

CHAPTER FIVE

ETHICS AND CITIZENSHIP

Introduction

The field of ethics, also called moral philosophy, involves systematizing, defending, and recommending concepts of right and wrong behavior. Philosophers today usually divide ethical theories into two general subject areas: normative and non-normative ethics. Non-normative ethics especially Meta ethics investigates where our ethical principles come from, and what they mean. Are they merely social inventions? Do they involve more than expressions of our individual emotions? Meta ethical answers to these questions focus on the issues universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves.

Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behavior on others. Here under normative ethics applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment, or nuclear war. By using the conceptual tools of Meta ethics and normative ethics, discussions in applied ethics try to resolve these controversial issues. The lines of distinction between Meta ethics, normative ethics and applied ethics are often blurry. For example, the issue of abortion is an applied ethical topic since it involves a specific type of controversial behavior. But also it depends on more general normative principles, such as the right of self-rule and the right to life, which are litmus tests for determining the morality of that procedure. The issue also rests on Meta ethical issues such as, “where do rights come from?” and “what kind

of beings have rights?”

General objectives

After completing the unit, you will be able to:

- Define ethics
- Identify the subject matter of ethics
- Discuss major ethical categories
- Explain the relationship between morality and ethics
- Explore Ethiopian ethics and morality
- Analyze the relationship between ethics and profession.
- Apply ethical norms/ standards in your day today activity

LESSON ONE: UNDERSTANDING ETHICS

Introduction

Ethics is the most applicable body of knowledge that citizens need to deal about it. Ethics teaches you about not only about morality but also how a person can make ethical decisions, why he/ she need to be ethical. It is also extended to deal with the moral status of policies on the environment and impacts of the policies on human lives. Ethics is a branch of philosophy which deals with morality or morals. Morality in turn refers to peoples beliefs about right and wrong, good and bad, punishment and desert and so on, together with their actions in consequence of these beliefs. Morality sets out norms and customary rules to judge the actions, intentions of individuals and groups in the society. It is something which is set by certain community or society. In every community or society there are standards that serves as`` a litmus test to distinguish ``moral persons`` from immoral ones``. And moral persons are praised, rewarded and privileged.

Objectives

At the end of this lesson, you will be able to

- Explain what it means by ethics
- Discuss the origin and development of ethics
- Elaborate the subject matter of ethics

Can you define the word ethics mean?

The concept of Ethics

The term ethics has several meanings. It is often used to refer to a set of standards of right and wrong established by a particular group and imposed on members of that group as a means of regulating and setting limits on their behavior. This use of the word “ethics” reflects its etymology. The etymology of the word ‘ethics’ goes all the way back to the Greek word *ethos*, meaning “cultural custom or habit”. The word “moral” is derived from the Latin word *moralis*, which also means “custom.” In ancient philosophy the term was also used to implicate the terminological meaning for permanent character of social and physical phenomenon. For example the *ethos* of water, the *ethos* of fire (it burns). Ethics is that branch of philosophy that tries to prescribe human conduct i.e. it is concerned with how people ought to behave not how they actually behave.

Delineation of boundary between ‘ethics’ and ‘morality’ may turn to be challenged. This has also made a separate definition of the concepts a bit difficult. But ethics can generally be viewed as, “the area of philosophy that is concerned with the study and analysis of what is good and what is bad, what is right and what is wrong.” Rather than simply accepting the customs or guidelines used by one particular group or culture, philosophical ethics

analyzes and evaluates these guidelines in light of accepted universal principles and concerns. It also attempts to arrive at an understanding of the nature of human values, of how we ought to live, what constitutes the right conduct and good life for human beings and what is the good reason for acting in one way or the other. More importantly, ethics is a way of life. In this sense, ethics involves active engagement in the pursuit of the good life-a life consistent with a coherent set of moral values. According to some philosophers, the pursuit of the good life is our most important activity as humans.

The definition tells that ethics has a deep concern on human actions, and it studies these actions with respect to their being right or wrong. This indicates that the subject matter of ethics is contributed more by the actions of individuals and social groups. These actions are mainly related with voluntary actions of thoughtful nature. But further discussions must be considered on the principles and standards of defining (Measuring) which actions are good and which others are bad and right and wrong. This takes us the discussion and definition of morality. Morality pertains directly to the situation of acting on moral basis. It incorporates the basic principles and standards of measuring and differentiating between right and wrong or good and bad behavior. The concept in morality helps an individual to determine whether his actions are right or wrong. So morality pertains to the specific codes and principles that human beings do really use to guide their actions by employing those codes as a yardsticks or standards of measure to evaluate their actions as right or wrong. As a result, individuals in such groups may be required to go in line with these standards. The existence of such moral conventions in societies and conformity/adherence of individuals to them may sometimes determine the continued existence of that community as a community. Without communality of moral behavior individual members would have irregularly gone their way and the living

togetherness may have been eroded. Therefore, generally speaking morality directly pertains to the action of individuals and groups and it provides the concepts and principles of evaluating their action in their being right or wrong.

Whereas ethics is a field of study or science that makes a philosophical analysis of morality, the systematic endeavor to understand moral concepts and justify moral principles and theories. It undertakes to analyze such concepts 'right', 'wrong' 'permissible', 'ought', 'good' and 'evil' in their moral contexts. Ethics is concerned with values, not what is, but what ought to be. It raises such issues, as how should I live my life? What is the right thing to do under certain situation? Do I need to revenge my enemy? Should we always tell the truth, etc? So, whereas the specific principles and standards that guide the actions of individual is the concern of morality the study and analysis of these principles and the actions is the concern of the field of study of ethics. Ethics therefore, is a science that studies morality itself. Such points may help.

