



BULE HORA UNIVERSITY
FACULTY OF SOCIAL SCIENCE AND HUMANITIES
DEPARTMENT OF CIVICS AND ETHICAL STUDIES

Module Title: **Introduction to Civics and Ethics**

Module Code: **CESt 1012**

Written by:

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Bule Hora, Ethiopia

August, 2016

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-----**Chapter 4, 5&6**

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Chapter 1, 2&3

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Bule Hora, Ethiopia

August, 2016**Module/Course Rationale and Description**

This module/course is designed for undergraduate students taking Civics and Ethics as a common course in Bule Hora University and it aims at cultivating students with the competence of actively participating in the public life using their democratic rights and discharging their responsibilities with the necessary civic knowledge and skills and attitudes. In other words, the module/course will help the students to become visionary citizens who are also concerned with civic and ethics related issues affecting their country. This is imperative especially in countries like Ethiopia where the process of cultivating and inculcating modern constitutional and democratic values in the minds of citizens is still experiencing challenges largely. Because the country had no established civic culture dominated by these values/ principles in its past history and partly because these values and principles are not yet well institutionalized even in its current history.

To this end, the module/course first introduces learners to the meanings of key concepts in the study of Civics and Ethics like Civics, Citizenship, Ethics and Morality alongside a discussion on the similarities and differences between and the goals of studying Civics and Ethics. Next, it exposes them to the meanings, mutual interactions, historical evolutions, natures etc... of the notions of society, state and government particularly in the context of Ethiopia. Following this, the course deals with citizenship, constitution, democracy and human rights in some details but again mainly in the context of Ethiopia. Finally, it discusses certain values and principles of Ethics and Civic virtue that learners must be equipped with both as citizens and professionals in their encounter with various Civic and Ethical issues in

order to be morally matured and civically responsible when making decisions and taking actions.

Intended Learning Outcomes of the module:

Upon a successful completion of this module/course, students will be able to:

- 📖 Understand the subject matter of Civics and Ethics;
- 📖 Describe the theoretical discourses and practices of state/government, society and citizenship and their mutual interplay especially in the context of Ethiopia;
- 📖 Identify the civic, social and political dimension of their citizenship lives in line with the importance of active civic participation of citizens to the healthy life of their state and society;
- 📖 Gain the philosophical and communication capacity of dialogue in citizenship discourses via up holding such values as respecting and tolerance of others;
- 📖 Develop individual and/or collective potential of becoming self-confident citizens who can effectively participate in their legal-political, socio-economic and cultural lives;
- 📖 Understand the historical dynamics and nature of state formation and nation-building in Ethiopia alongside introducing ideals like constitution, democracy and human rights as remedies;
- 📖 Understand the essences of such values and principles as democracy and human rights, multiculturalism and constitution and constitutionalism especially in the context of Ethiopia;
- 📖 Examine Ethiopia's experience in constitutional development and issues of democracy and human rights thereof;
- 📖 Develop and demonstrate certain ethical values and civic virtues both in the realm of human to human and human to environment relationships;

- 📖 Understand the interdependence of Environment and development in light of ethics;
- 📖 Develop critical/analytical understanding and reflective skill of identifying global or and ethics and then be able to produce or evaluate policies and practices in a civically and ethically responsible manner.
- 📖 Cultivate certain moral values and civic virtues that enable them be morally matured and civically competent in their professional and citizenry lives by practically exposing them to moral and civic debates/discussions and engagements.
- 📖 Develop such values/ virtues as recognition, appreciation and tolerance towards diversity and also build culture of peace when living in a multi-cultural Ethiopia

Chapter One

Understanding Civics and Ethics

Dear Students! Welcome to the first chapter of this module. You are familiar with Civics and Ethical education as it is the study of the rights and responsibilities of citizens accompanied by the necessary ethical standards and morality. The concepts of Civics and Ethics are differently conceived by different scholars, from one country to another from time to time. The former one deals primarily with politics and government while the later largely concerned with morality for judgment of what is right/ wrong in life style. However; both Civics and Ethics are also concerned with how political matters activate, society norms regulate, moral and cultural rules and values govern the relations among the individual and the state, between

individuals themselves, and other social groups. For the sake of understanding, we will see each concept separately in this chapter.

Objectives of the chapter:

After the successful completion of this chapter, you will able to:

- Define civics, citizenship, ethics and morality;
- Distinguish the similarities and differences between civics and ethics;
- List the goals of civics and ethical education; and
- Recognize conceptualize the competences of good citizens.

1.1. Defining Civics, Citizenship, Ethics and Morality

1.1.1. Defining Civics

Brainstorming: What is Civics for you?

Civic and ethical study is an interdisciplinary field and it has no its own inquiry rather it shares from other field of studies. In spite of this fact, definitions that were given for the subject from different perspectives were as follow:

- ♣ It is the study of rights and responsibilities of citizens along with the necessary **standards of ethics** and **morality**.
- ♣ It is a field which is mainly concerned with teaching the citizens how they can live harmoniously and peacefully in the society and how they can manage conflict among themselves.
- ♣ It is the study of self government which implies active participation and involvement in self-governing processes

- ♣ As school subject, civic can be defined as a discipline that works to produce **ideal citizen-citizen that a nation aspire to have**-that is: **Critical thinker, Imaginary person, World citizen, Rational and reasonable, Analytical and Optimistic.**
- ♣ It is a field which attempts to produce competent and responsible citizen who can participate in over all development of nation.
- ♣ It is a **science of comparative government** and a means of administering public trusts, and provides core and essential knowledge of social issues and institution from the view point of history and literature from classical to modern political thinkers.
- ♣ It is element of **political socialization** process that involves the active development of citizenship orientation in young people which include the citizen as a loyal subject and patriot, the citizen as voter, and the citizen as enlightened community participant.

1.1.2. Defining Citizenship

Brainstorming: Dear Students! What is citizenship for you? Do you think that citizenship and nationality are the same?

Citizenship is a relationship between an individual and a state, defined by the law of that state, with corresponding duties and rights in that state. **Citizenship** is a full membership in a state or in some other unit of government. Almost all people have citizenship in at least one country. Not all the people in a nation are citizens of that country. For example, many countries have non-citizen nationals. **Nationality**, although often synonymous with citizenship, it includes the relationship of an individual to

a state but suggests other privileges, especially protection abroad. In some cases, however, national means a person who owes loyalty to a country but lacks full membership in it. Non-citizen nationals of the United States include the people of **American Samoa**, seven groups of pacific islands controlled by the United States. The people of American Samoa have the protection of the U.S government but lack some of the special rights of citizens. People who are neither citizens nor non-citizen nationals of a country are **aliens** there. Most aliens are citizens or non-citizen nationals of one country who are traveling or living in another.

Activity: What does it mean to be a citizen?

The word citizen comes from the Latin word *civitas*, which in ancient times meant membership in a city. Today, citizenship refers mainly to membership in a nation. The rights of citizens differ from country to country. The constitution of Ethiopia provides the basic rights of Ethiopian citizens. These rights are called civil rights. They include:

- ✓ Freedom of speech,
- ✓ Freedom of religion,
- ✓ Freedom of assembly (the right to gather peacefully for political or other purposes).
- ✓ Ethiopian citizens have the right to travel throughout Ethiopia.
- ✓ Ethiopian citizens, unlike those of some countries, cannot be forced to leave their homeland.
- ✓ Ethiopian citizenship cannot be taken away.

Aliens and non-citizens and nationals share many of the rights of Ethiopian citizens. But they cannot vote, hold public office, or do certain other things that citizens can do. The rights of citizens have certain limits. For example, Ethiopian citizens must be at least 18 years old to vote. States also can limit voting rights to people who have registered to vote. Freedom of speech

does not allow a person to tell lies that damage someone's reputation. Many other civil rights also have limits.

1.1.3. Defining Ethics

Ethics is a field of study that deals with what constitutes good and bad human conduct including related actions and values. It deals with good (moral) and bad (immoral) aspects of human conduct and moral judgment of an action, and moral duty and obligation. It is a set of principles or generally accepted guidelines for right and wrong behaviors. It is an in-depth field of study questioning moral principles and thinking. It attempts to raise fundamental moral questions and provide logical and meaningful answers to them. It follows from the above given certain definitions that questions of ethics arise when we ask whether a course of action is moral or immoral, fair or unfair, just or unjust, honest or dishonest. And, it is the task of ethics to help us realize more clearly the nature and content of our moral consciousness.

1.1.4. Defining Morality

Brainstorming: What does a "morality" mean? What comes to your mind when you think about the concept of morality?

Morality refers to the degree to which an action conforms to a standard or norm of human conduct. It deals with the aspects of good and bad actions themselves depending upon individuals act. In the end, it is worth noting that though people erroneously use the term morality and ethics, interchangeably, however, the term morality and moral refers to the conduct itself while ethics and ethical refer to the study of moral conduct (morality) or the code that one follows. We should also take note of the fact

that ethical decisions are not concerned with what one would do (an essentially psychological) but what one ought to do (a matter of duty and obligation).

1.2. Similarities and Differences of Civics and Ethics

Activity: What are the basic similarities and differences between civics and ethics?

Similarities

These two concepts have some similarities. The basics are the following:

1. ***Civics and ethics are similar because they both deal with rights:*** ***Ethics*** refers to the specific values, standards, rules, and agreements people adopt for conducting their lives. Ethics, most broadly, is the study of human behavior and its consequences in the light of what is ideally possible. For example, ethicists might study a society's mores or morals to determine what effect they would have on humankind if they were used as universal standards. Civics has also worries about the right conduct, rules and regulations that activated by human beings. Civics has also a synonym purpose and functions.
2. ***They both have common objectives:*** Both concepts define the elements essential to human well-being and propose principles to be used as guidelines for generating an ethical culture. When most people think of ethics, they think of rules for distinguishing between right and wrong, such as the Golden Rule "Do unto others as you would have them do unto you", a code of professional conduct like the Hippocratic Oath

"First of all, do no harm" and a religious creed like the Ten Commandments "Thou Shall not kill. Civics has also worries about the right conduct, rules and regulations that activated by human beings. Civics has also a synonym purpose and functions.

- 3. They both may involve in the same issues:** Civics is a study that focuses on the role of citizens in their governments. Ethics may also examine some of the larger ethical issues involved in politics, along with the workings of specific systems of government.

Differences

a) Civics deals with citizenship aspects while ethics deals with morality concepts.

Civics is the study of the theoretical and practical aspects of citizenship, its rights and duties; the duties of citizens to each other as members of a political body and to the government. It includes the study of civil law and civil code, and the study of government with attention to the role of citizens as opposed to external factors in the operation and oversight of government. While, ethics is a rules of behavior based on ideas about what is morally good and bad. And it is an area of study that deals with ideas about what is good and bad behavior.

b) Civics is the study of government; it educates citizens about the politics of their country and the world around them while ethics studies morals and morality of decisions.

At a basic level, civics informs people about the societies they live in, and how they can interact with the government. This field can involve an exploration of the social issues of a society, and look at the way in which history social norms, economic policy, and other factors influence the health of a nation and its government. But ethics does not.

Civics is the exploration of one's rights and responsibilities as a member of society. History, social studies, and politics are main components of being a civically engaged citizen while ethics concerned more about morality and moral related issues.

1.3. Goals of Civics and Ethics

Brainstorming: What are the essential goals of civics and ethics? List down some of them?

If we see in general sense, the study of civics aims to equip students with the following three basic civics goals; civic knowledge, intellectual skills and civic dispositions in their society.

Civic Knowledge: Civic knowledge is the necessary foundation of civic virtue and participation. Why does it matter whether citizens in a state could identify their countries prime minister or name the branches of government? We have good reason to care about. Civic knowledge helps citizens understand their interests as individuals and as members of groups. The more knowledge we have, the better we can understand the impact of public policies on our interests, the more effectively we can promote our interests in the political process.

Intellectual Skills: The second essential component of civic education in a democratic society is civic or intellectual skills. It allows individuals to apply civic knowledge to good effect. If citizens are to exercise their rights and discharge their responsibilities as members of democratic community, they are not only needed to acquire a body of knowledge such as that embodied in the five organizing question described under civic knowledge; they also

need to acquire relevant intellectual and participatory skills. A good civic education enables one to identify or give the meaning or significance of things that are tangible such as the flag, national monuments, or civic and political events. It also enables one to give the meaning or significance of intangible such as ideas or concepts including: patriotism, majority and minority rights, civil society, and constitutionalism.

The ability to **identify** emotional language and symbols is of a particular importance for citizens. Another intellectual skill in fostering civic education is **describing**. The ability to describe functions and processes such as legislative checks and balances or judicial review is indicative of understanding. Discerning and describing trends such as participation in civic life, immigration, or employment helps the citizens fit current events into longer term pattern. Good civic education seeks to develop competence in explaining and analyzing. If citizens can **explain** how something should work, example, the exercising federal system in Ethiopia, the legal system, or the system of check and balances, they will be more able to detect and correct malfunctions. Citizens also need to be able to **analyze** such things as the components and consequences of ideas, social, political or economic processes, and institutions. The ability to analyze enables one to distinguish between fact and opinion or between means and ends. It also helps the citizen to clarify responsibilities such as those between personal and public responsibilities or those between elected or appointed officials and citizens. Intellectual skills allow individuals to apply civic knowledge to good effect. These include problem identification such as:

- ✚ Governing and managing groups;
- ✚ Monitoring public policy; and
- ✚ Influencing public policy.

Civic Dispositions (Virtue): A third generic category of democratic civic education pertains to civic dispositions. These are traits of private or public character necessary to the preservation and improvement of a constitutional democracy. If citizens would enjoy the privileges and rights of their polity, they must take responsibility for them, which requires a certain measure of civic virtue. These include:

- ✚ Becoming an independent member of a society;
- ✚ Participating in civil affairs in an informed, thoughtful and effective manner;
- ✚ Assuming personal, political and economic responsibilities as a citizen;
- ✚ Respecting individual worth and human dignity; and
- ✚ Promoting the healthy functioning of the government system.

Focus: Civic disposition refers to habits of characters of citizens that are conducive or helpful to the healthy functioning and common good of a democratic system. It includes all the behavior and actions that are good.

In addition to this three core civic and ethics goals, there are also other purposes of civic and ethical education that attributed to the subject matter in which it was based on; arts of deliberation of effective and responsible actions in order to develop, promote, maintain and sustain the health of body politics. As such, **the most prominent goals of civic education include the following:**

- ✓ Building the civic competency of citizens;
- ✓ Promoting the culture of civic responsibilities;
- ✓ Enhancing and sustaining the moral and ethical values and virtues of the society;
- ✓ To produce effective citizens;

- ✓ To monitor and influence the public policy;
- ✓ To use democratic procedures for both making decisions and managing conflict; and
- ✓ To make citizens aware about the fundamental rights and freedom.

1.4. Competences of Good Citizens

Brainstorming: What are the key attributes for the competence of good citizens?

Responsible citizenship means that all individuals must be aware of the importance of their membership in a large community with some obligations. As such, the most common characteristics of good citizenship include the following:

A). *Legality:* Legal equality refers to the rights of all citizens to be treated as equals before the law. In its strict sense, it means that, the laws should give equal protection to all citizens. Having this, virtuous citizens freely adhere to the fundamental rules required for the maintenance of a system of constitutional government without requiring the imposition of external authority. This means, individuals should be prepared to follow rules and regulations without violating their personal freedom.

B). *Patriotism:* It is love, devotion and commitment to one's country and to fundamental values and principles up on which its security and welfare depend. It was said that a true patriot should respect and adore his country's symbol. Positive perspectives of patriotism could be manifested by the following commitments:

- ❖ Due respect for the law of the nation and rights of the others;
- ❖ Standing in defense of sovereignty of the country and the people;
- ❖ Giving priority for the common good than private interest;
- ❖ Struggle for equality of people;
- ❖ Becoming a model of ethical excellence in all aspects of life; and
- ❖ Pursuit of knowledge, and fighting corruption.

C. Responsibility: It is a duty or obligation of a person or a group to do something. Citizens have various obligations in their society which are emanated from moral, ethical, and legal origins. As a result, good citizens maintain the moral and ethical values of their society since; responsibility embraces the notion that individuals should be obedient to those who have authority in society. They also have the duty to uphold the constitutional principles and values and observe other laws. Every member of the society has the duty to respect individual rights and freedom.

D. Industriousness: The word by itself derived from the word 'industry' which means the quality of regularly working hard. A person having the characteristics of working hard is said to be industrious. Industriousness is a concept related with developing the habit of work. Ethical work conduct or work ethics then enables workers to possess proper behavior and so as to develop proper relationship with other workers and help them to create good industrial environment. Work ethics refers to the generally accepted guidelines for right and wrong behavior in work place. It involves many principles which foster effective work habits and personal qualities.

E. Self-reliance: Is the remarkable dependency or trust on one's power, resource and judgment. It means a person who depends on himself/herself or an independent person. It means the ability to be self-sufficient to care for one's own self. When we talk about self- reliance, we can involve attaining emotional, social, political and economic independence.

F. Active community participation: It concerns both the rights and responsibilities citizens have to participate in the public and civic life. The role of all citizens that plays in socio-economic and political spheres of his/her community and at nation in general is known as civic participation. Community participation includes taking part in the all aspects of the countries activity. Each citizen should develop the skills required for effective participation in the political process of government at local, regional and national level. Again, it is important to actively participate in economic matters and social decisions of a given community and state as general.

Summary

Generally, civics is an interdisciplinary subject that is intended to create ideal and responsible citizens. It provides three main objectives which include: civic knowledge, civic skill, and civic dispositions. It also has basic similarity with morality particularly and also with ethics generally. As far as civics and ethics is concerned there are some main attributes that stands to measure the competence of good citizen. These include: legality, patriotism, responsibility, industriousness, self-reliance and active community participation among others.

Review Questions

Part I:

Give a brief answer for the following questions.

1. Can you give the definition of civics?
2. What is civic disposition?
3. Explain about self-reliance with example.
4. Describe the basic difference between civics and ethics.
5. List the elements for competences of good citizen.

Part II: Matching Items

Match the items or phrases listed in the column "A" that fits best with that of term or phrases listed under column "B"

"A"

1. Civic knowledge
description

2. Intellectual Skill
founded

3. Civic Disposition

"B"

A. Entails problem identification and

B. know how a given political system is

C. Contemporary political system

D. motivations for behavior and
values/attitudes

Part III: Multiple Choice Items

Choose the best answer from the given alternatives.

1. All are valid concepts for evaluating civic competence **except one**?
A. Legality
B. Industriousness
C. Responsibility
D. Passive community participation
2. Which is/ are **valid** statement about goals of civic education?

- A. Building the civic competency of citizens
 - B. Promoting the culture of civic responsibilities
 - C. Enhancing and sustaining the moral and ethical values and virtues of the society
 - D. All
3. Civic can be defined as a discipline that works to produce all the following **except one**?
- A. Critical thinker and Imaginary person
 - B. Analytical mind and optimistic
 - C. Rational and reasonable
 - D. Criticizer and pessimistic
4. One of the following statements is false about Ethics
- A. It studies about what is morally right and wrong
 - B. It studies about reality
 - C. Always seeks rational justification for moral notions
 - D. It is the study of values as applies to human action, decisions and relations

Chapter Two

Understanding Society, State and Government: Ethiopian Focus

Dear students! Welcome to the second chapter. In this chapter, we will see the concepts of society, state and government as well as different theoretical approaches in terms of understanding these concepts by giving due focus to Ethiopia. A politically organized group of people who shares beliefs, cultures and other several common concerns are called society. They may occupy a certain territory to form a state. However, for these groups of people to become a society, they should have to live together for a significant period of time; they should also be in a position to share common interests. Having said this, now let's proceed to details of society, state and government.

Objectives

After the successful completion of this chapter, you will be able to:

- Define society, state and government;
- Understand the contending theoretical approaches in the emergence of society;
- Explain the origin and elements of the state;
- Synthesize the theoretical frameworks regarding the origin and development of state;
- Understand the state structure concepts;
- Analyze the term government and its functions;
- Synthesize the structure, forms and systems of government;
- Identify the similarities and differences between society, state and government; and
- Explain the Ethiopian society, state and government.

2.1. Society

2.1.1. Definition and Attributes of Society

Brainstorming: How do you define society? What are the attributes to be fulfilled to be a society?-----

The English word society emerged in the 15th century and is derived from the French '**société**'. The French word, in turn, had its origin in the Latin '*societas*' which means a friendly association with others. Implicitly the meaning of society is that its members share some mutual concern or interest, a common objectives or common characteristics.

In this context of society individuals:

- ✓ Live together for a long period of time;
- ✓ Possess common values and interest; and
- ✓ Share common culture, tradition and life style.

Society is usually defined as the interaction of human groups whose members live by common rules of conduct. By rules of conduct we mean not just enforceable commands, but regular and predictable behaviors. All human activities, such as marriage, work and recreation are carried on within a framework of such rules. Society may exist when people share so many rules of conduct that they are able to understand and predict one another's behaviors. Therefore, the mere collection of individuals may not be sufficient to form a society. Society is neither solely determined by the number or the size of participants nor the physical size of the territory occupied. Society denotes organized groups of people with common ties operating through its instructive institutions in order to safeguard its members. In its broader sense society refers to the totality of human life, institutions, norms of behavior and underlying structures which are the major components of a state.

2.1.2. Perspectives on Society

There are two perspectives to understand the concept society:

- I. **Relationship perspective:** this perspective includes every kind of relationship. Its assumption is social life or relationship is without any boundary which comprises the entire social relationship.
- II. **Person perspective:** in this perspective society is a system of collective or a group life with in which men and women of all ages live a shared life.

2.1.3. Contending Theories of Society

Activity

- 1. What is a theory by itself?**
- 2. Do you have some idea about theories regarding the evolution and development of society?**

Theories are sets of interrelated concepts and ideas that have been scientifically tested and combined to clarify, and simplify the understanding of people. Accordingly, in order to understand the concept of society there are three major theories. Let us see one by one:

1. Structural - Functionalist Theory

According to structural-functionalist theory, society is structured to maintain people's stability. It sees society as a structure with interrelated parts designed to meet the biological and social needs of individuals who make up that society. This theory viewed society as living organisms that contributes to its survival. In another way, it views society as resulting from agreement/consensus, values and norms. In this sense, society may include different social institutions such as; education, religious, politics and mass media as a common good in order to meet basic social needs.

2. Conflict Theory

In this perspective, social world is in a continual struggle between competing groups. Conflict theory assumes that, social behavior is best understood in terms of conflict or tension between competing groups. But, such tensions need not be violent rather it can take the form of labor negotiation, political party, disputes over government budget. Its main emphasis is on social change and redistribution of resources; hence, such emphasis makes them more radical and activist. This theory includes other sub-theories like; Marxist view, social view and feminist view.

3. Inter-actionist Theory

Inter-actionist theory sometimes called Symbolic Inter-Actionist theory because it sees symbols as essential part of human communication this may include different gesture and symbols or non-verbal communication to convey feelings or respect. It has the notion that communication or the exchange of meaning through language and symbols is how people make sense of their social worlds. This theory provides a theoretical perspective that helps scholars to examine the relationship of individuals within their society. Hence, it asserts about everyday forms of social interactions in order to understand society as a whole. This viewpoint sees people as active in shaping their world, rather than as entities who are acted upon by society.

Activities

-  ***From the above theories, which one is more justifiable and right in your view? Why?***
-  ***Do you have any different assumption regarding the origin of the state excluding the above theories?***

2.2. State

2.2.1. Definition and Attributes of the State

Brainstorming: How do you define state? What are the attributes of state?

Various concepts and words have many definitions and explanations. Thus, state can be defined as:

- ✓ It is an organized body of people occupying defined territory and living under government entirely free from external control. This single definition of state comprises those four basic elements of state (population, territory, government and sovereignty).
- ✓ It is an institution through which the dynamics of politics is organized and formalized.
- ✓ A political association that establishes sovereign jurisdiction within defined territorial border and exercise authority through a set of permanent institutions.
- ✓ A totality of a country's governmental institutions and officials.
- ✓ It refers to a condition or anything that is officials not private.

Focus: State is the most highly organized political structures of a society which keeps its members together as citizens.

Essential Elements of the State

All states around the world contain four essential elements. Without these elements it is difficult to consider a particular area as 'state'. These include the following elements:

- 1. Population:** Refers to a totality of a specific area. It is obvious that without population we cannot define any state. The size of the population is not important as the same to society. Thus, we have such **China** with its nearly **1 billion** citizens and small country like **Nauru** in south pacific with a population of slightly over **6,000**. The homogeneity and heterogeneity of a given state is also not matter a good examples are **Ireland** with homogeneity and **Ethiopia** with heterogeneity.
- 2. Territory:** Refers to the primordial boundary or delimitation of specific area. Territory is also indispensable to the existence of a state. For a people to organize itself as a state, it is necessarily that they be permanent settled in a territorial area to which they hold perpetual claim. As with the population states vary in size of their territory. While states with large territories do have political, economical and geographical advantages, there are many states with very small territorial areas, e.g. **Russia Vs Djibouti**.
- 3. Government:** Is the agent that acts in the name of the state to promote and safeguard the interest of its population and maintain its territorial boundaries. Government is not identical and continuous with the state since, the state is usually permanent and continuous. Government can be changed, altered, modified, or totally obliterated. But, this change or end of government does not bring any change of the state.
- 4. Sovereignty:** Implies that the government of the state has absolute and final legal authority over all matters and it is not subjected to any power outside of itself. It means the state is the final and ultimate source of all laws with its territorial jurisdiction. This supreme power applies both to domestic or internal as well as to foreign or external affairs.

- A. **Internal sovereignty:** Refers to a state's government not those of any other states deciding how it will manage its domestic affairs, problems, and formulates its own laws and rules. In other words, it means that inside the state there can be no other authority that may claim equality with it.
- B. **External sovereignty:** Implies to the concept that the certain country should be free from external control of any kind and its right to define its interests and decides what its objectives are to be, the priorities among these objectives.

2.2.2. Theories on the Origin and Development of State

There are many theories that try to explain the emergence and the purpose of the origin of state. Some of these are:

- A. **The Divine Right Theory:** According to this theory, the state is seen as an institution that created by God. It claims the state to be of a divine creature. In this sense, the state is created by God not only in the general sense in which everything that exists is said to be the creation of the divine will but also in a special sense of a deliberate, direct, specific act of creation with a particular end in view. Thus, the rulers were regarded as God's own representatives on earth. It asserts that, it is a God's will that in human society some are born to rule while other are born to be ruled. Moreover, the theory affirms that the social order, in which the position of the individual is determined hierarchically on the basis of birth, was God given and thus indisputable.
- B. **The Natural/Evolutionary/Genetic/Anthropological Theory:** As you can see in the above title, this theory has many names and various descriptions by different scholars and school of thoughts. It is a theory which tries to base its argument on sociological facts. Here the argument is that state is an eventual extension of the family. The claim is that the state is gradually and slowly evolved out of settled human communities,

such as the family, the clan and the tribe. According to this theory the state is seen as natural to organized and settled social life.

✚ State is an eventual extension of family; based on sociological fact

✚ Husband + wife → family → village → tribes → clan → society → state.

Hence, the state is the eventual extension of the family.

C. The Social Contract Theory: The social contract theory holds that the state is an artificial creation based on voluntary agreement or contract among people. The theory was originated and developed in the 16th, 17th, and 18th centuries. Its starting point is the assumption during state of nature or a condition that prevailed before the creation of the state. The condition of **state of nature** can be pointed out as the following according to the three most famous philosophers (**T. Hobbes, John Locke and Jean Jacques Rousseau**) of this theory:

- ✓ It was where the people possess absolute natural rights and free from any kind of restraints on their activity.
- ✓ It was a condition where unfettered freedom, no one can control the other.
- ✓ There was no distinction between mine and yours.
- ✓ There was no guarantee of safety and security for people and their possession/property.
- ✓ The strong was exploiting the weak.
- ✓ There was no machinery for effective protection; no punishment for violence.
- ✓ Man was selfish or egoist, bad and immoral.
- ✓ Man was the enemy of man; the period of conflict and disagreement.
- ✓ As a consequence, total anarchy and chaos prevailed.

Due to this unorganized and insecure existence people entered in to social agreement to which they appeared to surrender their freedom in return for security. This theory strongly believes that the state is established by the consent of the people in order to provide collective needs such as safety

from crime; to establish effective protection and safeguard people's inalienable rights such as the right to life, liberty and property.

D. Force Theory: The proponent of this theory is **Jean Bodin**. According to him, the origin of the state is a matter of conquest; one group conquers another by force and the leader of the victors assumes ultimate authority. This theory associates the emergence of states to wars and conflicts that have been endemic in the history of human beings. According to the force theory the state is neither a creation of God, nor a result of the overwhelming social development. It is primarily the consequence of the forcible subjugation through long continued warfare among primitive groups. According to this theory, the state is primarily seen as an entity created by the use of force. In other words, the state is created through a process of conquest and coercion of the weak by the strong. E.g Byzantine Empire State. Hence, military might and physical strength is considered to be of paramount important for the creation and consolidation of the state. According to force theory military power and physical strength of a society is considered as to be of great importance for the creation and consolidation of the state. Thus, wars of conquest resulted in the occupation of more and more territories and led the rise of states.

E. Charismatic Theory : This theory claims that superior being of groups who enforce their will over people those strong willed people or individuals decide to create an institution for their own purposes and their **psychological force**. The leader defines the territory sometimes through great mystique around the government as a source of government authority. E.g. Napoleon Bonaparte of France.

F. The Marxist Theory: Karl Marx suggested a more rational basis for the concept of state based on force. According to him, historically, the state was originated from the split of society in to social classes with sharp and polarized economic interests. According to this theory; there was no

state in the most primitive stage of social life as there were no contending classes. The state arose as a matter of necessity when society was divided into two classes, each having its own interest. The origin of state, therefore, should be treated in the fact of class antagonisms.

✚ The formation of social classes is associated with the emergence of private property, since Marx believes that:

- ✓ In pre class-society people were living communally.
- ✓ There was no private property, no market and no institution.

In this assumption the rise of the state with its agent, government established to make laws, is therefore, directly related with the emergence of private property and the need to safeguard it. Marxist theory believes that with the historical process of disappearance of private property and antagonistic social classes, the state will wither away.

Activities

- 1. Which one the above theories are more justifiable and right in your view? Why?***
- 2. Do you have any different view concerning the origin of the state rather than the above theories?***

2.2.3. State Structure

State can be differentiated by the structures of government it may have or the degree of power shared between central and local levels of government. Again, classification about the forms of state can be related with structure and distribution of state power. Accordingly, there are two main and commonly understandable forms of structuring governance in state. These

are the **unitary** and **federal** forms of state structure.

A. Unitary State Structure

Activity

- 1. How do you explain a unitary form of state structure?**
- 2. Would you list down some states in the world that have a unitary state structure?**

A unitary system is one in which the central government has any areas of policy that are exclusively under its control. All the authorities and powers are exclusively in the hands of the central government.

It is a form of state structure that is characterized by centralization of power and indivisible sovereignty. The national government is legally supreme over sub-national territorial bodies or units. In other words, a unitary state is one in which no other governmental body but the central government has any areas of public that are exclusively under control. In a unitary state, sub national bodies may be potentially over ruled by the central government in any political decision they make. In unitary government, there is one central source of power and there is less or no power that is left for local units to practice independently. The central government plans and decides the duties of every public service throughout the year. Local units are merely agencies of the central government established for its convenience in local administration and their existence are mainly dependent on the interest of central government. E.g. Ukraine, France, Bulgaria, the Netherlands, Japan, Romania, Poland, the Scandivian Countries, Spain, Many Latin American And African Countries Like Kenya, Morocco etc.

Features of Unitary State: The principal features of a unitary form of state structure include the following:

- A. Supremacy of the Central Legislature:** There is only one (unicameral) kind of legislature, which is invariably (always) absolutely supreme. It is the only body that enacts and monitors the law. Other bodies (sub-national bodies to implement the laws) are made by the central legislature/parliament.
- B. Absence of Subsidiary Sovereign Bodies:** Sovereignty is vested in the national /central government and hence sub national bodies are not sovereign because sovereignty in unitary form of state structure is indivisible. But subsidiary legislatures can exist when represented by the central government. However it can be ruined by the central government at any time.
- C. Re-Centralization of Power Unilaterally at the Will of the Central Government:** This is to mean that power that may have been decentralized to sub-national bodies can be re-centralized at the will of the central government unilaterally.
- D. Flexible Constitution:** The constitution has not to be rigid.
- E. Unchecked Centralization of Power at the Center:** Sub national bodies (regional, provincial and local bodies) can be reshaped, reorganized and even abolished at will of the central government.

Merits (Advantages) and Demerits (Disadvantages) of a Unitary State

Activity

- 1. What are the advantages and disadvantages of unitary state structure?**
- 2. Do you suggest unitary state structure to contemporary Ethiopia's ruling system?**

Advantages

- Since only one state and government existence at the center and the

absence of constitutional division of power among the federal and regional government.

- It can bring the uniformity of laws, policy and administration throughout the country, since the source of power and will is one.
- There is no conflict of authority in view of the fact that only one source of government.
- There is no confusion of responsibility for work to be performed.
- No overlapping of jurisdiction.
- No duplication of work and civil servants.
- It is very simple in its structure.
- Relatively with the federal system this one is less expensive because the absence of duplication of government department and service.
- It is suitable for small country with a homogeneous population.
- Its organization is also relatively simple.

Disadvantages

- There are no strong regional institutions and the regulation of local policies and affairs by distant and far-off authorities.
- There is additional burden of responsibilities on the central government and leads to greater complexity and bureaucratic administration.
- Central authorities often have to get necessary knowledge of local conditions and needs; and the consequence of it is that local interests suffer.
- It leads the administration and officials' passive towards local initiatives and interests in social problems.
- It restricts the self-rule and self-determination views of different sub-national bodies.

B. Federal State Structure

Activity

- 1. What is a federal form of state structure?**
- 2. Would you mention the name of few countries in the world that follow federalism?**

Federal form of state is the one in which power is formally divided between the federal central/federal government and certain regional governments, each of which is locally supreme in its own sphere. In federal state, powers and authorities are clearly separated and divided among the central or federal and regional governments. These powers are clearly specified in the state constitution. The essential feature of the federal state is a distribution of the power and authorities of government between the federal government and the federating units. In federal systems, the central government usually has exclusive control over foreign, defense and monetary policy. The rest power and authorities are exclusively assigned to regional governments.

A number of nations in Africa, Asia and Latin America as a response to their often widely diversified linguistic, territorial and political traditions are following this system, e.g. Ethiopia, Nigeria, India, Brazil, USA, Canada, Australia, and Germany etc.

Essential Features of Federal Government

- A. The existence of Dual Politics:** Two relatively autonomous levels of government i.e. the federal government and regional state levels possess a range of powers and functions.
- B. The Existence of Written Constitution:** There should be a written and rigged constitution as a supreme law of the land from which both the central and the regional government drive their authority. The responsibilities and powers of each level of government are defined in a codified or written constitution. Therefore, the relationship between the

federal state and regional government is conducted within a formal legal framework.

C. Equal Power shared by the Federal Authority and Federal Units:

This does not mean they have equal power in the same affair, rather the reserve powers (power applied when required but reserve until then) and federal powers are seen equally.

D. Absence of Re-centralization of Powers and Authority by the central/federal government at its will or unilaterally.

E. Absence of Amending the Constitution by Federal Government Unilaterally. Hence, it needs the consent or agreement of the regional governments for amending the state constitution.

F. Constitutional Arbiter: There should be independent and impartial judiciary and body that settle constitutional disputes between the center and the regional government. In determining, the respective fields of jurisdiction of each level, the judiciary in a federal level is able to determine. However, in Ethiopia, it is the House of Federation that holds with the highest power of interpreting the FDRE constitution.

G. The Existence of Link Institutions: In order to foster cooperation, partnership and understandings between the federal and regional governments, the regional governments must be given representation through a bi-cameral legislature.

Activity

1. *From the above two forms of state structure which one is more convenient for Ethiopia?*

Formation Way of Federalism/Federation

Brainstorming: *In what way do you think federation can be formed in the countries of the world?*-----

-----Federations have arisen in very different circumstances, each being the unique result of choices by countries political leaders and larger historical forces. In addition to this, there will be many reasons and rationales that facilitate the creation of federations. In the same way federations have emerged with in these larger processes of country formation and evolution in any of the three ways.

1. Holding Together Federations (Federalism by Disaggregation)

A federal state that is created after a previously centralized state compromised to share a considerable extent of power to federal units. This is a kind of federation formed when a unitary states or regions to alleviated threats of secession by minorities or the country that has been originally created with a unitary and highly centralized. Such federations often grant some regions particular domains of sovereignty for example, over language and cultural rights in an asymmetric federation, while maintaining broad scope of action for central government and majorities. Examples include India, Belgium, Canada and Spain. This kind of federation would form in response to democratic political pressure for the devotion of power because of the countries of multiple religion or ethnicities.

2. Coming Together Federations (Federalism by Aggregation)

It implies to the bringing together of formerly separated units into a new country. Independent states may come together by ceding or pooling sovereign powers in certain domain for the sake of goods otherwise unattainable, such federations are typically arranged to constrain the center and prevent majorities form overriding a regions. In the same cases, coming together was central to the emergence of a new federal country. Previously

separate units or independent states concluded that they had enough common interest and shared identity to join together in a federal arrangement. Examples include the present USA, Switzerland, and Australia.

3. Combination of the Two

In yet other case, the above two forms possess combined. This means when some entity comes from previously unitary system and adds the other separate unit. This is simply called the combination of the two. Canada and India emerged from the creation of Ontario and Quebec out of a previously unitary region and from the addition of new province.

Power Distribution in Federal Form of State

The power distribution in federal form of state is categorized in exclusive power, concurrent power and Reserved powers (residuary powers to federal authority and federating units). Let see the practice of exclusive and concurrent power distribution in Ethiopia.

Activity

- 1. What are the exclusive powers of the federal government in the Ethiopia's context?***
- 2. What are the residual powers of the regional governments in the Ethiopian context?***

Exclusive Power: It is the power specifically left to the federal government. Exclusive powers refer to powers not shared; rather they are the power that only exercised by federal authority exclusively. Let's take the Ethiopian federal practice as an example. The following are exclusive powers by the federal authority:

- ♠ To enact laws and constitutional laws and follows its application
- ♠ To keep the country's constitutional system
- ♠ Foreign Affairs

♠ Defense

♠ Printing and circulating of money

Residual/Reserved Powers: the power that is left to the regional government.

Concurrent Powers: This refers to the powers exercised by federal government and regional authority commonly. It is the common jurisdiction of both levels of government.

