



**Διαφύλαξε τον  
εαυτό σου  
και τον οργανισμό  
στον οποίο  
εργάζεσαι  
με ήθος και ηθική!**

*Keep  
your organization /  
company balanced with  
ethos and ethics.*

**Εξειδικευμένη εργαστηριακή εισήγηση  
για το Πανεπιστήμιο Κύπρου**

**Μαρίνα Γιαρένη <sup>TM</sup> 2010**



## Σύντομο Βιογραφικό Ομιλήτριας - Μαρίνα Γιαρένη



Η κυρία Γιαρένη είναι μια **έμπειρη διεθνής εισηγήτρια** η οποία τα τελευταία **14 χρόνια** μοιράζεται τις γνώσεις και την εμπειρία της, με ανώτατα διευθυντικά στελέχη μεγάλων εταιρειών και οργανισμών σε οκτώ χώρες.

Στηρίζει τις επαγγελματικές της εμπειρίες στις σπουδές της στο χώρο της Τεχνολογίας και της Διοίκησης Επιχειρήσεων (*Athens University of Economic and Business*), στην μεταπτυχιακή της εξειδίκευση στη Στρατηγική Διοίκηση Ανθρώπινου Δυναμικού (*Hellenic Management Association*) και στις επαγγελματικές πιστοποιήσεις που διαθέτει (*Sandler Sales Management Institute US, Mediterranean Management Center κ.α.*).

Έχει διατελέσει ηγετικό ιδρυτικό μέλος Ελληνικής εταιρείας εκπαίδευσης, υπεύθυνη έργων (*project manager*) για την Οργανωτική Επιτροπή Ολυμπιακών Αγώνων 'Αθήνα 2004', διευθύντρια ομάδων αποτελεσματικών ανθρώπων στα πλαίσια των ρόλων της ως υπεύθυνης πωλήσεων και *after sales service* για μεγάλη εταιρεία *Microsoft solution provider*.

Συμμετέχει με τις ομιλίες της σε συνέδρια κάθε χρόνο. Άρθρα της έχουν δημοσιευτεί στο περιοδικό *Business Woman* στην ενότητα 'Επιχειρείν', καθώς και σε εταιρικά *newsletters*.

Είναι ενεργό μέλος του *Mediterranean Management Centre (MMC Ltd)* κατά αποκλειστικότητα τα τελευταία 9 χρόνια, μέλος του Ελληνικού Ινστιτούτου Γυναικείας Επιχειρηματικότητας, του Ινστιτούτου Ανάπτυξης Ανθρώπινου Δυναμικού και του Επαγγελματικού Επιμελητηρίου Ελλάδος.

Έχει συνεργαστεί με επιτυχία με πληθώρα επιχειρήσεων και οργανισμών, στις αγορές των τηλεπικοινωνιών, τη φαρμακευτική βιομηχανία, τις τράπεζες, τους οργανισμούς κοινωνικής ωφελείας, ενέργειας και τουρισμού, τα μέσα μεταφοράς και τις αερομεταφορές, πανεπιστήμια, εκδοτικούς ομίλους, ασφαλιστικές εταιρείες, βαριά βιομηχανία, τρόφιμα και ποτά, συμβουλευτικές εταιρείες και εμπορικές αλυσίδες.

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## Ηθική φιλοσοφία (moral philosophy, ethics)

Κύριος, παραδοσιακός κλάδος της φιλοσοφίας. Αφετηρία θεωρείται ο **5<sup>ος</sup> αιώνας - συζητήσεις μεταξύ Σωκράτη και σοφιστών** (αν και οι προσωκρατικοί φιλόσοφοι είχαν ασχοληθεί με το θέμα αλλά όχι τόσο συστηματικά, καθώς το ενδιαφέρον τους βρισκόταν κυρίως στον κόσμο και στη φύση, Ηράκλειτος, Δημόκριτος κλπ.)

**Πρωτογενής ηθική φιλοσοφία:** τι πρέπει να κάνω για να θεωρηθούν οι πράξεις μου ηθικές, με ποιο κριτήριο δηλαδή κρίνονται οι ηθικές πράξεις, σε τι συνίσταται το αγαθό και σε τι το κακό.

**Δευτερογενής ηθική φιλοσοφία:** το θέμα δεν είναι 'τι πρέπει να πράξω' αλλά τι είναι αγαθό και τι εννοείται με τη λέξη πρέπει. Τοποθετείται στην ευρύτερη περιοχή της αναλυτικής φιλοσοφίας.

**Αρετή:** ενώ αρχικά είχε το νόημα της ανδρείας (Όμηρος) στη συνέχεια η έννοια της λέξης διευρύνθηκε για να περιλάβει περισσότερες σημασίες. Αποτελεί ένα από τα βασικά ζητήματα έρευνας της ηθικής φιλοσοφίας.

Μετά το Σωκράτη και τον Πλάτωνα που πρώτοι ασχολήθηκαν με τέτοια θέματα, πολλές απόψεις έχουν διατυπωθεί μέχρι σήμερα.

Βασικός σκοπός είναι ο προσδιορισμός της έννοιας **αρετή**, το **αγαθό**, που αποτελεί κριτήριο βάσει του οποίου κάποιος προβαίνει σε ηθικές επιλογές. Ανάλογα λοιπόν με τις διάφορες απόψεις το αγαθό είναι η κάρπωση κάποιας ηδονής, η απάθεια (υπάρχουν διάφορες φιλοσοφικές θεωρίες και σχολές π.χ. οι στωικοί, οι κυνικοί, κ.α.), η ικανοποίηση του ενστίκτου αυτοσυντήρησης, η συμβολή στη γενική ευδαιμονία, ...

Για να μπορέσει να διδαχτεί το αγαθό, η αρετή δηλαδή, πρέπει να έχει διασαφηνιστεί **τι είναι αρετή**. Όπως λέει ο Πλάτων στο έργο του Λάχης και ο Αριστοτέλης στα Πολιτικά του: **αν δεν γνωρίζεις τι είναι αρετή είναι αδύνατο να τη διδάξεις** (ή να προτείνεις τρόπους για να διδαχτεί στα πλαίσια ενός εκπαιδευτικού συστήματος).

(χρονική σειρά: ο Σωκράτης ήταν δάσκαλος του Πλάτωνα. Ο Πλάτωνας ήταν δάσκαλος του Αριστοτέλη. Ο Αριστοτέλης ήταν δάσκαλος του Μ. Αλεξάνδρου)

## Αριστοτέλης - Ηθικά Νικομάχεια

**Καμία από τις ηθικές αρετές δεν υπάρχει σε μας εκ φύσεως.** Ως άνθρωποι έχουμε τις καταβολές να δεχτούμε τις ηθικές αρετές και να τελειοποιηθούμε μέσω του εθισμού.

Ο **εθισμός** είναι ο κύριος παράγοντας γένεσης και εξέλιξης των ηθικών αρετών. Μέσω του εθισμού διαμορφώνονται τα μόνιμα στοιχεία του χαρακτήρα μας, από τις επαναλαμβανόμενες πράξεις δηλαδή δημιουργούνται οι **έξεις** (εκ των ομοίων ενεργειών αι έξεις γίνονται).

Αυτό τι σημαίνει;

**Οι πράξεις μας πρέπει να χαρακτηρίζονται από συγκεκριμένη ποιότητα**, καθώς από την ποιότητα των πράξεων καθορίζεται η ποιότητα των έξεων.

Καλές πράξεις → καλές έξεις (αρετή),

κακές πράξεις → κακές έξεις (κακία).

Προσοχή: σύμφωνα με τον Αριστοτέλη, το να κάνεις μία πράξη δε σημαίνει ότι έχεις αποκτήσει και τη συγκεκριμένη έξη, π.χ. το να αντιμετωπίζεις μια κατάσταση με πραότητα, αυτό δε σε χαρακτηρίζει πράο, ούτε σημαίνει ότι έχεις κάνει κτήμα σου αυτό το χαρακτηριστικό.

Σημάδι του ότι έχεις αποκτήσει την επιθυμητή έξη είναι το **πώς αισθάνεσαι όταν κάνεις μία ενάρετη πράξη. Η αρετή συνδέεται με τα συναισθήματα** (ο Αριστοτέλης εκτός των άλλων, θεωρείται ο θεμελιωτής της ψυχολογίας).

## Ορισμός

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## Ηθική

Ηθική είναι ο κλάδος της Φιλοσοφίας που ασχολείται με την εύρεση του τι είναι αποδεκτό και ορθό και τι ανάρμοστο και λανθασμένο.

Η ηθική υπόκειται σε μεταβολές που εξαρτώνται από την Κοινωνία στην οποία εφαρμόζεται. Έτσι, παράγοντες που επηρεάζουν το κοινωνικό σύνολο δύνανται να επιφέρουν αλλαγές και στο σώμα της ηθικής.

**Η Ηθική φιλοσοφία χωρίζεται σε τρεις κατηγορίες: την περιγραφική, την κανονιστική και την μεταηθική.**

Η περιγραφική ηθική περιγράφει τα ήθη και τον τρόπο σκέψεως μιας κοινωνίας,

Η κανονιστική ηθική εφεύρει νόρμες - κανόνες του ηθικού πράττειν και

Η μεταηθική είναι μία κριτική δευτέρου επιπέδου, όπου ασχολείται με το πώς πρέπει να εννοούνται και να χρησιμοποιούνται οι ηθικές έννοιες.

### Παράγοντες που αλληλεπιδρούν με την ηθική

Ενδεικτικά αναφέρουμε παράγοντες που μπορεί να επιδράσουν με την ηθική μιας κοινωνίας και αναφέρονται στο περιβάλλον με την ευρεία έννοια:

**Γεωγραφικό περιβάλλον:** Η τοποθεσία μιας κοινωνίας επιδρά στις αξίες που υποστηρίζονται από την ηθική. Άλλο ηθικό προσανατολισμό έχει ένας μεσογειακός λαός από έναν της Βόρειας Ευρώπης.

**Τεχνολογικό περιβάλλον:** Η τεχνολογία αναμφίβολα επηρεάζει την ηθική. Αρκεί να αναλογιστούμε τα τεχνολογικά επιτεύγματα της Βιοτεχνολογίας και της Κλωνοποίησης που απασχολούν αρκετά τους Δυτικούς πολιτισμούς. Σε μία πρωτόγονη φυλή της Αυστραλίας κώδικες ηθικής που να αφορούν την κλωνοποίηση φυσικά δεν υφίστανται.

**Πολιτισμικό περιβάλλον:** Αλλά και το πολιτισμικό περιβάλλον καθορίζει την ηθική μιας κοινωνίας. Οι κώδικες ηθικής που αφορούν τις κοινωνίες της Κίνας και της Ιαπωνίας είναι αντι-διαμετρικά αντίθετοι με αυτούς των Δυτικών κοινωνιών.

Ακόμα και στο ίδιο περιβάλλον όμως, η ηθική δεν παραμένει στατική αλλά εξελίσσεται όπως εξελίσσεται και η ίδια η κοινωνία. Στην αρχαία Ελλάδα για παράδειγμα, η χρήση δούλων ήταν ηθικά αποδεκτή στην σύγχρονη όμως κοινωνία θεωρείται εντελώς απαράδεκτη.

Αρκετοί θα υποστήριζαν ότι υπάρχουν μερικές ηθικές αρχές οι οποίες είναι παγκόσμιες. Πρόκειται για τις πολύ βασικές αρχές που αφορούν την ελευθερία και αρχές όπως αυτή που μας απαγορεύει να μην βλάπτουμε τους γύρω μας.

Τέτοιου είδους βασικές ηθικές αρχές μπορούμε να υποστηρίξουμε ότι είναι όντως παγκόσμιες, σχετίζονται με την ίδια τη φύση του ανθρώπου και ισχύουν για κάθε μορφή κοινωνίας.

## **Business ethics**

**Business ethics (also known as Corporate ethics) is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment.**

It applies to all aspects of business conduct (διαγωγή, συμπεριφορά) and is relevant to the conduct of individuals and business organizations as a whole.

**Applied ethics** is a field of ethics that deals with ethical questions in many fields such as medical, technical, legal and business ethics.

Business ethics can be both a normative (δεοντολογικός, κανονιστικός) and a descriptive (περιγραφικός) discipline.

As a corporate practice and a career specialization, the field is primarily normative.

In academia descriptive approaches are also taken.

The range and quantity of business ethical issues reflects the degree to which business is perceived to be at odds (βαθμός ανομοιότητας, πλεονέκτημα) with non-economic social values.

**Historically, interest in business ethics accelerated dramatically during the 1980s and 1990s, both within major corporations and within academia.**

For example, today most major corporate websites lay emphasis on commitment to promoting non-economic social values under a variety of headings (e.g. **ethics codes, social responsibility charters** (κανονισμός)). In some cases, corporations have redefined their core values in the light of business ethical considerations (e.g. BP's "beyond petroleum" environmental tilt).

## **Overview of issues in business ethics - General business ethics**

This part of business ethics overlaps with the philosophy of business, one of the aims of which is to determine the fundamental purposes of a company. If a company's main purpose is to maximize the returns to its shareholders, then it should be seen as unethical for a company to consider the interests and rights of anyone else.



- **Corporate social responsibility or CSR:** an umbrella term under which the ethical rights and duties existing between companies and society is debated.
- **Issues regarding the moral rights and duties between a company and its shareholders:** fiduciary (έμπιστος, επίτροπος) responsibility, stakeholder concept vs. shareholder concept.
- Ethical issues concerning **relations between different companies:** e.g. hostile take-overs, industrial espionage (κατασκοπία).
- **Leadership issues:** corporate governance; Corporate Social Entrepreneurship.
- **Political contributions made by corporations.**
- **Law reform**, such as the ethical debate over introducing a crime of corporate manslaughter (ακούσια ανθρωποκτονία).
- The **misuse of corporate ethics** policies as marketing instruments.

*See also: corporate abuse, corporate crime.*

## **Ethics of Finance**

Fundamentally finance is a social science discipline. The discipline shares its border with behavioral science, sociology, economics, accounting and management.

Finance being a discipline concerned technical issues such as the optimal mix of debt and equity (αμεροληψία, επιείκεια) financing, dividend policy, and the evaluation of alternative investment projects, and more recently the valuation of options, futures, swaps, and other derivative securities, portfolio diversification etc., often it is mistaken to be a discipline free from ethical burdens.

However frequent economic meltdowns that could not be explained by theories of business cycles alone have brought ethics of finance to the forefront.

Finance ethics is overlooked for another reason: **issues in finance are often addressed as matters of law rather than ethics.** Looked closer into the literature concerning finance ethics one can be convinced that as it is the case with other operational areas of business, the ethics in finance too is vehemently disputed.

*Cases: accounting scandals, Enron, WorldCom, Satyam*

## **Ethics of Human Resource Management**

'Human resource management' occupies the sphere of activity of recruitment, selection, orientation, performance appraisal, training and development, industrial relations and health and safety issues where ethics really matters.

The field since operate surrounded by market interests that commodify and instrumentalize everything for the sake of profit claimed in the name of shareholders, it should be predictable that there will be contesting claims of HR ethics.

Predictably, ethics of human resource management is a contested terrain like other sub-fields of business ethics. Business Ethicists differ in their orientation towards labour ethics.

One group of ethicists influenced by the logic of neoliberalism propose that there can be no ethics beyond utilizing human resources towards earning higher profits for the shareholders. The neoliberal orientation is challenged by the argument that labour well being is not second to the goal of shareholder profiteering. Some others look at human resources management ethics as a discourse towards egalitarian workplace and dignity of labour.

- Discrimination issues include discrimination on the bases of age (ageism), gender, race, religion, disabilities, weight and attractiveness. See also: affirmative action, sexual harassment.
- Issues arising from the traditional view of relationships between employers and employees, also known as At-will employment.
- Issues surrounding the representation of employees and the democratization of the workplace: union busting, strike breaking.
- Issues affecting the privacy of the employee: workplace surveillance, drug testing. See also: privacy.
- Issues affecting the privacy of the *employer*: whistle-blowing.
- Issues relating to the fairness of the employment contract and the balance of power between employer and employee: slavery, indentured servitude, employment law.
- Occupational safety and health.

All of the above are also related to the hiring and firing of employees. An employee or future employee can not be hired or fired based on race, age, gender, religion, or any other discriminatory act.

## **Ethics of sales and marketing**

*Main article: [marketing ethics](#)*

Marketing Ethics is a subset of business ethics. Ethics in marketing deals with the principles, values and/or ideals by which marketers (and marketing institutions) ought to act. Marketing ethics too, like its parent discipline, is a contested terrain.

Discussions of marketing ethics are focused around two major concerns: one is the concern from political philosophy and the other is from the transaction-focused business practice. On the one side, following ideologists like Milton Friedman and Ayn Rand, it is argued that the only ethics in marketing is maximizing profit for the shareholder.

On the other side it is argued that market is responsible to the consumers and other proximate as well as remote stakeholders as much as, if not less, it is responsible to its shareholders. The ethical prudence of targeting vulnerable sections for consumption of redundant or dangerous products/services, being transparent about the source of labour (child labour, sweatshop labour, fair labour remuneration), declaration regarding fair treatment and fair pay to the employees, being fair and transparent about the environmental risks, the ethical issues of product or service transparency (being transparent about the ingredients used in the product/service – use of genetically modified organisms, content, 'source code' in the case of software), appropriate labelling, the ethics of declaration of the risks in using the product/service (health risks, financial risks, security risks etc.), product/service safety and liability, respect for stakeholder privacy and autonomy, the issues of outsmarting rival business through unethical business tactics etc., advertising truthfulness and honesty, fairness in pricing & distribution, and forthrightness in selling etc., are few among the issues debated among people concerned about ethics of marketing practice.

