

Professional & Business Ethics

Lectures Based on

Business Ethics Concepts & Cases

Manuel G. Velasquez

Engineering Ethics Concepts and Cases

Charles E. Harris

Lecture Notes Prepared

by

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Chapter Two

Ethical Principles in Business (Profession)

Questions to be Answered:

- What is **Utilitarian** approach to moral decision-making?
- How do **human rights** apply to business situations?
- What is “**Justice**”?
- Why are personal relationships essential to an “**ethics of Care**”?
- How can we **integrate the various approaches** to moral evaluation?
- What role does **character** play in morality?
- Why do many of **our moral decisions** seem to be **automatic and unconscious**?

Ethical Theories

Ethics of Conduct

What sort of actions should we perform?

Ethics of Character (Virtue)

What sort of people should we be

Consequentialism

The right action is the one that produces most intrinsic good

Deontology (Duty)

The good is defined independent of right (right is always right)

Aristotelianism

Virtue is the mean between extremes of action or passion

Ethical Ego (Self-Interest)
(For the agent)

Utilitarianism
(for everyone affected)

Thomas Aquinas

Emphasis on virtues of this worldly life and life of the Hereafter

Practical Examples of Generosity & Not Procrastinating

Kantianism

Action must satisfy "categorical imperative"

Edmond L. Pincoffs

Instrumental Virtues & Non-Instrumental Virtues

Dr. Baluch

1-Utilitarianism:

Weighing Social Costs and Benefits

- Actions and policies should be evaluated on the basis of the benefits and costs they will impose on society.
- The only morally right action in any situation is that whose utility is greatest by comparison to the utility of all the other alternatives. (in simple words: **Maximum Benefit for maximum Number of People.**)
- Leading utilitarian theorists:
 - **Jeremy Bentham (1748-1832) (Quantitative Utility)**
 - **John Stuart Mill (1806-1873) (Qualitative Utility)**
(He said, I would rather be “Socrates dissatisfied than a pig satisfied.”)
- One based his arguments on “**Quantitative Scale**” of the utility of an action, while the other emphasized on the “**Qualitative Aspects**” of it.

How to Apply Utilitarian Principles?

- **First**, determine what **alternative actions** or policies are available to me in that situation.
- **Second**, for each alternative action, **estimate the direct and indirect benefits and costs** that the action will probably produce for all persons affected.
- **Third**, for each action, **subtract the costs from the benefits to determine the net utility** of each action.
- **Fourth**, the action that produces **the greatest sum total of utility** must be chosen as the ethically appropriate course of action.

Criticisms of Utilitarianism

- Critics say **not all values** can be measured. (Like: life, love, freedom, equality, health, beauty, pain and pleasure)
 - Utilitarians respond that monetary or other commonsense measures can measure everything. (Measurement Criteria based on **quantification of the Necessities, Needs or wants, Luxuries**)
- Critics say utilitarianism **fails with rights** (individual's entitlements to freedom of choice and well-being) and **justice** (distribution of benefits and burdens fairly among people).
((Example of **rich and cruel uncle** killed by his nephew to provide relief to hundreds of the employees of the company owned and run by his uncle.))
 - Utilitarians respond that **rule-utilitarianism** (a form of utilitarianism that limits utilitarian analysis of the valuation of costs and benefits to moral rules) **can deal with rights and justice.**

2-The Concept of the Rights

Right = an individual's entitlement to something.

(**Right** is the one side of the coin, the other side of which is **duty**.)

- **Legal right** = an entitlement that derives from a legal system that permits or empowers a person to act in a specified way or that requires others to act in certain ways toward that person.
- **Moral (or human) rights** = rights that all human beings everywhere possess to an equal extent simply by virtue of being human beings.
 - **Legal rights confer entitlements only where the particular legal system is in force.**
 - **Moral rights confer entitlements to all persons regardless of their legal system.**

Moral Rights

- Can they be violated even when “**no one is hurt**”?
 - **Example-1 of a ‘Precious Diamond’ “stolen” from the vault of a friend..., (No financial losses But without consent)**
 - **Example-2 of \$100 currency bill of a traveler to → hotel manager, to → food supplier, to → dentist, back to → hotel manager, back to → the traveler. (No financial losses But without consent)**
 - **{What is the difference between the two? (Non-Fungible vs. Fungible)}**
- Are **correlated with duties** others have toward the person with the right.
- Provide individuals with **autonomy and equality** in the free pursuit of their interests.
- Provide a basis for **justifying one’s actions** and for invoking the protection or aid of others.
- Focus on securing the **interests of the individual**, unlike **utilitarian standards which focus on securing the aggregate utility for everyone in the society.**

Three Kinds of Moral Rights

1- Negative rights protect freedom of individuals from interference of others and restrictions, hurdles, and impediments created by others.

2- Positive rights require others to provide and extend necessary help to the holder of the right in the pursuit of securing and protecting his/her interests.

3- Contractual or special rights require others keep their agreements, which they confirmed with mutual consent; agreements that create rights and duties, e.g.:

- Marital contract provides specific rights to the spouses
- Sales contract confers proprietary rights of a property to buyer
- Employment contracts establish duties and rights of both the employer and the employee.

Three Kinds of Moral Rights

1- Negative rights are the rights that require others **leave us alone**. These rights confer on the holder (i.e. **every individual**) the entitlement to enjoy his/her **freedom of choice** without any interference from others. Following four types of the freedom are important to be ensured:

- No **interference** by others in **certain activities** of the individual, **(Without Nuisance to be sure)**
- No violation of his/her **privacy**,
- No restrictions on **use and utility** of one's **belongings**, **(Use of Property without NUISANCE)**
- No restrictions on **free movement** of the individual.

Three Kinds of Moral Rights

2- Positive rights require others to **help us**.

(Duties of others to provide necessary help to the holder of the right). Such rights are available to individuals who are:

- physically weak,
- mentally immature,
- financially dependent, and
- socially deprived.----- For example:
 - **Parents' duty towards their children**
 - **Society's duties towards individuals**
 - **Government's responsibilities for its citizens**

Three Kinds of Moral Rights

3-Contractual Rights and Duties: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ {5/1}) ((Believers! Fulfill your contractual obligations))

- Created by **specific agreements** and conferred only on the parties involved.
- Require publicly **accepted rules** on what constitutes agreements and what obligations agreements impose.
- Underlie the **special rights and duties** imposed by accepting a position or role in an institution or organization.
- Require that:
 - (1) The **parties know** what they are agreeing to,
 - (2) No **misrepresentation** from any side,
 - (3) No **duress or coercion**, (with free consent of both the parties)
 - (4) No agreement to an **immoral act**.