- Social sectors (like education, health, labor and social affairs, culture and information, civil service)
- Planning
- Transport and communication
- Internal security
- Agriculture, Industry, Trade, Tourism, Finance and Justice ---etc

Merits and Demerits of Federalism

Activity

1. What are the advantage/merit and disadvantages/demerit of federalism?

Merits of Federalism

- It gives room for Small states to unite themselves into a more powerful common wealth without losing their independent existence.
- It is the only political system, which makes it possible to have uniformity of the legislation, administration and adjudication throughout the country.
- By giving local independence to the people of the unities, it stimulates their interest in public affairs.
- It is important for heterogeneous and large state with racial, cultural and

linguistic diversities.

Demerits of Federalism

- It is weak government on account of the division of powers between the centers and the units thus in times of national crisis.
- The constitution is rigid.
- Any unit may challenge the authority of the center and stage a revolt leading to the disintegration of the state.
- It may create weak government by dividing internal sovereignty.
- The administration system is costly; it may require ample economic resources to manage two sets of governments.
- There is a duplication of activities
- There will be conflict of authority or jurisdiction between national and regional governments
- It requires large no of civil servant or educated man powers and officials.

2.2.4 Confederations

Confederations are voluntary associations of independent states based up on common consensus of states expressed in an elaborated document. It is an association of states which rests upon the common agreement of its members expressed in an elaborate document. Confederations are formed for common advantage without affecting internal freedom, structure, lawmaking and enforcing process, external relations of the state confederating. It differs from an alliance, in that it has fixed central organ through which the common wills of its members may be expressed. It also differs from the League (Union) in a greater variety of directives designed to achieve. These objectives include external security, promotion of cultural unity, and operation of postal service. The member states are also at freedom to interrupt their membership from the federation and cease the

existence of the center based on their agreement.

2.3. Government

2.3.1. Definition and Functions of Government

Definition

Brainstorming: What is government? What are the main purposes and functions of government?

Government is an agency through which the will of state is formulated, expressed and realized. A government is a body that has the power to make laws and the authority to enforce rules, and regulations within a civil, corporate or other organization or group.

It is a complex totality of interrelated organizations exercising over all control over a society of a territorially delimited sub divisions of a society. Government is the most essential component and also administrative wing of the state. Government is the executive agent that acts in the name of the state and its people. As an agent of the state, a government works to promote and safeguard the interests of its population and maintain its territorial boundaries. Government is the body of the people and institution that make, enforce and interpret laws. It refers to the institutional processes through which collective and usually binding laws and decisions are made through its various branches of organs.

📌 **Focus:** Government refers to some particular set of institutions and organs that make laws (the legislative body), implements public policies (executive body) and law interpreting body (the judiciary)

body). It is a body, which administers a country and main organization dealing with affairs of the whole country.

Functions of Government

In a modern state, government functions have greatly expounded with the emergence of government as the most active force vehicle in political, social, and economic development. Accordingly, the major purposes and functions of government include the following.

- A. Self-preservation:** Any government must keep its state from internal and external threats, i.e. order, predictability, internal security and external defense are among the major functions whether it is democratic or authoritarian.
- B. Conflict Management/ Resolution of Conflict:** Governments usually develop and consolidate institutions and procedures for the management of conflict. It is obvious that conflict is inevitable and inescapable characterizing human beings. Therefore, building and effectively applying the institutions for resolving and managing conflict is an indispensable function for developing and consolidating peace, security and stability and tranquility.
- C. Regulation of the Economy:** Government plays the role of regulating the economy like regulation of policies such as agriculture, industry, transportation, taxes, tariffs, etc. Moreover, governments usually play role on controlling the distribution of resources in their societies. Hence, it is the government that determines which resources are to be publicly controlled and which are to be in private hands.

D. Protection of Political, Human, Social and Economic Rights of its Citizens, especially those rights enshrined in the constitution of state.

E. Provision of Necessary Goods and Services: Governments, especially in developing countries like Ethiopia, usually participate in providing necessary goods and services to its citizens. Such goods and services include: provision of education, health care, development of public works, conservation of natural resources, developing water supply, electricity, telecommunication, etc to the public.

2.3.2. Government Structure: Vertical Arrangement Vs Horizontal Arrangement

Government structure divided into many place for the reason of dividing concentration of power and ensuring the system of government as it able to prevent consolidation of power. Accordingly, government structures divided into vertical and horizontal arrangements.

Activity

- 1. Would you explain the basic concepts and elements of vertical and horizontal arrangements of government?***
- 2. Which arrangement is complex among vertical and horizontal arrangements during the practice?***

Vertical Arrangement of Government

This type is a type of arrangement of government which encompasses the federal, regional and the local government structures. These are commonly known as levels of government.

Each level of government federal, regional and local provides their roles for the public. Each of these levels forms part of the system of government in

the country's political system known as "federalism" which is a system of shared, distributed power between federal, region and local government.

- a. Federal government: Is the highest level in the government structure. It is common for federal governments to have exclusive authority on some important national affairs such as defense, foreign relations, and management of major resources.
- b. Regional government: The regional government is a level of government which establishes at different region as federal units to foster self-rule system. In Ethiopia, The regional governments are responsible for implementing economic and social development policies and for maintaining public order, including administering a police force, and the federal state is responsible for all powers not delegated to, or shared, with the regions.
- c. Local government: Is the form of government which is closest to the people and with which people come into contact most frequently.

📖 **Current Ethiopia's constitution references to powers distribution for different levels of government refer article 51-53.**

Horizontal Arrangement of Government

This is a type of dividing government into the three major organs/ branches of government based on their function and their power.

Brainstorming

- 1. What does it mean by organs and branches of government?***
- 2. How many branches/ organs of governments Ethiopia have? What are they?***

In today's modern world, the government is composed of three major organs or distinct branches. These are: the legislative body; the executive body; and the judiciary body.

1. The Legislative Body

The legislative body is responsible for the formulation of laws and decisions and other documents. Above all, assemblies provides a link between government and the people, a channel of communication that both support government and help to uphold the regime, and for government to respond to public demands and concerns.

Principal/ Major Functions of the Legislative

- A. Statue Making:** Every legislative has the power to make statues. The concept of statues making is more accurate to describe what the legislature actually does the law making.
- B. Representation:** Assemblies /Parliaments play an important representative role in providing a link between government and the people. Thus, the people (the governed) are usually represented in the legislative branch of government.
- C. Control of Administration:** The legislative body plays pivotal role in supervising the executive who is supposed to administer by implementing the laws and decisions passed by the legislative. That is, the legislative body plays great role in scrutinizing and over sighting, meaning that assemblies /the legislative body has the power to be scrutinizing body, to check and balance the executive body and to deliver responsible or accountable government.
- D. Constitutional Making/ Amending:** The legislative body of the government can play or have the function of constitutional making/amending. But, how to undertake the constitutional making /amending may vary from country to country having various state

structures. For example, in a federal form of state structure, the constitutional amending or modification is usually carried by a joint agreement between the federal and regional /state government by following a certain set of procedures.

E. Electoral and Disposing Functions: The legislative body plays the function of electing the Prime minister in a parliamentary form of government. In addition they also play voting on motion of “no confidence” to reelect and defeat the incumbent prime minister, etc. Added to this is that, in a presidential system, the legislative body plays the role of removal the president by the principle of impeachment.

F. Financial Functions: The legislative body holds the “power of the purse”, i.e., to determine the nature and amount of taxes and appropriations. It also plays the role budget approval presented by, each ministry. And government can legally spend only funds appropriated or approved by it.

G. Investigative Functions: Most often, legislatures through established “selective committees” are engaged in digging up information, it desires on matters not covered by its “legal standing committee.” For example, in Ethiopia, the legislative body (the parliament) plays this role by establishing “commission of inquiry” to investigate to any information and evidences. In this regard, a “commission of Inquiry” played, for example, to investigate and digging out the causes, the profile and the consequences of the Gambela conflict that had happened in 1996 E.C.

2. The Executive Body

Executive is a branch of government that responsible for the implementation of the laws, rules, policies, and decisions made by the legislature. This branch of government extends from the head of government and head of the state to the members of enforcement agencies.

Political executives are government officials who participate in the determination and direction of government policy.

Principal/ Major Functions of the Executive Body

- A. Enforcement Functions:** The core/the chief function of executive body is to enforce (implement) all laws, rules, decisions made by the legislative body and the judiciary body (court's decision).
- B. Formulation and Execution of Administrative Policy:** The executive body boldly exercise formulation of regulation (legislative power, issues law and rules) and allocates funds to various public activities.
- C. Control of Military Forces:** The executive branch has the power to determine how and where troops, the military, warplanes and ships may be used in period of conflict and peace.
- D. Control of Foreign Relations:** The executive branch is charged with conducting of foreign relations with other states. Besides, the chief executive also grants or withholds recognition to the governments of foreign state. In addition, the chief executive, ambassadors and other foreign service officers.
- E. Policy-Making Leadership:** The political executive is looked to, in particular, to develop coherent economic and social programs and policies that meet the needs of society.
- F. Popular Leadership:** The popularity of the political executive more than any other part of political system, is crucial to the character and stability of the regime government as a whole. At a policy level, it is the ability of the executive to mobilize support that ensures the compliance and cooperation of the general public.
- G. Bureaucratic Leadership:** The task of overseeing the implementation of policy means that the political executive has major bureaucratic and administrative responsibilities. In this sense, the chief executive, ministries, and secretaries constitute a "top management" charged with twining the machinery of government.

H. Crisis Leadership: A crucial power that the political executive has over the assembly/ parliament is its ability to take swift and decisive action when crises break out in either domestic or international politics is invariably the executive that responds, by virtue of its hierarchical structure and the scope it provides for personal leadership.

3. The Judiciary Body

The Judiciary body is an organ which responsible to interpret laws. It is an independent organ of a political organization; it is also necessary that it should be independent so that it may impartially and expeditionary.

Principal/ Major Functions of Judiciary body

A. Adjudication: The primary chief function of a judiciary body is to undertake adjudication. The courts see and examine various cases and gives decision(s) on the cases presented.

B. Formulating case law: Case law is developed where judges must decide how a law, whether common or statute, should apply in a particular case. This kind of law is often referred to as judge-made law because the interpretation is made by the judge in each case and becomes binding on all other courts.

C. Protection of individual rights: The judiciary body has great role in protecting the constitutionally guaranteed rights of individuals mainly through the process of due process of law. For example the judiciary plays a great role in the protection against unreasonable or arbitrary laws and procedures by the government and its institutions at any level.

2.3.3. Forms and Systems of Government

Activity

1. What is the difference between forms and systems of government?

Forms of Government

Government can be classified into many places and kinds. It may be classified as major government:

- I. **Main government** classification
- II. **Aristotle classification** of government
- III. **Modern classification** of governments

In addition to these, there are many forms of classification depending on various aspects and perspectives. For instance, Depending on the **closeness** to those who are governed and their holds all the power, a government consists of different levels including: national, regional and local government. But, for the seek of understanding we will see the three major classification in detail.

Main Government Classification

- 1. Monarchy:** It is the oldest form of government in which the ruling power invested in a single person who wear crown. It is a government in which the supreme and final authority is in the hands of a single person. There are two types of monarchy.
 - A. **Traditional Monarchy:** The king or the queen maintain his/her position by claim of legitimate blood descent than their appeal as popular leaders.
 - B. **Constitutional Monarchy:** The king or the queen is ceremonial head of the state, an indispensable figure in all great official occasions and a symbol of national unity and authority of the state but lacking real power e.g. Britain, Japan ...etc.
- 2. Dictatorship:** The existence of dictatorship has its proof in the position of a person who holds extra constitutional powers and identifies himself with the state. He is the head of the state, of the government, of the party kind of opposition to his power invites mutilation. It means

absolute rule of a single person who occupies his position by means of force and as such is not accountable to any popular institution.

3. Constitutional Government: It is defined by the existence of a constitution that effectively controls the exercise of political power. The two major constitutional governments are:

- 📖 **Parliamentary System:** It is based on the fusion of powers (legislative and executive), which is practiced in western European nations, Scandinavian countries, Japan, India, Ethiopia etc
- 📖 **Presidential System:** It is based on the doctrine of separation of powers, which is practiced in USA, Argentina, Brazil, Costa Rica, and Mexico...etc.

Aristotle's Classification of Government

The Greek philosopher Aristotle in the 4th C BC developed the earliest and most famous systems of classification. He distinguished among three benevolent kinds of government, where the ruling authority acts only according to legal guidelines, ruling in the interests of the entire society he called them pure forms, and three corrupt or perverted forms. Accordingly they are **monarchy** (rule by one), **aristocracy** (rule by few), and **polity** (rule by many). These three are degenerated into **tyranny**, **oligarchy** and **democracy** respectively when governments act only in its selfish interest.

1. Monarchy/Tyranny

It is a form of government in which one single individual becomes the head of state. It is again a kind of system in which the ruling power is vested in a single person and its perverted and distorted form is tyranny. Tyranny is a form that represents force, deceit, selfishness etc. on the ruler.

2. Aristocracy/ Oligarchy

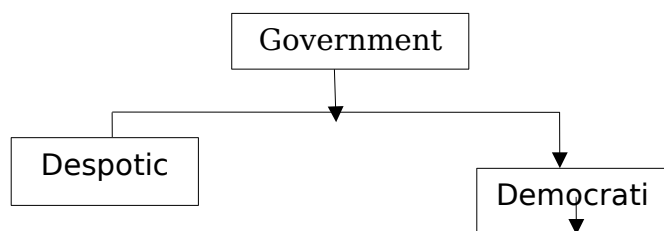
Aristocracy is a form of government in which the supreme power is vested in a few/small number of persons who are assumed as best qualified to rule. This form is used as a great variety of combination to denote a select few with superiority in various categories, for example, an aristocracy of birth, of wealth, of intellect. Aristocracy is the rule of the few representing the mixture of virtue and wealth and its perversion form lies in oligarchy. Oligarchy represented greed for wealth on the part of rules. One of the classical conditions of oligarchic rule were found until recently in those part of Asia in which governing elites were recruited exclusively from a ruling caste a hereditary social groupings set apart from the rest of society by religion, kinship, economic status, prestige and language.

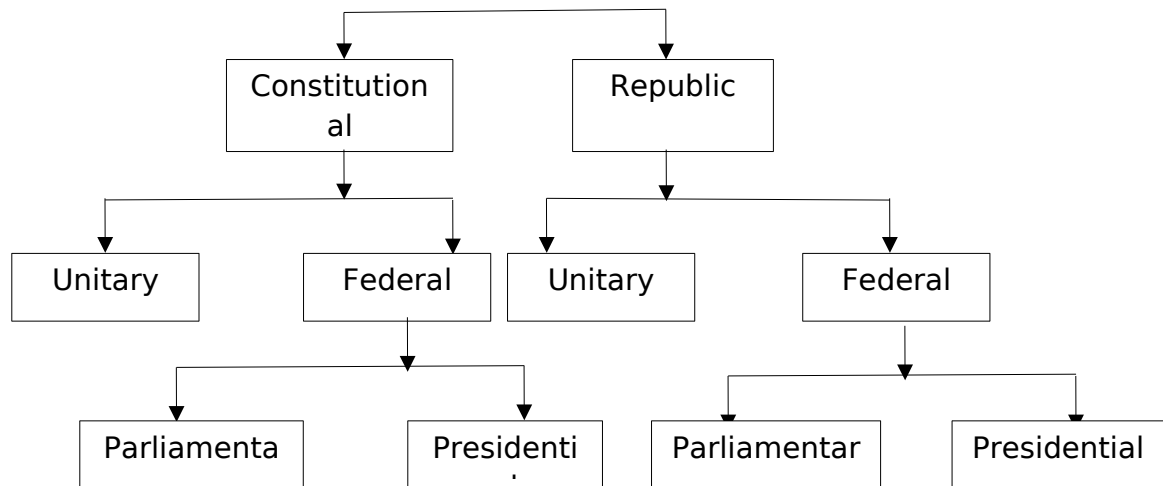
In contemporary world, in some counties that have not experienced the full impact of industrialization, governing elites are still often recruited from a ruling class. Such elites exercise their power in the interest of the ruling class.

3. Polity/Democracy

Polity is the rule of many persons representing martial and medium virtues; power resting with the middle class people who are prevented form is democracy. Democracy represents the principle of equality without any discrimination with power vested in the hands of the numerous classes.

Modern Classification of Governments: Modern classification of governments has been treated by different authors differently. However that of Stephen Leacock is shown below;





Systems of Government

There are various systems of government. From thus the two most common systems of government are:

Parliamentary System of Government

***Brainstorming: What is a Parliamentary System of Government?
What are the basic features of this system?***

It is a system of government in which the real executive is immediately and legally accountable to the legislature. It refers to the form of government governs in and through the parliament/ Assembly, there by fusing the legislative and executive branch of government. In other words, it refers to a system of government, which vests the political leadership in a legislative body which, in turn, selects the executive body largely from its membership. Eg. Britain, Canada, Germany, Italy, Australia, Israel, India, Ethiopia etc.

The Distinguishable Features/Characteristics of a Parliamentary Form of Government

- A.** Government is formed as a result of parliament/ assembly elections, based on the strength of party or a cooperative coalition party's representation; therefore, there is no separately elected political executive.
- B.** A parliament of representatives is elected by the citizens of the state. In federal state structure like Ethiopia, the citizens directly elect representatives both to the federal parliament, and regional parliament.
- C.** The executive power of the government (both political executives like the Prime Minister and ministers at a federal and at regional level) is lodged with group of people who are elected and even approved by the parliament to conduct of the affairs of the state.
- D.** Most or all members of the cabinet (council of ministers) are usually members of the parliament/ assembly. And usually, the party or cooperative coalitions of parties that have majority seat or control that take on executive responsibilities in addition to their legislative chores.
- E.** The cabinet (council of ministers) retains executive power *only* as long as it has the "confidence" of the parliament; that is, only as long as majority vote in the parliament may unseat a cabinet. This is referred to as the *"Government Falling"*
- F.** The government can, in most cases, dissolve the parliament, meaning that electoral terms are usually flexible within a maximum limit. As such, just as the parliament holds the cabinet (council of ministers) in jeopardy, the leader of the cabinet (usually the PM) has the right to have the parliament disbanded, with the consent of the majority members of the parliament.
- G.** As the head of the government is the Prime Minister, there is a separate head of the state, i.e., the constitutional monarch or non- executive president. In Ethiopia case, the head of the state is the president, who is non-political executive who cannot be a member of any political party. He/she is the figurehead of the state.

- H.** The PM (Prime Minister), who is the head of the government, retains office only as long as he/she can command majority support in parliament. If an issue is made the basis for a vote of “**no confidence**” in the legislative and results in a vote for of no confidence, the PM must resign because the parliament has the ultimate power, the ability to remove.
- I.** Electoral Terms of the PM is not fixed.

Presidential System of Government

Brainstorming: What is a Presidential System of Government? What are the main features of this system of government?

Presidential system of government is a form of government which is chiefly characterized by separations of powers between the legislative and executive branches of government and the president holds strong executive political power. E.g. USA, Argentina, Mexico, Costa Rica etc.

The Distinguishable Features/Characteristics of a Presidential System of Government

A. Real Authority of the President

This means the leadership of the executive is in the hands of the president who is elected by the people for a fixed period as of four years in the United States. The procedure of decision may be either direct or indirect and the constitution may also specify as either direct or indirect and the constitution

may also specify as to the number of tenures a person may hold (as of two term in the US). He may nominate his ministers as his advisers. The body of the ministers is called the cabinet. The president may change the portfolios of his ministers as per his will, or may dismiss any one of them in case he loses the confidence of the “boss”. He formulates national policy; orders mobilization of troops declares state of emergency and takes all necessary steps for the enforcement of law and maintenance of order in the country. In short, he governs like the real ruler of the country.

B. Separation of Legislative from the Executive

The president and his ministers cannot be the members of the legislature. In case the president appoints a member of legislature as his minister, he has to level his legislature membership. It is for this reason that the president and his ministers do not take part in the deliberations of the legislature. The president may go to the legislature either for delivering an important address, or he may send “messages” that may be accepted by the legislature. Even his ministers may attend a session of the legislature and may also take part in the discussion, but they have no right to vote. Moreover, the executive and the legislative organs of government are separately elected and work independently and separately.

C. Each of the executive and legislative are vested with the arrangement of independent constitutional powers.

D. The roles of head of state and head of government (the chief executive) are combined in the offices of the president. As such, the executive authority is vested in or concentrated in the hands of the president; the cabinet and ministers being merely advisors and responsible to the president.

E. Electoral terms of the president are fixed: That is, the president is supposed to be lead and govern the state for four years in one term for

example, in USA. And, he/she can be reelected for the second term (having four years). But, he/she cannot be elected for more than two terms (having 8 years totally).

F. The president can neither “dissolve” the legislative nor be dismissed by the Congress /Assembly except possibly through impeachment. The process of impeachment is provided to remove the president in case he held quality of violating the Oath of office. The president is under an oath that he will defend and protect the constitution of the state. In case he does otherwise, the process of impeachment may be cause to remove him from office. Usually the power of impeachment is given to the legislative.

Activity

- ***From parliamentary and presidential system which system is currently practicing in Ethiopia?***
- ***From the two systems which one is more preferable for Ethiopia?***

2.3.4. Similarities and Differences between Society, State and Government

Activity: What are the similarities and differences between society, state and government? Can we have society, state and government without people?

Similarities

The basic similarities of these three concepts are lies on that all cannot fully fledged/ exist without people/human being. In order to understand all three terms the concept of people/individual is very much important because it is incredibly difficult to have the complete concept of society, state and government without the existence of people. Because society is made up of individuals, state is also in turn the combination of many societies and government is the extension of them. That is why we oblige to say it is difficult even to imagine all three concepts without individual representation.

Focus: Both society and state are highly interconnected organs or entities made up of people. However, they are not necessarily the same..

Differences

- ✓ Society can survive in the absence of the state, whereas, state cannot exist in the absence of society.
- ✓ In terms of having influence among the other institution, state is the most fundamental and influential one.
- ✓ State and society differ in terms of their scope and objectives. Society embodies the highest level of the social existence with associational forms, structure and modes of human life. As a result, society is quiet complex in terms of structure and organizational patterns.
- ✓ In the other case, the state is a major political organization in which the ultimate manifestation of the political life of the society is outshine. So, the structure and organization of the state are not diverse and complex as society. Rather, they are relatively structured and identifiable in terms of government institutions such as the parliament and executive authorities.

Generally, the state arises out of society and is powerfully shaped and constrained by the social relations who surround it. The state cannot stand totally outside the social, political, economical and cultural relations and institution of which society is composed. The state is in the same way the representative of society.

Differences between Government and other Organizations

Government as a political and a distractive body and because of its distinctive qualities, it differs from other organizations. The main point that clearly distinguishes government from other set-ups is discussed below.

A. Comprehensive Authority: Rules made by any social organization other than government are intended to apply to members of that organization. On the other hand, the rules of the government apply and are intended to apply to all members of society. Governmental authority is acknowledged/recognized power to make binding decisions and issue obligatory commands.

B. Involuntary Membership: Membership in most social organization is voluntary based on conscious choices. Membership in a nation is largely involuntary, i.e. most people initially become citizens of a nation and subject to its rules without and deliberate choice of it.

C. Authoritative Roles: Rules made by private institutions are often conflict with those made by other private organizations in most societies, there is no clearly defined and generally accepted hierarchy among organizations. Therefore, there is no automatic way to determine which organization rules should prevail and which should be over ridden in situations of conflict. However, the rules of government are quite another matter for in every nation, governmental rules are generally recognized as authoritative, i.e. they are generally considered to be more binding upon all members of society than the rules of all other organizations.

D. Legitimate Monopoly of over whelming Force: All members of any society do not always obey all government rules. All organizations impose sanctions on rule breakers but government differs from other organizations in the kind of sanctions, it is authorized to impose. Government impose all sanctions and can also impose two additional sanctions forbidden to private organizations as well i.e. send law breakers to prison and take their lives.

2.4. Ethiopian Society, State and Government

Brainstorming: What do you know about the Ethiopia's society, state and government? Which ruling period/ ruler do you think is more contribute for the creation of modern Ethiopia state?

Many scholars noted that, modern Ethiopia state is the result of war and conquest by which the central government has successfully consolidated authority over previous independent and/or quasi independent principalities through formidable state machineries.

Ethiopia has passed the state formation process which modern stable and unified European states have established their existing political, economic, and social infrastructures. At the same time this path of state formation is uncommon in most African countries. Accordingly, Ethiopia shares much in common with African states than with modern, stable, and unified Europe an states which pass the same trend of state formation experience.

Ethiopia is one of the African state with a long and autochthon tradition of modern centralized state dated back to the end of nineteenth century. Therefore, Ethiopia emerged as a modern state at the end of the 19th century. This period possibly goes to the ruling reign of Tewodros II and

Menelik II. These two prominent rulers and their ruling period have it own role towards shaping the modern Ethiopia's society, state and government history.

2.4.1. Formation of the Modern Ethiopian State (Tewodros II—Menlik II)

Formation of the Modern Ethiopian State during Tewodros II

Ethiopia experienced the re-emergence of a unified imperial rule with the usurpation of power by Emperor Tewodros in 1855. His rule is often placed as the beginning of modern Ethiopia, ending the decentralized Zemene Mesafint (Era of the Princes). Tewodros II's origins were in the Era of the Princes, but his ambitions were not those of the regional nobility.

He defeated the regional rulers in various battlefields and had himself crowned as king of kings. He tried to undermine the power base of the local princes and nobility by fragmenting the traditional administrative divisions and also by attempting to create a disciplined, professional state army for the first time.

He sought to re-establish a cohesive Ethiopian state and to reform its administration and church. He had the idea of creating larger imperial Ethiopia with centralized, unified and modern state. Tewodros II's first task was to bring Shewa under his control. During the Era of the Princes, Shewa was, even more than most provinces, an independent entity, its ruler even styling himself as Negus. In the course of subduing the Shewans, Tewodros imprisoned a Shewan prince, Menelik II, who would later become emperor himself. Despite his success against Shewa, Tewodros faced constant rebellions in other provinces. In the first six years of his reign, the new ruler managed to put down these rebellions, and the empire was relatively peaceful from about 1861 to 1863, but the energy, wealth, and manpower necessary to deal with regional opposition limited the scope of Tewodros's other activities. By 1865 other rebels had emerged, including Menelik II,

who had escaped from prison and returned to Shewa, where he declared himself *negus*.

In general, Tewodros instituted two primary measures designed to strengthen his imperial authority. First, he fragmented traditional administrative divisions and thus deprived many local princes and kings of their bases of power. Second, he began to create a disciplined, professional state army for the first time. He often employed Europeans and Turks who had military expertise to train his forces, and he also provided his soldiers with regular salaries, clothes and equipment. Tewodros II never realized his dream of restoring a strong monarchy, although he took some important initial steps.

- ✓ He sought to establish the principle that governors and judges must be salaried appointees.
- ✓ He also established a professional standing army, rather than depending on local lords to provide soldiers for his expeditions.
- ✓ He also intended to reform the church, but he was confronted by strong opposition when he tried to impose a tax on church lands to help finance government activities. His confiscation of these lands gained him enemies in the church and little support elsewhere.
- ✓ He also tried to establish contact with European powers, to get modern skill and technical assistance, which resulted in frustrations and bitterness. However, despite his attempt, they remained reluctant especially, Great Britain's refusal to give response for his request.

In his entire attempt, he was faced various oppositions and his response was so violent. He came to use coercive diplomacy to influence and thereby get responses. This led to the expedition of British troops to Meqdala in 1868 and resulted on his defeat and committed suicide. Tewodros lacked diplomatic skill and used force to pursue his goal of re-unifying the country and succeed his ambition.

Thus why many scholars asserts, Tewodros' reign was memorable more for its aspirations than for its achievements, for he lacked the resources and assistances needed to realize his plans.

Focus: Yohannes IV succeeded Tewodros in 1872. Unlike Tewodros, he was willing to tolerate regional dynasties, which began to regain their strength and autonomy. The **opening of Suez Canal**, 1869, started to attract foreign forces to Red Sea and consequently, to Ethiopia's hinterlands. Soon after, the Egyptians attempted to conquer Ethiopia but were repelled in 1875 and 1876. Yohannes was killed in 1889 in a battle against Sudanese Mahadists and subsequently Menelik crowned as

Emperor. The state was started during Menelik II by some scholars. The Menelik's reign had however witnessed several important contribution and developments for modern Ethiopia's modernization. The process of modernization initiated by Emperor Tewodros facilitated by market forces continued during Menelik's reign. Especially, the last decades of Menelik's (1889-1913) reign marked the beginning of Ethiopia's modernization, which had been delayed, among other reasons by almost a century of internal or external warfare.

An unprecedented period of peace after the battle of Adwa:

- ✓ The opening up of **foreign contacts** in the aftermath of the Italian defeat
- ✓ The advent of increasing numbers of **foreign craftsmen**, created an entirely new climate for economic and technological development.
- ✓ The **Founding of Addis Ababa** One of the earliest developments in the field of modernization had its origin in 1881, when Menilek, then only king of Shawa, abandoned the old Shawan capital, Ankobar, and established his headquarters further south, on the mountain of Entoto. Later, in 1886, his consort Queen Taytu, and her courtiers,

moved down to the nearby plain, the site of thermal waters. There they set up a new place of abode.

- Enabled Ethiopia to join the **International Postal Union** in 1908. **This was the first international organization** to which the country was admitted.
- The coming of the railway, **the country's greatest technological achievement of the period**, contributed greatly to the expansion, and permanence of Addis Ababa. Of major commercial importance, the line also led to substantial expansion of the country's import-export trade.

This and the like development during the period of Menelik have its own contribution in order to build modern Ethiopia state.

Activity

- 1. Compare and contrast the ruling reigns of Tewodros II and Menelik II?***
- 2. What are the major contributions of these two rulers in terms of shaping modern Ethiopia state?***

2.4.2. Nation-Building in Modern Ethiopia: the Imperial Regime, the Dergue Regime and Post-1991 Period

The period from 1960 to 2000 breaks down readily in to the imperial, Derge and EPRDF sub-periods. Reflecting the divergent policy regimes implemented by a succession of ruling cliques or governors that finally contributes for the Ethiopia's nation building history. For seek of understanding we have classify this part in to the three successive regimes.

The Imperial Regime

Brainstorming: What are the major contributions of the imperial regime towards the building of modern Ethiopia?

According to Ethiopian history, the 'Imperial Regime' refers to the reign of Emperor Haile Silase (1930-1974) in particular, and to its predecessor reigns in general. Haile Selassie was eager to continuing the centralization and modernization policies begun during his reign. This meant the further development of professional bureaucracy, a professional army, and the like, all of which were committed to modernization. Among his early achievements where the expansion of a modern educational system, the abolition of slavery, the construction of all-weather roads and other public works, the adoption of fist Ethiopian Witten constitution are from the few contribution of this reign.

Foreign Policy of the Imperial Period

The foreign relations of the modern Ethiopian state were driven by the government's quest to establish this multiethnic polity as a viable nation-state and to maintain its territorial integrity. In many respects, then, the foreign policy pursued by the leaders of post revolutionary Ethiopia was consistent with the foreign policy of the old imperial regime. The aspect that changed from one era to the next was Ethiopia's ideological alignment. Whereas the regime of Emperor Haile Selassie had relied heavily on the patronage of the United States, that of President Mengistu Haile Mariam cast its fate with the Soviet Union. Both the pre- and post-1974 governments used economic and military aid from their respective superpower patrons to augment their own meager material resources, thus enhancing the ability of the regime to pursue not only certain foreign policy

objectives but also specific domestic policies. Analysis of Ethiopia's foreign policy, both past and contemporary, suggests that, rather than serving as the pawns of one superpower or another, Ethiopia's leaders consistently placed their perceptions of what was best for Ethiopia before all else.

Emperor Haile Selassie after his control of the throne in 1930, he quickly demonstrated that he was committed to the creation of a strong, modern, bureaucratic empire that would command unquestioned international respect. As early as 1923, while serving as regent, he negotiated Ethiopia's admission into the League of Nations. The Italian occupation of Ethiopia between 1936 and 1941 briefly halted his efforts to establish Ethiopia's position in the world community. However, when he reassumed the throne in 1941, he renewed his efforts to bolster Ethiopia's international standing. After World War II, Haile Selassie achieved considerable international success primarily because of his active participation in the United Nations (UN), his alignment with the West, and his vocal support for the African independence movement. As a UN member, Ethiopia committed troops to the peacekeeping mission in Korea from 1950 to 1953 and to the Congo (present-day Zaire) in 1960. Moreover, Ethiopia's military and diplomatic relationship with the United States provided it with a superpower ally. Finally, Haile Selassie took the lead in pressing for a resolution establishing the territorial integrity of the independent states of Africa. Over the years, he developed a reputation as a sage voice of moderation on a continent filled with militant nationalists. It was in this capacity that he offered to host the headquarters of the OAU upon its founding in the early 1960s, once again demonstrating his diplomatic acumen.

The Derg Regime

The Derg regime replaced the Imperial government of Haile Sellassie in 1974, and proclaimed a radical land reform in March 1975. The reform act nationalized all rural lands and eliminated private landownership. The government nationalized rural land without compensation, abolished

tenancy, forbade up to ten hectares of land. It also gave communal land rights for grazing purpose. Millions of small-scale farmers worked under license from the state, and most plots are one hectare or less that hampered efforts to improve food security. Moreover, the government emphasized the significance of state farms both as a source of surplus accumulation and instrument of agrarian transformation. The Awash Valley, state farm was an example of government intention of establishing state farms. In another case, the Derg strengthen the existing means of control and introduce the new ones: the army, the ministry of public and national security, the party and several mass organizations, through which virtually all Ethiopians were brought within a common administrative framework.

In terms of ideology and general policy, the Derg followed a **socialist economic** system where market forces were deliberately repressed and socialization of the production and distribution process pursued vigorously. After the control of the political power of the country, the Derg regime immediately started to take various economic and political measures on the basis of socialism ideology. Some of the measures taken by the regime are discussed below. In 1974 the *major step* taken was **launching the development objective declaration** on December, 1974 of socialism as the guiding ideology of the country. This declaration was **further clarified** and **strengthened by the declaration on Economic policy socialist** Ethiopia of February, 1975. The essence of the economic policy was to delineate and indicates economic sectors and activities where the state sector, private sector and foreign capital could invest and operate in the country's economic development.

In general, **restructuring the economy along socialist lines and achieving sustained economic growth** were the two major economic objectives of the Provisional Military Pursuit of the military regime's Administrative Council when it assumed power in 1974. After the 1974 revolution, the pace of economic restructuring was accelerated by a

barrage of legislation. A key part of the effort to reshape the economy was the implementation of Africa's most ambitious land reform program, which included ***nationalization of both rural and urban land***. The land reform proclamation of March, 1975, which made all rural, lands the collective property of Ethiopian people. This proclamation terminated the feudal relations of agricultural production of the Imperial regimes of Ethiopia. This proclamation also launched the formation of Peasant Associations (PAs) in rural Ethiopia.

During its thirteen-year existence (1974 to 1987), the Derg worked to spread administrative reform down to the lowest echelons of regional administration. To this end, it took several important steps in 1975. With its Land Reform Proclamation in March 1975, the Derg abolished the lowest level of rural administration of the imperial regime that is the ***balabat***, and called for the formation of peasant associations that would be responsible for the implementation and enforcement of the land reform measures.

Later in the year, the Derg issued Proclamation No. 71, which gave peasant associations legal status and authorized them to create "conditions facilitating the complete destruction of the feudal order." It also empowered the associations' executive committees to draft internal regulations that would, in theory, devolve more power to local communities. These associations were to be guided initially by students in the Development through Cooperation Campaign (commonly referred to as ***Hibret Lelimat Zemecha***), who were expected to teach peasants about the revolution's goals. Students were also supposed to help local communities plan and implement development programs in their areas. Initially, it was not clear how much power, authority, or autonomy the regime intended to devolve to local institutions. Consequently, state agents often came into conflict with local organizations under the guidance of students who were often more radical and politically astute than government

functionaries. By 1976, to bring local communities under tighter central control, the Derg introduced laws spelling out the rights and obligations of peasant associations and kebeles.

By 1990, there were more than 20,000 peasant associations throughout the country. They represented the **lowest level of government administration** and, in collaboration with the local Workers Party of Ethiopia (**WPE**) office, *were responsible for processing and interpreting national policies, maintaining law and order, and planning and implementing certain local development policies*. State control grew further in 1975 when the Derg promoted the formation of the All-Ethiopia Peasants' Association (AEPA), a national association having district offices responsible for overseeing the activities of local associations. Before the WPE's formation, AEPA district representatives exercised supervisory powers over the associations under their jurisdiction. The management of elections, investigations into allegations of mismanagement, changes to association boundaries, and organization of political meetings all came under the purview of the AEPA district representative. However, by 1989 WPE leaders were active in monitoring and providing guidance to local peasant associations Under the Provisional Military Administrative Council (PMAC; also known as the Derg) Ethiopia's political system and economic structure changed dramatically, and the government embraced a Marxist-Leninist political philosophy.

Planning became more ambitious and more pervasive, penetrating all regions and all sectors of the society, in contrast to the imperial period. Article 11 of the 1987 constitution legitimized these changes by declaring that "the State shall guide the economic and social activities of the country through a central plan." The office of the National Council for Central Planning (ONCCP), which replaced the

Planning Commission and which was chaired by Mengistu as head of state, served as the supreme policy-making body and had the power and responsibility to prepare the directives, strategies, and procedures for short- and long-range plans. The ONCCP played a pivotal role in mediating budget requests between other ministries and the Ministry of Finance. The government also sought to improve Ethiopia's economic performance by expanding the number of state-owned enterprises and encouraging barter and countertrade practices. On March 5, 1990, President Mengistu delivered a speech to the Workers' Party of Ethiopia (WPE) Central Committee in which he declared ***the failure of the Marxist economic system*** imposed by the military regime after the 1974 overthrow of Emperor Haile Selassie. He also announced the adoption of a new strategy for the country's future progress and development. Mengistu's proposals included decentralization in planning and ***a free-market, mixed economy*** in which the private and public sectors would play complementary roles.

The new strategy would permit Ethiopian and foreign private individuals to invest in foreign and domestic trade, industry, construction, mining, and agriculture and in the country's development in general. Although Mengistu's new economic policy attracted considerable attention, many economists were skeptical about Ethiopia's ability to bring about a quick radical transformation of its economic policy. In any case, the plan proved irrelevant in view of the deteriorating political and military situation that led to the fall of the regime in 1991.

The Post-1991 Period

The current constitution designed a radical developed federation, composed by nine regional states and two administrative cities. These regional governments have endowed with a considerable degree of self-rule.

Moreover, a unique aspect of the constitution is its recognition of nation, nationalities and people's right to self determination up to secession. Thus, Ethiopia pursued ethnic federalism. It established itself as a federation of multi-ethnic nations, and political parties were organized along ethnic lines. The constitution was also crafted with the principles of self-rule. By and large, it aspired to achieve ethnic autonomy and equality while maintaining ethicized federal states where ethnic units coincided with regional units. The new multicultural nation building process would have been meaningless without profoundly establishing it-self on democratic unity.