- Pricing: price fixing, price discrimination, price skimming.
- Anti-competitive practices: these include but go beyond pricing tactics to cover issues such as manipulation of loyalty and supply chains. See: anti-competitive practices, antitrust law.
- Specific marketing strategies: greenwash, bait and switch, shill, viral marketing, spam (electronic), pyramid scheme, planned obsolescence.
- Content of advertisements: attack ads, subliminal messages, sex in advertising, products regarded as immoral or harmful
- Children and marketing: marketing in schools.
- Black markets, grey markets.

*See also: memespace, disinformation, advertising techniques, false advertising, advertising regulation*

## **Ethics of production**

This area of business ethics usually deals with the duties of a company to ensure that products and production processes do not cause harm. Some of the more acute dilemmas in this area arise out of the fact that there is usually a degree of danger in any product or production process and it is difficult to define a degree of permissibility, or the degree of permissibility may depend on the changing state of preventative technologies or changing social perceptions of acceptable risk.

- Defective, addictive and inherently dangerous products and services (e.g. tobacco, alcohol, weapons, motor vehicles, chemical manufacturing, bungee jumping).
- Ethical relations between the company and the environment: pollution, environmental ethics, carbon emissions trading
- Ethical problems arising out of new technologies: genetically modified food, mobile phone radiation and health.
- Product testing ethics: animal rights and animal testing, use of economically disadvantaged groups (such as students) as test objects.

*Cases: Ford Pinto scandal, Bhopal disaster, asbestos / asbestos and the law, Peanut Corporation of America.*

## **Ethics of property, property rights and intellectual property rights**

The ethics of property, property rights and intellectual property rights are assiduously contested throughout the history of the concept.

Discourse on property gained its momentum by the turn of 17th century within the theological discussion of that time. For instance, Locke justified property right from theological point of view that God has given Land 'and all inferior creatures' 'to men in common'.

The idea of property is intrigued with the notion of self as individual. Property ownership is said to enhance individual liberty by extending the line of non-interference by the state or others around the person.

Seen from this perspective, property right is absolute and property has special and distinctive character that precedes its legal protection. However, The isolated, self-contained and often competitive and materialistic individual, responsible essentially for his/her own existence is a cultural construct molded by the unique historical matrix certain cultures went under rather than the truth about human condition.

At this era, immersed deep into the cultural construct of atomous individuals, the idea of property right was conceptualized as "sole and despotic dominion which one man claims and exercises over the external things of the world, in total exclusion of the right of any other individual in the universe". It is during the same time, as the number of black slaves grew, American legislatures enacted comprehensive slave codes that defined the legal status of slaves as a form of property. Moreover, it is the time in which the natives of America were dispossessed of millions of acres of land. Ironically, the native Indians were dispossessed of their property of about 200,000 square miles of land under the leadership of Thomas Jefferson, who is a champion of property rights.

Property, which later gained meaning as ownership and appeared natural to Locke, Jefferson and to many of the 18th and 19th century intellectuals as land, labour or idea and property right over slaves had the same theological and essentialized justification/

It was even held that the property in slaves was a sacred right till recently as aptly pointed out by a historian, "slavery was more clearly and explicitly established under the Constitution as it had been under the Articles" Accordingly, American Supreme Court Chief Justice Roger B. Taney in his 1857 judgment stated, "The right of property in a slave is distinctly and expressly affirmed in the Constitution". Similarly, neoliberal ideologists too often hold that private property right is "sacred" and thus non-negotiable natural right. Those who contest the ideology argue that "property is no different from other legal categories in that it is simply a consequence of the significance attached by law to the relationships between legal persons."

The sacred natural right view is contested with the argument that property rights are mediated by historically situated negotiable. Scholars point out that property right is more of a politically negotiated and legally regulated right than a natural or sacred right endowed to individuals and firms. Jeremy Bentam succinctly put this, "property and law are born together and die together", "'Property'" it is observed "is only an effect, a construction, of relationships between people, meaning that its objective character is contestable.

The ethics of a legal system that lets relatively small number of corporate players amassing huge intellectual property portfolios and colonizing the future is contested. Ideas when owned and monopolized it would dispossess the present the generations yet to be born.

- Patent infringement, copyright infringement, trademark infringement.
- Misuse of the intellectual property systems to stifle competition; patent misuse, copyright misuse, patent troll, submarine patent.
- Even the notion of intellectual property itself has been criticized on ethical grounds: see intellectual property.
- Employee raiding: the practice of attracting key employees away from a competitor to take unfair advantage of the knowledge or skills they may possess.

- The practice of employing all the most talented people in a specific field, regardless of need, in order to prevent any competitors employing them.
- Bioprospecting and biopiracy.
- Business intelligence and industrial espionage.

*Cases: private versus public interests in the Human Genome Project  
Nepster IPR case, Eldred v. Ashcroft, Digital rights management, Air Pirates*

## **Ethics and technology**

The computer and the World Wide Web are two of the most significant inventions of the twentieth century. There are many ethical issues that arise from this technology. It is easy to gain access to information. This leads to **data mining, workplace monitoring, and privacy invasion**.

Medical technology has improved as well. Pharmaceutical companies have the technology to produce life saving drugs.

These drugs are protected by patents and there are no generic drugs available. This raises many ethical questions.

## **Law and business ethics**

Very often it is held that business is not bound by any ethics other than abiding by the law. Milton Friedman is the pioneer of the view. He held that corporations have the obligation to make a profit within the framework of the legal system, nothing more. Friedman made it explicit that the duty of the business leaders is, "to make as much money as possible while conforming to the basic rules of the society, both those embodied in the law and those embodied in ethical custom". Ethics for Friedman is nothing more than abiding by 'customs' and 'laws'. The reduction of ethics to abidance to laws and customs however have drawn serious criticisms.

Counter to Friedman's logic it is observed that legal procedures are technocratic, bureaucratic, rigid and obligatory where as ethical act is conscientious, voluntary choice beyond normativity. Law is retroactive. Crime precedes law. Law against a crime, to be passed, the crime must have happened. Laws are blind to the crimes undefined in it. Further, as per law, "conduct is not criminal unless forbidden by law which gives advance warning that such conduct is criminal"<sup>[227]</sup>. Also, law presumes the accused is innocent until proven guilty and that the state must establish the guilt of the accused beyond reasonable doubt. As per liberal laws followed in most of

the democracies, until the government prosecutor proves the firm guilty with the limited resources available to her, the accused is considered to be innocent. Though the liberal premises of law is necessary to protect individuals from being persecuted by Government, it is not a sufficient mechanism to make firms morally accountable.

## **Business ethics in the field**

### **Corporate ethics policies**

As part of more comprehensive **compliance and ethics programs**, many companies have formulated internal policies pertaining to the ethical conduct of employees. These policies can be simple exhortations in broad, highly-generalized language (typically called a corporate ethics statement), or they can be more detailed policies, containing specific behavioral requirements (typically called corporate ethics codes). They are generally meant to identify the company's expectations of workers and to offer guidance on handling some of the more common ethical problems that might arise in the course of doing business. It is hoped that having such a policy will lead to greater ethical awareness, consistency in application, and the avoidance of ethical disasters.

An increasing number of companies also requires employees to attend seminars regarding business conduct, which often include discussion of the company's policies, specific case studies, and legal requirements. Some companies even require their employees to sign agreements stating that they will abide by the company's rules of conduct.

Many companies are assessing the environmental factors that can lead employees to engage in unethical conduct. A competitive business environment may call for unethical behavior. Lying has become expected in fields such as trading. An example of this are the issues surrounding the unethical actions of the Saloman Brothers.

To be successful, most ethicists would suggest that an ethics policy should be:

- Given the unequivocal support of top management, by both word and example.
- Explained in writing and orally, with periodic reinforcement.
- Doable....something employees can both understand and perform.
- Monitored by top management, with routine inspections for compliance and improvement.
- Backed up by clearly stated consequences in the case of disobedience.
- Remain neutral and nonsexist.

## **Ethics officers**

Ethics officers (sometimes called "compliance" or "business conduct officers") have been appointed formally by organizations since the mid-1980s. One of the catalysts for the creation of this new role was a series of fraud, corruption and abuse scandals that afflicted the U.S. defense industry at that time. This led to the creation of the Defense Industry Initiative (DII), a pan-industry initiative to promote and ensure ethical business practices. The DII set an early benchmark for ethics management in corporations. In 1991, the Ethics & Compliance Officer Association (ECO) – originally the Ethics Officer Association (EOA) – was founded at the Center for Business Ethics (at Bentley College, Waltham, MA) as a professional association for those responsible for managing organizations' efforts to achieve ethical best practices. The membership grew rapidly (the ECOA now has over 1,100 members) and was soon established as an independent organization.

## **Business ethics as an academic discipline**

As an academic discipline, business ethics emerged in the 1970s. Since no academic business ethics journals or conferences existed, researchers published their papers in general management outlets, and attended general conferences, such as the Academy of Management. Over time, several peer-reviewed journals appeared, and more researchers entered the field. Especially, higher interest in business topics among academics was observed after several corporate scandals in the earlier 2000s. As of 2009, sixteen academic journals devoted to various business ethics issues existed, with Journal of Business Ethics and Business Ethics Quarterly being considered the leading A+ outlets.

## **External links**

[EthicsWorld](#), the gateway to resources on corporate ethics and public sector governance.

[Podcast interview with Dov Seidman of LRN – Ethical Business Cultures at DishyMix](#)

[Business Ethics in Knowledge@Wharton](#), the Wharton School's online business journal.

[Business ethics section](#) from the website of the [Markkula Center for Applied Ethics](#)

[Business Ethics Gone Wrong](#)

[Economics and Economic Justice](#) in the Stanford Encyclopedia of Philosophy

[The Conference Board Ethics Program](#)

[Grant Thornton IBR Corporate Social Responsibility: a necessity not a choice.](#)



## Definitions and Concepts for Ethical Analysis

<http://www.ethicsscoreboard.com/>

### The Ethics Scoreboard, ProEthics, Ltd., 2707 Westminster Place

Alexandria, VA 22305, Telephone: 703-548-5229, E-mail: ProEthics

President Jack Marshall, © 2007 Jack Marshall & ProEthics, Ltd

*[Many discussions of ethics and ethical issues founder on disagreements about definitions. Ethics is unique among disciplines in that practitioners often cannot agree on a common definition of their topic. Ethics Scoreboard can't solve that problem, which is many centuries old. Here it attempts to put forth definitions that explain what words mean when they are used on this website.]*

### Definitions

**Values:** Those qualities of behavior, thought, and character that society regards as being intrinsically good, having desirable results, and worthy of emulation (ἀμιλλα, μίμηση) by others.

**Morals:** Modes of conduct that are taught and accepted as embodying principles of right and good.

**Morality:** A system of determining right and wrong that is established by some authority, such as a church, an organization, a society, or a government.

**Ethics:** The process of determining right and wrong conduct.

**Ethical System:** A specific formula for distinguishing right from wrong.

**Unethical:** An action or conduct which violates the principles of one or more ethical systems, or which is counter to an accepted ethical value, such as honesty.

**Non-ethical considerations:** Powerful human motivations that are not based on right or wrong, but on considerations of survival and well-being, such as health, security, love, wealth, or self esteem.

### Concepts

**Non-Ethical Considerations:** Defined above, non-ethical considerations are important because they are often the powerful impediments (εμπόδιο, κώλυμα) to ethical conduct, and the cause of many conflicts of interest.

Non-ethical considerations are many and diverse, and include:

- The need and desire for shelter, health, wealth, fame, security, self-esteem, reputation, power, professional advancement, comfort, love, sex, praise, credit, appreciation, affection, or satisfaction,

- The desire for the health, comfort, safety, welfare and happiness for one's family, loved ones, friends, colleagues, and co-workers,
- The pursuit of vengeance (εκδίκηση) or retribution (ανταμοιβή, τιμωρία),
- Hunger, lust, pain, ambition, prejudice, bias, hatred, laziness, fatigue, disgust, anger, fear
- ... and many more

**Ethical Dilemma:** This is an ethical problem in which the ethical choice involves ignoring a powerful non-ethical consideration.

Do the right thing, but lose your job, a friend, a lover, or an opportunity for advancement. A non-ethical consideration can be powerful and important enough to justify choosing it over the strict ethical action.

**Ethical Conflict:** When two ethical principles demand opposite results in the same situation, this is an ethical conflict. Solving ethical conflicts may require establishing a hierarchy or priority of ethical principles, or examining the situation through another ethical system.

**Ethical Gray Area:** Gray areas are situations and problems that don't fit neatly into any existing mode of ethical analysis. In some cases, there may even be a dispute regarding whether ethics is involved.

...

## **The Six Pillars of Character**

*[The Josephson Institute of Ethics has gathered the basic ethical values into a useful structure it calls "The Six Pillars (κίονας, κολόνα, στύλος) of Character" The structure is largely duplicated here, with some additions]*

### **1. TRUSTWORTHINESS (αξιοπιστία), including:**

Honesty in communication, Candor (δικαιότητα, ευθύτητα), Truth-telling, Reliability, Sincerity, Honesty in Conduct, Integrity, Loyalty

### **2. RESPECT, including:**

Civility (ευγένεια), Courtesy (αβροσύνη, επιεικεία), Decency (σεμνότητα), Dignity (αξιοπρέπεια), Tolerance (ανεκτικότητα, καρτερία), Acceptance, Autonomy

### **3. RESPONSIBILITY, including:**

Diligence (επιμέλεια, εργατικότητα, προκοπή), Pursuit of Excellence, Competence, Accountability, Perseverance (εγκαρτέρηση, επιμονή), Self-restraint (έλεγχος, περιορισμός, συγκράτηση, σωφροσύνη), Prudence (περίσκεψη, προνοητικότητα, φρόνηση)

### **4. FAIRNESS, including:**

Openness, Process, Impartiality (αμεροληψία), Proportionality (αναλογικότητα), Consistency, Equity (αμεροληψία, δικαιοσύνη, επιεικεία (δικαστική))

### **5. CARING**

Charity (αγαθοεργία, βοήθεια, ευσπλαχνία, φιλανθρωπία), Benevolence (διάθεση προς το καλό, καλοσύνη), Consideration, Empathy, Generosity

### **6. CITIZENSHIP**

### **The Seven Enabling Virtues**

[The following additional virtues (αξίες, αρχές, αρετές) are critical in pursuing ethical conduct]

1. COURAGE
2. FORTITUDE (γενναιότητα, ισχύς, καρτερία)
3. VALOR (ανδρεία, παλικάριά)
4. SACRIFICE
5. HONOR
6. HUMILITY (ταπεινότητα)
7. FORGIVENESS (αμνησικακία, συγχώρεση)

### **The Ethical Obligations of Trust (Fiduciary (έμπιστος, επίτροπος, θεματοφύλακας) Duties (δέσμευση, καθήκον, φόρος))**

The Duty of Competence (αξιοσύνη, επάρκεια, ικανότητα)

The Duty of Diligence (επιμέλεια, εργατικότητα, προκοπή)

The Duty of Loyalty

The Duty to Maintain Independent Judgment

The Duty of Candor (δικαιότητα, ευθύτητα) and Communication

The Duty of Confidentiality

The Duty of Honesty

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## **Business Ethics: A Quiz with Many Right Answers by Sally Rhys**

<http://www.articlesbase.com/advice-articles/business-ethics-a-quiz-with-many-right-answers-494313.html>

### **Sally Rhys, Certified Compliance and Ethics Professional**

<http://www.businessethicsfocus.com/index.html>

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#### Experienced and Confidential

Sally has worked in diverse areas for over 25 years in the private and public sectors. Her expertise includes ethics and compliance, human resources, and technical project management. Her career includes roles as **Ethics and Compliance Director** for a \$1.5 billion publicly traded company, national

trainer for employee selection software, partner in a management development consultancy, and change management leader.

You can find various business ethics quizzes around thPick the one answer you think is wrong. This one is different.

**Each question has only one WRONG answer**, doesn't analyze your answers and tell you where you went wrong. Rather, **it is simply intended to raise your ethical consciousness, maybe even stimulate a little discussion between you and your peers or family.**

In this quiz, try to pick the answer that is wrong. I hope the "wrong" answers are obvious if you care about business ethics.

Enjoy!

**1. My**

- a. Is only as good as my word
- b. Precedes me (ξεπερνά, προβαδίζει, προηγείται)
- c. Once lost is hard to regain
- d. Is the legacy (κληροδότημα) I'll leave behind
- e. Doesn't matter to me.

**2. Following my**

- a. Could be important to my success
- b. Requires interpretation to get it right
- c. Will make me a better leader
- d. Is a waste of time
- e. Requires a certain level of consciousness (ενδιαφέρον, επίγνωση, συνείδηση, συνείδηση) and some attention to detail

**3. Pointing out**

- a. Can be awkward
- b. Helps raise awareness for us all
- c. Is a career ending move
- d. Can backfire (αντεμπρησμός)
- e. Could be educational all the way around

**4. Keeping**

- a. Makes it a better place to work
- b. Is hopeless (αδύνατο να γίνει, ανέλπιδος)
- c. Requires clarity around ethical standards
- d. Means top management has to do it
- e. Leads to a more profitable company

**5. My**

- a. Is in the dumps (αποθήκη, βρομότοπος) and dropping
- b. Reflects on me
- c. Is partially set by how I behave
- d. Makes a difference in the bottom line
- e. To some extent determines whether people will buy our products or services

**6. Accepting**

- a. May be fine within limits
- b. Should under no conditions affect my willingness to buy from them
- c. Has stricter rules in the US than in some other countries
- d. Is a great idea to get as much as you can!
- e. Should probably be disclosed (αποκαλύπτω, γνωστοποιώ, διαλαλώ, κοινολογώ) to the ethics office, particularly if it is valued at over a certain amount

**7. I care about**

- a. America's / Greece's reputation has suffered recently
- b. Good business ethics can restore (ανανεώνω, αποκαθιστώ, επαναφέρω) better profits / prosperity
- c. I don't want to work somewhere slimy (γλιστερά, γλοιώδη)
- d. Good business ethics creates a more just (αρμόζων, δίκαιο, πρέπον) workplace
- e. They substitute (αναπληρώνουν, αντικαθιστούν, υποκαθιστούν) for my complete lack of business ethics.

