

Chapter II.

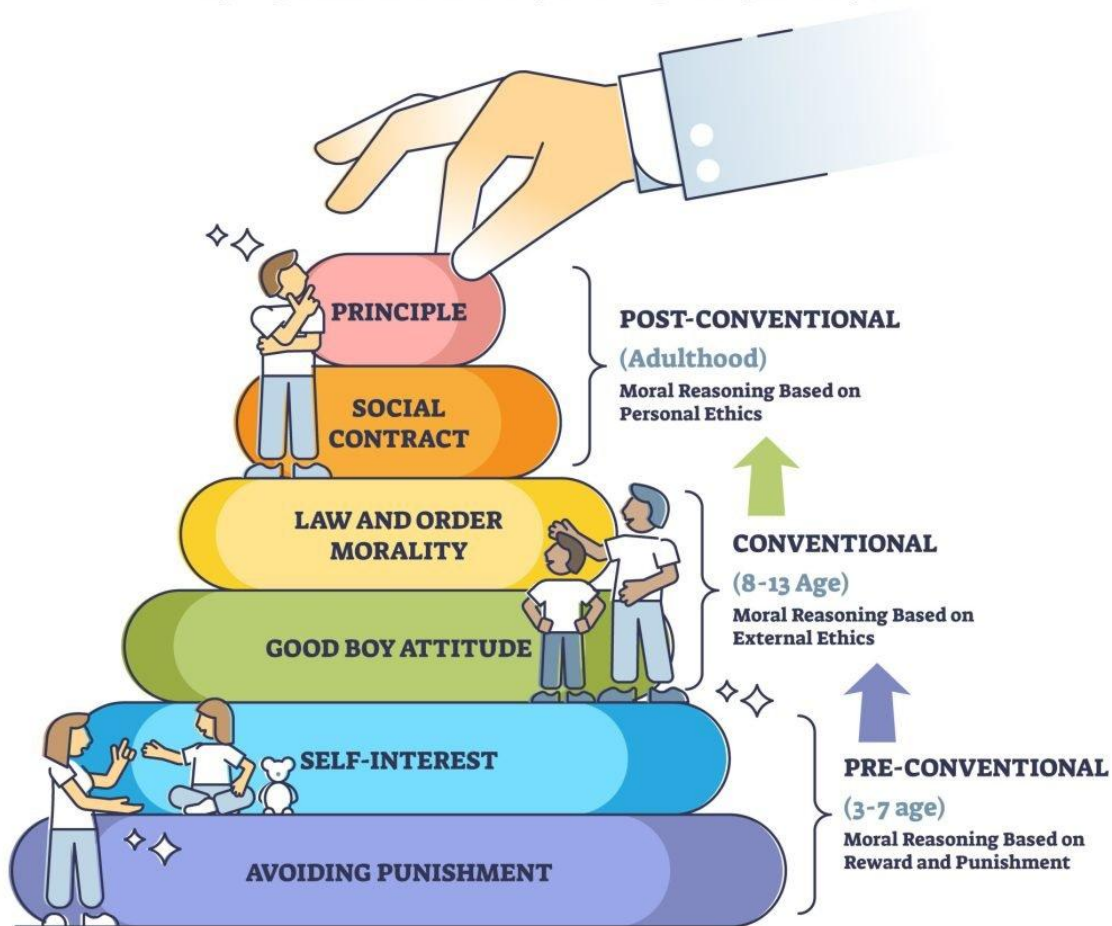
References

Introduction

Ethics does not arise in a vacuum. Every moral code or professional rule is built upon a set of references — philosophical, religious, civilizational, and institutional. Understanding these sources allows professionals to grasp why certain behaviors are considered ethical or unethical and to develop a coherent moral judgment.

الأخلاق لا تنشأ في فراغ. كل مدونة أخلاقية أو قاعدة مهنية مبنية على مجموعة من المراجع — الفلسفية والدينية والحضارية والمؤسسية. فهم هذه المصادر يسمح للمهنيين بإدراك سبب اعتبار بعض السلوكيات أخلاقية أو غير أخلاقية وتطوير حكم أخلاقي متماسك.