Over the last twenty years, under the leadership of the Ethiopian People Democratic Republic Front (EPDRF), Ethiopia has undergone structural changes. It has achieved steady economic growth with a remarkable up trend in social development programs. Though land was nationalized for state farm purposes during the Military era, the EPDRF has widely redistributed land to the rural masses, where its political power was completely cemented. Preventive health services have been made available throughout the country. Some infrastructure facilities, such as roads, air transport, telecommunication services are better engineered than during the previous regimes.

The present constitution of Ethiopia, which was put on power January 1995, vests land ownership exclusively in the State and in the peoples of Ethiopia. The December 1994 Constitution of the FDRE proclaimed that, Land is a common property of the nations, nationalities and peoples of Ethiopia and shall not be subject to sale or to other means of transfer.

Activity

- 1. What are the basic differences and similarities among the three successive regimes?**
- 2. What are the major contributions of all three successive regimes toward creating modern Ethiopia?**

Review Questions

Part I: Write “True” if the statement is correct and “False” if the statement is incorrect.

1. Both Society and state are solely determined by the number of the participants or the physical size of the territory they occupied.
2. According to Aristotle’s classification of government, aristocracy is a rule of few individual that represent the self- interest and greed for wealth.
3. Parliamentary system of government is a kind of system which a clear separation of power between legislative and executive branch exist.
4. There is only one central authority and source of power in federal state structure that is why the concentration of power is in the hands of central government.

Part II: Choose the best answer from the given alternatives.

1. All are the definition of society, **except one**
 - A. Society means a friendly association with others.
 - B. Society is a group of individual occupying a particular territory.
 - C. The totality of human relationship and share some mutual concern or interest.
 - D. The mere collection of individuals.
2. Among contending theories of society, one says that society is as a living organism, contributes to its survival and structured to maintain its stability.
 - A. Conflict theory
 - B. Internationalist theory
 - C. Structural-Functionalist theory
 - D. None

3. One of the following is **not** from the universally accepted elements of state?
- A. Population
B. Recognition
C. territory
D. Sovereignty
4. Concerning the social contract theory of state one is **not valid** statement?
- A. State is an artificial creature.
B. State is created based on the voluntary agreement or contract among people.
C. State was originated from the split of society and resulted from the emergency of private property.
D. The paramount motive for the emergency of state was the situation within **state of nature**.
5. One is **not sound** statement about the presidential system of government?
- A. It is a system of government in which a fusion of power exists between the legislative and executive branch.
B. The president can remove from the power through the process of "impeachment".
C. Electoral terms of the president are fixed.
D. It is a system of government where a real authority of the president is existed.

Explain the Following Questions Briefly.

1. What are the basic differences between governmental organizations from other organizations?
2. List the three organs of government and give a brief explanation for each of them.
3. What are the processes for formation of federation/ federalism?
4. List the features of federal state structure.

5. What are the unique characteristics of Ethiopia's society, state and government?

Chapter Three

Understanding Citizenship: Ethiopian focus

Introduction

Citizenship cannot be understood in the absence of state and state is also cannot be understood in the absence of citizenship. Therefore, the concept of citizenship is incredibly significant both to the state and to individuals, since it signify a legal relationship between state and individual. Furthermore, the modern conception of citizenship is highly related with the rise of the demands of the people for rise of freedom and involvement in political, economic, cultural and social affairs of the respective state. In this sense, the view of citizenship came to be accepted as an instrument to enhance individual freedom, popular sovereignty, political equality and people's involvement in politics.

Objectives

After the successful completion of this chapter, you will be able to:

- Explain the concept of citizenship;
- Demonstrate aspects/ dimensions of citizenship;

- Define the different ways of acquiring and losing citizenship;
- Familiarized with the philosophical discourses on citizenship; and
- Examine the overview of citizenship and nationality laws in Ethiopia.

3.1. Definition and Aspects/Dimensions of Citizenship

Definition

***Brainstorming: How can you define and understand citizenship?
What is the difference between citizenship and citizen?***

In fact, there is no coherent and universally accepted definition about citizenship in international and conflict description under the different municipal law of states. However, the following are the generally formulated definitions about citizenship:

- ♣ Citizenship is a relationship between an individual and a state, defined by the law of that state, with corresponding duties and rights in that state. Nationality, although often synonymous with citizenship, includes the relationship of an individual to a state but suggests other privileges, especially protection abroad.
- ♣ It is a legal recognition of persons or it is a condition to be a legal member of being a citizen.
- ♣ It is legal status of individual members to be citizens of state.
- ♣ The condition of being permanently and completely under the jurisdiction of sovereign state authority.
- ♣ Official recognition of an individual integration into a political system.

People who are subjects to law of a given country.

- ♣ Citizenship is full membership in a state or in some other unit of government. Almost all people have citizenship in at least one country. Not all the people in a nation are citizens of that country. For example, many countries have non-citizen nationals. The word national is often used as another word for citizen. In some cases, however, national means a person who owes loyalty to a country but lacks full membership in it. Non-citizen nationals of the United States include the people of American Samoa, a group of pacific islands controlled by the United States. The people of American Samoa have the protection of the U.S government but lack some of the special rights of citizens.

People who are neither citizens nor non-citizen nationals of a country are aliens there. Most aliens are citizens or non-citizen nationals of one country who are traveling or living in another. Many aliens have a permit called a *Visa* allowing them to visit or live where they do not citizenship. *Illegal aliens* are non-citizens living in a country without proper papers.

Citizenship means a legal bond between state and person or a legal relationship established between the individuals and the state. Citizenship involves both rights and responsibilities. Citizens are guaranteed such privileges as the right to vote, the right of freedom speech, and freedom of religion. Citizens are also expected to obey laws, serve on juries, help their communities, and perform other duties.

Citizen

The word *Citizen* comes from the Latin word *Civitas*, which in ancient times meant membership in a city. Today, citizenship refers mainly to membership in a nation. The rights of citizens differ from country to country. The constitution of Ethiopia provides the basic rights of Ethiopian citizens. These rights are called civil rights. Civil rights include freedom of speech, freedom of religion, and freedom of assembly (the right to gather

peacefully for political or other purposes). Ethiopian citizens have the right:

- ✓ To vote for the members of parliament and to run for government office themselves;
- ✓ To travel throughout Ethiopia;
- ✓ Cannot be forced to leave their homeland; and
- ✓ Cannot be taken away.

Aliens and non-citizens nationals share many of the rights of Ethiopian citizens. But, they cannot vote, hold public office, or do certain other things that citizens can do. The duties of citizens, like citizens' rights, differ from country to country. Most governments demand that citizens pay taxes, defend their country, and obey its laws. Aliens must obey the laws of the country in which they are traveling or living, except for those that bind only citizens like giving military service. In addition, aliens must obey some of the laws of their homeland. For example, some foreigners who work in Ethiopia must pay taxes both to the Ethiopian government and to the government of their own country. Travelers who break the laws of a country they are visiting may be put on trial and fined or imprisoned except for diplomat. Many nations grant *diplomatic immunity* to aliens who represent foreign governments. Diplomatic immunity is a set of special rights granted to the representatives of foreign governments and to their representative families and staffs. In many countries, these rights include freedom from arrest, search, and taxation.

Aspects/Dimensions of Citizenship

Brainstorming: What are the aspects or dimensions to understand citizenship?

There are several aspect and perspectives to understanding citizenship.

These may includes the social, legal and political aspects.

A. The Social Aspect: Here citizenship refers to the rights and duties of citizens. This aspect tries to link these rights and duties of citizenship to the social and cultural norms and values. It is a citizenship conception as social phenomena. In this perspective, the assumption is that citizenship is not only obtained through parents or through a mere biological process rather, there are different bodies who can take the same responsibility. A good example for social aspects is the case of adoption which envisages social hood rather than biological childhood.

B. The Legal Aspect: This aspect can best be understood from the resulting statements from the term “citizenship entails a relationship between an individual and a state originating under terms prescribed by the law of the state and giving rise to certain rights and obligations which such laws referred to citizenship.

C. The Political Aspect: The political structure and system of a certain state may influence the citizenship status. In authoritarian political system, the rights and privileges of citizenship are enjoyed by a few elites but the majorities are required to fulfill their duties as a political member of that system. In democratic system, peoples should obey the laws and treated equally without any discrimination.

In addition to the above major aspects, the concept of citizenship is composed of another three main elements or dimensions.

1. **The first** is citizenship **as legal status**, defined by civil, political and social rights. Here, the citizen is the legal person free to act according to the law and having the right to claim the law's protection. It need not mean that the citizen takes part in the law's formulation, nor does it require that rights be uniform between citizens.

2. **The second** considers citizens specifically **as political agents**, actively participating in a society's political institutions.
3. **The third** refers to citizenship **as membership in a political community** that furnishes a distinct source of identity.

In many ways, the identity dimension is the least straightforward of the three. Authors tend to include under this heading many different things related to identity, both individual and collective, and social integration. Arguably, this is inescapable since citizens' subjective sense of belongingness, sometimes called the "psychological" dimension of citizenship necessarily affects the strength of the political community's collective identity.

If enough citizens display a robust sense of belonging to the same political community, social cohesion is obviously strengthened. However, since many other factors can impede or encourage it, social integration should be seen as an important goal (or problem) that citizenship aims to achieve (or resolve), rather than as one of its elements. We will see one crucial test for any conception of citizenship is whether or not it can be said to contribute to social integration.

Relations between the three dimensions are complex: the rights a citizen enjoys will partly define the range of available political activities while explaining how citizenship can be a source of identity by strengthening her sense of self-respect. A strong civic identity can itself motivate citizens to participate actively in their society's political life. That distinct groups within a state do not share the same sense of identity towards 'their' political community (or communities) can be a reason to argue in favor of a differentiated allocation of rights.

As we will see, differences between conceptions of citizenship centre around four disagreements: over the precise definition of each element

(legal, political and identity); over their relative importance; over the causal and/or conceptual relations between them; over appropriate normative standards.

Activity

1. Would you give some examples regarding to the following aspects?

A. Citizenship as social aspect?

B. Citizenship as legal aspect?

C. Citizenship as a political aspect?

3.2. Philosophical Discourses on Citizenship: Liberal and Republican and Communitarian Perspectives

Brainstorming: What are the philosophical discourses that exist regarding to citizenship? What are the basic assumption of liberal and republican and communitarian perspectives?

Discussions about citizenship usually have, as their point of reference, one of two models: the republican or the liberal.

The **republican model's** sources can be found in the writings of authors like ***Aristotle, Tacitus, Cicero, Machiavelli, Harrington and Rousseau***, and in distinct historical experiences: from Athenian democracy and

Republican Rome to the Italian city-states and workers' councils.

The **key principle** of the republican model is **civic self-rule**, embodied in classical institutions and practices like the rotation of offices, underpinning Aristotle's characterization of the citizen as one capable of ruling and being ruled in turn. Citizens are, first and foremost, "those who share in the holding of office" (Aristotle *Politics*, 1275a8). Civic self-rule is also at the heart of Rousseau's project in the *Contract Social*: it is their co-authoring of the laws via the general will that makes citizens free and laws legitimate.

The **liberal model's** origins are traceable to the **Roman Empire** and early-modern reflections on Roman law. The Empire's expansion resulted in citizenship rights being extended to conquered peoples, profoundly transforming the concept's meaning. Citizenship meant being protected by the law rather than participating in its formulation or execution. It became an important but occasional identity, a **legal status** rather than a fact of everyday life.

Many theorists suggest that there are two opposing conceptions of citizenship: an economic one, and a political one. Modern citizenship has often been looked at as **two competing underlying ideas**:

The **liberal-individualist** or sometimes *liberal* conception of citizenship suggests that citizens should have entitlements necessary for human dignity. It assumes people act for the purpose of enlightened self-interest. According to this viewpoint, citizens are sovereign, morally autonomous beings with duties to pay taxes, obey the law, engage in business transactions, and defend the nation if it comes under attack, but are essentially passive politically, and their primary focus is on economic betterment. Appear around 17th and 18th c. According to this formulation, the state exists for the benefit of citizens and has an obligation to respect and protect the rights of citizens, including civil rights and political rights.

The **civic-republican** or sometimes *classical* or *civic humanist* conception of citizenship emphasizes man's political nature, and sees citizenship as an

active process, not a passive state or legal marker. It is relatively more concerned that government will interfere with popular places to practice citizenship in the public sphere. Citizenship means being active in government affairs. According to one view, most people today live as citizens according to the liberal-individualist conception but wished they lived more according to the civic-republican ideal. An ideal citizen is one who exhibits "good civic behavior". Free citizens and a republic government are "mutually interrelated." Citizenship suggested a commitment to "duty and civic virtue".

3.3. Modes of Acquiring/Attaining Citizenship and Loosing Citizenship

Modes of Acquiring/Attaining Citizenship

Activity

- 1. How many ways do you know to get citizenship in Ethiopia?**
- 2. Through what process Ethiopia grants citizenship?**

A person may acquire citizenship of a given state in accordance with the rules of municipal law. There is no uniform way in all world countries rather the ways are varies from country to country. This means there is no common standard that governs all state of the world. Therefore, granting or denying citizenship for individual is left to the national jurisdiction. In doing so, all state of the world has to follow some ground in terms of granting citizenship. Accordingly, nations have various laws that govern the granting of citizenship people become citizens in two ways. But, there are 2 broad modes of acquiring/getting citizenship:

1. By Birth, and
2. By Law (naturalization)

Citizenship by Birth

Most people become citizens of a country simply by being born there. It has

2 ways of application.

Jus- Soil/ Place of Birth: It is a Latin phrase that means right of soil. The right to citizenship in the country of one's place birth is called jus soli. **E. g. Canada, United Kingdom and United States** grant this right. This is citizenship that granted by place except those children of diplomats includes a child born in area, where the flag of that country is raises because diplomats have diplomatic privileges and immunities. The diplomats are foreigners who represent the countries they come from. There are two types of immunities.

Inviolability: This immunity allows diplomats, the embassy, or its legation quarters and the residents' inviolability. Diplomatic person and embassy are considered as scared i.e., no one is allowed to intimidate, attack, or go against their rights and privileges in what places, residential quarters, or at any other places because it would be considered as provocative of the sending country's rights and privileges.

Extraterritoriality: This means that the diplomats and their properties are considered as outside of the receiving states territory and jurisdiction of the host country. So they are not subject to the laws of the host country rather to their own send country. For example, the American Embassy in Ethiopia has diplomats and properties that belong to America, not to Ethiopia. The soil in which they reside and work is considered as the soil and property of the government of America.

This implies that the American diplomats work in the soil of America, not in the soil of Ethiopia. Children who were born from such diplomats are considered to have been born in the soil of America and therefore they are not guaranteed citizenship of the host country, Ethiopia. This could hold true even when the spouse where in transit to the host country from another third state. This, thus, means that the diplomat of America could not be governed by the law of Ethiopia but by the law of their country, America. It was internationally agreed that diplomats should enjoy such

status and privileges so that the diplomats could perform their duties with no imposition or hindrance from the authorities or individuals of the host state. Thus, we say diplomats are privileged or immune personnel.

Diplomats have many functions to perform. One of their functions is to negotiate with the receiving state on matters related to political, economical, social, etc affairs representing the state of their own country. The other function of diplomats is to work as representatives of the state of their country on various occasions that require representation of the sender state. They could also gather information related with their work and report to the state of their country. This information should be of economic, political, and social aspects. The intention is to create better relations between the two states

Jus- Sanguinis/ By Blood: The phrase is a Latin term that means *right of blood*. The right to citizenship in the country of one's parents is called *jus Sanguinis*. Here, an individual obtains citizenship on the basis of his or her father's and/or mother's citizenship (regardless of place of birth), this is termed herein "citizenship by descent. This rule provides that the citizenship of children is determined by the nationality of their parents. ***Ethiopia, Canada, France and United States*** are examples of countries which grant citizenship right in this process. This in turn divided in to 2 parts.

- I. ***Jus- sanguinis paterni***: right blood of father
- II. ***Jus- sanguinis materni***: right blood of mother

Focus: According to the ***Ethiopian Nationality Proclamation of 2003, article 3(1)***, any person shall be an Ethiopian national by descent where both or either of his parents is Ethiopian.

By Law (Naturalization)/ Citizenship by Acquisition

Naturalization is the alternative methods of acquiring citizenship on an individual after birth. It is the legal process by which foreigners become

citizens of a country they have adopted. Each nation sets requirements that alien most meets to become naturalized. Is a process by which state gives citizenship to individuals who is/are originally not its citizen, but as a result of some voluntary act and interaction it exercised. In Ethiopia, any foreigner may acquire *Ethiopian nationality by law in accordance with the provisions of Articles 5-12 of the Ethiopian Nationality Proclamation of 2003*.

A. Marriage: Naturalization through marriage has an international acceptance. Besides, status of citizenship cannot be obliterated even if the partners get divorced. A foreigner who is married to an Ethiopian national may acquire Ethiopian nationality (refer to the annexed *Ethiopian Nationality Proclamation of 2003, article 6*).

B. Legitimation (Cases of Adoption): This is citizenship by recognition. An illegitimate child has the right to get his biological or caretaker father/mother citizenship after legitimation. Such processes are usually attributed to a father /mother multiple citizenship right. And child adopted by Ethiopian national may acquire Ethiopian nationality by law (refer the annexed *Ethiopia Nationality Proclamation of 2003, article 7*).

C. Grant on Application: Depending on their rules, different countries adopt requirements to grant citizenship by application. According to the Ethiopian Nationality proclamation of 2003 article 5, the following are the requirements (Refer to the annexed *Ethiopian Nationality Proclamation of 2003, article 5*).

- ✓ More than 18 year;
- ✓ One who lived in Ethiopia for a total of at least four years;
- ✓ Not dependent (self-reliant), that is, he/she must have sufficient and lawful source of income to maintain himself and his family;
- ✓ One who is able to communicate in any of the languages of the nations and nationalities of the country;
- ✓ One who is a person of good character/ health status;
- ✓ One have no record of criminal conviction;

- ✓ One who be able to show that he has been released from his previous nationality or the possibility of obtaining such a release upon the acquisition of Ethiopian nationality or that he is a stateless person; and
- ✓ He/ she shall be required to take the oath of allegiance stated under *article 12 of this proclamation*.

D. Re-integration (Restoration) by Resumption: This is a way of re-acquiring former citizenship right of a given state. A person who has lost his/her citizenship due to some reasons may get it back if he/she fulfills some conditions as laid down by the laws of the state. According to the *Ethiopian Nationality proclamation article 22*, a person who was an Ethiopian national and who has acquired foreign nationality by law shall be readmitted to Ethiopian nationality if he/she:

- ✓ Returns to domicile in Ethiopia;
- ✓ Renounces his foreign nationality; and
- ✓ Applies to the security, Immigration and Refugee Affairs Authority.

E. Citizenship by Special Case/ by Legislation: This is a process when a certain state grants its citizenship rights to foreigners freely e.g. DV lottery in U.S.A. This is also a process in which sometimes a state conferees honorary citizenship to foreign dignitary and people of prominence. As to the Ethiopian Nationality proclamation article 8, a foreigner who has made an outstanding contribution in the interest of Ethiopia may be conferred with *Ethiopian Nationality by law irrespective of the conditions stated under sub-articles (2) and (3) of Article 5 of the Proclamation*. That is, he/she is not required to live in Ethiopia for a total of four years and may lack the ability to communicate in any of the languages of the country.

F. Citizenship by Political Case/ by Subjection/ Annexation: This refers to acquisition of citizenship by conquest of territory by other state. Citizenship by political case is possible in two ways. These are:

- ☞ When the people of subjugated state are incorporated within the territory of the victorious state, they acquire citizenship of the new state. When large number of people acquires citizenship at the same time, such practice is called **collective citizenship**.
- ☞ Due to the merger of one state or region of a state with another state, citizens of the merged territory become citizens of the new state in which they are merged. Example, when the United States bought the Louisiana territory from France in 1803, the treaty provided that all the people in the area should become American citizens.

G. By Cession: This is a process of giving citizenship right when one part of state ceded or joined to another state. Cession is voluntary process whereas conquest is coercive act.

H. Option: This is a modern development due to the direct participation of the inhabitants in their status of citizenship. In voluntary partition, cession or exchange of territories option is given to the inhabitants to choose only the citizenship of one state. Example, when the territory of India was divided into Pakistan and India.

I. Defacto Citizenship (Citizenship by Claim): A woman or man can marry another national without undergoing the required legal procedure of marriage. Under such condition the married woman or man can possibly claim citizenship of her husband's/ his wife's country. Such kind of citizenship by claim /assumption is termed as apparent nationality.

Ways of Loosing Citizenship

Various states adopt different principles on those citizens who violate the nation's citizenship law. The following points discuss the various modes of losing citizenship.

Brainstorming: *Would you describe the different ways of losing citizenship status in Ethiopia? Can you give some example regarding losing citizenship?*

1. Renunciation

In some states, citizenship may be renounced. It is the right of individual to renounce his/her citizenship and seek the citizenship of some other state according to his/her choice/ voluntarily. Ethiopia also recognizes the right of its citizens to expatriate and renounce their Ethiopian citizenship status (Refer *Article 19: Proclamation No.378/2003*) it says:

1. Any Ethiopian who has acquired or has been guaranteed the acquisition of the nationality of another state has the right to renounce his Ethiopian nationality.

The personal decision of a person to renounce or give up his/her citizenship emanates when the state harasses the person and when the person dislikes the policies or politics or ideologies pursued by the state or for other reasons like better economic standing.

2. Deprivation (Expatriation)

A citizen of a state may be deprived of his/her citizenship by government, if he/she is guilty of committing certain serious crimes against the state. Such as:

- ♠ Voting in political election of foreign country;
- ♠ Deserting national secrets to alien country;
- ♠ Serving in another country's armed forces or government;
- ♠ Trying to overthrow the government by force;
- ♠ Promising loyalty to another country;
- ♠ Becoming naturalized in another country etc.

Focus: According to the *Ethiopian Nationality Proclamation of 2003, article*

17; no Ethiopian may be deprived of his nationality by the decision of any government authority unless he/she loses his/her Ethiopian nationality under article 19 or 20 of the Proclamation.

3. By Substitution

Citizenship may be lost when the original citizenship is substituted by another state or replaced by new citizenship, where it is acquired through naturalization.

According to the *Ethiopian Nationality proclamation article 20*, Ethiopian nationality can be lost upon acquisition of other nationality. On the other side, this may also take place when a particular territory is annexed by another state; the inhabitants' citizenship within the annexed territory will be replaced by the citizenship of the subjugator.

4. Lapse

Citizenship may be lost if the person stays outside of his/her country for a long and continuous period of time. For example, if an Indian citizen stays out continuously for more than seven years, the person will lose his/her Indian citizenship by the principle of lapse.

Focus: The principle of lapse has no application according to the Ethiopian Nationality Proclamation of 2003.

Other Issues in Citizenship

1. Dual Citizenship (Multiple)

There are many cases under which a person finds himself /herself with two or more citizenships. It is a condition under which individuals may hold two citizenships at the same time. It is a condition of being a citizen of two nations is called dual citizenship or dual nationality and when a person has citizenship status of more than two countries; some people have dual citizenship as a result of naturalization. Other people main get dual

citizenship by birth. For example, a baby born to a French family visiting the United States would have U.S. citizenship by jus soli. The baby also would have French citizenship by jus Sanguinis. People whose parents are citizens of two countries might have dual nationality by jus Sanguinis. This may exist due to the lack of uniformity in municipal law of countries and the carelessness of state indeterminable citizenship gives rise to the problem of dual citizenship. It is because of the existence of different ways of granting citizenship and termed as registration. Laws or naturalization some people gain dual citizenship by birth. For example, a baby born to a French family visiting the United States would have U.S. citizenship by jus soli. The baby also would have French citizenship by jus Sanguinis. People whose parents are citizens of two countries might have dual nationality by jus Sanguinis. Some people have dual citizenship as a result of naturalization For example; a county may allow its naturalized citizens to keep their original citizenship. Such persons could claim citizenship in two countries. Or, a nation might refuse to allow its people to give up their citizenship. People who declared that they no longer were citizens of such a country and became naturalized in another still would be claimed as citizens by the original nation.

Some of the problems associated with dual citizenship are:

- ✓ Problems in military service;
- ✓ Problems in tax payment;
- ✓ Problems in getting security; and
- ✓ Problems in getting citizenship for their children.

2. Indelible Allegiance

It is a condition under which individuals may hold dual citizenship due to the unwillingness of the state to grant to its nationals the right to expatriate them by being naturalized in to remove its citizenship from his/her citizens who has acquired another citizenship.

3. Effective Citizenship

It is a situation which the person selects his/her effective citizenship or one

citizenship out of many citizenship possibilities. The question of Effective citizenship arises only in case of double or multiple citizenship of a person. This can be determined on the basis of habitual contacts, permanent residence and closeness / attachment/ of a person with a particular country.

4. Statelessness

It is lack of citizenship in any country. Children of alien parents are born stateless if the country of their birth does not grant jus soli and the parents' homeland does not grant jus Sanguinis. Or People can become stateless by giving up citizenship in one country without gaining citizenship in another.

Focus: Stateless persons have no government from which to ask protection. So, there is an international concern over the case of stateless persons. To settle such conditions, the United Nations has adopted a convention on the protection and reduction of stateless persons. States are expected to observe the convention in resolving the plight of stateless persons. Some people become stateless as a result of government action.

3.4. Overview of Citizenship and Nationality Laws in Ethiopia: Emphasis on Nationality proclamations: The 1931 Constitutions

In spite of its long history of state survival Ethiopia has some experience with a written constitution.

1931 Constitution and Ethiopian Nationality Law of 1930: The 1931 constitution was the first promulgated Ethiopian written constitution. This constitution has many descriptions concerning citizenship rights in its specific part of Ethiopia's nationality law. Accordingly, let us see the details of Ethiopian nationality laws that adopted by imperial period.

- **Nationality of children born of Ethiopian subjects in Ethiopian or abroad:** It grants any person who born in Ethiopia or abroad, whose father or mother is Ethiopian, is an Ethiopian subject.
- **Nationality in case of marriage between Ethiopians and foreigners:** A lawful marriage of an Ethiopian subject with a foreign woman confers the Ethiopian nationality upon her. Lawful marriages in this case are as follows: A marriage contracted in Ethiopia of an Ethiopian with a foreign woman, in accordance with the form of the Ethiopian religion or with the form of an Ethiopian civil marriage, creating between wife and husband a community of goods. A marriage contracted abroad of an Ethiopian subject with a foreign woman, in accordance with the law and the forms of the place where the marriage is contracted. A lawful marriage contracted abroad of an Ethiopian woman with a foreigner deprives her of the Ethiopian nationality if her marriage with the foreigner gives her the nationality of her husband; otherwise she keeps her Ethiopian nationality. In case when the woman, losing her Ethiopian nationality, is the proprietor of real estate the administration of her property shall be settled in conformity with the law given to that effect by the Imperial Ethiopian government.
- **Nationality of children of a marriage between Ethiopian and foreign subjects:** Every child born in a lawful mixed marriage, a provided for in the preceding Articles, follows the nationality of its father. A child born of an Ethiopian father and a foreign mother united by the bonds of a lawful marriage should, however, prove before the Ethiopian Authorities that he does not belong to the original nationality of his mother, if requested to do so. A child born in lawful marriage of an Ethiopian mother with a foreigner is always able to recover the benefit to Ethiopian nationality, provided he lives in Ethiopia and proves he is completely divested of the paternal nationality.

- **Nationality of children legitimated by lawful marriage between Ethiopian and foreign subjects:** If the lawful marriage according to the national law of the foreign father is posterior to the birth of the child issued from his relations with an Ethiopian woman, the child legitimated through this subsequent marriage follows the nationality of his foreign father only on condition that the national law of the latter confers upon him the foreign nationality with all inhering rights. Otherwise the child preserves his Ethiopian nationality.
- **Nationality of children legitimated without subsequent marriage of foreign father with mother being Ethiopian subject:** The legitimation, without subsequent lawful marriage between the foreign father and the Ethiopian mother, of the child issued from the relation outside marriage deprives the child of his Ethiopian nationality only if the legitimation, made in accordance with the forms of law of the foreign father, confers upon the child thus legitimated the nationality of his father with all inhering right.
- **Nationality of Ethiopian child adopted by a foreigner:** The adoption of an Ethiopian child by a man or woman of foreign nationality, the adoption being made in accordance with the forms of law of the adopting person, does not imply any change of the adopted child's original nationality.
- **Loss of Ethiopian nationality:** Loss of Ethiopian nationality; according to this proclamation is conducted if the following reasons hinder:
 - ✓ If Ethiopian subject acquire another nationality;
 - ✓ If Ethiopian woman married with a foreigner;
- **Foreigner would be granted a citizenship right if they fulfill the following conditions:**
 - ✓ If his/her age is full according to the regulations of the national law;
 - ✓ If he/she Residence in Ethiopia for at least five years;

- ✓ If he/she able to earn his living, to provide for himself and his family;
- ✓ If he/she Know Amharic language perfectly, speaking and writing in a fluent way; and
- ✓ Proving that he has not previously been condemned to any punishment for crime or break of common law.

The application for naturalization shall be made by the interested person to the Ministry of Foreign Affairs. To this application shall be attached the foreigner's identity papers together with a certificate of impunity. A special Government commission comprising the Minister of Interior, the Minister of Foreign Affairs and another Dignitary of the Empire shall examine the application, proceed to necessary inquiries and after having heard the applicant in person approve or refuse the naturalization. The naturalization shall be conferred by decree and the new Ethiopian subject shall take an oath of allegiance to the Empire before the commission. The naturalization thus conferred does not extend its effects to the legitimate wife of the naturalized man, unless she applies personally for this benefit.

Re-admission to Ethiopian Nationality

Original Ethiopian subjects having acquired a foreign nationality may always obtain the benefit of Ethiopian Nationality when they return to reside in the country and apply to the Imperial Government for re-admission.

An Ethiopian woman having lost her Ethiopian nationality through her marriage with a foreigner may resume it after the dissolution of this marriage by reason of divorce, separation or the death of her husband, if she returns to domicile in Ethiopia and applies to the Ethiopian Government for re-admission to her original Ethiopian nationality.

Review Questions**Part I: Write True if the Statement is Correct and False if the Statement is Incorrect.**

1. There is one and a uniform way of acquiring citizenship in all countries.
2. A person may acquire citizenship of a given country in accordance with the rules of municipal law.
3. The civic- republican conception of citizenship emphasizes citizenship as an active process, rather than a passive state.
4. Citizenship is the official recognition of an individual's integration in to the certain political system

Part II: Choose the Best Answer from the Given Alternatives.**5. Which is/ are *invalid* statement?**

- A. Loss of citizenship means remaining stateless to an individual who has not become a member of national of any country.
- B. Loss of citizenship may result in loss of political rights.
- C. Loss of citizenship may not result in loss of protection of a given state.
- D. A and B

6. One is *not* from the possibilities of acquiring citizenship by law.

- A. Marriage
- B. By cessation
- C. By resumption
- D. By blood

7. All are the ways of attaining citizenship *except one*.

- | | |
|----------------------|-------------|
| A. By birth | C. Jus-soil |
| B. By naturalization | D. none |

8. According to 1930 proclamation, a foreigner may acquire Ethiopian citizenship if he/she:
- A. Might have record of criminal conviction
 - B. Must be required to take the oath of allegiance.
 - C. Should be able to communicate in any one of the languages of the Country
 - D. Must have attained the age of minority and be legally capable under the Ethiopian law.
9. Assume that Ato Abebe Girma is an ambassador in Ethiopian Embassy which found in the USA. If his wife gives birth in Ethiopian Embassy in USA, the child has probability to get citizenship of which state?
- A. USA B. Ethiopia C. Both USA and Ethiopia D. Become statelessness

Part II: Answer the Following Questions Accordingly

4. Suppose that Ato Tolossa, who used to an Ethiopian, acquired Finnish citizenship after he had registered and fulfilled certain qualification. As soon as he had gotten Finnish citizenship, he gave up Ethiopian citizenship since he had gotten better economic performance in the Finland. Based on this statement, answer the following questions.
- i. Ato Tolossa acquired Finnish citizenship through
 - ii. Ato Tolossa lost Ethiopian citizenship through

Chapter Four

Constitution, Democracy and Human Rights: Ethiopian Focus

Dear Students! Welcome to the forth chapter of this module. Under this chapter you will have readings on constitution, democracy and human rights by taking into account the Ethiopian experiences. Thus, this chapter has three sub-sections. The first section will cover about the conceptual understandings of constitution. The second section will provide you the introduction of human rights concept. Finally, section three will committed to the conceptual understanding of democracy.

4.1. Constitution

At the end of this section, students will able to:

- 📖 Describe the meaning and definition of constitution;
- 📖 Explain the purposes and functions of constitution;
- 📖 List types of constitution; and
- 📖 Explain constitutionalism.

A) Meaning and Definition of Constitution

Brainstorming: Dear Students! What is constitution for you? And why we need it?

Constitution is a set of rules which governs a nation state. It is considered a government's antecedent because it gives legitimacy to the government and defines the powers under which a government may act. This makes a constitution is set of basic principles and laws upon which the state is organized. Because it establishes the major organs of government, defines their functions and powers and relationship amongst them, and sets out the rights and duties of the citizens. As such, the constitution sets constraints both to the powers which can be exercise and to manner in which they may be exercise. Hence, the constitution defines the legality of power and that is the reason why it can be defined as a legal and political act.

Constitution is a supreme and fundamental law of certain state lays down the foundation stone of a legal order. Figuratively expressed, a legal order without constitution is like a "rooftop without foundation" in which it could rely and stand. Consequently, constitution is the main instrument for the assurance and implementation of justice; it is the base for the harmonization of different normative acts and a legal expression and guarantee of the existence and realization of constitutionality in a certain state. The key element of constitution is it's supra legal force, its supreme privilege, its trademark, because only constitution determines in autonomous manner its legal force and the legal force of other normative acts. Expressed in the simplest possible way, the supra legal force is the emblem of the constitution.

A constitution has both political and legal dimensions. In **political terms**, a constitution is the basic decision of a people on how it wants to live. It has been described as a socio political frame-work through which the polity agree on who gets what, when and how. It is said to define "political space" and the relationship between the state and its citizens. It is a kind of a

"power map" and "charter of government". It has been described as a social contract or covenant between the state and its subjects on the manner of governance and exercise of state power. In **legal terms**, a constitution is the fundamental and supreme law of the country their validity. It is the basic law from which all laws derive. Therefore any law which conflicts with the constitution has no legal effect supreme over the legislature. A constitution is even supreme over the legislature. Accordingly a constitution is regarded as having legal sanctity or being sacred. It deserves the highest respect and obedience from the leaders and the people alike. It follows therefore that a constitution represents the deepest norms and ideals by which the people govern their political life.

B) Purpose and Function of Constitution

A given constitution might have the following significances.

1. Constitutions can declare and define the boundaries of the political community. These boundaries can be territorial (the geographical borders of a state, as well as its claims to any other territory or extra-territorial rights) and personal (the definition of citizenship). Thus, a country's constitution often distinguishes between those who are inside and those who are outside the polity.
2. Constitutions can declare and define the nature and authority of the political community. They often declare the state's fundamental principles and assumptions, as well as where its sovereignty lies.
3. Constitutions can express the identity and values of a national community. As nation building instruments, constitutions may define the national flag, anthem and other symbols, and may make proclamations about the values, history and identity of the nation.
4. Constitutions can declare and define the rights and duties of citizens. Most constitutions include a declaration of fundamental rights applicable to citizens. At a minimum, these will include the basic civil

liberties that are necessary for an open and democratic society. Many constitutions go beyond this minimum to include social, economic and cultural rights or the specific collective rights of minority communities.

5. Constitutions can establish and regulate the political institutions of the community defining the various institutions of government; prescribing their composition, powers and functions; and regulating the relations between them. It is almost universal for constitutions to establish legislative, executive and judicial branches of government. In addition, there may be a symbolic head of state, institutions to ensure the integrity of the political process (such as an electoral commission), and institutions to ensure the accountability and transparency of those in power (such as auditors, a court of accounts, a human rights commission or an ombudsman).
6. Constitutions can divide or share power between different layers of government or sub-state communities. Many constitutions establish federal, quasi-federal or decentralized processes for the sharing of power between provinces, regions or other sub-state communities. These may be geographically defined or they may be defined by cultural or linguistic communities.
7. Constitutions can declare the official religious identity of the state and demarcate relationships between sacred and secular authorities. This is particularly important in societies where religious and national identities are interrelated, or where religious law has traditionally determined matters of personal status or the arbitration of disputes between citizens.
8. Constitutions can commit states to particular social, economic or developmental goals. This may take the form of judicially enforceable socio-economic rights, directive principles that are politically binding on the government, or other expressions of commitment or intent.

9. Constitution sets out the principles and values upon which the state is organized and governed. The ideals and aspirations provide the country with direction and a vision for the future, and prescribe the legitimate purposes or interest which state power is to be used.
10. Constitution provides a foundation for orderly government by defining and limiting the powers of government agencies. It establishes checks and balances within the main branches of government, through the doctrine of separation of powers.
11. Constitution establishes government based on the rule of law and which is limited by law. It thus provides a legal basis for governmental operations and makes constitutional government possible. It therefore prevents anarchy or dictatorial government which knows no legal bounds.
12. Constitution acts like peace treaty. It is negotiated by all the people including the various social forces. It lays down arrangements between conflicting socio-political groups or interests in order to restore peace. As a national socio-political framework or contract, it binds all the parts of the country and the people together giving them a sense of belonging and national consciousness, and thus consolidating national unity.
13. A constitution is an important democratic institution. It is a viable instrument of democratization. Through the establishment of democratic principles and institutions, a constitution provides peaceful means of solving social conflicts instead of resorting to violence or armed conflict.
14. Finally, a constitution safeguards the basic rights and freedoms of the people by incorporating a Bill of Rights, and providing the machinery for their enforcement through an independent judiciary and other institutions. It can therefore be concluded that a

constitution is an indispensable instrument for good and modern governance.

Activity

 ***Dear Students! After reading the note in the below table, please explain the role of constitution in legal, social, and political life of a given community. Take the Ethiopians experience.***

The Constitution at the Intersection of Legal, Social and Political Life

As legal, political and social documents, constitutions are at the intersection of the legal system, the political system and society.

 ***Constitutions as legal instruments:*** A constitution ‘marries power with justice’-it makes the operation of power procedurally predictable, upholds the rule of law, and places limits on the arbitrariness of power. It is the supreme law of the land, and it provides the standards that ordinary statutes have to comply with.

 ***Constitutions as social declarations:*** Constitutions often attempt, to varying degrees, to reflect and shape society—for example, by expressing the (existing or intended) common identity and aspirations of the people, or by proclaiming shared values and ideals. These provisions are generally found in preambles and opening declarations, but can also be found in oaths and mottos or on flags and other symbols that are defined by the Constitution. Other substantive provisions of the constitution, particularly those defining socio-economic rights, cultural or linguistic policy, or education, might also belong to this category.