**Sally Rhys - About the Author:**

Sally Rhys, MS, coaches and consults on business ethics. As the former Director, Ethics and Compliance at a \$1.5B publicly traded company, her expertise will help you increase both your business knowledge and professionalism.

Contact her at <http://www.coachingforperspective.com>

## **Business Ethics: Five Things You Need to Know by Sally Rhys**

You may think that business ethics pertains (αναφέρομαι) to OTHER people. You learned good ethics at your mother's knee. Well, what did she tell you about conflicts of interest?

As a former Director, Ethics and Compliance for a \$1.5B publicly traded organization, I learned a few important bits of information I would like to share with you.

1. A **conflict of interest** is when someone puts their own interest above those of the organization they work for. I found this to be the most commonly misunderstood concept in business ethics.

Here is an example:

You sometimes buy lunch for your staff. As it turns out, your wife recently invested in a nearby sandwich shop which will deliver lunch.

Isn't it okay to throw your lunch business her way? Well, probably not.

But no answer is absolute. It may be that she can bid on delivering lunches just like any other nearby sandwich shop, and she may get the business now and then like her competitors.

But, if she becomes your exclusive provider, thereby enriching your household income, you have just put your interest above that of the company's.

To avoid this situation, just ask yourself, "**Will I personally profit from this decision, to the detriment (βλάβη, ζημία) of the company I work for?**" If the answer is yes, it is probably best to just avoid the action you are considering.

2. **Theft** is when you take something that isn't yours; that is obvious, right? Like taking some money from the company till.

Well, **theft -- of time -- can also be taking time to do personal work on company time**. This doesn't mean making a phone call to arrange a dental appointment, it means picking up your laundry, getting your hair cut, and talking to a friend for a good long chat while being paid by the company.

Theft is also **taking a handful of pens or notepads home** to your kids when school starts in the fall.

Both of these examples constitute theft. Not outrageous (αισχρος, αποτρόπαιος, εξωφρενικός, σκανδαλώδης), but theft all the same.



3. **Gifts** are a tricky matter. You've worked hard to get a contract signed and the vendor is appreciative so he offers you two tickets to the local professional football team game, worth about \$350.00. Can you accept the gift?

**Check your company's Code of Ethics or Code of Conduct.** There may be a limit or prohibition (απαγόρευση) from accepting (or offering) gifts. Just check to be sure.

It may simply be a matter of declaring receipt of the gift, or getting permission to accept it from your boss. It is also possible that you can not accept the gift.

4. **Federal Sentencing Guidelines:** What the heck are THOSE? The Federal Sentencing (γνώμη, καταδίκη, ποινή) Guidelines were issued by the US Sentencing Commission, and encourage actions to help a company avoid fines and penalties for ethical wrongdoing (αδίκημα, άνομη πράξη).

Examples of actions to avoid fines and penalties include **communicating standards and procedures around ethics and compliance** (ελαστικότητα, συμμόρφωση), and requiring participation in related training programs.

Your company may have some obligation to adhere (είμαι οπαδός, εμμένω, προσκολλώμαι) to these guidelines or similar ones depending on whether your company is public or private sector. The part that applies to you is that **the company should promote a culture of ethical behaviour.**

**Your obligation as an employee is to do your level best to behave in an ethical manner.**

5. A **Code of Ethics** sets the tone for company regarding ethical behaviour. Many companies have such a document. At the very least, the Securities and Exchange Commission requires a Code for officers of a publicly traded corporation.

If your company has a **Code of Ethics (or Conduct)**, it is probably on your internal web, or may be housed in Human Resources or the Legal Department. Inform yourself about it and plan to live up to it. If you have questions, find out who to ask so you can stay on the right side of ethics.

### **As a final thought, why wouldn't you want to be ethical?**

If you have a good reason for not being ethical, please write and let me know your thoughts.

## **Business Ethics: Three Tips to Stay in Integrity with Yourself by Sally Rhys**

Wow - every day seems to bring us a new story about business ethics wrongdoing!

Is America headed to hell in a hand basket because of a serious lack of ethics at the highest level in American business? Or, it is just that ethical transgressions (αμαρτήματα, παραβάσεις) are more visible now? Or is it that the media reports more? Whichever it is, I urge (εξωθώ, βιάζω, ικετεύω) you to be concerned about business ethics, even if simply for yourself.

A few facts will raise your awareness about the current state of ethics in American business.

You may believe there isn't much you can do about ethics in American business. But, **you can choose to follow a high standard of ethics for yourself!**

Here are three simple tips to **Stay in Integrity with Yourself:**

1. **Listen to your gut.** If it doesn't smell right, it probably isn't. Don't risk your reputation by going along with something that is fishy (αμφίβολο, ύποπτο).

Sometimes in the work place, what the policy says to do and what people are doing are two different things.

2. **Ask questions.** Sometimes what you know is not the whole story.

**Ask questions to fill in the gap. Don't assume.**

Something you don't know may make what looks wrong actually be a good thing. As the former Director, Ethics and Compliance for a \$1.5B company, I learned to ask questions before forming a judgment.

3. **Keep an open mind.** There is rarely an unequivocal (αναμφίβολο, ξεκάθαρο) right or wrong answer in any ethical issue.

Stay in integrity -- do what YOU think is right and stay in good conscience.

## Article: Why Ethics Matter in a Downturn by Clint Korver

11:34 AM Monday August 25, 2008



**Clint Korver** is a successful entrepreneur and founder and CEO of DecisionStreet, which builds web-based tools to help consumers make important decisions about health, wealth, housing, and family affairs.

He is the author of *Ethics for the Real World*.

When times get tough, many companies reflexively (αντανακλαστικά) play everything close to the vest (γυλέκο, φανέλα). Executives often stop sharing information with anyone, fearing that any tidbit (ευχάριστο τμήμα, μεζεδάκι) of data that shows weakness may cause employees to leave, customers to flee (απομακρύνονται τρέχοντας, δραπετεύω), and investors to sell.

These fears distort thinking, damage relationships, and lead some managers down the slippery slope of white lies and deception (πλάνημα, ψευδαίσθηση).

When either the economy or your business tanks, the appropriate response is **not to compromise ethical principles. It is to reaffirm them.**

While scary during tough times, **truthfulness and transparency are always a winning strategy.** Doing the right thing when you're tempted not to, sends a powerful and long-lasting message.

When the bottom fell out of the dot-com market at the turn of the century, **Outcome Software**, which I founded, was hit hard. Although we had raised \$10 million in venture capital, **cash was running out.**

Venture capitalists, eager to earn back their money, intervened. They asked me to keep the looming financial crisis to myself, lest (από φόβο μήπως) the firm lose key software engineers to other, more secure companies.

But I rejected this deception. From the venture capitalists' perspective, the act of telling employees the full truth - this crisis jeopardized their future paychecks - deprived (αποστερώ, αφαιρώ) the firm of an extra chance of success.

But I told the venture capitalists otherwise - **the truth allowed the employees to address a decision they needed to make for themselves.**

I had experienced the power of telling the whole truth as a way to transform relationships during the start-up's early years. Before venture funding, I would

occasionally run short of cash. Each month, I talked openly with employees about financials, sales prospects, and if necessary, the possibility nobody would get paid.

**The policy in case of a cash-flow squeeze was explicit:**

If the company couldn't make payroll, the founders would not take salary for the first month, the rest of the leadership team would join them in the second month, and if the problem persisted, all employees would go without salary in the third month.

Three times in three years, I had to invoke (βάζω σε ενέργεια) the paycheck-freeze policy, once lasting for four months.

But through it all, only one out of a dozen people quit (a single mother).

Instead of undercutting my relationships with others, telling the whole truth strengthened team bonds. Weathering (αντεπεξέρχομαι, αντιμετωπίζω επιτυχώς) three financial storms as a group built tremendous loyalty and a sense of ownership.

This story conveys **a surprising lesson about the power of ethics:**

Businesspeople often wonder "What is the right thing to do?" But **ethical principles can be used** not only **to determine** the right thing but also **how to go one better**.

In tough times, going one better - treating others more honestly and openly than even they expect to be treated - builds the enduring relationships at the core of personal and business success.

## Article: Corporate Ethics Isn't About Rules; It's About Honesty by Vineet Nayar

2:44 PM Monday January 26, 2009

### Vineet Nayar



Vineet Nayar is CEO of HCL Technologies Ltd., leading global IT Services Company. His new book is *Employees First, Customers Second* (June, Harvard Business Press).

Somewhere along the way, as we chase our goals, deadlines, targets or simply our daily to-do lists, we tend to forget the real issues in the world outside our windows.

This post may seem a tad (μικροποσότητα) more emotional than my previous ones. I am emotional. Recent developments impel (εξωθώ, παρακινώ, παροτρύνω) me to cut across all boundaries and appeal to leadership to shake off the 'bigger-larger-higher' stupor (αφασία, ζάλη, πονοκεφάλιασμα) that has consumed business.

\* \* \*

**The very least we can do is to be honest about what we do each day.** There is so much poverty, so much hunger across the world. Greed (απληστία, λαιμαργία, πλεονεξία) for revenue and profits can only transform our world into an animal kingdom.

It matters little what you do as long as you live your life with **pride** (καμάρι, περηφάνια, φιλότιμο). It is fine to earn more as long as it is done honestly and not at the cost of others.

I am not being naïve to say the world can be completely honest. All I am saying is **the more of us have to find our true passion and work for that passion honestly.**

And in doing so, help our people find pride in their work and the thrill attached to that rather than in hanging an 'available for rent' board around our necks.

The recent terror attacks in Mumbai offered a window of opportunity for people from all religions and sects (αίρεση, φατρία) of Indian society to come together and strengthen the war against terrorism. The Satyam (παθητική αντίσταση ινδών, όνομα εταιρείας που ενεπλάκη σε σκάνδαλο) disclosure (αποκάλυψη, κοινολόγηση) has had a similar effect on the corporate world in India.

**It is resulting in a search for the 'ethical quotient' (πηλίκο) among leaders.** Going beyond the intelligence quotient and the emotional quotient, it is seeking answers to important questions such as:

**How much is too much?**

**How big do you want to be?**

**How far are you willing to go to get there?**

**Is being big more important than being trusted?**

It is a leader's approach to these questions that determines the destiny of a company.

**Unlike popular perception, corporate governance is not merely** (μερικά, μόνο) **ensuring adherence** (εμμονή, πίστη, προσκόλληση, υποστήριξη) **to a set of rules.** It is also not about smart brand-building exercises to manage "perceptions." It is less about policing and posturing and more about **nurturing trust as an intrinsic** (αληθινός, εγγενής, ουσιαστικός) **part of an organizational culture.**

Trust is the only currency that can sustain a corporation through the turbulences over its lifecycle. And, in my experience, one of the most uncomplicated ways of seeding trust is through **transparency.**

This fabric of trust can be woven with simple but very effective tools like **direct and open employee-CEO/manager dialogues, either in-person or through interactive platforms like blogs, employee polls with results available to all, and access sans gate keepers.**

The other pillar (κίονας, κολώνα) on which trust can be built is **a culture of accountability of management to its employees,** and not the other way around.

We need to simply invert the traditional prism of how businesses should be run. We all know that accountability of leadership is non-negotiable to all stakeholders -- customers, investors, shareholders, regulators.

But the one stakeholder that is often missing in accountability is the most important - **our own people.** We owe it to the thousands and millions of hard-working people who have scripted our success. Who have trusted us and woken up every morning with a passion for their work.

**We need to win back their trust. A cat may have nine lives to live, yet leaders have only one.** If we destroy our reputation in search of profits, we destroy our pride and ourselves.

I see an opportunity ahead of us to stop, think and act by redefining the purpose of existence of our companies beyond revenues and profits. More importantly, we need to stand accountable to that vision each day.

**God gave us just one life... let's use it well.**

## **Article: Profits, Ethics, and Trust by Vineet Nayar**

9:30 AM Tuesday January 20, 2009

Recently, **Thomas Friedman** - the man who fired the imagination of world business with his book **The World is Flat** -- wrote in his New York Times column: "We don't just need a financial bailout (εγγύηση); **we need an ethical bailout. We need to re-establish the core balance between our markets, ethics, and regulations.**"

The very next day, while announcing his nominee for head of the SEC (Securities and Exchange Commission), **president-elect Barack Obama noted that there needed to be a shift in ethics in business and that "everybody from CEOs to shareholders to investors are going to have to be asking themselves not only, 'Is this profitable?' not only whether this will boost my bonus, but is 'Is it right?'**

Much as we would have wanted to move beyond these sentiments and focus on navigating our ships through an already challenging environment, the disclosures made by Satyam (*Satyam and the Indian Family Business*, Blog Posts - Gita Piramal - Jan 27, 2009 / *The Satyam Truth: Outsourcers Don't Work For You*, Blog Posts - Susan Cramm - Jan 12, 2009) have brought this issue from the US and Wall Street to much closer home. And yet, it only confirms **a trend we have been witnessing among organizations to select partners** with a track record of performance, innovation, and -- above all -- a robust (γερός, εύρωστος, σθεναρός) corporate governance structure.

**Credentials today run far beyond turnover, growth and profits. They extend deep into ethics, integrity, credibility, track record, domain experience, creativity, professionalism and corporate governance.**

In other words, in addition to "what a company does," it is equally important to focus on **"how it does it."**

Looking ahead, sustainable business can only be built on a culture of trusted partnerships with each and every stakeholder group - including employees, customers, shareholders, vendors, regulators. Trust through transparency will finally gain its due (απαιτητός, αρμόδιος) recognition as the only way forward.

As customers move out of the economic turbulence of the recent past, **there will be a clear shift towards companies that can create the highest business value while maintaining the highest ethical and governance standards.** For the financial health of business can only be anchored (αγκυροβολώ, ελλιμενίζω) in trust.

## **Article: Values in Tension: Ethics Away from Home by Thomas Donaldson**

### **When is different just different, and when is different wrong?**

#### **Written By**

**Thomas Donaldson** is a professor at the Wharton School of the University of Pennsylvania in Philadelphia, where he teaches business ethics. He wrote ***The Ethics of International Business*** (Oxford University Press, 1989) and is the coauthor, with Thomas W. Dunfee, of *Business Ethics as Social Contracts*, to be published by the Harvard Business School Press in the fall of 1997.

When we leave home and cross our nation's boundaries, moral clarity often blurs (γίνομαι αόριστος, θολώνω, συσκοτίζομαι). Without a backdrop (βάθος, υπόβαθρο) of shared attitudes, and without familiar laws and judicial (δικαστικός, ένδικος, κριτικός) procedures that define standards of ethical conduct (συμπεριφορά, φέρσιμος), certainty is elusive (απατηλός, άπιαστος).

**Should a company invest in a foreign country where civil and political rights are violated?**

**Should a company go along with a host country's discriminatory (διάκριση, μεροληπτικός) employment practices?**

**If companies in developed countries shift facilities to developing nations that lack strict environmental and health regulations, or if those companies choose to fill management and other top-level positions in a host nation with people from the home country, whose standards should prevail (επικρατώ, θριαμβεύω, κυριαρχώ)?**

Even the best-informed, best-intentioned executives must rethink their assumptions about business practice in foreign settings. What works in a company's home country can fail in a country with different standards of ethical conduct. Such difficulties are unavoidable for businesspeople who live and work abroad.

But how can managers resolve the problems? What are the **principles** that can help them work through the maze (δαίδαλος, κυκεώνας, σύγχυση) of cultural differences and establish codes of conduct for globally ethical business practice?

How can companies answer the toughest question in global business ethics: **What happens when a host country's ethical standards seem lower than the home country's?**



**Competing** (ολικές, συναγωνιστικές) **Answers**

One answer is as old as philosophical discourse (ομιλία). According to cultural relativism (άποψη επικρατούσας ηθικής, θεωρία σχετικότητας γνώσης), **no culture's ethics are better than any other's**; therefore **there are no international rights and wrongs**.

If the people of Indonesia **tolerate the bribery of their public officials**, so what? Their attitude is no better or worse than that of people in Denmark or Singapore who refuse to offer or accept bribes.

Likewise, if Belgians fail to find insider (μέτοχος με ποσοστό επιρροής, μνημένος, πρόσωπο σε θέση ισχύος ή κατέχων πληροφορίες) trading morally repugnant (αντιφατικός, απεχθής, ασύμβατος, σιχαμερός), who cares? Not enforcing **insider-trading laws** is no more or less ethical than enforcing such laws.

The cultural relativist's (σχετικός, υποκειμενικός, υφιστάμενος) creed (δόγμα, σύμβολο πίστεως) - **When in Rome, do as the Romans do** - is tempting, especially when failing to do as the locals do means forfeiting (ενέχυρο, στερούμαι, χάνω δικαίωμα, τίμημα) business opportunities. The inadequacy (ανεπάρκεια) of cultural relativism, however, becomes apparent when the practices in question are more damaging than petty bribery or insider trading.