Kant and Moral Rights

A Basis for Moral Rights Advocated by **Immanuel Kant** (1724-1804)

“Theory of Categorical Imperative”

(Unconditionally Binding Moral Obligations for Every One)

A moral principle that obligates everyone regardless of their desires and is based on the idea that everyone should be treated as a free person equal to everyone else

- Individuals generally must be left **equally free** (or helped) to pursue their interests.
- Moral rights identify the **specific interests** individuals should be entitled **to freely pursue** (or be **helped to pursue**).
- An interest is important enough to become a right if:
 - 1- **We would not be willing to have everyone deprived of the freedom to pursue that interest**
 - 2- **The freedom to pursue that interest is needed to live as free and rational beings.**

Kant's **Categorical Imperative** (First Version {**Golden Rule**})

An action is morally right for a person in a certain situation if, and only if, the person's reason for carrying out that action is the same reason that he or she would be willing to have every person act on it, in any similar situation even if it is against him/her.

- Requires "**Golden Rule**" of **Universalizability** ("What if everyone did that?") and **Reversibility** ("How would you like it if someone did that to you?")
- A Moral Maxim: "**Do unto others as you would have them do unto you**".

• لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه (الحديث)

((No one among you is a true believer unless he likes for his brother what he likes for himself.))

Examples of Universalizability and Reversibility

•The Prophet was approached by a woman to advise her son who used to eat much sweet. The Prophet asked her to bring him the next day. Next day the Prophet just said to the boy, “My son! Don’t eat much sweet.” The woman exclaimed and said, “ O messenger of Allah, why didn’t you say these words yesterday?” The prophet replied, “Because yesterday I myself ate sweet.”

•The Prophet Jesus was brought a woman by people who told him that she had committed adultery, so he should tell them what punishment was to be given to her. Jesus told them “to pelt her with stones, BUT the first stone MUST be thrown at her only by a person who didn’t commit any sin.” Hearing this the mob dispersed without punishing her.

Kant's **Categorical Imperative**

(Second Version {ends, not just means})

- Never use people only as a means to your ends, but always treat them as they freely and rationally consent to be treated and **help them pursue their freely and rationally chosen ends.**
- Based on the idea that humans have a dignity that makes them different from mere objects.
 - متى استعبدتم الناس وقد ولدتهم أمهاتهم أحراراً (عمر بن الخطاب)
 - ((When did you enslave the people whereas they were born as free persons?))**
- It is, according to Kant, equivalent to the first formulation. (**Universalizability** i.e. everyone should follow it; **Reversibility** i.e. others shouldn't use me as a means to their ends.)

Criticisms of Kant

- Both versions of the categorical imperative are **unclear**.
- Rights can **conflict (Negative rights vs. Positive Rights)** and Kant's theory cannot resolve such conflicts.
- Kant's theory impliedly contains **moral judgments that are mistaken**. (As they are left to individual's reasoning instead of collective wisdom of humanity.) For example:
 - A thief would be willing that thieves should be punished but he wouldn't like himself to be punished for it.
 - A murderer will be willing to accept the principle of punishing murderers but not him
 - A hoarder may criticize and condemn hoarding but will not feel guilty of creating problems for others by hoarding essential commodities for personal gains
 - A retailer will condemn wholesalers for raising the prices but he himself is not willing to reduce his profit margin.

3-Justice and fairness: (Equality vs. Equity)

• يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {5/8}

((O you who believe! Be steadfast witnesses for God in equity, and let not hatred of any people seduce you that you deal not justly. Be just: that is next to piety, and fear God. Lo! God is informed of what you do.))

- Justice means sound reason, **impartiality**; to do justice means to **treat fitly or fairly**. It doesn't mean equality in all respects which is, to be fair, not possible.
- For example 1kg of rice is only equal to 1kg of wheat in weight, otherwise both have different characteristics. 1kg of Gold is only equal to 1kg of silver in weight; otherwise both are poles apart with respect to their value.
- Every individual is special and unique in his/her own way and no one can be equal to him/her in any sense except as a human being. Each one of us is different from others in many respects whether **physical qualities**, **mental capabilities** or **moral attitude and behavior**. Thus everyone needs different kind and levels of physical, mental and psychological satisfactions.



EQUALITY

Equality is about Sameness

Equality promotes fairness and justice by giving everyone the same thing.

It can only work if everyone starts from the same place.



