

EGERTON UNIVERSITY

PHILOSOPHY

PHIL: 108

ETHICS, INTEGRITY AND NATIONAL VALUES

-Ethics are the moral code of conduct.

-Integrity- This is doing the right things, that one is expected to and not necessarily being guided by some other persons.

Ethics

-it is a set of moral principles that govern personal behaviors or even conduct of some activity in a recognized institution i.e. in fields such as Business, medical, society and education.

-It is one of a number branch of philosophy that generally focuses on social conducts.

-It is a branch of knowledge in philosophy that deals with moral principles and can also be called moral philosophy

-Ethics can also be a set of moral principles that governs personal behaviors or even conduct of some activity. It is a set of moral principles especially one related to a specified group field or some form of conduct.

The scope of ethics

-Ethics is regarded as the most accessible branch of philosophy this is because human action whether they are right or wrong serves as an end or a goal.

-What we call a good life that is worth living will depend on the thinking we have on our nature and goals.

-The standard and societal values determine our ethical values/lives.

-Ethics can be divided into three parts:

1. Consequential ethics: In this type of ethics, the outcomes of an action determine the morality of the act. This means that what make an act right or wrong are the consequences / results of such an act. The end justifies the means.

2.Non-consequential ethics: This form believes that the sources of morality is something else e.g. government laws, laws of morality, a sense of duty and your definition of what is the right thing to do in life. In this form of ethics, all the consideration is built on the act itself before we could think of the consequences. In this case the means justifies the ends.

3. Temporal Spacio ethics: In this type of ethics, the focus is built on the time and space so that it is time and space that predicts what is right or wrong.

-Time and space changes and therefore they are no universally good/bad actions. It is time and space that predicts their nature.

-The word ethics originates from a Greek word ethikos. This is a key branch of philosophy that is concerned with a systematic study of what is right and wrong in any human set up. This is under the moral principles set by the society.

-Ethics may also refer to some rules of conduct recognized in business, medical society and community, personal.

-Ethics as a science is concerned with a particular sphere of nature that deals with certain judgments that we make about human conduct. It also gives some systematic explanations of rightness and wrongness of acts in life.

-Ethics is a normative science which unlike a natural science is concerned with factual judgments; it only deals with value judgment. It focuses on what ought to be done. Ethics is different from morality. The term morality comes from a Latin word moralis which means customer manners.

-It is interchangeably used with ethics especially with early time scholars. Most of these scholars referred to ethics as a science of morals. This however failed due to disuse.

-Ethics does not teach us how to live a moral life. It only helps to justify the right and the good ways which leads us to achieve our goals.

-Morality deals with purpose, motives, intentions and choices that are considered right or wrong in the eyes of the custom and practices of a community /society. –Another difference between the two is that ethics is applied to individual persons or people while morality is to act or behavior.

-From the foregoing it is very clear that ethics is a science of values that discover the forms of behaviors or conducts which have the character of moral obligation.

-Ethics deals with phenomena and observes it, classify and explains it by moral judgment from logical judgment and reduce it to a system.

Various factors in morality/importance

1. Awareness of others: human beings don't exist in isolation. Whatever they do affect others directly or indirectly

The important may be positive or negative. Morality comes to be important in that it helps human beings select options that would influence positive impacts to their neighbors.

2. Awareness of oneself: Human beings are selfish in nature .always one thing being for themselves at times at the expense of the other beings. If not well regulated human beings tend to be one of the dangerous animals.

Morality comes to be important to help man opt for actions and behaviors that promises development while impacting positively to its neighbors.

3. Deliberation- The preview aspect of human beings make them free being and therefore they can free being in making their choices. This freewill aspect gives right to the idea of reward and punishment, praise and blame given that the action morality comes to be important in helping man and identifying good actions that are praise worthy.

4. Facing alternatives /options –All actions and behaviors in human beings are as a result of a number of options meaning that we could have opted to act otherwise. For any action that we take there is an equal alternative that we can go for. Morality enables us with alternatives we opt for .Only alternative that will impact us positively and positively affect our neighbors avoiding punishment and blame.

ETHICAL THEORIES

Philosophers try to address the question of morality by proposing ethical theories. These try to suggest ways of deciding which actions are right or good and therefore worthy of praise and/or reward or wrong or bad and therefore deserve blame and/or punishment. These theories generally take three positions:

- That goodness or badness of an action in the moral sense depends on its consequences or outcomes. These are referred to as teleological theories and an example is Utilitarianism (consequential).
- That the moral worth of an action is determined by the principle from which it is undertaken or its motive(non-consequential)
- That the situations or circumstances that we find ourselves in shall determine the goodness of our actions (situational).

In Philosophy we consider all these options and let the individual decide which of them makes sense.

Teleological Theories

Teleological (from Latin *telos*- 'from afar') theories that contend that praise or blame depends on the consequence of our behavior. The assumption is that whenever we act, we are responsible for the outcome and can therefore be praised or blamed. This results from the factors of morality that we have seen above and especially the claim to human freedom. The argument is that in all decisions that we make, we could have acted other than we did. This means that whatever becomes of our actions we can be praised or rewarded; blamed or punished.