**Real life case**

In the late 1980s, some European tanneries (βυρσοδεψεία) and pharmaceutical companies were looking for **cheap waste-dumping sites**. They approached virtually every country on Africa's west coast from Morocco to the Congo. Nigeria agreed to take highly toxic polychlorinated biphenyls. Unprotected local workers, wearing thongs (δερμάτινα σανδάλια) and shorts, unloaded barrels (βαρέλια, βυτία) of PCBs and placed them near a residential area. Neither the residents nor the workers knew that the barrels contained toxic waste.

We may denounce (αποκηρύσσω, καταγγέλλω) governments that permit such abuses (εκμετάλλευση, κατάχρηση, κακομεταχείριση), but many countries are unable to police transnational corporations adequately (επαρκώς) even if they want to. And in many countries, the combination of ineffective enforcement and inadequate regulations leads to behavior by unscrupulous (αδίστακτος, ασυνείδητος, χωρίς ηθικούς ενδοιασμούς) companies that are clearly wrong.

**Real life  
case**

A few years ago, for example, a group of investors became interested in **restoring the SS United States, once a luxurious ocean liner** (αεροσκάφος / πλοίο γραμμής). Before the actual restoration could begin, the ship had to be stripped of its asbestos (αμιαντος) lining (επάλειψη). A bid from a U.S. company, based on U.S. standards for asbestos removal, priced the job at more than \$100 million. A company in the Ukrainian city of Sevastopol offered to do the work for less than \$2 million. In October 1993, the ship was towed (ρυμουρκώ, σύρω) to Sevastopol.

A cultural relativist would have no problem with that outcome, but I do. **A country has the right to establish its own health and safety regulations**, but in the case described above, the standards and the terms of the contract could not possibly have protected workers in Sevastopol from known health risks. Even if the contract met Ukrainian standards, **ethical businesspeople must object**.

**Cultural relativism is morally blind.** There are fundamental values that cross cultures, and companies must uphold them.

(For an economic argument against cultural relativism, see the insert "The Culture and Ethics of Software Piracy.")

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## Article: Debunking The Millennials' Work Ethic "Problem" by Erica Williams

5:26 PM Thursday April 8, 2010, by Erica Williams



**Erica Williams** is a Washington, D.C.- based activist (ενεργό στέλεχος, παρακινήτης) who has spent years managing, working with, and on behalf of Millennials around the country to advance their interests and engagement in civic life. She currently serves as the Deputy Director of Progress 2050, a project of the Center for American Progress that develops new policy ideas for an increasingly diverse America.

Generation Y, also known as the Millennial Generation or Generation Next or Net Generation, describes the demographic cohort (ακόλουθος) following Generation X.

Its members are often referred to as Millennials or Echo Boomers. As there are no precise dates for when the Millennial generation starts and ends, commentators have used birth dates ranging somewhere from the mid 1970s to the early 2000s.

Millennials are lazy, right? Wrong. You might have gotten that impression, though, reading the April 3 *Washington Post* piece on Millennials' supposed "lax (χαλαρός) work ethic." The *Post*'s article isn't the only recent piece on the topic: In February, the Pew Research Center released a report called "Millennials: Confident. Connected. Open to Change" that also missed the mark on describing my generation.

**Report** The Pew report states that a majority of Millennials "say that **the older generation is superior to the younger generation when it comes to moral values and work ethic.**"

**Survey** The phone survey conducted for the report found that Millennials are the only generation **to not list work ethic as a Top 5 claim to generational distinctiveness** (ιδιαιτερότητα) in an open-ended question.

Believing that work ethic isn't amongst the Top 5 unique characteristics for one's generation is very different from actually admitting to having poor work ethic, a point lost on many commentators (σχολιαστές). This and the Millennials' response that other generations have a greater work ethic are in fact *self-assessments* rather than a qualitative behavioral analysis using some objective tool or metric.

The Millennials' educational accomplishments alone, as noted in the same report, would belie (αντιλέγω, αντιπαρατίθεμαι) any assumption that we don't work hard or value the process and outcome of said work.

So why do these misperceptions (παρανοήσεις) persist? I see four possible causes.

**1. What is work ethic anyway?** The definition of work ethic (which isn't provided in an open-ended question like the ones asked by Pew) is arguably (ανοικτός σε διάλογο) different from generation to generation as the definition of work itself changes.

Several of the traits that the Millennial respondents (ανταποκρινόμενοι) did list as the most generationally distinctive, such as "technology use" and "smarter," are inextricably (αξεδιάλυτα) tied to how we work.

Perhaps there's an existential "it's all work / none of it's work" filter at play here.

Perhaps Millennials, many of whom are constantly producing content and who remain connected to work, colleagues and information sources 24/7, simply don't view how they spend their time and passions as actual work.

**2. It's a recession.** Many Millennials couldn't work right now if they wanted to. According to the report, 37% of 18–29-year-olds are unemployed or out of the workforce, the highest share among this age group in more than three decades.

Does this mean that we have poor work ethic? Of course not.

It means that we have inherited an economy that isn't ready to receive us. This might account for why we don't tie our identity as a generation to our work. Without the work there to do, the ethic that's attached to it probably doesn't pop up as an immediately distinctive (διακριτικός, διακριτός) value.

**3. We respect our elders.** The Pew report says so repeatedly. It explicitly lays out our respect for our parents and states that **Millennials have a "gentler" generation gap than others.**

Perhaps, then, we view our comparative (παραθετικός, συγκριτικός, σχετικός) work ethic accordingly. I know very few young people who, with a straight face, would have the hubris (υπερβολική περιφάνεια, υπεροψία) to say that they have greater work ethic than their parents.

Despite what society says, trust me: we aren't nearly entitled enough to characterize our own work as better or more principled than the grandparents who laid the foundation for who we are and how we live. Perhaps this ranking wasn't so much an

indictment (έγκληση, κατηγορία) of our own values but instead, a respectful affirmation of theirs.

**4. We drank the Kool-Aid** (*Kool-Aid is a brand of flavored drink mix owned by the Kraft Foods Company, and manufactured by its Mexican subsidiary*). Maybe - just maybe - even Millennials have bought into the stereotype that we don't work as hard, despite the hours we spend on the job, however traditional or unconventional that job may be.

Despite the hours of studying, classes, shifts, volunteering, and blogging, despite the number of 45-year-old bosses that shove (εξ-αναγκάζω, σπρώχνω) their work and responsibilities off on us and take the credit and the salary... Perhaps in the face of all of the realities telling us that at a minimum we work just as hard - if not harder and more efficiently and with more heart than other generations, we have begun to believe the ascendant (επικρατών, κυρίαρχος) cultural narrative (αφήγημα, διήγημα) about ourselves.

Of all of these hypotheses the last is certainly the most dangerous. It would mean that we too read reports like this out of context and with little regard for the evidence of our work ethic that surrounds us. **That lack of esteem for our own values would be the most unfortunately unique generational trait of all.**

## Article: This Board of Directors Needed Ethics

11:40 AM Friday December 19, 2008



**B V Krishnamurthy** is the Director and Executive Vice-President of Alliance Business Academy in Bangalore, India, where he is also the ASI Distinguished Professor of Strategy and International Business.

An engineer with post-graduate degrees in industrial management, systems engineering and business administration, and a doctoral degree in strategy, he has worked in corporations in Europe and Asia for 23 years (his last stint as CEO of a consortium) before entering academia in 1998. BVK also teaches in business schools in the USA, France, Switzerland, The Netherlands and Russia.

A leading Indian IT company, hit the headlines two days back for all the wrong reasons. First, **the company - Satyam Computer Services, Ltd.** - announced it was acquiring two companies in an all-cash deal of \$1.6 billion.

The announcement was made in the morning (Indian time). When the US markets opened, the ADR of the company tanked (αποθηκεύω, δεξαμενή) over 50%. What was the problem?

**Satyam was acquiring two companies in an unrelated field** - unless someone has a rational explanation for an IT company acquiring infrastructure companies.

**The to-be-acquired companies had the same promoters as the acquiring company** - the only difference being that while in the to-be-acquired companies they had a 38% stake, their stake in the acquiring company was just 8%.

**The valuation** (αξιολόγηση, αποτίμηση, εκτίμηση) **of the to-be-acquired companies was considered too high.**

The company's stock fell 30% on the Indian stock market. Clearly taken aback (πίσω, προς τα πίσω) by the developments, the Chairman of the company announced that the proposal to acquire the two infrastructure companies was being shelved (αναβάλλω, παραμερίζω) - barely 9 hours after the first announcement.

Alarmed by analysts giving a "sell" advice for the company's stock, the management has today announced a proposal to buy back shares; this will come up for consideration on December 29. Obviously, the management expects tempers to cool down in ten days.

**How could a well-respected company commit such a blunder** (γκάφα, παραπατώ)? **And what was the Board of Directors doing?** It has been

reported that **7 of the 9 directors were physically present when the acquisition decision was taken and the other two were on conference call.**

Didn't any of them have the courage to advise the Chairman that it was palpably (ολοφάνερα) wrong to use the company's cash reserves to make a dubious (άβουλος, αμφίβολου) acquisition in which a clear conflict of interest also existed? It is worth noting that among the directors are some very distinguished academics.

We do not seem to be learning anything from the collapse of mighty (εξαιρετικός, ισχυρός, κραταιός) organizations. **Ethics and corporate governance mechanisms appear to have hit a new low.**

**The role of the board is again being brought into sharp focus. Who is to be held accountable for the loss in shareholder value?**

Public memory is short. A few years back, the same company acquired a company for about \$125 Million. The problem with that acquisition was the acquired company had revenues of just \$250,000 and hardly any profit.

Why did the company fork out \$125 Million of shareholder money to make a preposterously (παράλογα) dubious acquisition? As with the present case, the event made the headlines for a few days and was conveniently forgotten thereafter (μετέπειτα).

It is time that regulators and shareholders combined to make the perpetrators (αυτουργός, δράστης) of such questionable decisions accountable in every possible way. Otherwise, investor confidence -- which is already low -- would probably turn into total cynicism and a disdain (αποστροφή, περιφρόνηση) for the economic systems that we all seem to cherish (αγαπώ, περιθάλπω).

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### **Το Όραμα μας**

Η διάδοση και η καλλιέργεια ενός νέου τρόπου διοίκησης που έχει ως βάση του τις αξίες της Επιχειρηματικής Ηθικής, τη δημιουργία ενός καθολικά αποδεκτού κώδικα επιχειρηματικής δεοντολογίας, καθώς και η αύξηση της γνώσης και ενημέρωσης σε θέματα Επιχειρηματικής Ηθικής, Εταιρικής Ευθύνης και Διακυβέρνησης.

### **Η Αποστολή μας**

Η προώθηση των αρχών της Επιχειρηματικής Ηθικής, της Εταιρικής Κοινωνικής Ευθύνης και της Εταιρικής Διακυβέρνησης στον ιδιωτικό και το δημόσιο τομέα, στην ακαδημαϊκή κοινότητα και σε εθελοντικές οργανώσεις και μη κυβερνητικούς οργανισμούς.

Η διαρκής ενημέρωση σχετικά με τις πρακτικές της επιχειρηματικής ηθικής και η αναγνώριση των ευθυνών που αναλαμβάνουν οι εταιρείες στο κοινωνικό σύνολο.

Η ενδελεχής εκπαίδευση των στελεχών και των επιχειρήσεων, όσον αφορά στις πρακτικές και στην τεχνογνωσία που σχετίζονται με την Επιχειρηματική Ηθική. Η παροχή ερευνητικών εργαλείων και ενημερωτικού υλικού.



Η συνεργασία με άλλους οργανισμούς για τη διάδοση της επιχειρηματικότητας και η ανάπτυξη διαλόγου με όλους τους φορείς.

## **Η Φιλοσοφία μας**

Σήμερα, γίνεται όλο και πιο επιτακτική η ανάγκη ανάπτυξης νέων μορφών ευθύνης που θα συμβάλουν στη διατήρηση της ανταγωνιστικότητας μιας επιχείρησης. Το γεγονός αυτό οφείλεται σε παράγοντες όπως

Η παγκοσμιοποίηση των αγορών.

Ο τρόπος κατανομής των διαθέσιμων οικονομικών πόρων σε παγκόσμια κλίμακα.

Ο προβληματισμός για τις αλλαγές των περιβαλλοντικών συνθηκών.

Τα επιτεύγματα στον τομέα των νέων τεχνολογιών.

Η εφαρμογή των αρχών της Επιχειρηματικής Ηθικής επηρεάζει θετικά τις σχέσεις των επιχειρήσεων τόσο με τους εξωτερικούς όσο και με τους εσωτερικούς πελάτες.

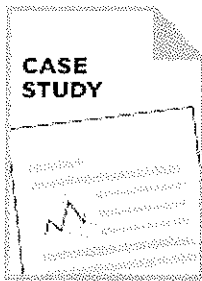
Οι πελάτες - και οι δυνητικοί πελάτες- επιβραβεύουν τις επιχειρήσεις που εφαρμόζουν τις πρακτικές της Επιχειρηματικής Ηθικής με την προτίμηση και την εμπιστοσύνη τους.

Επιπλέον στο εργασιακό περιβάλλον αναβαθμίζεται η ποιότητα συνεργασίας και καλλιεργείται κλίμα αμοιβαίας εμπιστοσύνης, που συμβάλλει στην υποστήριξη της εταιρείας σε συνθήκες κρίσης, στην αύξηση του κύρους και γενικά πάντα αποτελεί ένα ανταγωνιστικό πλεονέκτημα.

## Books and cases

### Case

#### The Bottom-line Benefits of Ethics Code Commitment



by K. Matthew Gilley, Chris Robertson, Tim Mazur  
7 pages. Publication date: Jan 15, 2010. Prod. #: BH366-PDF-ENG

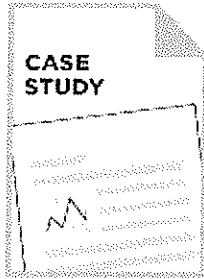
Recent corporate scandals highlight that an exclusive focus on financial performance, to the exclusion of broader stakeholder-related performance criteria, can be detrimental to overall firm value creation.

Among the ways to enhance leaders' focus on stakeholder value creation is the development and executive championing of an effective code of ethics.

Such **"Ethics Code Commitment" (ECC)** - which incorporates characteristics of the code and behaviors by top management - affects a broad number of organizational stakeholders, yielding value for them, thus increasing their psychological and/or financial commitment to the organization while strengthening the firm's corporate culture.

This article develops a model highlighting the various benefits of ECC to key stakeholders and the subsequent effects on an organization's culture and competitiveness. In particular, we focus on the need to include community leaders and key employees in the ethics code development process; the importance of moving away from a purely legalistic document to one that inspires stakeholders; the importance of linking ethics to strategy; and managerial approaches that can enhance the effectiveness of the code of ethics through ethics-related dialog. When developed and implemented correctly, ECC can prove to be an important source of competitive advantage via the effects it has on relationships between the firm and key stakeholders.

## Matter of Ethics



by Allan Cohen

6 pages. Publication date: Jan 01, 2000. Prod. #: BAB084-PDF-ENG

A four-part, sequential prediction case dealing with intergroup conflict.

## An Introduction to Ethics

by Andrew Wicks, Bidhan Parmar

7 pages. Publication date: Jan 12, 2009. Prod. #: UV1040-PDF-ENG

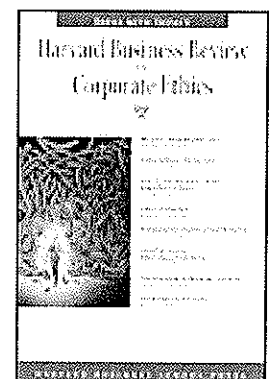
This technical note provides an introduction to the some of the key concepts of ethics relevant to thinking about business.

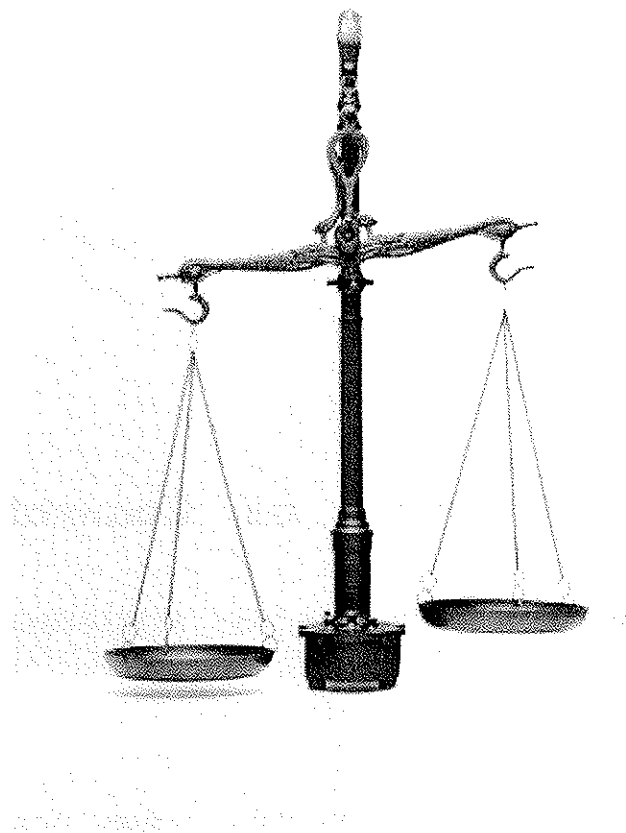
## HBS Press Book

### Harvard Business Review on Corporate Ethics (Paperback)

208 pages. Publication date: Jul 08, 2003. Prod. #: 273X-PBK-ENG

Resolving today's most pressing questions about business behavior has become a priority in today's corporate environment. In deciding how to act, managers reveal their inner values, test their commitment to those values, and ultimately shape their characters. Readers of this collection of articles will learn to identify the theoretical and practical issues of recognizing and responding to ethical dilemmas and will find the link between good ethics and good business.





