

Session 8

4.2.5. Ethics in political parties

Political ethics (also known as political morality or public ethics) is the practice of making moral judgments about political action and political agents. It covers two areas. The first is the ethics of process (or the ethics of office), which deals with public officials and the methods they use. The second area, the ethics of policy (or ethics and public policy) concerns judgments about policies and laws.

Ethics of Process

Niccolò Machiavelli is often considered the founding father of the first area of political ethics. He believed that a political leader may be required to commit acts that would be wrong if done by private. In contemporary democracies, this idea has been reframed as the problem of dirty hands, described most influentially by Michael Walzer, who argues that the problem creates a paradox: the politician must sometimes do “wrong to do right”. The politician uses violence to prevent greater violence, but his act is still wrong even if justified. Walker’s view has been criticized. Some critics object that either the politician is justified or not. If justified, there is nothing wrong, though he may feel guilty. Others say that some of the acts of violence that Walzer would allow are never justified, no matter what the ends. Dennis Thompson has argued that in a democracy citizens should hold the leader responsible, and therefore if the act is justified their hands are dirty too. He also shows that in large political organizations it is often not possible to tell who is actually responsible for the outcomes—a problem known as the problem of many hands.

Political ethics not only permits leaders to do things that would be wrong in private life, but also requires them to meet higher standards than would be necessary in private life. They may, for example, have less of a right of privacy than do ordinary citizens, and no right to use their office for personal profit. The major issues here concern conflict of interest.

Ethics of Policy

In the other area of political ethics, the key issues are not the conflict between means and ends but the conflicts among the ends themselves. For example, in the question of global justice, the conflict is between the claims of the nation state and citizens on one side and the claims of all citizens of the world. Traditionally, priority has been given to the claims of nations, but in recent years thinkers known as cosmopolitans have pressed the claims of all citizens of the world.

Political ethics deals not mainly with ideal justice, however, but with realizing moral values in democratic societies where citizens (and philosophers) disagree about what ideal justice is. In a pluralist society, how if at all can governments justify a policy of progressive taxation, affirmative action, the right to abortion, universal healthcare, and the like? Political ethics is also concerned with moral problems raised by the need for political compromise, whistleblowing, civil disobedience, and criminal punishment.

Criticisms

Some critics (so called political realists) argue that ethics has no place in politics. If politicians are to be effective in the real world, they cannot be bound by moral rules. They have to pursue the national interest. However, Walzer points out that if the realists are asked to justify their claims, they will almost always appeal to moral principles of their own (for example, to show that ethics is harmful or counterproductive).

Another kind of criticism comes from those who argue that we should not pay so much attention to politicians and policies but should instead look more closely at the larger structures of society where the most serious ethical problems lie. Advocates of political ethics respond that while structural injustice

should not be ignored, too much emphasis on structures neglects the human agents who are responsible for changing them.

4.2.6. Ethics in NGOs

The Code of Ethics and Conduct for NGOs is a set of fundamental principles, operational principles, and standards to guide the actions and management of non-governmental organizations. Developed under the auspices of the World Association of Non-Governmental Organizations (WANGO), the Code was formulated by an international committee representing the wide spectrum of the non-governmental community and included input from NGO leaders from all regions of the world. Numerous standards and codes of conduct and ethics from NGOs and NGO associations worldwide were consulted in formulating this code.

The Code of Ethics and Conduct for NGOs is designed to be broadly applicable to the worldwide NGO community. It applies whether the organization is a mutual benefit NGO, involving an association concerned with improving the situation of its membership, or a public benefit NGO, which is working for the improvement of conditions of society as a whole or of a segment of society. The Code is applicable for organizations focused on international agendas as well as those seeking to improve local community affairs, and both “Northern” and “Southern” NGOs. The Code’s standards are applicable regardless of an NGO’s focus, whether it is humanitarian relief, advocacy, conflict prevention, research, education, human rights monitoring, health care, environmental action, and so forth.

All NGOs, even the most sincere and selfless, can benefit from a code of ethics and conduct that systematically identifies ethical practices and acceptable standards. The adoption and internal enforcement of a suitable code not only provides an ethical check for an NGO, it also serves as a statement to beneficiaries, donors and the public that the NGO takes seriously the importance of maintaining high standards. Such a code can assist stakeholders in identifying and avoiding “pretenders” and irresponsible NGOs.

4.2.7. Ethics in other types of organizations

4.2.7.1. Religious

Most religions have an ethical component, often derived from purported supernatural revelation or guidance. According to Simon Blackburn, "For many people, ethics is not only tied up with religion, but is completely settled by it. Such people do not need to think too much about ethics, because there is an authoritative code of instructions, a handbook of how to live."