The Utilitarian ethical theory is an example of this position and it contends that an action is good if it intends to produce or actually produces the greatest happiness for the greatest number of people concerned. According to them, happiness is the only thing that has intrinsic good, that is, the only thing that we desire for its own sake and not for the sake of something else.

Key proponents of Utilitarianism were British philosophers Jeremy Bentham and it was later refined by John Stuart Mill. According to Bentham, nature has put man in a situation that he always seeks pleasure both for himself and for others. The desire for pleasure then is the basic principle that guides human conduct. From this position he argues that good actions are those that promote pleasure while bad actions tend to diminish pleasure. Therefore whenever we contemplate an action we must ask ourselves its possibility of producing pleasure. Bentham believed that it is possible, using a formula or calculus to determine what pleasures are worthwhile. He says that of any pleasure, we must examine:

- Its intensity(how concentrated it is)
- Its duration(how long does it last)
- Its purity(whether accompanied by displeasures)
- Its certainty or uncertainty(the likelihood of achievement)
- Its propinquity or remoteness (how far or near)
- Its Extent (the number of people positively affected by it)
- Its fecundity(possibility of duplication in future)

After considering all these we can then decide what to do and be prepared for praise or blame.

Mill agrees with this position and maintains that actions are morally good in as far as they produce the greatest happiness for the greatest number of people concerned. However, the utilitarians do not imply that happiness can or should be a permanent state of affairs. Rather, they contend that on the whole, a person's life should consist of greater balance of pleasure than pain; or many instances of pleasure with fewer of pain.

Mill introduces a distinction between *quality* and *quantity* of pleasure. His argument is that some pleasures are of higher value than others and since man is a being of reason, he must seek more the pleasures that are compatible with his position. He argues that man, being intelligent is not satisfied by a simple life of nutrition but seeks higher values (*Better Socrates dissatisfied than a pig satisfied*). He believes that no man would wish to be reduced to the level of the lower animals.

As plausible as it may seem, Utilitarianism has been challenged from several points:

- That some consequences may be too remote for us to predict.
- That un-intended consequences do occur (either good or bad).
- That we can never really tell whether an action produces pleasure or pain before we act.

Ethical egoism

- ✓ This in psychological terms is the opinion that people are naturally inclined to do things that are in their own interest
- ✓ Ethical egoism is the theory that states that **an action or a choice is right if its consequences are beneficial to one's self thus it commands that one can only do that which is beneficial to one's self**
- ✓ Egoists are such that an individual's one and only basic obligation is to promote for themselves the greatest possible balance of good over evil
- ✓ Even in second or third party considerations the egoist will still argue for that which is in their own interest e.g. in resolving a dispute between 2 parties an egoist will give advice to the extent that their own interest is taken care of
- ✓ Egoism has been criticized for the following reasons
 1. It is not practical – if everyone sought their own interest what would happen in situations that require collective sacrifice e.g. in the case of a fire what would

happen to those who cannot save themselves like the children and the physically challenged?

2. It is self-contradictory – if all pursue their own interest neglecting those of others then that is detrimental to the individual because for example no one will be willing to work like a police officer a military officer or a fire fighter.
3. If we were to adopt egoism then it would be impossible to judge or even give advice. Advice is based on morality, how then would we advise based on our own interests? Careers like counseling would then be impossible

Deontological Theories

Some philosophers think that to judge an action we should look at the principle behind it or its motive. They argue that some actions with good intentions produce bad or undesired consequences and yet we excuse them. For example a person who tries to save a drowning child and they both drown. Here the motive was good but the result disastrous. In such cases, we normally excuse the person by saying at least he tried.

These arguments are referred to as deontological (from Latin *deon-* “duty”). They contend that whenever we act we must act from the principle of duty, that is, we must perform right actions simply because they are right and not because of consequences or praise and blame. The greatest proponent of this position was the German Philosopher Immanuel Kant who argued that nothing in the world or beyond it can be referred to as good in itself except a good will. Whenever we plan to act, we must have a good will in mind.

Kant’s philosophy is summarized in his categorical imperative which states that in all our actions, we must treat humanity either in ourselves or in that of others always as ends and never as means only. This means we should never ‘use’ people since human beings by nature possess dignity which must be respected. The other way to put it is to invoke the principle of universalisation, that is, *act only on that principle that you can at the same time will that it can become a universal law*. Always ask yourself whether you can allow other people to act the way you want to if they were in a similar situation (the Golden Rule). Kant uses the example of keeping promises. If a person is in need of money and knows that nobody will lend him unless he promises to pay back and at a certain time, should he go ahead and get the money knowing that he shall not pay back? For Kant, this is not morally right and involves treating the other person as a means and also, we would not accept other people to get themselves out of difficulty in this way.