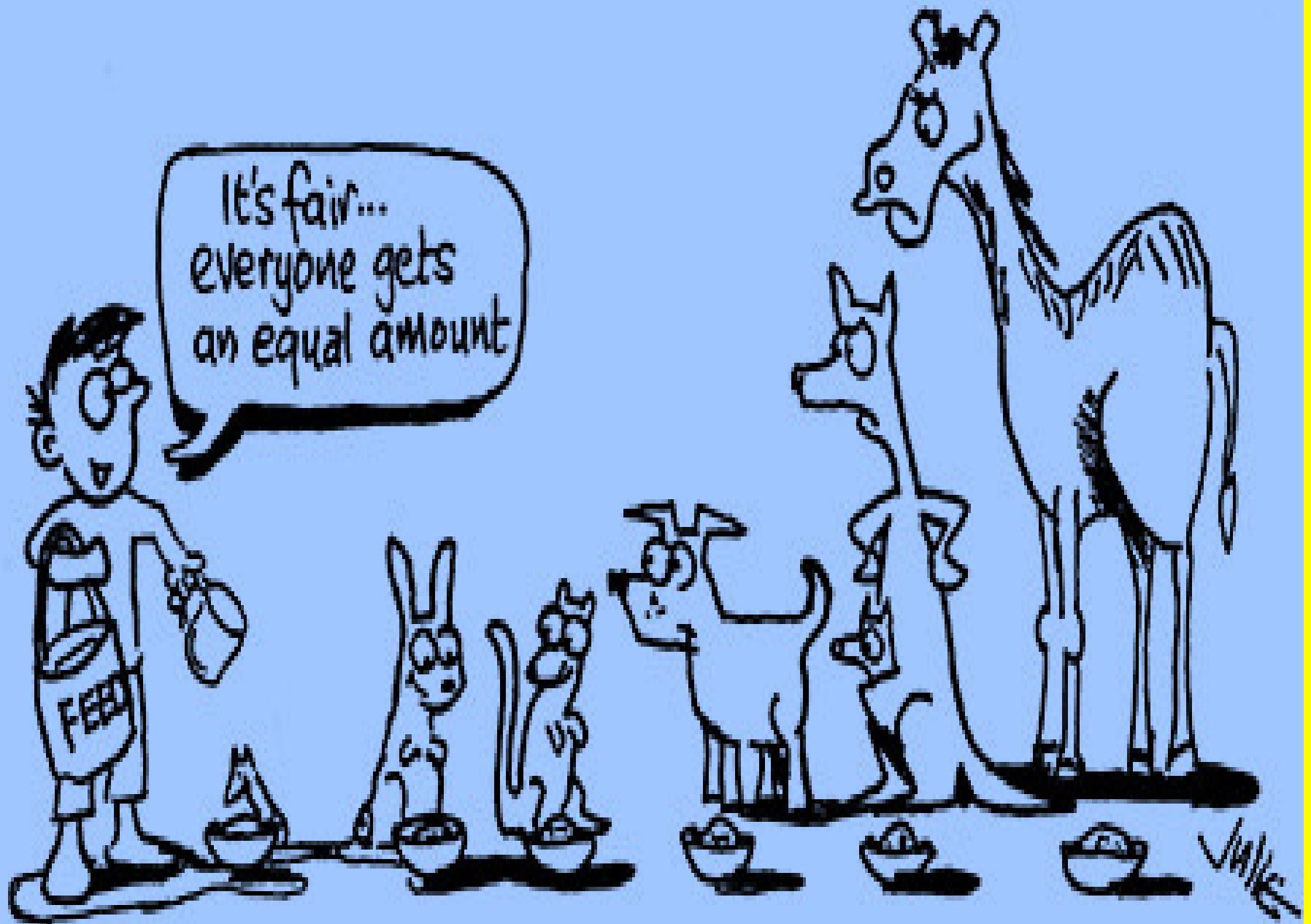
EQUITY

Equity is about Fairness

Equity gives people access to the same opportunities.

Our differences and/or history can create barriers to participation, so we must first insure equity before we can enjoy equality.

Do You Agree?



DARK
COLUMBIA
DAILY TRIBUNE
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4/7

07/007

WELL, I
LEFT YOU
HALF!

WHAT ARE YOU,
GREEDY?



Types of Social Justice

- **Distributive Justice**

- Requires distributing society's benefits and burdens fairly, or just distribution of benefits or burdens.

- **Retributive Justice**

- Requires fairness when blaming or punishing persons for doing wrong or just imposition of punishments and penalties on those who do wrong.

- **Compensatory Justice (Restorative or Corrective Justice)**

- Requires restoring to a person what the person lost when he or she was wronged by someone, or just and proportional compensation for wrongs or injuries.

Principles of Distributive Justice

Fundamental Principle of distributive justice

- Equals should be treated equally and unequals treated unequally or benefits and burdens of a society should be distributed equally to equals and unequally to unequals.

1. Egalitarian approach to distributive justice

- Distribute equally to everyone. Every person should be given exactly equal share of society's or group's benefits and burdens.
- All humans are created equal by God.
- Egalitarians ignored basic and fundamental difference between **equality and equity**. It is an undeniable fact that all humans are not created with equal physical, mental and intellectual abilities and all humans are not equal in their needs and work-efforts.
- Some Egalitarians suggested exact equality in two spheres of life.
1- **Political equality**: equal participation in, and treatment by, the political system. 2- **Economic equality**: equality in income, wealth i.e. access to resources and opportunities

Principles of Distributive Justice

2. Capitalist view of distributive justice:

- Benefits should be distributed according to the proportional **contribution of an individual** to the society by rendering services, investing capital, producing commodities, or any type of literary, scientific or aesthetic work produced.
- Capitalists view ignored people's needs and **welfare of the handicapped** members of society

3. Socialist view of distributive justice:

- Work burdens should be distributed according to people's abilities and benefits should be distributed according to people's needs.
- Socialist view ignored two aspects of human effort and needs. 1- Remuneration would depend on needs, not efforts. Thus the **workers have no incentives** for working hard. 2- It deprives individuals of their basic right of **freedom of choice** for both work and needs.

Principles of Distributive Justice

4. John Rawls' views on distributive justice:

Distribution of society's benefits and burdens by **equal liberty**, **equal opportunity**, and needs of disadvantaged.

1- Principle of Equal Liberty: Each citizen's liberties must be protected from invasion by others and must be equal to those of others

2a- Difference Principle: A productive society will incorporate inequalities, but takes steps to improve the position of the neediest members of society.

2b- Principle of Fair Equality of Opportunity: Everyone should be given an equal opportunity to qualify for more privileged positions in society's institutions on the basis of merit , not hereditary position or wealth.

Principles of Distributive Justice

5. Islamic views about distributive justice:

1- Principle of Entitlement: (No entitlement to benefits without effort)

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى {53/39} 

And that man can have nothing but what he strives for (or for which he makes efforts.)

2- Principle of capacity: (No burdens more than capability)

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا {2/233} 

No soul shall have a burden laid on it greater than it can bear.

3- Principle of Care & Social Responsibility:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ {51/19} 

And in their wealth the beggar and the outcast have due share.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ {24 /70} لِّلسَّائِلِ وَالْمَحْرُومِ {25 /70} 

And in whose wealth there is a determined right, for the beggar and the destitute.

Retributive Justice

- **Retributive Justice** = fairness when blaming or punishing persons for doing wrong.

Retributive justice requires fulfillment of **three conditions:**

- 1- Commission of an offence or omission must be done with full knowledge of the facts and with **intention free from duress** and coercion,
- 2- Punishment and penalty must be established through **due process of evidence,**
- 3- Punishment and penalty must be **consistent and proportional** to injury and wrong.

Compensatory Justice

- **Compensatory Justice** = fairness when restoring to a person what the person lost when he or she was wronged by someone else.
- Amount of compensation should be equal to the losses, though **some losses are very hard to measure, like loss of life, loss of sight and damage to one's reputation.**
- There are **three conditions** for compensatory justice:
 - 1- The action that inflicted the injury was a **wrong** or **negligent**
 - 2- The person's action was **direct** and **real cause** of injury
 - 3- The person inflicted injury **voluntarily**, i.e. **with free will**, without coercion and duress.