Ethics, which is a major branch of philosophy, encompasses right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is "the good life", the life worth living or life that is simply satisfying, which is held by many philosophers to be more important than traditional moral conduct.

Some assert that religion is necessary to live ethically. Blackburn states that, there are those who "would say that we can only flourish under the umbrella of a strong social order, cemented by common adherence to a particular religious tradition".

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Buddhist ethics

Ethics in Buddhism are traditionally based on the enlightened perspective of the Buddha, or other enlightened beings that followed him. Moral instructions are included in Buddhist scriptures or handed down through tradition. Most scholars of Buddhist ethics thus rely on the examination of Buddhist scriptures, and the use of anthropological evidence from traditional Buddhist societies, to justify claims about the nature of Buddhist ethics.

According to traditional Buddhism, the foundation of Buddhist ethics for laypeople is the Pancasila: no killing, stealing, lying, sexual misconduct, or intoxicants. In becoming a Buddhist, or affirming one's commitment to Buddhism, a layperson is encouraged to vow to abstain from these negative actions. Buddhist monks and nuns take hundreds more such vows.

Christian ethics

Christian ethics in general has tended to stress the need for love, grace, mercy, and forgiveness because of sin. With divine assistance, the Christian is called to become increasingly virtuous in both thought and deed, see also the Evangelical counsels. Conversely, the Christian is also called to abstain from vice.

Christian ethical principles are based on the teachings within the Bible. They begin with the notion of inherent sinfulness, which requires essential atonement. Sin is estrangement from God which is the result of not doing God's will. God's will can be summed up by the precept: "Love God with all your heart, soul, mind, and strength, and your neighbor as yourself", commonly called the Great Commandment. Christian ethics are founded upon the concept of grace which transforms a person's life and enable's one to choose and act righteously. As sin is both individual and social, so is grace applied to both the individual and society. Christian ethics has a teleological aspect--all ethical behavior is oriented towards a vision of the Kingdom of God--a righteous society where all live in peace and harmony with God and nature, as envisioned in the Book of Isaiah. Specific ethical behaviors originate in the Old Testament's Ten Commandments, and are enriched by teachings in the Psalms and morals contained in historical accounts, see also Biblical law in Christianity.

Confucian ethics

Confucianism and Neo-Confucianism emphasize the maintenance and propriety of relationships as the most important consideration in ethics. To be ethical is to do what one's relationships require. Notably, though, what you owe to another person is inversely proportional to their distance from you. In other words, you owe your parents everything, but you are not in any way obligated towards strangers. This can be seen as recognition of the fact that it is impossible to love the entire world equally and simultaneously. This is called relational ethics, or situational ethics. The Confucian system differs very strongly from Kantian ethics in that there are rarely laws or principles which can be said to be true absolutely or universally.

This is not to say that there has never been any consideration given to Universalist ethics. In fact, in Zhou Dynasty China, the Confucians' main opponents, the followers of Mozi argued for universal love (Chinese: 兼爱; pinyin: jiān ài). The Confucian view eventually held sway, however, and continues to dominate many aspects of Chinese thought. Many have argued, for example, that Mao Zedong was more Confucian than Communist. Confucianism, especially of the type argued for by Mencius (Chinese: 孟子; pinyin: mèng zǐ), argued that the ideal ruler is the one who (as Confucius put it) "acts like the North Star, staying in place while the other stars orbit around it". In other words, the ideal ruler does not go out and force the people to become good, but instead leads by example. The ideal ruler fosters harmony rather than laws.

Buddhist influence

Buddhism, and specifically Mahayana Buddhism, brought a cohesive metaphysic to Chinese thought and a strong emphasis on universalism. Neo-Confucianism was largely a reaction to Buddhism's dominance in the Tang dynasty, and an attempt at developing a native Confucian metaphysical/analytical system.

Daoism ethics

Laozi and other Daoism authors argued for an even greater passivity on the part of rulers than did the Confucians. For Laozi, the ideal ruler is one who does virtually nothing that can be directly identified as ruling. Clearly, both Daoism and Confucianism presume that human nature is basically good. The main branch of Confucianism, however, argues that human nature must be nurtured through ritual (li 禮), culture (wen 文) and other things, while the Taoists argued that the trappings of society were to be gotten rid of.

Hindu ethics

Hindu ethics are related to reincarnation, which is a way of expressing the need for reciprocity, as one may end up in someone else's shoes in their next incarnation. Intention is seen as very important, and thus selfless action for the benefit of others without thought for oneself is an important rule in Hinduism, known as the doctrine of karma yoga. This aspect of service is combined with an understanding that someone else's unfortunate situation, while of their own doing, is one's own situation since the soul within is the soul shared by all. The greeting namaskar is founded on the principle that one salutes the spark of the divine in the other. Kindness and hospitality are key Hindu values.