However, Kant’s position has been challenged especially on the ground that we can never tell people’s intentions or motives. Even the case of the drowning kid, we can never be

sure whether the man in question wanted to commit suicide and now found company! Again the whole concept of duty is complicated when we consider the case of a soldier who is faced with obeying a command he considers not right (conscientious objector).

Situational Approach

Arising from the difficulty with Kant, some philosophers argue that neither consequences nor motives can help us decide on actions since there are no absolute moral standards, that is, rules that apply everywhere and always. They contend that what is right or wrong; good or bad depends on the circumstances that we find ourselves. These philosophers are better known as the **relativist** or the **situationists**. They argue that moral decisions are spatio-temporal, that is, they are determined by time and place. What is morally right now may become wrong in future (e.g. Female Circumcision); or what is good here may be bad elsewhere (e.g. wife inheritance). This view is traced to the Ancient philosopher Protagoras who declared that man is the measure of all that is good that it is good and all that is bad that it is bad. There are no absolute moral standards, not even from God.

This position seems to make sense especially when we consider that morality is in many cases culture oriented and since cultures vary, the definition of good or bad also varies from culture to culture. Religion also has an effect on our judgment of conduct and since we subscribe to different religions, our sense of morality is bound to differ.

Apart from these three broad theories, there are other approaches to ethics that are worth mentioning in regard to morality. Some philosophers argue that whenever we say of an action that it is good or bad, we are not addressing any truth or falsity but merely expressing our feelings or emotions toward those actions. These are the **emotivists** for whom moral statements and metaphysical ones are neither true nor false but simply meaningless. When we say for instance that stealing is bad, there is nothing good or bad about stealing; we simply do not like the act. After all, many people find happiness in life out of stolen property!

NOTABLE MORAL PHILOSOPHERS

Plato and Socrates

- These two represent a break from the concerns of Ancient Philosophers who were basically concerned with the question of what the universe is made of and the nature of reality.

- They shift the focus of philosophy towards an examination of how man ought to live. It occurred to them that questions of virtue were more primary to man's life and therefore set out for a search of the ultimate Good for man.
- We must remember that Socrates who was Plato's tutor never wrote anything and all that we get about him is contained in Plato's writings, *The Dialogues* which are a collection of debates in several areas of philosophy including Ethics.
- The Ethics of Plato and Socrates is based on their Epistemology and its key element is the contention that all wrongdoing or immorality is a result of ignorance. According to them, no one would know what is right and yet fail to pursue it.
- In *Giorgias*, Socrates presents the position that given the tripartite division of the Soul (Reason, Spirit and Appetite), true virtue can only be found if all these segments keep their place with reason as the guide to the other two.
- Consequently, all evil is a result of some imbalance in the constitution of the soul. Appetite for example would lead to instinctive pleasures that in the end are ruinous to the well being of the individual as well as the society in general.
- Socrates contends that doing evil hurts the doer more than the victim since we always suffer the burden of guilt even if we get away with the act. In a way it dehumanizes us and the noble man is he who avoids evil with the same passion as he would look for honour.
- For Socrates and Plato, there exists an ideal state of Good and this is to be discovered through the use of reason. The search for mundane pleasures is endless and vain since the goods of the world keep changing and therefore we never get satisfied.

Aristotle

- This was a student of Plato who tried to improve his moral philosophy.
- For Aristotle the emphasis of moral discussion is the recognition of temperance in all our activities.
- We should always look for the Golden Mean (the balance between deficiency and excess).

- Virtue consists in striking a balance between deficiency and excess. According to him, we must strike a balance between the extremes of any pleasure (too much of anything is dangerous).

Bentham and Mill

- The two have been mentioned above but it is important to take a deeper study of their views since they come to influence most of the thinking in 20th Century and beyond.
- Democracy for example seems to borrow much from the views of the two as does the economic approach known as capitalism.
- Their theory has also been applied in the analysis of social justice where the good of the society is placed above that of the individual.

Immanuel Kant

- Kant's views have been briefly outlined above but it is important to note how it has been applied to contemporary moral problems.
- His Categorical imperative seems to relate to the Christian Golden rule that asks us to love our neighbors as we love ourselves.
- This principle has found expression in most of our legal concepts where attention is given to the concept of natural justice and the rule of law.
- It is worth noting that in legal circles the law is supposed to apply to all equally and at all time. This is what Kant meant by the universalisation principle; the fact that we should not be selective in the application of rules.
- His concept of duty can also be seen in the implication of people who are accused of not doing what they were supposed to do- Acts of omission.

Bertrand Russell

- Russell was a 20th Century philosopher who represents a school of thought that is largely libertarian in spirit.
- His moral views revolve around the freedom of the individual from the restrictions placed on him by society.