4-Ethics of Care

An ethics that requires caring for the concrete well being of those particular persons with whom we have valuable close relationships, particularly those dependent on us, (like infants and children, patients, physically handicapped and mentally retarded persons, as well as employees, friends and relatives)

• عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُورٌ عَنْ رَعِيَّتِهِ فَإِلَامَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُورٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُورٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْنُورَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُورٌ عَنْهُ إِلَّا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُورٌ عَنْ رَعِيَّتِهِ (صحيح البخاري)

- ((The Prophet (peace be upon him) said: “Every one of you is a **patron** and is responsible for his/her subjects. A ruler of the people is a **patron** of his people and is responsible for their welfare. A man is a **patron** of his family/dependents and is responsible for their well being. A woman is a **guardian/custodian** of her husband’s household and his children and is responsible for them. A servant is a **custodian** of his master’s property and is responsible for it. Lo! Every one of you is a patron/ guardian/ custodian and is responsible for his/her subjects.))

Ethics of Care

- Unlike traditional ethical theories which assume ethics has to be impartial, **Ethics of Care needs not be impartial.**
- Emphasizes preserving and nurturing concrete valuable relationships.
- **We should care for those dependent on and related to us.**
- **Because the self requires caring relationships with others, those relationships are valuable and should be nurtured.**

Ethics of care

- **Identity of self –“who I am?”–is based on the relationships the self has with other selves.** The individual cannot exist, cannot even be who he or she is, in isolation from caring relationships with others. I need others to feed and care for me when I am born; **educate me and care for me as I grow etc.;** the community to which I belong, its language, traditions and culture also help define my identity. Thus the ethics of caring emphasizes two moral demands:
 - 1- We each exist in a web of relationships and should preserve and nurture those concrete and valuable relationships.
 - 2- We should exercise special care for those to whom we are concretely related by attending to their particular needs, values and desires.

Objections to Care Approach in Ethics

- An ethic of care can degenerate into favoritism (e.g. Nepotism).
 - Response: conflicting moral demands are an inherent characteristic of all moral choices. So it is not the case with only ethics of care.
- An ethic of care can lead to “burnout”.
 - Response: adequate understanding of ethics of care will acknowledge the need of the caregiver to care for him or herself.
 - In my opinion “Burnout” or “Self-Sacrifice” is the beauty of the Ethics of Care. It is the essence of “Altruism”, a highly commendable moral value.

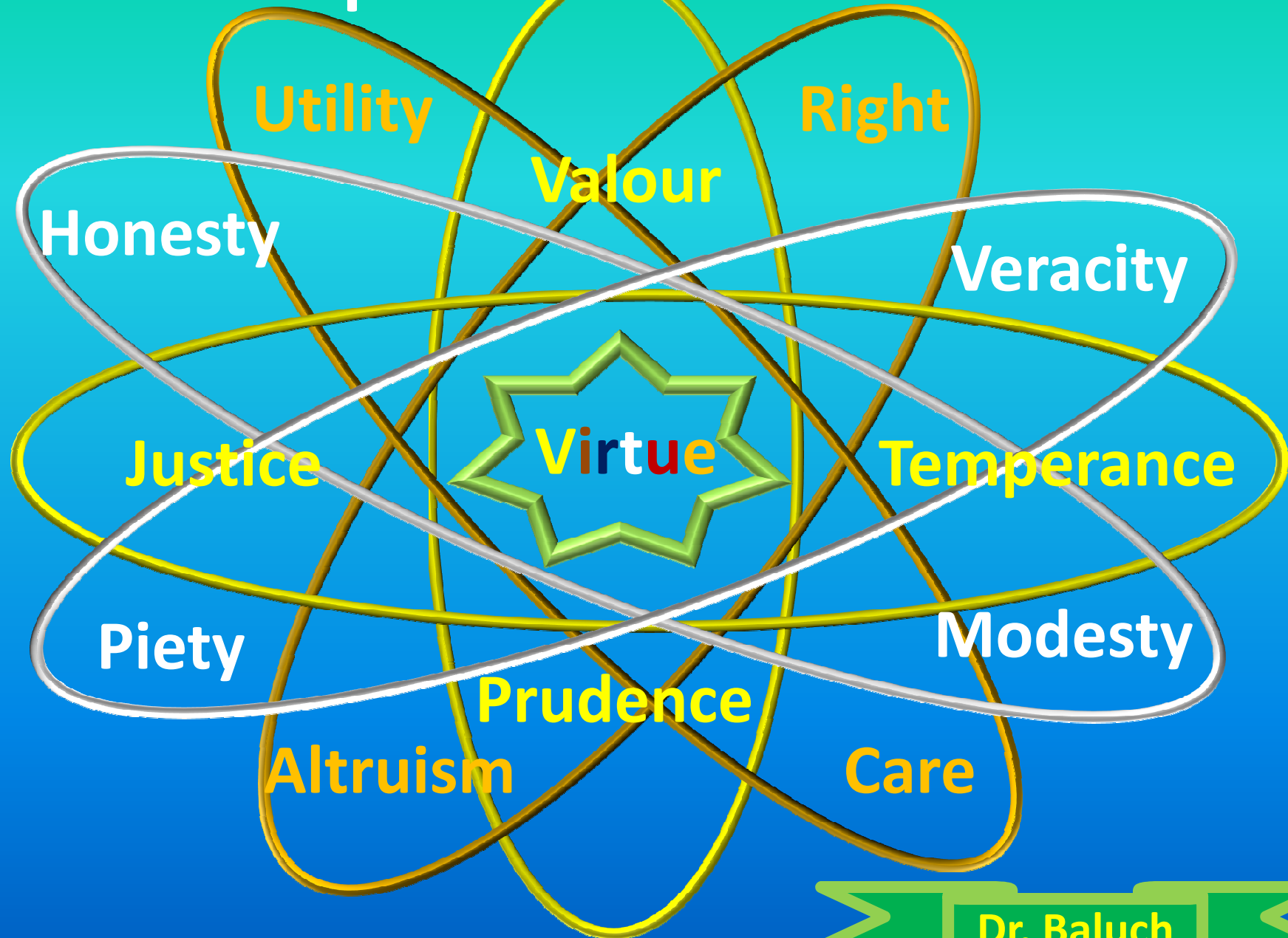
Integrating Utility, Rights, Justice, and Caring

- **Four main kinds of moral standards** could be integrated by making moral judgments on the basis of:
 1. Maximizing the net **utility** of our actions
 2. Respecting the moral **rights** of individuals
 3. Ensuring a **just** distribution of benefits and burdens
 4. And **caring** for those in concrete relationship
- **Questions to be asked:**
 - 1- Does the action, as far as possible, maximize benefits and minimize harms?
 - 2- Is the action consistent with moral rights of those whom it will affect?
 - 3- Will the action lead to a just distribution of benefits and burdens?
 - 4- Does the action exhibit appropriate care for the well being of those who are closely related to or dependent on us?