- Ethics reflects the analysis of right and wrong conduct whereas morality pertains to the actual pattern.
- Ethics studies human actions from the moral point of view as good or bad, or as right or wrong.

Activity 1

- What do you understand by the concept ethics?
- Where and when was ethical thinking first initiated?
- Explain the major concerns of normative ethics?

LESSON TWO

ETHICAL SCHOOLS OF THOUGHT

Based on the nature of moral principles, there are two ethical schools of

thoughts: relativism and universalism.

Ethical Relativism

These groups of individuals, named as relativist or subjectivist, in the first place argued, "A man is the measure of all things." Thus, morality is a matter of individual judgment and that there are no common or universal moral obligations. They insist that moral values are private, individual, or subjective. For example determining "x" as good or bad is up to each and every individual.

Meaning the criterion of "x" goodness or badness or rightness or wrongness is the individual, the individual's perceptions, opinions, experiences, inclinations and desires. "x" might be good for person "A" or it might be bad for person "B" so, we can't able to conclusively concluded as "x" is good or bad it is unto each and every individual. This is sort of relativism can take different forms, depending on what is meant by "individual". It might make ethical truth relative to the individual person, or the individual society, or community, or nation or culture, or even whose human race. In this regard, ethical relativism is further dissected in to two:

A. Subjectivism: views morality as a personal decision i.e. morality is in the eyes of the beholder. This approach reduced morality to only individual and personal affair.

B. Conventionalism: views moral validity in terms of social acceptance. This approach has a relatively broader outlook on morality giving it a broader social spectrum. Different societies and cultural groups view life in different ways. This can be reflected in varieties of manners. Societies differ in how they are going to dress, greet one another, eat, celebrate festivals, dispose of the dead, and carry out social transaction. Even we may grasp a difference on how individuals greet in societies, is it handshake or a hug? A kiss? A bow? Thus, what is really accepted as a moral principle in one society may be cursed and considered as negative

value in another? One of the most striking facts that emerge from a study of widely varying culture is that, what is considered abnormal in one culture may be found to be the corner stone of another social structure. A moral action is one that falls within the limits of expected behavior for a particular society. The chosen behavior pattern of that culture is normal for that society. Those individuals who are nurtured in that culture even accord prestige from those values.

The vast majority of individuals in any groups are shaped to the fashion of their culture. The moral values of societies cannot be objectively judged as right or wrong because the societies have independent standards of measuring right and wrong. Therefore, cultural relativism believes that there is no such thing as universal truth in ethics, there are only the various cultural codes, and they are not to be given special status because they are just one among many. But a deep scrutiny of molar issues shows that it is difficult to take moral relativism for granted. There are some values that have universal acceptance and be applicable regardless of cultural variations. For instance, racism and apartheid has been glorified in South Africa and a policy of anti-Semitism was run by NAZI Germany but such values today are not accepted across the board. This led us to the idea of Universalists.

Ethical Universalism

Universalistic theories, the second group of cognitive theories, maintain that there are universally moral values that apply to all humans and, in some cases, extend beyond the human community. Morality is discovered, rather than created by humans. In other words, the basic standards of right and wrong are derived from principles that exist independently of an individual's or societal opinion. Unlike relativist theories, most Universalistic theories include all humans in their moral community rather than just those living in

their society, as often happens in cultural relativist theories. Because the basic moral principles are universal, Universalistic theories can be represented by one circle that includes individuals from all cultures.

Activity 2

1. What do you think of morality in the relativist and Universalist views?
2. Explain the set of subjective and conventional morality in your day to day psychosocial relationship?

LESSON THREE: CATEGORIES OF ETHICS

Introduction

The subject matter of ethics can be broadly categorized into normative ethics, and non-normative or Meta ethics or theoretical ethics. Normative ethics deals with issues like what actions are right or wrong? It gives us hands-on practical guidelines or norms, such as “do not lie” or “do not harm,” regarding which actions are right and which are wrong. Meaning it gives us practical guidelines or norms that we can apply to real life situations. Because of this, it is sometimes referred to as applied ethics. A professional code of ethics is an example of a set of practical moral guidelines. Moral guidelines are not simply a list of do’s and don’ts that others impose upon us, however. As adults, it is not enough just to do as we are told. We expect to be given reasons for acting certain ways or taking certain positions on moral issues.

We want a system of values that will offer us guidance in our quest for the good life-lives of happiness for both others and ourselves. In these regard Meta ethics become a reinforcing matter. Meta ethics, on the other hand,

analyses and studies the meaning of ethical terms and judgments in normative ethics. It is concerned with appraising the logical foundations and internal consistencies of ethical systems. It takes as its starting point the most basic insights regarding morality. Theoretical ethicists attempt to systematize and explain these basic moral convictions about what is right and what is wrong. So, Meta ethics gives us a logical foundation how moral judgments made. Thus it returns backs us to our subtitle “How are moral judgments made”. As a result, our focus will be theoretical ethics. Normative Ethics has two parts: applied ethics and general normative ethics.

