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## **Applying relevant ethical theories to equality**

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## Applying Relevant Ethical Theories to Equality

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### Abstract

Nelson Mandela said,

*“During my lifetime I have dedicated myself to this struggle of the African people. I have fought against White domination, and I have fought against Black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”<sup>1</sup>*

In other words Nelson Mandela did not simply engage in the struggle for Black people, he did so for Black people, White people, Asians, Arabs and people of diverse backgrounds. As a result he has special place in history and in the hearts of many diverse people. Martin Luther King Jnr is respected not because he engaged the civil rights movement for African Americans, but he did so for all Americans and all people alike. Today he is still fondly remembered by a diverse section of society. The question of ethics in society in terms of the regard human beings have for one another be it by gender, race, tribe or group has an impact on business and socio-economic development. It is this issue in governance that this paper will address. It raises interesting questions. When does the integration, for example, of gender equality interfere with the ability of a CEO or leader to make decisions that are in the interests of the institutions they manage and when is it a necessary active policy by which to improve gender equality? When does empowerment become discriminative and when does discrimination betray the more positive expectations of empowerment? If we as

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<sup>1</sup> Statement from the dock at the opening of the defense case in the Rivonia Trial, Pretoria, South Africa, 20 April 1964. <http://www.un.org/en/events/mandeladay/inhiswords.shtml>

members of society are held to the highest ideal then mutual respect and equality between people of different races, of different tribes and groupings is an example of the best possible use of human reason and the most useful application of human emotional and social intelligence.

### **The Unitarian View**

Prately (1995) propagates three views that influence ethical standards. These are namely Unitarian View, Separatist View, and Integratist View. Prately's separatist view does not strongly emphasise the impact on appointments balanced by equality. Seeking equality and balancing equity is neither a legal nor constitutional requirement. This is true of many countries. It is rare to hear of consumers who stop buying a product because of the race, tribe or gender of a manager or director or the method by which his or her appointment was made or handled. However, decisions made that clearly discriminate on the basis of race, gender, ethnicity or tribe can be legally challenged using labour laws.

The third view is the integratist view. In this view it is society's perception that a more direct influence is needed without discarding market demand and the law.

What I feel needs to be taken into account in Prately's separatist view is that there are many alternate influences that may prevent a person who feels discriminated against from seeking legal redress. These include the fear of antagonising the administration, loss of benefits and other financial rewards that may be due, legal costs of fighting the decision and possible loss of credibility as a job seeker in the market.

### **Sources of Ethics**

Are discriminatory attitudes and traditions directly linked to ethics and if so what are the likely authoritative sources of these biases? According to Urban (1930:364)

'Individuals may sense or be conscious of moral worth or value or their opposites, in conduct, behaviour or character, at the same time sensing a personal obligation to act in accordance with consciousness of morality and of merit or guilt.'

The intuitionist theory of conscience attributes the ability to discern right and wrong as intuitive and not the result of processes of association and reflection. In relation to gender issues it would thus be assumed that an individual will know instinctively that it is wrong to promote a man to a position instead of a woman who is equally qualified simply because she is a woman, or to treat a person of a certain race or tribe this way for the same reason. Therefore, the intuitive conscience approach will clearly have criticism, as it is very clear from a historical perspective that women and people of particular groupings have been discriminated against in the workplace. However, there are also situations that arise where a person of a particular gender, race or tribe is elevated to a position over a more qualified colleague. Clearly intuition that provides an innate knowledge of what is right and wrong does not necessarily compel the person experiencing this condition to choose the ethical option. It is thus inevitably regarded with suspicion and not accepted in business considerations. A psychopath may have a perfectly functioning conscience, but may simply choose to disobey it. Similarly minds accustomed to conventional and mundane thoughts and ideas that keep themselves and humanity in general mired in poverty and mediocrity may assume the ideas of creative minds are the work of madness or deception, when in fact the mundane mind incapable of reasoning outside the conventional boundaries society has given it merely remains incapable of processing progressive new points of view and thus remains stunned by its own inability to change the circumstances in which it finds itself trapped. Humanity is responsible for its own state of affairs and can blame no one except itself for the myriad of socio-economic problems it faces be they to do with the potential for nuclear war, poverty, wealth, discrimination or socio-economic problems. Humanity must inevitably accept responsibility for its own misgivings as they are self sought and inadvertently self realised especially through conventionalism. Leaders may tend to be too conventional in their approaches to how they lead. As a result stagnation becomes a tradition which allows poverty, incontinence, war and fear to persist. Clearly it is not for the lack of solutions to the multitude of problems of which the human mind is capable of realising, yet solutions, even those clearly grasped, mean nothing to people who have no direction as surely as a rudder becomes pointless to steer a ship that has no clear knowledge of where it needs to go; but, amusingly, must all the same continue on its merry way; this is conventionalism at its best. Human social and economic problems, be they war, budget deficits, austerity measures, economic crises or trade problems are conjured by the human mind and made real by the fear of real structural and innovative change. The driving

force at the heart of all these problems is quite simply fear; fear of loss, fear of intrusion, fear of losing or winning an election, fear of the unknown, and ultimately the fear having to face fear. It is as when *Morpheus said to Neo, "Do you think my speed and agility depend on muscles in this place? Do you think that is air you are breathing right now?"* – in that what is real may be that which a person or leader seeks with conviction rather than simply the circumstances they may think they are incapable of escaping. As long as leaders and society succumb to conventionalism humanity's fears may be its own greatest nemesis. This is why the Bible's remedy for fear that becomes an obstacle to peace, prosperity and salvation is quite succinct; *Seek ye first the Kingdom of God and all these will be added unto ye* and *though I walk through the valley of the shadow of death I will fear no evil*. That is, abandon your fear and humanity may achieve the peace, security and prosperity it seeks. The conscience may know or be aware of this, however, conventionalism deters it from the action required to bring about real unconventional change. Nevertheless, the ability to deny active and absolute abeyance to one's conscience or 'freedom of will' makes the intuitionist theory of conscience unacceptable to the empirical view of conscience. Reason, reflection and the alternate emotions they evoke are able to counter or dismiss the dictates of intuition.

### **Discrimination from the Viewpoint of Religion**

Discrimination has a religious dimension. Christian Scripture reveals to mankind that discrimination is an inextricable part of *original* sin and therefore cannot take place without Spiritual consequences. The basic purpose of humanity's existence on earth is a life process by which to determine whether a person will be worthy of entering heaven through salvation or falls short and is instead cast into hell. The propensity to adhere to the negative outcomes of discrimination is an age old evil temptation introduced in the Garden of Eden through the serpent. Adam and Eve are persuaded to eat the fruit of the Tree of Life, and they gain the capacity to recognise they are naked and see for the first time how they are different. Hence through disobedience to God the enactment of original sin is observed leading to the problem of a newly aware or judgmental mind. It makes people observe one another today and see differences, be they of race, gender, culture, nationality, tribe, ethnicity or social group. Adam and Eve cover themselves up, shy away from one another and God showing that they must now navigate through how their differences can bring

them back together as was intended by the Creator at their creation. The abomination which causes separation, division, desolation and divisiveness occurs not as a result of differences which always exist in some shape or form, it occurs as a result of using self awareness to become judgemental about what differences they observe giving rise to discrimination and prejudice instead of cohesion and unity in diversity. Discrimination is a behavioural *trait*, in religion it is described as the veiled mark of shame by which those destined to experience the flames of purgatory are numbered<sup>2</sup> and by which the beast dwelling in and fouling a place (be it a political party, government, institution, person or thing) is expected to be recognised; the *trait* or *mark* of the beast<sup>3</sup>. Negativity in discrimination is built from three basic human weaknesses which are to be deceitful, conniving and easily corruptible amalgamating to create loss of trust. Trustworthiness is lost by discrimination having a propensity to succumb to negativity<sup>4</sup> and this causes the soul to begin to experience decay. This means for the first time Adam and Eve's characters may worsen causing morality to decline and strife to increase.<sup>5</sup> This is the *original sin* that gave birth to moral evil incorporated in the way people are judgemental about race, gender, tribe, nationality and so on. It gave birth to the hate burdening humanity to this day, *the abomination that brings desolation in a holy place*, abomination being discrimination and prejudice evolving through history to the present day and that which is expected to come in future. Consequently, there is a link between original sin and moral evil experienced by mankind. Furthermore, though not clearly identified in the past moral evil has a corporeal form within the human psychological, economic and social fabric; it can be identified purely as prejudice of a hurtful, repugnant or malignant nature. Prejudice or discrimination is therefore identified in the Holy Bible as the embodiment or main *root* of evil. From this original root emerge the sub-roots which comprise the consummate human experience with multifarious sins constituting the human association with moral evil. It is important to understand this subject matter portrayed succinctly in the events of the Garden of Eden as for the faithful to see, it clearly reveals, unmask or identifies Satan or the Devil as the action or personification of prejudice and discrimination, the root or origin of evil. The Book of Genesis clearly illustrates that a person's first introduction to hurtful prejudice and discrimination will be an introduction to the personified Devil or an act of the Devil, depicted in the Garden as the serpent; hence prejudice and discrimination are *branded* an

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<sup>2</sup> Mark 4:15, John 13:2, 27, Luke 4:5-8, Matt.25:41, Rev 14:9,11

<sup>3</sup> Rev 15-18 (greed, self interest, division, exclusion)

<sup>4</sup> Genesis 3:22-24

<sup>5</sup>Genesis 3:16-19

abomination. The abomination, though depicted or implemented as the snake in Eden can change form implement itself through any host such as an individual, a political party, a government, group, institution, belief system or movement driven by or founded on exclusion, hate and divisiveness the reality of which prejudice in history and contemporary events have given humanity sufficient evidence. To fail to understand this is like losing a primary key or compass for understanding the Spiritual purpose of the Gospels and its link to the economic, psychological and physical welfare of mankind.

Having eaten the fruit Adam and Eve, humanity, must now find how to rediscover that blessed unity God gave them at creation in a new dispensation and with a new gained awareness. However, choosing to become judgemental and use differences divulged by this higher awareness to sow division that keeps people apart causes a loss of trustworthiness that separates Adam and Eve, and therefore humanity, from God. The inability to use wisdom or reason to celebrate diversity and achieve unity in diversity is what causes them (and humanity today) to lose their innocence or trustworthiness and to forthwith removed from Eden. Diversity and variety are a beautiful gift from God, but one intended to bring people together as it was in Eden as opposed to pushing them apart. It can be observed that it is not necessarily the wisdom Adam and Eve gain from eating the fruit – the very wisdom humanity has built civilisation with and possesses to this day, but rather what they chose to do with that wisdom, that is, to become judgemental of the differences they see. They opt to succumb to prejudice and discrimination (rather than choose unity) that drives *original sin* giving a wide berth to diverse forms of negativity and evil, which Scripture refers to as *the abomination*,<sup>6</sup> to take root in humanity. Only God has the authority or is worthy to judge who or what is ultimately good and who or what is ultimately evil. This is why Christians anticipate a Day of Judgement, which in essence is a period of truth which culminates in a restoration of trustworthiness and a return to innocence when humanity finally consummately overcomes discrimination, “*Assuredly I say to you , whoever does not receive the Kingdom of God as a little child will not enter it.*”<sup>7</sup> The very essence and purpose of the Gospels becomes to defeat prejudice and discrimination thereby facilitating a return to innocence, prosperity and bliss of Eden Christ referred to as the *Kingdom of God*.

Every Jack and Jill with a captive audience would like to moralise why they went up the hill

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<sup>6</sup> Daniel 9:27, 11:31, 12:11; Matt. 24:15

<sup>7</sup> Mark 10:15-16; 3:27-30; John 16:4-11; 12:30-32

and why they would like the audience to follow. They may want to moralise why Jack broke his crown and may have found someone to blame for his fall, but Scripture predicts what is true and what is a lie will only truly be known when humanity arrives at the Final Judgement. People are entitled to have personal opinions, however, when a human being is observed to form a personal opinion and makes an ultimate judgement within his or her heart with limited human knowledge it is expected they become separated from God since they choose to void God's will and usurp it with their own will. Christianity shows that, through temptation, human beings are constantly or persistently being tested in this way to see if they are worthy of entering heaven. When humanity's differences, instead of integrating and bringing people together tempt them to be pushed apart fuelled by *hate* be it racism, institutionalised tribalism, sexism, castes, factionalism, resourcism and so on – the *gist to note* is that the 'issue' is of no consequence, it is merely a distraction to enhance the test and it is for this reason they are referred to as temptations *rather* than sins; in fact *heaven* knows that the more provocative the distraction the more expedient the results which evaluate the soul. It may be important to note that it is not the person, action or thing despised whose authority it is God's to decide that is being judged or tested, it is the *despiser* and as such all things and all people regardless of their affiliation or who they are receive judgment, none escape it. It is for this simple paradox that God may allow evil and suffering to exist on earth for the duration allotted it; actions and objects are fundamentally soulless even those done by human beings, as in and of themselves they are incapable of genuine remorse. This is why there may be no fixed understanding of or position on God amongst people on earth; there are believers, atheists, those who are devout, those who mock religion, doubters, those in between and some who couldn't care less about religion. These positions may be permissible as they are likely to be irrelevant to judgement as morality can be discerned only by what an object or action (sin or evil) influences after it is initiated. Similarly, it might explain why it may be pointless to reveal God's existence for a confirmation of faith or to end evil prematurely when the purpose is to examine humanity's soul as a basis for to seeking mankind's redemption.

People may not need to become too excited when they are winning or are making a success of their lives, profession, institution, government, business and so on, neither should they become too discouraged when life is not going their way and they are losing, has-beens, facing hardship, or depression. Sometimes when you think you are winning despite your obvious accumulation, fanfare, progress and success you may in fact be *losing*, sometimes



when you are losing despite your obvious fall from grace and poverty, you may in fact be *winning*. Consequently, it may not matter how wise or simple, important or lowly, how big or small a following one may have, or how wealthy or poor a person may consider themselves to be, or what religion they may profess to belong to, it may be no guarantee they will enter heaven on the basis of material exploits if the soul is not ready; in the final judgment they are judged by their attitudes to what they experience and observe and how this has shaped the character as this determines the quality of the soul.<sup>8</sup> It may be this quality alone, which it is hoped religion improves, that determines whether a person may enter heaven or be declined this privilege. Hence hate or discrimination *may* bar a person from entry into heaven, it may not matter how great their faith is or which faith they belong to, what they may preach, what they are the head of, who they follow, if they are spec in the crowd or part of leadership, if they believe or do not believe, who they are or their works, for the simple reason they have placed their own personal judgement of another or others before that judgement that is exclusively God's prerogative, who alone is truly qualified to make a judgement of this nature, that is, judgement which either condemns or grants a person salvation. It is important to recall Christ's own view, "*Father, if it is Your will remove this cup from Me; nevertheless let not My will be done, but Yours be done.*"

Human beings tend to become very passionate about sin, the wrong people do towards them, the mistakes people make in their lives or against society and the flaws they seem to have, yet to the Spirit this foment may merely be a smokescreen or distraction. Why? It is not the questions in an exam (sin) that causes you to pass or fail (salvation or condemnation); it is how you answer them (the character of your soul) as they are not the vessel in which sin is contained. Technically this means that sin and the sinner are not necessarily a single unit as some tend to believe, they can be separate, one is a "senseless" object (sin or evil) which it is pointless to waste time and effort moralising, the other an invaluable entity in its raw state (sinner), one is meaningless to destroy whilst the entity capable of learning from the object is the precious resource worth saving and capable of being purified. This proviso allows sin to remain in an "inactive state" referred to as temptation. It takes an exceptional level of insight to identify this fundamental property of Spiritual morality as it shows that one needs constantly to be aware of the tests life throws at them as each one is merely a way of determining the quality of a person's soul; the best

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<sup>8</sup> Matt 19:24. Read the parable of The Rich Young Ruler. Only the soul passes easily through the eye of the needle, nothing else.

of these being their capacity to forgive. People will tend to be thrown into situations where their ability to forgive others is being examined. Jesus picks up on this immediately and advises, “*turn the other cheek, love your enemies, love your neighbours as you would love yourself, forgive as many times as it takes.*” He is advising the soul not to be fooled by temptation; *the questions*, the circumstance, not to get easily caught in the trap of condemnation, to make the right decision, the smart one that assures salvation rather than the easy answer or wrong response which leads to condemnation. This awareness applies to both individuals and nations. There may be a need to avoid blaming the questions, problems and the test itself and instead hunker down by *preparing the soul*. Preparing the soul in this manner is the *special* task of the Church or religion - God’s representative on earth tasked with the important responsibility of shepherding or shaping souls such that they are made worthy of heaven and salvation.