Moral Virtue Theory

- Unlike the afore-mentioned four main kinds of moral standards that are “**action-based**” ethics, “**Moral Virtue**” is an “**actor-based**” ethics. Its primary focus is on the character of the actor, and morality of actions is judged on basis of the integrity of the character or otherwise of the concerned person.
- **Moral Virtue**: An **acquired disposition** that is valued as part of the character of a morally good human being and that is exhibited in the person’s habitual behavior. Virtues make such a person feel good and vices make him/her feel guilty and uncomfortable. (A **Moral Vice**: a solitary act of theft or a solitary act of begging due to compelling need vs. theft and begging as a character trait.)
- Unlike natural characteristics like intelligence, beauty, natural strength it is acquired and needs efforts to develop it.
- (It is like Sunnah in Arabic(i.e. the practice), such as the Sunnah of the Prophet which turns an ordinary action into a highly recommended one).

Basic Components of Virtuous Character



Dr. Baluch

Moral Virtue Theory

- وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَجْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ {41/34} وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا أُوْ حَظٌ عَظِيمٌ {41/35}
- The good deed and the evil deed are not alike. **Repel the evil deed with one, which is better, then lo! He, between whom and you there was enmity (will become) as though he was a bosom friend.** But none is granted it except those who are patient, and none is granted it except the one endowed with great character.
- البر: حسن الخلق ' والإثم: ما حاك في صدرك وكرهت أن يطلع عليه الناس (الحديث)
- Righteousness is none other than good character, and sin is what pricks your conscience and you don't like the people to know about it.
- إن خياركم أحاسنكم أخلاقاً (الحديث)
- Certainly the best among you are those endowed with best character
- الناس كالمعادن خياركم في الجاهلية خياركم في الإسلام (الحديث)
- The people are like mines; the best of you in the ignorance, are the best in Islam.
- إنه من أعطي حظه من الرفق فقد أعطي حظه من خير الدنيا والآخرة. وصلة الرحم ' وحسن الخلق ' وحسن الجوار يعمران الديار ' ويزيدان في الأعمار. (الحديث)
- Those who have been bestowed with leniency of character have been bestowed with the best of this world and the Hereafter. Respect of kinship, good character and good neighborliness guarantee a prosperous living and increase in life.

Theories of Moral Virtue

Aristotle on Virtue: virtues are **habits** that enable a person to live according to reason by **habitually** choosing the **mean** between **extremes** in actions and emotions. These habits are acquired through repetition. **Four pivotal and cardinal virtues are:** Courage, Temperance, Justice and Prudence

| The emotion or action involved | The vice of excess in emotion or action | The virtue of the mean in emotion or action | The vice of deficiency in emotion or action |
|--------------------------------|---|---|---|
| Fear | Recklessness | Courage | Cowardliness |
| Pleasure | Self-indulgence | Temperance | Self-deprivation |
| Charity | Prodigality | Generosity | Stinginess |
| Spending | Ostentatiousness | Refinement | Cheapness |
| Shame | Self-consciousness | Self-esteem | Self-abasement |