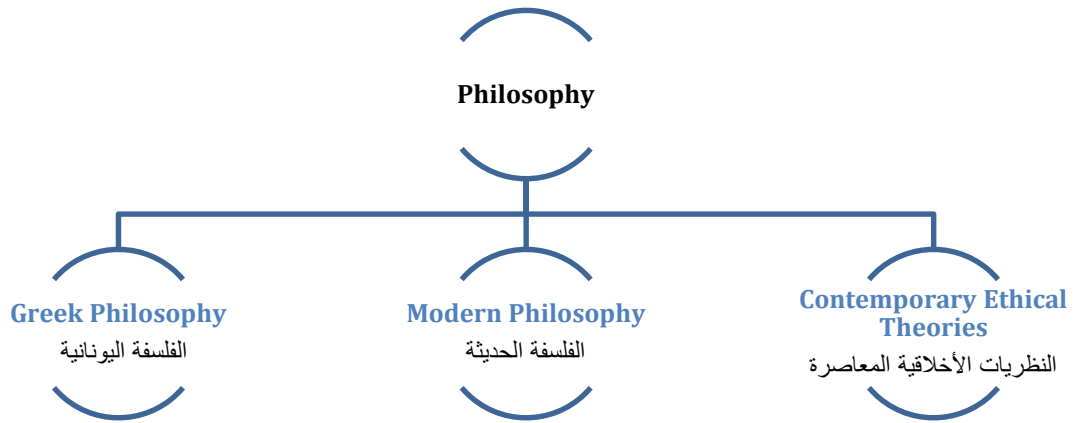
STAGES OF MORAL DEVELOPMENT



1. Philosophical References

Philosophy is the intellectual foundation of ethics. Philosophers throughout history have tried to define what is good, just, and right. Below are the major philosophical schools that influenced ethical thought.

الفلسفة هي الأساس الفكري للأخلاق. لقد حاول الفلاسفة على مر التاريخ تعريف ما هو الخير والعدل والصواب. وفيما يلي أهم المدارس الفلسفية التي أثرت في الفكر الأخلاقي.



- Socrates (470–399 BCE): Believed that virtue is knowledge — people do wrong out of ignorance. Encouraged self-examination: “Know thyself.”

سقراط (399-470 قبل الميلاد): كان يعتقد أن الفضيلة هي المعرفة فالناس يرتكبون الأخطاء بسبب الجهل. شجع على المراجعة الذاتية: “اعرف نفسك”

- Plato (427–347 BCE): Linked ethics to justice and the harmony of the soul. The virtuous person acts according to reason.

أفلاطون (347-427 قبل الميلاد): ربط الأخلاق بالعدالة وونام الروح. الشخص الفاضل يتصرف وفقاً للعقل.

- Aristotle (384–322 BCE): Defined ethics as the pursuit of eudaimonia (happiness or human flourishing). Introduced the Golden Mean: virtue lies between two extremes (e.g., courage between cowardice and recklessness).

أرسطو (322-384 قبل الميلاد): عرّف الأخلاق بأنها السعي وراء السعادة (السعادة أو ازدهار الإنسان). أدخل مفهوم الوسط الذهبي: الفضيلة تقع بين طرفين متناقضين (مثل الشجاعة بين الجبن والتهور).

- Immanuel Kant (1724–1804): Ethics is based on duty and universal moral laws. The Categorical Imperative: “Act only according to that maxim by which you can at the same time will that it should become a universal law.”

إيمانويل كانط : الأخلاق تقوم على الواجب والقوانين الأخلاقية العالمية. الواجب القطعي: “تصرف فقط وفقاً للمبدأ الذي يمكنك في الوقت نفسه أن ترغب في أن يصبح قانوناً عالمياً”.

- John Stuart Mill (1806–1873): Utilitarianism: actions are right if they promote the greatest happiness for the greatest number.

جون ستيوارت ميل (1806-1873): النفعية: الأفعال صحيحة إذا كانت تعزز السعادة القصوى لأكبر عدد من الناس.

- Jean-Paul Sartre (1905–1980): Existentialism: humans are free and responsible for giving meaning to their actions; ethical behavior arises from authentic choices.

جان بول سارتر (1905-1980): الوجودية : البشر أحرار ومسؤولون عن إعطاء معنى لأفعالهم؛ السلوك الأخلاقي ينشأ من الخيارات الحقيقية.

- Deontological Ethics (Duty-based): Moral worth lies in intention and principle.