Most Christians may barely understand Jesus or the extremes of prejudice he may have often endured. He was born in unusual circumstances, Mary was with child before she wed Joseph in what few in society who were close to the family would believe was Immaculate Conception, even if Mary did her best to make her situation private and make those in the close circle who knew understand this miraculous truth. Christ *knew* he was born different, in unusual circumstances<sup>9</sup> and would have suffered for it growing up as a child. He would eventually come to know Joseph was not his biological father and the only person who could tell him the truth, his mother, would explain that *God* was his father, that his life was a miracle – but, how could a growing child with a prodigious wisdom reconcile and live with the burden of these explanations, explanations no one sane would understand? It goes to say; to a growing child trying to find his place in the world it would not matter whether or not this explanation was true, the reality was these were difficult circumstances uneasily resolved with his peers and society. One can see how he was spoken down to, called ridiculous and insinuations of inferior birth directed toward him, made to cry by being teased about the intrigue concerning his parentage, how Mary might wipe away his tears and tell him it was alright, tell him he was not of lowly birth, remind him that he was special, to forget what hurtful things the other children and parents did or said. Mary would tell him to love and forgive them as they did not understand who he was, until finally at the age of twelve he took the prejudice, transformed the clouds of potential shame and doubt around him into rain, by finally *owning* who he was. He did this in the temple much to the surprise

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<sup>9</sup> Luke 2:49 Jesus speaks about being about his Father’s business – in reference to God rather than Joseph.

of his parents<sup>10</sup> who were the first see his resolve and no doubt saw that glint in the eye of a young man who finally knows his purpose, understands and embraces his place in the world. What is known is that he experienced worse prejudice when the message he preached was different from that which those around him were accustomed to hearing and so extreme was the prejudice that, though innocent, he was tortured, judged, and crucified. He understood discrimination in life and in religion. It became his lifework to *defeat* it and if need be *destroy* it. Christ identified the problem of prejudice and discrimination, he acted consummately to defeat it yet many may be unaware of this central nemesis and the fight or struggle to defeat it being the purpose at the core of *true* religion. Christians worship Christ but they may barely understand why he was born. Many may believe he came to convert them into Christians; this is a “secularist” approach which may easily fall prey to discrimination. In Spirit what he came to convert was souls, to transform the soul with his message, his life, what he represents, who he was and *is* so that by making *better, less discriminatory* people they would discover salvation. Christ teaches and demonstrates there is no one, regardless of their status, whose earnest character is not inadvertently moulded by their duty to God, who can guarantee they are worthy of heaven. When it comes to Spiritual morality society and leadership may need to understand that the person judged by God, the Father, is the accuser rather than the accused, rather than the prisoner being led away in shackles by the jailer, it is the jailer and the court which pronounced the sentence who will be judged by God, rather than those accused of being corrupt, God passes judgement on those making the accusations of corruption. *Why?* Justice is much greater than just punishing people, regardless of how terrible their crimes may seem; and even those tasked with secular responsibility to punish those who err are expected to do so humanely; in such a way that they may learn from their mistakes as this shapes the soul giving them the opportunity to become better people. If this were not true, an important virtue of the Spirit, the executive power in forgiveness, would cease to function. In the Spirit failing to understand or appreciate this paradox may be a very real threat or danger the faithful may need to be aware of. The jailer does not have the right to mistreat the prisoner with terrible prison conditions, similarly the person who errs should have every opportunity to repent, learn from their mistakes and become a better person before being condemned if it must come to this. God condemns those who arbitrarily condemn others as an environment of this kind may be lawful but may not be just, this is backed by the fact that God does not only judge people, He also judges nations, places them in difficult social and

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<sup>10</sup> Ibid

economic conditions and restores prosperity to them, appoints leaders and removes them from office without interfering with free will, in ways beyond human comprehension for the purpose of improving souls through life experience such that they may become worthy of redemption. The Father does not play games or split hairs concerning this matter as explicitly implied where it is said *“And do not fear those who can kill the body but cannot kill the soul. But rather fear Him [God, the Father] who is able to destroy both body and soul in hell”*. It may be prudent not to be misled by alarmists who may call society to *pick up a stone* and other propaganda associated with provocative interpretations of sin as in the Spirit it is those who stone rather than the stoned who are judged by God, hence, society or a nation is expected to do its best to make those who err *learn* how to become better people as no one is immune from making mistakes and bad decisions. Some may ask - if God is real why are some leaders evil whilst others are benign and why are some governments secular, others atheist or against religion of any kind, whilst others are religious establishments, why are some capitalist and others socialist or communist, but these are the wrong questions to ask as these environments, from a Spiritual perspective, are created purely for testing mankind – life is the soul’s classroom and life experience the education. Humanity may be kept debating whether heaven is real or not and if God really exists, however, Scripture explains this is exactly how it may be meant to be for now as an examiner does not start handing out answers to students during an exam. Hence, one’s faith in the Father is a source of relief and the faithful are taught to pray to Him concerning the seemingly insurmountable difficulty of facing life’s many challenges *“Lord, lead us not into temptation and forgive us our sins..”*

In religion itself there is what may be described as ‘secular’ faith, which can be described as faith void of the Spirit, based exclusively on Scripture and the rules, rites, customs, tenets or laws associated with a religion. These are not sufficient to guarantee a soul is worthy of heaven, as a person may be devout, religious and know Scripture, be a great orator on a well prepared stage, even preach and give sermons or sit diligently in a congregation, but lack the character with which to be accepted into heaven as his or her soul is not with God’s Spirit and is consequently not representative of a genuinely decent person. They may claim to be religious, but are prejudiced, narrow minded, bring humanity anguish, pain or tribulation sometimes without even being aware of it. In religion there is also Spiritual faith which is the direct relationship between an individual and God, the Father; here a person’s character, all its flaws and good qualities cannot be hidden and it may be by the balance of

virtue that a person is either granted or denied access to heaven. It is true that each religion or following has rules and preconditions for entry into heaven, however, it may be essential, by means of the Holy Spirit from whom no knowledge concerning salvation is concealed, to be discerning in that it is rather how these shape the individual's soul which determines whether they may qualify for salvation, for a person is not judged by what he or she receives, inherits or experiences be it good or bad, corruption or honesty, poverty or great wealth, slavery or liberty, jail or freedom, honesty or dishonesty, disease and disability or good health, intense suffering or pleasure, persecution or affection but what they choose to do with these and by how they affect his or her character, as Peter discovered when the cock crowed thrice, he was judged in that moment by the place where his soul resided rather than his prior spoken assurances of his faith to Jesus, yet this failing shaped his soul into making him become an even better person. Without this Spiritual proviso it would not be possible to continually forgive those who genuinely repent when they fall short. This may be made fundamentally clear in Christianity, in which there are preconditions for salvation, yet where Christ Himself says to a *condemned* person, "...today, you will be with Me in Paradise." In the Spirit one is condemned and another saved purely on the basis of the transformation of the soul or person's character, in this case it was one of the two thieves' profound reaction to Christ's Crucifixion, an experience the response to which in that very moment forever alters his Spiritual destiny; and, *that day*, he saw paradise.

A person can be saved by conversion to Christianity; however, when discrimination creeps in somewhere along the way and stains interpretation of the Gospel the misinterpretation may become that a person can *only* be saved by conversion to Christianity which requires the lips and mind to confess and profess, when the truth is that a person is and has always been granted salvation by the transformation or conversion of the soul rather than conversion by simple spoken words, a chosen religion or denomination, something God used Peter and the cockerel to clearly demonstrate; it is not what a person may simply believe or profess that saves them rather it is the state of the soul or person beyond the reach of what the lips confess and the mind may convey; where the truth is not hidden. This means that it does not matter what a person believes, accepts or rejects, he or she is on an individual *unique* path or journey to salvation the eventuality of which *will only be known* at the time of their personal moment of truth. Hence, *before* the moment of truth, unlike devout believers it may even be to the advantage of some people to *doubt* and *disbelieve* prior to the epiphany which will either save or condemn them. Even those denominations or beliefs which do not

accept the existence of a soul or spirit experience it every day; they simply may have not determined what it is *in* context. It is only when the quality of a person's soul improves altering character for the better that they are moved closer toward salvation in the Spirit and this change, which is open to one and all, is the *way* to Christ, the true meaning of Christianity free of discrimination Jesus intended and taught about profoundly. Even a person on a different path, who has *no* knowledge of Jesus or Christianity, who doubts the purpose or value of faith who is becoming a better person, whose soul is transforming for the better causing them to become worthy of salvation is on the path or the way to Christ in the Spirit and if they qualify by the grace of God, it shall be granted to them without discrimination; Jesus confirms this where he explains, "*I am the way, the truth and the life. No one comes to the Father except through Me.*"<sup>11</sup> Here Christ confirms that in whichever way *anyone* qualifies their soul for salvation, even if they have no knowledge or full understanding of *him*, it will have been *through* him and they must inevitably enter his presence in the glory of that moment of truth when they may meet the requirements to stand amongst the redeemed. This means that it is achieved without prejudice and by the omnipresence of God, the Father; this is what it entails to believe in one Lord Jesus Christ and one God, the Father almighty, something it requires profound insight to see and to understand the significance of. Anything less than this may actively dilute the importance of Christ and work to undermine his message. Some may mislead the faithful by interpreting Christ's message as "*unless you convert to Christianity and accept Christ as your Saviour you will be condemned*". This is not the interpretation Christ intended, in fact it may be quite the opposite as what he meant was *whichever* way a person turns, regardless of what *path* their feet are on, they are on the path to *him* as he is the *only* path and this becomes evident at the time every person has their final moment of truth. To mix this up can have dreadful consequences as it may become an attempt to withdraw Christ's power to save on the basis of discrimination, which is an abomination, and it would *not be acceptable* to him. Many may arduously try to refute the Bible, doubt the authenticity of Scripture, point out flaws and inconsistencies, make comedy of it, compare it to a fairy tale even produce documentaries that discredit what is written or believed, but this attempt to discredit Scripture may be an exercise in *futility* as fundamentally humanity may receive spiritual texts to aid in personal spiritual growth, but they are an aid rather than an obstacle to God's capacity to grant salvation. The Scriptures are Divine texts to serve the purpose of *personal* salvation; being *personal* entails they must at times seem to defy comprehension in order to

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<sup>11</sup> John 14:6

fulfil their saving purpose and at other times a person's psychological disposition may entail God find an alternative to Scripture as a means of saving them as no one except God will know the personal constraints to overcome between an individual and their salvation. A person may be saved whether they are devout, doubters, believe, disbelieve or have even never heard the of Scriptures as their personal disposition is tailored to their moment of truth when the epiphany created by their being in the presence of God either transforms them toward salvation or moves them to condemnation. It cannot be assumed a person can be saved only if their personal beliefs are identical to yours as it is not looked to mankind, but God, to judge the personal path to salvation each person walks.

In Scripture, it is said, God, the Father sent Christ as a sacrifice ending [original] sin thereby forgiving the sins of humanity. If, as earlier noted, original sin responsible for conflict and human suffering is *the abomination* or hurtful and exploitative discrimination, then it may make sense to avoid continually skirting the truth, tip toeing around it or shying away from it for any reason be it for personal or institutional gain or for avoiding discomfort it may cause, and understand that Christ *came to end prejudice and discrimination*. He did not come to take slaves of any kind, subjugate people, cause segregation, deny people civil rights, persecute any ethnic group, create tribally biased institutions and governments; *participate* in, make *money off*, *perpetuate* or *worsen* discrimination – these failings are as a result of the prejudice, weaknesses (deceitfulness, conniving and easily corruptible), self-interest and myopia prevalent in mankind from which history shows no person or institution is entirely immune. Had religion understood or identified what its Scriptural nemesis truly was, namely hurtful prejudice and discrimination, this suffering may have been prevented. Jesus knew prejudice is a difficult problem and there would be attempts to side step, bury and avoid his message to *overcome it* by some who related his teachings to others; and would have expressly used the *Parable of the Talents* to describe this situation using it as a means for admonishing people to remain true to the core of his message and its opposition to prejudice.<sup>12</sup> Though overlooked or misunderstood this may be a critical aspect of *the Passion of Christ*; the Cross signifies from then on it can be said with *absolute certainty* that mankind is set loose, salvation is offered to all of humanity, all peoples, and all faiths or religions *without discrimination* on the basis of the quality of a person's soul and character by virtue of the Father's grace and Spirit. This is what the Christ *lived for* and if need be, was willing to *die for*, nothing *less* may be able to hold up against the very profound definition

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<sup>12</sup> Matt. 25:14-30

and meaning of the title *the Christ* that is Jesus. A person from any walk of life whose soul and character is transformed is brought into Christ and salvation, to the *true Christ who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, he descended into hell; on the third day he rose again from the dead, he ascended into heaven, and is seated at the right hand of God the Father almighty*. He defeated prejudice to *become* what he was, that profound person and personality so greatly admired rather than the inadequate and pathetically prejudiced notions of him tinkered up in imaginations tainted by discrimination. It is transformation of the soul that transcends differences in religion or denomination; any other interpretation of salvation based on exclusion or *closed community* would become tainted by discrimination, implemented by personal interest and run the risk of being an abomination, that is, being laced with a veiled cocktail of discriminatory evil; tainted by the very behaviour and attitudes Jesus rejected. If this aspect of Scripture is understood correctly then Christ did not offer up His life to save Christians alone, He offered it up as the lamb or sacrifice to end original sin, from which all sins emerge – the main cause of the soul’s corruption, the source of humanity’s torment in its entirety, that is, to end all forms of hurtful prejudice and exploitative discrimination using His own blood, subsequently, salvation is offered to the whole of mankind.<sup>13</sup> The work of the Disciples, of the Apostles, of Priests and religious leaders to this day is not to further prejudices, division, discrimination and the separation of humanity by enhancing religious divisiveness, discrimination based on race, tribe, gender and so on driven by inappropriate interpretation of doctrine or religious laws based on exclusion as *exclusion* perpetuates *sin* diluting the purpose of faith; rather, it is to bring down the artificial barriers that separate humanity, find ways to tear down the prejudices that divide humanity, open the doors and bring in the harvest; to teach people of any background about Christ and good character which sufficiently shapes the soul to help qualify it for heaven and salvation in a manner that seeks transformation as by being so changed the transformed have accepted Christ, even if they have never heard of him *he* has heard of *them* and they are part and parcel of the Christian *fait accompli*; for Christ the core for achieving this was, is and remains *love* presented as the emotional and contextual opposite of prejudice. Christ clearly asks that humanity understands, embraces his message, *loves* him by loving others as they would love themselves. This is the basis and foundation of evangelism he prescribes and that becomes the basis for completing his work.<sup>14</sup> Identifying