 ***Constitutions as political instruments:*** The constitution prescribes a country's decision-making institutions: constitutions 'identify the supreme power', 'distribute power in a way that leads to effective decision making' and 'provide a framework for continuing political struggle'. The political provisions show how state institutions (parliament, executive, courts, head of state, local authorities, independent bodies, etc.) are constituted, what powers they have and how they relate to one another.

C) Types of Constitution

In framing constitutions various models or forms may be used to articulate the agreed values, ideals, and principles. For example based on forms of government/state, constitution can be classified as follows.

Presidential/ Parliamentary Constitution: A country may choose a presidential system of government instead of parliamentary one. Under a presidential system of government, the three organs of government is sharply separated by observing the doctrine of separation of powers which keeps each organ in its own sphere or responsibility. Thus the President and his Ministers are not members of parliament. The president is normally elected nationally and is generally accountable to the people. A good example where a presidential system of government operates is the United States of America. The opposite is the parliamentary system or "the Westminster Model" where the chief executive, the prime minister is a member of parliament, and so is his ministers and is all collectively responsible to parliament.

Republican/Monarchial Constitution: A country may adopt a republican form of constitution or a monarchial one. Republicanism rejects rule by

divine right or by monarchy or king, and advocates that sovereignty lies with the people who have the right to choose their leaders. Most countries are now republics; USA, France, West Germany, Kenya, Tanzania, etc are all republics. On the other hand, a monarchical constitution recognizes kings or hereditary rulers as national leaders, in most cases as heads of states, e.g. Britain, Malaysia, Scandinavian countries.

Federal/ Unitary Constitution: A country may also choose a federal or unitary constitution. In a federal constitution, the powers of government are divided between the central government and the constituent governments or states in such a way that each constituent part is legally independent within its own sphere. The legislatures of the federal and state governments have powers to pass laws in specified limited areas. But each is sovereign in its own areas, though their powers are limited. But neither is subordinate to the other; both are coordinate. Federal Constitutions can be found where different parts which have enjoyed autonomy or independence for a long time decide to come together and unite in a single nation e.g. United States of America, Canada, and Federal Republic of Germany. They can also be found where widely different tribes and peoples are grouped together under a single unit e.g. in Switzerland or Nigeria. A federal Constitution may also arise out of a fear of domination by a section of the population by larger communities i.e. as means of protecting minorities. A unitary constitution is almost the opposite of a federal one. Under a unitary constitution, the state is organized as a single unified government and constituent districts hold power at the discretion of the central government. The central government is therefore supreme and there are no subsidiary sovereign bodies. But the country is normally divided into local units which are given some functions to carry out on matters affecting the people directly. Example of unitary constitutions is Britain.

Also based on its amendment procedures, constitution can be classified as ***rigid and flexible constitution***. Here, the main concern is the question of how the constitution adopts to changing conditions of a given society. Provisions for amendment may be rigid or flexible. They are rigid if it is difficult to amend the constitution e.g. by requiring 2/3 majority or referendum. It is flexible if the method of amendment is easy by requiring a simple majority. A constitution may contain both flexible and rigid method of amendment depending on the importance attached to the provision. In this way stability and change are harmonized, and the constitution retains its basic structure, ideals and authority while recognizing and embracing change and development for its own preservation and for the good of the society it serves.

D) Constitutionalism

Brainstorming: Dear Students! Do you think that, there is a difference between constitution and constitutionalism? If so, explain it in your own words.

Despite the proliferation of nominally democratic constitutions, only a minority of states has so far succeeded in maintaining a lasting democratic constitutional order. There is little benefit in having a constitution that can be ignored with impunity or changed unilaterally by those in power, or one that is so framed that the democratic nature of the constitution can be undermined by ordinary laws or by exclusionary political practices. Likewise, if the rule of law is weak, such that the constitution is selectively applied, this will undermine the achievement of a constitutional order. A constitutional order, in this sense, represents ***a fundamental***

commitment to the norms and procedures of the constitution manifest in behavior, practice, and internalization of norms.

The constitutional order is much broader than just the constitutional text. It can include customs, conventions, norms, traditions, administrative structures, party systems and judicial decisions that are integral to the practical workings of the constitution. This deep cultural internalization of a constitutional order is very hard to achieve. It is embodied, ultimately, in the political culture and in the free and civic way of life of a people. In this sense, **constitutionalism is the opposite of despotism**. Despotism is a system of government in which the governing authorities are a law unto themselves. As a result, despots govern only for their own good, or for that of a privileged minority who support the ruling class, and not for the common good of all citizens. Not all despotic governments are intolerably oppressive. In practice, despotism may be self-restraining, and outright oppression may be restricted to those who visibly oppose or threaten the rulers or their interests. Nevertheless, the defining characteristic of despotism is that it is arbitrary. Despotic rulers—whether an all-powerful monarch, a sovereign parliament, a military junta or an authoritarian president—can make laws, and can determine right and wrong, through their own unilateral decisions, without requiring broader consent or public approval, without being restrained by balancing institutions and without being held to account by the people.

Thus, constitutionalism is more concerned with the organization of political structures to prevent the exercise of authoritarian power by any individual, group, or political party. The essence of the constitution consists of mutual limitation between state power and freedom of the individual: state power is limited by the freedom of the individual and vice versa, the freedom of the individual is limited by the state power. It is about establishing the balance between state power and individual freedom within the framework of state organization. In this regard, the balance between individual freedom and

state power is very delicate issue. This is because individual freedom without state power becomes chaos, anarchy, and state power without the freedom of the individual becomes oppressive or totalitarian power. From this, it can be concluded that deep substantial and social understanding of constitution and its inherent democratic importance is that within the state, is to organize the peaceful and harmonious coexistence between state power and freedom of the individual.

Generally, constitutionalism is the use of constitutions to limit government by law. The people do not give power to government to oppress or abuse, but rather to protect their fundamental rights, interests, and welfare. Therefore, they limit government power by authoritative fundamental laws called constitutions. Thus, constitutions are the means used to state what powers government shall have. Constitutional government is government that as a practical matter is limited both in what it does and how it acts. Government is limited to acting within the law and cannot make up rules to suit its convenience. This means, the law applies to everyone, including those who govern and no one is above the law. An essential means of limiting government is establishing a rule of law, beginning with the constitution itself, which is a fundamental law. Thus the rule of law is a primary element of constitutionalism.

Activity

- ***Dear Students! Explain the linkages of constitutionalism and democratic government.***

4.2. Democracy**Objectives**

After you successfully accomplish this section, you will be able to:

- ✓ Explain the various dimensions and features of democracy;
- ✓ Recognize the place and role of democracy in one's everyday life;

- ✓ Understand different approaches to democracy; and
- ✓ Describe the role of actors in democratization process.

4.2.1. Definition and Ways of Exercising Democracy

***Brainstorming: Dear Students! How do you understand democracy?
Let you explain what democracy is and is not.***

A. Meaning: A Conceptual Clarification

The term democracy means different things to different people and that conclusion are accepted by most commentators. Indeed, there is a wide range of perspectives as to the meaning and content of democracy as well as to the conditions of its realization; all of which vary depending on the proponents' philosophical, ideological, political, cultural, social, and economic perspectives. This range of perceptions goes from the higher conceptual plane as expressed, for example, by the thinkers of western civilization and by other non-western political philosophers, to the practical means of application as expressed by contemporary experts. To be sure, however, the antithesis of democracy as recognized by almost all post 1900's political thinkers, are the ideologies of fascism, communism, and totalitarianism.

Conceptually, there are three basic paradigms which are addressed by contemporary commentators. They are:

📖 *The universality or relativity of democracy;*

📖 *Democracy as a process or a condition; and*

📖 *Democracy as methods and modalities or as substance and substantive outcomes.*

Historical experience reveals, however, that all these paradigms are equally valid because democracy can be all of the above. Contemporary political thinkers are far less ideological and much more pragmatic than their predecessors of the last century. This is why such modernists see democracy essentially as a process which is based on some principles, though recognizing that the mere existence of a formal process is not a sufficient guarantee to achieve substantive democracy. This approach raises another paradigm, namely: whether democracy is a modality through which authority is delegated by the multitude to the one or the few who are to exercise certain (defined or limited or undefined or unlimited) powers over them on the basis of that delegation of authority, or whether it is a series of interactive processes in which checks and balances constantly or periodically redress or equalize the scales of power between those who govern and those who are governed.

Historical experience reveals that democracy cannot be attained without a system of government which divides power among three co-equal branches each with certain prerogatives of power, and where the role of the judiciary is to channel power-related conflicts through a legal process which uses agreed legal reasoning to interpret and apply pre-existing law. The factors taken into account by contemporary commentators and proponents of different perspectives on democracy are not always clear or easily identifiable; and when they are, it is not always apparent that the various arguments they advance are followed consistently or logically. This is evident in the literature on contemporary political thought, but even more so in the public debate over democracy. One of the sources of this intellectual and political confusion is the fact that the term democracy is often used interchangeably and without distinction with respect to three different concepts for which the term is employed. They are: 1. **Democracy**

as a process, with all that which it comports of mechanisms, procedures and formalities — from political organization to elections. 2. **Democracy as a state, or condition**, (*un etat*, the French equivalent, which more aptly conveys this meaning than its English counterpart), with all which this condition implies for given civil society and its governance, including the processes of democracy and maybe also democratic outcomes. 3. **Democracy as an outcome**, is putting into effect policies and practices which are generally agreed upon by the governed. Such an outcome may or may not be the result of a condition or state, and it may or may not be the product of democratic processes. These three concepts are neither mutually self-excluding nor contradictory; on the contrary, they are on the same continuum. But it is important to distinguish between them because in a sense they represent three levels or stages of democracy.

Generally, whatever meaning and content is given to the term democracy, what essentially distinguishes it in essence from other systems of government is the right of popular participation in governance, and the legitimacy and legitimation of government and governance.

Activity

👉 ***Dear Students! By reading the two meanings of democracy mentioned below, select the definition which is more acceptable and logical for you. Use examples for your arguments.***

Which Democracy?

By: Professor Luis Villoro

The term "democracy" is used in various senses. At the very least, a

distinction should be made between democracy as an ideal of political association and democracy as a system of government. The former is an objective of collective action and is a value in itself. The latter is a means of achieving certain common objectives and its value lies in the extent to which it contributes to their achievement.

In the first sense, "democracy" is the "power of the people", where the "people" is the totality of the members of an association. "Democracy" denotes an association in which all the members control collective decisions and their execution, only having to obey themselves. In this form of community, there is no form of domination by a few persons over others. If everybody holds power, nobody is subject to anybody else. Democracy is the achievement of the freedom of everyone. It is a guiding concept, under the influence of which politics can progressively bring society closer to the ideal, although it can never be claimed that the ideal has been achieved in its entirety.

In its second meaning, "democracy" denotes a series of rules and institutions which support a system of power. These include the equality of citizens before the law, civil rights, citizens' election of their leaders, the principle of needing a majority to take decisions, and the separation of powers. It is not an ideal, but a form of government that conforms to certain procedures and which can be achieved in various ways, according to the circumstances. It is not an associative project conforming to specific values, but rather a way of living together under a specific power system. Indeed, based on how it operates in many countries, "democracy" can easily be reduced to this second meaning, if the ideal of democracy is abandoned as being Utopian. In other terms, democracy can be considered as a system whereby various individuals or groups agree upon a means of coexistence in association together without destroying each other. In this case, there is no reason to seek the moral justification of democracy, and it can simply be accepted or refuted for reasons of convenience. If, however, the justification

of democracy is examined, democratic rules and institutions become a means of coming closer to a society in which power

B) Ways of Exercising Democracy

1. Direct Democracy

Direct democracy is a system of self-governance in which all citizens participate in decision-making process. The origin of direct democracy can be traced back to ancient Athens. In the ancient Athenian city-state, all adult male citizens met in assembly and made decisions. In direct democracy, members of community meet at certain place to discuss issues and arrive at decision either by consensus or by majority vote. Athenians were ruling themselves directly without intermediaries of representatives. Political participation in Athens, however, was not all-inclusive and opens to all. Women, slaves and aliens were not considered as citizens and hence were not allowed to participate in the assembly. In strict parlance, therefore, the Athenian democracy was not an ideal or pure model of democracy. The difficulties of direct democracy are well known. When the people of a nation cannot meet to take decisions, direct forms of democracy are incapable of replacing representation. However, there are areas in which they can complement democracy. Practical options on limited matters at the community level can be put to local committees, works councils, schools and citizens' associations, where they can be discussed and submitted for collective decision. This is not possible with more complex and general matters. However, in today's politics such type of democracy can only be exercised in areas of small number of population as for example in *kebeles*, schools, or rural villages.

Nevertheless, the Greek experiment of democracy is generally considered to have provided important lesson for today's world. This is partly because of the facts that:

- It was the first known example of democracy, and

- It was carried out in circumstances that can never be repeated, which makes it possible to study a much simpler form of democratic government.

2. Indirect (Representative) Democracy

The common type of democracy in the modern politics is indirect (representative) democracy. Although democracy opens opportunity for the participation of citizens, the whole people cannot directly participate in their own affairs but through their representatives, which do the people themselves periodically elect. In this system, a few represent the many. Hence, leaders must maintain some contact with voters to stay in power through some organized form of consultation with the people.

4.2.2. Approaches for Understanding Democracy

a) Democracy as a Moral Value

Democracy is above all a moral value or imperative, that is, a basic human need, a necessity, and therefore, a political demand of all freedom-loving human beings. What, then, is this imperative? It is a permanent aspiration of human beings for freedom, for a better social and political order, one that is more human and more or less egalitarian. This is a sociological fact. In all human societies, people always feel the need to improve their material conditions of life as well as to feel freer whatever the real situation might be. This need becomes a necessity, or even a political demand for a new social project, when their situation deteriorates, or when they are in a period of crisis. In abstract terms, the philosophical or moral approach to democracy explains democracy primarily as an end rather than as the actual political institutions, which provide democratic machinery. Viewing democracy as an end is far older than the institutional approach. This approach is still preferred by many modern citizens who are not prepared to

be active members of political parties, pressure groups, and other political or professional organizations via which political, economic interests and opinions are exercised, and influence is exerted. Such citizens see democracy in simpler terms. That means they do not consider it as so much a program rather as a way of life.

The institutional and moral approaches are necessary for sustainability and actuality of the concept of democracy. For instance, if the institutional approach is considered in isolation, it becomes static and purposeless. Again, if the moral approach is considered in isolation, it easily becomes escapist or utopian. In this case, it is impossible to discover how far principles and ideas are realistic unless and other wise attempts are made actually to put them into practice. In addition to this, the definition of democracy by itself is vague and more subjective than definitions in term of institutions. For instance, describing democracy as a society with liberty and justice for all, or as a way of life in a society in which each individual is believed to be entitled to an equality of concern, or a society in which the people thoughtfully resolve disagreements to secure all citizens, give no guidance to governments as to how societies can be organized to provide these things.

b) Democracy as a Social Process

As democracy is the result of human civilization in political aspect continuous process growth to more system that promote equal access to fundamental human rights and civil liberties for all. By this, we mean (1) the fundamental rights of human person to life and security (2) the freedom of religions assembly, expression, press, etc. (3) economic, social and cultural rights the idea have being that democracy is meaningless when the basic needs of the population are not satisfied (4) the right of peoples, including the in alienable right to self-determination. Given this association with the quest for freedom and better social orders, the concept of

democracy is in complete without reference to the nation of fundamental human rights. Democracy is a social process through which people strive to expand these rights, together with political space necessary for promoting and defending them effectively. Central to this process is the idea that a good political order is the one in which the state is capable of satisfying the need of its citizen.

c) Democracy as Political Process

In this context, democracy refers to a specific manner or organizing and exercising power in accordance with certain universal norms and principles. There are two level at which this can be examined; the level of the principle themselves, and that of the institutions and procedures of government which are compatible with democratic principles. Democracy as a political practice has to do with existence of institutions and procedures of governments, which are computable with democratic principles. Accordingly, democracy is inconceivable without free and fair elections, representative government, and an independent of Judiciary. Furthermore, these institutions are unlikely to perform in a satisfactory way in the absence of vibrant civil society and a free press.

d) Democracy as a Way of Life

Other than the system of government, democracy is a way of living and working together in peaceful and acceptable ways. In democracy, guiding one's own affair and citizen's responsibility in self- government are fundamental elements. In this case, the responsibility of citizens for self- government is implemented by the application of democratic ethics. Therefore, citizens are expected to conceive and apply democratic ethics for successful self- governance. Democratic ethics is a set of values and attitudes that is necessary for self- government.

e) Democracy as a Form of Government

It is a form of government organized in accordance with the principles of popular sovereignty, political equality, popular consultation, and majority rule and minority rights, and the like. These principles are briefly described below. The idea **popular sovereignty** implies to the idea that the ultimate power is vested in all adult citizens (citizens who are in a legal age-majority). **Political equality** denotes the notion that all adult citizens have the same opportunity as every other adult citizen to participate in a political decision-making process. Equality should be irrespective of color, sex, language, ethnic group, political outlook, religion, and the like. It can also be described as one person-one-vote. That is, all votes are equally counted. Here, it refers to the idea that the vote of every adult citizen has equal weight. In democracy, **popular consultation** refers to the articulation of public interest. As such, there are two requirements regarding this concept. First, public officials have to know policies that the people wish to be adopted and enforced via institutional machinery. Second, after identifying the preferences of the people, public officials have to put these preferences into practice. **Majority rule and minority rights** mean the idea that receives the larger number of votes shall prevail. However, this does not imply the views and rights of the minority should be suppressed or ignored, rather should be respected.

f) Democracy as a System of Government

Democracy is a system of government and as set of institutions; it has to fulfill at least two essential requirements. These are: It has to be able to get the acceptance of many people as possible *on who shall be their representatives and on how a country ought to be governed*. That means, as a minimum, universal suffrage, political parties, and the organization of free voting in uncorrupt elections at relatively frequent intervals are indispensable. Also, it has to provide ways of ensuring that those chosen by the public do in fact what the electorate wants them to do or that they can

be replaced if they do not, even between elections. The fulfillment of these requirements entails methods of supervising the work of governments, and keeping them in constant contact with public opinion. Put differently, the process of government in a democracy is vitally a dialogue between government and people. The effectiveness of the dialogue depends upon national habits and circumstances as well as on the kind of machinery by which the contacts are maintained. Dictators can achieve power by the use of regular electoral machinery, but they then maintain themselves in power either by manipulating public opinion in their favor or by ignoring or repressing their free expression.

g) Democracy as a Political Practice

In this instance, democracy refers to a specific manner of organizing and exercising power in accordance with certain universal norms and principles. There are two levels at which this can be examined: the level of the principles themselves, and that of the institutions and procedures of government which are compatible with democratic principles. These principles are to be discussed in the next lesson. Democracy as a political practice has to do with existence of institutions and procedures of government, which are compatible with democratic principles. As a form of rule based on consent of the governed, democracy requires those institutions likely to help, the people fulfill their deepest aspirations, while maximizing their presence in the political space. Accordingly, democracy is inconceivable without free and fair elections, representative government, and an independent judiciary. Moreover, these institutions are unlikely to perform in a satisfactory way in the absence of vibrant civil society and a free press.

423 Fundamental Values and Principles of Democracy

a) The Basic Values of Democracy

Democracy is a universally recognized ideal as well as a goal, which is based on common values shared by peoples through out the world

community irrespective of cultural, political, social and economic differences. It is thus a basic right of citizenship to be exercised under conditions of freedom, equality, transparency and responsibility, with due respect for the plurality of views, and in the interest of the polity.

Democracy is both an ideal to be pursued and a mode of government to be applied according to modalities which reflect the diversity of experiences and cultural particularities without derogating from internationally recognized principles, norms and standards. It is thus a constantly perfected and always perfectible state or condition whose progress will depend upon a variety of political, social, economic and cultural factors. As an ideal, democracy aims essentially to preserve and promote the dignity and fundamental rights of the individual, to achieve social justice, foster the economic and social development of the community, strengthen the cohesion of society and enhance national tranquility, as well as to create a climate that is favorable for international peace. As a form of government, democracy is the best way of achieving these objectives; it is also the only political system that has the capacity for self-correction. A state of democracy ensures that the processes by which power is acceded to, wielded and alternates allow for free political competition and are the product of open, free and non-discriminatory participation by the people, exercised in accordance with the rule of law, in both letter and spirit.

Democracy is inseparable from the rights set forth in the international instruments recalled in the preamble. These rights must, therefore, be applied effectively and their proper exercise must be matched with individual and collective responsibilities. Democracy is founded on the primacy of the law and the exercise of human rights. In a democratic state, no one is above the law and all are equal before the law. Peace and economic, social and cultural development are both conditions for and fruits of democracy. There is thus interdependence between peace, development, respect for and observance of the rule of law and human rights.

Based on the above discussed basic values of democracy, the elements and exercise of democratic government includes the following tenets:

- Democracy is based on the existence of well-structured and well-functioning institutions, as well as on a body of standards and rules and on the will of society as a whole, fully conversant with its rights and responsibilities.
- It is for democratic institutions to mediate tensions and maintain equilibrium between the competing claims of diversity and uniformity, individuality and collectivity, in order to enhance social cohesion and solidarity.
- Democracy is founded on the right of everyone to take part in the management of public affairs; it therefore requires the existence of representative institutions at all levels and, in particular, a Parliament in which all components of society are represented and which has the requisite powers and means to express the will of the people by legislating and overseeing government action.
- The key element in the exercise of democracy is the holding of free and fair elections at regular intervals enabling the people's will to be expressed. These elections must be held on the basis of universal, equal and secret suffrage so that all voters can choose their representatives in conditions of equality, openness and transparency that stimulate political competition.
- Public accountability, which is essential to democracy, applies to all those who hold public authority, whether elected or non-elected, and to all bodies of public authority without exception. Accountability entails a public right of access to information about the activities of government, the right to petition government and to seek redress through impartial administrative and judicial mechanisms. Public life as a whole must be stamped by a sense of ethics and by transparency,

and appropriate norms and procedures must be established to uphold them.

- Individual participation in democratic processes and public life at all levels must be regulated fairly and impartially and must avoid any discrimination, as well as the risk of intimidation by State and non-State actors.
- Judicial institutions and independent, impartial and effective oversight mechanisms are the guarantors for the rule of law on which democracy is founded. In order for these institutions and mechanisms fully to ensure respect for the rules, improve the fairness of the processes and redress injustices, there must be access by all to administrative and judicial remedies on the basis of equality as well as respect for administrative and judicial decisions both by the organs of the State and representatives of public authority and by each member of society.
- While the existence of an active civil society is an essential element of democracy, the capacity and willingness of individuals to participate in democratic processes and make governance choices cannot be taken for granted. It is therefore necessary to develop conditions conducive to the genuine exercise of participatory rights, while also eliminating obstacles that prevent, hinder or inhibit this exercise.
- A sustained state of democracy thus requires a democratic climate and culture constantly nurtured and reinforced by education and other vehicles of culture and information. Hence, a democratic society must be committed to education in the broadest sense of the term, and more particularly civic education and the shaping of a responsible citizenry.
- Democratic processes are fostered by a favorable economic environment; therefore, in its overall effort for development, society must be committed to satisfying the basic economic needs of the most

disadvantaged, thus ensuring their full integration in the democratic process.

- The state of democracy presupposes freedom of opinion and expression; this right implies freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.
- The institutions and processes of democracy must accommodate the participation of all people in homogeneous as well as heterogeneous societies in order to safeguard diversity, pluralism and the right to be different in a climate of tolerance.
- Democratic institutions and processes must also foster decentralized local and regional government and administration, which is a right and a necessity, and which makes it possible to broaden the base of public participation.

b) Basic Principles of Democracy

As a form of government or an institution, democracy is a set of principles within its practices. The most common frequently mentioned universal principles of democratic governance are:

Popular Sovereignty: This reflects the idea that legitimate power emanates from the people, who exercise it directly through popular assemblies, or by delegation through elected assemblies, elected executives or some other modes of representation. It is the idea that the only legitimate source of government authority is the consent of the governed. The citizens as a whole are the sovereign of the state and holds the ultimate authority over public officials and their own policies. Consent is given by the people through their regularly elected representatives and through approval of all constitutional changes. Popular sovereignty also means that

the people have the right to withdraw their consent when the government fails to fulfill its obligations under the constitution.

Rule of Law: This means power is exercised by a set of rules with respect to its limits and mode of operation. Accordingly, state power and the sphere of governmental authority are well defined and limited to allow space for other societal actors. By limiting the realm of governmental regulation, democracy recognizes that there are human activities, which are best dealt with by other institutions such as the family or voluntary associations. Likewise, the concept of rule of law implies that within the public sphere, everything is done in accordance with the law, and that there exists a judicial system capable of ensuring the impartiality of law as well as the protection of the rights and liberties of individuals and groups.

The Supremacy of the Constitution: This is a principle that puts the constitution at the highest level in the hierarchy of laws. According to this principle, the constitution is above all laws and organs of a state. This principle dictates all laws and governmental or non-governmental acts to be under the constitution. It is, thus, important for officials or any citizen to take extra care not to violate any provision of the constitution. It is also important to keep in mind that if an act is found to be against the constitution, the act will be without effect or void.

Democratic Election (Fair, Free and Periodic Election): In democracy, the authority of the government derives solely from the consent (will) of the governed (the people). The principal mechanism for translating the consent of the people into governmental authority is the holding of periodic, free and fair elections. **All inclusive-election:** means that the election will be held on the basis of universal suffrage in which all adult citizens will have the right to vote. **Free and fair election:** it is meant that neither law, nonviolence, nor yet intimidation should prohibit candidates or voters from presenting their views. Providing equivalent media coverage and election fund during the election campaign

also fosters the fairness of the election. Casting of votes should be done in a **secret ballot** in order to protect the privacy of the voters. **Democratic elections are not merely symbolic**: they are competitive elections in which the chief decision makers in a government are selected by citizens who enjoy broad freedom to criticize government, to express their criticism and to choose among different alternatives. Democratic elections must be competitive in the sense that freedom of speech, assembly, and movement necessary to voice their criticisms openly and to bring alternative policies and candidates to the voters. **Democratic elections must also be periodic**: by a periodic election, it is meant that regular elections occur within prescribed time limits. This makes the elected officials accountable to the people, and they must return to the voters at prescribed intervals to seek their mandate to continue in office. This principle enables the people to change government they are not pleased with, and it also avoids the possibility for once elected government to stay in office for an indefinite period.

The Right to Recall: This refers to the right of people to change a government that no longer serves their interests, or the right to recall. People have the right of calling back and replace those governments who act against the will of the people.

Tolerance: Refers to accepting and respecting other people's customs, beliefs, opinions etc. In other words, tolerance is the accommodation of divergent views, beliefs, cultures languages etc. Thus, tolerance is very important for the peaceful co-existence of people. Tolerance enables you to understand that other people have the right to hold opinions, beliefs and positions that are different from your own. When tolerance is maintained, majority and minority rights run smoothly. In a democratic system, while the decisions of majority prevail at the same time the rights of the minority are also protected. The minorities who are opposing the policies and practices of

government must be tolerated, allowed to organize themselves and express their views. The minorities must also be given the opportunity to promote their own views in elections.

Liberty: The right to liberty is founded on the theoretical justification that a society is characterized by value pluralism. Human beings make choices in all their lives and the choice and preference of individuals vary. For example, what an individual believes as the right kind of worship is different from another; the association, which an individual seeks to be a member, differs from others. Therefore, the best way of accommodating all these diverse interests is guaranteeing the right to liberty to the individual. Democracy as a system ensures freedom to the possible degree for all the people so that they could develop their own capacity and potential. Liberty refers to the freedom enjoyed by citizens to lead their life in their own way.

Majority Rule with Minority Rights: Democracy requires government decisions to be based upon majority rule. In a democracy, people usually accept decisions made by majority of the voters in a free election. Rule of majority also implies that laws enacted in the legislature represent the will of the majority of lawmakers. Because people elect lawmakers and thus accept laws made by them. However, democracy requires attention and concern for withholding the possible tyranny of majorities. A decision made by majority may not win the support of all. In practical life, unanimity of agreement on all issues is rarely achieved. Our world is full of people with divergent interests and views. In a democracy, decisions are made because of the interest and the will of majority, and decisions made by majorities prevail over that of the minorities. That is the idea that receives large number of votes, be it in election, in parliament, or in local community meetings, prevails over those few who disagree. Nevertheless, democracy is not a system in which the views and the rights of minorities is suppressed or ignored. It is important to note that an idea that has a minority support today could, if properly addressed, be transformed into an idea of the

majority in the feature. For example, it would be most un-reasonable to permit the majority to punish the minority for its dissent by threats of bodily harm, exile, or expropriation. Minorities should be given with the right to freely air their views, peaceably assemble and to petition government for the redress of grievances.

Accountability and Transparency: Government officials in democratic political systems are elected by the people and, hence are responsible to the people. These officials are expected to act in favor of the advantage and interest of the people. Accountability implies that government officials are answerable to the decisions and acts they took. Failure in duty will make an official answerable to it. Three dimensions of accountability are usually distinguished: (i) vertical accountability, which enables citizens to hold their political leaders to account through the electoral channel at specified points in time; (ii) horizontal accountability, which refers to accountability mechanisms that exist within the distinct bodies of government itself, whereby state institutions are authorized and willing to oversee, control, redress and, if need be, sanction unlawful actions by other state institutions; and (iii) societal accountability, which refers to the (ongoing) watchdog functions of civic associations, other NGOs and an independent mass media over the actions of the state. Transparency implies openness of the activities of government officials and institutions to the public. That is a government official and institutions in a democracy notify or publicize key decisions they made to the public. Ensuring the transparency of government officials requires the granting of the rights to freedom of speech and press for the full fledged exchange and transmission of information from media institutions which are owned privately or by the state.

Multiparty System: The existence of different competing political parties is an important feature of a democratic political system. A political party is a group of individuals with broad common interests who are organized to nominate candidates for office, win an election, conduct government and

determine public policy. Rival and competing political parties make elections meaningful. The existence of several political parties gives voters the opportunity to elect among candidates and alternative policies. In addition, political parties that did not hold the helm of political power serve as loyal opposition. That is by criticizing and commenting on government policies and actions of the party in power, they can make those in power more responsible, transparent and accountable to the people.

424 **Democratization and Actors in Democratization**

Brainstorming: Dear Students! Do you think that there is a difference between democracy and democratization? If so, please explain the difference.

A related term, democratization, has also recently appeared in the debate on democracy. At times it is used to refer to the processes of democracy, and at other times it refers to the "transitional stage" of government from non-democratic to the various emerging forms of power sharing, governance and public accountability in new regimes. In both cases, however, the term democratization is ***process-oriented*** and it, therefore, represents a series of evolutionary developments. Thus, the content of democratization is necessarily relative and contextual, particularly with respect to the issue of accountability for the abuses of prior regimes.

Democratization is understood as a shift from an authoritarian rule to democracy. There are different approaches to democratization. Roughly, we can divide them into two as the narrow and broader definitions. The former focuses on the democratization of formal institutions whereas the latter focuses on the existence of democratic institutions, such democratic

elections, which cannot be seen as the only criterion for democratization, but also requires “popular consent, popular participation, accountability and a practice of rights, tolerance and pluralism” Democratization is defined as the transformation of a non-democratic regime into a democratic one. This process is informed by historical legacies, the preferences of elite actors, domestic processes, as well as the impact of international actors.

Potter defines democratization as the “political changes moving in a democratic direction”. This regime change is conceptualized by Gill through the three following phases: regime breakdown, democratic transition and democratic consolidation. The first phase requires the disintegration of old regime structures and is followed by the establishment of the new regime’s structures in the second phase. Finally, when a democracy is consolidated, these new structures become stabilized and gain legitimacy and authority within the society. Accordingly, democratization is a multi-dimensional process, because, **it is not only the change of procedures and rules, but also relates to societal dimensions, linkages between the elite and the masses.**

Generally, this process is divided into two as transition and consolidation. While transition is the first stage during which the old regime begins to collapse, consolidation is the “stabilization” of new regime’s (that is democracy) rules.

Generally, democratization refers to the institutionalization of democratic values and principles and their effective functioning. Moreover, democratization is a conclusive and extended process, which involves the emergence or presence of the formal elements of a democratic political system such as the recognition of basic civil and political rights, multiparty system, electoral system etc. This involves the full-scale transition from authoritarian regime and its replacement by democratically elected regime by cracking of all the links and connections of authoritarian leaders, party or army to the state apparatus. In this sense, democratization represents a true rapture and a political transformation.

- ✍ *Democratization is a process which leads to a more open, more participatory, less authoritarian society. Democracy is a system of government which embodies, in a variety of institutions and mechanisms, the ideal of political based on the will of the people.*
- ✍ *Democratization refers to the institutionalization and routinization of democratic ideals and principles and their effective functioning; and a full-scale transition from authoritarian regime and its replacement by democratically elected regime.*
- ✍ *Democratization is also related to the concept of political liberalization. This is for the obvious reason that a few authors conflate democratization and political liberalization as if they are synonymous. Strictly speaking, however the two terms are not the same.*

B. Actors in Democratization Process

The main actors in democratization process are classified in to three groups. These include:

- ✍ Political Parties
- ✍ Pressure Groups
- ✍ Media

1. Political Parties

Political parties are a special form of social organization. A well-known definition of political parties comes from the American political scientist Antony Downs, who wrote: “A political party is a team of men seeking to control the governing apparatus by gaining office in a duly constituted election”. Also, the Italian scholar Giovanni Sartori defined a party as: “any

political group identified by an official label that presents at elections, and is capable of placing through election, candidates for public office.” Gilchrist defines a political party as “an organized group of citizens who profess or share the same political views and who by acting as a political unit, try to control the government.” Another definition given by Gettell is: “a political party consists of a group of citizens, more or less organized, who act as a political unit and who, by the use of their voting power, aim to control the government and carry out their general policies.”

From these definitions, it is clear that political parties are organized bodies and are primarily concerned with the acquisition and retention of power. A political party is generally described as an organized body of people who share common principles and cherish certain common goals regarding the political system. A political party operates and seeks political power through constitutional means to translate its policies into practice. It is a body of like-minded people having similar views on matters of public concern.

In a political regime characterized by representative democracy, political parties are vectors of democracy. They are essential to the functioning and durability of democracy since they are not only the instruments through which power is attained by means of free, fair and transparent elections but also the setting for working out practical ideas and proposals which may constitute alternative programs to the government. They also constitute the means through which individuals may influence public affairs, express their discontent or support governmental action.

Even if these definitions demonstrate some difference in the understanding of political parties, they all emphasize the **participation in elections** and the interest to **gain public offices and mandates** as essential elements that characterize political parties. They must meet certain criteria which can be summarized as follows. From the above mentioned definitions of

political parties, the following can be identified as their main characteristics:

- ▯ A political party is an organized group of people and the organized group of people believe in common principles and common goals;
- ▯ Party employs constitutional and peaceful methods in seeking control over the government through elections; and while in power, it translates its declared objectives into governmental policies;
- ▯ A party strives to influence the formation of political opinion and aims to have a general political impact. The active influence of political opinion-making is aimed at a longer period of time as well as a wider region and should not be concentrated on a local level or a single issue;
- ▯ A party is an association of citizens holding individual memberships, and shall have a minimum number of members, so that the seriousness of its targets and the prospects of success remain clear;
- ▯ A party has to demonstrate the will to consistently take part in the political representation of the people during elections. It, therefore, distinguishes itself from unions, non-governmental organizations and other initiatives that does not want to carry any political responsibilities for larger sectors but only try to have selective influence, and that do not participate in elections;
- ▯ A party has to be an independent and permanent organization; it shall not be formed only for one election and cease to exist afterwards;
- ▯ A party must be willing to appear in public; and
- ▯ A party does not necessarily need to win a seat in parliament, but it has to fulfill all the other criteria.

Functions of Political Parties

Brainstorming: Dear Students! Why we need political parties? What are their significances in the democratization process?

The most common functions of political party are as follows:

- They articulate and aggregate social interests: Parties express public expectations and demands of social groupings to the political system (= ***function of political opinion-making***).
- They recruit political personnel and nurture future generations of politicians: They select persons and present them as candidates for elections (= ***function of selection***).
- They develop political programs: Parties integrate various interests into a general political project and transform it into a political program, for which they campaign to receive the consent and support of a majority (= ***function of integration***).
- They promote the political socialization and participation of citizens: Parties create a link between citizens and the political system; they enable political participation of individuals and groupings with the prospect of success. (= ***function of socialization and participation***).
- They organize the government. They participate in elections to occupy political charges. Normally in party democracies, a good part of government authorities arise from political parties (= ***function of exercising political power***).
- They contribute to the legitimacy of the political system: in establishing the connection between citizens, social groupings and the political system, the parties contribute in anchoring the political order in the consciousness of the citizens and in social forces (= ***function of legitimating***).

Party System: Party systems can be classified by different criteria. Most frequently it is the number of parties that are fighting for power that serves as the criteria for the description of a party system. In this way, one can differentiate one, two and multi-party systems.

One-Party System: In one-party system only one party exists or has chance of winning election. A single-party system is, as mentioned before, a contradiction in itself since a “party” should only be part of a larger group. Thus, single party systems are characterized by the oppression of political competition and democratic freedom. In a “single-party” system only one party dominates and there is practically no political competition between parties. Generally, membership is not voluntary and those who do belong to the party represent a small portion of the population. Party leaders must approve candidates for political office, and voters have no real choice. The result is dictatorial government.

Two-Party System: In two-party system there may be several political parties but only two major political parties compete for power and dominate election. Minor parties generally have little effect on most election, especially at the national level. Systems that operate under the two party systems usually have a general consensus, or agreement, among citizens about the basic principles of government, even though the parties often differ on the means of carrying them out. Thus, under two-party system, only two parties primarily dominate the political competition, while other, smaller parties only play a subordinate role. Voters are given an “either-or” choice, simplifying decisions and the political process. The two-party system tends to enhance governmental stability; because both parties want to appeal to the largest number of voters, they then tend to avoid extremes in ideology.

Multi-Party System: This exists when several major parties compete for election, and any of the parties stands a good chance of winning. This type of party can be composed of from three to twenty different parties, based on

a particular region, ideology, or class position. Thus, in a multi-party system, more than two parties have an effect on the political competition. The multi-party system is usually the result of a proportional representation voting system rather than one with single-member districts. The idea behind multi-party system is to give voters meaningful choices. This does not always occur because of two major problems: in many elections, no party has clear majority of the vote, and not receiving a majority forces the sharing of power by several parties' coalitions. The multi-party system tends to promote instability in government, especially when coalition governments are formed.

Typologies of Political Parties: Likewise party systems, also the political parties itself can be distinguished by certain criteria. Such typologies help to sort the heterogeneity of social phenomena, in order to better understand it. To identify parties, one can consider the characteristic features in order to note commonalities and differences between individual parties.