- According to Russell, man can realize his best potentials if left alone. The restrictions placed on moral matters by society are archaic and only serve to stifle the natural instincts of man.
- In many of his writings he discusses a variety of ethical problems including the insubordination of women, war and peace, religion, governance and inter-personal relationships all in which he insists on the right of the individual to self-determination.
- In *Why Am not a Christian*, Russell blames the Christian faith for most of the injustices in the current society (e.g. The Spanish Inquisition when people were killed for what were considered heresies). He is convinced that the teachings of Christianity reduces man to submission by instilling fear. Fear according to him is the foundation of belief in God; (fear of the unknown, of death, of realities of life, of the other person etc). This fear creates the need for a Father figure to protect us. This is wrong; we need to face the world as it really is and avoid meaningless crave for salvation in concepts like heaven or hell.

Ethics, morality and integrity

Ethics is the acceptable code of behavior in a society or community. Ethics is as to mode of behavior while morality applies to persons. Morality is therefore personal and ethics is a social system whereby morality fights application. At the heart of ethics, we fight integrity; this is a condition of being honest and having strong moral principles. It can also be seen as doing the right thing not because dome laws have prescribed to do that thing but it is because it is the right to do by itself.

Moral Responsibilities

Human beings are morally obligated to commit or omit some actions; they therefore morally deserve praise or blame reward or punishment beings.

Human beings having the aspect of free will are morally responsible to persue good action so that they receive praise or rewards as opposed to bad where punishment or play is the order of the day.

Free will and determinism

Determinism especially hard determinism is the notion that all occurrences in human rights were pre-determined ages before the human itself existed and there could be no otherwise apart from the way they are and they will be when we subscribe to determinism from school of thought. We deny the existence of morality simply because human beings stand to be

actors or agents and they can therefore not be questioned for something they didn't have authority for.

In hard determinism human beings don't make any choices in their life. Free will on the other hand claims that human beings are free beings who can make choices freely.

They are therefore answerable for their choices that they do make. Punishment and reward, praise and blame are a factor in free will because the human beings are morally responsible for whatever behavior or action they choose.

Personal Ethics

This is also known as individual ethics, it deals with individual morality. It deals with individuals' morality. It can be differentiated from other forms of ethics such as business ethics, medical ethics, ego ethics since it deals with rightness and as per the individual.

Personal ethics or individual ethics affect all spheres of an individual's life such as finance, life, occupation, life, different forms of relationships etc.

Various scholars have written about self-wellbeing and how to achieve it and most of them have concluded that personal ethics is always important when it comes to identification of public and private life. One scholar, Thomas Nagel, urges that in a democratic world, it is important for individuals to have a protected area where they are not observed and therefore deals with moral factors that shape an individual's way of life including factors such as honesty, integrity, commitment, accountability. This is because all these aspects spring from all personal ethics.

Personal ethics and organizational ethics will combine to give job ethics. This is a type of ethics that dominates an individual in a particular professional.

There are simple guidelines imposed on the working staffs within a given component context. Aspects such as commitments, integrity, and accountability are more personal but they however overlap to the job context.

Job ethics and personal ethics may experience conflicting situations where organizational and personal ethics differs in a sensitive way.

An individual may and has the right to alter/modify personal ethics but may not be in a position to change professional ethics given by job standards.

Social ethics are a type of ethics that gives a sense of social responsibility so as to limit relationship in a given social set up for harmonious co-existence of members in a society.

They can be seen as orders adapted by human beings to maintain good community relationship and harmony. This type of ethics is applicable in a social set up or in a community and it has a right of its own.

The features of this form of ethics depend on the nature and customs applicable in the area where the community in question decides. The creator sense of obedient for all members willing to obey rules and regulations of the society, all actions that they take and perform must be in accordance suit prevailing social ethics in our area of residents. Each society has its own ethics to maintain a good life of its members.

PERSONAL VALUES, ETHICS AND INTERGRITY

The three aspects are inter twinned /interlinked, one of them affect the others.

An individual believes about one of them will affect the others.

Ethics is integral good/ important to any ethical philosophy. It is the community or the wider region such that any good ethical philosophy will have integrity at heart.

The relationship between the two and personal values co-relate even more strong because it is ethics and integrity that forms the basis of personal value.

If ethics fails personal values and integrity would be comprised in any state. Ethics is an external system of rules that prescribes what we ought to do to avoid punishment.

Integrity is an internal system of principles which guides our behaviors, the rewards of integrity are internal and therefore it is a choice rather than obligation. Factors such as upbringing affect an individual integrity.

Ethics and Public service

It is a category of ethics that deals with ethical principles for those who serve in public sector such include appointed officers, public servants etc.

While public sector ethics overlaps with government ethics, it can be considered a separate branch of ethics, given that the government ethics only focus on moral values relating to bribery and corruption.

When it comes to public service ethics , a strong moral conduct is so important given that real ;life dilemmas always face workers in the line of duty.it is the strong moral cord of order that helps them get solutions amicably.

Public service ethics helps workers to act in a professional manner to avoid violating sudden cord of ethics. It ensures accountability for those working in public sectors and helps them to be in integrity which results to trust to the community of service.

Good cord of ethics in public service creates a standard of professionalism so that co-workers interact harmoniously. Some of the principles and values of public service workers include:

- Workers should explicit high standard of professionalism in their lines of duty.
- Ethical standards of public sectors workers should be clear.