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<sup>13</sup> Matt.1:21, Heb.3,6-19

<sup>14</sup> The basis of evangelism is not to further spread original sin, it is to end original sin which is why no one comes to Christ except through the Father and vice versa, that is, they need to first be cleansed of original sin



hurtful, meaningless and exploitative discrimination is original sin from which the multiplicities of other sins arise creating human strife be it economic, social, psychological or spiritual may be a profound realisation in Christianity. It entails humanity can for the first time finally *truly* begin to understand in *practical* terms what the Christ sacrificed His life for. Had this been identified earlier the immense prejudices, wars, suffering and unkindness witnessed in human history and plaguing modern society today may have been prevented or shortened, however, this does not mean humanity cannot still be spared or be given some relief from frightful future tribulations human society is prophesied to have to endure as a result of a few narrow minded people. The Cross teaches humanity it will find true peace and salvation only when hurtful prejudice and exploitative discrimination ends, be it by race, birth, tribe, clan, caste, gender, religion or nationality. This may only be achievable consummately by a change in how society thinks and is organised. To teach anything less may be to fail to fully comprehend Christ, to fall ominously short of Jesus' message diluting its capacity to heal mankind. It entails a person, individual, government, institution, its members or a nation benefits from prejudice and may be co-mingling personal desires, gains or interests that perpetuate discrimination within itself and in the world at large for its own financial, social, traditional or psychological benefit. Thereby it persuades and railroads humanity away from God's intentions for humanity, *His Will*. Jesus' life experience with prejudice shaped him, it tried to break him, but he defeated it<sup>15</sup>, steeled himself to abide by *the Father's Will* and endured the Crucifixion. He did not want anyone to experience this kind of hurt, he understood what it meant to suffer prejudices as anyone who suffers discrimination knows yet is able to rise above it<sup>16</sup>, he was taking on his shoulders the responsibility of offering salvation to all of humanity – *"In My Father's house there are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to Myself; that where I am there you may be also."* Here Christ speaks to people of all religions and walks of life. If this is true then Christianity today has only just began to scratch the surface of what Jesus commissioned the Disciples, the Apostles, the Church and the whole of Christendom to achieve through evangelism and by going out into the world. When fully appreciated this fire which comes from Jesus' heart will have only just been kindled and is yet to find full acceptance and become the consummate flame that is able to save and heal the world. It

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(prejudices or discrimination must be dropped before one comes before God). Matt 28:19,20 Mark 16:15 , John 6:44, 65

<sup>15</sup> Luke 10:18

<sup>16</sup> Luke 2:52 Jesus grows in wisdom, stature and in favour with God and men.

may only be when Christianity finally understands this reality and begins to offer the promise of paradise and salvation to all people and all nations without discrimination that Scripture will be confirmed effectively initiating entry to the Day of Judgement, “*And this gospel of the Kingdom will be preached in all the world as witness to all nations and then the end will come.*” Until then the purpose of the Passion may yet to be fulfilled by Christianity and many may misunderstand this aspect of Scripture to mean the use of satellite television or programmes to reach far off regions, rather it may be wider than this in that it refers to salvation being open to all nations, all peoples of all tongues and faiths as Christ intended with the terrible suffering He endured, otherwise it would be noble but narrow minded to preach and offer it to everyone, when not everyone is *really* invited; in other words what is preached would inadvertently be unable to meet the Gospel’s expectations. All the faithful gathered in the world today are not sufficient to fill God’s mandate as a narrow interpretation of the Gospel preached and taught would be a message still inadvertently tainted with original sin – *discrimination*; this may be made explicit in the parable of *the Great Feast*. The many remaining who may qualify for salvation, yet who have been excluded by prejudice at the time of the conclusion of the Gospels need to have Christ’s invitation extended to them, the epitome of what it means to be Christian as Christ intended. The fact that inadequate interpretation may persist and has as yet not been identified may be the *one* remaining obstacle to the full and final completion of the work of the Gospel on earth anticipated of the Body of Christ fulfilling its covenant with God<sup>17</sup> anointed by Christ. It is the reason the Church today may appear to at times lose ground and face stagnation; it has not fully implemented the mandate it was given and needs to recover its purpose freed from a harness of discrimination it may not even be *aware* is preventing it from fulfilling Scripture and completing the harvest. With the removal of discrimination humanity is gathered into one family. The Gospel, from Genesis and Eden to the present day, may be about preaching the end of prejudice and profoundly transforming society to embrace differences thereby defeating original sin, transforming souls, building character and bringing in the harvest.<sup>18</sup> This concerns discerning those who adhere to hate, division and discrimination from those who follow Christ’s teaching of unity in diversity and equality *without* discrimination. It is the parting of those who want peace, prosperity, equality, geopolitical cohesion, the unity in diversity of humanity, an end to hurtful and exploitative discrimination be it by nationality, birth, race, gender, religion, tribe, culture (*the wheat*)

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<sup>17</sup> Daniel 9:24-27, Luke 1:68-79

<sup>18</sup> John 4:32-38, John 4:26

and those who seek or prefer self interest, geopolitical division and exclusion, religious persecution of faiths other than their own, hatred, war, poverty, prejudice, suffering, exploitation and the separation created by it that further debases the soul (*the abomination* or literally – *the tares*<sup>19</sup>). Scripture may imply that failing Spiritual tests and examinations, losing grip on original sin, failing to fully understand Christ’s open message, giving in to the temptation to discriminate and exclude based on hate and separation from God has final consequences. Humanity’s inability to manage away strong forms of geopolitical discrimination, religious prejudice, racism, tribalism, clashes between immigrants and communities who want them expelled, competing self-interest between or within nations and inequality based on traits dating back to original sin are sufficient enough to one day perhaps predetermine that without religious intervention and a change of course humanity may as a consequence arrive at its demise, tragically, by its own hand. “*Let both grow together until the harvest, and at the time of the harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.”*” The geopolitical divisions creating poverty in the midst of plenty, food rotting and going to waste while people starve, suffering created by imaginary geopolitical lines drawn over ground to separate and desensitize humanity, the slaughter of innocent citizens, murder and intimidation of people belonging to *other* religions, prejudiced interpretations of salvation that inadvertently condemn people, divisions between nations, border conflicts, racial, tribal and ethnic patronage or conflict, tensions between nationalities over competing interests observed in the world demonstrate that humanity remains at conflict with itself and continues to grapple with original sin – *the abomination*, responsible for every foul human conflict from Adam and Eve to this day; its beginning is humanity’s consummate self-annihilation and its end humanity’s salvation.

The impact of religion on ethics has been profound. It has influenced the customs, traditions and norms by which discrimination affects race, tribe, culture and ethnicity. It has also shaped how the moral place of women in society is governed. History shows religion is sometimes slow to come to act against discrimination. This has been complicated by the fact that the source of morality is considered infallible hence tradition and societal position may inhibit positive change stifling the ability of people to interpret Scripture in a manner that is relevant to the challenges humanity faces. These contradictions between contemporary developments in morality and infallible religious views or beliefs based on tradition that do

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<sup>19</sup> Matt. 25:41

not agree with them have lead many to question the very nature and existence of God since they fail to reconcile their real moral value when applied to the difficult personal experiences they may encounter or see others they empathise with endure. Hence scholars such as Chryssides & Kaler (1993:87) hold that it is 'perfectly possible to have morality without religion and that religious morality ultimately draws on reasons which are independent of religion.' Clearly religion can promote moral judgement or retard it depending on the views held within it. History shows religion has both helped and hindered discrimination. Its source of authority being infallible often leads to difficult, strenuous or violent and divisive changes in religiously inspired traditions or laws, after which a new religious understanding of the same dictates emerge that is more consistent with evolving contemporary moral values. The belief that all people are equal and deserve to be treated humanely is one of these.

### **Theories Based on Self-interest**

Self-interest is an individual's preoccupation with advancing his or her own good. Scholars such as Jean Hampton support self-interest and regard morality as involving considerable self-interest. This self-interest comes to define a person's moral norms. A country, corporation, institution or individual first considers what will benefit itself then acts to fulfil that act for self-gratification. 'Moral benefit' can be referred to as, tongue in cheek, the tendency of factions, factionalism, tribalism or cronyism to define morality by the laws, rules or decisions they expect will benefit them the most which are then passed on as purportedly unbiased or professional positions to a preferably mute public or captive audience. In the worst cases of this the police or investigative wings can be abused as means of enhancing or settling personal scores or personal interests. Nevertheless, people and institutions are able to recognise that blatant self interest can disadvantage them in the societal setting and realise that it is in their personal and organisational interest to take into account the interests of others in order to ensure their own well-being. Hence the concept of Enlightened Self-interest is born. Urban (1930:144-145) refers to this as 'a morality of common sense.' A balance is thus struck between a country's, individual's or institution's self interest and the self-interest of others, which in turn propagate a moral society driven by common sense decisions. Self-interest was instrumental in encouraging the women's movement to struggle for recognition of women in the workplace and their equality with men. Enlightened self-interest has encouraged men to accept the demands of women

leading to collective moral growth. It has encouraged corporations to engage corporate social responsibility in their planning processes and countries to extend a hand to other nations through diverse forms of aid ranging from food to budget support.

Criticisms of self-interest must arise from the fact that it can only create a more just and moral society if the opposing self-interests have equal authority by which to resist one another's demands. If the levels of inequality are too high instead of a higher moral order evolving the opposite can occur where one individual, faction or group's self interest crushes the ambitions of the other leading to higher levels of discrimination, domination or bias. The extreme result is the Holocaust, Apartheid, Slavery and persecution that arises from institutionalised forms of discrimination. Countries may use aid to influence the political environment in recipient countries or to encourage governments to make economic and political decisions they would otherwise avoid without this influence, for example, damaging austerity measures made without corresponding provisions for stimulating growth. The television, electronic, internet and print media which have in this modern age become a powerful means for influencing public opinion may obtain information using unacceptable methods, wilfully publish unsubstantiated information for which there is no real redress after the fact or publish selective factual information that furthers the interests of individuals or groups with whom the publishers are openly or clandestinely aligned. So powerful is public sentiment that it is often feared it may influence the outcomes of a country's Judiciary. This raises many suspicions about self-interest having the natural capacity to achieve *enlightened self-interest*. For it to work it requires that the more dominant individual or group with greater authority and power be innately pre-possessed of the 'enlightened' beliefs or values which become the antithesis by which a higher moral order is established; this seems far too much to presume. Had male social and workplace domination, the Holocaust and Apartheid not been opposed by higher moral individuals or groups with greater authority and power to oppose the self interest of those with lesser moral principles or lower social intelligence, it is likely these systems would persist to this day. Donors extending aid cannot, for example, guarantee that the economic reforms that are perceived as the reason for their success and therefore tied to aid will yield the same progressive results they hope to see yet persist in their enforcement. It is thus not difficult to see why contemporary moral philosophy does not regard self-interest as a moral issue. Hence Paul et al (1997:xiv) prefer self-interest to be reconciled with a regard for others. Philosophers thus see regarding others as a moral action. However, as mentioned earlier

even this ethical consideration must be viewed carefully because “other-regarding” or regard for others can itself simply be a self preserving action designed to serve self interest. It is thus possible for one to appear selfless in order to gain a personal form of gratification be it political, economic, material, spiritual or psychological from an individual or from the public. It should not be forgotten that a capacity for deception as a form communication is an intrinsic ability of the human persona and at times the intention to be deceitful can be hidden from the ego by a deeply coveted desire or objective. For example, a person can pass a law on gender equality as a selfless act or promote women to positions of authority in a company, and give out food aid to starving countries but inadvertently hope to gain moral capital with which to win praise, support, an election or promotion. As a result the question that must inevitably be asked is *‘is the search for moral objective truth a futile one?’* Hence, enter the Relativist Argument.

### **Applying the Relativist Argument**

The Relativist or Non-Cognitivist argument is that it is not possible to know moral right from moral wrong while the Cognitivists or Non-Relativists insist that it is possible to know right from wrong. According to the Relativists there is no independent way of determining right from wrong from the viewpoint that there are so many cultures, groups and belief systems with their own prescribed judgements. Therefore, ethical values and principles are relative to one’s personal feelings, culture, education, religion, background, needs, life-experience and emotional disposition. This makes it subjective. (Velasquez, 1998:22-24; Ladd, 1973:1; Donaldson & Werhane, 1983:19-21) therefore explain that ethical relativism holds that there are no absolutely true ethical standards, and standards that are universally applicable to people of all societies. Ladd (1973:Preface) states that ethical relativism can be regarded as a ‘philosophy of protest designed to liberate one from societies encrusted moral institutions and practises.’ Ethical relativism will therefore state that there is no absolute ethic except change. In other words any view that is held is only useful in as far as a better more progressive view has not arisen to usurp it. Therefore, the best moral or ethical position is to stand ready to recognise and embrace this evolution when it arises.

### ***Critically Looking at the Relativist Argument***

My criticism here, of relativist views, will stem from the belief that one who follows this approach will acquiesce to the rules, traditions and norms of the society or religion in which one finds him or herself even where they are clearly amoral, that is, *when in Rome do as the Romans do*. There appears to be a misinterpretation of relativism made by Rachels cited in Velasquez (1998:23-24) where it is stated that cultural diversity proves nothing and the theory presents incoherent consequences. It excludes the notion of free will and the concept that there are two kinds of integration that can take place in relativism. These are *forward relativistic integration* and *backward relativistic integration*. When two societies meet or merge they can adopt the ethical traditions or traits realised by either society up to that point or they could adopt the amoral. For example, other societies could have chosen to accept or adopt the Apartheid system, but instead they rejected it ultimately in 1994.