Objectives

At the end of this lesson, you will be able to :

- Explain what it means by moral judgment
- Discuss the core concepts underlying human normative ethics
- Identify the meanings in categories of normative and meta ethics
- Assess the basis of teleological and deontological normative ethics
- Clarify the different divisions of teleological normative ethics
- Define hedonism, altruism and egoism
- Discuss Utilitarianism
- Explain deontological normative ethics in work conduct and professional ethics

Applied ethics

Applied ethics gives us hands-on practical guidelines or norms regarding which actions are right and which actions are wrong that we can apply to real -life situation. For instance we can see environmental ethics. It makes natural objects the center of ethical deliberations. For example if one does not care about poisoning the air that other people and animals breath, prudential reason would dictate that one realize that one is also poisoning one self.

General normative ethics

It is a reasoned search for principles of human conduct, including critical study of major theories about which things are good, which acts are right, and which acts are wrong. Here under this there are two broad categories of ethics: teleological and deontological ethics.

Teleological ethics

It is the view that judgments about whether an action is morally right should be made based on an assessment of the probable effects, or consequences, of alternative acts that are open to the person in question. An action is judged right or wrong, moral or immoral depending on what happens as a result of it. Thus, they contend that an act is morally right insofar as it maximizes the best results for everyone regardless of the means i.e. the end justifies the means. For instance even if it is crude example, if Abebe to save his daughter's life that happen due to lack of health service, stolen certain amount of money in one of his rich neighbor, his act is might be right. Because he stolen money for the sake of saving his daughters. And if saves his daughter life by bring her to medical center by the money he stolen he is right because his action is evaluated in terms of the end (saving his daughter's life) to use another example, until relatively recently, many physicians lied to patients who were dying. The belief was, it is better to lie to patients regarding a terminal condition such as cancer. Physicians justified the practice by arguing that knowing the truth harmed the patients and increased their distress. Here one physician may lie his patient. Here the physician may lie, but it is right because the end result of his lying is for the very good of his patients. But currently it is found that lying harmed the patients and increased their distress. Thus, currently the physician, who laid his patients, may not regard as a doing right because his actions might not produce good results. What is the best consequence? But there is a considerable disagreement about how to assess what is the best

consequence. Is pleasure or happiness the main basis for deciding what is best? Or is there some other criterion, such as goodness, that should be the basis for deciding what is best for everyone? Another question that arises is this? Should greater emphasis be placed on short-term or long-term effects? And also, should we take account of the effects that would have on the society at large?

Here the three most important teleological theories: utilitarianism, ethical egoism and ethical altruism.

.
Ethical Egoism: Ethical egoism involves a value judgment, claiming that everyone ought to pursue primarily his or her own interests. Psychological egoism is a doctrine about human nature, claiming that everyone by nature pursues primarily his or her own interests. Whatever one may make of Psychological egoism, if a person accepts at least the claim of ethical egoism and is a hedonist, the result is egoistic hedonism, the doctrine that each individual should pursue primarily his or her own pleasure: Egoism + hedonism = egoistic hedonism. For example, according to egoistic hedonist “doing X” is the right action if it produces pleasure for you regardless of its effect (may be its harmless) on other individuals. It is sometimes observed that egoistic hedonism is perhaps the most widely practiced moral philosophy.

Utilitarianism/social hedonism: It is a doctrine that proposes we ought to act so as to promote the greatest balance of pleasure over pain. But whose pleasure is to be maximized? Here utilitarianism has always gone hand in hand with social hedonism, and indeed may be regarded as identical with social hedonism i.e., the doctrine that we ought to act so as to promote that greatest happiness for the greatest number. Thus, utilitarianism (social hedonism) is an ethical doctrine that proposes an action is right if, and only if

it promotes the greatest happiness for the greatest number of people. Like egoistic hedonism, social hedonism or utilitarianism holds to a teleological conception of right action: It judges the rightness of an action by its consequences.

And like egoistic hedonism, utilitarianism is, of course hedonistic in its conception of right action: It judges the rightness of an action by its production of pleasurable consequences. But the two views differ at a critical point. Whereas the egoistic hedonist is motivated out of self-interests and aims at self-satisfaction, utilitarianism is motivated out of an interest for the greatest possible number of persons and aims at their satisfaction. In place of the egoism of egoistic hedonism, utilitarianism substitutes the Benevolence Principle: Happiness is to be distributed as widely and as equally as possible among all people.

Utilitarianism is, obviously, a political perspective as well as a philosophical one. As a democratic point of view it has often been, over the years, the basis of legislative and judicial advances, social reforms, welfare movements, and egalitarian ideals.

Ethical Altruism: an action is morally right if the outcome of the action is more favorable than unfavorable to everyone except the doer of the action. Here moral actions are motivated by sympathy and compassion to others.

Deontological ethics

As you clearly understand in the above discussion a teleological theory of morality is one, which emphasizes the intended consequences or results of actions as the criterion of their rightness. Deontological theory states that the consequences or results of your action have nothing at all to do with their rightness or wrongness. It is a theory that sets up as the criterion of moral behavior not what might or might not happen-or be intended to happen- as a

result of one's actions, but rather the intent to perform one's duty through a certain action.