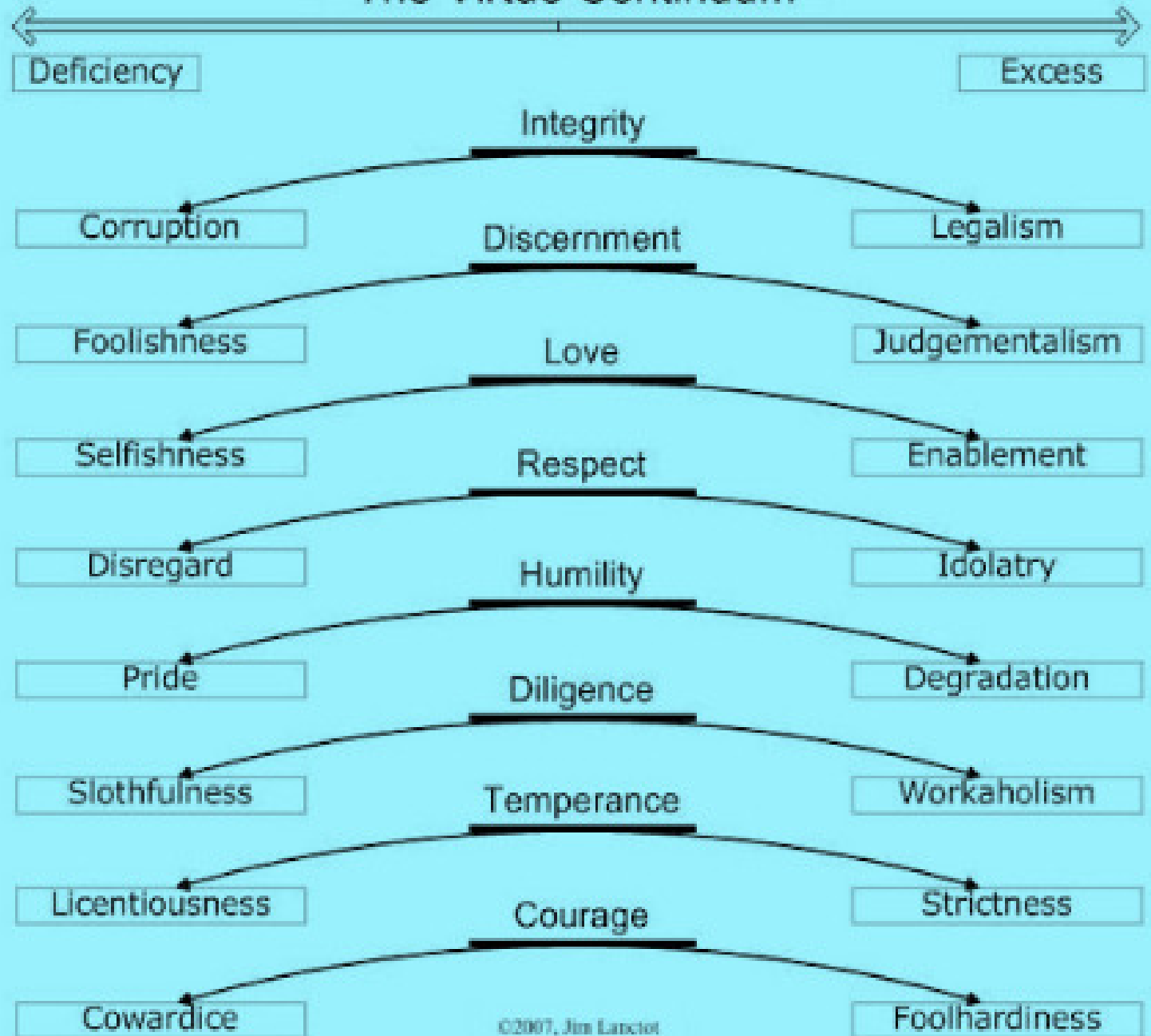
Vice
Excess of Emotion

Virtue
(Balanced)

Vice
Absence of Emotion



The Virtue Continuum



Theories of Moral Virtue

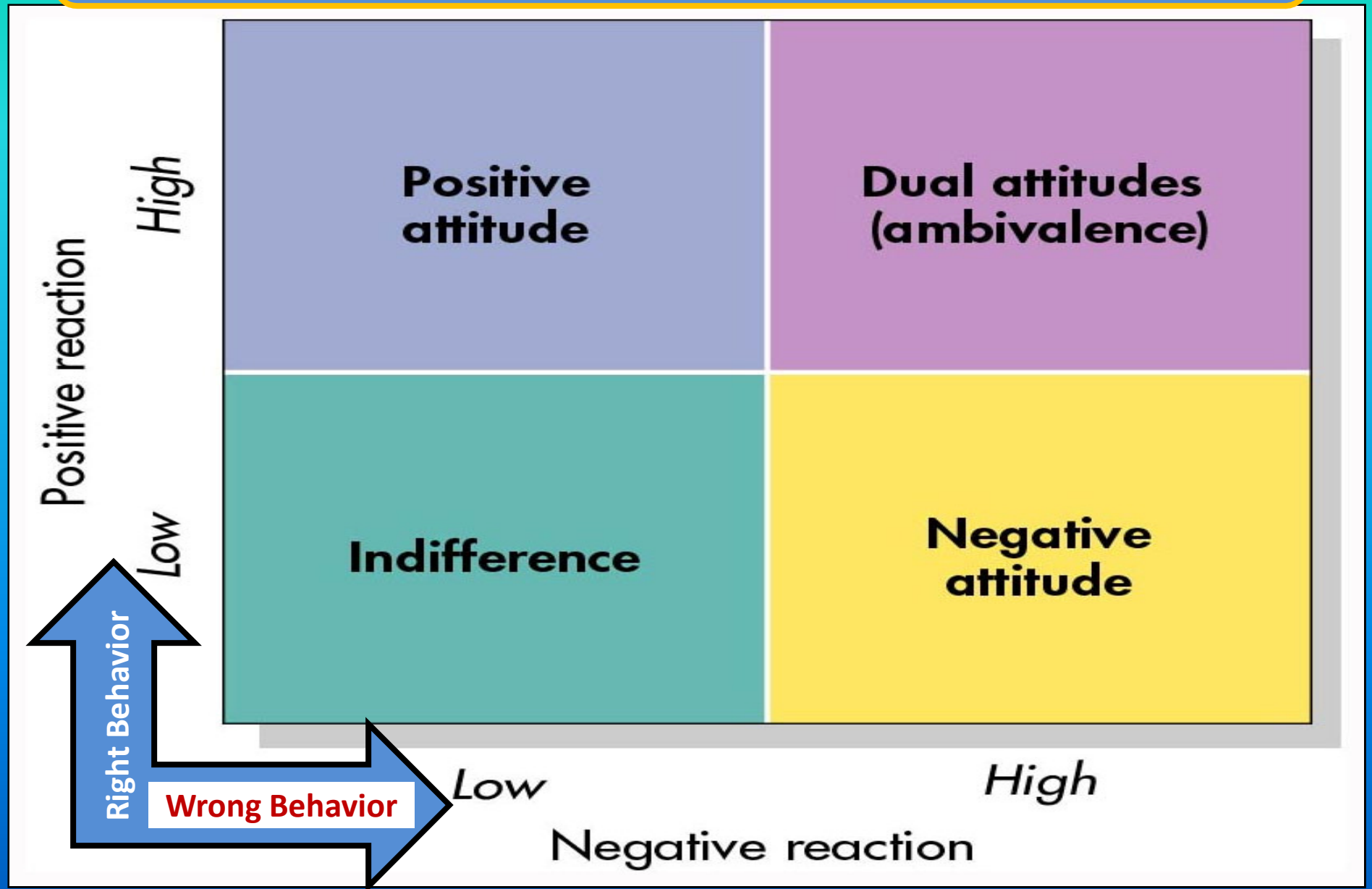
- **St. Thomas Aquinas:** Virtues are habits that enable a person to live reasonably in this world and be united with God in the next.
- He added following three theological virtues to the four classical virtues of Aristotle (Courage, Temperance, Justice, Prudence) : **Faith, Hope and Charity.**
- Humbleness is a virtue, and pride a vice to Aquinas while pride is a virtue, and humbleness is a vice according to Aristotle.

To integrate actions with Virtue Theory one can claim that an action is morally right if it ultimately develops a virtuous character and an actions is morally wrong if it develops a vicious character.


Integration view of ethics



Relationship Between Attitude and Behavior



TEMPERANCE: Tolerance, Embracing Diversity & Social Pluralism

1. Tolerance (it is good to be tolerant but not the best) , e.g. you don't like a person but still you show tolerance to his/her presence amongst you.
 2. Embracing Diversity (it is better but not the best), e.g. you neither like a person nor dislike him/her so you accept his/her presence amongst you.
 3. Believing in Social Pluralism (it is the best). **(Not to be confused with Philosophical or Religious Pluralisms)** It is the belief that for the sake of peace and progress, social harmony among different segments of the society is must for which we should respect Cultural, Ethnic and Religious differences, e.g. you like others irrespective of their ethnicity, culture and religion so you respect others presence amongst you.
-  Allah is not just Rabb-al-Arabs or Rabb-al-Muslimeen, He is Rabb-al-Aalameen and the prophet Muhammad is not just Rahmat-ul-Lil-Arabs or Rahmat-ul-lil-Muslimeen, he is Rahmat-ul-Lil-Aalameen.

