and reason.
2. *Enforcement*: Laws are enforced by the authority that enacted them or representatives of that authority like judges and courts, and security forces like the police. However, morality self-enforced not enforceable by courts, nor is it enforceable by any authorized security force. There is no moral or ethical court to judge moral wrongdoers. For example, no one can impose penalties for not obeying the Ten Commandments.

3. *Nature of punishments*: Unlawful acts are punishable by penalties that depend on type, nature, and civility of the action. If it is criminal, it may result in incarceration, and if it is civil, it may result in payment of damages. However, if the act is judged to be immoral, the judgment is usually based on the individual's perception of that society's morality, and the penalties imposed are also individually based.
4. *Conflict resolution*: Laws are used to resolve interpersonal conflicts in a society. However, morality is mostly used to harmonize intrapersonal conflicts.
5. *Types of judgment*: Morality passes judgment on a person's intentions and character based on what is in your heart. Although courts do not always ignore a person's intention or state of mind, the law cannot normally govern what is in the person's heart.

Because of these differences, it is correct to say that in any society, not all laws are based on the morality of that society. Because morality is a higher and superior system, there is only a small area where the two overlap, and there are many times when the two conflict. Let us look at examples. In February 1997 came the startling news of the results of a bold genetic engineering experiment. The Roslin Institute in Edinburgh, Scotland, reported that a team of researchers led by embryologist Dr. Ian Wilmut had successfully cloned two identical sheep. Wilmut's team beat the odds predicted by researchers around the world by taking a mammary cell from an adult sheep, preparing its DNA to be accepted by the egg from another sheep, moving the egg's own DNA, and replacing it with the DNA from the adult sheep by fusing the egg with the adult cell. The fused egg began to grow normally to form an embryo, which scientists then implanted into another sheep, and that sheep later gave birth to a cloned lamb they named Dolly.

Although the experiment was done purely for animal reproduction, many scientists saw the potential for drug manufacturing and replacing human parts. Animals could be used to produce pharmacologically useful proteins for manufacturing drugs, literally making animals serve as drug factories. Animal clones could also be used to "manufacture" animal parts with human characteristics that could later be used in human transplants.

The cloning experiment created substantial legal, ethical, and moral problems. In many countries, it is not illegal to clone human beings, but because of the potential for abuse, such countries are already scrambling to enact laws that will make such an act illegal. Moral and ethical issues also need to be addressed. For example, what will prevent an unethical scientist from cloning a person he or she loves or a person to experiment on, and what will stop governments strapped by lack of labor from cloning thousands of their best living human beings who have exhibited extraordinary intelligence or skills?

In the rush to create ourselves, we may end up creating monsters that could destroy us because, although the physical characteristics of clones will be similar, behavior characteristics will be as unpredictable as ours! Wilmut acknowledges the potential for misuse of this scientific breakthrough [10]. It is a daunting moral dilemma for which the society must come up with solutions.

Imagine seeing someone drowning and calling desperately for help and you simply look on and enjoy the show. Your action is not only repugnant but also immoral, and depending on whether the laws of deliberate indifference apply to you, your action may not even be illegal. In another example, authorities in some societies fight teen violence by imposing a night curfew on the teens. In such societies, it is illegal for teens to venture out after curfew hours, although it is not immoral. Another good illustrative example is free speech. Consider a situation that occurred on a college campus in which a list of male students, posted by a group of female students led by a faculty member, warned that those male students were potential rapists. Such an act is repugnant, yet it is legal to post such a list. Consider also the trade in pornographic images both in print and on the Internet. These images not only degrade the men, women, and children depicted but also contribute to other related crimes such as rape. Yet in most cases, trading in such images is legal.

These examples illustrate that even though both morality and conventional law are integral parts of human life, they do not cover the same domains. There are hundreds of similar cases where the legal system, although protecting civil liberties, unintentionally obscures morality.

### 2.3.6 Issues for Discussion

Name a few of what you consider to be unjust laws and sometimes injustice legal systems that imprison innocent people.

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## 2.4 Morality, Etiquettes, and Manners

*Etiquette* refers to a code of behavior, a set of norms of correct conduct expected by society, group, or social class. It is a general expected social behavior. These rules of the code or the set of norms are usually unwritten, but aspects of which may reflect an underlying moral code.

*Manners* are unenforced standards of conduct or cultural norms that show that an individual is “refined” and “cultured” with a society or group. These norms codify or set a standard for human behavior. However, unlike laws which also codify human behavior, manners just like morality have no formal system for punishing transgressions, other than social disapproval.

### 2.4.1 Issues for Discussion

Lapses in etiquettes occur when least expected. The consequences of which may vary depending on the audience. Discuss these consequences and how etiquettes are related to the moral code of the group.

Discuss your own situations that involved such lapses. What does society expect from the offending individual?

#### Exercises

1. How do morality and law relate to each other?
2. What is moral relativism?
3. What is the connection between law and morality?
4. Why is reasoning so important in morality?
5. Is morality evolutionary or revolutionary? Discuss.
6. Happiness is human. Discuss.
7. What is the role of education in moral behavior?
8. Show how and why the following rules are culture-free:
  - (a) The Golden Rule
  - (b) The Bronze Rule
  - (c) The Iron Rule.
9. If you were charged with creating a “new” human society, what moral code would you design and why?
10. We tend to live a moral script everyday. Reflect on what is in your script.
11. Morality is time sensitive. Discuss.
12. Study the Native American Ten Commandments and the Christian Ten Commandments. Without comparing them, discuss the common thread between them.
13. How does guilt help to shape our moral journey?
14. Discuss the interplay between guilt and conscious.
15. What roles does conscious play in decision making?
16. Natural law is universal. Discuss.
17. What is the law of nature? Discuss why it is different from natural law?
18. What role does each one of the following play in our lives?
  - (a) Conventional law
  - (b) Natural law
  - (c) Law of nature
19. Can there be a common morality? Why or why not?
20. Is common morality possible in cyberspace?
21. Discuss the possibility of common morality in the age of globalization.
22. What is the effect of globalization on morality?

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