For example you are expected to be punctual. You have to be punctual not for the sake the consequences- if you arrive on time in job you will not be punished or might be awarded-rather it is your duty (obligation) to arrive on time. Immanuel Kant is the classic example of a deontologist in ethical theory. For him, morality is matter of ought, or obligation. Doesn't any moral theory tell us what we ought to do? This is not the problem. The problem is that a distinction is not usually drawn between the conditional ought and unconditional ought. A conditional ought to says, "you ought to do X if you want something or other to happen." ought is conditioned by something-or-other. But the unconditional ought is the moral ought. Why? Because, as we all recognize- morality must be necessary and universal, that is, it must be absolutely binding, and absolutely binding on everyone a like: whoever you are, whatever your situation, you ought to do X. If cannibalism is wrong, it ought to be wrong anywhere, at any place and time. But the conditional ought involves "ifs" and "in-order-that's" and therefore gets mixed up with all sorts of particular circumstances, changing desires, personal inclinations, and so on.

Any "morality" founded on the conditional ought ("Do X, if..." or " Do X, in order that...") will therefore be relative and particular rather than necessary and universal-but then it is not real morality. Is it? For instance, imagine two soldiers for a dangerous mission; because they see a task they ought to undertake, they voluntarily assume the responsibility for it. Certainly their act will have consequences; equally certain is the fact that they desire certain consequences for their act. The most careful consideration of these consequences, calculations as to how achieve some desirable consequences and avoid other less desirable and an ardent desire to attain the goal do not in the least detract from the morality of the men's action if they are indeed acting on the conviction that it is their duty to do these acts.

Now imagine that one of the men is killed before reaching his destination, while the other is successful; what moral judgment do we pass up on them? So far as we judge that their motives were equally good, we judge them in the same way. Their acts are judged to be equally moral, in spite of the fact that one succeeded and the other failed. Each did his “best,” and what he earnestly attempted and the motives that led him to do what he did are the proper objects of moral judgments; what he accomplishes lies to a large extent beyond his control. This is not to say that in deciding what we ought to do-how to fulfill our duty- we should never take the consequences of our actions into account. Often it is necessary to consider the results of an action in order to perceive whether it is our duty. But it is out of duty that we should act, not for the sake of the consequences. For instance, if we see the above example about Meta ethics example, physicians lied to patients who were dying and they justified the practice by arguing that knowing the truth harmed the patients and increased their distress. Here the duty of the physician is treating his patient. Thus for the sake of performing his duty (treating the patient) the physician may lie, and it is a right action, for deontologists. But, the physician lies by not considering the end result of his lying, rather it needs to be for the sake of discharging his responsibility under the given circumstance.

Thus, the question of control of the actions of those who would or could harm another or everyone for the sake of selfish interests (remind the idea of hedonists and utilitarian’s) begins to emerge large as our knowledge of environment impact of individual actions begins to grow. Thus, it is concluded by that everyone must protect the environment and legal constraints need to be placed upon individual freedoms in order to protect the environment.

Activity 3

Check your understanding of the above section by answering the

following questions.

1. Take one moral action and evaluate it based on teleological and deontological ethics?
2. Describe the basic difference among the three parts of teleological ethics?
3. What is Meta ethics all about?
4. Explain the effects of non-normative ethics on work conduct?
5. Elaborate the importance of studying about many types of ethics?

LESSON FOUR: WORK CONDUCT AND PROFESSIONAL ETHICS

Introduction

In this part we will see and discuss some points on professional ethical standards (code). The issues under this topic are very important and closely related with your professional capability and performance in the future. Professional standards are inseparably related with the works that we human beings do to sustain our life, especially with those works that require professional capacity. Work is the most valuable activity in the life of human beings. It is the driving force and the rolling wheel behind the survival of human beings and their civilization. This is why it is believed that people has to give deep concern for the works that they are doing.

Professional ethical codes/standards are of significant help to determine the proper behavior and discipline that individuals should conform to their profession. years, people recognized the need for regulations or codes of ethics. For instance, in Babylon form 1792-1750Bc., one of the greatest kings developed the famous codes of Hammurabi, the code of which was that “the

strong should not injure the weak". Probably to which physicians (medical doctors) subscribe. Its foundation dates back to 2000 BC. Most professional organizations acknowledge the need for such principles, to offer a framework for accountability. In times of ancient human civilization because of the simple nature of life they were leading, individuals were trying to fulfill most of their demands by themselves. In later times because of the increasing number of population and more complexity of life people began to become interdependent for the fulfillment of their needs. Human civilization is also marked by the increasing tendency of professionalization of tasks.

The complexity of ideas, concepts and even terminologies in professions made it difficult to specialize themselves in all areas. Therefore, the need to efficiency and effectiveness required specialization of individuals in specific professions. This is how the need for code of ethics arose for professions. The idea here is that these specialized people are charged with the responsibilities of discharging their service for others who are not familiar with the subject area.

The ultimate necessity of professional ethical codes arises here; when each professional is required to deliver his/her service with utmost sense of responsibility and to the best of his capacity to the satisfaction of his/her customers. Therefore, professional ethical codes can be defined as; specific expected behavior of workers in the same areas of specialization. These standards enable workers to differentiate the right way of conduct from the wrong in providing their services/discharging their responsibilities. Ethical work conduct enables workers to possess proper behavior, so as to develop proper relationship with other workers, their customers and all in all to create a good industrial environment.