Parties can be classified according to a number of different criteria: according to their level of organization, their socio-political targets, the social classes that they want to represent and approach, or their positioning towards the political system. Some parties can be classified also by their names, which often express special socio-political objectives that the parties want to be identified with. By their names, parties demonstrate how they want to be perceived, and that means how they want to be classified. This confirms that the classification or construction of typologies is not a mere academic exercise, but part of the political competition of parties.

Several typologies are introduced below.

Differentiation of parties by their degree of organization:

- ❖ **Electorate Parties:** Such parties attach less importance to a large membership, but are particularly active in the scope of elections. The bond of the voters to such a party is usually weak.

- ❖ **Membership Parties:** Such parties seek a large membership, preferably in all parts of the country. Traditionally, it is usually the popular parties and labor parties that strive for a well-organized party apparatus and a large membership (“mass political party”). At the minimum, this facilitates the financing of the party through membership fees.

Differentiation by socio-political objectives:

With regard to the criteria of socio-political objectives, which are aspired to by political parties, one can distinguish between those parties that seek social or political changes in the frame of the existing democratic order and parties that strive for changes by radical, extremist or revolutionary means. The first group is composed of conservative, liberal, Christian democratic, social democratic, in-part socialist, and also parties that define themselves by religion or confession as long as they do not represent extremist positions. To the second group belong mainly extreme rightist or leftist parties and among those the communist parties, beside others.

- ⇒ **Conservative Parties:** Such parties want to retain the “approved” order or restore it; they are skeptical of innovations and changes, for instance, with regard to the perception and the role of the family, and alternative models of life (for example, same-sex marriages). They also do not like the transfer of national sovereignty to supranational institutions, but they do acknowledge that traditional ideas, values and principles cannot be continuously maintained without moderate reforms.
- ⇒ **Liberal Parties:** Such parties espouse the rights of individual freedom and emphasize the democratic character of the constitution. Traditionally, they are anti-clerical and mostly committed to a free market economy.

- ⇒ **Social Democratic Parties:** Such parties mostly emerged in close relation to the labor movement and their political concepts are based on social equality of the people; they assign the state with a strong regulating role in the economy and society.
- ⇒ **Socialist Parties:** Such parties also emerged in close contact to parts of the labor movement, but they represent a more radical approach to achieving social equality; the abolition of private ownership of the means of production and a state-driven economy are central targets of these parties.

Differentiation according to the social classes which they intend to approach:

- ❖ **Popular Parties:** Such parties attempt to consider the interests and needs of as many social groups as possible and therefore try to integrate as many citizens as possible of various social origins within their party rank and file and to aggregate different social and political aspirations in their program.
- ❖ **Parties of Special Interest:** Such parties feel responsible for the interests of a very specific group (a social, confessional, or regional group) and do not claim to be equally eligible for all parts of the population.

Differentiation according to their positioning towards the political system:

- ❖ **Parties Conforming to the System:** Such parties accept the political system in which they are active and wish to either stabilize the political order or improve it gradually with reforms.
- ❖ **Parties Opposed to the Political System:** Such parties do not accept the basic principles of their political system and pursue a

change of the system, mostly with aggressive programmatic proposals.

Activity

Dear Students! Explain the merits and demerits of all party systems.

-  *Describe the context of party systems in Ethiopia from the reign of Emperor Haile Selassie I to the current regime.*
-  *How do you evaluate the role of political parties in the Ethiopian context?*
-  *Classify the existing political parties in Ethiopia under the above discussed differentiations.*

2. Pressure Groups and Interest Groups

Generally, interest groups and pressure groups are considered synonyms, but they are actually not. Interest groups are organized groups of people which seek to promote their specific interests. Their characteristics are:

- (a) They are well-organized;
- (b) They have certain common interests;
- (c) The interest that unites the members is specific and particular; and
- (d) The members of such organized groups seek to attain, protect and promote their interests for which they are united.

A pressure group, on the other hand, is an interest group which exerts pressure on the government or the decision-makers for the fulfillment of their interests. Therefore, it is important to make a distinction between an interest group and a pressure group.

- Interest groups may exist without even exerting pressure on the government or the decision-makers.
- A group that does not exert pressure to influence or pressurize the authorities; in order to achieve the desired objects, is not called a pressure group.

- An interest group that exerts pressure on the government to achieve its goals is called a pressure group.
- All pressure groups are interest groups while all interest groups may not be pressure groups.

The following differences between the two groups are significant:

Interest Group	Pressure Group
☞ Formally organized	☞ Strictly structured
☞ Interest-oriented	☞ Pressure-focused
☞ May or may not influence the policies of the government	☞ Must influence the policies of the government
☞ Softer in outlook	☞ Harsher in attitude
☞ More or less protective	☞ Protective and promotive

Pressure Groups: Role and Techniques

In the democratic functioning of a polity, pressure groups play a vital role. They seek to promote, discuss, debate and mobilize public opinion on major public issues. In this process, they educate people and widen their vision, enhance their democratic participation and raise and articulate various issues. These groups try to bring changes in public policy.

Thus, the important functions of pressure groups include:

- ✚ Raising awareness and stimulate interest in the public affairs by educating their members and the public;
- ✚ Representing their members, and serve as a link between the members and government;
- ✚ Providing information to government, especially data and testimony useful in public policy; and
- ✚ Providing channels for political participation that enable citizens to work together to achieve a common goal.

To achieve their objectives and goals, the pressure groups employ various techniques and methods. These include appeals, petitions, demonstrations, picketing, lobbying, and processions. They also write in the media, distribute pamphlets, issue press releases, organize discussions and debates, put up posters and chant slogans. They may carry out **satyagraha**, that is, a non-violent protest. At times, pressure groups resort to strikes in order to pressurize the legislators, the executive officials, the decision-makers. Often, they resort to boycott. The pressure groups resort to such activities to influence governmental policies.

The most common strategies of pressure groups include:

- 👉 **Influencing Election:** Encouraging members to vote for candidates who support their views, influencing party platform and nomination of candidates, campaigning and contributing money to parties and candidates;
- 👉 **Lobbying-** Attempting to influence policy makers, often by supplying data to government officials and their staffs to convince these policy makers that their case is more deserving than others. This can be done through direct lobbying(using personal contacts between lobbyists and policy makers); grassroots lobbying(interested group members even others outside the group write letters, send telegrams, e-mails, tweet, faxes, and make telephone calls to influence policy makers); and coalition lobbying(several pressure groups with common goals join together to influence policy makers).
- 👉 **Litigation:** Groups often take an issue to court if they are unsuccessful in gaining the support of the Congress/parliament.
- 👉 **Going Public:** Appealing to the public for support by bringing attention to issue or using public relations to gain support for the image of the pressure group itself.

Activity

- ☆ ***Explain the differences and similarities of political parties and pressure groups.***
- ☆ ***Discuss some the pressure groups you know in your localities with their respective objectives.***

Political Parties Versus Pressure Groups

It is important to understand that the pressure groups are different from political parties. The distinction between the two can be stated as under:

- 📖 Pressure groups are not primarily political in nature where as political parties are basically political.
- 📖 Pressure groups do not seek direct power; they only influence those who are in power for molding decisions in their favor where as political parties seek power to form the government.
- 📖 Pressure groups do not contest elections; they only support political parties of their choice where as political parties nominate candidates, contest elections, and participate in election campaigns.
- 📖 Pressure groups do not necessarily have political ideologies where as political parties are always wedded to their ideologies. For example, the Congress Party is wedded to the ideologies of socialism, secularism and democracy; the Communists advocate the interests of workers, peasants and other weaker sections.
- 📖 The interests of the pressure groups are usually specific and particular, whereas the political parties have policies and programs with national and international ramifications.

3. The Press/ Mass Media

A free press is a precondition of a free society and democracy. The media act as unofficial opposition by informing the public about issues, exposing misdeeds of officials and criticizing government policies. Freedom of the

press is essential in a democracy because press plays a role in the political training of citizens and democratic culture by informing them of the scope of public policies, the management and conduct of affairs by those responsible at both the State and grass-roots level, by providing and offering the members of the community the means of communicating with each other. But if the press is to perform those functions, it must be free and independent; it must have sufficient material and human resources to deal with all the important problems of society in un-endangered juridical setting. The media are the important vehicles for the dissemination of information and views of all sorts. The media can be used to enlighten and to stimulate discussion about current issues and decisions of government. The media also provide opportunities for people to express their views and enter into discussion with others, and sometimes with leading decision makers.

Generally, the most common functions of the media in democratic societies include:

- 📖 **informing** citizens of what is happening around them (surveillance or monitoring functions),
- 📖 **educating** citizens as to the meaning and significance of the facts,
- 📖 providing a **platform** for public political discourse and facilitating 'public opinion' formation,
- 📖 giving **publicity** to governmental and political institutions, and
- 📖 serving as a channel for the **advocacy** of political view points

Activity: Dear Students! Please,

- 📖 **Explain both print and electronic medias you know with their respective roles in promoting democracy,**
- 📖 **Evaluate the context of free press under the Federal Democratic Republic of Ethiopia currently.**

4.3. Human Rights

In the present section, a brief introduction of the genesis of human rights will be taken into consideration. The historical background, the definition of human rights, the characteristics and nature of human rights will be dealt briefly. The landmarks in the development of human rights will be traced so as to know about the evolution of such rights. Further the classification of human rights will also be studied briefly. Thus, after studying this section you will be able:

- To know the meaning and definition of Human Rights;
- To be aware of the characteristics of Human Rights;
- To learn about evolution and landmarks in the development of Human Rights; and
- To get acquainted with the classifications of Human Rights.

A. Meaning and Nature of Human Rights

Brainstorming: Dear Students! Why do you think that human rights are concerned in the contemporary world politics?

The emergence of rights in political thought is generally regarded as relatively recent though any historical study of rights reveals how indeterminate the philosophical charting of the evolution of rights has been. Human rights are considered the offspring of natural rights, which themselves evolved from the concept of natural law. Natural law, which has played a dominant role in Western political theory for centuries, is that standard of higher-order morality against which all other laws are adjudged. To contest the injustice of human-made law, one was to appeal to the greater authority of God or natural law. Eventually, this concept of

natural law evolved into natural rights; this change reflected a shift in emphasis from society to the individual. Whereas natural law provided a basis for curbing excessive state power over society, natural rights gave individuals the ability to press claims against the government. Here, human right by definition is a universal moral right, something which all men, everywhere, at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he is human.

The modern conception of rights can be traced back to enlightenment political philosophy and the movement, primarily in England, France, and the United States, to establish limited forms of representative government that would respect the freedom of individual citizens. As human beings are born equal in dignity and rights, they claims moral which are inalienable and inherent in all individuals by virtue of their humanity alone, irrespective of caste, color, creed, and place of birth, sex, cultural difference or any other consideration. These claims are articulated and formulated in what is today known as human rights. Human rights are sometimes referred to as fundamental rights, basic rights, inherent rights, natural rights and birth rights.

The aspiration to protect the human dignity of all human beings is at the core of the human rights concept. It puts the human person in the center of concern. It is based on a common universal value system devoted to the sanctity of life and provides a framework for building a human rights system protected by internationally accepted norms and standards. During the 20 century, human rights have evolved as a moral, political and legal framework and as a guideline for developing a world free from fear and free from want. The innovation of human rights in the twentieth century extended the idea of individual rights to include all human beings, regardless of citizenship or state affiliation. Human rights helped reconstitute individual identity and freedom as something transcending

national borders. As the atrocities of the World Wars made clear, there were times when the state became the citizen's greatest enemy and outside protection was his or her best and only hope. In the 21st century, it is more imperative than ever to make human rights known and understood and to make them count. Human rights are universal legal guarantees protecting individuals and groups against actions and omissions that interfere with fundamental freedoms, entitlements and human dignity. Thus, human rights law obliges governments (principally) and other duty-bearers to do certain things and prevents them from doing others.

The primary element recurring throughout each of these definitions is *universality* – human rights are inalienable and fundamental rights to *all* persons are inherently entitled simply by virtue of being human. One frequently cited definition of human rights posits four necessary requirements: First, it must be possessed by all human beings, as well as only by human beings. Second, because it is the same right that all human beings possess, it must be possessed equally by all human beings. Third, because human rights are possessed by all human beings, we can rule out as possible candidates any of those rights which one might have in virtue of occupying any particular status or relationship... And fourth, if there are any human rights, they have the additional characteristic of being assertable, in a manner of speaking, 'against the whole world.'

Human rights, as the term is most commonly used, are basic entitlements bestowed upon each and every human being by virtue of birth. The underlying idea of such rights is to ensure that all men, women and children are treated with respect and dignity. For example, as human beings, it is our birthright that all of us should be given equal treatment and should not be discriminated on any account due to differences of religion, caste, class, color, gender or anything else either by the State or the community or for that matter the family. This is because each person is special with their own individual talents and abilities and none are inferior or superior to each

other. Likewise, it is our birthright to have access to opportunities, whereby we can develop to our fullest potential and achieve all that we aspire to become. These rights include the right to life, freedom and justice. These rights guarantee our dignity as human beings. It is precisely for these reasons that human rights are sometimes called 'natural rights'.

Generally, human rights recognize the dignity inherent in every person as a human being, regardless of his or her particular nationality, race, ethnicity, religion, gender, sexuality, class or any other group affiliation or characteristic. As a result, they assert the moral and legal primacy of the individual over other entities that have "rights," such as the family and the state.

B. Historical Perspective: Human Rights and its Antecedents

Brainstorming: Dear Students! A) Do you think that religion has significant role in the development of human rights? Explain it. B) What are the main historical milestones for the development of human rights?

Deliberations on the historical development of human rights can be recorded back to the ancient civilization of Babylon, China and India. Human rights influenced the laws of Greek and Roman society and were central to Buddhism, Christianity, Confucianism, Hinduism, Islam and Judaism. The notion of moral code, equitableness, righteousness and self-respect were also crucial even in those communities who have not left written records but the thoughts have been handed down the generations through oral histories. Thus, we can say that human rights are not a recent

invention. The important historical milestones for the development of human rights are discussed below.

The Magna Carta, 1215: It was a British document that was an agreement stating that the sovereign or king had to consult with the lords or barons of the kingdom in establishing certain public policies. This was very important for the development of a constitutional or limited government, but it was not a legitimate human rights documents. The Magna Carta is acknowledged to be the originating document which influenced the drafting of the English Liberties and American Liberties. The Magna Carta, also known as the Great Charter, of 1215 is the most significant constitutional document of all human history. The main theme of it was protection against the arbitrary acts by the king. The 63 clauses of the Charter guaranteed basic civic and legal rights to citizens, and protected the barons from unjust taxes. The English Church too gained freedom from royal interferences. King John of England granted the Magna Carta to the English barons on 15th June 1215. The king was compelled to grant the Charter, because the barons refused to pay heavy taxes unless the king signed the Charter.

The English Bill of Rights, 1689: The next source and avenue of the development of the philosophy of human rights is the English Bill of Rights, enacted on December 16, 1689, by the British Parliament. The British Parliament declared its supremacy over the Crown in clear terms. The English Bill of Rights declared that the king has no overriding authority. The Bill of Rights codified the customary laws, and clarified the rights and liberties of the citizens. It lays down the twin foundations, viz., the supremacy of the law, and the sovereignty of the nation, upon which, the English constitution rests.

American Declaration of Independence, 1776: The first colonies to revolt against England were the thirteen States of America. These states declared their independence from their mother country on 4th July 1776.

The declaration charges the king with tyranny and affirms the independence of the American colonies. The declaration of independence has great significance in the history of mankind as it justified the right to revolt against a government that no longer guaranteed the man's natural and inalienable rights. It was based on the understanding that certain rights, such as 'life, liberty and the pursuit of happiness', were essential for all people.

The French Declaration of the Rights of Man and Citizen, 1789: The fall of Bastille and the abolition of feudalism, serfdom and class privileges by the National Assembly ushered France into a new era. On 4th August 1789, the National Assembly proclaimed the Rights of Man and of the Citizens. The Rights were formulated in 17 Articles. The Declaration of the Rights of Man and of the Citizen has far reaching importance not only in the history of France but also in the history of Europe and mankind. The declaration served as the death warrant for the old regime and introduced a new social and political order, founded on the noble and glittering principles. Further the declaration served as the basis for many Constitutions, framed in different countries, where the framers gave top priority to human rights.

The U.S. Bill of Rights, 1791: The U.S. Constitution was enacted on 17th September 1787. The most conspicuous defect of the original constitution was the omission of a Bill of Rights concerning private rights and personal liberties. Madison therefore proposed as many as twelve amendments in the form of Bill of Rights. Ten of these were ratified by the State legislatures. These ten constitutional amendments came to be known as the Bill of Rights. The overall theme of the Bill of Rights is that the citizen be protected against the abuse of power by the officials of the States.

Declaration of International Rights of Man, 1929: After World War I, questions about human rights and fundamental freedoms began to be

raised. In 1929, the Institute of International Law adopted the Declaration of International rights of Man. The Declaration declared that fundamental rights of citizen, recognized and guaranteed by several domestic constitutions, especially those of the French and the U.S.A constitutions, were in reality meant not only for citizens of the states but for all men all over the world, without any consideration.

The Two World Wars, 1914-18 and 1939-45: The two World Wars were responsible for huge losses of life and gross abuse of human rights. They therefore became a driving force behind the development of human right laws. The League of Nations which was established in 1919 at the negotiation at the Treaty of Versailles, after the end of World War I, included disarmament, preventing war through collective security, settling disputes between countries through negotiation, diplomacy and improving global welfare as its main goal. At the 1945 Yalta Conference, the Allied powers agreed to create a new body to succeed the present League's role. This body today is known as the United Nations. Since its formation, the UN has been playing an important role in international human rights law.

The UN Charter, 1945: The United Nations Charter was drafted, approved and unanimously adopted by all the delegates of the 51 states, who attended the United Nations Conference at San Francisco. The UN Charter contains provisions for the promotion and protection of human rights. The importance of the Charter lies in the fact that it is the first official document in which the use of 'human rights' is, for the first time traceable and which also recognized the respect for fundamental freedom.

The Universal Declaration of Human Rights, 1948: The Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations on 10th December, 1948. The Declaration consists of thirty Articles and covers civil, political, economic, social and cultural rights for all

men, women and children. The declaration however is not a legally binding document. It is an ideal for all mankind.

International Covenants on Human Rights: The Universal Declaration of Human Rights, 1948 was not a legally binding document. It lacked enforcements. This deficiency was sought to be removed by the U.N. General Assembly by adopting in December, 1966, the two Covenants, viz, International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights. The two International Covenants, together with the Universal Declaration and the Optional Protocols, comprise the International Bill of Human Rights. It is a *modern Magna Carta* of human rights.

C. Basic Characteristics Of Human Rights

Brainstorming: Dear Students! Do you think that there is a difference among human rights and democratic rights? Explain it.

The following are the basic characteristics of human rights.

Human Rights are Inalienable: Human rights are conferred on an individual due to the very nature of his existence. They are inherent in all individuals irrespective of their caste, creed, religion, sex and nationality. Human rights are conferred to an individual even after his death. Here, human rights are universal and inalienable which are held regardless of political, economic and cultural systems, and not to be taken away (international human rights law recognizes some rights as 'non-derogable', meaning they cannot be taken away under any circumstances, while other

human rights may be restricted but only in specific circumstances and following due process).

Human Rights are Indivisible, Interdependent, and Interrelated: The principle of their indivisibility recognizes that no human right is inherently inferior to any other. Economic, social and cultural rights must be respected, protected and realized on an equal footing with civil and political rights. The principle of their interdependence recognizes the difficulty (and, in many cases, the impossibility) of realizing any one human right in isolation. For instance, it is futile to talk of the right to work without a certain minimal realization of the right to education. Similarly, the right to vote may seem of little importance to somebody with nothing to eat or in situations where people are victimized because of their skin color, sex, language or religion. Taken together, the indivisibility and interdependence principles mean that efforts should be made to realize all human rights together, allowing for prioritization as necessary in accordance with human rights principles. All rights are equally important, the improvement of one right facilitates advancement of the others and likewise the deprivation of one right adversely affects the others; human rights are interrelated, interdependent and indivisible. This means there is no hierarchy between different rights but that all civil, cultural, economic, political and social rights are equally important. It also means that the improvement of one right facilitates advancement of the others and likewise the deprivation of one right adversely affects the others. The **equality, interdependence and indivisibility** of human rights affirm the conviction of the international community that the rights of a people to self-determinations as well as economic, social and cultural rights are just as important as civil and political rights and that all human rights are mutually dependent.

Human Rights are Essential and Necessary: In the absence of human rights, the moral, physical, social and spiritual welfare of an individual is

impossible. Human rights are also essential as they provide suitable conditions for material and moral development of the people.

Human Rights are in Connection with Human Dignity: To treat another individual with dignity irrespective of the fact that the person is a male or female, rich or poor etc. is concerned with human dignity. For example, in 1993, India has enacted a law that forbids the practice of carrying human excreta. This law is called Employment of Manual Scavengers and Dry Latrines (Prohibition) Act.

Human Rights are Irrevocable: Human rights are irrevocable. They cannot be taken away by any power or authority because these rights originate with the social nature of man in the society of human beings and they belong to a person simply because he is a human being. As such human rights have similarities to moral rights.

Human Rights are Necessary for the Fulfillment of Purpose of Life: Human life has a purpose. The term “human right” is applied to those conditions which are essential for the fulfillment of this purpose. No government has the power to curtail or take away the rights which are sacrosanct, inviolable and immutable.

Human Rights are Universal: *Universality* means that human rights apply equally for all people particularly in the North and South, while nevertheless taking account of certain cultural differences. Thus, human rights are not a monopoly of any privileged class of people. Human rights are universal in nature, without consideration and without exception. The values such as divinity, dignity and equality which form the basis of these rights are inherent in human nature. Whereas human rights are the rights of all individuals, whether they have the citizenship of a particular country or not, **rights of citizens** are fundamental rights which are exclusively guaranteed to nationals of a particular country such as, for example, the right to vote and to be elected or to have access to the public services of a given country. Human rights also need to be distinguished from **minority**

rights, which are the rights of members of a group with particular ethnic, religious or linguistic characteristics. On their own or in community with other members of the group, they have the human right to enjoy their own culture, to profess or practice their own religion or to use their own language.

Human Rights are never absolute - Man is a social animal and he lives in a civic society, which always put certain restrictions on the enjoyment of his rights and freedoms. Human rights as such are those limited powers or claims, which are contributory to the common good and which are recognized and guaranteed by the State, through its laws to the individuals. As such each right has certain limitations.

Human Rights are Dynamic: Human rights are not static, they are dynamic. Human rights should not be regarded as unchanging and fixed – indeed, they evolve continuously and are constantly being clarified. Human rights go on expanding with **socio-eco-cultural and political** developments within the State. For example, the UN Human Rights Council adopted the Convention on the Rights of Persons with Disabilities, and in 2010, the UN Human Rights Council affirmed the status of the right to water and sanitation as a human right with binding obligations for states. Previously, access to safe drinking water and sanitation were considered important aspects of the right to health, but is now recognized as a right in and of itself. Thus, judges have to interpret laws in such ways as are in tune with the changed social values. For example, the right to be cared for in sickness has now been extended to include free medical treatment in public hospitals under the Public Health Scheme, free medical examinations in schools, and the provisions for especially equipped schools for the physically handicapped.

Rights as Limits to State Power: Human rights imply that every individual has legitimate claims upon his or her society for certain freedom and benefits. So human rights limit the state's power. These may be in the

form of negative restrictions, on the powers of the State, from violating the inalienable freedoms of the individuals, or in the nature of demands on the State, i.e. positive obligations of the State.

D. Classifications of Human Rights

The term human rights is used to denote a broad spectrum of rights ranging from the right to life to the right to a cultural identity. They involve all elementary preconditions for a dignified human existence. These rights can be ordered and specified in different ways. At the international level, a distinction has sometimes been made between civil and political rights, on the one hand, and economic, social and cultural rights on the other. This section clarifies this distinction. Since other classifications are also used, these will likewise be reviewed, without claiming, however, that these categorisations reflect an international consensus. It is also clear that the various categorisations overlap to a considerable extent.

Although human rights have been classified in a number of different manners, it is important to note that international human rights law stresses that all human rights are universal, indivisible and interrelated (*e.g.* Vienna Declaration and Programme of Action (1993), para. 5). The indivisibility of human rights implies that no right is more important than any other.

a) Classic and Social Rights

One classification used is the division between 'classic' and 'social' rights. 'Classic' rights are often seen to require the non-intervention of the state (negative obligation), and 'social rights' as requiring active intervention on the part of the state, classifying human rights in terms of negative and positive obligations may have its own defects for a certain right may involve both negative and positive obligations for its effective realization. In other

words, classic rights entail an obligation for the state to refrain from certain actions, while social rights oblige it to provide certain guarantees. Lawyers often describe classic rights in terms of a duty to achieve a given result ('obligation of result') and social rights in terms of a duty to provide the means ('obligations of conduct'). The evolution of international law, however, has led to this distinction between 'classic' and 'social' rights has become increasingly awkward. Classic rights, such as civil and political rights, often require considerable investment by the state. The state does not merely have the obligation to respect these rights, but must also guarantee that people can effectively enjoy them. Hence, the right to a fair trial, for instance, requires well-trained judges, prosecutors, lawyers and police officers, as well as administrative support. Another example is the organisation of elections, which also entails high costs.

On the other hand, most 'social' rights contain elements that require the state to abstain from interfering with the individual's exercise of the right. As several commentators note, the right to food includes the right for everyone to procure their own food supply without interference; the right to housing implies the right not to be a victim of forced eviction; the right to work encompasses the individual's right to choose his/her own work and also requires the state not to hinder a person from working and to abstain from measures that would increase unemployment; the right to education implies the freedom to establish and direct educational establishments; and the right to the highest attainable standard of health implies the obligation not to interfere with the provision of health care. In sum, the differentiation of 'classic' rights from 'social' rights does not reflect the nature of the obligations under each set of rights.

b) Civil, Political, Economic, Social and Cultural rights

Civil rights: The term 'civil rights' is often used with reference to the rights set out in the first eighteen articles of the UDHR, almost all of which

are also set out as binding treaty norms in the ICCPR. From this group, a further set of 'physical integrity rights' has been identified, which concern the right to life, liberty and security of the person, and which offer protection from physical violence against the person, torture and inhuman treatment, arbitrary arrest, detention, exile, slavery and servitude, interference with one's privacy and right of ownership, restriction of one's freedom of movement, and the freedom of thought, conscience and religion. The difference between 'basic rights' (see below) and 'physical integrity rights' lies in the fact that the former include economic and social rights, but do not include rights such as protection of privacy and ownership. Although not strictly an integrity right, the right to equal treatment and protection in law certainly qualifies as a civil right. Moreover, this right plays an essential role in the realisation of economic, social and cultural rights.

Another group of civil rights is referred to under the collective term 'due process rights'. These pertain, among other things, to the right to a public hearing by an independent and impartial tribunal, the 'presumption of innocence', the *ne bis in idem* principle and legal assistance (see, *e.g.*, Articles 9, 10, 14 and 15 of the ICCPR).

Political rights: In general, political rights are those set out in Articles 19 to 21 of the UDHR and also codified in the ICCPR. They include freedom of expression, freedom of association and assembly, the right to take part in the government of one's country, and the right to vote and stand for election at genuine periodic elections held by secret ballot (see Articles 18, 19, 21, 22 and 25 of the ICCPR).

Economic and social rights: The economic and social rights are listed in Articles 22 to 26 of the UDHR, and further developed and set out as binding treaty norms in the ICESCR. These rights provide the conditions necessary for prosperity and wellbeing. Economic rights refer, for example, to the right to property, the right to work, which one freely chooses or accepts,

the right to a fair wage, a reasonable limitation of working hours, and trade union rights. Social rights are those rights necessary for an adequate standard of living, including rights to health, shelter, food, social care, and the right to education (Articles 6 to 14 of the ICESCR).

Cultural rights: The UDHR lists cultural rights in Articles 27 and 28. These include the right to participate freely in the cultural life of the community, to share in scientific advancement, and the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which one is the author (see also Article 15 of the ICESCR and Article 27 of the ICCPR).

The Three Generations of Human Rights

This division of human rights into three generations was introduced in 1979 by Czech jurist

Karel Vasak. The three categories align with the three tenets of the French Revolution: liberty, equality, and fraternity.

- 📖 First-generation, “civil-political” rights deal with liberty and participation in political life. They are strongly individualistic and negatively constructed to protect the individual from the state. These rights draw from those articulated in the United States Bill of Rights and the Declaration of the Rights of Man and Citizen in the 18th century. Civil-political rights have been legitimated and given status in international law by Articles 3 to 21 of the Universal Declaration of Human Rights and the 1966 International Covenant on Civil and Political Rights.
- 📖 Second-generation, “socio-economic” human rights guarantee equal conditions and treatment. They are not rights directly possessed by individuals but constitute positive duties upon the government to respect and fulfill them. Socio-economic rights began to be recognized by government after World War II and, like first-generation rights, are

embodied in Articles 22 to 27 of the Universal Declaration. They are also enumerated in the International Covenant on Economic, Social, and Cultural Rights.

- ☞ Third-generation, “collective-developmental” rights of peoples and groups held against their respective states aligns with the final tenet of “fraternity.” They constitute a broad class of rights that have gained acknowledgment in international agreements and treaties but are more contested than the preceding types. They have been expressed largely in documents advancing aspirational “soft law,” such as the 1992 Rio Declaration on Environment and Development, and the 1994 Draft Declaration of Indigenous Peoples’ Rights.

Negative Versus Positive Rights

Philosophers and political theorists make a distinction between negative and positive rights. A negative right is a right *not to be* subjected to an action of another person or group; negative rights permit or oblige inaction. A positive right is a right *to be* subjected to an action or another person or group; positive rights permit or oblige action. In relation to the three generations of human rights, negative rights are often associated with the first generation while positive rights are associated with the second and third generations.

E) Human Rights Instruments

Since time immemorial, states and peoples have entered into formal relationships with each other. Over the ages, traditions have developed on how such relationships are conducted. These are the traditions that make up modern ‘international law’. Like domestic law, international law covers a wide range of subjects such as security, diplomatic relations, trade, culture and human rights, but it differs from domestic legal systems in a number of

important ways. In international law there is no single legislature, nor is there a single enforcing institution. Consequently, international law can only be established with the consent of states and is primarily dependent on self-enforcement by the same states. In cases of non-compliance, there is no supra-national institution; enforcement can only take place by means of individual or collective actions of other states. This consent, from which the rules of international law are derived, may be expressed in various ways. The obvious mode is an explicit treaty, imposing obligations on the states parties. Such 'treaty law' constitutes a dominant part of modern international law. Besides treaties, other documents and agreements serve as guidelines for the behaviour of states, although they may not be legally binding. Consent may also be inferred from established and consistent practice of states in conducting their relationships with each other. The sources of international law are many and states commit to them to different degrees. The internationally accepted classification of sources of international law is formulated in Article 38 of the Statute of the International Court of Justice. Forming one of the regimes of international law, human rights law has the same source with the former.

- a) International conventions whether general or particular; and
- b) International custom as evidence of general practice accepted as law

These sources will be analysed below.

International Conventions: International treaties are contracts signed between states. They are legally binding and impose mutual obligations on the states that are party to any particular treaty (states parties). The main particularity of human rights treaties is that they impose obligations on states about the manner in which they treat all individuals within their jurisdiction.

Even though the sources of international law are not hierarchical, treaties have some degree of primacy. Nowadays, more than forty major

international conventions for the protection of human rights have been adopted. International human rights treaties bear various titles, including 'covenant', 'convention' and 'protocol'; but what they have in common are the explicit indication of states parties to be bound by their terms. Human rights treaties have been adopted at the universal level (within the framework of the United Nations and its specialised agencies, for instance, the ILO and UNESCO) as well as under the auspices of regional organisations, such as the Council of Europe (CoE), the Organisation of American States (OAS) and the African Union (AU) (formerly the Organisation of African Unity (OAU)). These organisations have greatly contributed to the codification of a comprehensive and consistent body of human rights law.

a) Universal Conventions for the Protection of Human Rights

Human rights had already found expression in the Covenant of the League of Nations, which led, *inter alia*, to the creation of the International Labour Organisation. At the San Francisco Conference in 1945, held to draft the Charter of the United Nations, a proposal to adopt a 'Declaration on the Essential Rights of Man' was put forward but was not examined because it required more detailed consideration than was possible at the time. Nonetheless, the UN Charter clearly speaks of 'promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion' (Article 1, para. 3). The idea of promulgating an 'international bill of rights' was developed immediately afterwards and led to the adoption in 1948 of the Universal Declaration of Human Rights (UDHR).

The UDHR, adopted by a resolution of the United Nations General Assembly (UNGA), although not a treaty, is the earliest comprehensive human rights instrument adopted by the international community. On the same day that it adopted the Universal Declaration, the UNGA requested the UN Commission on Human Rights to prepare, as a matter of priority, a legally

binding human rights convention. Wide differences in economic and social philosophies hampered efforts to achieve agreement on a single instrument, but in 1954 two draft conventions were completed and submitted to the UNGA for consideration. Twelve years later, in 1966, the International Covenant on Economic, Social and Cultural Rights (ICESCR) and the International Covenant on Civil and Political Rights (ICCPR) were adopted, as well as the First Optional Protocol to the ICCPR, which established an individual complaints procedure. Both Covenants and the Optional Protocol entered into force in 1976. A Second Optional Protocol to the ICCPR, on the abolition of the death penalty, was adopted in 1989 and entered into force in 1991.

The International Bill of Human Rights consists of the Universal Declaration of Human Rights, the ICESCR, and the ICCPR and its two Optional Protocols. The International Bill of Rights is the basis for numerous conventions and national constitutions. Besides the International Bill of Human Rights, a number of other instruments have been adopted under the auspices of the UN and other international agencies. They may be divided into three groups:

a) Conventions elaborating on certain rights, *inter alia*:

- The Convention on the Prevention and Punishment of the Crime of Genocide (1948)
- ILO 98 concerning the Right to Organise and to Bargain Collectively (1949)
- The Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984)

b) Conventions dealing with certain categories of persons who may need special protection, *inter alia*:

- The Convention relating to the Status of Refugees (1951), and the 1967 Protocol thereto
- The Convention on the Rights of the Child (1989)

- Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflicts (2000)
- Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography (2000)
- ILO 169 concerning Indigenous and Tribal Peoples in Independent Countries (1989)
- The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (2000)

c) Conventions seeking to eliminate discrimination

- ILO 111 concerning Discrimination in respect of Employment and Occupation (1958)
- UNESCO Convention against Discrimination in Education (1960)
- The International Convention on the Elimination of All Forms of Racial Discrimination (1965)
- International Convention on the Suppression and Punishment of the Crime of Apartheid (1973)
- The Convention on the Elimination of All Forms of Discrimination Against Women (1979) and its Optional Protocol (2000)

b) Regional Conventions for the Protection of Human Rights

The UN Charter encourages the adoption of regional instruments for the establishment of human rights obligations, many of which have been of crucial importance for the development of international human rights law. The Council of Europe adopted in 1950 the European Convention for the Protection of Human Rights and Fundamental Freedoms, supplemented by the European Social Charter in 1961, the European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment in 1987, and the Framework Convention on National Minorities in 1994.

The American Convention on Human Rights was adopted in 1969, under the auspices of the Organisation of American States. This Convention has

been complemented by two protocols, the 1988 Protocol of San Salvador on Economic, Social, and Cultural Rights and the 1990 Protocol to Abolish the Death Penalty. Other Inter-American Conventions include the Convention to Prevent and Punish Torture (1985), the Convention on the Forced Disappearances of Persons (1994), and the Convention on the Prevention, Punishment and Eradication of Violence against Women (1995).

In 1981, the Organisation of African Unity, now the African Union, adopted the African Charter on Human and Peoples' Rights. Two protocols to the Charter have been adopted: the Additional Protocol on the Establishment of the African Court on Human and Peoples' Rights (1998), and the Protocol on the Rights of Women in Africa (2003). Other African instruments include the Convention Governing the Specific Aspects of Refugee Problems in Africa (1969), and the African Charter on the Rights and Welfare of the Child (1990).

Assignment One (In group of 10 students) 20%points.

Main title: Constitution, democracy and human rights experiences in Ethiopia

-  *democracy and human rights under 1931 and 1955 constitutions*
-  *democracy and human rights under 1987 constitution*
-  *democracy and human rights under 1995 constitution*

Instruction: Students will prepare a term paper with minimum of 10 pages and maximum of 15 pages and present for class.

Summary

Generally, under this chapter you have seen the conceptual issues of constitution, democracy and human rights referring to the Ethiopian experience. Constitution serves as a political map of a given government

where all activities within that state are stipulated. Democracy is a contemporary form of governance where people have ultimate power at all. But the level of democratic governance varies across the world based on different factors. Human right is a more important aspect of building democracy as far as sovereignty of the people is concerned. These rights have their own basic features that make them odd from democratic rights especially.

Review Questions

Provide a short answer for the following questions.

1. Discuss the difference between constitution and constitutionalism.
2. Explain the main functions of constitution.
3. Why are human rights considered to be inalienable?
4. Why it is said that human rights are dynamic?
5. How human rights facilitate us in our day-to-day lives?
6. International Bill of Human Rights is made up of which instruments?
7. What role did Magna Carta play in the promotion of human rights?
- 8.** Discuss the main principles of democracy.

Chapter Five

Ethics and Civic Virtue

Dear Students! Welcome to the fifth chapter of the module. Under this chapter you will consider about ethics and civic virtue with other important and co-related issues. Among others, morality, ethical theories, ethical principles, applied ethics, civic disposition and civic commitment are the main one.

Objectives of the chapter

At the end of this chapter, student will able to:

- Understand the concepts of ethics and morality;
- Describe the principles and approach of ethics;
- Explain ethical theories; and
- Describe issues in applied ethics.

5.1. Introduction

Ethics and Morality

The study of ethics belongs primarily within the discipline of philosophy in the sub discipline of moral philosophy, and so our account begins there. Philosophical study concerns the systematic and rational consideration of human systems of belief. The process of asking and answering questions about belief systems is, therefore, fundamental to philosophical study – it is

not sufficient merely to 'learn' the answers that have been proposed by other philosophers! The branch of philosophy called 'ethics' is concerned with questions concerning how human beings ought to live their lives, and about what is 'right' or 'wrong'.

Activity: Dear Students! Are you the type of person who usually 'does the right thing'? How do you know what the 'right thing' is? What do we mean by the term 'ethics'? Before you read on, take a few moments to write down a definition of what you think the term means.

The terms ethics and morality are not always used consistently and precisely in everyday contexts, and their ordinary meanings do not always correspond with philosophers' use of the terms. *Ethics* is derived from the Greek *ethos*, and the term *morality* has its roots in the Latin *mores*. Both the Greek and Latin terms refer to notions of custom, habit, behavior, and character. Although "ethics" and "morality" are often used interchangeably in everyday discourse, we draw some important distinctions between the two terms as we will use them in this module.