- Efficiency and effectiveness when it comes to use economic resources should be held at all times
- Service professions to the members of public are a requirement if and when they are needed so that members of public should be in the process of policy making.
- Transparency, scrutiny accountability and provision of time late profession /in the commission to members of public must be ensured
- Appointment and promotions should be on the basis of fair competition on merit.
- All members from diverse community must be presented
- provision of adequate and equal opportunities for appointment and training at all levels of public service to male and female members of ethnic groups, people with disability marginalized communities etc.
- Public servants should know their rights and obligations when it comes to exposing wrong doings
- Political commitment to ethics should reinforce ethical conduct of public servants.
- A clear guideline should exists spelling out the extent of relationship between private and public
- Management of public human resources in public sector should always be ethical .There should be appropriate procedures and sanctions to deal with misconducts.

These values and principles of public service applies to all public workers in all the state organs, state

Co-operations and at the government levels and they must therefore be observed by all. The parliament should enact legislation giving power to public service act.

Selected Contemporary Ethical Problems

- Abortion on demand, the right to life and the woman's right over her body.
- Euthanasia and Terminal Illness.
- Suicide and the challenges of life.
- Punishment and Social Justice.
- Confidentiality in Legal, Religious and Medical issues.

- Homosexuality
- Cloning & GMOs

Death sentence

The Old Testament teaches take care for care, an eye for an eye and a tooth for a tooth.

The Islamic law on the other hand advocates for punishment especially on the death penalty. So that the whole question for death sentence involves around other human life. Some crimes committed are only punishable through a death sentence because of the strength of the outcomes.

There are various arguments that support death sentences. They include

- Retribution- this school of thought simply believes that punishing criminals is intrinsically valuable. This is because of the pain that they cost to victims is also impacted to them.
- Deterrence- The more aspect of death sentence also lies in its deterrent aspect. It is morally accepted to punish criminal so that they would not relapse/go back to their criminal activities and also to discourage others who could have intentions to commit similar crimes.
- Reform- Death sentence communicate to other criminals so that they can change their behaviors so that in in this aspect death punishment may be seen as communicated rehabilitatee
- Rehabilitation/compensation- this aspect goes for prominent assistance of bringing back to normal the aggrieved section of the community.

Arguments against death sentence

1. Human life is valuable and sacred and nobody should take it apart from the giver. Death sentence violates all these and therefore it should be discouraged.
2. It is believed that the value of human life cannot be destroyed by offenders' actions to an extent that worst murderers are killed.
3. Right to life- every human elite/ being is entitled live so that those who commit murder should not be condemned to death sentence, this is because the death sentence itself presupposed right to itself.
4. Execution for the innocent- truth and justice are two different things and justice may be condemned innocent individual death sentence if and when that which is not justice is the truth
5. Rehabilitation and retribution are a long way of a sin .They is not seen in the correct way simply because taking a life when another life has been taken doesn't add any value. We

cannot teach that killing is bad by killing .death sentence is cruel to human beings degrading expensive and may fail to deter if applied.

According to theological theory an action is good if the outcomes and the end results result to happiness to the greatest number of people concerned and less pain.

Death sentence can only be good to teleological theorists if it can increase happiness to greatest of people concerned. Instances such as compensation, retribution, deter and reforms are there in the punishment to ensure harmonious co-existence in the society. They therefore serve to increase happiness to greatest number of people opposed to pain.

If the motive of death sentence was as mentioned earlier therefore teleological school of thought could encourage such kind of punishment.

If applied unfairly, at times it may not serve the purpose; the innocent may not therefore be killed having not committed crime and those in violation of the law to slay criminal. If such factors impact negative to the community so that there is more pain as opposed to happiness, death sentence should not be practiced.

Analyzing death sentence according to relativist approach

According to relativist approach, there are no universally good or bad actions, so that good and bad depend on time and space. . Death sentence in this case is neither universally good or bad but it depends on time and space so that in one time and space it would be good due to its positive impact to the society and as a reformatory /compensative aspect while at another time and space it would be bad due to its negative effects to the community I.e. degrading human life excursion of the innocent, destroying the murders life.

Analyzing death sentence according to deontological approach

According to deontologists something is good or an action is good if it is done according to duty. The death sentence can only be considered good if the surrounding the act itself are considered positively. In this case the act will be considered we have acted on duty,

NATIONAL VALUES

They are acceptable beliefs about what is good, desirable and useful in a nation. What is undesirable, unacceptable in a particular nation also count as national value. A country's national values are therefore a representation of the paramount values upheld through the common culture of such a nation.

National values and principle of good governance has enshrined in the constitution of Kenya. The national values and principles of good governance are binding to all state organs, state officers, public officers and all persons in state office

Some of national values include;

Patriotism

It is an ideology of love and devotion of ones homeland. It is also a sense of alliance with other citizens who share the same values.

National Unity

It is the idea of harmonious co-existence of individuals from different ethnic groups in a given nation /state.