## **Deontological Ethics by Stanford Encyclopaedia of Philosophy**

*First published Wed Nov 21, 2007*

The word deontology derives from the Greek words for duty (*deon*) and science (or study) of (*logos*). In contemporary moral philosophy, **deontology is one of those kinds of normative theories regarding which choices are morally required, forbidden, or permitted.**

In other words, deontology falls within the domain of moral theories that guide and assess (αποτιμώ) our choices of what we ought to do (deontic theories), in contrast to (aretaic [virtue (αρετή)]) theories) that - fundamentally, at least - guide and assess what kind of person (in terms of character traits) we are and should be.

And within that domain, deontologists - those who subscribe to deontological theories of morality - stand in opposition to *consequentialists*.

### **Deontological Theories**

Having briefly taken a look at deontologists' foil, consequentialist theories of act evaluation, we turn now to examine deontological theories. In contrast to consequentialist theories, deontological theories judge the morality of choices by criteria different than the states of affairs those choices bring about.

Roughly speaking, **deontologists of all stripes (τύπος, είδος) hold that some choices cannot be justified by their effects** - that no matter how morally good their consequences, some choices are morally forbidden.

On deontological accounts of morality, agents cannot make certain wrongful (αδικαιολόγητος, άδικος, εγκληματικός) choices even if by doing so the number of wrongful choices will be minimized (because other agents will be prevented from engaging in similar wrongful choices).

**For deontologists, what makes a choice right is its conformity with a moral norm.**

Such norms are to be simply obeyed by each moral agent; such norm-keepings are not to be maximized by each agent. In this sense, for deontologists, the Right has priority over the Good. If an act is not in accord

with the Right, it may not be undertaken, no matter the Good that it might produce (including even a Good consisting of acts in accordance with the Right).

## **1. Agent-Centered Deontological Theories**

The most traditional mode of taxonomizing deontological theories is to divide them between agent-centered and victim-centered (or "patient-centered") theories (Scheffler 1988; Kamm 2007).

Consider first agent-centered deontological theories. According to agent-centered theories, we each have both permissions and obligations that give us agent-relative reasons for action.

An agent-relative reason is an objective reason, just as are agent-neutral reasons; neither are to be confused with the subjective reasons that form the nerve of psychological explanations of human action. (Nagel 1986) An agent-relative reason constitutes an objective reason for some particular agent to do or not to do something, even though it need not constitute such a reason for anyone else. Thus, an agent-relative *obligation* is an obligation for a particular agent to take some action; and because it is agent-relative, the obligation does not necessarily give anyone else a reason to support that action. Each parent, for example, is commonly thought to have such special obligations to his/her child, obligations not shared by everyone else. Likewise, an agent-relative *permission* (absence of obligation) is a permission to do some act even though that act will produce certain adverse consequences. Each parent, to revert to the same example, is commonly thought to be permitted (at the least) to save his own child rather than saving two other children to whom he has no special relation. Agent-centered theories and the agent-relative reasons on which they are based not only enjoin each of us to do or not to do certain things; they also instruct me to treat my friends, my family, and my promisees a certain way because they are *mine*, even if by neglecting them I could do more for others' friends, families, and promisees.

...

## **2. Patient-Centered Deontological Theories**

A second group of deontological moral theories can be classified, in opposition to the first group, as patient-centered. These theories are **rights-based** rather than duties-based; and some versions purport

(δηλώνω, σημαίνω, σκοπεύω) to be quite agent-neutral in the reasons they give moral agents.

Although all patient-centered deontological theories are properly characterized as theories premised (παρουσιάζω, προτάσσω) on people's rights, perhaps the most plausible (αληθοφανής, εύλογος) version posits (επιβεβαιώνω την ύπαρξη), as its core right, the right against being used only as means for producing good consequences without one's consent.

It is not, for example, a right against being killed, or being killed intentionally. It is a right against being used for others' benefit.

More specifically, this version of patient-centered deontological theories proscribes (απαγορεύω) the *using* of another's body, labor, and talent without the latter's (δεύτερος) consent (έγκριση, συγκατάθεση).

...

## **2.1 Patient-Centered Deontological Theories, Trolleys, and Transplants**

The patient-centered theories appear capable of explaining the fairly universal, cross-cultural intuitions about such classic hypothetical cases as Trolley and Transplant (or Fat Man) (Thomson 1985). In Trolley, a runaway trolley will kill five workers unless diverted to a siding where it will kill one worker. Most people regard it as permissible and perhaps mandatory to switch the trolley to the siding.

By contrast, in Transplant, where a surgeon can kill one healthy patient and transplant his organs in five dying ones, thereby saving their lives, the universal reaction is condemnation. (The same is true in Fat Man, where the runaway trolley cannot be switched off the main track but can be stopped before reaching the five workers by pushing a fat man into its path, resulting in his death.)

...

## **2.2 Patient-Centered Deontological Theories and the Paradox of Deontological Constraints**

Patient-centered theories share with agent-centered theories the so-called paradox of deontological constraints — the fact that one may not violate a deontological duty even to prevent several violations by others. (The paradox: If A's using X — one using — is bad, then why is not B's using Y and C's using Z — two usings — worse? And if it is, then why should we prohibit A's using X if his doing so will prevent B's and C's usings of Y and Z?)

A first-cut reply by patient-centered deontologists would go thusly: Violating X's rights to prevent others from violating the rights of Y and Z "uses" X for the benefit of Y and Z; and it is no more paradoxical to proscribe using X to prevent others from using Y and Z than it is to proscribe using X to produce other kinds of benefits for Y and Z.

Still, the critic of deontology may not be satisfied. If usings are bad, then are not more usings worse than fewer? And if so, then it is not odd to condemn acts that produce better states of affairs than would occur in their absence?

...

### **3. Contractarian Deontological Theories**

Somewhat orthogonal to the distinction between agent-centered and patient-centered deontological theories are contractualist deontological theories. Morally wrong acts are, on such accounts, those acts that would be forbidden by principles that people in a suitably described social contract would accept (e.g., Rawls 1971; Gauthier 1986), or that would be forbidden only by principles that some people could not "reasonably reject" (e.g., Scanlon 2003).

In deontology, as elsewhere in ethics, is not entirely clear whether a contractualist account is really normative as opposed to metaethical. Thomas Scanlon's contractualism, for example, which posits at its core those norms of action that we can justify to each other, seems as much an ontological and epistemological account of moral notions as an account of which particular acts are right or wrong. The same may be said of David Gauthier's contractualism.

...

### **4. Deontological Theories and Kant**

If any philosopher is regarded as central to deontological moral theories, it is surely **Immanuel Kant**. Indeed, each of the branches of deontological ethics - the agent-centered, the patient-centered, and the contractualist - can lay claim to being Kantian.

The agent-centered deontologist can cite (αναφέρω, εγκωμιάζω, μνημονεύω, παραθέτω) Kant's locating the moral quality of acts in the principles or maxims on which the agent acts and not primarily in those acts' effects on others. For Kant, the only thing unqualifiedly good is a good will.

...



## **Deontological Moralities and Retributivism**

(ανταποδοτικός, τιμωρός)

A word is in order about the relation between deontological morality and retributivism as **a theory of punishment**. Some theorists believe that retributivism and deontology go hand in hand, in the sense that one requires the other. Yet deontology as such does not require retributivism to be true. Retributivism has two aspects: (1) it requires that the innocent not be punished, and (2) it requires that the guilty be punished. One could be a deontologist generally and yet deny that morality has either of these requirements. The converse relationship between deontology and retributivism is also suspect. The retributivist who requires that all and only the guilty be punished can cast this as a categorical demand, in which case the retributivism will be deontological. But a retributivist might alternatively cast these two states of affairs (the guilty getting punished and the innocent not getting punished) as two intrinsic goods, to be traded off both against each other (as in burden of proof allocation) and against other values. Some retributivists urge the latter as a kind of explicitly "consequentialist retributivism." (Moore 1997)

## **Deontology and the Obligation to Obey the Law**

Some argue that one of our deontological duties is the duty to obey the law (Gert 1970). Others argue that any duty to obey the law depends on whether the law possesses practical authority, which for some is a contingent matter (Raz 1979), and for others is impossibility (Hurd 1999). Almost everyone, however, believes that law has a very important moral function, namely, settling what one ought to do and thereby averting the moral costs of unpredictable conduct, failures of coordination, decision-making costs, and outright conflict. Law accomplishes this moral function by making otherwise abstract moral requirements determinate and thus capable of predictably guiding and coordinating conduct. And it makes abstract moral requirements determinate through blunt rules, the application of which turns on a few easily ascertainable facts.

Blunt legal rules perform their moral function by ignoring facts that would otherwise be morally significant. This means that in some, perhaps many, instances, the rules will prescribe penalties for those who violate them for morally compelling though legally immaterial reasons. And this in turn means that, for the sake of morally good consequences, law seemingly mandates penalizing those who act morally blamelessly in violating it – a troubling result for the deontologist who is a retributivist (Alexander & Sherwin 2001; compare Hurd 1999).

...

## Deontological Theories and Metaethics

Deontological theories are normative theories. They do not presuppose any particular position on moral ontology or on moral epistemology. Presumably, a deontologist can be a moral realist of either the natural (moral properties are identical to natural properties) or nonnatural (moral properties are not themselves natural properties even if they are nonreductively related to natural properties) variety. Or a deontologist can be an expressivist, a constructivist, a transcendentalist, a conventionalist, or a Divine command theorist regarding the nature of morality. Likewise, a deontologist can claim that we know the content of deontological morality by direct intuition, by Kantian reflection on our normative situation, or by reaching reflective equilibrium between our particular moral judgments and the theories we construct to explain them (theories of intuitions).

...

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## Ethical Theory - Deontology

Many people follow ethical approaches that are called deontological. This word comes from "deon" or "duty".

**In other words, deontological thinking is based on the idea that we have a duty to do certain things and to not do certain things.**

For example, if you were one of the students who refused to shoot one of the Indians, it might have been because you felt you had a duty to follow the commandment (διαταγή, οδηγία, θέσφατα), "Thou shalt not kill."

This sentence becomes **a rule that you attempt to live by.**

**Deontologists** do not look at how much good might be caused by an action. They **look at the action itself, deciding whether it is prohibited or made obligatory by one of their rules.**

**Usually, the rules are expressed negatively:** do not lie, do not steal, do not harm the innocent.

In a few cases, the rules are expressed positively: keep your promises; treat all persons as beings with rights, tell the truth.

**These rules are often called constraints.** A "constraint" is like a set of handcuffs - it stops you from doing something, even if you want to do it.

In every case, **the deontologist believes that there is something right or wrong in the act itself.** There is something about lying or killing that is simply wrong, regardless of what good you could accomplish by lying or stealing - or killing - in some particular case.

When they are challenged on this, they have some very compelling answers:

**"My duty is to make sure that I do not do evil.** If I kill to save a life, by killing I am causing evil. My first duty is always to ensure that I am good in myself. **Killing or lying or stealing would make me bad in myself."**

"If everyone followed my rules, then no-one would be killing, lying, or stealing, and evil would disappear in the world."

The last response may seem a little silly. But is it really? How many times have you heard people say things like, "If everyone paid their taxes, the rate of

taxation would go down." or "If everyone loved everyone else in spite of skin color, **racism** would disappear."?

In other words, we often hear people make use of the idea that everyone should do or not do something. Most ethical theories, deontological and non-deontological, make use of this idea that what is right or wrong for one person should be right or wrong for all persons. This is called **universalizability** (γενικεύω, καθολικεύω).

It simply means that when you say it is right to do something, you are saying that you would accept a world in which everyone did or did not do certain things.

For example, **if you steal my pencil**, you are giving me permission to steal your stereo or your car, for what you are really saying when you steal my pencil is that anyone who wants or needs something may steal it.

**If you lie to your parents**, you are giving your parents permission to lie to you.

**If you decide that you are going to be a "player"**, you can hardly demand that your boyfriend or girlfriend remain absolutely faithful to you.

One famous **philosopher, Sartre**, tells us to be careful about what we do because when we act, "**we invent the world.**"

He means, of course, that when we act, we are setting a rule that we are willing to have everyone in the world follow.

**Deontologists have very strong feelings about the words, "right" and "good".**

**Right has to do with actions.**

**Good has to do with outcomes.**

**Deontologists don't have a lot of rules.** In some cases, this gives them a fair amount of freedom. Since their rules forbid or require only certain actions, other actions are available to them.

A deontologist would never say, "It is good to preserve the rain forest." After all, preserving the rain forest is all about consequences and that is not what a deontologist looks at. So the deontologist might be able to chop away and not feel guilty.

Deontologists might say, "*respect the world God gave us*" and respecting the world might require protecting the rain forest but that would not be why the deontologists did so. They would be acting to do what was a duty, and whether or not that saved the rain forest or cost a half a million poor people their jobs in those forests would not be their main motive.

In other cases, however, even one or two rules can make life very difficult.

**Immanuel Kant is one of the world's great deontological thinkers.** He established what are called the *categorical imperatives*. These are rules he feels all people must follow, and while there are only a few, imagine trying to follow them all the time.

The first Categorical Imperative is **act only in such a way as to treat people as ends and never as means.** Great! What does that mean?

**When we decide on a goal, that goal is our end** (άκρο, αποτέλεσμα, κατάληξη, σκοπός). If I decide I want 100% in Ethics, then that is my goal or end.

Now I have to decide **how to get that 100%. The way I choose to do it is my means.** Some people say that the end justifies the means. If the goal is good, it doesn't matter what the method is. Kant says that we may never use other people as ways of getting what we want. **Other people are their own ends.** They have a right not to be used by us.

Therefore, to get that 100%, you may not trick your best friend into doing your essay for you, even if that friend isn't being made to do something unpleasant.

Of course, what this does is reinforce **the idea of personal choice in ethics.** We must choose our own rules freely, and it is possible that **two different deontologists might approach the idea of suicide in two different ways.** But each would have to be able to say that he or she was content to have everyone else act in the same way.

In summary, **deontologists are people who freely choose to accept certain constraints and who decide what is right by looking at the nature of the act itself.**

Some establish specific rules - keep your promises, do not kill etc. - and some follow Kant's categorical imperatives or God's commandments (διαταγή, θέσφατα, οδηγία).

They do not examine consequences as a rule and they sometimes find themselves in very difficult situations.

## Deontological ethics

### Δεοντολογία η [δεοντολογία]

(φιλοσ.) η **θεωρία των καθηκόντων και των υποχρεώσεων στην ηθική.**

σύνολο κανόνων που δεσμεύουν ηθικά κάποιον στην εκτέλεση των επαγγελματικών του κυρίως καθηκόντων:

Π.χ. Η δημοσιογραφική δεοντολογία επιβάλλει το σεβασμό της προσωπικότητας του άλλου. Στην περίπτωση αυτή δεν τηρήθηκε ο κώδικας της ιατρικής δεοντολογίας.

[λόγ. < γαλλ. *déontologie* < αρχ. δεοντ- (δες δέων) -ο- + -logie = -λογία]

**Deontological ethics or deontology** (from Greek *δέον*, *deon*, "obligation, duty"; and *-λογία*, *-logia*) **is an approach to ethics that judges the morality** (ηθική, ηθική συμπεριφορά, ηθικότητα) **of an action based on the action's adherence** (εμμονή, προσκόλληση) **to a rule or rules.** Deontologists look at rules [*"Ethics-virtue"*, *Stanford Encyclopedia of Philosophy*] and duties.

It is sometimes described as **"duty" or "obligation" or "rule" - based ethics**, because rules "bind (ασφαλίζω, δένω, δεσμεύω) you to your duty". The term "deontological" was first used in this way in 1930, in C. D. Broad's book, *Five Types of Ethical Theory*.

Deontological ethics is commonly contrasted (αντιπαραβάλλονται) with consequentialist (συν-επακόλουθος, συμπερασματικός) or teleological ethical theories, according to which the rightness of an action is determined by its consequences.

However, there is a difference between deontological ethics and moral absolutism (απολυταρχία, ολοκληρωτισμός). **Deontologists who are also moral absolutists believe that some actions are wrong no matter what consequences follow from them.**

**Immanuel Kant**, for example, argued that the only absolutely good thing is a good will, and so the single determining factor of whether an action is morally right is the will, or motive of the person doing it. If they are acting on a bad maxim (απόφθεγμα, γνωμικό, ρητό), e.g. "I will lie", then their action is wrong, even if some good consequences come of it.

Non-absolutist deontologists, such as **W. D. Ross**, hold that the consequences of an action such as lying may sometimes make lying the right thing to do.

Kant's and Ross's theories are discussed in more detail below. Jonathan Baron and Mark Spranca use the term Protected Values when referring to values governed by deontological rules.

## Deontological ethics

When C. D. Broad first used the term "deontological" in the way that is relevant here, he contrasted the term with "teleological", where "teleological" theories are those that are concerned with outcomes or consequences.

Broad's main concern was distinguishing the positions that different ethical theories took on the relationship between values and right action. He wrote:



[Theories] which hold that there is some special connection between [Moral Obligation and Moral Value] ... might take the following forms. The concepts of obligation are fundamental and the concepts of value are definable in terms of them. Thus it might be held that the notion of fittingness (αρμόζων, πρεπούμενος) is fundamental, and that "X is intrinsically (αληθινά, εγγενώς) good" means that it is fitting for every rational being to desire X. Such theories might be called **Deontological**.