Professional standards are becoming more and more acute among societies as an irreplaceable instrument of regulation of the specialist behavior, as

specific mode of their self-expression and assertion. Now a days, workers are not only required to have qualified and competent level of knowledge in their profession but also to know and apply their professional code of ethics. The observance and adherence to ethical codes enables a professional to exploit its inward capacity and materialize its knowledge in front of those who need its service. Non-observance and negligence to conform to one's own professional ethical codes has its own consequence both on the individual professional and the work environment as a whole.

First and for most, the quality of service to be provided deteriorates as the professional discharge their duty arbitrarily with less or no reference to their ethical codes. The dignity of that profession also erodes as people develop negative conceptions about individuals in that specialization. This may lead to the further deterioration of the reputation of individuals in that profession. Moreover, the consequent violation of ethical codes by professionals leads to the diminishing quality of service. This will arise discontent, criticisms and in the extreme since inhabits the professional career of such people, as they may face punishment for negligence.

Objectives

At the end of this lesson, you will be able to

- Explain what it means by professional ethics
- Discuss the core concepts underlying professional ethics
- Identify the common principles of professional ethics in work conduct

Common professional ethical values

Dear students, we hope you don't expect all field related ethical codes to be discussed in this topic. For the time being, let us broadly classified professional ethical codes in to specific field related ethical codes and

general (universal) ethical codes. Specific codes of ethics are those, which can only be viewed and applied to a certain specific profession. Whereas, universal ethical codes are those that can be referred, and complied by all professions altogether.

Let us now see some very important and significant universal ethical codes that should be applied by all professions. Some of the common disciplinary rules expected from workers in all professions include; punctuality, proper utilization of instruments of labor, working in cooperation with fellow workers, developing professional skills and execution of commitments entrusted etc.... are code of ethics that must be observed by workers in different profession. Let's see these professional rules one by one:

Punctuality: One must avoid wasting regular work time on non-productive and personal activities and avoid him/herself from absenteeism. A worker should come to work place on the time set for work. He/she must always avail him/herself in working places and meet deadlines when required. Time is the most important and precious of all resources used by human society. Time can never return nor recreated unlike other commodities. So, it is a resource that requires delicate and wise handling. This irreversible and precious nature of time made the issue of time management pivotal. Good time management results in increased productivity, cost effectiveness and effective utilization of human resources. One who wants to manage his/her time properly should follow such procedures as; setting clear personal goals, categorize duties in order of priorities, properly communicate one's goal to individuals with whom collaboration is necessary and avoid procrastination (postponing roles for tomorrow).

Absenteeism: is one known negative effect to proper use of time in working places. There are voluntary and involuntary natures of absenteeism.

Voluntary absenteeism refers to non-regular un-reported absence from job, whereas, involuntary absenteeism is absence from place of work because of factors beyond one's own control. Frequent irregular absenteeism from work reduces productivity, personal income and inhibits national economic development.

Proper use of instrument of Labor: Professionals may get access to instruments of labor by virtue of their official and professional positions. They have to use these instruments effectively and efficiently. Careless use of official instruments results in unnecessary leakage of resources, which is collected from nowhere but from the public itself. Good management of resources avoids unnecessary wastage and increases cost effectiveness and productivity. A worker should also maintain good social relationship with his/her work mates. This is the most important conduct for any work. One has to have team spirit and interpersonal skills in order to create a good industrial environment. If industrial atmosphere is conducive, better level of productivity can be achieved. Intermittent conflicts in working places destructs industrial peace and reduces co-operation among workers. This causes uncontestable effect on the productivity and efficiency of workers. Labor discipline at work place: A worker must give priority for his/her work. He/she has to show high level of respectability, industriousness and soberness to his/her job. He/she has to submit him/her self to his/her own work. Avoid oneself from any other characters and addictions that would negatively affect productivity. It is only through productivity that one can achieve self-reliance. The best way to fight dependency is promoting hard work with good labor discipline.

Distancing oneself from corruption: It is obvious that some professions are highly susceptible to corruption. But no other profession can escape from the evil deeds of corruption, for it is very pervasive and broad in its nature

and definition.

Today corruption is the most difficult social evil in many countries of the world. It is one of the inhibiting factors for development in many countries. Its elements are so many that it may incorporate some of the points we discussed above. "Corruption is a behavior which deviates from formal duties of public role because of private regarding (Personal close family, private clique) status gains, which may include briber, ex-appropriations, nepotism, mishandling and abuse of authority". By the same token, the abuse of public office for private gain is an aspect of corruption, which is committed when an official accepts, solicits, or exhorts a bribe. It is also abused when private agents actively offer bribes to circumvent public policies and processes for comparative advantage and profit.

Public offices can also abuse even if no bribery occurs through, patronage, nepotism, the theft of state assets, or the division of state revenue, unequal and unfair treatment in public offices, etc... So, corruption has lots of manifestation other than only its traditional of bribing money and exploiting the assets for personal benefits.

Even the previous two universal ethical codes as proper use of public resources and punctuality can be grouped in to corruption in their reverse form. Corruption is generally practiced as a "low risk, high profit" activity and it can be extremely difficult to prove but it is a crime in which the victim is a general public. However, it is distinguished from other types of criminal activities such as theft and burglary in that it has some unique features like subordination of public interest to personal ones, its secrecy by means of official power, attempt to camouflage the corrupt act by some form of lawful justification, the presence of mutual obligation and benefits etc... The devastating nature of corruption is testified from the experience of many

countries of the world. As a result, professionals both for the sake of themselves and their societies are advised to abstain themselves from these acts.