One would also tend to have doubts about the lack of universalism resulting from ethical relativism explained by Velasquez. There appear to be several views not taken into consideration. For example, morality may be a psychosocial element of the human experience; however, its foundations are based on basic human feelings and emotions that underpin the flow of human intelligence over a rationalised perception of the world and how it physically and psychosocially affects them. A person insulted or hit in the head feels pain regardless of the society with which they are affiliated. A word that is phonetically an insult in one language may be a compliment in another, however, it may remain an insult if equally and contextually translated or interpreted. Feelings of pain, joy, gratitude, freedom and rejection are universal emotions irrespective of the social and cultural differences that may invoke them. For example, treating women as lesser beings than men inevitably invokes feelings of displeasure from which those afflicted will attempt to escape if given the opportunity. They can visualise or actually interact with a culture where this practise does not take place; for instance a woman might visualise what may feel like to drive a car in place where prejudices against women prevent them from doing so. Human beings are capable of virtual thought, simulating or conceptualising where they would prefer to be and do not always need to interact with another culture to advance or change their own. Hence, taking these factors into account the tendency to move toward forward relativistic integration is greater than backward relativist integration even though both possibilities may seem so easily accessible as to make relativism seem inadequate as proposed by

Velasquez. The universal ethical norm is that generally no individual or society enjoys pain or discomfort. Some societies have developed better ways than others of escaping some kinds of discomfort and when societies integrate the social rules, organisation, traditions, technology or means by which less discomfort was gained tends to rise to the surface thus leading one to believe that relativism is not directionless and that it will not accept to '*When in Rome do as the Romans do*' if it is found that the social development of the society interacted with is technically backward thus causing a discomfort one individual or society has already learned to remove. In the gender issue women who are discriminated against will feel this discomfort and it becomes the motivating impetus upon which social advancement or change takes place. The key to universalism is translation and not necessarily conformity unless it is merely to act as a conduit for educating people about mutual or alternate customs and beliefs. These must ultimately evolve away from pain and discomfort which emerge from injustice toward pleasure, peace and comfort which are presented by justice not necessarily as highly rationalised concepts, but basic human feelings and experiences.

Therefore, the concept of relativism resulting in 'everything goes' or chaos proposed by Velasquez may be unfounded. If this were true then positive advancement in culture and society would be virtually impossible which is clearly contradicted by moral growth through human history in its historic and contemporary forms despite periods of adversity.

A basic universal definition of morality would therefore be basic individual and collective happiness or comfort that does not cause an external individual and/or collective group pain or discomfort. This invisible principle is the guiding hand behind positive moral growth resulting from relativistic boundaries of ethics.

### **Applying Ethics and Deontological Approaches**

Immanuel Kant (1724-1804) is the most famous exponent of Deontology. Deontological or non-consequential approaches to ethics begin with the presumption that any action is inherently right or wrong. An action is right if it respects the rules and wrong if it doesn't. The drive for gender equality borrows strongly from Kantian ideas. His *Categorical Imperative* requires that everyone should be treated as a free person equal to everyone else. Everyone has a moral right to such treatment and a correlative duty to treat others in



the same way. Hence, women, people of different races and tribes have every right to be treated equally and have a correlative duty to return this treatment to those they may perceive as different to themselves.

### ***Deontological Approaches***

I feel Kant's Categorical Imperative has a strong moral value that is grounded in duty. However, Kant seems to contradict his own belief in the important role rationality must play in deciding to do what is right by predetermining a rational decision as one that is 'just' or 'right'. Hence a person may ignore his or her own rational process to make a decision he or she feels uncomfortable about. A person may accept Apartheid or discrimination against women, other nationalities, another race or tribe even if the person dislikes or is uncomfortable with it because it is a social rule, tradition or duty he or she is expected to "justly" and therefore "rationally" obey. Another apparent flaw in Kant's approach is that it assumes reversibility of roles, which is not a perfect practise. A director who believes that women are inferior and should not be awarded a management position will, having reversed the role and placed himself in the woman's shoes, accept that what is being done is just because were he a woman he would not deserve this management position. The same applies to Apartheid and other forms of racism, factionalism, tribalism and segregation where traditionally in the past; a White person may consider a Black, Arab or Asian inferior who then reverses the roles, that is, using the widely respected 'do unto others as you would have them do unto you' principle and continue to feel morally justified by believing were he or she Black, Arab or Asian he or she *would be inferior* and thus deserve to be discriminated against. This being the case he or she would gladly accept this condition regarding it as moral and ethical; this may explain the psychosomatic make up of the supremacist thinking of people like Anders Behring Breivik for whom the empathy procedure fails which in turn can cause a sane person make reprehensible decisions or behave like a sociopath. A Black supremacist in Africa on the other might feel Whites do not deserve to hold office in government due to prejudice observed in African history and justify this by believing even if he or she were White they would feel the same. Mismatched positions such as this can pervert justice and morality; the exact opposite of what Kant aspired to. Interestingly enough I recall a personal experience while a student, when the international school I attended in Lusaka received a group of South African students at the

height of Apartheid. I remember my sister along with some of her friends confronted them about the evils of Apartheid and asked how they would feel if they were Black and treated the same way expecting empathy to play its role in the response. The students responded quite earnestly and unapologetically that Apartheid was fair, here to stay, and if they were Black, they would gladly accept its conditions, since this was how society in South Africa was, their beliefs should be accepted by everyone else. I remember my sister being visibly upset, livid and shaken by this unexpected response. This racist view was of course absurd to young people such as ourselves attending a multiracial and multicultural school, who had grown up believing such views and vices were wrong. Being exposed to what seemed such an open lack of moral perception at an impressionable age was understandably disconcerting. The mind is indeed a malleable thing, often when empathy fails it is to the detriment of the greater society this failure demoralises as a consequence of low social intelligence. It is as though, while a soccer match is screened on a flat screen in the background, chimpanzees in a cage get their bananas at feeding time, one chimpanzee makes mocking ape noises at another and takes a banana, tosses it at the feet of the other chimpanzee and calls him a monkey; the zookeepers watching the two apes, seeing what's going on, chuckle at the odd scene. They chuckle because the scene makes them realise every society has a village idiot. History shows prejudice can be passed on from one generation to the next until there is a significant improvement in social intelligence. Kant's ideas work well in a world with perfect rules and duties, not in one where justice, truth, morality and the duties that pertain to them are as yet not fully and universally understood. Rationality in itself is considered a prerequisite to morality; people have a right to question any belief or moral idea. However, as discussed in deontological approaches and the relativism of ethics, rationality is itself not sufficient to judge moral behaviour and measure ethical value. A person brought up to discriminate against women or other races and tribes will use rationality to reject an ethical view that they are equal, a problem that also appears to affect how some heterosexuals view people of different sexual orientation which causes them to reject the view that people different in this way are entitled to the same regard as what society considers "normal" people. As explained in the flaws of reversibility, Kantian ideas may be unable to otherwise convince persons who think in this way. However, what is universal is that women and men or people of different sexual orientation discriminated against feel discomfort. This makes discrimination unethical regardless of whether or not the moral source of this discomfort can be perversely reversed through empathetic role changes intended to justify it. Though, as a heterosexual, I find it difficult to understand why

men would be sexually attracted to men or women attracted to women the fact that I cannot understand why this is the case does not entail that people different in this way do not deserve human rights or respect if they are indeed respectable. Africans though having come through great strife and discrimination such that they should not want to see anyone suffer merely for being different seem to have great difficulty with this moral question. Once again the empathy procedure fails. It is for this reason that it becomes rational for human rights to be extended to those that society, in its own wisdom, deem correctly or incorrectly to have fallen short of what are perceived as exemplary moral and legal standards. When all present issues on prejudice are reconciled, just when it is thought everything is settled and people are at peace with one another genetic engineering and advances in science may throw humanity another curve ball concerning the emergence in society of people whose genes have been modified, some of whom might have advantages over “normal” people causing the laborious wheel to turn again. When the dust has settled there may be yet another emerging difference. Despite being considered different, deviant or having done wrong when weighed against societal norms it may be expected that people are treated humanely due to morality itself being defined by this humane treatment. The challenge is the ability to overcome prejudice itself within the heart and mind, where the problem actually lies, rather than being repeatedly overwhelmed by its causes. A person’s failure to understand this tends to imply they may be somewhat mentally or emotionally incapacitated by an inability to rationalise how to appropriately treat other human beings.

Discrimination and the motivation to discriminate based on *hate* may essentially be an example of a shallow mind that defies its own capacity for higher intelligence due to a deliberate need to inhibit rational behaviour being necessary prior to the act. It implies that people who discriminate offensively may be confused and whilst in that state may be incapable of recognising their inanity. As a result when they discriminate they may tend to enter a state where they allow themselves to become “socially stupid” and whilst operating in this imbecilic state the negative aspects of their behaviour are only recognised by those capable of observing outside its dimension. It’s like an individual leaving a message on Twitter or Facebook that reveals something stupid or ignorant about themselves they may not have the necessary social intelligence or presence of mind to later regret posting. In operating level economics the underlying cause of discrimination is “resourcism”. In other words conflict between right wing and left wing leanings based on race and other factors may in fact not be caused by racial differences, but by the human compunction to create

selective criteria by which to allocate resources for its own personal gain for fear that a loss will lead to some kind of disadvantage. As long as people compete for resources they will continually conjure meaningless criteria and use them as a tool for discrimination. For example, Black people may all be Black people in solidarity when faced with White oppression and discrimination, however, if the White “threat” is removed then Blacks may discriminate amongst themselves on the basis of nationality, if the threat posed by Blacks of different nationalities is removed they may discriminate on the basis of skin tone, that is, a preference for being lighter, darker or coloured, remove the problem of discrimination by skin tone and Blacks might discriminate on the basis of political affiliation, tribe, culture and language, remove this as a problem and they might discriminate on the basis of wealth and social position, remove the problem of wealth and they might discriminate on the basis of levels of education and literacy, remove education and they may discriminate on geography, that is, whether a person lives in the suburbs or high density compounds (projects), is a white collar worker or a servant, is fat or skinny, has flat bottom or a round one – all races and groups are prone to this tendency to be judgemental and have the propensity to discriminate to gain advantage or prevent loss even if the criteria are sometimes trivial. There appear to be three basic levels of human intelligence; intellect, emotional intelligence and social intelligence. When the level of a human being’s social intelligence is low they begin to actively rationalise discrimination as a group or individual; regardless of how learned they may appear to be or how advanced their society may seem they can be incapable of recognising flaws in this method of reasoning. The human psyche is constantly seeking a method by which to allocate resources, be they material or psychological, to what is deemed favourable to itself and its group predominantly out of fear of becoming disadvantaged. If the group is disadvantaged they fear they themselves will also be disadvantaged as an individual, and consequently may not even have the groups interests at heart but in fact desire their own personal advantage by exploiting the group’s position. This is a psychiatric disposition nearly every human being may experience. The propensity to discriminate will skip to each new category as each source of fear is removed as it appears people need to have this kind of leverage as a comfort blanket. This dilemma is what supremacists like Norwegian Anders Behring Breivik may not understand thus he became internally conflicted preyed upon and egged on by his own psychological demons. The belief that he could save Norway’s cultural heritage by killing his own fellow citizens demonstrates the extremes of the resourcist principle in fragile minds. In essence, like most people who discriminate, Breivik may not comprehend the psychological driving force that compels him

to want to better the subset consisting of those he considers his own kind, even if it is at the expense of other groups. He also does not understand that if all other races and ethnic groups were evicted or deported from Norway, as he might hope, and economic circumstances did not change, stayed the same or improved some Norwegians remaining who are of the same race and ethnicity might still discriminate amongst themselves possibly on the basis of which part of Norway they come from, economic or social standing and so on and if any one Norwegian felt strongly enough about these differences and had sufficiently misplaced convictions they might kill as Breivik killed. The good people of Norway deserve a better philosophy. In addition any cherished heritage, be it traditional, royal, customary, industrial or commercial, that remains internally closed to the world, by excluding other races, tribes or ethnicities, even one deeply rooted in tradition that is not shared with humanity may inevitably become aloof or disconnected from the people meant to admire it and die prematurely or eventually become morbid. Despite attempts to keep it alive it may inevitably devolve into a social pariah. Consequently, the real source of Breivik's discomfort may not be the diversity prevalent in Norway as anyone might easily conclude but the psychological or psychiatric propensity to discriminate in all human beings functioning on the resourcist principle which creates an emotive decision that is not a genuine solution to the dilemma or discomfort faced by the individual or group. Discrimination of this kind in its other forms is not new and it may create individual nations so internally focussed they are willing to attack their own people (as observed in the Arab Spring, Syria) or attack other countries and kill other nationals, and like Breivik they are able to rationalise or accommodate the loss of innocent lives. The same sentiment leads to separatist movements, some based on people living in a specific region believing they are being neglected and thus they demand separation from a state, in extreme circumstances they become willing to take lives. These are examples of low social intelligence. The tendency to resist becoming part of a greater community or union even when integration entails broader diversity rather than loss of identity may often stem from a superiority complex concerning one's own nation, tradition or culture generated by prejudice which can lead to movements, separatists, governments and institutions making the wrong decisions such as opting out of integration instead of opting in. The arguments on both sides of the fence need to be heard for anyone to make an informed analysis therefore though the right wing may have genuine concerns as surely as the left wing has genuine concerns, however, the fact that it resorts to prejudice may demonstrate it does not understand how to solve them. The quickest way of an individual or group making its nation, race, tribe or ethnic group irrelevant can be to

claim its superiority over all other nations, races, tribes and ethnic groups or behave as though it is superior. It is on this basis that right wing racism be it pursued by Black, White or any race is intellectually limited in that by becoming more discriminatory supremacists of this kind in fact weaken their ability to achieve meaningful gains for their race or cultural group thus worsening its position. They effectively mislead the people they take down this path, making them feel special or superior when they are in fact being misinformed and misled. Their position is worsened by becoming isolated and garnering ill feelings and attitudes towards them from those opposed to their views. Many of the good people of Norway, some of which were Breivik's victims, tragically died for a flawed philosophy. It is flawed and it would have failed even if he was better financed, better armed, was given more time to prepare and had a large following to which he might hope to salute at each court session. At the end of the day after the make up is wiped away, the costumes set aside and the props taken of the stage people need to shake themselves out of character to see there is no right wing and left wing just humanity trying to find its way, sometimes groping through the dark; and yet it is important for humanity to scrutinise the script it is handed or it will continue to act out its own tragedies in the world. When people of any race begin to face austerity and economic hardships, when they begin see their jobs, income, land, neighbourhoods, respect, influence, power and politics decline it is as though the noose is tightening and it appears what little there is, is drifting toward people of other races and other ethnic groups. The reaction is often to resist this loss and when it becomes psychologically unbearable supremacist-like groups of any race, be they green or orange skinned and of any tribe, may develop and react violently against those they deem responsible for their feeling disadvantaged. In order to protect themselves and what they feel are their gains they inevitably hurt what might be considered the more respectable aspects of their cause, for example, preserving a nation's culture and heritage can be a noble venture, but how is this nobility preserved when many people are senselessly murdered or discriminated against to justify it. This is a classic demonstration of how any person's low social intelligence can jeopardise the very objective he or she claims to protect. As the global village shrinks governments and society itself, be it left or right wing, have to learn how to redefine who they are, what they stand for in a multinational, multiracial and multicultural world in order to manage society in a way that yields positive outcomes; prejudice is not only the wrong choice, it is the "socially stupid" self deprecating choice. The heritage humanity has today needs to be protected and encouraged, but humanity should not be so blind as to completely block out the new multiracial and multicultural heritage