Ethics: It is often used in connection with the activities of organizations and with professional codes of conduct: for instance, medical and business ethics, which are often formalized in terms of exhaustive sets of rules or guidelines stating how employees are expected to behave in their workplaces (such as in respect of a duty of care or confidentiality that

health-care workers owe to their patients; or the medical ethical principles of beneficence, non-maleficence, respect for autonomy, and justice).

Morality: There is no universally agreed upon definition of "morality" among ethicists and philosophers. On the other hand, it is more often used in connection with the ways in which individuals conduct their personal, private lives, often in relation to personal financial probity, lawful conduct and acceptable standards of interpersonal behavior (including truthfulness, honesty, and sexual propriety). For our purposes, however, *morality* can be defined as a system of rules for guiding human conduct, and principles for evaluating those rules. Note that (i) morality is a *system*; and (ii) it is a system comprised of moral *rules* and *principles*. Moral rules can be understood as rules of conduct, which are very similar to the notion of **policies** defined as rules of conduct that have a wide range of application. According to James Moor (1999), policies range from formal laws to "informal, implicit guidelines for actions." There are two kinds of rules of conduct:

👉 **Directives** that guide our conduct as individuals (at the micro level)

👉 **Social policies** framed at the macro level

Directives are rules that guide our individual actions and direct us in our moral choices at the "micro ethical" level (i.e., the level of individual behavior). "Do not steal" and "Do not harm others" are examples of directives. Other kinds of rules guide our conduct at the macro level (i.e., at the level of social policies and social norms). Rules of conduct that operate at the "macro ethical" level guide us in both framing and adhering to social policies. For example, rules such as "proprietary software should not be duplicated without proper authorization," or "software that can be used to invade the privacy of users should not be developed," are instances of social policies. Notice the correlation between the directive "Do not steal" (a rule of conduct at the micro level), and the social policy "unauthorized

duplication of software should not be allowed" (a rule of conduct at the macro level).

Ethicists vs. Moralists

We note that ethicists who study morality from the perspective of philosophical methodology, and who thus appeal to logical arguments to justify claims and positions involving morality, are very different from moralists. Moralists often claim to have all of the answers regarding moral questions and issues. Many moralists have been described as "preachy" and 'judgmental.'" And some moralists may have a particular moral agenda to advance. Ethicists, on the other hand, use the philosophical method in analyzing and attempting to resolve moral issues; they must remain open to different sides of a dispute, and their primary focus is on the study of morality and the application of moral theories. As such, they approach moral issues and controversies by way of standards that are both rational (based on logic) and impartial (open to others to verify).

What Ethics is concerned about?

The branch of philosophical study that focuses on ethics is concerned with studying and/or building up a coherent set of 'rules' or principles by which people ought to live. The theoretical study of ethics is not normally something that many people would regard as being necessary in order for them to conduct their everyday activities. In place of systematically examined ethical frameworks, most people instead carry around a useful set of day-to-day 'rules of thumb' that influence and govern their behavior; commonly, these include rules such as 'it is wrong to steal', 'it is right to help people in need', and so on. But sometimes the vicissitudes and complexities of life mean that these simple rules are sometimes put to the test.

For example, consider the idea that **it is wrong to kill**.

- 📖 Does this mean that capital punishment is wrong?
- 📖 Is it wrong to kill animals?
- 📖
- 📖 Is killing in self-defense wrong?
- 📖 Is the termination of pregnancy wrong?
- 📖 Is euthanasia wrong?

If we try to apply our everyday notions of right and wrong to these questions, straightforward answers are not always forthcoming. We need to examine these questions in more detail; and we need theoretical frameworks that can help us to analyze complex problems and to find rational, coherent solutions to those problems.

Whilst some people attempt to do this work individually, for themselves, philosophers attempt to find general answers that can be used by everyone in society. Think about a significant decision that you have made that had an effect (either for good or bad) on the lives of other people. This could be a decision about changing a job, moving home, responding to a dilemma, helping somebody who was in difficulty, etc. How did you arrive at your decision? Was your decision based explicitly on ideas of what was right and wrong? Try to examine and record precisely the justifications for your decision. Can you identify any underlying principles or rules which you used to reach your decision? Examples of such underlying principles or rules might include: 'I should do the best thing for my career in the long run.' 'It is OK to tell someone a lie if it prevents someone from being hurt by the truth.' 'I should always help someone in difficulty.'

5.2. Ethical Theories/School of Thoughts

5.2.1. Ethical Principles

Ethical theories provide part of the decision-making foundation for **decision making when ethics are in play** because these theories represent the viewpoints from which individuals seek guidance as they make decisions. Each theory emphasizes different points – a different decision-making style or a decision rule—such as predicting the outcome and following one’s duties to others in order to reach what the individual considers an ethically correct decision.

In order to understand ethical decision making, it is important to realize that not everyone makes decisions in the same way, using the same information, employing the same decision rules. In order to further understand ethical theory, there must be some understanding of a common set of goals that decision makers seek to achieve in order to be successful. Four of these goals include beneficence, least harm, respect for autonomy, and justice.

Beneficence: The principle of beneficence guides the decision maker to do ***what is right and good***. This priority to “do good” makes an ethical perspective and possible solution to an ethical dilemma acceptable. This principle is also related to the principle of utility, which states that we should attempt to generate the largest ratio of good over evil possible in the world. This principle stipulates that ethical theories should strive to achieve the greatest amount of good because people benefit from the most good. This principle is mainly associated with the utilitarian ethical theory discussed later in this set of module.

Least Harm: Similar to beneficence, least harm deals with situations in which no choice appears beneficial. In such cases, decision makers seek to choose to do the least harm possible and to do harm to the fewest people. Students might argue that people have a greater responsibility to “do no harm” than to take steps to benefit others. For example, a student has a larger responsibility to simply walk past a teacher in the hallway rather

than to make derogatory remarks about that teacher as he/she walks past even though the student had failed that teacher's class.

Respect for Autonomy: This principle states that decision making should focus on allowing people to be autonomous—to be able to make decisions that apply to their lives. Thus, people should have control over their lives as much as possible because they are the only people who completely understand their chosen type of lifestyle. Each individual deserves respect because only he/she has had those exact life experiences and understands his emotions, motivations, and physical capabilities in such an intimate manner. In essence, this ethical principle is an extension of the ethical principle of beneficence because a person who is independent usually prefers to have control over his life experiences in order to obtain the lifestyle that he/she enjoys.

Justice: The justice ethical principle states that decision makers should focus on actions that are fair to those involved. This means that ethical decisions should be consistent with the ethical theory unless extenuating circumstances that can be justified exist in the case. This also means that cases with extenuating circumstances must contain a significant and vital difference from similar cases that justify the inconsistent decision.

5.2.2. Ethical Approaches

Various ethical approaches represent methods used to evaluate situations and recommend ethical courses of action. The various approaches often disagree on the best thing to do. Even when they agree on what to do, they do so for very different reasons. As a result, each approach often needs certain questions answered that are irrelevant to another approach. As a result, it is handy to know which approach we tend to use for our personal

decisions. The following section elaborates on the most common basic approaches to ethical decision-making procedure.

1. Utilitarian Approach: This approach emphasize that the ethical action is the one that provides the most good or does the least harm, or, to put it another way, produces the greatest balance of good over harm. The ethical corporate action, then, is the one that produces the greatest good and does the least harm for all who are affected -- customers, employees, shareholders, the community, and the environment. Ethical warfare balances the good achieved in ending terrorism with the harm done to all parties through death, injuries, and destruction. The utilitarian approach deals with consequences; it tries both to increase the good done and to reduce the harm done.

- It focuses on the consequences that actions or policies have on the well-being ("utility") of all persons reasonably foreseen to be directly or indirectly (but rather immediately) affected by the action or policy.
- Keep in mind, that different people often identify benefits and harms differently.
- The principle states: "Of any two actions, the most ethical one will produce the greatest balance of benefits over harms."

2. The Rights Approach: Other philosophers and ethicists suggest that the ethical action is the one that best protects and respects the moral rights of those affected. This approach starts from the belief that humans have a dignity based on their human nature per se or on their ability to choose freely what they do with their lives. On the basis of such dignity, they have a right to be treated as ends and not merely as means to other ends. The list of moral rights, including the rights to make one's own choices about what kind of life to lead, to be told the truth, not to be injured, to a degree of privacy, and so on, is widely debated; some now argue that nonhumans have rights too. Also, it is often said that rights imply duties -- in particular, the duty to respect others' rights. An important approach to ethics has its

roots in the philosophy of the 18th-century thinker Immanuel Kant and others like him, who focused on the individual's right to choose for her or himself. According to these philosophers, what makes human beings different from mere things is that people have dignity based on their ability to choose freely what they will do with their lives, and they have a fundamental moral right to have these choices respected. People are not objects to be manipulated; it is a violation of human dignity to use people in ways they do not freely choose. Of course, many different, but related, rights are thought to exist — besides this basic one. These other rights can be thought of as different aspects of the basic right to be treated as we choose. Some other rights might include such things as rights to the truth, privacy rights, a right not to be injured, and a right to what is agreed (i.e., we have a right to what has been promised by those with whom we have freely entered into a contract or agreement). In deciding whether an action is moral or immoral using this approach, then, we must ask, does the action respect the moral rights of everyone? Actions are wrong to the extent that they violate the rights of individuals; the more serious the violation, the more wrongful the action.

- ☞ Identifies certain interests or activities that our behavior must respect, especially those areas of our lives that are of such value to us that they merit protection from others.
- ☞ Each person has a fundamental right to be respected and treated as a free and equal rational person capable of making his or her own decisions.
- ☞ This implies other rights (e.g., privacy free consent, freedom of conscience, etc.) that must be protected if a person is to have the freedom to direct his or her own life.
- ☞ Keep in mind that it is often difficult to agree on exactly which rights we have.

- 📖 The principle states: "An action or policy is morally right only if those persons affected by the decision are not used merely as instruments for advancing some goal, but are fully informed and treated only as they have freely and knowingly consented to be treated."

In ethical theories based on rights, the rights established by a society are protected and given the highest priority. Rights are considered to be ethically correct and valid since a large population endorses them. Individuals may also bestow rights upon others if they have the ability and resources to do so. For example, a person may say that her friend may borrow her laptop for the afternoon. The friend who was given the ability to borrow the laptop now has a right to the laptop in the afternoon. A major complication of this theory on a larger scale is that one must decipher what the characteristics of a right are in a society. The society has to determine what rights it wants to uphold and give to its citizens. In order for a society to determine what rights it wants to enact, it must decide what the society's goals and ethical priorities are. Therefore, in order for the rights theory to be useful, it must be used in conjunction with another ethical theory that will consistently explain the goals of the society. For example in America people have the right to choose their religion because this right is upheld in the Constitution. One of the goals of the Founding Fathers' of America was to uphold this right to freedom of religion.

3. The Fairness Approach: The fairness or justice approach to ethics has its roots in the teachings of an ancient Greek philosophers Aristotle, who said that "equals should be treated equally and unequals unequally." Aristotle and other Greek philosophers have contributed the idea that all equals should be treated equally. Today we use this idea to say that ethical actions treat all human beings equally -- or if unequally, then fairly, based on some standard that is defensible. We pay people more based on their harder work or the greater amount that they contribute to an organization, and say that is fair.

The basic moral question in this approach is: how far is an action? Does it treat everyone in the same way, or does it shows favoritism and discrimination? Favoritism gives benefits to some people without a justifiable reason for singling them out; discrimination imposes burdens on people without a justifiable reason from those on whom burdens are not imposed. Both favoritism and discrimination are unjust and wrong.

- ❖ Focuses on how fairly or unfairly our actions distribute benefits and burdens among the members of a group.
- ❖ Fairness requires consistency in the way people treated.
- ❖ The principle states: “treat people the same unless there are morally relevant differences between them.”

2. The Common Good Approach: This approach to ethics assumes a society as comprising individuals whose own good is inextricably linked to the good of the community. Community members are bound by the pursuit of common values and goods. The common good is a notion that originated more than 2,000 years ago in the writings of Plato, Aristotle, and Cicero. More recently, contemporary ethicist John Rawls defined the common good as “certain general conditions that are.....equally to everyone’s advantage.” The Greek philosophers have also contributed the notion that life in community is a good in itself and our actions should contribute to that life. This approach suggests that the interlocking relationships of society are the basis of ethical reasoning and that respect and compassion for all others -- especially the vulnerable – are requirements of such reasoning. This approach also calls attention to the common conditions that are important to the welfare of everyone. This may be a system of laws, effective police and fire departments, health care, a public educational system, or even public recreation areas.

In this approach, we focus on ensuring that the social policies, social systems, institutions, and environments on which we depend are beneficial

to all. Examples of common to all include affordable health care, effective public safety, peace among nations, a just a legal system, and unpolluted environment.

- ☞ It appeals to the common good urge us to view ourselves as members of the same community, reflecting on broad questions concerning the kind of society we want to become and how we are to achieve that society. While respecting and valuing the freedom of individuals to pursue their own goals, the common good approach challenges us also to recognize and further those goals we share in common.
- ☞ It presents a vision of a society as a community whose members are joined in a shared pursuit of values and goals they hold in common.
- ☞ The community is comprised of individuals whose own good is inextricably bound to the good of the whole.
- ☞ The principle states: “***what is ethical is what advance the common good.***”

3. The Virtue Approach: The virtue approach to ethics assumes that there are certain ideals towards which we should strive. These ideals provide for the full development of our humanity, and are discovered through thought full-reflection on what kind of people we have the potential to become. Virtues are attitudes or character traits that enable us to be and to act in ways that develop our highest potential. They enable us to pursue the ideals we have adopted. Honesty, courage, compassion, generosity, fidelity, integrity, fairness, self-control, and prudence are examples of virtues frequently cited throughout the world. Virtues are like habits; that is, once acquired, they become characteristics of a person. Moreover, a person who has developed virtues will be naturally disposed to act in ways consistent with moral principles. The virtuous person is the ethical person.

- ☞ Virtue approach focuses on attitudes, dispositions, or characters traits that enable us to be and to act in ways that develop our human

potential. Examples might be: honesty, courage, faithfulness, trustworthiness, integrity, etc.

- 📖 The approach keeps in mind that, different communities may identify differing virtues.
- 📖 Its basic principles states: ***“What is ethical is what develops moral virtues in ourselves and our communities.”***

5.3. Normative and Non-Normative Ethical Theories

An essential feature of theory in general is that it guides us in our investigations and analyses. Science uses theory to provide us with general principles and structures with which we can analyze our data. Ethical theory, like scientific theory, provides us with a framework for analyzing moral issues via a scheme that is internally coherent and consistent as well as comprehensive and systematic.

A. Normative Ethical Theory

Philosophers use the term normative ethical theory to refer broadly to principles, concepts, and ideals that can be cited in support of ethical judgments about cases. In this broad sense, we commit ourselves implicitly to some theory (or range of theories) whenever we give reasons to support our judgments. Furthermore, there is a sense in which we commit ourselves to the existence of some justifying background theory whenever we even *make* an ethical judgment. This is because of an important feature of ethical concepts and properties that we might call their reason- or warrant-dependence. When, for example, I judge that something is good, I say, not just that I value it, but that there is reason to value it – that valuing it is warranted, an attitude one ought to have. In this broad sense, then, the investigation of normative ethical theories is unavoidable if we are to think about ethical issues with any care. Any judgment we make about an individual case will be no better than the background theories we commit

ourselves to in making it. Moreover, there are special considerations that commit us to normative theories of a distinctively robust sort when the judgments we make concern questions of moral right and wrong.

Normative ethics is the study of ethical acts. It therefore focuses explicitly on questions of 'what is the right thing to do?' in general. Normative ethics is concerned with questions of what people **ought** to do, and on how people can decide what the 'correct' moral actions to take are. These questions are a starting point for a brief consideration of the main traditions of Western ethical thought. These types of theories, which are concerned with how we ought to act, belong to the branch of philosophical study called **normative** ethics. (Remember that 'normative' ethical theories are concerned with moral actions and with how people 'ought' to live their lives).

People use **deductive reasoning** when they are applying a general principle to a particular situation. For instance, a general principle such as 'all people have the right to a clean environment' may be applied more specifically: therefore a company should not be allowed to pollute the environment and to endanger the health of local residents. Thus, in normative ethics, by becoming familiar with the main traditions of ethical thought, you will be able to identify clearly how you use these principles when you construct your own arguments. You will also be able to recognize these arguments when they are used by other people.

Normative theory of ethics classified in two main approaches. These are:

- ✚ Consequentialism/ teleology
- ✚ Non-consequentialism/ deontology

📖 The word **deontology** is derived from the Greek word *deon*, meaning 'duty'. It is concerned with **right** action - in other words, with doing the right thing simply because it is the right thing to do. Deontological theories focus on whether ethical decisions *per se* are right or wrong, regardless of the consequences or intentions of those

ethical decisions.

- ☞ The word **teleology** is derived from two Greek words: *telos*, which means 'purpose' or 'goal'; and *logos*, which refers to 'science' or 'study'. It is concerned with **being good** – in other words, with being a good person with good intentions. Therefore, in contrast to deontological ethics, the teleological ethical traditions concentrate on the purpose of – or the intention behind – human actions. The focus of teleological ethical theories is on what the goal of a given decision is.

1. Teleological Ethics (Consequentialism)

Consequentialist ethics comes from the **teleological** branch of ethical theory. Consequentialist theories are those that base moral judgments on the outcomes of a decision or an action. If the outcomes of an action are considered to be positive, or to give rise to benefits, then that action is held to be morally right. Conversely, if the outcome causes harm, then the action is held to be morally wrong. The judgment of right or wrong depends on the consequences of the decision or action.

I.1. Egoism

The term “**egoism**” derives from “**ego**,” the Latin term for “**I**” in English. Egoism should be distinguished from *egotism*, which means a psychological overvaluation of one's own importance, or of one's own activities. Thus, egoism is the theory that one's self is, or should be, the motivation for all of our actions. It is worth distinguishing between egoism as a **descriptive argument** (an argument that tells us how the world actually is) and egoism as a **normative argument** (an argument that tells us how the world ought to be).

Psychological Egoism: Egoism as a descriptive argument describes human nature as self-centered. The descriptive egoist's theory is called

psychological egoism. Psychological egoism describes human nature as being wholly self-centered and self-motivated. The descriptive (or positive) variant conceives egoism as a *factual* description of human affairs. To the question, "What proposition is there respecting human nature which is absolutely and universally true?" Macaulay, replies, "We know of only one . . . that **men always act from self-interest.**" In *Leviathan*, Hobbes maintains that, "No man give but with intention of good to himself; because gift is voluntary; and of all voluntary acts the object to every man is his own pleasure." That is, people are motivated by their own interests and desires, and they cannot be described otherwise. In its strongest form, it argues that individuals **only ever act in their own self-interest.** Even where they appear to be acting in others' interests, descriptive egoism explains that the person is really motivated by their own self-interest disguised by arguments (rationalizations) of 'doing one's duty' or 'helping others'. In fact, our motivation behind doing 'good deeds' may be to make ourselves feel good; to make ourselves look good in the eyes of others; or because we believe that, by helping others, others will help us. Even if we donate money to charity anonymously, we may still only really do this because it makes us feel good about ourselves.

Ethical Egoism: Egoism as a normative argument tells us that we should be acting in our own interests, as this is the only way that overall welfare can be improved. The normative variant proposes that people should be so motivated, regardless of what presently motivates their behavior. Ethical egoism is the normative theory that the promotion of one's own good is in accordance with morality. If everyone acts in their own self-interest, then society will become more efficient, which will be in everyone's interest. It is, therefore, morally right to pursue one's own self-interest. In the strong version, it is held that it is always moral to promote one's own good, and it is never moral not to promote it. In the weak version, it is said that although it is always moral to promote one's own good, it is not necessarily never

moral to not. That is, there may be conditions in which the avoidance of personal interest may be a moral action. One of the most famous normative egoists was Adam Smith, one of the pioneers of neo-classical economic theory. He argued that self-interested behavior is right if it leads to morally acceptable ends. Smith argued that if everyone followed their self-interest, then society as a whole would be improved. (Importantly, he also argued that if egoism led in fact to the worsening of society, then it should be abandoned.)

I.2. Hedonism

The term “hedonism,” from the Greek word (*hēdonē*) for **pleasure**, refers to several related theories about what is good for us, how we should behave, and what motivates us to behave in the way that we do. All hedonistic theories identify **pleasure and pain** as the only important elements of whatever phenomena they are designed to describe. If hedonistic theories identified pleasure and pain as merely two important elements, instead of the *only* important elements of what they are describing, then they would not be nearly as unpopular as they all are. However, the claims that pleasure and pain are the *only* things of ultimate importance is what makes hedonism distinctive and philosophically interesting. According to the hedonistic pleasure principle, pleasures are thus the criterion or standard or “**pay off**” a right action. Which means an action is to be valued or not in light of the amount or kind of pleasure that results from it.

Egoistic Hedonism: Egoistic hedonism is the doctrine that the pursuit and production **of one’s own pleasure is good** and is the criterion of right action. If a person accepts the claim of ethical egoism (**I-ism**, makes the self the central concern for the beginning and end of all considerations) and is a hedonist, the result is egoistic hedonism, which means the doctrine that each individual should pursue primarily his/ her own pleasure.

Egoistic hedonism is very old and the most widely practiced moral philosophy. The two best example of Greek philosophy, which supports egoistic hedonism are:

A. **Cyrenacism**

B. **Epicureanism**

Cyrenacism: Is school of thought which was established/ founded by Aristippus (c. 435-356 B.C.E.). According to him, ***our subjective sensations*** are the basis of our conduct, which means we should act in such a way as to maximize our own pleasurable sensations. The Cyrenaics believed pleasure was the ultimate good and everyone should pursue ***all immediate pleasures for themselves***. They considered ***bodily pleasures*** better ***than mental pleasures***, presumably because they were more vivid or trustworthy. The Cyrenaics also recommended pursuing immediate pleasures and avoiding immediate pains with scant or no regard for future consequences. The Cyrenaics are notable mainly for their empiricist and skeptical epistemology and their sensualist hedonism. They believe that we can have certain knowledge of our immediate states of perceptual awareness, *e.g.*, that I am seeing white now. However, we cannot go beyond these experiences to gain any knowledge about the objects themselves that cause these experiences or about the external world in general. The Cyrenaics are unabashed sensual hedonists: the highest good is my own pleasure, with all else being valuable only as a means to securing my own pleasure and bodily pleasures are better than mental pleasures.

Epicureanism: Is another important form of egoistic hedonism and named after its founder, Epicurus (c. 341-271 B.C.E.). The pleasant life for the Epicureanism meant something quite different from what it meant for the Cyrenacism. For Epicurus, happiness was the complete absence of bodily and especially mental pains, including fear of the Gods and desires for anything other than the bare necessities of life. Even with only the limited

excesses of ancient Greece on offer, Epicurus advised his followers to avoid towns, and especially marketplaces, in order to limit the resulting desires for unnecessary things. Once we experience unnecessary pleasures, such as those from sex and rich food, we will then suffer from painful and hard to satisfy desires for more and better of the same. No matter how wealthy we might be, Epicurus would argue, our desires will eventually outstrip our means and interfere with our ability to live tranquil, happy lives. Epicureanism is generally egoistic, in that it encourages everyone to pursue happiness for themselves. However, Epicureans would be unlikely to commit any of the selfish acts we might expect from other egoists because Epicureans train themselves to desire only the very basic, which gives them very little reason to do anything to interfere with the affairs of others. As far as pleasure is concerned, they advocate the absence of pain especially mental pain in the form of anguish and fear, not the pleasure of body but the pleasure of mind.

I.3. Utilitarianism

The modern form of the consequentialist theory of **utilitarianism** derives from 19th century British philosophers such as Jeremy Bentham and John Stuart Mill, and it has been particularly influential in areas of the world influenced by British culture. They have argued that the primary goal of a moral system is to produce ***desirable consequences or outcomes for its members***. For these ethicists, the consequences (i.e., the ends achieved) of actions and policies provide the ultimate standard against which moral decisions must be evaluated. So if one must choose between two courses of action-that is, either Act A or Act B-the morally correct action will be the one that produces the most desirable outcome. Of course, we can ask the question, outcome for whom? Utilitarians argue that the consequences for the greatest number of individuals, or the majority, in a given society deserve consideration in moral deliberation.

According to the utilitarian theory: ***An individual act (X) or a social policy (Y) is morally permissible if the consequences that result from (X) or (Y) produce the greatest amount of good for the greatest number of persons affected by the act or policy.***

Essentially, utilitarians draw on two principles in defending their theory:

I. The principle of social utility

II. The belief that social utility can be measured by the amount of happiness produced

According to (i), the moral value of actions and policies ought to be measured in terms of their social usefulness. The more utility that specific actions and policies have, the more they can be defended as morally permissible actions and policies. In other words, if Policy Y encourages the development of a certain kind of computer software, which in turn would produce more jobs and higher incomes for those living in Community X, then Policy Y would be considered more socially useful and thus the morally correct policy. But how do we measure overall social utility? That is, which criterion can we use to determine the social usefulness of an act or a policy? The answer to this question can be found in principle (ii), which has to do with happiness.

NB: Consequentialist moral theories all agree that the moral rightness and wrongness of acts are determined by the non-moral goodness of ***relevant consequences***.

✎ *Controversy however arises over how this principle is to be applied. Should the principle be applied to particular acts in particular circumstances in order to determine which act is right, or should it be applied instead to rules of conduct which themselves determine the acts that are right and wrong?*

This can be seen from the two versions of utilitarianism, called ***act utilitarianism*** and ***rule utilitarianism***. Both versions agree that, in some

suitable sense, the goal of all morality must be to serve the common interest of society by maximizing social utility.

Act-consequentialism holds that whether a given act is right depends on the value of the consequences of that act, compared with the value of the consequences of any other act the agent could do in the circumstances. According to rule-consequentialism, on the other hand, the rightness of acts depends on the consequences, not of the act, but of the social acceptance of a rule requiring, forbidding, or permitting the act, compared with the consequences of accepting other possible rules for that kind of case.

Act utilitarianism subscribes precisely to the definition of utilitarianism—a person performs the acts that benefit the most people, regardless of personal feelings or the societal constraints such as laws. Act utilitarianism is the view that a morally right action is simply one that would maximize expected social utility in the existing situation. In contrast, rule utilitarianism is the view that a morally right action must be defined in two steps. First we must define the right moral rule as the moral rule whose acceptance would maximize expected social utility in similar situations. Then, we must define a morally right action as one in compliance with this moral rule. This means, rule utilitarianism takes into account the law and is concerned with fairness and seeks to benefit the most people but through the fairest and most just means available.

Act utilitarianism calls for the action in each individual case that seems likely to yield the best results on the whole. Each person should act in whatever way that promises to contribute most to the aggregate excess of happiness over misery, taking full account of all effects of all the possible actions compared. In act utilitarianism, the morality of an individual's action must be judged only by the overall consequences of a particular action. The only action that is morally justified is that leading to the best overall consequences. In rule utilitarianism actions are justified by appeal to rules, which in turn are justified by appeal to the principle of utility. In act

utilitarianism the level of rules is simply skipped and actions are justified directly by appealing to the principle of utility. While the act utilitarian considers the consequences of each particular act, the rule utilitarian considers the consequences of generally observing a rule.

Clarification

- ▮ According to act utilitarians: ***An act, X, is morally permissible if the consequences produced by doing X result in the greatest good for the greatest number of persons affected by X.*** All things being equal, actions that produce the greatest good (happiness) for the greatest number of people seem desirable.
- ▮ According to rule utilitarians: ***An act, X, is morally permissible if the consequences of following the general rule Y, of which act X is an instance, would bring about the greatest good for the greatest number.*** Note that here we are looking at the consequences that result from following certain kinds of rules as opposed to consequences resulting from performing individual acts.

2. Deontological Ethics (Non-Consequentialism)

Deontological theories of ethics state that an act is considered ethically proper and good if it fulfills the basic requirements of ethical principles and values of intrinsic validity, without regard to the expected or anticipated consequences. All deontological ethics theories are **non-consequentialist**. This means that they place the emphasis on **the decision or action itself** – on the motivations, principles, or ideals underlying the decision or action – rather than being concerned with the outcomes or consequences of that decision or action. This reasoning is founded on the desirability of principle (usually duties or rights) to act in a given situation.

Immanuel Kant (1724-1804) argued that ***morality must ultimately be grounded in the concept of duty, or obligations that humans have to***

one another, and never in the consequences of human actions. As such, morality has **nothing to do with the promotion of happiness** or the achievement of desirable consequences. Thus, Kant rejects utilitarianism in particular and all consequentialist ethical theories in general. He points out that, in some instances, *performing our duties may result in our being unhappy and may not necessarily lead to consequences that are considered desirable.*

⇒ *How can a deontological theory avoid the problems that plague consequentialist theories such as utilitarianism? Kant provides two answers to this question, one based on our **nature as rational creatures**, and the other based on the notion that **human beings are ends-in-themselves.***

⇒ We briefly consider each of Kant's arguments.

What does Kant mean when he says that humans have a rational nature? Kant argues that what separates us from other kinds of creatures, what binds us morally, is *our rational capacity*. Unlike animals who may be motivated only by sensory/bodily/ pleasure, humans have ability to reason and deliberate. So Kant reasons that if our primary nature were such that we merely seek happiness or pleasure, as utilitarians suggest, then we would not be distinguishable from other creatures in morally relevant ways. But because we have a rational capacity, we are able to reflect upon situations and make moral choices in a way that other kinds of (non-rational) creatures cannot. Kant argues that our rational nature reveals to us that we have certain duties or obligations to each other as a rational being in a moral community.

Kant's second argument concerns the roles of human beings as *ends-in-themselves*. We have seen that in focusing on criteria involving the happiness the majority, utilitarians allow, even if unintentionally, that some humans can be sacrificed for the ends of the greatest number. Kant argues that a genuinely moral system would *never permit some humans to be*

treated as means to the ends of others. He also believes that *if we are willing to use a standard based on consequences (such as social utility) to ground our moral system, then that system will ultimately fail to be a moral system.* Kant also argues that each individual, regardless of his or her wealth, intelligence, privilege, or circumstance, **has the same moral worth**. From this, Kant infers that each individual, therefore, is an end in himself/ herself and thus *should never be treated merely as a means to some end.*

The two main non-consequentialist theories are **ethics of duties** and **ethics of rights and justice**. Both of these are rooted in assumptions about *universal rights and wrongs and responsibilities*. This means that people who promote these types of ethical principles usually believe that they should be applied to everyone, everywhere in the world. If a child in one country has a right to an education, then this means that all children, everyone in the world, should have a right to an education.

2.1. Theory of Duties

Most people believe that all human beings have some duties to other human beings. Duties can be positive, such as the duty to look after one's children, or negative, such as the duty not to murder another human being. When people use the language of duties, they usually do so in a way that implies that the duty is universal to all human beings (or at least to all adult humans of sound mind). The foundation of theories of duties is the theory developed by Immanuel Kant (1724–1804). According to his theory there exist ethical values that dictate actions categorically without compromise. The source of ethics is **logical, universal, and unchanging** – irrespective of time or place. The ultimate good is for decisions to be made based on **one's intent to act** ethically, and not on the result or outcome of that act. **Only good intentions are good, without reservation.** Kant's thesis is that one must act ethically because of the autonomy of one's will and not because of pressure, inclination or external forces of any kind (heteronomy).

The philosophic basis of this theory of ethics is that the ethical value of an act flows from an obligation, and the latter is the fulfillment of one's autonomous will established by the laws of understanding and wisdom. According to Kant, ethical behavior is required of all people of understanding. It is not learned by experience but is established *a priori* by that understanding. Therefore, ethical law is objective and absolute and nothing can restrict it or attach conditions to it. One of Kant's fundamental rules is the "general formula" whereby a person must always act in a way that everyone else should act similarly.

Rather than relying on religion to tell us what our duties are, Kant believed that we can rely on our powers of reason to do so. At the centre of Kant's theory of duty is what he termed **categorical imperatives**. Some actions and decisions are founded on our personal desires. For example, you could say, 'If you want to live in a beautiful house, you ought to work hard'. However, this is not a categorical imperative, as it is based simply on fulfilling our desires. A categorical imperative tells us that we must do something, irrespective of our personal desires: for example, 'You ought to look after your parents'. A central principle of the categorical imperative is that we should treat people as an **end**, never as a **means to an end**. This means that people should be treated with dignity. Treating someone as a means to an end involves using them as a tool to achieve something else. Buying products made by workers who have been paid unacceptably low wages in order to ensure a cheap price for the goods they produce, is treating the workers as a means to an end and it not fulfilling the duties we have to those workers. Buying guaranteed 'fair trade' products, in contrast, recognizes our duty to ensure that the workers who produce our goods earn acceptable wages.

Categorical Imperative Versus Hypothetical Imperative

Kant calls the fundamental principle of morality the *categorical imperative*.

An imperative is a command. It tells us what we ought to do or what we should do. The categorical imperative contrasts with what Kant calls hypothetical imperatives. A *hypothetical imperative* is a command that begins with “if,” for example, *if* you want to get a good grade, you ought to study, or *if* you want to make a lot of money, you should work hard, or *if* you want to stay out of jail, you should not break the law. The categorical imperative is unhypothetical, no ifs whatsoever. Just do it! You ought to behave morally, period; not: *if* you want people to like you, you should behave morally; not: *if* you want to go to heaven, you should behave morally. It is just “you ought to behave morally.” In other words, the categorical imperative commands absolutely and unconditionally.

The concept of duty is not only used in terms of secular arguments. The exhortation to ‘do to others as you would have them do to you’ is a text that is taken from Christian scriptures, but it has parallels in many other religious traditions. Both secular and religious notions of duty give us many duties, such as those to keep promises, to avoid injuring others, to compensate others when we do them harm, to uphold justice, to improve the living conditions of others, etc. Duties are very often closely linked to the notion of rights. When somebody has a right, usually this implies that others have a duty to uphold this right.

2.2. Theories of Rights

Rights theory is one particular duty-based theory of ethics. A right is a justified claim against another person’s behavior. So rights and duties are related in that the rights of one person imply the duty of someone else to uphold that right. As Traer (2009) explains, the most widely accepted justification for moral rights relies on Kant’s deontological argument that we have a duty to treat every person as an end, and not as a means to our ends, because every person is autonomous and rational, and thus has

intrinsic worth. The concept of individual human rights is fundamental to Western legal systems, and has developed both from the argument that all humans have certain natural rights and from religious notions that rights come from God. For instance: a) the American Declaration of Independence asserts that all men are endowed by their creator with certain inalienable rights, and b) the French revolution proclaimed that the “rights of man” are natural rights intrinsic to the humanity of each person are the main achievements. Throughout the 19th century, the justification for rights became more secular, but rights were usually confined to the nation. However, the idea that rights were liberties guaranteed to citizens of a nation was challenged in the 20th century by the realization that Nazi Germany acted legally under German law when it committed what were later classified as crimes against humanity. Currently, the United Nations’ Universal Declaration of Human Rights of 1948 is based on the reasoning that justice and equal treatment of humans ought to be applied universally.

B. Non- Normative Theory of Ethics

1. Meta Ethics

The term “meta” means *after* or *beyond*, and, consequently, the notion of Meta ethics involves a removed, or bird’s eye view of the entire project of ethics. We may define Meta ethics as the study of the origin and meaning of ethical concepts. The study of **Meta ethics** refers to the nature of ethical terms and concepts and to the attempt to understand the underlying assumptions behind moral theories; therefore, it is the branch of ethics that seeks to understand the nature of ethical properties, statements, attitudes, and judgments. It covers a broad range of questions surrounding how we know what moral truth is (and even if moral truth exists), and how we learn about moral facts. Meta-ethical questions are, by their very nature, abstract. It might seem that they do not necessarily bear much relation to the task of developing practical, decision-making tools. Unlike normative

theories, which concern themselves with substantive normative questions – such as “What is valuable?” and “What is morally obligatory?”; Meta-ethical theories are concerned with more abstract philosophical issues that underlie these. We can distinguish four different kinds: (a) questions in the philosophy of language concerning the meaning and content of ethical judgments; (b) related issues in the philosophy of mind concerning what mental states ethical judgments express or what it is to hold an ethical view; (c) metaphysical issues concerning the possibility and nature of ethical truth; and (d) epistemological questions concerning the possibility and nature of ethical knowledge and how we can justify our ethical views. Thus, Meta-ethics focuses on the meaning of ethical terms themselves (for instance, ‘what is goodness?’), and on questions of how ethical knowledge is obtained (for instance, ‘how can I distinguish what is good from what is bad?’), rather than on the more applied question of ‘what should I do in a particular situation?’. Meta-ethics is therefore concerned with the nature of ethical properties, statements, attitudes and judgments. Meta-ethics examines such themes as what moral questions mean, and on what basis people can know what is ‘true’ or ‘false’.

2. Ethical Monism, Relativism and Pluralism

2.1. Monism and Relativism

So far, you have been introduced to a range of approaches to considering ethical dilemmas. As you have been reading them, you will probably have agreed with a lot of the theories that have been introduced so far. It would seem sensible to take a decision that has the best possible outcome for all concerned (utilitarianism). But, at the same time, you may also believe that there are some universal rights which all humans have (deontology). You probably also do things each day because you think it makes you a good

person and not because of any duty or consequences that this action might have (virtue ethics). It is clear that philosophers propose many different approaches to deciding what action is right or wrong. Which of those approaches is right? How can this be determined? And, importantly, who should decide which ethic is the correct one to adopt? If it cannot objectively be decided which approach is right, does this mean that the study of ethics is nothing more than a series of different people's opinions? Perhaps they are all right! If so, what happens when the different frameworks reach different conclusions or even conflict?

Such questions can be approached in several ways. Some philosophers argue that it is possible to make objective decisions about our ethics and that identifying one, valid ethical theory should be the main task of philosophers. This position is called **ethical monism**. Others philosophers, in contrast, believe that it is impossible to make such objective ethical judgments and that any decision about which particular ethical approach is 'right' is nothing more than a personal preference, and will depend on people's individual feelings, their cultural and religious background, etc. This position is called **ethical relativism**.

Generally, one aspect of the problem of ethical disagreements and skepticism about the rational resolution of moral disputes is the rise of the theory of relativism of which there are several forms. Descriptive or cultural relativism is the factual claim that there are disagreements about morality in different cultures and different times even within one culture. Ethical or moral relativism is the normative view that there is and cannot be no one correct rational morality or set of value for all societies. Relativism, in its extreme forms, holds that morality is a social construct such that in principle any moral system is possible in any society. It claims nothing can be judged intrinsically, necessarily and universally to be good or evil. Some defenders of relativism see moral systems as ideological in nature whose

primary function is to perpetuate the ruling class. Ethical relativism is often a consequence of epistemological relativism and postmodern skepticism which claim that there can be no objective or universal knowledge in any human endeavor including ethics. Meta-ethical relativism is the claim that moral concepts have meaning only within a given cultural framework. Any two different normative systems are incommensurable and one cannot be rationally judged to be superior to the other.