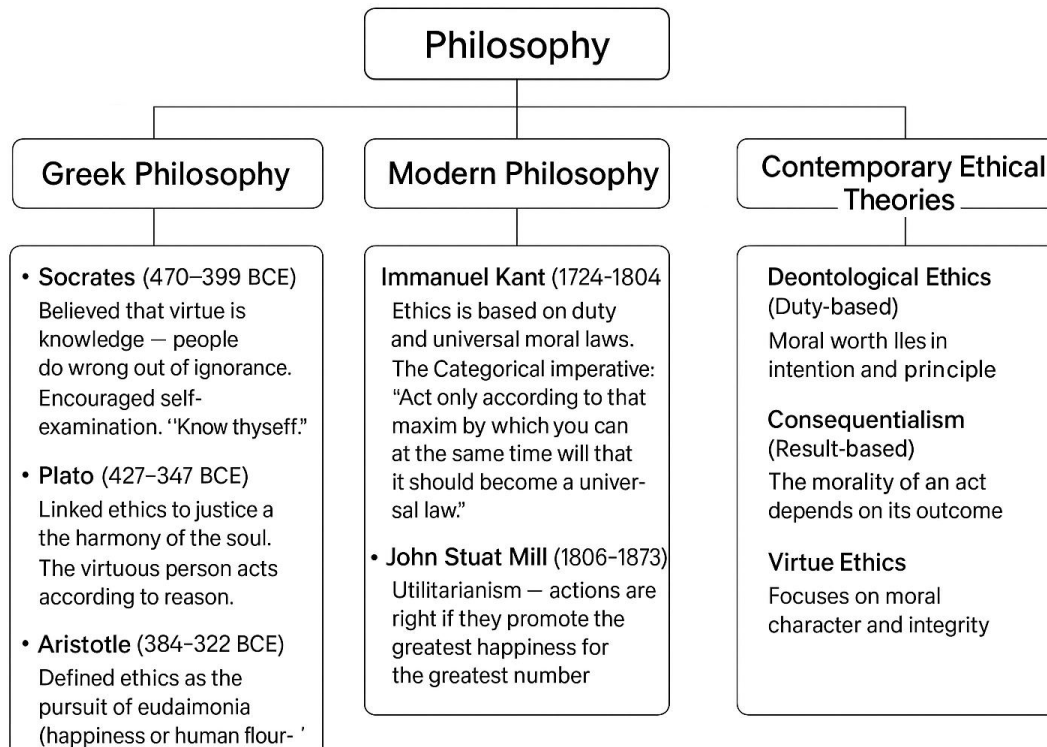
الأخلاق الواجبة (القائمة على الواجب): تكمن القيمة الأخلاقية في النية والمبدأ.

- Consequentialism (Result-based): The morality of an act depends on its outcome.

النتائجية (القائمة على النتيجة): تعتمد أخلاقية الفعل على نتيجته.

- Virtue Ethics: Focuses on moral character and integrity.

أخلاق الفضيلة: تركز على الشخصية الأخلاقية والنزاهة.



2. Religious References

Religion has always been a powerful source of moral guidance. Ethical values are often derived from divine commandments or spiritual principles.

a. In Monotheistic Religions

- **Judaism:** The Ten Commandments as moral law. Emphasizes justice, compassion, and respect for life.
- **Christianity:** Love, forgiveness, and humility are central virtues. The Sermon on the Mount and Golden Rule — “Do unto others as you would have them do unto you.”
- **Islam:** Ethics (akhlaq) is based on the Qur’an and the Sunnah. Core values: honesty, justice, mercy, respect for human dignity.

b. In Other Religions

- **Hinduism:** Emphasizes dharma (duty) and karma (the moral law of cause and effect).
- **Buddhism:** Promotes compassion, non-violence, and mindfulness.
- **Confucianism:** Highlights respect, loyalty, and the harmony of social relationships.

3. The Evolution of Civilizations

Ethics evolves as societies evolve. Moral systems adapt to new forms of life, economy, and governance.

a. Primitive and Ancient Societies

Morality based on survival, clan loyalty, and taboo systems. Justice was communal and linked to maintaining order.

b. Classical and Medieval Civilizations

Ethics became institutionalized through philosophy (Greece, Rome) and religion (Christianity, Islam). Codes of chivalry, honor, and justice shaped conduct.

c. Modern Civilizations

Rise of individual rights and democracy. Humanism placed the human being at the center of moral reflection. Ethics expanded beyond religion to include reason, science, and universal human rights.

d. Contemporary Global Ethics

Globalization, technology, and environment bring new moral challenges: Artificial intelligence, bioethics, business ethics, and environmental ethics. The common goal is to ensure dignity, equity, and sustainability for all humanity.

4. Institutional References

Institutions play a key role in defining and enforcing ethical standards, especially in professional life.

a. Legal Institutions

Laws provide a minimal framework for acceptable behavior. However, not everything legal is ethical (and vice versa). Ethics goes beyond law to what is morally right.

b. Professional Institutions

Codes of ethics regulate conduct in professions such as medicine, law, teaching, engineering, and journalism. They ensure integrity, responsibility, and respect toward clients, colleagues, and society.

c. Educational and Social Institutions

Schools and universities transmit ethical values and critical thinking. Families and communities reinforce social responsibility and solidarity.

d. International Institutions

Organizations like the United Nations (UN), UNESCO, and World Health Organization (WHO) promote universal ethical principles: human rights, peace, justice, and respect for diversity.