being created in many nations that may be cherished tomorrow, had this kind of impediment been true of the past, the heritage fondly embraced and cherished today would not exist. Ironically, the only way for right wing extremism or supremacists to advance and secure their race and culture may be to revise their philosophy and approach to formulate a bigger more inclusive picture of what race means, attract other races and ethnic groups to their culture as well as adopt from other cultures. Yet the only means by which to do this is for them to become more tolerant, stop discriminating, to become part of the world and other nations rather than withdraw from them, intermingle and go out of their way to embrace the very groups they attack, that is, become more left wing, which is the opposite of their strategy and philosophy. To be a right wing extremist driven by prejudice can therefore be an example of low or more primitive social intelligence as the intentions and gains of supremacy, even if they are achieved will not be sustainable and the solution may be to act counter intuitively. Proof of this is in the fact that despite the immense political and military power Hitler amassed, his belief in a supreme Aryan race came to nothing, Supremacists and extreme right wing movements have far less resources and power than Hitler and are as unlikely to succeed as he was because the racist or supremacist philosophy, pursued by any race Black or White, is innately conflicted and rationally flawed such that it technically cannot achieve its beliefs even when it has public support, the financial and political resources to do so. This flaw makes various types of discrimination, whether overtly, subliminally or clandestinely applied or broadcast useless as a long term means of a race, tribe or group gaining advantage for itself. A person of a superior race is expected to rationally express this superiority by accepting other races as equals and thus work to build closer integration – this makes the community more likely to admire and respect this race, culture or tribe and embrace it, however, in supremacist thinking the regression and digression of society is being incorrectly rationalised as progression and consequently instead of respect it is instead detested making it unlikely to make long term gains. In this sense those led on segregative right wing philosophies be they political, cultural, commercial or a social preference are being misled and are blinded by the fear of loss of advantage. It may be misplaced for locals to blame foreigners, people of different race, tribe, culture and ethnicity for the problems that may exist in a country; it may stem from a psychological propensity to discriminate when people begin to feel as though they are losing jobs, resources, other advantages and begin to feel unsafe or insecure; this fragility of loss is observed even in sports such as football where weak minds gratify themselves through racist acts to compensate for weaknesses they are experiencing in other aspects of their

lives. They may be misled by a false philosophy and are likely to rationalise the emotion and passion to discriminate using low social intelligence to make sense of what, when critically analysed, is actually an ineffective process that is not a solution to their faults, difficulties and psychological insecurities. Sadly many people may suffer as a result of tainted race or nationalistic delusions such as these as did Hitler's, Breivik's and countless other innocent victims of low social intelligence who inadvertently become a liability to the good qualities of their own race despite the belief they champion its cause. Discrimination of this nature arises from an emotive rather than a higher intellectual position, it is primitive human thinking driven by misplaced passion, a narrow mind misled by poor social intelligence, consequently, even though it can make short term gains it inevitably fails against other more inclusive approaches simply because they are smarter, less flawed and more strategic as time ultimately shows. If this were not true Nelson Mandela would still be in prison on Robben Island, Obama would not be the 44<sup>th</sup> president of the US, slaves would still be toiling on plantations in the Americas, colonial Bomas might still be operating as undemocratic governments in Africa, Israel would not exist, Hitler's Nazi party would be running Europe today having subjugated Britain, France, Italy, Russia, the US - all the countries currently known as superpower champions of democracy and the races within them. Today they would be provinces of the 3<sup>rd</sup> Reich and discrimination would continue as Whites having removed the Black "threat", which includes the Jews, Arabs and Asians as well as ethnic groups who consider themselves White, would discriminate over whose accent is too cockney or is not quite right, which Whites have a hooked or straight nose, straight hair or curly hair, are blond or brunette, have blue eyes or brown eyes, which are more Aryan and deserving of superiority and which are less Aryan thus deserving the label of being inferior and relegated. Is it hard to believe Hitler's attitude to Jews after his victory could not spread to Hispanics, Spaniards, Russians, Scandinavians, Portuguese, Gypsies, French, Irish, Scottish, Anglo-Saxons, Welsh, Celtic, Italians, Eastern Europeans and so on, to everyone living in Europe eventually considered *different* as he refined what it meant to be his vision of Aryan? This would be done in a bid to evict people from their land, homes and to separate them from their belongings, as was done to the Jews, simply to make room for "real" Aryans whom he would feel were more deserving of these and other resources. How many more would eventually have been driven into death camps? How long would it have been before Aryans would select from among themselves who should enter death camps for not being good enough to meet some criteria used to benefit those whom they favour. Germany and its good people would have suffered greatly. Humanity deserves a better



philosophy that works for rather than against it, Hitler's philosophy would have failed the German people whether he lost or won the 2<sup>nd</sup> World War. This is the crux of the human tendency to discriminate and why supremacist leanings are a flawed philosophy. Their outcomes are likely to be self undermining and fail society; however, should they succeed they may inevitably turn people of similar race or group against one another placing them in a worse place and in more profound prejudices than they may have experienced before. Therefore, it would be myopic not to see action against discrimination, even in its less obvious forms, has achieved as much justice for Whites today as it has for Blacks and can continue to do so into the uncertain future. This kind of naivety is especially for those who think equality works against them, who are incapable of seeing where they would be without it and naïve enough to have delusional right wing supremacist inclinations as a means of exclusively bettering their race, group or country even if it must entail the detriment of others. The right wing needs to go back to the drawing board and redefine itself to make itself relevant; otherwise its delusional insights on discrimination are not only immature and misleading to its members but are a threat to itself and the greater well-being of humanity. The gains made by humanity today should not be taken for granted. Acting against discrimination is not so mundane as to simply be about giving economic migrants, disadvantaged "inferior" people or groups of any race who have suddenly become a nuisance a chance; it's about proactively giving everyone, humanity's diversity, a chance which is the *express* role of any credible government in the world today. This may be the cultural heritage to one day look back upon with pride as is done with positive contemporary cultural heritage. Everyone benefits from equality in the long run, even those right leaning individuals and groups who may vainly feel they have reached a level of superiority compared to the rest of humanity; to the extent they mistakenly and pompously believe equality today disadvantages them. Low social intelligence can be self defacing. In human psychology the first emotive reaction to a strong or offensive action is often not always the right reaction with which to gain an advantage. An angry unjust action need not always be met with an angry reaction. This higher intellectual ability was recognised by great Spiritual leaders such as Jesus Christ where he advised those who would listen *to love their enemies, to turn the other cheek, to understand what it means to be a lamb before taking to the podium to give sermon as the shepherd*, to become helpers or servants of the people if they indeed aspired to be genuine Kings and Queens. This insight and higher ground may be lost sometimes by people and governments whose reaction to force or anger is to return it in equal measure, or those whose answer to problems related to race

and tribe is to enhance segregation against other tribes or tighten immigration in some meaningless way. In so doing they imperceptibly lose the upper hand, an opportunity to disarm the problem and move to higher ground – *they listen but do not hear, look but do not see* - the fundamental misgivings of low social intelligence. This implies that rationality and emotions or feelings are two separate aspects of human perception and intelligence which though often intertwined can be made to function separately to gauge the ethical value of an action and if it will yield its intended results. This brings us to scholars such as Jeremy Bentham (1748-1832) the creator of Classical Utilitarianism, which holds that pleasure is the only good and pain the only evil.

### **Applying Consequentialist and Virtue Approaches**

As a child I went to a multiracial and multicultural school, it was good school with possibly one of the best international educational programmes at the time. It was a school whose diversity was amongst its proudest attributes; a diversity and equality that was encouraged amongst students. At the same institution I would later find lower salary scales for indigenous teachers who were referred to as local hires and higher salaries for expatriates, accommodation for expatriates, non for locals, expatriates occupying nearly all the senior positions of responsibility, hardly any locals in these positions, even though they were doing the same work and equally qualified. In other words locally hired staff were like second class citizens in an environment that preached equality to its community. There have been many improvements made at the school since then and it remains one of the best schools, however, I can understand the feeling of duplicity I must have felt to discover *this kind* of discrimination there. Is it so difficult to believe that expatriates and locals are equal and deserve equality, the same or similar conditions of service? I do not believe it would be incorrect to say similar practices continue in companies and institutions in diverse sectors be they in education, the financial sector, technology, mining, aid, missions and so on, not just in Zambia but many parts of the world where this difference is exploited to an undesirable extreme. Some companies and institutions may inadvertently betray the very social environment they are meant to foster and represent for reasons that only make sense when they are intended to benefit a subset or group of people favoured by clique, nationality, class, tribe or gender. Often it is only the staff that have to pander along for a livelihood that experience and know of this discrimination as it is kept from society through a façade and an innate fear of losing work. These inequalities and glass ceilings are created

by groups with supremacist-like leanings who believe an accent, culture, contribution, association or background somehow makes one more superior than another. They operate within an institution and have the power to implement their superior inclinations through cliques; low social intelligence that creates a façade where they see nothing apparently wrong with their conduct since by believing they are more superior they develop a conscience that inappropriately tells them they are more deserving consequently compromising ethics. It is for this reason that member governments of the World Bank question why the institution must always be headed by an American or why the International Monetary Fund (IMF) must always be headed by a European. Member countries that are sovereign nations party to a forum of the United Nations (UN) where their equality, despite their diversity, is considered almost sacred may experience the same duplicity any individual may feel who cannot earn the same conditions of service or hope to rise in their career due to their gender, nationality, race, ethnicity, religion or tribal group. These supremacist leanings by those who feel they deserve to be favoured, who instead of using their position to improve equality instead worsen it, may be driven by their fear of a loss of power or fear of forfeiting an advantage that is guided by a poor use of social intelligence. The advantage or gain may inevitably come at a greater cost to the benefiting party in the long term as members decide to exit and form their own organisations rather than remain in one that preaches equality but subordinates them. The façade of preaching equality whilst practicing discrimination for self interest is driven by low social intelligence made possible by delusions associated with short term gains; the same kind of thinking that drives the criminal behaviour potentially in every person pushed to the psychological limit of their morality and personal notion of what is ethical. This kind of poor reasoning creates an international trade and currency system that gives a few countries a life and death advantage over other countries when it is clear these systems can be reformed and redesigned to be of benefit to all countries and their citizens. Low social intelligence in the human psyche subjugated by conventionalism is what makes humanity a potential danger to itself, as demonstrated when two countries cognisant of the serious damage and harm they could cause one another point their nuclear weapons at each other. However, it should also be considered that they may do so to protect themselves from the problems, threats and dangers of low social intelligence directed toward them in the first place. This would mean the need to be wary of people who are highly accomplished, advanced and intellectual but who may be technically 'socially stupid' may be genuine, hence, the apparent need for countries and governments to be prepared for unnecessary wars (which would not need to

take place if everyone was endowed with higher social intelligence). Wars and terrorism can be carried out by people who are considered very intelligent, highly intellectual and endowed with strong emotional intelligence, however, as a rule, the act of war and terrorism itself can only take place as a consequence of people using low levels of social intelligence even if they do not recognise this weakness within themselves.

According to Classical Utilitarianism it would be correct to assume that discrimination against different groups by nationality, gender, be they White, Black or any shade in between is wrong. Discrimination brings about pain and is thus amoral to those on the receiving end. However, Classical Utilitarianism can lead to a hedonistic society which is often prescribed to unbridled Capitalism or society intent on seeking pleasure even at the expense of the important lessons that can be learnt from pain, poverty and misfortune. Consequently, John Stuart Mill (1806-1873) refined Bentham's theory by introducing the element of *quality in pleasure*. There is thus a higher order of pleasures and intellectual exploits, which should be preferred over lower or more basic pleasures. Act Utilitarianism states that an action is only right if and only if it produces the greatest balance of pleasure over pain for everyone. Rule Utilitarianism states that an action is only right if and only if it conforms to a set of rules the general acceptance of which would produce the greatest balance of pleasure over pain.

### ***Consequentialist and Virtue Approaches***

The obvious difficulty I find with Utilitarianism theories is that they disconnect themselves from the consequences of rational actions. In other words they do not necessarily accept the rational expression of pleasure and pain as real or truthful. In other words for someone to say 'I am in love' as representing pleasure is persona non-grata as 'love' a disciple of pleasure cannot be rationalised without there arising a possibility of misinterpretation when it is explained or rationalised in words, that is, to say 'I am in love' may automatically be an impostor of the actual emotion. In religion a person can claim they are born again and be convinced they are going to heaven, yet when the roster of names of people going to heaven is *inspected* their name is not on it. In business a woman may claim she has been hurt and victimised by discrimination or a person may claim they have experienced some form of discrimination at work; a clear-cut and justifiable grievance, however, the rational voice of the affected person is not necessarily real proof of their being discriminated

against. In other circumstances people may accuse others of being, dishonest, a liar or of having done something considered despicable not due to this being wholly factual, but for the reason that they have something emotional, financial, social or psychological to gain from choosing to malign a person who is innocent of the accusations, for example, a celebrity, high profile person in society or simply anyone with whom they feel they will have something to gain by their action. Even though the claim can be rationalised it remains a doctored falsehood that may injure the career, reputation or wellbeing of the affected person. Utilitarianism is useful for businesses as it brings about views that can be challenged and debated when they are used against business interests, but it tends to be useful where viewed simply as being a means for selling products, that is, by way of the pleasure gained from their use without due consideration for the pain they may cause unless the pain the product brings others is what brings its users pleasure.

A person can articulate being in immense pain or discomfort; yet feel no discomfort at all, as we often see in football when players hope to gain a free kick by diving and preying on the sympathy of a referee. In addition to this a person or business can articulate certain actions will bring about the greatest pleasure when this cannot necessarily be verified, case in point is the claim by Caltex that remaining in South Africa to do business during the Apartheid era would be in the best interest of all races and pulling out would make Blacks suffer greatly. These projections may or may not have had any basis in fact and the reality of the condition may partly be determined by whether Caltex was driven by good character or greed. Utilitarianism has limitations in that it must rely on absolute honesty about one's disposition, perception or use of pleasure and pain. Character thus becomes the modern means by which ethical standards are measured. Character becomes the basis upon which the quality, quantity, utility value and moral worth of pleasure is measured. This brings into focus Virtue Theory. What is the character of the agent (person) who carries out an action?

### **Applying Virtue Theory**

Human relations are governed by arriving at a median along which actions become acceptable to one another. According to Aristotle this balance is very important and is in itself a moral virtue. A reasonable middle ground between excesses and deficiency in one's actions, emotions and desires should be chosen. Virtues that lead to good character will therefore avoid unreasonable extremes that become vices.

## ***Virtue Theory***

I tend to feel there are limitations in Virtue Theory if it is used as a reward system. For example should the character of women determine whether they deserve equal rights or not? In other words should women of *good* character be treated equal to men while women perceived as being of *bad* character be denied this decency? Should this rule be applied to everyone who society judges as different? Furthermore, Aristotle's balance tends to ignore the fact that there are conditions in which extremes must be exercised in order to achieve an objective that has high social value, such as bussing in the United States to desegregate schools. This broadens the debate into one that is societal and thus comes to bear on issues concerning Justice.