More emphasis is placed on empathy than in other traditions, and women are sometimes upheld not only as great moral examples but also as great gurus. Beyond that, the Mother is a Divine Figure, the Devi, and the aspect of the creative female energy plays a major role in the Hindu ethos. Vande Mataram, the Indian national song (not anthem) is based on the Divine mother as embodied by 'Mother India' paralleled to 'Ma Durga'. An emphasis on domestic life and the joys of the household and village may make Hindu ethics a bit more conservative than others on matters of sex and family.

Islamic ethics

The foundational source in the gradual codification of Islamic ethics was the Muslim understanding and interpretations of the mankind has been granted the faculty to discern God's will and to abide by it. This faculty most crucially involves reflecting over the meaning of existence, which, as John Kelsay in the Encyclopedia of Ethics phrases, "ultimately points to the reality of God." Therefore, regardless of their environment, humans are believed to have a moral responsibility to submit to God's will and to follow Islam (as demonstrated in the Qur'an and the Sunnah, or the sayings of Muhammad)

This natural inclination is, according to the Qur'an, subverted by mankind's focus on material success: such focus first presents itself as a need for basic survival or security, but then tends to manifest into a desire to become distinguished among one's peers. Ultimately, the focus on

materialism, according to the Islamic texts, hampers with the innate reflection as described above, resulting in a state of jahiliyya or "ignorance."

Jewish ethics

Jewish ethics may be said to originate with the Hebrew Bible, its broad legal injunctions, wisdom narratives and prophetic teachings. Most subsequent Jewish ethical claims may be traced back to the texts, themes and teachings of the written Torah.

In early rabbinic Judaism, the oral Torah both interprets the Hebrew Bible and delves afresh into many other ethical topics. The best known rabbinic text associated with ethics is the non-legal Mishnah tractate of Avot, popularly translated as Ethics of the Fathers. Generally, ethics is a key aspect of non-legal rabbinic literature, known as aggadah, and ethical teachings are found throughout the more legal (halakahic) portions of the Mishnah, Talmud and other rabbinic literature. This early Rabbinic ethics shows signs of cross-fertilization and polemical exchange with both the Greek (Western philosophical) ethical tradition and early Christian tradition.

In the medieval period, direct Jewish responses to Greek ethics may be seen in major rabbinic writings. Notably, Maimonides offers a Jewish interpretation of Aristotle (e.g., Nicomachean Ethics), who enters into Jewish discourse through Islamic writings. Maimonides, in turn, influences Thomas Aquinas, a dominant figure in Catholic ethics and the natural law tradition of moral theology. The relevance of natural law to medieval Jewish philosophy is a matter of dispute among scholars.

Hellenistic influence

Ethics in systematic form, and apart from religious belief, is as little found in apocryphal or Judæo-Hellenistic literature as in the Bible. However, Greek philosophy greatly influenced Alexandrian writers such as the authors of IV Maccabees, the Book of Wisdom, and Philo.

Much progress in theoretical ethics came as Jews came into closer contact with the Hellenic world.

Before that period the Wisdom literature shows a tendency to dwell solely on the moral obligations and problems of life as appealing to man as an individual, leaving out of consideration the ceremonial and other laws which concern only the Jewish nation. From this point of view Ben Sira's collection of sayings and monitions was written, translated into Greek, and circulated as a practical guide. The book contains popular ethics in proverbial form as the result of everyday life experience, without higher philosophical or religious principles and ideals.

LaVeyan Satanist the Nine Satanic

Stupidity — the top of the list for Satanic Sins. The Cardinal Sin of Satanism. It's too bad that stupidity isn't painful. Ignorance is one thing, but our society thrives increasingly on stupidity. It depends on people going along with whatever they are told. The media promotes a cultivated stupidity as a posture that is not only acceptable but laudable. Satanists must learn to see through the tricks and cannot afford to be stupid.

Pretentiousness — Empty posturing can be most irritating and isn't applying the cardinal rules of Lesser Magic. This is on equal footing with stupidity for what keeps the money in circulation these days. Everyone's made to feel like a big shot, whether they can come up with the goods or not.

Solipsism — Projecting your reactions, responses, and sensibilities onto someone who is probably far less attuned than you are can be very dangerous for Satanists. It is the mistake of expecting people to give you the same consideration, courtesy and respect that you naturally give them. They won't. Instead, Satanists must strive to apply the dictum of "Do unto others as they do unto you."