**The concepts of value are fundamental, and the concepts of obligation are definable in terms of them.**

Such theories may be called Teleological. E.g., it might be held that "X is a right action" means that X is likely to produce consequences which are at least as good as those of any other action open to the agent at the time. (Bold print not in original)

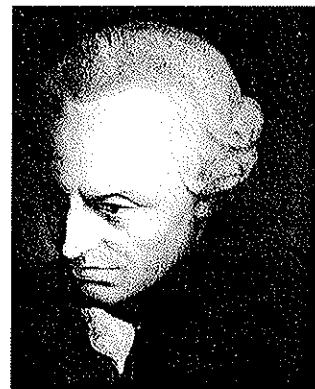


## Immanuel Kant

Immanuel Kant's theory of ethics is considered deontological for several different reasons.

First, Kant argues that **to act in the morally right way, people must act from duty** (*deon*).

Second, Kant argued that it was not the consequences of actions that make them right or wrong but **the motives of the person who carries out the action**.



Kant's argument that to act in the morally right way, one must act from duty, begins with an argument that the highest good must be both good in itself, and good without qualification.

Something is "good in itself" when it is intrinsically good, and "good without qualification" when the addition of that thing never makes a situation ethically worse.

Kant then argues that those things that are usually thought to be good, such as intelligence, perseverance and pleasure, fail to be either intrinsically good or good without qualification.

**Pleasure**, for example, appears to not be good without qualification, because when **people take pleasure in watching someone suffering**, this seems to make the situation ethically worse. He concludes that there is only one thing that is truly good:

**Nothing in the world - indeed nothing even beyond the world - can possibly be conceived which could be called good without qualification except a good will.**

Kant then argues that the consequences of an act of willing cannot be used to determine that the person has a good will; **good consequences could arise by accident from an action that was motivated by a desire to cause harm to an innocent person**, and bad consequences could arise from an action that was well-motivated.

Instead, he claims, **a person has a good will when he or she 'acts out of respect for the moral law'**.

People 'act out of respect for the moral law' when they act in some way because they have a duty to do so. So, **the only thing that is truly good in itself is a good will, and a good will is only good when the willer chooses to do something because it is that person's duty**. Thus, according to Kant, goodness depends on rightness.

Kant's three significant formulations of the categorical imperative are:

- Act only according to that maxim (απόφθεγμα, γνωμικό) by which you can also will that it would become a universal law.
- Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.
- Act as though you were, through your maxims, a law-making member of a kingdom of ends.



## Notes on Deontology

**Immanuel Kant** (1724 - 1804) attempted to discover the rational principle that would stand as a **categorical** (απόλυτος, κατηγορηματικός, ρητός) **imperative** (δέσμευση, διαταγή, κανόνας) grounding all other ethical judgments.

The imperative would have to be *categorical rather than hypothetical*, or conditional, since **true morality should not depend on our individual likes and dislikes or on our abilities and opportunities**. These are historical "accidents;" any ultimate principle of ethics must transcend them.

Among the various formulations of the categorical imperative, two are particularly worth noting:

**Always act in such a way that you can also will that the maxim of your action should become a universal law.**

or

**Act so that you treat humanity, both in your own person and in that of another, always as an end and never merely as a means.**

*Although ultimately these are formally equivalent, the first illustrates the need for moral principles to be universalizable (γενικευμένα, καθολικά).*

*The second points to the radical distinction to be made between things and persons, and emphasizes the necessity of respect for persons.*

Kant's theory is an example of a **deontological** or **duty-based ethics**:

It judges morality by examining the nature of actions and the will of agents rather than goals achieved. (Roughly, a deontological theory looks at inputs rather than outcomes.)

One reason for the **shift away from consequences to duties** is that, in spite of our best efforts, we cannot control the future. We are praised or blamed for actions within our control, and that includes our willing, not our achieving. This is not to say that Kant did not care about the outcomes of our actions - we all wish for good things. Rather **Kant insisted that as far as the moral evaluation of our actions was concerned, consequences did not matter**.

As suggested by the first version of the categorical imperative above, if the maxim or rule governing our action is not capable of being universalized, then it is unacceptable. Note that **universalizability** is not the same as universality.

Kant's point is not that we would all agree on some rule if it is moral. Instead, **we must be able to will that it be made universal**; the idea is very much like the **golden rule - Do unto others as you would have them do unto you**. If you cannot will that everyone follow the same rule, your rule is not a moral one.

The second version of the categorical imperative given above emphasizes **respect for persons**.

Persons, unlike things, ought never to be merely used. Their value is never merely instrumental; they are ends in themselves.

Of course, a person may be useful, but must always at the same time be treated with all the respect due to a person, i.e., also as an end.

Deontological ethics is strongest in many of the areas where utilitarianism is weakest. **In an ethics of duty, the ends can never justify the means.**

Individual **human rights** are acknowledged and inviolable (απαράβαρα, απαραβίαστα). We need not consider the satisfaction of harmful desires in our moral deliberations.

**In practice, however, Kant's ethics poses two great problems that lead many to reject it:**

1. Unlike the proportionality that comes out of the utility principle, the categorical imperative yields **only absolutes**. Actions either pass or fail with no allowance for a "gray area." Moreover, the rigid (άκαμπτos, αυστηρός) lines are often drawn in unlikely places. For example, lying is always wrong - even the "polite lie."

2. Moral **dilemmas** are created when duties come in conflict, and there is no mechanism for solving them. Utilitarianism permits a ready comparison of all actions, and if a set of alternatives have the same expected utility, they are equally good. Conflicting duties, however, may require that I perform logically or physically incompatible (ασύμβατος) actions, and my failure to do any one is itself a moral wrong.

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### **Πώς συμπεριφέρεται το προσωπικό της Επιτροπής;**

Είμαστε γενικά υποχρεωμένοι να ενεργούμε πάντοτε **αντικειμενικά** και **αμερόληπτα εξυπηρετώντας το συμφέρον της Κοινότητας και το δημόσιο συμφέρον.**

Στην πράξη η επαγγελματική μας ζωή διέπεται από ορισμένους **κανόνες δεοντολογίας** και **πρότυπα συμπεριφοράς** που εύλογα αναμένει κανείς από δημόσιους υπαλλήλους των οποίων η ανεξαρτησία και η αίσθηση της δημόσιας ευθύνης είναι θεμελιώδεις για την ορθή άσκηση των καθηκόντων τους.

Οι κανόνες αυτοί περιέχονται στον κανονισμό υπηρεσιακής κατάστασης (άρθρα 11 έως 26), σε λεπτομερείς κανόνες εφαρμογής και σε έναν συγκεκριμένο κώδικα συμπεριφοράς.

### **Σχέσεις με το κοινό**

Η **ευρύτητα πνεύματος** και η **διαφάνεια** είναι τα στοιχεία που χαρακτηρίζουν τις σχέσεις μας με το κοινό. Οι πρωτοβουλίες που έχουν αναληφθεί στον τομέα αυτό περιγράφονται στο τμήμα που αφορά τη διαφάνεια.

Κατά την άσκηση των καθηκόντων μας οφείλουμε να **σεβόμαστε τον κώδικα ορθής διοικητικής συμπεριφοράς**, ο οποίος ισχύει από τον Οκτώβριο 2002. Ο κώδικας αυτός καθορίζει τον τρόπο με τον οποίο επικοινωνούμε με το κοινό, και αποσκοπεί στη διασφάλιση παροχής υψηλού επιπέδου δημόσιων υπηρεσιών. Τάσσει **προθεσμία 15 εργάσιμων ημερών για την απάντηση σε ερωτήματα που υποβάλλει το κοινό**. Οι απαντήσεις μας πρέπει να δίνονται στη γλώσσα του ενδιαφερομένου, εφόσον αυτή περιλαμβάνεται στις επίσημες γλώσσες της ΕΕ.

### **Συγκρούσεις συμφερόντων και εξωτερικές δραστηριότητες**


**Απαγορεύεται να δεχόμαστε εξυπηρετήσεις ή δώρα από τρίτους χωρίς να έχουμε προηγουμένως λάβει σχετική άδεια.** Δεν επιτρέπεται να διατηρούμε συμφέροντα σε οποιουδήποτε είδους επιχειρήσεις ή

οργανισμούς που έχουν συναλλαγές με τα όργανα της ΕΕ, εάν αυτό μπορεί να θέσει σε κίνδυνο την ανεξαρτησία μας. Οποιαδήποτε εξωτερική δραστηριότητά μας πρέπει πρώτα να εγκριθεί και οφείλουμε να ενημερώσουμε τον εργοδότη μας εάν και πώς απασχολείται η / ο σύζυγός μας.

Είμαστε επίσης υποχρεωμένοι να ενημερώνουμε τον εργοδότη μας εάν κατά την άσκηση των καθηκόντων μας πρέπει να λάβουμε **αποφάσεις που έρχονται σε σύγκρουση με το προσωπικό μας συμφέρον** και θα μπορούσαν να επηρεάσουν την αμεροληψία μας.

Έχουμε το **δικαίωμα να εκφραζόμαστε ελεύθερα, σεβόμενοι τις αρχές της νομιμότητας και της αμεροληψίας**. Εάν έχουμε την πρόθεση να δημοσιεύσουμε ο,τιδήποτε έχει σχέση με το έργο των θεσμικών οργάνων, οφείλουμε να ενημερώσουμε εκ των προτέρων τον εργοδότη μας.

Ταυτόχρονα, και για προφανείς λόγους, **δεν μπορούμε να διαδίδουμε εμπιστευτικές πληροφορίες και χαιρούμε ασυλίας** όταν πρόκειται για δικαστικές διαδικασίες σχετικές με την εργασία μας στα ευρωπαϊκά θεσμικά όργανα. Όταν βεβαίως πρόκειται για δικαστικές διαδικασίες ενώπιον των εθνικών δικαστηρίων (αστικών ή ποινικών) που αφορούν την ιδιωτική μας ζωή υποκειμέθα στους νόμους που ισχύουν για όλους τους πολίτες της ΕΕ.

Οι Επίτροποι υπόκεινται στις ίδιες αρχές: οφείλουν να δηλώνουν τα συμφέροντά τους και να τηρούν τον ειδικό κώδικα συμπεριφοράς  των Επιτρόπων.

## Δημοσιονομική ευθύνη των υπαλλήλων

Ο κανονισμός υπηρεσιακής κατάστασης ορίζει ότι μπορεί να μας ζητηθεί **να καλύψουμε εν όλω ή εν μέρει κάθε ζημία** που ενδέχεται να υποστούν οι Κοινότητες λόγω σοβαρού παραπτώματος κατά την άσκηση των επαγγελματικών καθηκόντων μας.

Επίκληση της δημοσιονομικής ευθύνης μπορεί να γίνει όταν κάποιος υπάλληλος **παραβιάσει νομική υποχρέωση, προκαλέσει οικονομική ζημία** και είναι **ένοχος για εκ προθέσεως παράπτωμα ή για βαρεία αμέλεια**.

Βεβαίως, λαμβάνονται υπόψη όλες οι συντρέχουσες συνθήκες προτού εκδοθεί η απόφαση.

## Εξασφάλιση υψηλού επαγγελματισμού

Ποιοι μηχανισμοί τίθενται σε λειτουργία αν κάποιος δεν ανταποκρίνεται στις υποχρεώσεις του;

- **Διοικητικές έρευνες και πειθαρχικές διαδικασίες**

Ο πειθαρχικός μηχανισμός τίθεται σε λειτουργία σε κάθε περίπτωση μη συμμόρφωσης με τις υποχρεώσεις που επιβάλλει ο κανονισμός υπηρεσιακής κατάστασης, εκ προθέσεως ή εξ αμελείας. Η υπηρεσία ερευνών και πειθαρχικών κυρώσεων (**IDOC**), διενεργεί αμερόληπτες διοικητικές έρευνες και προετοιμάζει την πειθαρχική διαδικασία. Η IDOC ασχολείται με όλα τα θέματα που δεν εμπίπτουν στην αρμοδιότητα της Ευρωπαϊκής υπηρεσίας καταπολέμησης της απάτης (**OLAF**) ή έχουν ήδη διερευνηθεί από αυτήν. Οι διοικητικές έρευνες μπορεί να οδηγήσουν στην έναρξη πειθαρχικής διαδικασίας η οποία μπορεί να καταλήξει σε οικονομικές ή μη οικονομικές κυρώσεις ανάλογα με το σχετικό παράπτωμα. Μεταξύ των οικονομικών κυρώσεων που επιβάλλονται συγκαταλέγονται η καθυστέρηση στην εξέλιξη της σταδιοδρομίας, η απομάκρυνση από τη συγκεκριμένη θέση ή η μείωση της σύνταξης.

- **Καταγγελία δυσλειτουργιών**

Με βάση το νέο κανονισμό υπηρεσιακής κατάστασης είμαστε **υποχρεωμένοι να καταγγέλλουμε** στην ιεραρχία της Επιτροπής ή απευθείας στην OLAF **κάθε περίπτωση απάτης ή διαφθοράς** που βλάπτει τα συμφέροντα των Κοινοτήτων ή κάθε σοβαρή αθέτηση των επαγγελματικών υποχρεώσεων. Μπορούμε επίσης να καταγγέλλουμε το **πρόβλημα** και εκτός της Επιτροπής στα άλλα ευρωπαϊκά θεσμικά όργανα, υπό τον όρο ότι ενεργούμε με καλή πίστη και παρέχουμε στην OLAF τον αναγκαίο χρόνο να ενεργήσει.

- **Επαγγελματική ανεπάρκεια**

Κατά την **ετήσια αξιολόγηση του προσωπικού** που πραγματοποιεί η Επιτροπή εξετάζεται το έργο, τα προσόντα και η συμπεριφορά των υπαλλήλων. Σε περίπτωση που κάποιος υπάλληλος δυσκολεύεται να ανταποκριθεί στις υποχρεώσεις του, οφείλει να ακολουθήσει ένα **πρόγραμμα διορθωτικής κατάρτισης και να επιτύχει συγκεκριμένους στόχους εντός συγκεκριμένου χρονοδιαγράμματος.**

Στη χειρότερη περίπτωση, όταν οι κακές επιδόσεις του υπαλλήλου συνεχίζονται και μετά τις προσπάθειες για βελτίωση της κατάστασης, **μπορεί να κινηθεί διαδικασία απόλυσης ή μείωσης του βαθμού** σύμφωνα με το άρθρο 51 του κανονισμού υπηρεσιακής κατάστασης.

**www. Επιτροπή Ηθικής & Δεοντολογίας  
Ίδρυμα Έρευνας και Τεχνολογίας**

[http://www.forth.gr/index\\_main.php?c=46&l=g](http://www.forth.gr/index_main.php?c=46&l=g)

**Σύνδεσμοι**

[Εθνική Επιτροπή Βιοηθικής Ευρωπαϊκή Ένωση](#)

[Αρχή Προστασίας Δεδομένων Προσωπικού Χαρακτήρα Επιτροπή Βιοηθικής ΓΓΕΤ](#)

**www. Δεοντολογία & Εταιρική  
Διακυβέρνηση - Lafarge**

[http://www.lafarge.gr/wps/portal/gr/el/6\\_2\\_B\\_1-Ethics\\_and\\_governance](http://www.lafarge.gr/wps/portal/gr/el/6_2_B_1-Ethics_and_governance)



**www. Επιχειρηματική δεοντολογία - Novartis Hellas**

<http://www.novartis.gr/Default.aspx>



## **www. ΕΛΛΗΝΙΚΟ ΙΝΣΤΙΤΟΥΤΟ ΕΣΩΤΕΡΙΚΩΝ ΕΛΕΓΚΤΩΝ – Κώδικας Δεοντολογίας**



**ΕΛΛΗΝΙΚΟ ΙΝΣΤΙΤΟΥΤΟ  
ΕΣΩΤΕΡΙΚΩΝ ΕΛΕΓΚΤΩΝ**

### **CODE OF ETHICS**

[http://www.hiia.gr/internal\\_audit\\_code.htm](http://www.hiia.gr/internal_audit_code.htm)

### **ΚΩΔΙΚΑΣ ΔΕΟΝΤΟΛΟΓΙΑΣ (CODE OF ETHICS)**

Στόχος του Κώδικα Ηθικής είναι να προάγει την ηθική κουλτούρα στο επάγγελμα του Εσωτερικού Ελέγχου.

#### **ΑΡΧΕΣ**

Οι Εσωτερικοί Ελεγκτές αναμένεται ότι θα εφαρμόζουν και θα υπερασπίζονται τις ακόλουθες αρχές:

##### **Ακεραιότητα**

Η Ακεραιότητα των Εσωτερικών Ελεγκτών εδραιώνει την εμπιστοσύνη και παρέχει έτσι τη βάση εμπιστοσύνης της κρίσης τους.

##### **Αντικειμενικότητα**

Οι Εσωτερικοί Ελεγκτές επιδεικνύουν το υψηλότερο επίπεδο επαγγελματικής αντικειμενικότητας κατά την συγκέντρωση, αξιολόγηση και κοινοποίηση των πληροφοριών για τη δραστηριότητα ή τη διαδικασία που εξετάζεται. Οι Εσωτερικοί Ελεγκτές προβαίνουν σε μία ισορροπημένη εκτίμηση όλων των σχετικών περιπτώσεων και δεν επηρεάζονται αδικαιολόγητα από τα δικά τους συμφέροντα, ή τα συμφέροντα άλλων, κατά το σχηματισμό των κρίσεών τους.