Sharing and Devolution of Powers

This is concerned with delegation of powers from central governance of a sovereign state to the decentralized organ of the same state government.

The result is the devolved territories have powers to make laws relevant to their areas.

The rule of law

This is an authority and it influences law in a society especially when built as a constraint to individual and institutional behaviors. It is a principle whereby all members of a society or a nation, including the judges and state officers are considered as equal subjects and none of them is above the law.

Sustainable development

It calls for an aspect of development that meets the present needs without compromising the ability of the future generations. It also caters for their needs.

Human dignity

This calls for respect to all persons independent of their gender, sexuality, reasoning ability. All humans should be protected from hunger, poverty, injustice so that their dignity is ensured.

Equity

It is fairness and partiality towards all that is concerned. Equity implies giving as much advantage, consideration and attention to one party or individual/society as it is given to others,

Equality

This is the idea of uniformity in treatment of citizens by those in powers /positions.

Inclusiveness

All individuals must be included and represented in state decision making process.

Social justice

It is a concept of fair and justice relation between individuals and societies measured by explicit and tacit distribution of well and opportunities for personal activities and social privileges.

Human rights

They are more principles or norms that describe certain standards of human behavior and regularly protected as natural legalize in municipals and international laws. They are commonly understood as inalienable fundamental rights to which a person inherently entitled to simply because he/she as a human being

Selected contemporary issues/problems

1. Euthanasia

Also called mercy killing or basically assisted death. This is contemporary issues that have invited debate in the wake of increased human payment suffering mainly as a result of disease. Traditionally some of these debates were unspoken due to traditional disbeliefs that human life is sacred and therefore only the creator had the power over it.

However we observe that this modern era with the age of civilization and nationality no human being with pity would let another living being suffered to know good end. There are two types of euthanasia;

1. Involuntary euthanasia- this is where the dying person has not made the request for a fastened death.

2. Voluntary euthanasia –active and passive. A person requests to have assisted death especially as a result of terminal illness which is causing immense pain and suffering both to an individual and the people around them. Voluntary euthanasia can be active i.e. when a physician assists a patient to die through medicine resulting to death of the person or through removal of life supporting machine. It can also be passive where a physician withdraws the medicine which has been supporting the patient to live.

NB The concept of assisted death is illegal in most countries of the world but however it is being practiced quietly and illegal in most of them.

Utilitarian theorist would claim that euthanasia mercy killing is acceptable by weighing circumstances and repercussions and consequences of that act. That means if it would result to happiness pleasure for the individual and also to those people around them in consideration of quality certainty and durability of that pleasure. The contentious issue is whether there is need to allow someone to suffer without hope of recovery in most circumstances terminally ill people consume their resources and those of their families. To a no good health i.e. they still end up dying. To eliminate their pain and suffering and rescue the resources for their future generation. Utilitarian ethics would gladly permit determination of that life

The Kant approach of euthanasia would however contradict to that utilitarian theory. Their opinion is that we should always will and act on those maxims that we wish and will to become universal laws. Therefore debate to legalize the same euthanasia.

Abortion on demand

Abortion is termination of the existing fetus before reaching its maturity. This is an aspect of inducement whether physically or chemically and is illegal in most of countries. Proponents of abortion believe that;

1. It is high time for the government to legalize this act by looking some of the factors that surrounds the act are it when it is committed. Some of these factors argues that should be considered are;

1. If such pregnancies were as a result of intercourse with relatives/family members (incest)
2. If the pregnancy will interfere with the lives of parties involved.
3. If the pregnancy will interfere with the professional carrier of the mother
4. If one of the partner probably the father disappears with the fear to support the unborn child.
5. If you cannot be able to support the child to maturity.

However the government ONLY permits abortion on the grounds which include;

- If the pregnancy was as a result of rape and the mother does not want to keep the baby
- If the pregnancy is endangering the life of the mother eg ectopic pregnancy.

We observe that abortion in most of the world countries is illegal. Banning abortion is condemning to death. Some of the mothers who still carry the procedure in hazardous processes which may amount to death or permanent impairment. Those who argue against abortion observe that;

1. The fetus/the embryo by some potential abilities which are yet to be actualized.
2. The foetus is a human and has a right to life
3. Life is sacred and holy and it begins at conception and therefore there is no one who has the right to take part from the giver.
4. Unwanted pregnancies do not always mean that one would be forced to raise their child since there are alternative methods eg adoption which the parents can procure.
5. Most are as a result of fear of the unknown which can be worked on.

Effects of abortion

- It increases depression
- it can lead to sterile
- It is unlawful since it is denial of somebody's life.
- It can tend to be veiled.

INTEGRITY

Leadership and integrity

- Chapter 6 of Kenyan constitution.

No discrimination, good governance, transparency and accountability.

To analyze human acts conducts we focus on the means and the ends. Approach this teleologically and deontologically.