2.2. Ethical Pluralism

We are not adopting a monist approach to ethics here. You are not expected to be able to argue that one of the ethical traditions introduced in the previous section is better than the others in all situations. However, neither do we argue that all ethical arguments are equally valid. An alternative to the rigidity of ethical monism and the 'anything goes' attitude of ethical relativism is **ethical pluralism**. Here, Pluralism is an alternative to monism and to relativism. Rejecting the monist view that there is only one correct answer in ethics, pluralists also reject the relativist claim that there can be no right answer. Instead, moral pluralists maintain that there is a plurality of moral truths that cannot (perhaps unfortunately) be reconciled into a single principle. According to monists, this posture is the same as relativism.

Intrapersonal Pluralism: Ethical pluralism is the acceptance that there may be more than one correct moral framework that we can use. However, it differs from relativism in that it does not accept that **all** frameworks are equal – morality, according to a pluralist, does **not** simply come down to personal preference. It is possible to make rational judgments between various frameworks and to judge some to be better than others. The debate over whether ethicists should be searching for one single unified moral framework (as moral monists believe) or whether a range of frameworks can be useful to us (as moral pluralists believe) has become quite heated,

and the argument is complicated by there being several different forms of moral pluralism. Here, we make only a single distinction between two broad types of pluralism. The first question that we will consider is whether **one person** can legitimately use different ethical frameworks to make different decisions. This is called intrapersonal pluralism. Can we use Kantian deontology to make one ethical decision and then use virtue ethics to make another? The second question is whether it is acceptable for different people, or different cultures, to use different systems of ethics. This is the question of interpersonal pluralism. While the arguments surrounding the pluralism debate are rather complex, the question of whether we can acceptably follow more than one ethical theory is, nevertheless, important to consider.

Interpersonal Pluralism: You may have reached the conclusion that, in order to be consistent, an individual cannot play 'metaphysical musical chairs' and select different ethical frameworks to justify different moral decisions as they please. You may agree with Callicott (1990) that an individual needs one coherent moral framework that is not contradictory. Or, alternatively, you may think that it is acceptable for different ethical theories to be used for different relationships or in different areas of life. Whatever your answer, these questions relate to intrapersonal pluralism – the theory that one individual person can rationally follow more than one ethical theory. Here, in contrast, we consider a slightly different question. Even if we say that a person should follow only one, unified ethical theory, does this mean that **everyone** in the world should follow this theory? In other words, is there only one, morally correct theory to follow, or can we consistently argue that what is right for me does not necessarily have to be right for everyone, everywhere in the world? If you believe that we can argue the latter, then you are an **interpersonal pluralist**.

5.4. Selected Issues in Applied Ethics

Brainstorming: Dear Students! Why do we need applied ethics? What is “applied” in applied ethics?

-----Applied ethics is concerned with how people can achieve moral outcomes in specific situations. Therefore, it is concerned with the philosophical examination of particular - and often complex - issues that involve moral judgments. Areas such as bioethics, environmental ethics, development ethics and business/corporate ethics may be regarded as areas of applied ethics.

Applied ethics is the branch of ethics which consists of the analysis of specific, controversial moral issues such as abortion, animal rights, or euthanasia. In recent years applied ethical issues have been subdivided into convenient groups such as medical ethics, business ethics, environmental ethics, and sexual ethics. Generally speaking, two features are necessary for an issue to be considered an “applied ethical issue.” First, the issue needs to be controversial in the sense that there are significant groups of people both for and against the issue at hand. The issue of drive-by shooting, for example, is not an applied ethical issue, since everyone agrees that this practice is grossly immoral. By contrast, the issue of gun control would be an applied ethical issue since there are significant groups of people both for and against gun control.

The second requirement for an issue to be an applied ethical issue is that it must be a distinctly moral issue. On any given day, the media presents us with an array of sensitive issues such as affirmative action policies, gays in the military, involuntary commitment of the mentally impaired, capitalistic versus socialistic business practices, public versus private health care systems, or energy conservation. Although all of these issues are controversial and have an important impact on society, they are not all moral issues. Some are only issues of social policy. The aim of social policy

is to help make a given society run efficiently by devising conventions, such as traffic laws, tax laws, and zoning codes. Moral issues, by contrast, concern more universally obligatory practices, such as our duty to avoid lying, and are not confined to individual societies. Frequently, issues of social policy and morality overlap, as with murder which is both socially prohibited and immoral. However, the two groups of issues are often distinct. For example, many people would argue that sexual promiscuity is immoral, but may not feel that there should be social policies regulating sexual conduct, or laws punishing us for promiscuity. Similarly, some social policies forbid residents in certain neighborhoods from having yard sales. But, so long as the neighbors are not offended, there is nothing immoral in itself about a resident having a yard sale in one of these neighborhoods. Thus, to qualify as an applied ethical issue, the issue must be more than one of mere social policy: it must be morally relevant as well.

A. **Development Ethics**

Development ethics emerged as a field of study in the second half of the 20th century. It questions and looks at the ethical implications of ideas such as 'progress' and at the implications of various types of social change. It considers the costs and gains from major socioeconomic changes, and whether those in wealthier countries have a duty to help those in poorer parts of the world. As with most areas of applied ethics, it has a purpose: to help in identifying, considering and making ethical choices about societal "development", and in identifying and assessing the explicit and implicit ethical theories. In other words, it aims to give clearer understanding of the key issues surrounding socioeconomic development, and to unpick the many hidden assumptions about what is the 'right' or 'good' thing to do. Key issues include social and human rights, poverty reduction, the gap between rich and poor, and planned international intervention by some nations in the development of others.□

Development ethics is a field of enquiry that reflects on both the end and the means of economic development. It typically takes a normative stance asking and answering questions about the nature of ethically desirable development, what ethics means for achieving development, and discusses various ethical dilemmas that the practice of development has led to.

Among others, development ethicists typically ask the following basic questions:

- ▯ What should count as (good) development? What are clear examples of “good” development and “bad” development? How well are various regions, societies, and locales doing in achieving “development?”
- ▯ If development is defined rather neutrally as good socio-economic change, what basic economic, political, and cultural goals, and strategies should a society or political community pursue, and what values or principles should inform their selection?
- ▯ What moral issues emerge in development policymaking and practice and how should they be resolved?
- ▯ How should the benefits and harms of development be conceived and distributed? What are the virtues and vices of various development agents? How good is honesty and how bad is deception?
- ▯ What are the most serious local, national and international impediments to and opportunities for good development?

Ethical Goals of Development: Despite the fact that development is a relative good in terms of value issues, Goulet (1975, 1995) argues that there are three common acceptable universal values, namely, *i) life-sustenance*, *ii) esteem*, and *iii) freedom* that societies and individuals ought to investigate within a value based context of the “good life”. These universal accepted values compose the ethical goals of development.

Life-Sustenance: Refers to the nurture of life. Goulet points out that “one of development’s most important goals is to prolong men’s lives and render

those men less 'stunted' by disease, extreme exposure to nature's elements, and defenselessness against enemies." The importance of life sustaining goods (e.g. food, shelter, healing or medicine) is generally acknowledged by all societies. Because of life-sustenance as a value of universal significance, life sustaining indices are also used as a measurement of development.

Esteem: All human beings in all societies feel the necessity for respect, dignity, honor and recognition. The discussion involves esteem values and material prosperity, and, particularly, how esteem contends with "development" (in a sense of high rate of well-being, economical and technological advance). The more the material prosperity becomes the centre task of the development of a society the greater is the subordination of esteem to material affluence. The reaction of a society to the aforementioned material approach to development and its need for esteem can lead these societies to opposite directions, either towards "development" or towards resistance of it. In the first case, society tries to gain esteem via "development", while at the latter it try to protect its profound esteem from inward "development". Both acts seek to gain esteem. Therefore, esteem is a universal goal whether "development" is accepted or not.

Freedom: It is valued both from developed and non-developed societies as one of the components of the "good life". Development ought to free humans from all servitudes. Even though there is a vast philosophical discussion on the term and the claim that freedom is enhanced by development is not self-evident, freedom is widely accepted as something beneficial and desirable. The debate lies again between freedom and material well-being. In a consumer society it can be accepted that the degree of freedom rises by material expansion, and thus constitutes an increase of well-being. On the other hand, in traditional societies, the value

system may adopt a completely different confrontation over needs and wants. In any case, the point is that the matter of opinion is freedom. Furthermore, in the discussion over freedom, a significant distinction should be made between freedom *from* wants and freedom *for* wants. The former refers to the situation where human needs are adequately met, while the latter to the case where the gestations of new wants are controlled and individuals possess multiplied wants.

Ethical Strategies of Development: In development ethics, strategic principles are normative judgments which provide both the notional and practical framework under within which development goals should be discussed and policy recommendations over those goals ought to be formulated.

Accordingly, three ethical strategic are targeted. These are:

1) **The Abundance of Goods:** In a sense that people need to have 'enough' in order to be more. In order to understand the notion of this principle, it becomes necessary to take into account the ontological nature of human beings. In an ontological sense, almost all organisms must go outside of them in order to be perfect. Only fully perfect beings would have no needs at all. Totally imperfect beings on the other hand would be incapable of needing certain goods. Humans are perfect (or imperfect) to such a degree that "men have needs because their existence is rich enough to be capable of development, but poor to realize all potentialities at one time or with their resources...At any given time man is less than he can become and what he can become depends largely on what he can have. Hence, men need 'to have enough' goods in order to be human. This must be investigated under the notion of a humanistic approach on how much is 'enough' for people in order to have a 'good life'. There is not an absolute answer to the above issue. The response to the aforementioned inquiry is

found in the historical relation among men and societies. Nevertheless, it is widely accepted that underdevelopment (poverty, misery, diseases, mass famine etc) diminishes humanity. Thereby, 'enough' should be, at the minimum, all these goods that lead to cover biological needs, and additionally to free part of human energy in order for it to be allocated to a wider range of life aspects beyond covering first order needs. Altogether with the concept of 'enough' goods there is that of 'superfluous' wealth. At the same time, whereas underdevelopment hits two thirds of the globe, rich classes and nations consume with a superfluous way by exploiting nature recourses. This can be characterized inhuman in twofold: First, the maintenance of **superfluous wealth** along with underdevelopment conditions is inhuman both for those who have it and those who not have it. Second, the **hyper-consumption** manner of life in "developed" nations has distorted the way that the "good life" is perceived: "having more" (material goods, wealth) leads to the notion of "being more" (successful, attractive, valuable). Therefore, with regard to the strategic principle of the abundance of goods, three distinctive points are noteworthy. First, all individuals need to have 'enough' goods in order to realize themselves as human beings. Second, enough is not an absolutely relative measure but it can be defined in an objective basis. Third, both underdevelopment situations and superfluous wealth lead to dehumanization of life.

2) Universal Solidarity: it concerns an ontological and philosophical issue. It can be distinctive in three points. First, *all people be in agreement that beyond differences (in nationality, race, culture, status etc) a common 'humanness' is present.* Second, *the earth as a cosmic body is governed by identical laws (physical roles) and all men dwell on this planet.* Humans share a common occupation of the planet. In spite of differences in geography or climate, all humans are linked directly or indirectly with other people due to the fact of cohabitation into this cosmic body. The *third*

component of the universal solidarity is derived by the all humans' unity to destiny. In contrast, the existing state of affairs over the notion of universalism is in the opposite direction. People have not yet realized the need of solidarity. Controversial perspectives of development focus on narrow mercantile, strategic and ideological interests. Under the present worldwide conditions, solidarity can be achieved only through conflict against present rules and redefinition of the relations of power. Conflict is a prerequisite for solidarity. Here it is appropriate to state the importance of classes' struggle and the institutional building role to the problem of development. Development ethicists assert that no universal solidarity exists to consolidate unfair social relations. The rebuilding of social relations and institutions in a basis of equality is more than necessary.

3) Participation: theories of participation possess an important issue in the study of development. In general, the elite theory claims that decision making into a society concerns a 'job' for specialists in each particular field of life. Elite theory is made in a basis of "competence" that leads to an alleged efficiency within a society. For development ethics, participation is a matter for discussion. In Goulet (1995) words, participation is best conceptualized as a kind of moral incentive enabling hitherto excluded non-elites to negotiate new packages of material incentives benefiting them. Even though development ethicists espouse that different kinds of development require different forms of participation, they argue that non-elite participation in decision-making enables people to mobilize and gives them control over their social destiny.

Therefore, concept of **authentic development** is raised as a solution to the problem of underdevelopment. The adjective 'authentic' is used by Goulet (1996) to endow the term 'development' with all those traits that development should entail in order to be sustainable and human. Authentic development refers to the means and ends of human action, or in other

words, to the vision of a better life and the way that this life can be accessed. As it is previously mentioned, development ought to respond to long-standing philosophical inquiries concerning the meaning of the good life, the foundation of justice in society and within societies, and the stance of human individual and societies towards nature. Authentic development, namely sustainability and human development is at the center of discussion for the last decades. Thus, it is agreed that any definition of development should take into account at least the following six conceptual propositions:

- 📖 **Economic component:** related with wealth, material life conditions (amenities), and their equal distribution of them.
- 📖 **Social ingredient:** connected with social goods as health, housing, education, employment etc.
- 📖 **Political dimension:** in a sense of the protection of human rights and political freedom.
- 📖 **Cultural elements:** with accord to the idea that cultures cultivate people's identity and self-esteem.
- 📖 **Ecological soundness:** to promote a type of development that respects natural resources and forces for the restoration of the environment.
- 📖 **System of meaning:** refers to the way that a society perceives beliefs, symbols and values concerning the historical process and the meaning of life.

B. Environmental Ethics

Brainstorming: Dear Students! Environmental ethics considers the ethical relationship between people and the natural world and the kind of decisions people have to make about the environment. Thus, how do you think the relevance of the following questions? Please, react on each of them.

- 1) Should we continue to cut down the rain forests for the sake of human consumption?
- 2) Should we continue to manufacture petrol-driven cars when we have the technology to make cars which do not pollute the environment?
- 3) Should we knowingly cause the extinction of other species?
- 4) What are our environmental obligations to future generations?
- 5) Should humans be forced to live a simpler lifestyle in order to protect and preserve the environment?

Adjusting the relationship between humans and nature is one of the most fundamental issues we face and must deal with today. With the increasing deterioration of ecological systems on which human beings rely and the aggravation of the environmental crisis, human beings have realized that we cannot rely on economic and judicial methods alone to solve the problems of environmental pollution and ecological imbalances; we must also appeal to human beings' limitless internal ethical resources. Only after we have adopted an appropriate attitude towards nature and have established a new ethical relationship between human beings and nature will we be able to love and respect nature automatically as well as conscientiously; and only with the guidance of such love and respect can we successfully deal with the issues of environmental pollution and ecological imbalances. Thus, environmental ethics emerged as a separate area of philosophical study during the 1970s. The approaches of environmental philosophers are varied, but most take as their starting point the belief that we are facing a critical point in our relationship with the non-human world, and that in order to avert (or reverse) an ecological crisis, we need to reassess the ways in which we value the non-human world. While not all environmental philosophers suggest that we need a new approach to the

ethical values we assign to nature, many varied suggestions have been made as to which alternative frameworks we should use for valuing nature. Environmental ethics is a new sub-discipline of philosophy that deals with the ethical problems surrounding environmental protection. It aims to provide ethical justification and moral motivation for the cause of global environmental protection. There are several distinctive features of environmental ethics that deserve our attention.

Environmental ethics is extended: Traditional ethics mainly concerns intra-human duties, especially duties among contemporaries. Environmental ethics extends the scope of ethical concerns beyond one's community and nation to include not only all people everywhere, but also animals and the whole of nature – the biosphere – both now and beyond the imminent future to include future generations.

Environmental ethics is interdisciplinary: There are many overlapping concerns and areas of consensus among environmental ethics, environmental politics, environmental economics, environmental sciences and environmental literature, for example. The distinctive perspectives and methodologies of these disciplines provide important inspiration for environmental ethics, and environmental ethics offers value foundations for these disciplines. They reinforce influence and support each other.

Environmental ethics is plural: From the moment it was born, environmental ethics has been an area in which different ideas and perspectives compete with each other. Anthropocentrism, animal liberation/rights theory, biocentrism and ecocentrism all provide unique and, in some sense, reasonable ethical justification for environmental protection. Their approaches are different, but their goals are by and large the same, and they have reached this consensus: it is everyone's duty to protect the environment. The basic ideas of environmental ethics also find support from, and are embodied in, various well-established cultural

traditions. The pluralism of theories and multicultural perspectives is critical for environmental ethics to retain its vitality.

Environmental ethics is global: Ecological crisis is a global issue. Environmental pollution does not respect national boundaries. No country can deal with this issue alone. To cope with the global environmental crisis, human beings must reach some value consensus and cooperate with each other at the personal, national, regional, multinational and global levels. Global environmental protection depends on global governance. An environmental ethic is, therefore, typically a global ethic with a global perspective.

Environmental ethics is revolutionary: At the level of ideas, environmental ethics challenges the dominant and deep-rooted anthropocentrism of modern mainstream ethics and extends the object of our duty to future generations and non-human beings. At the practical level, environmental ethics forcefully critiques the materialism, hedonism and consumerism accompanying modern capitalism, and calls instead for a 'green lifestyle' that is harmonious with nature. It searches for an economic arrangement that is sensitive to Earth's limits and to concerns for quality of life. In the political arena, it advocates a more equitable international economic and political order that is based on the principles of democracy, global justice and universal human rights. It argues for pacifism and against an arms race. In short, as the theoretical representation of a newly emerging moral idea and value orientation, environmental ethics is the fullest extension of human ethics. It calls on us to think and act locally as well as globally. It calls for a new, deeper moral consciousness.

Generally, as environmental ethics is a typical example of practical/applied ethics, environmental ethicists have reached greater consensus on practical issues than on moral philosophical issues. These include:

(1) Environmental crisis is the pathology of modern industrial civilization: The environmental crisis is not simply an issue of technology.

It is neither because our technology cannot provide enough resources for us to consume nor because we cannot invent more advanced technology to refine the toxic wastes we produce that environmental problems arise. The essence of the modern environmental crisis is about modern civilization and its underlying values. Our ecological crisis is the inevitable outcome of the modern economy's insensitivity to the vulnerability and limits of nature, the mad power struggle of modern politics, modern people's universally equating happiness with material satisfaction, and their overwhelming acceptance of a mechanical and dualist view of nature. It is not this or that part of industrial civilization but industrial civilization itself that is not suitable for this small planet.

Therefore, we must smoothly transform industrial civilization into an environment-friendly green (or post-industrial) civilization by reforming the unequal economic system, rectifying the unjust political order, changing the prevailing consumerist lifestyle and rebuilding a reasonable life philosophy that is morally responsible towards others and nature.

2) *Earth is the common wealth of everyone:* Earth belongs to all people. No country or group is permitted to threaten the ecological balance. Human beings' common interests come before any state's special interests. To protect our common Earth, developing countries should maintain the necessary balance between economic growth and environmental protection, and developed countries have a duty to reduce the amount of energy and resources they consume. We need to distribute global wealth more equally among nations and to establish a more just international order that is compatible with global environmental protection. Human beings need to learn how to live as a Global Commonwealth on Earth.

(3) *Poverty is a kind of pollution:* Although excessive affluence puts extensive ecological pressure on the earth, poverty remains a key factor in environmental deterioration, especially at the nation-state level. Poor countries often engage in rapid economic growth in ways that harm their

environments. They are obliged to export their natural capital cheaply and excessively in exchange for foreign currency with which they can pay their debts. They are not able to obtain environmental-protection technologies and they lack the financial budget that environmental protection requires. The lowest-income people, especially those living in cities, are exposed to toxic wastes and hazardous chemicals. They have to work in heavily polluted conditions. They are the most vulnerable in the face of environmental catastrophes. In addition, the huge gap between the rich and the poor is incompatible with human morality. Therefore, we must incorporate poverty alleviation into environmental protection and economic development. We need to break the vicious circle of poverty and environmental destruction.

(4) Militarism is one of the major threats to life on earth: War is destructive of human life, non-human life and the environment. Nuclear war will be the end of all life on earth. The massive destruction of the environment caused by military actions across the world is the hardest to heal. The military industry is among the most heavily polluting industries. The arms race not only wastes Earth's limited resources, but also leads to a lack of trust among nations. Some countries have annual military budgets of more than 40 billion US dollars, while to save the tropics, where 70 per cent of non-human species live, would require only 30 billion US dollars. The deliberate creation of security threats by any nation, driven by militant-industrial corporate groups, must be fiercely resisted. Militarism and environmentalism are mutually exclusive. An environmentalist must be a pacifist.

(5) Environmental justice is the priority issue of environmental ethics: Environmental justice is the new frontier of justice. Unjust social frameworks maintain and reinforce environmental injustice, with the result that the privileged permanently enjoy the benefits of the environment while the disadvantaged bear disproportionately the burdens of the environment.

Everyone has the right to a liveable environment. A right to the environment is one of the basic human rights, and everyone and every state has a duty to protect it. International environmental injustice is especially worrisome today. The developed countries should change their policies of transferring heavily polluted industries to developing countries, stop exporting hazardous waste to developing countries and adjust the high-consumption lifestyle of their population. Consensus on global environmental justice is urgently needed.

(6) Environmental ethics should participate actively in environmental decision-making: Most policies have environmental and normative implications. Yet decision-makers are often ignorant of, unclear about or unable to deal with the ethical elements of their decisions. Policies involving prevention and control of pollution, or preservation and restoration of natural areas, are evaluated in terms of economics, politics and ethics. Therefore, environmental ethics plays a great role in decision-making. The environmental ethical dimensions of any given policy should be systematically explored, political powers should be urged to pass environmental protection laws, and people should be encouraged to engage in environmental protection campaigns.

Approaches to Environmental Ethics

Anthropocentric View: From an anthropocentric point of view, humans have a moral duty only towards one another; any duty they seem to have towards other species or entities is really only an indirect duty towards other people. There is no ethical implication in the relationship between humans and nature.

Deep Ecology is perhaps most easily understood when considered in opposition to its 'shallow' counterpart. According to deep ecologists, shallow ecology is anthropocentric and concerned with pollution and resource depletion. Shallow ecology might thus be regarded as very much

the mainstream wing of environmentalism. Deep ecology, in contrast, rejects anthropocentrism and takes a 'total-field' perspective. In other words, deep ecologists are not aiming to formulate moral principles concerning the environment to *supplement* our existing ethical framework. Instead, they demand an entirely new worldview and philosophical perspective. According to Arne Naess, the Norwegian philosopher who first outlined this shallow-deep split in environmentalism, deep ecologists advocate the development of a new eco-philosophy or 'ecosophy' to replace the destructive philosophy of modern industrial society.

While the various eco-philosophies that have developed within deep ecology are diverse, Naess and George Sessions have compiled a list of eight principles or statements that are basic to deep ecology. These include:

- ⇒ The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.
- ⇒ Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
- ⇒ Humans have no right to reduce this richness and diversity except to satisfy vital needs. The flourishing of human life and cultures is compatible with a substantially smaller population. The flourishing of non-human life *requires* a smaller human population.
- ⇒ Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
- ⇒ Policies must therefore be changed. These policies affect basic economic, technological and ideological structures. The resulting state of affairs will be deeply different from the present.
- ⇒ The ideological change will be mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an

increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.

⇒ Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes

Generally, there are two notable basic ethical principles in deep ecology. The ***ecosphere egalitarianism*** principle says that all organisms and entities in the ecosphere, as parts of the interrelated whole, are equal in intrinsic value. And all things in the ecosphere have an equal right to live and blossom and to reach their own individual forms of unfolding and ***self-realization***. The principle of self-realization holds that, for the morally mature person, the authentic self is the Self that is at one with nature, not the isolated self that focuses on egoistical satisfaction. The process of Self-realization is one of enlarging our notions of ourselves to include identification with nature. To harm nature is to harm ourselves, and to defend earth is self-defense.

Social Ecology: This shares with deep ecology the view that the foundations of the environmental crisis lie in the dominant ideology of modern western societies. Thus, just as with deep ecology, social ecology claims that in order to resolve the crisis, a radical overhaul of this ideology is necessary. However, the new ideology that social ecology proposes is not concerned with the 'self-realization' of deep ecology, but instead the ***absence of domination***.

Indeed, domination is the key theme in the writings of Murray Bookchin, the most prominent social ecologist. For social ecologists, environmental problems are directly related to social problems. In particular, the hierarchies of power prevalent within modern societies have fostered a hierarchical relationship between humans and the natural world. Indeed, it

is the ideology of the free market that has facilitated such hierarchies, reducing both human beings and the natural world to mere commodities. Bookchin argues that the liberation of both humans and nature are actually dependent on one another. Thus his argument is quite different from Marxist thought, in which man's freedom is dependent on the complete *domination* of the natural world through technology.

For Bookchin and other social ecologists, this Marxist thinking involves the same fragmentation of humans from nature that is prevalent in capitalist ideology. Instead, it is argued that humans must recognize that they are part of nature, not distinct or separate from it. In turn then, human societies and human relations with nature can be informed by the nonhierarchical relations found within the natural world. For example, Bookchin points out that within an ecosystem, *there is no species more important than another, instead relationships are mutualistic and interrelated*. This interdependence and lack of hierarchy in nature, it is claimed, provides a blueprint for a non-hierarchical human society.

Eco-Feminism: Like social ecology, eco-feminism also points to a link between social domination and the domination of the natural world. And like both deep ecology and social ecology, eco-feminism calls for a radical overhaul of the prevailing philosophical perspective and ideology of western society. However, eco-feminism is a broad church, and there are actually a number of different positions that feminist writers on the environment have taken. Val Plumwood offers a critique of the rationalism inherent in traditional ethics and blames this rationalism for the oppression of both women and nature. The fundamental problem with rationalism, so Plumwood claims, is its fostering of dualisms. For example, reason itself is usually presented in stark opposition to emotion. Traditional ethics, Plumwood argues, promote reason as capable of providing a stable foundation for moral argument, because of its impartiality and universalizability. Emotion, on the other hand, lacks these characteristics, and because it is based on sentiment and affection makes for shaky ethical frameworks. Plumwood claims that this dualism between reason and emotion grounds other dualisms in rationalist thought: in particular, ***mind/body human/nature and man/woman***. In each case, the former is held to be superior to the latter. So, for Plumwood, the inferiority of both women and nature have a common source: namely, rationalism. Once this is recognized, so the argument goes, it becomes clear that simple ethical extensionism is insufficient to resolve the domination of women and nature. After all, such extensionism is stuck in the same mainstream rationalist thought that is the very source of the problem.

C. Professional Ethics

Brainstorming: Dear Students! What is the difference between occupation and profession? How do you understand professionalism? What are the elements of professionalism?

-----**Profession:** A profession is an occupation which performs a crucial social function which requires a considerable degree of skill requires a body of systematic knowledge grounded in theory. The acquisition of this body of knowledge and the development of specific skill entails a lengthy period of higher education. The period of education and training involves the process of socialization into professional values. These professional values tends to center on the pre-eminence of essential for the professional to have the freedom or autonomy to make his/her own judgments with regard to appropriate practice.

Professional: Professional is one who has (i) a specialized knowledge base (technical culture) ; (ii) commitment to meeting client needs(service ethic) ; (iii) strong collective identity-professional commitment(professional commitment); and (iv) collegial as against bureaucratic control over practice and professional standards (professional autonomy). Therefore, professionals are expected to posses the following characteristics. They:

- ✧ possess a specialized skill enabling them to offer a specialized service
- ✧ undergo intellectual and practical training in a well-defined area of study
- ✧ maintain detachment and integrity in exercising personal judgment on behalf of a client
- ✧ establish direct, personal relations with a client, based on confidence, faith and trust
- ✧ collectively have a sense of responsibility for maintaining the competence and integrity of the professional as a whole
- ✧ required to avoid certain manners of attracting business

- ☆ are organized in bodies which, with or without state intervention, are concerned to provide the machinery for testing competence and regulating standards of competence and conduct

Characteristics/ Qualities of Profession

What is then the difference between professional work and non-professional work? The following distinguishing criteria of professions are often mentioned:

- o Education
- o Importance in services provided
- o Professional degree
- o Professional association
- o Autonomy of work
- o Ethical code

From an ethical point of view, in particular the fifth criterion, autonomy, is important. For example, work on an assembly line is not autonomous but instead decided by another person, i.e. a manager or an engineer. The worker him or herself lacks autonomy. Hence, he or she rarely makes any decisions or confronts ethical dilemmas in work. In contrast, a doctor may during a working day take many decisions about diagnosis and treatments that are important for the life and well-being of the patients. However, one can overemphasize the distinction between professional and non-professional work. In respect to autonomy the differences between professional and non-professional work are diminishing in modern work life. On the one hand, more and more jobs are professionalized according to the above criteria. For example, due to modernization and advanced technology higher education is nowadays needed for many so called **blue-collar jobs**. On the other hand, there is a parallel development towards less autonomy for traditional professions. For example, health care policies and regulations more and more restrict the autonomy of doctors in public health care.

What is then the moral content of professional ethics? First, there are moral norms and duties that are common to all or at least to most different occupations. These can be divided according to a professional's relations: 1) *Relations to people dependent on professional work and service*: These relations include for example relations between teacher and pupil, doctor and patient, salesmen and customer and they generate professional moral norms like honesty, trustworthiness, care and safety. 2) *Relations to workmates*: Almost all employees have workmates and colleagues. The relation between workmates generates professional moral norms of loyalty and solidarity. 3) *Relations to employers*: Much professional work is done as employment regulated by a contract. A professional stands in a relation to an employer. Even these relations generate moral norms, for example of loyalty and confidentiality.

More often than not, professionals in a corporate environment face dilemmas. As a result, professional ethics examines the moral and ethical issues that arise in a corporate environment. It has been found that a majority of professionals face ethical problems in their professional life, as compared to non-professionals, mainly because professionals are trained to provide services to the society that cannot be provided by non-professionals. It is because of the services that professionals provide, they are also eligible for certain privileges and immunities. For example, a doctor is given the right to cut open a patient's body because he is trained to cure him of his illness, and is offered immunity from any negative repercussions if something untoward were to happen. Similarly, a police officer is given the right of carrying weapons and he can use them to protect themselves or somebody else's life from imminent danger. Not everybody can operate upon someone and not everyone can protect you from the unsocial elements of the society. Because of these added

responsibilities and complicated scenarios, it's difficult to understand the way a person is expected to act under complex situations. Professional Ethics is a way to provide an answer to those difficult questions through extensive training, sharing real-life examples, and following the practices that makes a profession ethical.

Professional ethics emanates from moral reflection in work. There is a connection between applied ethics and professional ethics. One might even say that professional ethics mirrors applied ethics. Professional ethics of for example doctors, nurses and occupational therapists has its counterpart in medical and health care ethics, a branch of applied ethics. Professional ethics of businessmen has its counterpart in business ethics etc. However, there is also an important difference between professional ethics and applied ethics. Professional ethics has its basis in the practice of a profession while applied ethics primarily is an academic endeavor.

Public Sector Ethics: The “others” that are the carriers of the duties and obligations to provide us with our legal and moral rights, freedoms and welfare are usually understood as the state or the *public sector*. The state is not only in the ethical theory of positive and conventional rights the foremost provider of rights and welfare, but the state is also the main provider of rights as understood by most people and in most circumstances. In other words, negative duties are an obligation for everybody, whereas positive obligations are the duty of some particular group or institution, usually the state. The public sector or the state is the government with all its ministries, departments, services, central/provincial/local administrations, parastatal businesses and other institutions. The public sector is composed of two core elements; at the political level there are the political institutions where policies are formulated and the (major) decisions are made, and at the administrative level there is the public sector administration, which is in charge of implementing these policies and

decisions. This implementing level is also called the civil service or state administration or bureaucracy.

Ethics is rarely a matter of concern in the ideology debate on the role of the state, but ethics is a natural concern in the discussion on the actual role of the politicians and the state administration. No matter how big and what role the state is playing (and supposed to be playing), both politicians and civil servants have discretionary powers; they make decisions that affects a lot of people. Therefore, these decisions ought to be based on some form of ethics. For instance, the public (a nation's citizens) will normally expect the country's politicians and public servants to serve in the public interest, and to serve in a rational and efficient way. They will not want them to pursue narrow private, personal, or group interests.

Professional, public sector ethics of civil servants and politicians are somewhat different from the personal ethics of individuals. In addition to the personal ethical values and principles of individuals (like respect for others, honesty, equality, fairness, etc.), the professional public servant faces another context and an additional set of values and principles. Although the public sector is a labyrinth of agencies with different tasks, reporting lines, levels of responsibility and ethical cultures, we are looking for these "universal" or basic principles of public service.

There are also some differences between public sector ethics and private sector (business) ethics. The aim of the private corporation or business is, in general, to make money, whereas the public sector is meant to perform functions for the society as a whole, according to general and political priorities. For instance, a private company can choose to donate some of its profits to charity, but a public agency may be prohibited from such largesse with public funds (without a specific mandate to do so). The context is different, and the principles of operation between the public and business sectors differ.

A large number of international agencies have developed codes of ethics or codes of conduct for their employees and for public servants in general. Some have also made codes of conduct for politicians and elected power-holders. These ethical standards can be important sources of national legislation and regulation, when properly implemented into the national ethics regime. Most of the international standards are based on the ***Weberian bureaucratic principles of legitimacy, rationality and meritocracy.***

Historically, Max Weber was one of the first philosophers and political scientists to describe the principles of government authority and the bureaucracy. Weber was the first to explain the three aspects of government authority as charismatic, traditional, or legitimate (legal-rational) forms of authority, upon which political leadership, domination and authority can be based. Charismatic authority stems from idealism and religious sources (authority people believe in and accept because they are convinced about “the message”); traditional authority stems from patriarchy, patrimonialism, feudalism and other traditional authorities that people accept because of tradition; and the rational-legal authority stems from modern legal principles, which people accept because they are universal, rational and democratic. These three forms of authority are important to recognize also as sources of ethical standards.

Furthermore, it was Weber who began the studies of bureaucracy and whose works led to the popularization of the term. According to Weber, the classic, hierarchically organized civil service of the European type is only one ideal type of public administration and government, but by far the most efficient and successful one. Although he did not like it particularly much himself, Weber outlines a description of the development of this bureaucracy that involves rationalization (a shift from a value-oriented, traditional and charismatic organization and to a goal-oriented and rule-based bureaucratic organization structured on a legal-rational authority).

According to Weber, the attributes of modern bureaucracy include its impersonality, concentration of the means of administration, and implementation of a system of authority that is practically indestructible. Weber's analysis of bureaucracy outlines the following seven principles of the bureaucratic organization;

- 📖 Official business is conducted on a continuous basis.
- 📖 Official business is conducted with strict accordance to the following rules: a) the duty of each official to do certain types of work is delimited in terms of impersonal criteria, b) the official is given the authority necessary to carry out his assigned functions, and c) the means of coercion at his disposal are strictly limited and conditions of their use strictly defined.
- 📖 Every official's responsibilities and authority are part of a vertical hierarchy of authority, with respective rights of supervision and appeal.
- 📖 Officials do not own the resources necessary for the performance of their assigned functions but are accountable for their use of these resources.
- 📖 Official and private business and income are strictly separated.
- 📖 Offices cannot be appropriated by their incumbents (inherited, sold, etc.).
- 📖 Official business is conducted on the basis of written documents.

Thus, according to Weber, a bureaucratic official is appointed to his or her position on the basis of merit and conduct, he exercises the authority delegated to him in accordance with impersonal rules, and his or her loyalty is enlisted on behalf of the faithful execution of his official duties.

Activity

- ***Dear Students! List and explain the twelve basic principles public service ethics in Ethiopia.***

5.4. Overview of Civic Virtue: Civic Disposition and Civic Commitment

Civic education is a critical and effective empowerment tool for promoting citizen participation in democratic and development processes. It empowers citizens, both as individuals and as part of collective groupings. Citizen participation is built by protecting individual and collective rights and ensuring appreciation of each citizen's obligations to the society of which s/he is a part. Civic Education is an important means for capacity development on the societal level by empowering people for effective civic engagement. It is an essential dimension in strengthening a society's ability to manage its own affairs and is complementary to capacity development on the individual and institutional levels. At the core of civic education are the values and principles of transparency, participation, responsiveness, accountability, empowerment and equity.

Civic learning promotes civic knowledge, skills, and dispositions. Civic knowledge begins with a fundamental understanding of the structure of government and the processes by which government passes laws and makes policy. ***Democratic citizenship*** is all but impossible if citizens fail to understand basic concepts such as separation of powers, federalism, individual rights, and the role of government. But ***responsible citizenship*** requires even more knowledge— it demands that citizens understand the history that continues to shape the present, aspects of geography that are vital to understanding their country and the world, and the economics that is necessary to assess public policy options

- ✓ Understand their political and civic context
- ✓ Know their social and economic rights as well as their political and civil rights

- ✓ Understand the roles, rights and responsibilities of citizenship

Civic virtue is the moral underpinning of how a citizen behaves and is involved in society. It is a standard of righteous behavior in relation to a citizens' involvement in society. An individual may exhibit civic virtue by voting, volunteering and organizing other community activities. Without an understanding of civic virtue, citizens are less likely to look beyond their families, friends and economic interests. They are less likely to help others in the community, to volunteer their time, to give to nonprofit organizations or to participate in group activity that benefits society.

Civic learning also fosters dispositions supportive of responsible political engagement and encourages active civic participation. Personal dispositions important in a democracy include concern for others' rights and welfare, fairness, reasonable levels of trust, and a sense of public duty. Civic learning can enhance these dispositions. For example, students feel a greater sense of general trust in humanity, support for the national political system, and trust in leaders when they report that their teachers have promoted tolerance and respect for all students.

Thus, civic disposition involves citizens:

- 📖 Developing confidence to be able to participate in civic life;
- 📖 Participating in civic life;
- 📖 Assuming the roles, rights and responsibilities usually associated with citizenship in democratic systems; and
- 📖 Being open, tolerant and responsible in exercising their rights and responsibilities.

Generally, civic dispositions are traits essential for democratic character formation and the maintenance of constitutional democracy. The proposition that civic education contributes to citizen's development of the capacities that support democratic citizenship includes categories of civic dispositions. These include:

Political Attentiveness: Citizens' attentiveness to political affairs is a core requirement of a strong democratic polity. Political attentiveness requires that people keep informed about government and politics, and that they are able to critically evaluate information, especially as it is presented in the media. People can learn a great deal about government and politics through discussion with others. Political topics often emerge in informal conversations among peers which can be a rich source of information for people with shared values. Political conversation also can expose people to diverse viewpoints, and encourage reasoned consideration of policies and events.