Self-deceit — it's in the "Nine Satanic Statements", but deserves to be repeated here. It is another cardinal sin. We must not pay homage to any of the sacred cows presented to us, including the roles

we are expected to play ourselves. The only time self-deceit should be entered into is when it's fun, and with awareness. But then, it's not self-deceit!

Herd Conformity — that's obvious from a satanic stance. It's all right to conform to a person's wishes, if it ultimately benefits you. But only fools follow along with the herd, letting an impersonal entity dictate to you. The key is to choose a master wisely, instead of being enslaved by the whims of the many.

Lack of perspective — again, this one can lead to a lot of pain for a Satanist. You must never lose sight of whom and what you are, and what a threat you can be, by your very existence. We are making history right now, every day. Always keep the wider historical and social picture in mind. That is an important key to both lesser and Greater Magic. See the patterns and fit things together as you want the pieces to fall into place. Do not be swayed by herd constraints: Know that you are working on another level entirely from the rest of the world.

Forgetfulness of Past Orthodoxies — Be aware that this is one of the keys to brainwashing people into accepting something new and different, when in reality it's something that was once widely accepted but is now presented in a new package. We are expected to rave about the genius of the creator and forget the original. This makes for a disposable society.

Counterproductive Pride — that first word is important. Pride is great up to the point you begin to throw out the baby with the bathwater. The rule of Satanism is: If it works for you, great. When it stops working for you, when you've painted yourself into a corner and the only way out is to say, I'm sorry, I made a mistake, I wish we could compromise somehow, then do it.

Lack of Aesthetics — this is the physical application of the Balance Factor. Aesthetics is important in Lesser Magic and should be cultivated. It is obvious that no one can collect any money off classical standards of beauty and form most of the time, so they are discouraged in a consumer society; but an eye for beauty, for balance, is an essential satanic tool and must be applied for greatest magical effectiveness. It's not what's supposed to be pleasing: It's what is. Aesthetics is a personal thing,

reflective of one's own nature, but there are universally pleasing and harmonious configurations that should not be denied.

Neopagan ethics

Germanic Nepean ethics

Germanic Neopagans, including followers of both Asatru and Theodism, try to emulate the ethical values of the ancient Germanic peoples (Norse or Anglo-Saxon) through the form of the Nine Noble Virtues.

Scientology ethics

Scientology ethics is based upon the concepts of good and evil. Ethics may be defined as the actions an individual takes on it to ensure its continued survival across the dynamics.

Secular ethics

Secular ethics is a moral philosophy in which ethics are based solely on human faculties such as scientific reason, sociobiological composition, or ethical intuition, and not derived from purported supernatural revelation or guidance. Secular ethics comprise a wide variety of moral and ethical systems including consequentialism, freethinking, humanism, secular humanism, and utilitarianism, among others.

The majority of secular moral concepts are based on the acceptance of natural rights and social contracts, and on a more individual scale of either some form of attribution of intrinsic value to things, Kantianesque ethical intuitionism or of a logical deduction that establishes a preference for one thing over another, as with Occam's razor. Approaches such as ethical egoism, moral relativism, moral skepticism, and moral nihilism are also considered.

Shinto ethics

Shinto, the native religion of Japan, is highly polytheistic and animistic and, as such, does not have many teachings on ethical issues.

Wiccan ethics

Wiccan morality is largely based on the Wiccan Rede: 'An it harm none, do what ye will'. While this could be interpreted to mean "do no harm at all", it is usually interpreted as a declaration of the freedom to act, along with the necessity of taking responsibility for what follows from one's actions.

Another element of Wiccan Morality comes from the Law of Threefold Return, which is understood to mean that whatever one does to another person or thing (benevolent or otherwise) returns with triple force.

Many Wiccans also seek to cultivate a set of eight virtues mentioned in Doreen Valente's Charge of the Goddess, these being mirth, reverence, honors, humility, strength, beauty, power and compassion. In Valente's poem they are ordered in pairs of complementary opposites, reflecting a dualism that is common throughout Wiccan philosophy.

4.2.7.2. Private

The object of the study of ethics is a kind of human actions, conscious and voluntary acts of individuals affect others, to certain social groups, or society as a whole.

Ethics is concerned only with the typically human acts, ie , those that depend on reason and freedom. These are voluntary actions that can be performed or avoided within the scope of personal freedom. Other acts such as sleep, hunger and pain, although they are human, do not depend on freedom. Involuntary acts are occurring like it or not.

The aspect or point of view from which ethical studies human behavior is good and bad, of what should and what should not be, we must emphasize that the word "DUTY" is the true word of all ethical judgment. In other words, ethics is the study of the morality of human acts.