##### **Εμπιστευτικότητα**

Οι Εσωτερικοί Ελεγκτές σέβονται την αξία και την κυριότητα της πληροφόρησης που λαμβάνουν και δεν κοινοποιούν πληροφορίες χωρίς κατάλληλη εξουσιοδότηση, εκτός εάν υπάρχει νομική ή επαγγελματική υποχρέωση για να γίνει κάτι τέτοιο.

##### **Επάρκεια**

Οι Εσωτερικοί Ελεγκτές χρησιμοποιούν τις γνώσεις, τις δεξιότητες και τις εμπειρίες που χρειάζονται για την παροχή των υπηρεσιών του Εσωτερικού Ελέγχου.

## **www. Συμβουλευτική και Ψυχοθεραπεία – Δεοντολογία**

<http://www.mpes.uoa.gr/faq/26>

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Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών

Τμήμα Φιλοσοφίας, Παιδαγωγικής και Ψυχολογίας - Τομέας Ψυχολογίας

Υπεύθυνος δικτυακού τόπου: Γιώργος Ευσταθίου

### **Συχνές Ερωτήσεις**

#### **1. Πώς διασφαλίζεται το απόρρητο κατά την ψυχοθεραπευτική συνεργασία;**

Η διασφάλιση του απορρήτου είναι καθοριστική στη συνεργασία ενός ατόμου με έναν ειδικό ψυχικής υγείας. Στη συνεργασία σας με τον ειδικό θα υπάρξει **πλήρης εχεμύθεια** και **καμία πληροφορία δε θα διαρρεύσει** από τους ειδικούς της υπηρεσίας προς τρίτους χωρίς τη συγκατάθεσή σας.

**Είναι ανεπίτρεπτη και απίθανη η διαρροή πληροφοριών** μιας και οι θεραπευτές δεσμεύονται από τον κώδικα επαγγελματικής δεοντολογίας για την απόλυτη και σίγουρη διασφάλιση του απορρήτου.

#### **2. Τι γίνεται στην περίπτωση που ο θεραπευόμενος ερωτεύει τον θεραπευτή του;**

Είναι γεγονός ότι δεν είναι σπάνιο το φαινόμενο να ανακλύπουν ερωτικά συναισθήματα από την πλευρά του θεραπευόμενου (και ακόμη σπανιότερα του θεραπευτή) στο πλαίσιο μίας ψυχοθεραπευτικής συνεργασίας.

Τα ερωτικά αυτά συναισθήματα συνήθως πηγάζουν από τις ιδιαίτερες συνθήκες κάτω από τις οποίες λαμβάνει χώρα η ψυχοθεραπευτική διαδικασία, αλλά και από τους ρόλους που αναλαμβάνουν τα δύο μέλη. Αυτό που συμβαίνει συνήθως είναι ότι ο θεραπευόμενος γνωρίζει τον θεραπευτή μόνο μέσα από τη θεραπευτική του ιδιότητα, την οποία έχει συνδυάσει με την αμέριστη προσοχή στα λεγόμενα του, το αποκλειστικό ενδιαφέρον για τις δυσκολίες του, την αποδοχή, την κατανόηση, τη συναισθηματική στήριξη, την προσφορά βοήθειας κλπ.

Όπως καταλαβαίνετε αυτό αποτελεί μόνο την επαγγελματική όψη του εαυτού του θεραπευτή, με αποτέλεσμα **ο θεραπευόμενος να σχηματίζει μία εξιδανικευμένη εικόνα για αυτόν, χωρίς να γνωρίζει τίποτα για το πώς συμπεριφέρεται και είναι στην πραγματική του ζωή.**



Επιπλέον, επειδή ο θεραπευτής δε δίνει πληροφορίες για τον εαυτό στα πλαίσια των συνεδριών συχνά ο θεραπευόμενος οδηγείται σε κολακευτικές υποθέσεις για τις πληροφορίες που δε γνωρίζει, οι οποίες πολύ συχνά απέχουν πολύ από την πραγματικότητα.

Κανένας άνθρωπος δε θα μπορούσε να κρατήσει μία ανάλογη στάση εκτός θεραπευτικού πλαισίου και ο θεραπευτής για να μπορεί να κρατά τη στάση αυτή μέσα στη θεραπεία χρειάστηκε πολύχρονη εκπαίδευση.

**Ο γιατρός γνωρίζει ότι αυτό που ερωτεύεται ο θεραπευόμενος είναι ο επαγγελματικός του εαυτός, κάτι δηλαδή που δεν υπάρχει έξω από τη θεραπεία και σε αυτή την περίπτωση ο ενδεδειγμένος τρόπος αντιμετώπισης είναι η διακοπή της συνεργασίας.**

Βέβαια σε ορισμένες παλαιότερου τύπου ψυχοθεραπευτικές μεθόδους η σχέση μεταξύ θεραπευόμενου και θεραπευτή αποτελεί το όχημα της θεραπευτικής αλλαγής, οπότε γίνεται και προσπάθεια αξιοποίησης των συναισθημάτων αυτών για την πρόοδο της θεραπευτικής πορείας. Ωστόσο αν τα συναισθήματα αυτά επιμείνουν παρά την επεξεργασία που θα γίνει μέσα στη θεραπεία, είναι υποχρέωση του θεραπευτή να παραπέμψει τον θεραπευόμενο σε ένα συνάδελφό του, προκειμένου να διαφυλάξει τα συμφέροντά του και να τον προστατεύσει.

**Ένας ειδικός μπορεί να σχετίζεται με έναν ασθενή μόνο στο πλαίσιο της θεραπείας και οποιουδήποτε άλλου είδους σχέση (φιλική, ερωτική, επαγγελματική κλπ.) απαγορεύεται.**

Ο λόγος είναι η προστασία των δικαιωμάτων του θεραπευόμενου μιας και ο θεραπευτής μπορεί να εκμεταλλευτεί τα συναισθήματα που αναπτύσσει ο θεραπευόμενος για αυτόν στα πλαίσια της επαγγελματικής του ιδιότητας, εκτός θεραπείας. Συνεπώς, πρόκειται για λόγους ουσίας και όχι τύπου, οι οποίοι αφορούν τη προστασία του θεραπευομένου.

Βέβαια η απότομη διακοπή της θεραπείας, ιδίως μετά από μία μακρά συνεργασία είναι οδυνηρή, αλλά οπωσδήποτε προτιμότερη από κάθε άλλη εξέλιξη.

Μόνος τρόπος αντιμετώπισής της είναι η συνεργασία με έναν άλλον ειδικό. Είναι βέβαιο ότι αρχικά ο νέος ειδικός φαίνεται πολύ χειρότερος από τον προηγούμενο, κάνει κάποια πράγματα διαφορετικά, έχει διαφορετικό στυλ κλπ. Ωστόσο σταδιακά μπορεί κανείς να δει ότι και αυτός μπορεί να βοηθήσει, τόσο για το αρχικό πρόβλημα, όσο και για την αντιμετώπιση της διακοπής της προηγούμενης θεραπείας. Υπάρχουν ειδικές διαδικασίες για την αντιμετώπιση τέτοιων περιπτώσεων, οι οποίες εφαρμόζονται σε κάθε περίπτωση αιφνίδιας διακοπής της θεραπείας (π.χ. ατυχήματα, ασθένειες, μετακομίσεις κλπ.). Μπορεί κανείς να επικοινωνήσει με τον προηγούμενο θεραπευτή προκειμένου να του υποδείξει έναν κατάλληλο γιατρό, με την προϋπόθεση ότι ο θεραπευόμενος θα σεβαστεί τα θεραπευτικά όρια, αλλά και την απόφασή του ειδικού να διακόψει τη θεραπεία.

### **3. Είναι φυσιολογικό ο θεραπευτής μου να είναι πολύ «φιλικός» απέναντι μου;**

Κατά τη διάρκεια μίας ψυχοθεραπευτικής συνεργασίας είναι επιθυμητό να υπάρξει **άνεση στην επικοινωνία με σκοπό την καλύτερη επεξεργασία των θεμάτων που συζητώνται.**

Στο πλαίσιο αυτό είναι δυνατόν να χρησιμοποιείται ο ενικός ή ακόμη και κοινές λέξεις, στο βαθμό που η συναισθηματική ατμόσφαιρα της σχέσης το επιτρέπει και είναι κοινά αποδεκτό και από τα δύο μέρη.

Αυτό που σε καμία περίπτωση δεν πρέπει να συμβεί στο πλαίσιο της ψυχοθεραπείας είναι η οποιαδήποτε επαφή του θεραπευτή με τον θεραπευόμενο εκτός του θεραπευτικού πλαισίου, δηλαδή εκτός των θεμάτων που σχετίζονται με τις δυσκολίες για τις οποίες ζήτησε βοήθεια ο θεραπευόμενος και εκτός του προκαθορισμένου χώρου όπου λαμβάνει χώρα η ψυχοθεραπεία.

#### **4. Δεν είμαι ικανοποιημένος από τη συνεργασία μου με τον ειδικό ψυχικής υγείας.**

Είναι καλό να γνωρίζετε ότι είναι δικαίωμά σας να απευθυνθείτε σε έναν άλλο ειδικό από τη στιγμή που δε σας καλύπτει η συνεργασία σας με τον μέχρι τώρα θεραπευτή σας.

Αν το επιθυμείτε πριν απευθυνθείτε κάπου αλλού θα μπορούσατε να του αναφέρετε ευθέως τον προβληματισμό σας για τη συνεργασία σας, εξηγώντας του ποια ακριβώς είναι τα στοιχεία εκείνα της στάσης του που σας δημιουργούν τα συγκεκριμένα συναισθήματα.

#### **5. Που μπορώ να πάρω πληροφορίες για τα δικαιώματα ασθενών που έχουν νοσηλευτεί σε ψυχιατρικές κλινικές;**

Πληροφορίες για τα δικαιώματα ασθενών που έχουν νοσηλευτεί σε ψυχιατρικές κλινικές μπορείτε να λάβετε από το **Γραφείο για την Προστασία των Δικαιωμάτων των Ατόμων με Ψυχικές Διαταραχές του Υπουργείου Υγείας και Πρόνοιας**. Η διεύθυνση είναι: **Αριστοτέλους 19, 101 87 Αθήνα**

Το Υπουργείο Υγείας και Πρόνοιας φιλοξενεί στο δικτυακό του τόπο μία σελίδα με τα δικαιώματα των ασθενών.

Επίσης μπορείτε να δείτε τον **Κώδικα Ιατρικής Δεοντολογίας** στον τόπο του δικτυακού περιοδικού Ιατροclub.

Τέλος, θεωρούμε ότι θα βρείτε ενδιαφέρον και το άρθρο "Ιατρικό απόρρητο: Οι κατά συνθήκη παραβάσεις" των Κ. Μεράκου, Α. Δάλλα και Δ. Θεοδωρίδη στο επιστημονικό περιοδικό Αρχαία Ελληνικής Ιατρικής.

#### **6. Οι διάφοροι δια-δικτυακοί τόποι με συμβουλές αυτοβοήθειας είναι αξιόπιστοι και έγκυροι;**

Υπάρχουν κάποιες αρχές δεοντολογίας που ισχύουν για τη δημοσίευση ψυχολογικών συμβουλών στο διαδίκτυο όπως για παράδειγμα να φαίνεται ότι ο υπεύθυνος του δικτυακού τόπου είναι επαγγελματίας ψυχικής υγείας που αναφέρει την ιδιότητα του και τον αριθμό αδείας εξασκήσεως επαγγέλματος.

Από εκεί και πέρα μόνο εσείς είστε σε θέση να αξιολογήσετε αν η συγκεκριμένη προσέγγιση σας ταιριάζει ή αν οι συμβουλές που δημοσιεύονται σας φαίνονται χρήσιμες.

## **7. Μπορώ να έχω πρόσβαση στον ιατρικό μου φάκελο;**

Είναι δικαίωμά σας να ενημερωθείτε για τη φύση των δυσκολιών που αντιμετωπίζετε και μάλιστα κατά τρόπο που να μπορείτε να κατανοήσετε χωρίς εξειδικευμένες γνώσεις. Το σημαντικό είναι να ενημερωθείτε από έναν ειδικό που σας έχει εξετάσει, προκειμένου να ενημερωθείτε υπεύθυνα.

Επίσης όλοι οι ασθενείς μπορούν να έχουν πρόσβαση στον ιατρικό τους φακέλο.

Αυτό μπορεί να επιτευχθεί εάν ο ενδιαφερόμενος κάνει αίτηση στην ψυχιατρική υπηρεσία που εισήχθη.

## **8. Ποιός είναι υπεύθυνος για τις πληροφορίες σε αυτή την ενότητα;**

Μέρος των πληροφοριών που υπάρχουν σε αυτή την ενότητα προέρχονται από τις απαντήσεις που δόθηκαν από τον κύριο Γιώργο Ευσταθίου κατά την πρώτη περίοδο λειτουργίας της υπηρεσίας τηλε-συμβουλευτικής.

Την ευθύνη για την αποδελτίωση των πληροφοριών σε μορφή απαντήσεων σε συχνές ερωτήσεις (FAQ) είχαν η Χριστιάνα Μήτση και η Χριστίνα Βαρβέρη.

Οι πληροφορίες εμπλουτίζονται συνεχώς από τις απαντήσεις που δίνονται σε ερωτήματα κατά την τρέχουσα λειτουργία της υπηρεσίας, με ευθύνη των ψυχολόγων - συμβούλων της υπηρεσίας. Τα σχετικά μηνύματα θα τα βρείτε [εδώ](#).

### **Διευκρίνιση:**

Παρότι οι Διαδικτυακές Υπηρεσίες του Εργαστηρίου Ψυχολογικής Συμβουλευτικής Φοιτητών προσφέρονται από ειδικούς ψυχικής υγείας, σε καμία περίπτωση οι πληροφορίες που δημοσιεύονται δεν αποτελούν επίσημη διάγνωση ή γνωμάτευση, σε καμία περίπτωση δεν αποσκοπούν στην παροχή ολοκληρωμένων συμβουλευτικών ή ψυχοθεραπευτικών υπηρεσιών και σε καμία περίπτωση δεν υποκαθιστούν την προσωπική επαφή με έναν ειδικό ψυχικής υγείας.

## **www. Ψυχομετρικά τεστ - Αρχές Δεοντολογίας**

<http://www.ison.gr/Test/deontology.htm>

**Ο κώδικας επαγγελματικής ηθικής και δεοντολογίας είναι ένα σύνολο αρχών και αξιών που ενθαρρύνουν ή αποτρέπουν καθορισμένες επαγγελματικές συμπεριφορές και χειρισμούς.**

Η δεοντολογία περιλαμβάνει σειρά κανονιστικών αναφορών που αιτιολογούν και δικαιολογούν ορισμένους σκοπούς και πρότυπα συμπεριφοράς.

Ο κώδικας ηθικής εφαρμόζεται στις επαγγελματικές δραστηριότητες των ψυχολόγων, στις δραστηριότητες δηλαδή που αποτελούν μέρος του επαγγελματικού και επιστημονικού έργου των ψυχολόγων ή στις δραστηριότητες ψυχολογικής φύσης. Αυτές οι δραστηριότητες περιλαμβάνουν την κλινική ή συμβουλευτική άσκηση της ψυχολογίας, την έρευνα, τη διδασκαλία, την κατασκευή ψυχολογικών οργάνων μέτρησης, τη συμβουλευτική στο χώρο της εκπαίδευσης και στο χώρο εργασίας.

**Ο Σύλλογος Ελλήνων Ψυχολόγων (ΣΕΨ)**, στο καταστατικό του για την εξασφάλιση των παραπάνω, περιέλαβε την **ανάπτυξη και την τήρηση της επαγγελματικής δεοντολογίας**.

### **ΜΕΡΙΜΝΑ ΓΙΑ ΤΟ ΨΥΧΟΛΟΓΙΚΟ ΥΛΙΚΟ**

1. **Δεν επιτρέπεται** η διάδοση τεστ κατά οποιοδήποτε τρόπο μεταξύ προσώπων μη ειδικών, είτε ως κυκλοφορία τους είτε ως ανατύπωση ή περιγραφή τους σε εκλαϊκευτικές περιοδικές εκδόσεις ή έντυπα, καθώς και η χρησιμοποίησή τους για άλλους σκοπούς εκτός από αυτούς της ψυχολογικής εκτίμησης, γιατί τα φθείρει και τα αχρηστεύει ως ψυχομετρικά όργανα άσκησης του λειτουργήματος.
2. Η δημοσίευση τεστ για κυκλοφορία και χρησιμοποίηση μεταξύ αρμοδίων προσώπων, συνίσταται να προβλέπει την ακριβή μνεία των συνθηκών και δεδομένων της στάθμισης του τεστ, την προέλευσή του, καθώς και την σχετική **εξουσιοδότηση** για τη δημοσίευση.
3. Η συλλογή υλικού με ομαδική χορήγηση τεστ, γίνεται είτε από τον ίδιο τον ειδικό, είτε από άλλα πρόσωπα, πάντοτε όμως συγγενών επαγγελματών με ανάλογη ειδική προάσκηση και με την προσωπική **εποπτεία** και **ευθύνη** του ερευνητή.
4. Σε περίπτωση που χρειαστεί να χορηγηθεί **γραπτή γνωμάτευση** πρέπει να αναφέρεται και στον αποδέκτη και τον σκοπό για τον οποίο χορηγείται. Το περιεχόμενο της γνωμάτευσης συνίσταται στα δεδομένα

της ψυχολογικής εξέτασης που συνάγονται με καθιερωμένες ψυχολογικές μεθόδους.