Civic Duty: Civic duty can be defined broadly as citizens' perceived sense of political responsibility based on some emotional or symbolic connection to the larger community. Duty can reflect a moral obligation to perform civic functions and/or the satisfaction that is derived from fulfilling civic responsibilities. This view of civic duty is focused on personal responsibility, and promotes traditional and formal avenues for political participation by an individual, such as voting, obeying the law, and serving on a jury. Another perspective frames civic duty in terms of society's responsibility towards other citizens. In this conception, avenues of formal political participation are less important, and responsibility to improve the lives of others in one's community becomes more central.

Becoming an Independent Member of a Society: Those dispositions encompasses adhering voluntarily to self-imposed standards of behavior rather than requiring the imposition of external controls, accepting responsibilities for the consequence of one's actions and fulfilling the moral and legal obligations of membership in a democratic society.

Assuming Responsibilities of a Citizen: These responsibilities include; taking care of oneself, supporting one's family and caring for, nurturing, and educating one's children. It also includes being informed about public

issues, voting, paying taxes, serving on juries, performing public services in leadership positions commensurate with one's talents.

Respecting Individual worth and Human Dignity: Respecting others means, listening to their opinions, behaving in a civil manner, and considering the rights and interests of fellow citizens. It also includes adhering to the principles of majority rule recognizing the rights of the minority to dissent. Every individual has dignity. The principles of human rights were drawn up by human beings as a way of ensuring that the dignity of everyone is properly and equally respected, i.e. to ensure that a human being will be able to fully develop and use human qualities such as intelligence, talent and consciousness and satisfy his/her spiritual and other needs. Dignity gives an individual a sense of value and worth.

Participating in Civic Affairs (in an Informed, Thoughtful, and Effective Manner): This disposition entails becoming informed prior to voting or participating in public debate, engaging in civil and reflective discourse, and assuming leadership when appropriate. It also entails evaluating whether and when one's obligations as a citizen require that personal desires and interests be subordinated to the public good and evaluating whether and when one's obligations or constitutional principles obligate one to reject certain civil expectation.

Promoting the Healthy Functioning of the Government System: These disposition encompasses being informed and attentive to public affairs, learning about and deliberating on constitutional values and principles, monitoring the adherence of political leaders and public agencies to those values and principles and taking appropriate action if adherence is lacking. This disposition also inclines the citizen to work through peaceful, legal means to change laws that are thought to be unwise or unjust.

Community Involvement: citizens' involvement in their communities is central to maintaining a healthy civil society by cultivating trusting partnerships and personal commitment to the well-being of others. Civil society represents the nongovernmental and voluntary organizations that advance common societal interests. Social capital is the backbone of civil society, and reflects the cooperative efforts of citizens to engage in activities that benefit the wider community. According to Putnam and Feldstein, "The term social capital emphasizes not just warm and cuddly feelings, but a wide variety of quite specific benefits that flow from the trust, reciprocity, information, and cooperation associated with social networks."

The Norms of Political Efficacy and Political Tolerance: Political tolerance is defined as the "willingness to permit the expression of ideas or interests that one opposes". It refers to citizens' respect for the political rights and civil liberties of all people in the society, including those whose ideas they may find distasteful or abhorrent. It is a concept that encompasses many of the beliefs, values, and attitudes that are essential in a constitutional democracy. Tolerance is important for maintaining liberty. Civil debate where all voices can be expressed and heard is vital for providing stability in an adversarial political system.

Generally, these dispositions enable people to become independent members of society who accept the moral and legal obligations of a democracy and take personal responsibility for their actions. They encourage thoughtful and effective participation in civic affairs. They require citizens to keep informed about politics and government, monitor political leaders and public agencies to ensure their actions are principled, and work through peaceful, legal means to change unjust policies.

Civic Commitment means acceptance of the responsibilities and duties by cooperating with others help and assistance. By developing team

commitment and cooperation in a work team you are assisting the team to meet its goals and objectives. Work teams that are committed and cooperative are more likely to achieve the goals the business has set. There are a number of signals that indicate the work team is committed and cooperating. These include:

- maintaining or increasing quality;
- reaching or exceeding production targets;
- decreasing complaints from team members;
- limited conflict between team members; and
- Fewer workplace injuries.

There are degrees of team involvement in decision making. Your knowledge of the skills and abilities of the team members will guide your decision about the extent supported employees can contribute to making a decision. There are no rules for when and how team members should be involved. It is a matter for your judgment. At the highest level of involvement the team identifies and solves problems, and brings recommendations to the supervisor. At the lowest level of involvement the team plays no role in the decision making at all. Between these two extremes the supervisor and team may make the decision together, or the supervisor may outline the problem and constraints for solving it (time, money, etc) and hand it over to the team.

Review Questions

Attempt the following questions and respond them as per requested.

1. Identify the difference between ethics and morality.
2. What are the parameters to make effective decision in moral issues?
Explain them with examples.
3. What is the main difference between normative and non-normative ethical theories?
4. Why applied ethics concerned in decision making?

5. Explain the relationship between profession and professionalism.
6. Discuss the relevance of development ethics.
7. Explain both civic commitments and civic dispositions.
8. Why public service ethics is needed at work place?

Chapter Six

Issues in Civics and Ethics

Dear Students! Welcome to the last chapter of the module. Under this chapter you will be engaged with issues in civics and ethics. Specially, you will become familiar with some selected contemporary global issues. These are: corruption, terrorism, civic culture, and globalization.

Objective of the chapter

At the end of this chapter, student will be able to:

- Explain global issues in civics and ethics;
- Describe the concept of globalization;
- Identify typologies of corruption;
- Describe the civic/political culture; and
- Explain the nature and classifications of terrorism.

Introduction

More than at any other time in history, the future of humankind is being shaped by issues that are beyond any one nation's ability to solve. Climate change, avian *flu*, financial instability, terrorism, waves of migrants and refugees, water scarcities, disappearing fisheries, stark and seemingly intractable poverty—all of these are examples of *global issues* whose solution requires cooperation *among* nations. Each issue seems at first to be little connected to the next; the problems appear to come in all shapes and

from all directions. But if one reflects a moment on these examples, some common features soon become apparent:

- ☞ Each issue affects a large number of people on different sides of national boundaries.
- ☞ Each issue is one of significant concern, directly or indirectly, to all or most of the countries of the world, often as evidenced by a major U.N. declaration or the holding of a global conference on the issue.
- ☞ Each issue has implications that require a global regulatory approach; no one government has the power or the authority to impose a solution, and market forces alone will not solve the problem.

What Global Issues do we face today?

Global issues are present in all areas of our lives as citizens of the world. They affect our economies, our environment, and our capabilities as humans, and our processes for making decisions regarding cooperation at the global level (*global governance*). These issues often turn out to be interconnected, although they may not seem so at first. For example, energy consumption drives climate change, which in turn threatens marine fisheries through changes in ocean temperature and chemistry, and other food resources through changes in rainfall patterns. For purposes of this module we group global issues into the five thematic areas shown in table below. Of course, there are also other possible categorizations and other approaches to global issues.

Thematic area	Global issues
Global economy	☐ International trade, financial stability, poverty and inequality, debt relief, international migration, food security, intellectual property rights
Human	☐ Universal education, communicable diseases,

development	humanitarian emergencies, hunger and malnutrition, refugees
Environment and natural resources	▢ Climate change, deforestation, access to safe water, loss of biodiversity, land degradation, sustainable energy, depletion of fisheries
Peace and security	▢ Arms proliferation, armed conflict, terrorism, removal of land mines, drug trafficking and other crime, disarmament, genocide
Global governance	▢ International law, multilateral treaties, conflict prevention, reform of the United Nations system, reform of international financial institutions, transnational corruption, global compacts, human rights

1. Corruption

Brainstorming: Dear Students! Please react to the following questions.

- 📖 Do you believe giving money to speed up the processing of an application is corruption?
- 📖 Do you think awarding contracts to those who gave large campaign contributions is corruption?
- 📖 Do you think bribing a doctor to ensure your mother gets the medicine she needs is corruption?
- 📖 Do you think using government construction equipment to build an addition on one's house is corruption?

Corruption is not just the clearly “bad” cases of government officials skimming off money for their own benefit. It includes cases where the systems don’t work well, and ordinary people are left in a bind, needing to give a bribe for the medicine or the licenses they need. Corruption is a social disease that entails social injustice that plagues many developing countries today. Corruption is just as multifaceted concept as there are societies and economic and political systems that embraces from the broad concept of corruption to the narrow legal concept of bribery. Corruption is the abuse of public office for private gain and the abuse of public power for private benefit. A well known definition of corruption is the one of the World Bank which considers it is the abuse of public office for personal gain. Transparency international also defines corruption as the abuse of entrusted power for private gain. Corruption has been broadly defined as the misuse of public office for private gain and the abuse of entrusted power. Corruption is a behavior which deviates from the formal duties of a public role.

Generally, in defining corruption it should be addresses if all forms of corruption are the same regardless of the levels and if the differences in form and consequences of grand corruption and petty corruption can be treated in the same manner. All forms of corruption are based on the potential conflict between the individual's professional and personal interests and values but to find out the causes of different forms of corruption proves to be a difficult task.

Typology of Corruption

Corruption can be active or passive taking into consideration who is the person that has the power of decision making or to whom is requested. Corruption also can be private among particular individuals and public corruption that takes place in the public sphere of politics within and between public and government administration. A basic categorization considers political corruption, economic corruption and public administration corruption.

- 1. Political corruption:** Political corruption results in gaining political power. There is political corruption when the behaviors deviate from the principles that guide politics and policies, adapting decisions with abuse of power, which means that the private interests displace the public and common interests. Power is used to service the private interest.
- 2. Economic corruption:** Economic corruption can be defined as the sacrifice of the principal's interest for the agent's interest. Economic corruption results in making profits. Economic corruption has implications of determining the loss of income, how and how much for the principal, the agent, the state, the consumer, the economy, etc.
- 3. Public administration corruption:** In the administrative corruption, the behaviors of public agents neglect the principles of efficiency, truthfulness and rightfulness. Public administration corruption results in transfer of public benefits to private benefits taking advantage of the entrusted power, as for example, in the form of nepotism that results in the transfer of benefits from society to family members.

Forms of Corruption

The well known forms of corruption are as follows.

- 1. Nepotism:** It is another common form of corruption that occurs when officials favor relatives or close friends for positions in which they

hold some decision-making authority. This type of favoritism is the natural human proclivity to give preferential treatment to friends and families, and occurs in both the public and private sectors. For example, imagine that a student is the headmaster's nephew and his teachers report low marks for his classes. If the headmaster changes the low marks to high marks, he has fallen victim to the temptations of nepotism. Or conceptualize an elected official who comes to office and fills the posts in the executive branch with his under-qualified friends and family rather than qualified people who apply for the posts. The official is also guilty of nepotism. In the case of the young student, he will likely not learn well the content of the lesson put to him by his teacher, will lose a level of academic self-esteem, and learns that you need not work hard to get ahead, but to have connections to people of power. In the case of the political positions granted to under-qualified friends, the fate of the nation is hampered since unqualified people will be guiding policy and national decision-making process. Furthermore, there is less likely to be a balance of power since the political staff may follow the ideas of the person who gave them the position. As a result, the quality of services provided to the people will be diminished.

2. ***Clientelism:*** It is at the heart of how corruption is spread through the government. It is characterized by "patron-client" relationships in which relatively powerful and rich "patrons", in the case of parliamentarians, political candidates, and promises to provide relatively powerless and poor "clients" with benefits, such as jobs, protection or infrastructure, in exchange for votes. These relations are corrupt because they exploit the poor or disenfranchised to become indebted to the elected, for work that is a part of his job responsibilities. Thus, the democratic principles that define the

political process are reduced. The problem is further exaggerated when clients are not only fed promises, but coerced and intimidated so that control is maintained. Furthermore, some politicians fail to deliver on their promises. Obviously, when the criminal behavior of theft is committed by a person of power, they should be convicted just as an ordinary citizen would.

3. **Bribery:** It is the most widespread form of corruption driven by lucrative profits and the giving of some form of benefit to unduly influence some action or decision on the part of the recipient or beneficiary. Bribery provides incentives for over-regulation and over bureaucratization of procedures. Bribery is likely representing the transfer of a portion of rent to government officials. Bribery is committed when a public servant is offered, promised, or granted an in return for an action already carried out or is to be expected. Bribery can be initiated by the person soliciting the bribe or the person offering the bribe. The benefits may vary from money or other valuables to less tangible ones such as inside information or employment. Bribery as illegal action of corrupt relationships is conducted between the involved expending time and resources to keep their secret out of risk and instability that harms reputations when a word ultimately leaks.
4. **Collusion:** Some behaviors of corrupt collusions lead to the subversion of the flow of information within an economic, societal or political unit. Contractual collusion between two parties A and B, to convert a non-tradeable contractual condition such as safety conditions into a tradeable, earns them a rent over and above normal profits. Corruption can be collusive in nature where individuals

escape official regulations or sanctions by paying bribes to officials. Because of a contractual collusion, consumer C suffers an externality through an unperceived drop in safety.

5. **Embezzlement:** Are forms of corruption characterized by the taking or conversion of money, property or other valuables for personal benefit. Embezzlement often happens by colluding with the subcontractors who are employed for performing some services such as the maintenance work. Officials can have a source of revenue if they embezzle money from the budget for financing the maintenance work, for example. Embezzlement and theft involve the taking of property by someone to whom it has been entrusted. In the aggregate, this represents embezzlement of state revenues of the first order.
6. **Fraud:** Consists of the use of misleading information to induce someone to turn over the property voluntarily, such as the case of misrepresenting the amount of people in need of a particular service. Also other typical fraudulent practice is the sales-buy relationships between public and private sectors. It is well known the form of corruption based on fraudulent sales of second hand or surplus equipment, but when the buyer is the public sector there is no attempt to include the extent of fraud within the private sector.
7. **Extortion:** Involves coercive incentives such as the use of threat of violence or the exposure or damaging information in order to induce cooperation. The typical extortion is a small scale bribery such to pay to pass security check points or the soliciting of money by low level official where the office holders can be either the instigators or the victims of extortion. Under the form of extortion clients and consumers of government or public services have to pay bribes in

addition to the official price, license, permits, and access to facilities, etc. As a form of political corruption prevalent in many settings, politicians and public officials make extortions to smaller and weaker firms.

8. ***Abuse of Discretion:*** It is concerning abuses and corrupt government agency practices for private gain without external inducement or extortion. The administrative structure system functioning from high national levels through to the local levels is established by corrupt governments premised on enabling state agents to comprehensively abuse citizen rights for their own personal benefits and in complicity that of their partners and extended network. Some politicians and public officials abuse their political power to capture natural resource rents in such sectors as the mining sector, for example.

Levels of Corruption

It is also important to distinguish between grand corruption and petty corruption.

Grand Corruption: Involves substantial amounts of money and usually high-level officials, while petty corruption involves smaller sums and typically more junior officials. With grand corruption highly placed individuals exploit their positions to extract large bribes from national and transnational corporations, who appropriate significant payoffs from contract scams, or who embezzle large sums of money from the public treasury into private bank accounts. It is also when politicians design legislation to work in their favor. Grand corruption mostly occurs in large procurement projects such as the building of roads, dams, hospitals, airports, mining, oil/gas concessions, construction projects and in arms and

defense contracts, in new weapons technology, aircraft purchase, warships, and artillery pieces. Grand corruption involving public officials is referred to as ***kleptocracy***.

Petty Corruption: It is the low level corruption that citizens will face every day in their encounters with corrupt public officials, in the struggle to obtain public services such as health care, education, paying taxes, and obtaining licenses. This type of corruption is referred to as petty because the amount of money required in petty corruption is lower. However, even though the sums are low in stand-alone cases, petty corruption will often add up to quite a large sum of money. So even in case where there is very little grand corruption with the elite, a large amount of petty corruption in the lower offices of government or outside of government can do just as much harm, if not more.

Activity:

- ***Dear Students! Explain the difference between corruptions and rent seeking.***

2. Civic Culture

Civic culture is not a completely unproblematic concept. It contains both empirical and normative dimensions. It also has a past: since the ancient Greeks, reflection on the cultural preconditions of politics has been an integral part of political thought. To further clear the conceptual terrain, civic culture obviously bears some relationship to what has been termed civil society. But this latter notion, itself slippery and multivalent, generally points to institutional structures and social processes. Thus, civic culture underscores culture i.e. collective meaning making. One could say that civic culture resides within civil society, but this is not the whole story, since civic culture shores up full-blown political participation as well, not just the pre or proto political activity normally gathered under the civil society label.

Also, civic culture is not equivalent to the public sphere, though one could say that the public sphere is in part made possible by suitable features of a civic culture.

We would be more correct to think in terms of civic cultures, in the plural, given the patterns of diversity among citizens, though this would linguistically awkward in the long run. Normatively, a civic culture does not presuppose homogeneity among its citizens, but in the spirit of civic republicanism, does suggest minimal shared commitments to the vision and procedures of democracy. A functioning civic culture thus at some level entails a capacity to see beyond the immediate interests of one's own group. Needless to say, this may be a tricky balance to maintain at times. However, different social and cultural groups can express civic commonality in different ways, theoretically enhancing democracy's possibilities. Groups and their political positions are always to some extent in flux, and individuals can embody multiple group loyalties; the boundaries of 'we-ness' in heterogeneous modern democracies can shift. The tasks of making democracy work in societies characterized by pervasive social differentiation, not least along ethnic and cultural lines, is perplexing, but a potentially fruitful way to frame the problems and strive for solutions could be precisely be via the concept of civic culture.

The notion of civic culture thus points to those features of the socio-cultural world that constitute everyday pre-conditions for all democratic participation: in the institutions of civil society, engagement in the public sphere, and involvement in political activity broadly understood. These preconditions involve cultural attributes prevalent among citizens that can in various ways facilitate democratic life, (including the processes whereby the definitions of democratic life are defined and translated into politics).

As a concept, then, civic culture is not new, and even my reformulation carries over traditional elements from political science/political

communication. The civic culture represented the best early fruit of a new research agenda in political science—focusing on the attitudes and behavior of ordinary citizens. Following its lead, political scientists began to replace their previous inclination to conduct largely legal studies of formal political institutions with a concern for how individuals related to the political system in formal and informal ways. It continues to influence work on civic engagement and democratization.

Generally, civic culture is a trend among citizens to be concerned about political processes and being efficacious in the political climate. We can have three types of civic/political cultures.

1) Parochial Civic Culture

This category consists of citizens who have neither the knowledge about political developments at national level nor the interest to participate at any level and agenda of discussion. They strongly believe that they have no power to change or affect things even at local level. Parochial are largely self-marginalized from politics due to their day-to-day concern to win their daily bread. The political cultures of African tribal societies and autonomous local communities fall into this category. In these societies there are no specialized political roles: headman ship and "shaman ship" are diffuse political-economic- religious roles, and for members of these societies the political orientations to these roles are not separately from their religiouscivic and social orientations.

A parochial orientation also implies the comparative absence of expectations of change initiated by the political system. The parochial expects nothing from the political system. Similarly, in the centralized African chiefdoms and kingdoms to which Coleman refers, the political cultures would be predominantly parochial, although the development of somewhat more specialized roles in these societies might mean the beginnings of more differentiated political orientations.

Even larger-scale and more differentiated polities, however, may have predominantly parochial cultures. But relatively pure parochialism is likely to occur in simpler traditional systems where political specialization is minimal. Parochialism in more differentiated political systems is likely to be affective and normative rather than cognitive. That is to say, the remote tribesmen in Nigeria or Ghana may be aware in a dim sort of way of the existence of a central political regime. But their feelings toward it are uncertain or negative, and he has not internalized any norms to regulate his relations to it.

2) Subject Civic Culture

This category consists of citizens with inconsistent interest in politics for various reasons. When they feel that their private conditions are good to be concerned about politics they tend to join national elections. In addition, show growing interest in following national politics. And when their private life conditions are not good, subjects incline to grossly ignore politics at any level and feel fewer efficacies in participations. They have some or largely poor general knowledge and understanding about national politics because they lacks consistency in their concern. Here there is a high frequency of orientations toward a differentiated political system and toward the output aspects of the system, but orientations toward specifically input objects, and toward the self as an active participant, is low.

The subject is aware of specialized governmental authority; he is affectively oriented to it, perhaps taking pride in it, perhaps disliking it; and he evaluates it either as legitimate or as not. But the relationship is toward the system on the general level, and toward the output, administrative, or "down-ward flow" side of the political system; it is essentially a passive relationship, although there is, as we shall show below, a limited form of competence that is appropriate in a subject culture. Again we are speaking of the pure subject orientation that is likely to exist in a society in which

there is no differentiated input structure. The subject orientation in political systems that have developed democratic institutions is likely to be affective and normative rather than cognitive.

3) Participatory Civic Culture

The third major type of political culture, the participant culture, is one in which the members of the society tend to be explicitly oriented to the system as a whole and to both the political and administrative structures and processes: in other words, to both the input and output aspects of the political system. Individual members of the participant polity may be favorably or unfavorably oriented to the various classes of political objects. They tend to be oriented toward an "activist" role of the self in the polity, though their feelings and evaluations of such a role may vary from acceptance to rejection, as we shall show below. The group of citizens who have been fund active in political participations have good general knowledge and understanding about polices and government activities. Economic progress is also consistent and uninterrupted with little or no violent conflicts.

Note

- ⇒ This threefold classification of political cultures does not assume that one orientation replaces the others. The subject culture does not eliminate diffuse orientations to the primary and intimate structures of community. To the diffuse orientations to lineage groups, religious community, and village it adds a specialized subject orientation to the governmental institutions.
- ⇒ Similarly, the participant culture does not supplant the subject and parochial patterns of orientation. The participant culture is an additional stratum that may be added to and combined with the subject and parochial cultures. Thus the citizen of a participant polity

is not only oriented toward active participation in politics, but is also subject to law and authority and is a member of more diffuse primary groups.

⇒ Civic culture is made up of cognitive, affective, and evaluative orientations towards political system. This means that: parochial culture (no cognitive orientation towards political system), subject culture (cognitive orientations toward the output aspects of the system), and participant culture (cognitive orientation towards both input and output aspects of the system). These cultures are congruent with traditional, authoritarian, and democratic system respectively.

3. Globalization

Brainstorming: Dear Students! What is globalization for you? What are the driving forces behind globalization? In what ways does globalization affect the world?

Globalization is not a single concept that can be defined and encompassed within a set time frame, nor is it a process that can be defined clearly with a beginning and an end. Furthermore, it cannot be expounded upon with certainty and be applicable to all people and in all situations. Globalization involves economic integration; the transfer of policies across borders; the transmission of knowledge; cultural stability; the reproduction, relations, and discourses of power; it is a global process, a concept, a revolution, and an establishment of the global market free from sociopolitical control.

Globalization is a concept that has been defined variously over the years, with some connotations referring to progress, development and stability, integration and cooperation, and others referring to regression, colonialism,

and destabilization. Despite these challenges, this term brings with it a multitude of hidden agendas. An individual's political ideology, geographic location, social status, cultural background, and ethnic and religious affiliation provide the background that determines how globalization is interpreted.

Globalization is an inevitable phenomenon, characterizing our development era, a phenomenon that the human society is forced to understand, because for the first time, it questions the surviving and evolution of the human society. Also globalization, as a socio-historical phenomenon, manifested itself firstly as a theory, then as a practical necessity, becoming a strategy for the constitution of a sole market, spread across a huge surface, the engulfs states, regions, continents.

- ⇒ It involves a stretching of social, political and economic activities across political frontiers, regions and continents.
- ⇒ It suggests the intensification, or the growing magnitude, of interconnectedness i.e. flows of trade, investment, finance, migration, culture etc.
- ⇒ The growing extensity and intensity of global interconnectedness can be linked to a speeding up of global interactions and processes, as the evolution of world-wide systems of transport, and communication increases the velocity of the diffusion of ideas, goods, information, capital and people.
- ⇒ The growing extensity and velocity of global interactions is associated with their deepening impact such that the effects of distant events can be highly significant elsewhere and even the most local developments may come to have enormous global consequences. In this sense, the boundaries between domestic matters and global affairs become increasingly blurred.

Aspects of Defining Globalization

The several definitions of globalization have led into understanding of it (globalization) as internationalization; liberalization; universalization; and westernization. Arguments that build on these conceptions fail to open insights that are not available through preexistent vocabulary. Deployed on any of these four lines, 'globalization' provides no analytical value-added. Commentators who reject the novelty and transformative potential of globalization in contemporary history have almost invariably defined the term in one or several of these four redundant ways.

Internationalization: When globalization is interpreted as internationalization, the term refers to a growth of transactions and interdependence between countries. From this perspective, a more global world is one where more messages, ideas, merchandise, money, investments and people cross borders between national-state-territorial units. For certain authors, like Paul Hirst and Grahame Thompson, globalization is an especially intense form of internationalization, so that the global is a particular subset of the international. Indeed, most accounts of globalization-as-internationalization stress that contemporary trends are replaying earlier historical scenarios. In particular, these analyses frequently note that, in proportional terms, levels of cross-border trade, direct investment and permanent migration were as great or greater in the late nineteenth century as they were a hundred years later. The suggestion is that globalization is a feature of the modern states-system that ebbs and flows over time. So social researchers can relax and carry on enquiries as before.

Liberalization: A second common analytical dead-end in discussions of globalization has equated the notion with liberalization. In this case, globalization denotes a process of removing officially imposed restrictions on movements of resources between countries in order to form an 'open' and 'borderless' world economy. On this understanding, globalization occurs as authorities reduce or abolish regulatory measures like trade

barriers, foreign-exchange restrictions, capital controls, and visa requirements. Using this definition, the study of globalization is a debate about contemporary neoliberal macroeconomic policies. On one side of this argument, many academics, business executives and policymakers support neoliberal prescriptions, with the promise that world-scale liberalization, privatization, deregulation and fiscal restraint will in time bring prosperity, freedom, peace and democracy for all. On the other side, critics in the so-called 'anti-globalization' movement oppose neoliberal policies, contending that a laissez-faire world economy produces greater poverty, inequality, social conflict, cultural destruction, ecological damage and democratic deficits.

Universalization: A third cul-de-sac appears in analyses of globalization when the notion is conceived as universalization. In this case globalization is taken to describe a process of dispersing various objects and experiences to people at all inhabited parts of the earth. On these lines, 'global' means 'worldwide' and 'everywhere'. Hence there is a 'globalization' of business suits, curry dinners, Barbie dolls, anti-terrorism legislation, and so on. Frequently globalization-as-universalization is assumed to entail homogenization with worldwide cultural, economic, legal and political convergence. Yet this conception, too, opens no new and distinctive insight. To be sure, some striking universalization has transpired in contemporary history. Moreover, substantial cultural destruction in recent times has appeared to lend credence to the homogenization thesis. However, universalization is an age-old feature of world history.

Westernization: A fourth common conception of globalization has defined it as westernization. As such, globalization is regarded as a particular type of universalization, one in which the social structures of modernity (capitalism, industrialism, rationalism, urbanism, etc.) are spread the world over, destroying pre-existent cultures and local self-determination in the process. Globalization understood in this way is often interpreted as

colonization and Americanization, as 'westoxification' and an imperialism of McDonald's and CNN. For these critics, talk of globalization is a hegemonic discourse, an ideology of supposed progress that masks far-reaching destruction and subordination. To be sure, a cogent case can be made that current large-scale globalization has resulted mainly from forces of modernity like rationalist knowledge, capitalist production, technologies of automation, and bureaucratic governance. In turn, contemporary globalization has often inserted patterns of modern, western social relations more widely and deeply across the planet. Sometimes this westernization has involved violent impositions that could indeed warrant descriptions as imperialism. Moreover, it is true that governance institutions, firms and civil society associations in Western Europe and North America have ranked among the most enthusiastic promoters of contemporary globalization.

Activity

Dear Students! Read the following paragraph and react on it either by supporting or refuting the two ideas.

✚ *Supporters of the anti-globalization movement argue that "globalization has dramatically increased inequality between and within nations", and in particular that it has marginalized the poor in developing countries and left behind the poorest countries. Meanwhile, more moderate mainstream politicians argue that the poor must invest in education to take advantage of globalization.*

Dimensions of Globalization

Globalization has various aspects which affect the world in several different ways. These aspects include:

- ▯ ***Industrial globalization*** - development of worldwide production markets and broader access to a range of foreign products for

consumers and companies involving particularly movement of material and goods between and within national boundaries.

- ▮ **Financial globalization** - development of worldwide financial markets and better access to external financing for borrowers.
- ▮ **Economic globalization** - establishment of a global common market, based on the freedom of exchange of goods and capital.
- ▮ **Political globalization** - creation of international organizations to regulate the relationships among governments and to guarantee the rights arising from social and economic globalization.
- ▮ **Informational globalization** - increase in information flows between geographically remote locations. (This can also be seen as a technological change related to the advent of fibre optic communications, satellites, and increased availability of telephone and Internet.)
- ▮ **Cultural globalization** - sharing of ideas, attitudes and values across national borders. This sharing generally leads to an interconnectedness and interaction between peoples of diverse cultures and ways of life. Mass media and communication technologies are the primary instruments for cultural globalization.

Advantages and Disadvantages of Globalization

Brainstorming: Dear Students! Do you think that globalization has both pros and cons? If so explain both of them.

Globalization has its own merits and demerits. Thus, the following table provides some of them.

<i>Advantages of Globalization</i>	<i>Disadvantage of Globalization</i>
1. Free trade and/or open markets 2. Global connectivity 3. Employment and investment opportunities 4. Equal chances created 5. Poverty reduction: increasing living standards 6. Technology, education, information, medicine, culture and idea transfer 7. Consumer satisfaction: high quality goods/services 8. Interdependence.....economy, peace, and security 9. Multiculturalism/multilingualism	1. Fear of losing job due to foreign competition 2. Infant industries cannot compete 3. Environmental damage due to increased industrialization 4. Open border: terrorism, human trafficking, illegal drugs, spread of communicable diseases 5. Homogenization: less cultural diversity/cultural convergence 6. Increased inequality: poverty, cheapest labor, low rent and wage 7. Brain drain: 8. Loss of national sovereignty

4. Terrorism

Brainstorming! Dear Students! Who are terrorists? What is terrorism all about? What is the difference between freedom fighters and terrorists?

Definitions of Terrorism

The term terrorism is widely used in relation to the discussion of security issues among academics, policymakers, and international organizations. Yet, as common to most concepts in the social sciences, there are different conceptions of terrorism. The definition given to terrorism depends mostly on the perspective of the beholder's subjective and/or personal (institutional) interpretations. This shows how far the concept itself is vague in its definitions and hence, practices.

To start with, etymologically, the word terror was derived from the Latin word *terrere*, meaning to frighten or tremble. When coupled with the French suffix *-isme* (referencing to practice) it becomes similar to practicing the trembling or causing the frightening. The word terror was first coined in the 1790s during the French Revolution by the revolutionaries against their opponents. In this context, the term terrorism was used as a political means to describe the methods of the government against its opponents which one is biased in the situation to justify the measure of government. Although terrorism initially implies an act of violence by a state against its domestic enemies, it have been applied in a variety of contexts from as label for a vicious despot, to eras of violent political turbulence, and to the sporadic outbursts of violence the world knows today as international terrorism.

For Berkouk (2007, p. 3), terrorism is a value laden word that defies precise definition. He used the term “eternal cacophony” to refer a number of variables attached to the very nature of terrorism. He identified three defining characteristics that explain the phenomenon of terrorism:

- 📄 Terrorism is a “plurimorphic phenomenon” because it takes on different forms and varying modes of expression;
- 📄 Terrorism is a “dynamic phenomenon” because it varies not only in terms of tactical and operational choices and actions but also in terms of frames of legitimization; and
- 📄 Terrorism is a “phenomenon lacking inter-disciplinary consistency” because it is defined differently by different stakeholders.

Regardless of the difficulties to craft agreeable definition for the term terrorism, the works of Simon (1994), Schmid and Jongman (1988) and Adoba (2014) are worth mentioning as they tried to give a comprehensive analysis of the definitions given by several stakeholders. The result of the analysis shows, that there are at least 212 different definitions of terrorism exist across the world, and 90 of them are frequently used by governments and other institutions. Additionally the experts found key elements and commonalities which exist as shared denominators of terrorism definitions in the literatures. In this way, by analyzing about 109 definitions of terrorism; the researchers shortened the definitional elements into twenty two (22) key terms. Among them the most common elements are: violence or force (84% of the definitions), political motivation (65% of the definitions), engendering fear or terror (51% of the definitions), using a threat (47%), psychological effects (42% of the definitions), and victim-target differentiations (38% of the definitions).

Researchers like Olamide (2012) defines terrorism as: An unlawful act of violence or the threat thereof against a person or persons or property with the aim to intimidate a government or population to do or abstain from

doing any act, according to certain principles for the furtherance of the perpetrator or perpetrators objectives. For scholars like Wilkinson (2006) terrorism is a political act that involves deliberate and systematic use or threat of violence to coerce changes in political behavior, which intends to bring about political change by influencing the political behavior of governments, communities or specific groups. As such, it involves symbolic acts of violence that intended to communicate a political message to watching audiences. According to the two definitions mentioned above, the motivation behind terrorism is considered to be a mere politics per se. But, there are a number of apolitical factors behind the motives of those who are labeled as terrorist group.

By contrast, some approaches apply a broad definition of terrorism. In this regard, Schmid and Jongman (1988) provide a wider-definition of terrorism. As to them: Terrorism is an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group, or state actors, for idiosyncratic, criminal, or political response, whereby — in contrast to assassinations — the direct targets of violence are not the main targets. The immediate human victims of violence are generally chosen randomly (targets of opportunity) or selectively (representative or symbolic targets) from a target population, and serve as message generators. Threat-and violence-based communication processes between terrorists (organizations), (imperiled) victims, and main targets are used to manipulate the main target (audience), turning it into a target of terror, a target of demands, or a target of attention, depending on whether intimidation, coercion, or propaganda is primarily sought.

In sum, we can agree that terrorism is a problem, but we cannot agree on what terrorism is. This entails five prepositions that are often identified dominantly in the study of terrorism. These are: the explanation of terrorism is inverse problem; there is no consensual definition of terrorism; terrorism

requires multi-causal and multi-level explanations; terrorism is hard to study empirically; and terrorism is subjective.

Typologies of Terrorism

Within the context of terrorism, there are many typologies and even overlapping categories. The types of terrorism as well as the justifications behind terrorism are as diverse as the kind of groups who define and those who commit terrorist attacks. As such, this section provides a brief overview of the types of terrorisms exist and the justifications underlie them. The distinct forms of terrorism essentially arise from a variety of criteria based on the nature of terrorist activity, objectives, tactics and mindset of terrorists. However, Karagoz's (2004) classification of terrorism is more comprehensive and useful for understanding the dynamics of terrorism. The five typologies are discussed below.

Nationalist Terrorists: These sort of terrorist groups seek to form a separate state for their own national group, often by drawing attention to fight for national liberation. They think the world has ignored them and they are among the most successful at winning international sympathy and concessions. Wilkinson (2006) also defines nationalistic terrorism as separatist terrorism with an outgrowth of an unwavering devotion and loyalty to a specific group that believes they have been suppressed, treated unfairly, or persecuted by the ruling authority of the country in which they live. Thus, nationalist terror groups have tended to calibrate their use of violence using enough to rivet world attention. However, it might be difficult to define nationalist terrorism as above since many groups accused of the practice insist that they are not terrorists but freedom fighters.

Religious Terrorists: This manifestation of terrorism is based on the writing of Clergyman Robert (1577-1640). For him, one religion is as true as another and all major religions in the world have justified the use of

violence to fight evil in the name of a just cause or self-defense. They seek to use violence to further what they see as divinely commanded purposes, often targeting broad categories of opponents in an attempt to bring about sweeping changes. Religious terrorists may come from major faiths, as well as from small cults because they are not concerned with rallying a constituency of fellow nationalists or ideologues but with pursuing their own vision of the divine will.

State Sponsored Terrorists: This type of terrorism is a contemporary phenomenon in rise and persistence. It describes a situation where a government gives active and often secret support, encouragement and assistance to a given terrorist groups. It includes the deliberate employment of violence or the threat of using violence by sovereign states to attain strategic and political objectives by acts in violation of law. These criminal acts are intended to create overwhelming fear in a target population larger than the civilian or military victims attacked or threatened.

Left-wing Terrorists: This sort of terrorist wants to destroy capitalism and replace it with a communist or socialist regime. They perceive as most civilians suffering under capitalist exploitation, and have sometimes limited their use of violence to avoid hurting the victims they were out to save. Instead, left-wing terrorists sometimes focus on tactics such as kidnapping tycoons or symbolically bombing monuments. They are also known as social revolutionary terrorism because their acts of terrorism perpetrated by groups/individuals seeking overthrow the capitalist economic and social order.

Right-wing Terrorist: These are often characterized as the least discriminating, most senseless type of contemporary political violence. It has earned this reputation mostly as a result of seemingly mindless street violence and unsophisticated attacks that increasingly targeted immigrants, refugees, guest workers and other foreigners. This manifestation of

insurgent terrorism is generally aimed at to retain or re-establish an earlier status quo through the use of terrorist acts and is a reaction against a perceived threat to a group's value system.

Causes and/or Motivations of Terrorism

Terrorism is not a monolithic phenomenon but rather quite diverse not only in terms of ideology but also in its organization and inceptions. Even though explaining terrorism in terms of background conditions (social, economic, demographic, political, or cultural) is insufficient by itself the causes/motivations of terrorism can be described from different perspectives. As "a causal analysis" political psychologists agree that every consciously chosen course of action is always rationalized and every act is a mature cognitive image of reality having been caused by either subjective or objective sources. There are four categories of the causal dynamics of terrorism.

Firstly motivational factors, which are considered as tactical choice and mode of rationalization where certain individuals resort to terrorism for the sake of change or empowerment and self-actualization by striving to die for a cause or ideas and convictions. For Islamic terrorists, the trilogy "jihad-martyrdom-paradise" is a best example here. Secondly, idiosyncratic variables are linked to states of psychosis, neurosis, deviant behavior, mental disorders, aberrant personalities and other socio-psychological pathogens and pathologies. Thirdly, exogenous factors through the spillover effects of ethno-political conflicts and crises, the spread of certain types of religious terrorism. Fourthly, endogenous factors emerged from crises of identity and affiliations due to ethno-political conflicts and weaknesses in social and cultural integration. Here terrorism used for cultural affirmation and political separation.

Summary

Generally, now days there are several civic and ethics related issues the pose challenge to this world. These issues are known as global issues. As the problems are universal by their nature, solution is also transnational which needs attention of all global communities. These global issues are classified under five general themes. These are: a) global economy; b) human development; c) environment and natural resources; d) peace and security; and e) global governance.

Review Questions

Attempt all of the following questions and respond as per requested.

1. What makes a given issue a global affair?
2. What are the main levels of corruption?
3. Discuss the relevance of globalization in contemporary world.
4. What are the main causes of terrorism? Explain them.
5. Explain the political/civic culture of Ethiopians.

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