

# FROM THE EDITOR



## JUSTICE

"Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant and economical must be rejected or revised if it is untrue; likewise laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow that the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by many. Therefore in a just society the liberties of equal citizenship are taken as settled; the rights secured by justice are not subject to political bargaining or to the calculus of social interests. The only thing that permits us to acquiesce in an erroneous theory is the lack of a better one; analogously, an injustice is tolerable only when it is necessary to avoid an even greater injustice. Being first virtues of human activities, truth and justice are uncompromising..."

The perspective of eternity is not a perspective from a certain place beyond the world, nor the point of view of a transcendent being; rather it is a certain form of thought and feeling that rational persons can adopt within the world. And having done so, they can, whatever their generation, bring together into one scheme all individual perspectives and arrive together at regulative principles that can be affirmed by everyone as he lives by them, each from his own standpoint. Purity of heart, if one could attain it, would be to see clearly and to act with grace and self-command from this point of view." (From: Rawls, John. *A Theory of Justice*, Cambridge, Harvard University Press, 1972.)

## THE MORALITY OF BUSINESS BEHAVIOUR

"Previous research concerning the morality of business executives has been concerned with 'moral character' rather than with the structure or process of reasoning about situations of competing claims..."

"Research evidence indicates however that general and stable moral character traits do not exist. These findings suggest that the most influential factors determining disobedience or resistance to cheating are situational factors rather than a fixed individual moral character trait of honesty. Cheating in one situation does not predict cheating in others. A second related research finding is that individuals are not divisible into two groups, 'honest' and 'dishonest'. Cheating scores are distributed in bell-curve fashion around an average of moderate cheating. A third finding is that the decision to cheat is related to expediency: that is, the tendency to cheat depends upon the degree of risk of detection and the effort required to cheat. Those who cheated in more risky situations also cheated in less risky situations while those who cheated in less risky situations did not cheat in more risky ones. These research findings on situational variation suggest that moral conduct is in large part the result of an individual decision in a specific moral conflict situation. This research contradicts the view of moral character as a consistent set of general 'good habits' or as a 'strong conscience...'

"Another common view represents 'moral character' as strength of conscience or 'superego strength'. The 'conscience strength' conception of 'honest behavior' implies that the highly honest person holds a strongly motivated internal rule prohibiting stealing, cheating, or lying. Such a person should have especially strong beliefs that such acts are wrong, and especially painful or 'guilty' feelings after engaging in them. The research findings related to this interpretation are inconclusive. Conformity to a moral rule has not seemed to bear much relationship to the strength of stated belief in that rule. Furthermore, strength of conformity to a rule has not been found to consistently relate to intensity of guilt following transgression. (Vervolg op bl. 10)

(Vervolg van bl. 2)

"The cognitive-developmental view is a more adequate theoretical conception of morality and of the relations between individual moral thought and moral behavior. In contrast with social learning theory which sees the individual as a passive receiver of messages from the environment or the psychoanalytic approach which views him as the victim of changing, conflicting instincts and irrational instincts, the cognitive-developmental theory views the individual as actively engaged in a process of making sense of the world with which he interacts. The individual continuously attempts to apprehend reality through a sequence of cognitive stages. Each stage has its own structured way of understanding the socio-moral world and for acting on it. As the individual develops through these stages both the world he perceives and his capacity to interact with it become increasingly complex and differentiated. As new experiences conflict with ways of thinking which are inadequate to account for them, this disequilibrium stimulates a developmental process by which the individual rejects old stages and replaces them with more adequate ones.

"The term 'moral development' here refers to changes which occur in the process of reasoning about decisions of right and wrong. This experience is structured in a finite number of ways, each of which represents a unique stage of moral reasoning or a distinct moral philosophy. These stages occur in an invariant and culturally universal sequence in which each stage stems from the previous one and prepares the way for the subsequent one. Each successive stage represents a more differentiated and more integrated view of the socio-moral world. In other words each view is both psychologically and philosophically more adequate." (Erdynast, Albert. *Improving the Adequacy of Moral Reasoning: An Exploratory Study with Executives and Philosophy Students*. Harvard University Graduate School of Business Administration, 1974)

#### AANSOEK OM LIDMAATSKAP

Die Sekretaris,  
SAVB,  
Posbus 2502,  
PRETORIA  
0001

Stuur asseblief die nodige aansoekvorms vir lidmaatskap van u vereniging aan my

NAAM: .....

ADRES: .....

.....

Die huidige tariewe is soos volg:

Intekenaars	R 4 per jaar
Korporatiewe lede (kry 3 eksemplare)	R100 per jaar
*Seniorlede	R 12 per jaar
*Lede	R 10 per jaar
*Medelede	R 8 per jaar
Studentelede	R 5 per jaar

\*Die Raad sal die klas lidmaatskap wat toegeken mag word, bepaal.  
U sal in kennis gestel word van die toepaslike lededelde.