## **Applying Ethical Theories in Issues Concerning Justice and Society**

### ***(i) Libertarianism***

According to Robert Nozick (1974), a proponent of Libertarianism, 'a basic right that everyone possesses is the negative right to be free from the coercion of other human beings.' Technically this means that all people deserve equality by virtue of being human beings rather than as a result of their character. Nozick believed that the only circumstances under which coercion may be exerted on a person, is when it becomes necessary to prevent that person from harming or coercing others. Libertarianism presumes that freedom from constraint is good and necessary and all constraints imposed by others are necessarily evil, except when to prevent the imposition of greater human constraints.

Marcus (1998:186) on the other hand prefers that 'From each according to what he chooses to do, to each according to what he makes for himself, and what others choose to do for him of what they've been given previously.' In other words, from each as they choose to each as they are chosen.

Libertarian views espouse free access, that is, free use of property, free markets (choosing goods without restriction), freedom of contract and no taxes imposed on people. This

approach is critiqued in that giving too much freedom to an individual or group may subtract freedom from others thus limiting the value of this belief system. In other words the granting of equality to some people should not be done in such a way that it subtracts from equality that some other people deserve.

### ***(ii) Socialism***

Having referred to Capitalism earlier it is fair to comment on Socialism. Classical Socialism relied on allocating to each what is suitable to their needs and abilities. According to Velasquez (1998:110) 'From each according to his ability, to each according to his needs.' Benefits and work should be allocated according to what peoples' needs entail. For example, to put it crudely, classical socialism may treat women and men equal only to the extent that they are given roles to fulfil deemed suitable to their physiology in an effort to realise the best in people. However, it can infringe on gender equality when the roles allotted are inadvertently biased. Equality in a socialist context may be felt to have been achieved by giving men and women specific roles to perform such as women building artillery and men going out onto the battlefield to fight hence utilising male and females in what might be considered to best suite their physiology. Nevertheless, the fact that choice is not given to men and women to choose in what manner they individually choose to serve, for the sake of illustration, in combat on the field or in factories producing weapons may lead some to conclude that socialism of this kind when applied in this way may appear biased. This means that contrary to belief, unless deliberately aligned in ideology and practise equality and socialism can seem incompatible which flies in the face of what positivisms socialism is intended to represent. Therefore, one must ask the individual what gives pleasure or makes them happy? This condition introduces Utilitarian Welfarism.

### ***(iii) Utilitarian Social Welfarism***

The doctrine of Utilitarian Social Welfarism balances the pursuit of self-happiness with the general and collective well-being it produces. The resulting action becomes the means by which a just society is measured. It thus becomes justified for the individual to sacrifice his or her own happiness for the happiness of others. In this frame of mind men would be

willing to give up some of the advantages that history has given them over women to pursue the greater well-being of the collective or Whites in Apartheid era South Africa eventually being willing to give up advantages they had over Blacks for the greater wellbeing of the collective. Chryssides and Kaler (1993:135) reiterate that where the majority forms an underclass, the need arises for a moral rule that will maximise human happiness if universally followed, that is, Rule Utilitarianism. A situation where women, for the sake of example, are an underclass, which functions subservient to men (advantaged class) is not condoned as this would lead to a unjust society and the same rule applies to race, tribe or other forms of discrimination. Rule Utilitarianism requires wider respect for other people's rights and for one's own specific obligations. It thus may create a more sensitive and just society. Sharing out justice equally in society naturally raises notions of egalitarianism.

#### ***(iv) Egalitarianism***

John Rawls, an American philosopher aimed to propagate a model of justice built on Kant's rendition of equality. He sought to use this model to provide an alternative to Utilitarianism. In doing so Rawls married the Kantian respect for each individual with the utilitarian desire for the greatest good for the greatest number.

White (1993:94-95) describes Rawls' Principals of Justice as follows: 'Each person has to have an equal right to the most extensive basic liberty compatible with a similar liberty for others.' Therefore men and women, people of different races, ethnicities and tribes should have equal rights to basic liberties. Rawls 2<sup>nd</sup> statement reads as follows: 'Social and economic inequalities are to be arranged so that they are both i) Reasonably expected to be to everyone's advantage and ii) attached to positions and offices open to all.' In other words there should be no opportunities for men that are denied to women, and no opportunities given to one race denied to another and so on. These two conditions are special cases of the following more general condition: 'All social values – liberty and opportunities, income and wealth and the bases of self respect – are to be distributed equally unless equal distribution of any, or all of these values, is to everyone's disadvantage.'

Rawls draws on social contract to determine a society that consists of persons who recognise rules of conduct in their relations. This cooperation advances the good of the



whole. However, conflict and vested interests will continue to cause discomfort. Nevertheless, a mutual identity of interests will encourage social cooperation. Conflict arises due the fact that the greater benefits of collective cooperation are not always equally shared and there is a natural disposition for each entity to desire a greater share of these benefits or rights. White (X:90) explains that according to Rawls social justice modalities depend on 'How fundamental rights and duties are assigned and on the economic opportunities and social conditions in the various sectors of society.'

Competing self-interest between free and equal persons can create conflict. To solve this problem Rawls suggests there be institutions that provide and enforce rules of engagement thus allowing competing interests to interact in mutually beneficial ways. This requires a focus on social justice and the institutions by which social justice is achieved.

In terms of gender equality, and race equality Rawls points out one fundamental concern and this is that for the competing interests between men and women or people of different races, tribes and religions to lead to collective benefit there must exist laws that guarantee this equality and institutions of justice that ensure they are observed. It must be asked could these laws inadvertently be imposed in pursuit of equality whilst ignoring real and apparent differences between the groups? Before these laws were enacted there would arise a need to look closely at the physiological perspective.

### ***Applying Psychological Perspectives of Ethical Theory***

When the issue of psychological perspectives are raised the immediate question asked is: Are men and women really equal in the psychological sense? And are people of different races, tribes and religions equal in the psychological sense? If they are not is discrimination not justified?

One of the leading researchers of psychological approaches was Sigmund Freud (1856-1939). Freud produced a psychoanalytical framework for human behaviour. He dissected the human psyche into three parts. The Id, Ego and Super-ego. The Id is the more animal aspect of the human psyche that is driven to seek pleasure and self-gratification. Its most urgent motivator is the human sex drive or libido. The Ego represents the blank conscious mental palate capable of logic and deciding between acceptable options. The Super-ego

represents a moral counter balance limiting the exploits of the Id and is referred to as the conscience. It creates norms that guide the logical choices made by the Id.

Though there are clearly different culturally driven types of emotional intelligence that govern the psychology of men and women or people of different races, tribes, religions and ethnic groups that emerge from social upbringing, there is no concise evidence to suggest that these differences when applied to business make one group better managers deserving more pay than the other or vice versa. In addition to this it may be folly to believe that the rational processes of the brain, be it male or female or of people from different races and tribes are incapable of learning new patterns of emotional intelligence. It is not rare to see women taking on aggressive personas in their work that are usually associated with men and men taking on more tender and understanding personas that are usually associated with women to get what they need done, despite men having greater levels of testosterone. Does testosterone giving a person more hair on the chest and chin, bigger muscles make them braver *or make them think they are braver?* It may be imprudent to assume there is a link between testosterone and courage, being an achiever or heroic behaviour. A man with a hairy chest and muscles may assume he is strong and by believing he stands a better chance exhibit what society calls courage or aggression. However, a man with the same levels of testosterone but who due to lack of exertion does not have the same physique may cower when faced with the same challenge due to lower self esteem. The same applies to progesterone levels in women and men. Does having higher levels of progesterone which give a softer more feminine physique make a person kinder and more nurturing, or does it just make them think they are kinder and more nurturing? Physiology and the body's hormonal system may create physiological differences between men and women, however, these differences may become stereotypical only if human psychology agrees to play along. If a person's psychology chooses to ignore or challenge physiology at the behavioural level a person's disposition may be determined almost exclusively by their state of mind. Consequently, not everyone behaves as they may be expected to or as they might appear which entails men and women need not be narrow mindedly discriminated against, for example in terms of what jobs or kind of work it is considered men or women can or cannot do merely on the basis of physiology. As will be seen later in analysis of Jurgen Habermas' ideas on development through discourse, human beings seem capable of adapting their persona to meet the real or psychological challenges they may face or perceive. People are capable of this chameleon like change thus removing limitations that may be perceived as

arising from differences in psychology and physiology.

### ***Applying Theories of Behaviourism***

Carl Jung (1875-1961) identified three levels of archetypal awareness. The basic conscious level through which people function in reality on a daily basis, an unconscious level that makes each individual unique, a collective consciousness in which evolutionary norms built from human social experience are stored. Jung has interesting ideas. He speaks of the Individuation as a condition where a person's entire life consists of a process of self actualisation. The Darker Self is the inborn basic instinctive or more animal side of human beings. The Shadow is the private and personal characteristics we hide from our own awareness and from the observation of others. The hidden are characteristics we reject or simply cannot accept. The Persona is the mask moulded by conventional attitudes and becomes the personality exposed to social relations in the belief that it is or will be acceptable. This seems to be the root of conventionalism and the stagnation resulting from it. Conventionalism is capable of affecting people in leadership positions or people in positions capable of bringing about positive meaningful change making them mimic instead of improve on the works of their predecessors. Leaders affected by conventionalism make humanity incapable of safely benefiting from its capacity for innovation. It is for this reason that progressive leaders around the world should ideally persistently look for meaningful innovation in all walks of human life and endeavour by which to improve peoples lives. Both men and women, and people of different races and tribes experience Jung's three levels of archetypal awareness. There are therefore no grounds to believe there exists inferiority or superiority between diverse peoples as a result of either missing any one of these archetypes. The more subtle differences within the archetypes may pertain to how they are used or how they influence thought processes different groups who are traditionally brought up to develop different emotional traits associated with their traditions or roles in society. Boys, for example, may be taught to be more aggressive and not to cry when they get hurt while girls may tend to be taught to be less aggressive and less emotionally inhibited. These roles appear to be used to maintain the delicate balance in male / female relations, however, they may not necessarily be useful to individuals in the workplace where people may have to change their persona to be taken more seriously, get results and interact in an acceptable professional manner. It is also noticeable that in the social arena males and females tend to shift roles of dominance depending on the challenges they face

in their relationships. Therefore, though considered the passive force in social relations this in no way limits the authoritative influence of women, which can equal or exceed the active or aggressive force, allotted to men when required. Both sexes use juxtaposition to influence or overcome a challenge and achieve a goal. However, it must be noted that the capacity to transcend limitations of gender in this way are not an ability every person, whether male or female, is possessed of, but like a skill it is one certain personalities, individuals or cultural types seem more able at utilising, but remains an ability every person is inherently expected to have. The ability to respond aggressively or the intensity of the response may depend on individual's disposition rather than a person's sex. In other words like Pavlov's experiment with involuntary stimulus response the reaction in each individual may be similar, however, there may arise varying levels of intensity.

Pavlov was the main proponent of involuntary stimulus response as the governing factor in behaviour. He exhibited this through experiments he made famous involving the use of a bell to induce hunger in dogs. It would have been even more interesting to determine which dogs in the experiment were more affected by the bell which rung signalling their food was ready rather than whether they simply responded. This may have been just as important as determining which dogs obeyed the stimulus more easily and which were more likely to be able to resist responding to it. The bell stimulus for human beings is resources. These resources can be land, food, shelter, jobs, food, wealth, social position, class and so on, anything material or psychological human beings regard as useful or advantageous for them have, own or control – hence the term *resourcism*. A person branded a racist when culture and upbringing are excluded may merely behave in this way to gain pecuniary or other advantage such that if the condition were removed they would no longer exhibit discrimination. Resourcism becomes the fundamental cause of racism and most other forms of discrimination; people of different psychological make up may respond to the same stimulus in different ways. However, it appears in this frame of mind that Max Wertheimer around 1912 developed the Gestalt theory. It was felt that involuntary stimulus response was too basic to interpret complex human behaviour. Rather than just trial and error or a reward system determining how human beings behave, human beings are also possessed of introspection and insight. These limit the intensity of the response to any given stimulus thus altering the personality. As a result despite an equal stimulus no two individuals may respond to it equally or in exactly the same manner. In other words people learn to internally influence to what extent any stimulus will affect them and this inevitably becomes

an external phenomenon observed as a 'personality'. This ability introduces the concept of social learning.

### ***Social Learning***

Social learning moves away from the individual and places more emphasis on the dynamic of the group shaping the individual. There is in effect dependency where an individual is forced to sacrifice some part of their belief system to be accepted by the group. This occurs with a loss of identity as a result of the individual setting aside personal aspirations to please the group. There is awareness of conflict where essential convictions are altered to avoid conflict within the group. Rational processes may need to change leading to a change in self-perception in order to be re-aligned and conformed to the group. Unfortunately this can lead to the problem of conventionalism especially when innovation is required to change socio-economic reality.

### ***Pavlov's Approach***

It's my view that though sometimes considered a weakness, conformity is an important power of the human psyche. It involves the ability of the individual to self inhibit specific aspects of its persona in order to coexist within a given social environment. However, conforming becomes conventionalism when the required objective is to change the status quo. For women, in terms of gender equality the ability to conform may not be useful in gaining equality when the goal or challenge becomes to change the social norms that disadvantage women as this may not be achieved by being submissive to them. Similarly people in general and leaders in politics, business and institutions adopting conventional processes, procedures, ideas, technologies, ways of doing things when people are unemployed, starving, losing jobs and homes, facing economic crises and when governments have to introduce austerity measures or make budget cuts can, in behavioural terms, can be a form of *active conventionalism* which makes them ineffective as leaders and essentially incapable of solving these problems. History shows that humanity periodically goes through such periods where leaders become impotent or ineffective and people suffer unnecessarily purely as a consequence of myopia and an inability to be innovative. In this case the individual persona of leaders must discard inhibition and challenge the status quo be it in technology or social organisation otherwise no real socio-economic change will take

place and despite exertion the result is stagnation or more of the same jargon except presented more fashionably. This shows that to a certain extent there are individuals or groups that influence the psyche enough to cause it to challenge the establishment. This is observed not only in the women's rights movement striving against social norms which disadvantage women, but also in the civil rights movement, the resistance against Nazism, Colonialism and Apartheid, and other historic events or periods where individuals and groups declined to conform to certain stereotypes and instead rallied for something considered better. It is also observable in less historic events for example when an intimidated child or teenager challenges a group that is the source of intimidation. In technology it is in the discovery of new medicines, devices or methodologies that would remain hidden if not bravely sought despite the potential for financial loss or humiliation. This shows men, women and people in general are possessed of the conscious ability to challenge their own inhibitions or limitations and this brings us to cognitive development approaches pioneered by Jean Piaget.

### ***Cognitive Development Approaches***

Jean Piaget researched cognitive development approaches. He broke away from Freud's instinctive unconscious and instead focused on the conscious as the critical determinant of personality. Piaget identified the Preoperational stage (4-7 years) being ego-centeredness and acceptance of authority. The Concrete operational (7-12 years) characterised by differentiation from others, interaction and reciprocity governs behaviour rather than simple abeyance of authority. The Formal operational (13-18+) reason and rationalisation is gained as are the ability to handle abstract thoughts and hypothetical concepts.