In Ethiopia too, as a response to this problem an office of Anti-Corruption Commission is established and a civil service reform is also underway as a means of fighting against corruption. Other such as developing professional skills and sound execution of commitments entrusted are work ethics, which should be expressed by every worker. In general the degree to which purely professional and moral traits are fused and the strength of this unity determines the success of the work, the integrity of man's personality and the measure of this creative self-expression. Still now, we dealt about universal ethical codes that are applicable across professions. But what about specific field related ethical codes, for each professions. As we mentioned previously these are code of ethics that helps to shape the behavior of worker in the same areas of specialization, by showing the right way of conduct in that specific field from the wrong way of conduct. Establishment of code of ethics is a necessity for each and every profession. For all practical reason in almost all professions, wrong way of conduct should be differentiated from the right. History has shown that the need to set higher moral standards initially fet in such professions as medicine, law, education, science, journalism and the arts. This is because these areas are much more sensitive and related with the daily life of people.

Today the legal profession has a code of professional responsibility, the medical profession has its Hippocratic Oath, and the accounting profession has its own code of ethics... In addition many other professions have their code of ethics. But it is very difficult to discuss the ethical codes for each profession in this modular unit. As a result students will be expected to engage themselves in identifying the ethical odes for their fields of studies.

Activity 4

1. What do you understand by the normative ethics?
2. What are the causes for altruistic and egoistic moralities in human ethics?
3. What is ethical Hedonism?
4. What is Utilitarianism?
5. Discuss professional ethics in Ethiopia?
6. Explore sources of human morality and social foundations for moral behavior of an individual in a society?

LESSON FIVE: CITIZEN AND CITIZENSHIP

Introduction

Citizen and citizenship are the fundamental terms that must be clearly defined. Those terms have direct relationship with civics and ethics. Citizens are the bases for civic education and nothing can be done without presence of citizens. Citizen can be explained as member of civil society and member of a state.

Objective

- Explain the concept of citizen and citizenship
- Describe the principle of citizenship by birth.
- Describe the principles of citizenship by naturalization.
- Discuss the ways of losing citizenship.

The concept of citizen and citizenship

The concept of citizenship is an important political and legal concept in the study of the relation between the state on the one hand and the individual on the other hand. Nevertheless, it is difficult to come up with single definition of citizenship. In this lesson we will explore the concept of citizenship by looking at various definitions and meanings of the concept as propounded by different scholars.

A 'citizen' is a member of a political community, which is defined by a set of rights and obligations. Citizenship, therefore, represents a relationship between the individual and the state, in which the two are bound together by reciprocal rights and obligations. Citizenship is a politico-legal status and an identity. It can also be described as a sum total of legal rules or norms regulating the relation between the state and the individual with respect to the acquisition and loss of a given state's citizenship. Citizenships as legal relationship between person and state are different from the specific legal relation, which exists between foreigners and the host state. The difference is that citizenship is stable and has no limit in time and territory. A citizen has permanent allegiance to his state. Permanent allegiance of the person to his state is an important element of citizenship. If one breaches allegiance with his state, he will terminate being citizen of that state.

Modes of acquiring and losing citizenship

A person may acquire the citizenship of a state in accordance with the rules of *municipal law* / a law of a given state. It implies that municipal law determines as to who may be a national of a particular state. The process of acquisition of citizenship is not uniform; it varies in different countries depending upon the specific laws of each country. However, each state has

the right to determine who its citizens are and who are not according to its own law.

The right of state to determine citizenship, nonetheless, does not mean that it should follow arbitrary and ground less decision. Some broadly shared normative and customary principles are emphasized to minimize arbitrary deprivation of citizenship. In general, the process of acquiring citizenship involves complex issues related with the interest of states as well as the interaction of individuals.

There are two broad categories by which people get access to citizenship in a given state. These are:-

1. Citizenship by birth
2. Naturalization

Citizenship by Birth A majority people almost in all countries of the world acquire citizenship by birth. Usually they do not change their citizenship after acquiring by birth. This simply means you become a citizen of your country since the time of your birth in that country. However, there are two different principles and modes of acquiring citizenship by birth;

A. Jus soli (by place of birth) - citizenship is decided by place of birth except children of diplomats. Any person born within the sovereign territory of a particular state is considered as the citizen of the state, but having parents with citizenship of different state. This rule includes a child born in areas where the flag of that country is raised (e.g. public ship, in the embassies, etc). Birth on the soil of a state is sufficient to create a bond of nationality irrespective of parents' allegiance.

B. Jus sanguinis (citizenship by blood) - citizenship of a state may also be acquired by a person on the basis of the nationality of either parent. This

child may become a citizen of that of which his parents are nationals. Here, children take their parents nationality regardless of where they are born. This refers to the blood line which is explained in terms of legal blood of the child's father or mother.

2. Citizenship by Naturalization

It is a process by which a state confers (gives) its citizenship to an individual, who is originally not its citizen, as a result of some voluntary acts and interaction of the individual. A person may acquire citizenship through naturalization in different ways. These are through *application*, *marriage*, and *legitimizing* of the state. As a result, the person to be naturalized should satisfy some specific criteria set by the particular state in to which he/she Applying to be a citizen. There are various ways of acquiring citizenship through naturalization.