﴿فذكر إنما أنت مذكر. لست عليهم بمسيطر﴾ ان عليك الا البلاغ ﴿ما على الرسول الا البلاغ.﴾
﴿ولو شاء ربك لجعل الناس امة واحدة. ولا يزالون مختلفين . الا من رحم ربك. ولذلك خلقهم﴾
﴿ولو شاء ربك لآمن من في الارض كلهم جميعا. أفأنت تكره الناس حتى يكونوا مؤمنين.﴾

Details of Cardinal & Theological Virtues

The four cardinal virtues:

- From ancient times (**Plato, Aristotle**) and in various cultures four virtues have traditionally been recognized as the indispensable foundation of all the others, as the “**hinges**” or the “**pivot**” (*cardines* in Latin, thus “cardinal”) on which all others turn.
- Four virtues play a pivotal role and accordingly are called ‘cardinal’; all the others are grouped around them. They are: prudence [or wisdom], justice [or fairness], fortitude [or courage], and temperance [or self-control].

1. Prudence (Wisdom)

Prudence shouldn't be confused with timidity or fear. Perhaps “**practical moral wisdom**” is a clearer term for this virtue today.

Prudence is the virtue that disposes practical reason [the mind thinking about what should be done] to discover our true good in every circumstance and to choose the right means of achieving it.

With the help of this virtue we apply moral principles to particular cases.

2. Justice (Fairness)

*“Justice is the moral virtue that consists in the constant and firm will to give their due to God and people. Justice toward God is called the ‘virtue of religion’ [or ‘**piety**’]. Justice toward men disposes one to respect the rights of each and to establish harmony in human relationships.*

Justice gives to each “what is due,” or “what is right,” This logical and almost mathematical aspect of justice, focusing on ***equality and rights** for individuals*, is balanced and complemented by a more intuitive and holistic aspect which aims at **Equity** i.e. *harmony and right relationships*.

Typically, men are especially sensitive to the first aspect, and women to the second. Complete justice requires both.

3. Fortitude (Courage, Perseverance, Steadfastness, patience, Tolerance)

- *Fortitude* is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions.
- It disposes one even to renounce and sacrifice his life in defense of a just cause. Of all the virtues this is perhaps the one most conspicuously lacking in the lives of most people today in technologically developed and relatively pain-free modern societies.
- **Fortitude is a necessary ingredient in all virtues, for no virtue “just happens,” but must be fought for.**

4. Temperance (Self Control)

- *Temperance* is the moral virtue that moderates the attraction of pleasures, as fortitude moderates the fear of pains. (Thus it is also called “**moderation.**”) Without it we do not rise above the level of animals that live by their instincts, desires, and fears, especially the instinct to seek pleasure and flee pain.)
- Temperance “**ensures the will’s mastery over instincts**” [thus it is also called “**self-control**”] and keeps desires within the limits of what is honorable...and provides balance [i.e. moderation: not too little and not too much rather, in **Aristotle’s** words, choosing the mean between the two opposite extremes] in the use of things.”

Conclusion

- Our instinctive desire for pleasure and fear of pain is the matter, or raw material, to be formed and controlled by all four cardinal virtues.
- Prudence provides the map, fortitude tames the fears, temperance tames the appetites, and justice regulates the resulting activities.
- All four cardinal virtues have deeper and wider meanings than their names suggest in current usage. **Prudence is not just “playing it safe,” justice is not just punishment, fortitude is not bullheadedness, and temperance is not just sobriety.**

The three theological virtues:

- The four cardinal virtues are *natural*. That is, 1) they are *known* by natural human reason, 2) their *origin* is human nature, and 3) their *goal* is the perfecting of human character and life.
- The three “theological virtues,” on the other hand, are *supernatural or spiritual*, for they are 1) revealed by God and known by faith, 2) “infused by God into the souls of the faithful” and 3) their purpose is our perfection through divine guidance.
- They are called “theological” because they have God as their object. “Faith, hope, and love (Charity)” mean faith *in God*, hope *in God*, and love *of God*, and of people for God’s sake.

5. Faith (Fide, Fidelity):

- Faith is the theological virtue by which we believe in God and believe all that He has said and revealed to us and taught us through His book and His Prophet. Faith gives meaning to our lives and a purpose for living.
- Faith, hope, and charity are three parts of the same living organism; the root, stem, and flower of the same living plant.

6. Hope:

- Hope is the theological virtue by which we repose our confidence on God, placing our trust in His promises and relying not on our own strength, but on His help and grace.
- Hope is not merely our natural desire for happiness; everyone has that. Like faith, hope is our freely chosen affirmative response to a divine revelation: in the case of hope, our response to divinely revealed promises. **Hope is faith directed to the future.**

Hope (Continued)

Hope is the strongest source of fortitude. If you trust God's promises of the incomparable happiness of Heaven, you can give up any earthly good or endure any earthly deprivation for that. "Man can endure almost any how if only he has a why," wrote Viktor Frankl, the Austrian neurologist and psychiatrist, from the Auschwitz death camp (*Man's Search for Meaning*). A "why" is a hope, a goal, a meaning and purpose to your life.

7. Love (Charity):

- “Love” is too broad a word, for it usually connotes the natural loves – of sex, food, beauty, comfort, friends, etc. “Charity,” is now too narrow, for it usually connotes only giving money to good causes. We should use both words, to compensate for the defects in the way each word is used.
- Charity is the theological virtue by which we love God above all things for His own sake, because He is worthy of such love, and we love the people as ourselves for the love of God.
- Charity is *not a feeling* or emotion, but a choosing by the will and an obeying by practicing.

Some Dangerous Vices:

- The four cardinal virtues (prudence, justice, fortitude, and temperance) have opposite vices: folly, injustice, cowardice, and intemperance.
- The three theological virtues have even more serious opposite vices – more serious because they directly imperil our eternal life.
- 1) The knowing and deliberate repudiation of faith is *infidelity*.
- 2) The deliberate refusal of hope is *despair*.