5. **Ο ειδικός υποχρεούται να** χειρίζεται εμπιστευτικά τα δεδομένα που αφορούν τους πελάτες του.
6. **Ο κώδικας δεοντολογίας προβλέπει το δικαίωμα του ειδικού να** αρνηθεί να δώσει στοιχεία που θεωρούνται εμπιστευτικά και την υποχρέωση να διατηρούνται στο αρχείο του, δεδομένα από τους πελάτες για ορισμένο χρόνο που κυμαίνεται από τρία έως δέκα χρόνια.
7. Η αναζήτηση και κοινοποίηση πληροφοριών **περιορίζεται** μόνο σε αυτές που χρειάζονται για επαγγελματικούς σκοπούς.
8. **Απαιτείται** επαρκής αποθήκευση και χειρισμός πληροφοριών και αρχείων οποιασδήποτε μορφής με σκοπό την εξασφάλιση του απορρήτου καθώς και λογική λήψη μέτρων διαφύλαξης και προστασίας ώστε να παραμένουν ανώνυμα τα στοιχεία, όταν χρειάζεται και δυνατότητα πρόσβασης σε αναφορές και αρχεία, μόνο στα άτομα εκείνα που νομιμοποιούνται να τα γνωρίζουν.
9. Προβλέπεται η **υποχρέωση να λαμβάνουν γνώση**, οι πελάτες και όσοι άλλοι έχουν κάποια επαγγελματική σχέση, των νομίμων περιορισμών για τη **διατήρηση του απορρήτου**.
10. **Παρέχεται το δικαίωμα των πελατών να** έχουν πρόσβαση σε αρχεία και αναφορές / εκθέσεις που τους αφορούν και να παίρνουν την απαραίτητη βοήθεια και συμβουλευτική, παρέχοντας κατ' αυτόν τον τρόπο επαρκείς και κατανοητές πληροφορίες και εξυπηρετώντας το συμφέρον τους.

## Compliance Management Scope

The scope of compliance management is primarily based on the Code of Conduct with special focus on company liability risks.

### Foundation and Basis: Code of Conduct

- I.
- II.
- III.
- IV.
- V.
- VI.
- VII.
- VIII.

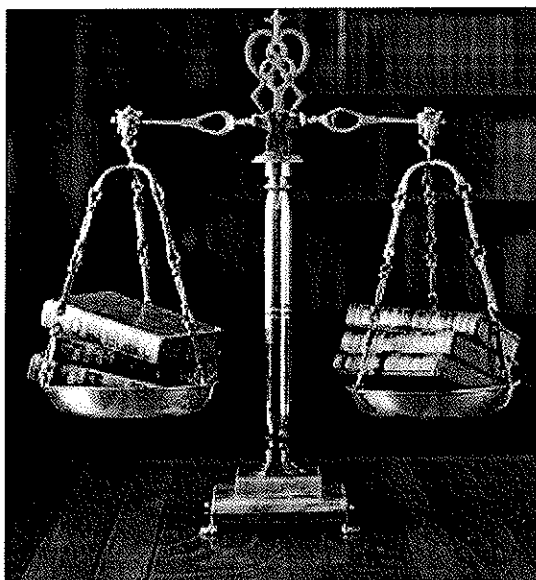
Special focus:

### Liability-relevant risk areas

- o Competition and
- o Bribery &
- o Data
- o Health
- o Insider
- o Discrimination
- o Money
- o Environment
- o Company

## **Compliance Management Activities – Case and Complaint Management**

The overview





## Hurricane Katrina: A 'natural' disaster?, by Lawrence M. Hinman

*San Diego Union-Tribune Sep 8, 2005*

### **LAWRENCE M. HINMAN**

*Lawrence M. Hinman is a Professor of Philosophy and Director of the Values Institute at the University of San Diego. In addition to numerous articles in philosophy, he is the author of 'Ethics: A Pluralistic Approach to Moral Theory, 4th ed. (Wadsworth, 2007)', 'Contemporary Moral Issues 3rd ed., (Prentice-Hall, 2005)'.*



Anyone who saw the ferocity (βαρβαρότητα, θηριωδία) of Hurricane Katrina as it hit the Louisiana coast could not help but feel awe (αγρίεμα, τρόμος, δέος, έκπληξη) in the face of the power of nature.

The raging waves, the whipping winds - this was nature at its most fearsome, **a phenomenon in which human beings play no role except as bystanders fearing for their lives.** This, it would seem, was truly a natural disaster.

When we look more closely, however, we see that **much of the loss of life and devastation from Katrina was as much the result of human decisions as it was of raging winds.**

The first of those decisions was that of Jean Baptiste Le Moyne de Bienville to place his settlement in such a precarious (αβέβαιος, επικίνδυνος, επισφαλής) location - but if it was precious in 1718, it is all the more so almost 300 years later, with the increasingly rapid erosion of the barrier islands and the marshlands (βάλτος, τέλμα) that had together sheltered New Orleans from the worse ravages (ερήμωση, φθορά) of storms.

*(The beaches of Phuket in Thailand were similarly more vulnerable to last year's tsunami because of the destruction of their barrier reefs.)*

Whatever else we might want to say about Katrina, clearly it was not simply a natural disaster - **human choices helped make it what it was.**

And it is becoming abundantly (άπλετα) clear that political decisions contributed significantly to this "natural" disaster as well. **Mark Fischetti's 2001 article in Scientific American on the probable impact of a hurricane on New Orleans, "Drowning New Orleans,"** is but the most dramatic example of the **warnings that public officials received and ignored.**

**Repeated federal budget cuts for disaster preparedness** played a major role in increasing the vulnerability of the population of New Orleans to a Category 4 hurricane.

There was a surprisingly strong consensus (ομοφωνία, πλειοψηφούσα γνώμη) in the scientific community that New Orleans would be devastated by flooding if hit by such a big storm, and most realized that **it was simply a matter of time** before it happened.

**Humans contributed in yet another way to this "natural" disaster.**

**The suffering and loss of life we have seen in New Orleans tap clearly into the fault lines of race and class in our society.**

The suffering and death have fallen disproportionately (δυσανάλογα) on the shoulders of those who are **poor and black**. This is one more way in which this disaster was man-made: if singled (ξεχωρίζω) out blacks and poor people for special devastation (ερήμωση, καταστροφή). There is nothing natural about that aspect of the disaster.

We have much to learn in San Diego from Katrina. **Disasters are as much human as natural.** That is both the bad news and the good news.

In the case of Katrina, it was bad news, for we realize in retrospect (ανακεφαλαιώνω, ανασκοπώ) **how much more effectively our tax dollars could have been spent** to prevent or minimize disaster instead of mopping up (εκκαθαριστικός) after it.

But for San Diego, this is good news, for it provides a much-needed wake-up call. **San Diego** stands on the brink (πρόθυρα) of several disasters. Fires and mudslides are not just events of the past, but an inevitable part of our future.

It seems that the initial resolve after the fires of 2003 has largely gone up in smoke. But **if we recognize how much of these "natural" disasters are in fact the result of human decisions, we realize that we can influence the course of such disasters significantly through enlightened (διαφωτιστικά) preventive measures.**

Similarly, we face dangers from earthquakes and from ocean storms - we know these things will happen, we just don't know when.

This presents a challenge to both the leaders and the voters of San Diego. With City Hall in disarray (αταξία), with a fiscal (δημοσιονομικός, οικονομικός) crisis hanging over every possible expenditure, **both leaders and voters may be tempted to put disaster preparedness on the back burner**, to postpone it until another day when it is more convenient, when the city is more solvent (φερέγγυος).

Yet we have seen in New Orleans, and in many other places before this most recent storm, that **the cost of inaction is often far, far higher than the cost of smart and effective preparedness.**

We need leaders who are willing to guide San Diego through the preparedness process, and we need an electorate (σώμα εκλεκτόρων) that is willing to support such enlightened planning.

**It would have cost millions of dollars to reinforce the levees (προστατευτικό ανάχωμα) in New Orleans,** but the expenditure would have been a fraction (κλάσμα) of the many billions in damage that followed their failure.

When fire or earthquakes come - and they inevitably will - to San Diego, let's not wake up to find that we are another New Orleans.

Hinman, director of the Values Institute and professor of philosophy at the University of San Diego, writes widely in the area of applied ethics. He is the founder of Ethics Updates (<http://ethics.sandiego.edu>) and Ethics Videos (<http://ethics.sandiego.edu/video/>).

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## **Topic: Society - The Ethics of Katrina (9/2/2005)**

<http://www.ethicsscoreboard.com/list/katrina.html>

### **The Ethics Scoreboard, ProEthics, Ltd., 2707 Westminster Place**

Alexandria, VA 22305, Telephone: 703-548-5229, E-mail: ProEthics  
President Jack Marshall, © 2007 Jack Marshall & ProEthics, Ltd

**Catastrophes have a way of separating the ethical from the unethical,** and Hurricane Katrina and her aftermath (επακόλουθο) have done so with a vengeance (εκδίκηση).

Here is how she's sorted things out:

... ..

## **In Katrina's wake, questionable ethics by Drew Broach**

*Monday, October 31, 2005*

**Drew Broach, the East Jefferson bureau chief**

**E-mail [dbroach@timespicayune.com](mailto:dbroach@timespicayune.com) or call (504) 883-7059**

Amid (μεταξύ) all the whining (μεμψιμοιρία) about sluggish (αργοκίνητους, νωθρούς) bureaucrats hiring out-of-state hurricane relief companies, three politicians in Jefferson Parish distinguished themselves by doing just the opposite.

**Kenner Mayor Phil Capitano** and **Mark Morgan** and **Libby Moran** of the Jefferson Parish School Board acted quickly and decisively to help Louisiana companies get a piece of the action.

The fact that all three deals reek (αναδίνω, βγάζω) of favoritism or abuse of authority ... well, that's why they call it the Louisiana way, isn't it?

Within days, perhaps hours, of Katrina making landfall Aug. 29, Capitano's administration worked a deal worth \$694,770 for Innovative Sales of Baton Rouge to supply 41 trailers where Kenner employees could live, said Phil Ramon, Capitano's chief of staff. Another 59 trailers are on order.

Notwithstanding (μολονότι) its name, nothing seems innovative about the company's political connections. **Its owner is a brother of Capitano's attorney, who gave \$2,500 to Capitano's campaign fund** last year. That's the way we do business here, right?

Ramon says the administration did nothing wrong, while ensuring that its workers would have places to live as soon as three days after the storm. "We took the initiative and utilized the resources available to us at the time," he said. "We were able to use our contacts and provide trailers to our city workers well before FEMA." On that point, there can be no doubt.

Nonetheless, two of Capitano's most persistent critics, City Council members Dominic Weilbaeher and Michael McMyne, now cry foul. They cloak (κρύβω, μεταμφιέζομαι) their complaints in the pristine (αδιάφθορη, πρωτόγονη) language of government watchdogs (κέρβερος, μαντρόσκυλο, φύλακας), insisting they just want "open, honest" government.

But **using a political consultant to issue their written complaints suggests other motives**. Say, blowing some smoke the mayor's way in advance of the April 1 municipal elections?

...

## Moral Challenges faced after Hurricane Katrina

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### In a city without rules, is looting (σκύλευση) OK?

#### Clash of desperation, lawlessness in storm's wake raises ethical questions

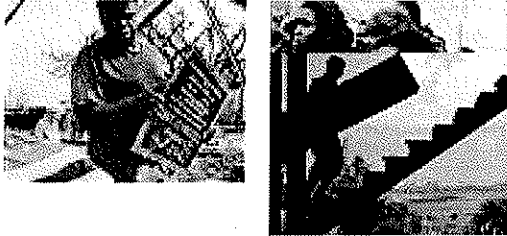


Don Anderson/EPA via SIPA / Sipa Press

A sign warns looters in Pascagoula, Miss., after the arrival of Hurricane Katrina. Looting has intensified since the hurricane, and some communities have regressed into what ethicists call the state of nature - an atmosphere without rules or infrastructure, where the needs are so great that anything goes.

## A LOOK BACK AT KATRINA

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**Updated 3:56 p.m. ET Sept. 1, 2005**

As New Orleans has descended into chaos, desperate residents have stolen ramen noodles, loaves of bread and cases of soda - basic survival needs in a painfully empty city. Others have taken jewellery, TVs and even guns.

**The devastation left behind by Hurricane Katrina has raised difficult questions of ethics:** When, if ever, is looting OK? When is it acceptable to break the law - and what happens when law itself breaks down?

In New Orleans on Thursday, Monica Laguard sobbed almost uncontrollably as she placed items she had taken from a store's shelves into plastic garbage bags to take them to her shelter in a nearby school.

She was taking children's clothing and snack foods. She could not find water.

"I've got to get back to my children," she said. "I've got to get back to my children."

### **Drawing an ethical line**

Ethicists and social psychologists said in interviews that rules of human behavior - including respect for others' property and for social order itself - dissolve quickly in desperate circumstances like the storm's aftermath.

"Obviously stealing things like TV sets or beer or any items that aren't crucial for survival, that's a nonstarter," said Mark Bernstein, a professor of applied ethics at Purdue University. "There would be no ethicist in the country that would think that's proper behavior."

But he quickly made an analogy: **If the only pharmacy nearby were closed, and it had a drug your mother needed to stay alive, breaking into the pharmacy would be the right thing to do."**

"If it's truly for survival - and I emphasize that, really for your children or wife - I think you have an obligation to your family that is at least as strong as the respect you have to pay other property owners," he said.

### **Life-and-death struggle**

In the cauldron (καζάνι) of lawlessness (ανομία) that is New Orleans, these ivory-tower hypotheticals are being played out with life-or-death consequences.

Outside a Rite-Aid pharmacy where thieves had commandeered a forklift (περονοφόρο ανυψωτικό μηχάνημα) and used it to push up the storm shutters and break the glass, a woman on a bicycle rode up Thursday and asked whether police were making arrests inside. Told no, she said, **"I'm a diabetic. I need test strips. I'm down to two. I don't know if my insulin's any good. It hasn't been on ice."**

Carrying toothpaste, toothbrushes and mouthwash, Earl Baker walked up to a reporter and said: "All of this is personal hygiene. I ain't getting anything to get drunk or high with."

**In the first days after New Orleans flooded, local police took a relatively relaxed attitude toward refugees stealing food, water and other necessities. The police chief and mayor said they understood people were trying to survive.**

## **Experts discuss ethics of ending life by Ann O'Neill - CNN**

Thursday, October 13, 2005 Posted: 1013 GMT (1813 HKT)



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## **Memorial Medical Center in New Orleans, Louisiana**

**(CNN) - When and how to end one's life is one of the most emotionally charged and divisive (που διχάζει) issues of our times.**

One need look no further than the legal drama surrounding the end to Terri Schiavo's life in Florida last year, or the arguments over Oregon's physician-assisted suicide law now being decided by the U.S. Supreme Court.

But those cases, medical ethicists say, can't compare to the situation confronting health care professionals in Louisiana after Hurricane Katrina as **the water rose and the electricity went out, and no one came to help for days.**

Louisiana Attorney General Charles Foti told a legislative committee earlier this month that his office was investigating dozens of deaths to determine whether hospitals or nursing homes abandoned or euthanized patients, or whether mistakes were made in their evacuation.

**The issue of ending someone's life is complex, experts in medical ethics say.** Withdrawing treatment from terminal patients who request it differs greatly from physician-assisted suicide and euthanasia.

In a major disaster, life and death decisions must be made in desperate conditions.

"In the aftermath (επακόλουθο) of Katrina, they were doing **triage-type medicine**," said Stuart Finder, senior medical ethicist at Vanderbilt University Medical Center in Nashville, Tennessee.



**"It happens in war," he said. "If one soldier is injured worse than the others, and it takes more effort to save that one than the six who have lesser injuries, we save the six. That's well established."**

Finder placed himself in the shoes of the Louisiana doctors.

"Imagine if **you're in a situation when somebody has a ventilator** (αναπνευστήρας) and the electricity goes out, and then the generator goes out," he said. **"You have someone who is going to slowly suffocate** (θανατώνω με ασφυξία), a person who is going to die," he said. "If you're in that situation, you ask, 'How do I relieve the suffering of this person who is dying?'"

He said it would be reasonable to administer morphine to ease the pain of dying. For a frail (αδύναμος), terminal patient even a little bit of morphine can be enough to bring death.

**Louisiana's 1995 law criminalizing assisted suicide carries a maximum penalty of 10 years of hard labor, but it makes specific exceptions for physicians who withdraw treatment at a patient's request or administer drugs to ease pain and not to cause death.**

Any medical professional who deliberately hastened (επισπεύδω) the deaths of patients in post-Katrina Louisiana crossed the line, said Aine Donovan of Dartmouth College in New Hampshire.

"No one in their right mind would do that to elderly people in a crisis situation," said Donovan, executive director of **Dartmouth's Ethics Institute**. "There is no moral way anyone could excuse just bumping them off."

Donovan said Oregon's physician-assisted suicide law, known as the **Death with Dignity Act**, has strict standards. It must be at the request of a rational patient with less than six months to live. Three doctors must sign off on the terminal prognosis.

**"Never, not under any circumstances, under any condition ever" should the decision be made during a crisis, she said. "You can't make rational choices in a crisis mode."**

Finder sees a gray area where such actions, while illegal, might be morally justifiable if a physician or nurse intended to shorten suffering in a hopeless situation.

"In a crisis situation like what was going on in the immediate aftermath of Katrina, they are doing triage-type of medicine," said **Finder**, who counsels doctors, families and patients on how to handle the issues of life and death.

**"You try to intervene where you know you will have the most likelihood of effectiveness,"** he said. "Someone who is frail, toward the end of their life, those people are going to get shunted (μεταθέτω, μετατοπίζω) to the side".





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