Ways of promoting national unity

1. National philosophies- these are national beliefs that people from different ethnic groups have in common and through them they put their resources together for a common development e.g. nyayo philosophy
2. National symbols- they include national anthem, coat of arms national flag such give people a sense of belonging.
3. Inter-marriages – marriage between individuals from different communities enhance unity and cooperation.
4. Trade – the use of common currency results to interaction among people of diverse communities,
5. Fair distribution of national resources- this grants equity and equality hence national unity.
6. National language- English and Kiswahili being the Kenyan national languages ensure that people from ethnic groups communicate effectively including those different races.
7. Education - a common curriculum in Kenyan schools ensures that young people interact occasionally and this amounts to national unity and cohesion.
8. The presidency –this office is assumed on the basis of decision of the majority of Kenyans therefore acts as a unifying factor.
9. The constitution. – it is the supreme law of the land which gives people freedoms and rights foster a sense of equality granting the rule of law which promotes national unity.
10. Games, sports and festivals. - These ensure Kenyans interact at national and international levels especially when cheering a Kenyan participant.

Challenges to national values

1. Improper distribution of national resources and opportunities which results to inequity and inequality.
2. Increased crimes against human life, drug abuse and those against morality. Such limit applicability of national values.
3. Increased restlessness and growing of pull of unemployment especially among the youths with poor innovative and invented skills such as being neglected and this limits the applicability of national values.

4. An acute feeling of marginalization especially among the minority groups in the country and through this a sense of national identity is lost resulting to poor applicability of national values.
5. Corruption and embezzlement of funds. This takes place especially within the government organs and results to bitterness and lack of trust and this limits applicability of national values.
6. Constant crushes which leads to loss of lives and resources. This increase bitterness and enmity amongst neighboring communities.
7. Poor quality of education which results to poor labour productivity reducing innovation and inventions and hence unemployment.
8. Increased poverty where a large p% of Kenyans live below the poverty line such being neglected and not as part of nation.

Solving challenges of national values

1. Protecting human rights.
2. Ensuring public participation is done before any development projects.
3. Equal distribution of resources and opportunities.
4. Encouraging citizens to engage in sustainable development.
5. Creation of job opportunities.
6. Improve the quality of education in Kenya.
7. Taking legal actions against officials who are corrupt.
8. Giving civic education on what the govt requires.
9. Application of the principle of non-discrimination
10. Respecting the rule of law.
11. Training citizens on the importance of peace.

INTEGRITY

This is the practice of being honest and showing consistent and uncompromising adherence to strong morals and ethical. Integrity means following your moral convictions and doing the right thing in all circumstances.

How to have integrity everyday

1. Keep your promises even if it means extra effort.
2. Go back to a store and pay something you forgot to pay for.
3. Never betray a friend trust even if you get in trouble.
4. Inform the cashier he has given you too much changed back.
5. Do not gossip or talking badly about someone.
6. Remain true to your spouse or partner.
7. When in a serious relationship don't keep secrets from each other.
8. Return money that you noticed somebody dropped without expecting a reward.
9. Ignore someone's advice on how to cheat on your taxes and not get caught.
10. Do not let someone else take blame for something u did.

Types of integrity

1. Individual integrity

The integrity of individuals describes the space within which persons realize their identity in their fundamental roles as members of specific moral communities and traditions as legal subjects and as citizens in a specific political community. Individual integrity is encouraged and rewarded in all societies because of its importance to social commerce. at the individual level integrity is more than ethics; it is all about the character of the individual. It is those characters of the individual that are consistently considerate, compassionate, transparent, honest and ethical. for any group to function effectively its members must be able to count on one another to be honest, to keep their promises and do what they say they will do, to be the type of people they claim to be, and to follow their groups prescriptions for social wellbeing.

2. Professional integrity

This is a subcategory of individual integrity and very much a matter of the extent to which a person displays personal integrity in professional life.

According to Calhoun professional integrity entails doctors being committed to sets of professional ideals or principles, which may go beyond extant professional norms. Professional organizations are normatively complex. They will embody a diverse and at times conflicting range of values and principles.

This will be due both to a process of historical accretion as the organization is developed and reformed over time and from different interpretations of the organization and its associated that are brought to it by its staff. Code of conduct underlining theme and serve as a basis for developing own professional integrity. To be able to work with professional integrity, one must understand the nature of the dilemma. Williams (1973) speaking about integrity generally refers to identity conferring commitments adhered to over the course of a life.

Behavioral integrity

Behavioral integrity is different from the construct of integrity. Simons (1999, p.19) defines behavioral integrity as the perceived pattern of alignment between a target words and actions. How well that target tends to keep promises and tends to demonstrate espoused values. It's a judgment on the strength and reliability on the others word and it is a trait ascribed to the target.

The construct for behavioral integrity is based on trust, credibility and physiological contracts Davis (\$ Rothstein, 2006 Simons 1999)

Simon (2002) argued that behavioral integrity differs from a common conceptualization of trust, as trust typically includes affective components (Kramer 1996) and other judgment such as benevidence (c Cumming\$ Brimley 1996) and behavioral intentions Mayer Davis and scholar man 1995 ,Simons 2002 describes behavioral integrity as perceived pattern of alignment between words and deeds . In order for individuals to formulate perceptions, the actual words and deeds of others must be made salient. Interpersonal justice (Bies and moag 1986; Greenberg, 1990) may include behavioral integrity but also includes additional judgments of interpersonal sensitivity, courtesy and respect.