Some Dangerous Vices (Continued)

Despair, however, is not to be confused with feelings like pessimism or depression, for two reasons:

- First, no mere feeling in itself is virtuous or vicious; only the will's free consent to a feeling makes it morally good or evil.
- Second, unlike depression, despair is not psychological but theological. That is, just as the theological virtues have God as their object – they are three ways of saying Yes to God – so their opposites are three ways of saying No *to God*.
- **3) The deliberate refusal of charity includes indifference, ingratitude, lukewarmness, spiritual sloth, and hate. Hate wills evil and harm to others, and refuses to forgive.**

Sins vs. Vices:

- Sin is any deliberate thought, word, or deed contrary to God's law. Sin is disobedience to God's law, thus God's will, thus God himself. It is "a revolt against God." "Sin" means more than "evil" or "vice." It is a specifically religious term. It means evil *in its relation to God*. It means damaging or breaking the spiritual relationship with God.
- **The three conditions for mortal sin:**
- There are three conditions necessary for mortal sin. All three must be present for the sin to be mortal; if any one of them is missing, the sin is venial.
- **They are: "grave matter," with "full knowledge," and "full consent."**

Sins vs. Vices (Continued)

- First, the sin must be a “grave matter,” an act in itself seriously sinful, like adultery, grand larceny, murder or blasphemy
- Second, there must be full knowledge of the act while being committed.
- Third, there must be full consent of the will.
- **The first of the three conditions for mortal sin is public, objective, and the same for everyone; it is easy to tell whether a sin is a serious sin, or grave matter, but the other two conditions are subjective, psychological, personal conditions. They are much harder to discern, even in oneself, much less in others.**

The seven deadly sins and their remedies

- Tradition highlights seven sins as especially dangerous, or “deadly.” They are the soul-deadening opposites of the soul-enlivening virtues:
- *1-Pride* is self-assertion and selfishness; *purity of spirit* is humbleness and selflessness.
- *2-Avarice* is greed, the selfish reach to grab and keep for oneself; *generosity* is the reach to give, to share with others, even the undeserving.
- *3-Envy* resents another’s happiness; *Altruism* alleviates another’s unhappiness.

The seven deadly sins and their remedies

- *4-Wrath* wills harm and destruction; *forgiveness* refuses to harm and *peacemaking* prevents destruction.
- *5-Hypocrisy* refuses to exert the will toward the good, even when it is present; *righteousness* is the passionate desire for good even when it is absent.
- *6-Lust* dissipates and divides the soul, desiring every attractive body; *purity of heart (Chastity)* centers and unifies the soul, desiring the one God alone.
- *7-Gluttony* wants to consume an inordinate amount of worldly goods; *sacrifice* is being deprived of even ordinate necessities.

Objections to Virtue Theories

1. **Princeton University Divine School Experiment:** Bible quote of a **Good Samaritan** who helped a wounded man lying on the roadside, read to the students of theology and who then were asked to rush to another building for an extremely important appointment, they were almost late for it. They passed by a lying man and 90% of them stepping over him or going around him did not stop to help him.
2. **Stanford University Experiment:** Philip Zimbardo selected 21 male students out of 75 volunteers on the basis of being rationally most stable, most mature, least anti social, normal and psychologically healthy young men. They were randomly assigned to perform the duty of a **“guard”** or a **“prisoner”** in a “prison”. Their behavior forced the experimenters to stop it after **six days** though it was scheduled for two weeks.
3. **Psychological experiments** (like that of Milgram’s **“Electric shock Machine”** and Princeton and Stanford Universities’ above mentioned ones) show that **Virtue Theory** is inconsistent with psychology which showed that behavior is determined by the external situation, not moral character.

Answers to the Objections to Virtue Theories

- **Response-1:** Moral character determines behavior in a person's familiar environment, but not necessarily in adverse situations.
- **Response-2:** Recent psychology shows that:
 - Behavior is determined by one's moral identity which includes one's virtues and vices.
 - Failing to live up to one's moral identity creates emotional discomfort and a feeling of having betrayed oneself.
 - Strange and unusual environmental factors can reduce the influence of virtue on behavior.
 - Ordinarily people's decisions will be consistent with their sense of the kind of person they are.

Unconscious vs. Conscious Moral Decisions

Moral reasoning is the process of applying our moral principles to the knowledge or understanding we have about a situation, and making a judgment about what ought to be done in that situation. Most of the time, however, **we make decisions automatically without any conscious and deliberate process of moral reasoning.** Scott Reynolds calls the unconscious process **“X System”** and the conscious process **“C System”**. **“X System”** is based on the use of **“Schemas”** or **“Prototypes”** stored in the memory of our brain. **Mostly our brain uses these “prototypes” to match them with a situation and make a decision automatically.** This saves us from lots of complications of conscious and deliberate reasoning process.

Unconscious vs. Conscious Moral Decisions

- Unconscious Moral Decisions
 - Comprise most of our moral decisions.
 - Made by the brain's "X-system" using stored prototypes to automatically and unconsciously identify what it perceives and what it should do.
- Conscious Moral Decisions
 - Is used in new, strange, or unusual situations for which the brain has no matching prototypes.
 - Consists of the conscious, logical but slow processes of the brain's "C-system".
 - Conscious Moral Reasoning evaluates how reasonable or unreasonable are our intuitions, our cultural beliefs, and the norms stored in our prototypes.

Legitimacy or Rationality of “Prototypes”

- The brain's use of prototypes is similar to using **paradigms** in casuistry (i.e. application of **accepted and approved general principles of ethics (paradigms)** to specific problems of right and wrong in conduct to solve or clarify them) , **Qiyas i.e. analogy** in legislation and **precedents** in legal judgments in common law, **all of which are established, legitimate and rational processes.**
- This similarity implies the use of prototypes is also a rational process.
- Conscious reasoning can also correct and shape our prototypes.

Cultural influences and intuition

• كل مولود يولد على الفطرة. فأبواه يهودانه أو ينصرانه أو يمجسانه (الحديث)

((Every child is born with natural instincts **(Intuition)**, it is then his/her parents who make him/her a Jew or Christian or a fire-worshipper **(Cultural Influence)**)).

- **Cultural influences** from family, peer groups, stories, songs, magazines, novels, news papers, television, radio and church or mosque **play important role in shaping our “prototypes”** and thereby shape our actions or mould our character.
- **Moral Intuitions:** Prototypes can be shaped by **“hardwired” moral intuitions, as well as conscious moral reasoning and cultural influences**. Hardwired intuitions seem to include: **incest is wrong; harming by action is worse than harming by omission; harming as a means to a goal is worse than harming of foreseen side effect; harming by physical contact is worse than harming without physical contact.**