Piaget's research does not precisely show that either men or women and people of different races and tribes do not possess the ability identified in each of these stages. Thus cognitive development cannot be used as a means to finding some ability or trait one group has that another does not. Kohlberg added to Piaget's work by further refining these stages.

Lawrence Kohlberg proposed the *Re-conventional Level* where primary motivation is self centred. In the 1<sup>st</sup> behaviour is oriented around punishment and obedience. In the 2<sup>nd</sup> Stage it is oriented around instrument and relativity or actions to satisfy one's own needs. In the *Conventional Level* conformity to group norms develops as the individual subordinates his

needs to those of the group. In the 3<sup>rd</sup> Stage of this level behaviour is oriented around interpersonal concordance, it is approval seeking. In the 4<sup>th</sup> Stage it is oriented around law and order and loyalty to a greater society; duties and obligations become defined. The *Post-Conventional* level consists of the development of autonomous or principled stages; where fairness, justice, human rights and concern for society's overall welfare emerge. In the 5<sup>th</sup> Stage Social contract emerges and agreements are reached through consensus. In the 6<sup>th</sup> Stage Universal ethical principles emerge dealing with justice, equality, respect and so on. However, like Piaget, Kohlberg was not specifically concerned with how these differ by gender, race or tribe. As can be observed in the four stages he identifies - there are no gender-based attributes. This brought Carol Gilligan's concept of gender influences in cognitive development into vogue.

### ***Gender Bias in Psychological Research***

Carol Gilligan criticized Kohlberg's theory as having a significant bias. She felt it ignored the pattern of development and moral thinking of women. She highlighted the traits of women as those of being caring and responsible for others with whom she has a relationship rather than the impartial and impersonal traits attributed to men. In a woman's development she identified the Pre-conventional Level where a woman's moral development is marked by caring for herself. The Conventional Level, where women internalise norms about caring for others, but neglect themselves. At the Post-conventional Level women become critical of conventional norms earlier embraced and instead achieve a balance between caring for others and caring for themselves. The capacity to achieve this balance requires an internal/external conversation in the human psyche which leads on to the fundamentals of discourse ethics. However, as we discussed earlier Carol Gilligan's approach can be challenged if it is accepted that neither gender has a monopoly over how emotions are used. Emotional awareness can allow either gender to use the traits traditionally allotted to either men or women as form of persuasion or coercion.

### ***Discourse Ethics***

Discourse ethics holds the belief that communication or discussion between and amongst diverse individuals within a society can develop a rapport from which a consensual morality is founded. Berleur and Brunnstein (1996:246) speak of Jurgen Habermas' concepts as

discourse ethics, that is, ethics that evolve through discussion. By people sharing their ideas and feelings with others argumentative procedures may arise through which actors in the discussion gain the necessary knowledge of themselves and each other to define common norms. These norms then peaceably govern how they live and act together. It appears much like a social contract that evolves through dialogue. Discourse ethics is attractive in that it invites the participation of many to find a common means by which they may exist together. Therefore, it has the hallmarks of democratic thought. It offers a means to overcome some of the limitations of Kant's Categorical Imperative, Universalism being gained through discourse. According to Velasquez (1998:30)

*'Intense interaction and discussion of moral issues with others develops our ability to move beyond a simple acceptance of the moral standards we have uncritically absorbed from family, peers, organisation, nation or culture. By discussing, analysing and criticising the moral judgements we and others make, we come to acquire the habits of thinking that are needed to develop and determine for ourselves a set of moral principles to which we can reasonably assent.'*

Velasquez proposes that moral principles can be improved through rigorous rational and reasoned examination, discussion and challenge with others and uses the debate between Gilligan and Kohlberg over the gender factor in their theories as a case in point. Through this discussion and debate morality evolves. Discourse ethics is a strong means of reconciliation and a prominent solution for the problems concerning gender equality that arise in society and in organisations in general. It represents a less confrontational means for finding rational paths through which greater equality can be achieved.

### **The Seven Characteristics of Good Corporate Governance**

According to the King Report the seven characteristics of good corporate governance are discipline, transparency, independence, accountability, responsibility, fairness, and social responsibility.

The question that arises at this point is do gender equality and ethics in general really have a place in business? Are the objectives of business such as profitability, efficiency and growth more important than ethical considerations, which may interfere with these objectives?



## **Getting Results: The Performance Oriented Institution**

The ultimate litmus test of competent and proficient management is the ability of an employee to get results and achieve the objectives targeted for him or her to achieve. Even the very best managers will have their credibility weakened if they fail to produce results. Getting results often may have little to do with gender, or a manager's qualifications, but rather his or her individual drive and proficiency.

There are two basic views. One of them embraces ethics as an important aspect of business. This brings into scope the importance of the seven characteristics of good corporate governance outlined in the King Report. Nevertheless, there are some who hold different views. Corporate business responsibility is a growing concern for businesses. However, as globalisation takes place and capitalism spreads the balance between corporate responsibility and profitability may not always be even thus coercing managers or board members into making decisions that are in the interests of immediate institutional gains that blur the fine lines in guidelines of the seven characteristics. As a result businesses today may take corporate responsibility on a voluntary basis. They are not legally bound to follow business ethics along the seven characteristics concept and can be discretionary about how they choose to apply them.

Corporate entities may tend to act in their own interest. There are reasons why some businesses may not necessarily follow the seven characteristics proposed by the South African Institute of Directors. One of these is that the characteristics may interfere with self-interest and as a result impair the capacity of a business to survive or fend for itself.

The economist Adam Smith (1776) in his famous book *The Wealth of Nations* believed strongly in self-interest being a positive influence in economic progress. He spoke of the 'invisible hand' as an extension of self-interest that in pursuing its own selfish goals inadvertently or even involuntarily benefits society. How then is his behaviour judged in the seven characteristics? A person who starts up a business for personal gain inevitably employs people and capital; thus there is a positive external benefit to society. This approach is, however, critiqued by the criticism that self-interest when inappropriately applied can be damaging. For example, though new jobs may be created by a person driven

by self interest what kinds of conditions prevail in those positions. In other words is the value of ethical norms as seen in the acceptable level of work being done by an employee greater than the bread and butter issues associated with a business' financial performance and profitability? Self interest can easily lead to discrimination against groups in the work place or the ill-treatment of competent staff; it can lead to the sweat shops built to make posh Nike sneakers once a hot issue in Asia or the sweat shops in Johannesburg where workers are locked in buildings all night to sew clothes with no ventilation and no fire escape. In situations like this the seven characteristics are a powerful moral imperative. Closer to the scope of this analysis is discrimination that may take place against weaker groups in the work place in positions of authority by an unspoken policy that prevents them from gaining high ranking positions in an institution or that keeps them in menial positions within a business.

Milton Friedman, a more contemporary economist, shares Adam Smith's views on self-interest. However, he goes further to state that government must set the guiding principles or influence over how self-interest emerges in the business environment. Therefore, Friedman can be considered a proponent of the seven characteristics of good corporate governance. Government and other watchdog institutions should ensure self-interest takes place within the rules of legitimacy built on a foundation of the seven characteristics. Friedman believed as long as businesses were open and honest within a free market system they could unintentionally contribute to society thus advancing the role of the invisible hand. Therefore, for Friedman a solution to race or tribal balancing and the removal of discrimination would be for institutions to be honest and open about their recruitment policy. This in terms of good corporate governance might mean a pay scale system that is open and accessible to employees and a recruitment or HRM department that follows laid down institutional rules relating to Employment Equity (EE) or better still diversity programmes. Diversity programmes tend to be more effective since they do not just look at black and white, but also take into account nationality, the disabled and the internal distribution of staff in the workplace to ensure equity. The reality of the matter is that not all businesses follow this path. Even those that do may tend to often do so as a public relations exercise whilst their internal machinations, when closely scrutinised do not reflect equality or other equity requirements. The invisible hand in pursuit of self-interest can become its own worst enemy when social ideas and norms concerning equity are changing whilst the business concerned has a board, directors and staff who internally

circumvent their institutions progress along this dimension. The South African government may have developed the scorecard system for addressing this problem in the workplace. The best source of information is usually the staff engaged within an institution able to observe or experience the effects of discrimination and how the seven characteristics of corporate governance apply to them.

### **Compliance and the Social Contract View**

Business gets its employees from society; it also sells its products and is given its licence to operate by society. It also exists through the cooperation and responsibility of society. If the existence of business owes itself almost entirely to society then it follows business or corporations should be made accountable to society for what they do and how they behave. Therefore, they should be bound by the seven characteristics of good corporate governance. Weiss (1998:100) notes that corporations are bound on a non-economic basis to their stakeholders and employees outside commercial contract by a social contract. Some scholars believe that corporations are similar to individuals and likewise have a conscience and act as moral agents in their relationships with stakeholders. However, they do accept that corporations are no more or less morally responsible than individuals. This tends to mean that they are also fallible in the decisions they make and the relationships they develop. The social contract view is important in gender equality. Nevertheless, it depends gravely on the level of moral evolution experienced by a given society. Social contract may work well in South Africa and the United Kingdom and lead to considerable progress in gender and other forms of equality, however, in countries such as Saudi Arabia where society has strong beliefs about the role of women social contract between corporations and society that upholds those beliefs can further confine rather than emancipate women when it comes to their role in business and the workplace.

### **The Concept of a Stakeholder**

White (1993:205) cites Goodpaster in his article Business Ethics and Stakeholder Analysis as stating the term 'Stakeholder' was coined to correspond with 'Shareholder' in a bid to develop a synonymous understanding of the word entailing an individual, group or body who will benefit or lose in some way as a result of the performance of a corporation. Hence, women and men are stakeholders in corporate governance. It is only in recent times

that women have been recognised as legitimate stakeholders who are greatly influenced by the ethical role and positioning of a business. Building the stakeholder concept is an important way of ensuring that disadvantaged groups such as women or men, tribes or ethnic groups begin to understand their important role

### **Role of Discrimination in Issues of Accountability and Responsibility**

There are those who argue the decisions made by a corporation are not made by the corporation itself, but the decision makers residing within its walls such as the Board and its Chairperson. Therefore, it is these decision makers who are responsible for the illegitimate or immoral acts that may take place. Nevertheless, there are those who argue that integrity has no place in a corporation seeking profits for reasons of self preservation. However, it is not easy to separate the decisions made by employees of a corporation from the corporation itself because these failures may bring the business into disrepute and tarnish its name. Chryssides and Kaler (1993:267) disapprove of the separation of individuals and corporations. These views can be a hindrance to the development of equality and the evolution of ethics in general. It is also right to say that legally individuals are agents of a corporation acting on its behalf and this makes the corporation accountable for the decisions they make. It is for this reason that benefits of the seven characteristics of good corporate governance can only be achieved through determined and on-going corporate awareness.

### **Equality and Corporate Governance**

According to Boatright (2000:348-359) the question of good corporate governance raises questions of control and interest. For instance who should control a corporation and whose interests should it serve? The general answer to these concerns depends on what line of business these corporations are in and who owns them. This concern applies to race or tribe issues, gender issues, issues of good corporate governance and how they are handled. There are few corporations these days that are involved in a line of business that is gender, gender, race or tribe specific in that it requires a purely male or female staff or staff of a specific race or tribe. It is not uncommon today to see women in mining operating heavy equipment and men employed as hairdressers or nurses. However, the more poignant

influence on ethics tends to come from who owns the business. It is generally accepted private ownership of an asset or corporation gives the owner rights to set the rules for how it is governed. Nevertheless, it is not unheard of to read about policies introduced by businesses, which discriminate against women, other races, tribes or disadvantaged groups. Sometimes these policies are not written down, but an internal social contract amongst management to exclude certain groups from specific positions within a company or to restrict services to a specific group. When the internal social contract (silent policies held by management or decision makers) is in direct conflict with the social contract or moral position of the community in which it does business this can be extremely detrimental to the long-term health of a corporation as it amounts to a lack of internal/external alignment or ethics to guide it. It is cases such as this that the seven characteristics of good corporate governance may need to be enforced rather than simply circulated.

### **The Way Forward**

Of all the most devious and most difficult problems to deal with in business ethics is the silent or 'invisible' contract that pervades management. It can undermine good corporate governance significantly and unlike the well documented King Report, it is based on unwritten rules. It can raise the most concern as it often acts below or above ethical laws or principals since there is no report, page or paragraph open to anyone to read from which it draws its rules. Unwritten rules can only be countered by comprehensive written rules aware of loopholes often exploited by unwritten rules. A company finding itself in this position should revisit corporate strategies, structure, leadership, roles and culture to determine the prevailing quality of management in terms of ethics rather than just qualifications or performance which may lead to a tendency to manage race, gender, and tribe issues in ways that please customers, the board or profit but that are discriminatory. It is a natural habit for the majority of businesses to identify and reward over-achievers as a profitable exercise as observed in the banking sector by the media without seeing whether anyone was injured or negative practices were applied in the pursuit of profit. Proficient management entails being able to identify the ethical proficiency of such decisions, which may be in the short-term interests of a business, but may not necessarily be in its long-term interest. Decisions such as this should be made when there is no conflict in ethical responsibility. In future companies in this position could improve their level of ethics by finding a means of solving performance related issues affected by or affecting

discrimination.

The other option is for companies to develop strong corporate belief systems in which gender and other forms of equality are made more poignant. Richard Evans (1991) encourages 'total ethics' where businesses actively engage in ethical practises as an integral part of society rather than a separate appendage of it. This often requires a strong code of ethics.

It is necessary for companies to better communicate decisions by appointing a competent corporate affairs and human resource officer and committee including a CEO who understands how to manage these conditions. This is especially true when decisions pertain to employees of different culture, race and gender. If decisions are made within this diversity without being clearly communicated their purpose may be misconstrued and branded as racist, biased or regarded as a form of gender discrimination even when this is not a deliberate move by a company's directors or staff. More on this is described below.

### ***Communication and Codes of Ethics***

A Board and management need to develop an integrity strategy. Boatright (2000:362) cites Paine in stressing companies should have an 'integrity strategy'. This entails building a shared vision on equality and developing practices that are well communicated throughout the corporation to achieve this. These practises should be communicated and moulded by directors, executives, managers and employees on a regular basis. Corporate ethics programmes will include educating staff on their ethical obligations toward differences in race, tribe and gender within the organisation. Gender and other forms of equality should be well documented and communicated. Pitchard cited in Davies (1992:87) notes that a business need not be professional to be ethical. This distinguishes it from some professions such as medicine, social work etc. where being ethical is intrinsic to the work done. Businesses should develop their own means by which to comply with ethical standards on equality and considerations that are appropriate and conducive to its operating environment and consider these in how they communicate their products and what they do to their clients as well as the public. Codes of ethics tend to be the statement of core values, principles, philosophies, visions and standards developed to guide behaviour, which in turn are useless if not expressed in what people observe of how the institution interacts with

society. In the same way people can have low social intelligence by being sexist, racist or tribalist business can choose to overtly or covertly practise discrimination. This view does not seem to fit snugly with views propounded along the seven characteristics of good corporate governance. However, it does suggest there are alternative remedies. It further suggests that if a company has no option, but to act unethically, for example, in terms of gender, race or tribal bias it would have to justify its actions using Pitchard's ideas. Nevertheless, this approach may still invoke strong emotions and reactions concerning the ethical merit of decisions made using Prately's approach.