Integrity in the work places

1. Work when u is supposed to and save socializing, snacking, searching the internet and personal phone calls for break time.
2. Turn in the extra change you found in the soda, snack vending machine
3. Show respect to co- workers with appropriate conversation and empathy.
4. If you are in the management keep your employees informed so that they will know what is coming and what needs to be done.
5. Adhere to company policies and procedures.
6. Be responsible do what you say you will do.
7. Use material for work not for personal use.
8. If you make a mistake and teams project gets messed up or you miss a deadline own up your mistake. Don't let teammates take the fall.

9. Work together as a team. This builds trust and shows integrity.
10. Never steal supplies from work place.
11. If you find yourself in a conflict of interest, get out of it as soon as possible.

Leadership and integrity

The guiding principles of leadership and integrity include;

- a. Selection on the basis of personal integrity, competence and suitability or election in free and fair elections.
- b. objectivity and impartiality in decision making and in ensuring that decisions are not influenced by nepotism favoritism other improper motives or corrupt practices.
- c. Selfless services based solely on the public interest. Demonstrated by;
 1. Honesty In the execution of public duties and
 2. Declaration of any personal interest that may conflict with public duties.
- d. Accountability to the public for decisions and discipline and commitment in service to the people.

National Ideologies/ Philosophies in Kenya since independence

An ideology is a collective of normative beliefs and values that that an individual or a group holds for purely. It is also a system of ideas and ideals which forms the basis of economic and political theory of a state. The national philosophies in Kenya since independence include;

- African socialism.
- Harambee
- Nyayoism

African socialism

It is a political system that has roots in African values. It is based on ideologies drawn from Africa traditions

. This philosophy incorporates foreign values that were considered useful.

Conditions for African socialism

1. It was to be drawn from the best African tradition.

2. It was to adapt to new and changing trends for circumstances.
3. It was to be non-aligned to any particular country or group of countries.

It existed in traditional African societies in all states. The KANU manifesto in 1963 heavily borrowed from existing indigenous African socialism. The idea was published in sessional paper number 10 of 1965 entitled African socialism and its application to planning in Kenya.

The philosophy was called by Kenyan leaders who intended to use it to achieve development. It was adopted for the following reasons:

Reasons why the government adopted African socialism

1. The leaders wanted to build a new society from the colonial one.
2. Leaders wanted to create a society free from social economic inequities where racism, nepotism, ignorance and oppression would cease to exist.
3. There was a desire to create a united free Kenya where individual rights and freedom were observed.
4. The leaders desired to build a just and humane society where human beings had to be human in which all were considered to be equal before the law.
5. There was also a desire to achieve higher and growing per capita income.

Features of African socialism

1. Democracy (political) - this stressed that all people were politically free and equal.
2. Mutual, social responsibility- this demanded that Kenyans be motivated by the spirit of service and not greed or personal gain.
3. Various forms of ownership- it advocated for free enterprise which allows private ownership of the property. It did not reject socialism policy where the government controls the industries.
4. Equity and equality - the state should ensure equal opportunities to all its citizens regardless of the race, ethnicity, ability and gender.
5. Progressive taxation- this was to reduce the gap between the poor and the rich. The well-off members of the society were to pay higher taxes.

Effects of African socialism

1. Promotion of democratic resources- this has been realized through the
2. Establishment of multiparty system of government.

3. Building a society where human dignity is upheld. It helped in promoting the African cultures.
4. It promoted a sense of service and patriotism by upholding the concept of mutual responsibility.
5. It promoted social development in education and health sectors.
6. African socialism helped in promotion of agricultural activities given that Africa is an agricultural continent.

The Nyayo philosophy

It is a philosophy system of political thought that was introduced by the second president of Kenya Daniel Arap Moi. He assured people that he will follow the footsteps of the founding father of the nation. In saying this, he meant that he will perceive political and economic policies of his predecessors.

Principles of Nyayoism

1. Peace, love and unity- these are necessary for development of nation. They are one of the elements in our national anthem.
2. Being mindful of other peoples wealth.- it is a principle derived from the African ideology of socialism and nationalism that stress mutual social responsibility.
3. Faith in God- This meant that we should be humble before God and believes in him for no meaningful progress that can be made without it.
4. Respect of human dignity- all human beings must be respected and treated with dignity irrespective of their social, economic status, that is ethnicity ability, tribe among others.

Achievement of Nyayo philosophy

1. It promoted education through construction of education institutions ranging from nursery to university institutions.
2. Health sectors were also constructed improving the health status of the Kenyans.
3. National unity was also considered to higher degrees following the principles of love peace and unity.
4. It resulted to welfare systems where individual worked for selfless gain.