By resumption- a person who has lost his citizenship by naturalization or by any other reasons, may acquire the citizenship of the same state again. Acquisition of this kind is called resumption or reintegration.

By subjection - a person may acquire citizenship through subjection- after conquest or purchase. When a part of territory of a state or a state itself is subjected by another state, either through annexation or purchase, all the inhabitants of the territory become the citizenship of the letter state.

By cessation - when a part of the territory of state is ceded to another state, all the citizen of farmer state acquire the citizenship of the letter state.

By option - when a state is partitioned in to two or more states, the citizen of former state have an option to become the any of the successor states. The same principle applies in case of exchange of territory.

Modes of Loosing of Nationality

Person may lose the nationality of a state in many ways. They are as follows:

By Release/renunciation: some countries give their citizens the right to ask to be released from their nationality. Release occurs only when an application is made to that effect and if it has been accepted by the country concerned.

By Deprivation/Expatriation: a national of a country may be deprived of nationality in case of certain happenings. Legislation of many states recognizes numerous grounds for deprivation of nationality. For instance, if a citizen enters into foreign civil or military service without permission, he or she may be deprived of this nationality.

By Renunciation: a person may renounce his nationality of a state. The question of renunciation of nationality arises when a person acquires it of more than one state. In such cases he has an option to maintain the nationality of one State and to renounce the other. The same rule applies in Ethiopia

BY substitution; a person may lose the nationality of a state when he or she acquires nationality in some other state by naturalization. Even the Universal Declaration of Human Rights of 1948 lays down under article 15(2) that no one shall be denied the rights to change his or her nationality.

BY Expiration/lapsing: a person may lose nationality of a state by expiration. For instance, some states provided by legislation that citizenship expires in the case of such of their subject as have left the country and stayed abroad for a certain length of time.

Statelessness

It means remaining stateless to an individual who has not a nationality of any country. Various states adopt different principles on those citizens who relate to the nation's citizenship law. Loss of citizenship may result in loss of political right and protection of a state. In order to understand statelessness clearly,

understanding two concepts is essential. These two concepts are **defecto** stateless and **dejure** stateless.

Defacto stateless persons- are Persons who have a nationality and their own home country but they cannot get protection from their countries government because they are living in other country illegally. This category includes individuals commonly referred as refugees. Defacto stateless person are many in our world. Defacto stateless person began to appear in the world since the First World War. Since the First war until the present time, the world has been experiencing millions of refugees (Defacto stateless persons)

In almost all African countries, there is civil strife which causes population displacements. As a result of this Defacto stateless persons in Africa are many. You can think of Somaliland refugees, Ethiopian refugees, Eritrean refugees, Liberian refugees, Burundian refugees etc. You refugees, Albanian refugees, Flow of Cubans to the U.S.A and so on and so forth. Thus, defacto statelessness has become common problems in the contemporary world.

Dejure stateless persons: are individuals who have been deprived of nationality by their own government. These are individuals whose citizenship is removed from them by their own government. As compared to Defacto stateless persons, dejure stateless persons are quite rare. However; every government in the world has the right to remove its citizenship right from its citizens when the citizens commit illegal acts.

Dual or Multiple Citizenship

What is double citizenship?

The lack of uniformity in municipal laws of state in determining citizenship gives rise to the Problem of dual citizenship (a person having citizenship two states). For instance, naturalization after birth leads to dual nationality. The

country of former nationality refuses to permit its citizenship to be lost or renounced. Dual or multiple nationalities is also same times acquired under conflicting rule of Jus soli and Jus sanguine. This may occur, if a person is born in same foreign country, i.e. not a country of his/she parents, he/she would be the citizen of the county were he/she is born on the basis of Jus soli and at the same time, he/she becomes the national of that state of which his/her parents are the citizens on the basis of the principle of jus sanguineous.

The position of persons possessing double citizenship may be awkward, since they are nationals of different states who both therefore claim their allegiance. As a result, there are same problems associated with double citizenship. These are,

- obligation to military service
- problem of tax payment : tax payment is the basic duty of citizen and holders of the dual /multiple nationality has pay for both states
- getting security
- Getting citizenship rights to their children

Citizenship in Ethiopian context

When we refer to Ethiopia's case one can say there had been no written law governing citizenship until 1930. The way of acquiring citizenship was arbitrary. Children born to Ethiopians in Ethiopia were considered Ethiopians simply by custom & tradition. The first legal instrument in Ethiopia dealing with citizenship was the nationality Act of 22 July 1930.

This act emphasizes the principle of jus sanguine (the law of blood). It says that "Any person born in Ethiopia, or abroad, whose mother or father is Ethiopian, is an Ethiopian subject." This means that any person born

anywhere from the Ethiopian citizen is an Ethiopian citizen. Here, the place of birth is not considered. What matters here is the nationality of the parents. An infant who is found abandoned in Ethiopia unless proved to have a foreign nationality, be deemed to have been born to an Ethiopian parent and shall acquire Ethiopian nationality.

This nationality Act of 1930 was repealed by proclamation No. 378/2003 called Ethiopian nationality proclamation. Just like the previous Nationality Act. The present Nationality proclamation adopts the rule of *jus sanguine* as far as acquisition of citizenship is concerned. According to “Article 6” of the constitution of FDRE and article 3 of the proclamation and any person shall be an Ethiopian national where both or either of his parents is Ethiopian. Paragraph two of the proclamation states that an infant who is found abandoned in Ethiopia shall, unless proved to have a foreign nationality, be deemed to have been to an Ethiopian parent, and shall acquire Ethiopian nationality.