### ***Ethical Issues in the World of Global Business***

There may be a need for governments and companies today to adopt a more global approach to ethics pertaining to equality to ensure decisions are knowledgeably made. Multiracial and multicultural environments do not need to be forced on economies; it is smarter for governments to actively begin to diversify in ways beneficial to the growth of an economy. For example the United States government has in place a Diversity Programme by which it offers residence and eventually citizenship to diverse groups of other nationalities. Governments could also have in place citizenship or work exchange programmes whereby people are of different nationalities, in full-time or part-time jobs, in different countries are given the opportunity to trade jobs. A doctor working in Zambia could trade places with a doctor working in the US or China and if they stayed in the programme long enough they could eventually be eligible for dual citizenship. This practice could be done with any profession as a way of encouraging diversity, exposing people who are interested to different work environments, and educating them on diversity through life experience. Without governments being proactive and citizens actively being exposed to different cultures and races a society may remain immature about diversity as it will seem as though its more negative attributes are being forced on them by economic migrants when this is really caused by lack of exposure. Governments may tend to be lax in this area and overprotective about citizenship when there are ways of making citizenship work, not just for the economy, but for developing diversity in society by being more flexible and using it as tool for fostering development. Globalisation is a trend that has over the years grown to great significance. With travel becoming more affordable, emigration and immigration, a greater number of corporations opening plants or subsidiaries in different countries and

strides in communications bringing people closer together the influence of globalisation in ethics focussed on equality loom large. Since so many beliefs and cultures are coming together without governments having in place their own unique methodology for fostering diversity the result is chaos or public outbursts of discrimination fuelled by resourcism. In diversity there is a melting pot of views on morality that inevitably must develop tolerance and an international standard as a guideline such as the human rights standard propagated by the United Nations. The influence of globalisation on gender issues has been significant. We have seen gatherings such as the Beijing Conference in China to champion the role of women in the modern world. Gender equality is covered in international labour rights and there is strong ethical involvement at international levels toward building equality. However, there appears to be hardly any such regular gatherings for fostering diversity in the workplace, educating and casting a light on how institutions may strive to manage racial and cultural diversity to make it work for rather than against them. There also do not seem to be government lead programmes pipelining diversity through countries in ways that are advantageous to governments which already seek to build a better international position by being part of the UN. As long as governments remain laissez faire on effecting the kind of shared diversity they want to see the result will be angry mobs on streets protesting against diversity since they have had no managed experience with it. With a change in approach there are likely to be positive outcomes visible to a more conservative society and action taken by governments against other nationals, such as eviction or forced repatriation, may be misunderstood in context. There was a time when a multicultural and multiracial workplace was the preserve of multinational companies; however, this is no longer the case, even nationality is an increasingly widening demographic where people of different races, cultures, tribes and ethnicity belong to the same nation where one or a few groups were previously dominant. Even governments and government departments will increasingly find people of different races and cultures but with the same loyalty to government working within them. Development agencies, embassies and high commissions, schools, even small businesses increasingly operate in a world in which they are likely to experience some form of diversity in the workplace yet they may remain uneducated and ill equipped to deal with these environments. Privately owned businesses tend to believe they can make their own rules regarding diversity since an individual belonging to a specific nationality, race, tribe or culture may feel he or she owns the business and therefore has the right to practise discrimination if it so pleases the owner, a position possibly born out of low social intelligence. Businesses tend to manage this mix inappropriately not because they are



exploitative, racist, tribal or sexist but for the reason that they don't bother to clearly understand the implications of making investments in specific industries or areas of a country, they may not see how recruiting decisions or how the allocation of responsibility is tempered by the context of the society in which they do business or the broader idea of countries today functioning in a greater international community rather than in isolation. As a result many institutions and businesses may operate with impunity allowing strong cliques belonging to a race, tribe, culture or group with common interests to manage an institution in a manner that discriminates against others who are less inclined to form under the table or unofficial "teams". Businesses and institutions of this kind tend not to be run in context; they are more likely to be run out of context. They may think, "Well I started this company or department or I'm in charge and I'm grey so who cares if everyone I employ and promote to key positions is grey.." This is not very different from running business purely on a profit motive where people in the community sense their interests are being left out. This can happen despite the fact that corporate head quarters sent one of its more capable managers to oversee an overseas investment, success may in this case have little to do with a person's ability and more to do with the institutions lack of social intelligence and the message this sends the community. The message may unintentionally imply that there is no one in the area or country as a whole capable of managing the company or running a department, when all a company did was send someone it felt suitable for the job – it did not take into account the implications of this decision on the community it intended to do business in and therefore sent a capable employee, but inadvertently to serve in the wrong capacity, role or position.

The only drawback to positive internationalism is that though well marketed through human rights it often becomes more dilute as it spirals toward increasingly smaller environments such as the regional level, then the country level, government, institution, individual business. The objectives of equality produced at global levels becomes increasingly remote to the reality of day to day activity or management in what might be considered satellite organs the activity of which collectively create what we refer to as globalisation.

Gender, race and tribal equality given to both men and women can be referred to as a basic right. Donaldson (1989:70) cites Shue in determining the meaning of a basic right. According to Shue there are three propositions the first being everyone has a right to something, secondly, the first right requires facilitation to be enjoyed, therefore (thirdly) everyone has a

right to access these 'secondary' rights to be able to access the first right. James Nickel, cited in Donaldson (1989:73) goes further. James explains that a right must protect something of great importance or significance and must be subject to substantial current threats; the fulfilment of that right needs to be both affordable and a shared duty or cost. He introduces a compatibility proviso, which requires a right should not conflict with other rights (though this is not always a reality). Therefore, in companies pursuing improved levels of equality within the company through equality and equity implementers should be careful not to arbitrarily subtract rights and entitlements.

### ***Donaldson's Ethical Algorithm & Equality Issues***

Companies may consider adopting Donaldson's Ethical Algorithm in how it arrives at diversity sensitive decisions that are now gaining global presence. Multinational corporations use Donaldson's Ethical Algorithm to be able to predict the implications of a practise it may already follow or may desire to introduce. This practise may be allowed morally and legally in the host country. A type 1 conflict is where the host country's moral view of a practise is directly linked to its level of economic development. A type 2 practise is where a host country's moral view of a permissible practise has no link to its level of economic development. For example, a company believing erroneously that gender and race equality may not necessarily be linked to a country like Zambia's level of economic development. The economy is that of a developing country, however, equality is part of the national ethos. This is a type 2 conflict. Since the developing country may object to an international corporation's practise, it will check to see if it is not a violation of international fundamental rights. If it is not and the company cannot do business without the practise it will consider it permissible. Companies should, however, remain cognisant of the fact that White (1993:807-809) objects to Donald's Ethical Algorithm due to the fact that its ethical value becomes limited to the algorithm itself. This can lead to malpractice against which MNCs have developed no conscience.

### **Discrimination from the Viewpoint of Investment**

Socio-economic development is not so simple as to be about money and capital alone. The tendency to believe only investors or people with capital and foreign direct investment can

develop a country and hence are the only people worth courting can be both limiting and discriminatory. Many wealthy people today originate from poverty or middle income backgrounds. There are examples of impoverished countries which are wealthy today but have no minerals to speak of. Some businesses begin in a person's head, in a wheelbarrow, in a briefcase, car boot, a college dorm or a garage and go on to become wealthy due to the vision, drive and attitudes of the people who implemented them. They go on to create jobs for multitudes, feed families and transform a nation. Countries are not built by resources, rich people, wealthy investors and companies alone, they are built by diverse ideas, different ways of thinking, diverse economic and social experiences, skills and hard work and most importantly by belief and passion of not just one race, nationality or tribe, but the abundance that is humanity. Prejudice can be a leading impediment to the socioeconomic development of a country that becomes myopic enough to believe its natural or native citizens alone can bring about development by excluding other groups. This is an archaic mind-set. What developing countries like Zambia need today is people who believe in something and have the passion with which to live out their calling, much like the missionaries who dedicate their lives to the communities they serve. These are people often willing to sell their homes and all their belongings in order to begin a new life, in a new world where they will be welcomed and which they will call their new home bringing their skill, passion and belief with them. They are to be found in many different countries and parts of the world. They are willing to live their lives in rural areas and remote parts of the country or the city and will want their children and their children's children to become part of this new life. They want to become a part of a country in sickness and in health, for better or worse. These are the kind of "investors" countries like Zambia need. All a government has to do is offer them the opportunity help build the nation as one of their own.

A country is readily enhanced through multiracial and multicultural diversity; one with no drive to diversify its population will always be limited in its outlook and capacity to grow regardless of how advanced it may become. Government is the best platform for exchange programmes that would allow government departments to trade staff working in the same areas for stints of two to three years creating a cross pollination of ideas and approaches. Diversity brings new ideas, different ways of looking at things, alternate ways of doing things and should encourage tolerance. It can transform governance, science, technology, entrepreneurship, policing, nursing, food, medicine, teaching, construction, finance, philanthropy, banking, agriculture, education, behaviour and even parenting for the better

as people learn from each other transferring skills and minds. This kind of resource costs very little but can be rewarding in terms of pulling both developed and developing countries out of stagnation whilst catalysing economic growth and development. As long as integration is well managed and society is encouraged to be open and inclusive rather than segregated it is much more advantageous for a government to use citizenship to invest in multicultural and multiracial diversity as a means for enhancing the quality of socioeconomic development than relying on FDI and international loans by issuing bonds on money markets alone, it also needs loyal citizens who will keep a good proportion of their money in the local banking system, who will think of where they are as *home* and provide an important link for creating ties and bringing in resources into their new home country from where they were previously . Governments ideally may seek to diversify their population base by at least 20% of the total population if not more and conduct this spread throughout regions or provinces from rural to urban areas by finding people from around the world who are drawn to these locations to fulfil a personal developmental goal. There are skilled and driven people looking for a new life, a new nationality, and a new experience for whom the environment, be it rural or urban, rustic or intellectually challenging is a new challenge they would like to take on so as to build on something new. Governments can implement programmes that first offer permanent residency then citizenship after five years to proactively enhance and diversify existing skills. What is important is that the commitment is for permanent relocation. The fear of ‘foreigners’ taking away jobs from locals will always plague countries that do not have proactive national diversity programmes in place that allow government to manage how it engages diversity. There are situations where it is advantageous to have foreign skills enter the country, not just as temporary workers, but as skills that are prepared to on citizenship and make a new country their home. It does not have to be in areas where there are skill shortages alone as this is myopic. People can be in the same industry but have different ways of successfully achieving results and the idea is to create a synergy through which there is a transfer of skills, ideas, culture and approaches on the premise that improvements in productivity promote further employment creating even more jobs. This kind of stimulus can be in every area of development including entertainment as the idea is to tap into different mind-sets and backgrounds using diversity to fuel both growth and development. Countries, like genuine businesses, are not built on a profit motive alone or cash reserves in a bank, they were originally built on passion and people who sometimes had nothing taking calculated risks for what they believe in; the jobs, profits and the regular employees to work in, manage, direct and lead businesses and

successful institutions came later. Solving the unemployment problem begins with finding people who have the passion and belief in what they want to do in every field and from every walk of life and not all of them come from the FDI pool.

Domestically, enhancing diversity is an important role fulfilled by government. A country can be made up of many different tribes or ethnic groups. Governments ideally should both encourage and manage diversity ensuring there is sufficient representation in governance. It is not healthy for a country to harbour tribal or ethnic biases in the distribution of power and how the machinations of governance function. Inclusiveness ensures there is social cohesion which supports peace and sound socio-economic development.

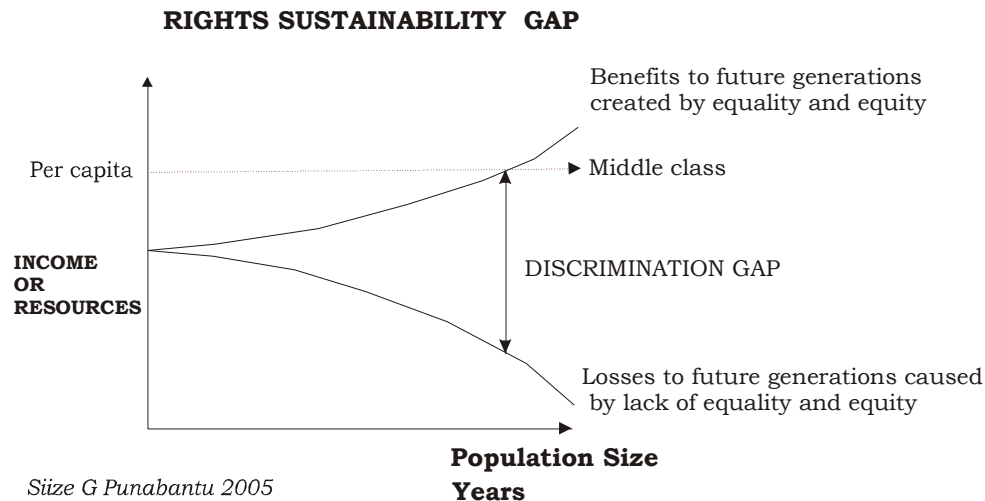
### **Equality Issues and Technology as a Form of Social Organisation**

The increasing use of technology has raised issues concerning access. Do diverse people have the same levels of access to technology? Technology in the social context entails good or progressive social organisation sic good corporate governance. The way society organises itself is a technology in itself. Goldhaber (1986:5) explains that technology should strive to adhere to certain values. These values should be democratic in nature and should allow equal opportunity, equal respect and descent treatment of each person, peaceful and respectful international relations, a worthwhile inheritance for future generations and a natural environment that is sustainable. Goldhaber (1986:28) identifies the ethical rules for technology being the categorical imperative view, that is, 'not developing anything you would not want your enemy to have' and the utilitarian view, that is, 'Develop only that which will contribute to the general good when everyone has it.' These views can be tied in with equality in that equal access to technology for diverse peoples can lead to significant increases in productivity, development and general well-being. The correct treatment of people and inclusion of equality can only inevitably contribute to the general good when it is accessible to everyone.

### **Conclusion**

Clearly companies are faced with the singular problem of how to remain profitable and yet balance institutional and social perceptions on equality and justice. Sustainable development is described as use of resources in and by the present generation in a manner

that does not compromise the ability of future generations to meet their resource needs. This belief naturally brings into force why workplace equality is an issue of significance. Companies and governments have a moral responsibility to treat men and women of different races, tribes and ethnicities equally and to ensure equal opportunity exists between groups.



This remains true because - *of the millions of children who will be born in the next generation who will fail to receive their fair share of resources and thus support the generations that proceed from them merely because they are men, women, or belong to a specific race, tribe or ethnic group?* Sustainable development is thus very closely related to equality issues and the question of equity and human rights. A woman, tribe, or person of any race who is prevented from obtaining an education or position in an institution merely because of their group may be able to only secure low income work or rank, this disadvantage may in turn be passed on or reflected in their generations upon whom this cycle has been placed. This leads to stereotypes and there develops an unacceptable gap between the future these generations could have had and the one they become saddled with.

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