The nationality proclamation also provides for another means of acquiring citizenship this is what we call naturalization. The rules governing this mode of acquiring nationality are stated under Article 5 of the proclamation. This rules state the conditions which have to be fulfilled by an applicant to acquire an Ethiopian nationality through **registration**. Accordingly a foreigner who applies to acquire Ethiopian nationality by law shall:

- Have attained the age of majority and be legally capable under the Ethiopian law;
- Have established his domicile in Ethiopia and have lived in Ethiopia for a total of at least four years preceding the submission of his or her application;
- Be able to communicate in any one of the language of the nations/ nationalities of the country;

- Have sufficient and lawful source of income to maintain himself and his family;
- Be a person of good character;
- Have no record conviction;
- Be able to show that he has been released from his previous nationality or the possibility
Of obtaining such a release up on the acquisition of Ethiopian nationality of that he is a stateless person; and
- Be acquired to take the oath of allegiance stated under Article 12 of this proclamation.

An oath of allegiance to be Ethiopian Citizen is stated as *“I . . . Solemnly affirm that I will be a legal national of the FDRE and be faithful to its constitution.”*

There are also two ways of acquiring Ethiopian nationality through marriage and through being adopted. The provisions governing these modes of acquiring Ethiopian nationality by law are respectively article 6 and 7 proclamation 378/2003 in cases of **marriage** a foreigner who is married to an Ethiopian national may acquire Ethiopian nationality by law I:

- The marriage is concluded in accordance with the Ethiopia laws or in accordance with the laws of any other country where the marriage is contracted;
- The marriage should be lawful marriage
- He/she should be released from his citizenship or is to be seen released or is a stateless
Person (this is to avoid dual citizenship); and
- He must be of age and legally capable There is lapse of at least two years since the conclusion of the marriage;

- He/she has lived in Ethiopia for at least one year preceding the submission of his application;
- He/she should takes the oath of allegiance

In case of **adoption** a child adopted by Ethiopian national may acquire Ethiopian nationality by law if:

- He or she has not attained the age of majority;
- He/she lives in Ethiopia to gather with his adopting parents;
- Where one of his/her adopting parents is a foreigner, such parent has expressed his consent in writing.

Beside these by making outstanding contribution

An individual may acquire Ethiopian nationality although he/she has not lived in Ethiopia or does not speak either of the Ethiopian languages, a foreigner who has made an **outstanding contribution** in the interest of Ethiopia may be conferred with Ethiopian nationality by law (Art.8)

Ethiopian nationality may be lost for the following reasons

Renunciation (Release): Any Ethiopian who has acquired or has been guaranteed the acquisition of the citizenship of another state has the right to renounce his Ethiopian nationality by informing the Immigration authority in the form prescribed. However, the renunciation may not be accepted if the person has not yet discharged his outstanding national obligations or where has been accused of or convicted for a crime and he has not yet been acquitted or has not yet served. (*Article 19 of the proclamation*)

Upon acquisition of other nationality: Any Ethiopian who voluntarily acquires another nationality shall be deemed his Ethiopian nationality. This is to avoid double nationality. Except under involuntary acquisition of

another state's citizenship, "**dual citizenship is not allowed under Ethiopian nationality law**". (Provided under article 20 of the proclamation)

Activity

1. Explain how you acquire citizenship in Ethiopia
2. State ways of losing citizenship in Ethiopia

CHAPTER SUMMARY

Ethics is a body of knowledge that primarily deals with morality. Morality involves the accepted standards by which a given community or society pass judgments and decision as Right or Wrong, Bad or good. Ethics systematically studies morality so as to come up with some kind of universal principles that have to guide the decision and actions of human beings. Ethical philosophers suggest that the very rational to act rightly or ethically is very relevant to ensure the collective well-being of any society. In this regard accepting rules and state is a necessity that a choice. As social contract theories argue life without the set of rules and enforcing institutions such as the state would be worse and bad. Reason helps human beings to form state as the guarantee of their security and interest.

There are two ways by which human beings can arrive at ethically good decisions. The first is referred as consequentialism. According to this view the rightness of an action should be decided on the calculation of the costs and benefits of the action. if the action brings more benefit than burden, then the action can be right. In this regard, utilitarian believe that an action is good or right if the consequence of the action is more positive than negative to everybody-society. Ethical Altruism believes that an action is morally right

if the consequence of the action is more positive-favorable than unfavorable to everybody except the doer of the action. a good citizen altruistic since he/she shows more concern for the society than himself/herself.

Deontological perspective does not measure the merit of action in terms of consequences. Rather deontology focuses primarily on duty as the basis of morality. According a person is morally good if he/ she act from the good will. Everybody knows what is good and what is bad, but the main problem, according to deontologist, is doing it. The golden rule to doing the right is to act from the good will. Human beings know the right thing from the wrong one since they are endowed with the capacity to think.

In this unit you have also learnt about the concept of citizen and citizenship. You have also learnt there are two methods by which one can acquire citizenship by birth: jus soli and jus sanguine. Ethiopian nationality law emphasize on jus sanguine. Naturalization means a process which a state confers its citizenship upon individuals after birth which fulfills legal, social and political requirement of the granting state.