

Politically Correct Ethics

Liberal Idealism's Approach to Ethics

Ben and Jerry's ice cream is renowned for being the ice cream for those who want to be friendly to the environment. Ben and Jerry's Homemade Inc. built a national reputation by (1) claiming to use only all natural ingredients and (2) sending a percentage of the profits to charities. The company's Rainforest Crunch ice cream supposedly uses only nuts and berries from the rain forests.

But there is a lot more to ethical behavior than a laid-back, socially correct agenda. An audit of Ben & Jerry's Homemade Inc. revealed the use of sulfur dioxide preservatives and use of margarine instead of butter in some of the flavors. Ben Cohen of Ben & Jerry's Homemade Inc. also served on the editorial board of Anita Roddick's Body Shop, another company expounding the use of natural products. It took an article in *Business Ethics* to expose Body Shop's false advertising claims and other ethical failures. Synthetic colorings, fragrances, and preservatives were being used in Body Shop products. {1}

Today we live in a world engrossed in the ideas flowing from a socially correct agenda, and it is overshadowing the time proven priority of basic business ethics. It is an agenda centered in tolerance and environmentalism. (Interestingly, those on the environmental side are not very tolerant of those who do not hold to their rigid perspective, such as their stand on not using animals in product testing.)

Levi Strauss is another interesting case in point. The company has a strong politically correct mindset, and diversity and empowerment are central for their organizational ethics. They have demonstrated a strong concern for human rights, yet they are clearly on the liberal side of family values. They have been boycotted by the American Family Association for their support of homosexuality providing benefits for the "domestic partners" of their employees.

Although this socially correct movement expounds the idea of tolerance for all, proponents tend to be very intolerant of anyone who may support a position they do not agree with. Kinko's Copies found this out the hard way when they advertised on the Rush Limbaugh show. A boycott was quickly threatened until Kinko's promised not to advertise on Rush's show again.

There is great danger in using political views to measure business ethics because social goals can become equated with business ethics. This is not right. Business ethics is concerned with the fair treatment of others such as customers, employees, suppliers, stockholders, and franchisees. Truth in labeling and advertising is paramount in establishing a business enterprise and is even more important than the issues of animal testing and commitment to the rain forest, as important as they may be. {2}

This approach to ethics comes from liberal idealism. We see this perspective in Robert Bellah's book, *The Good Society*. Liberal idealism seeks to transform society by social engineering. The liberal idealist looks for ways of managing a modern economy or developing broad social policies that will meet the needs of society as a whole. This system believes in the innate goodness of mankind, the worldview of enlightenment thinking, that men and women are fully capable of reasoning what is good and right, i.e., the autonomy of human reason. There is no felt need for revelation or any authority beyond themselves. Liberal idealism is marked by a lot of faith in government and the ability of organizational programs to orchestrate a healthy society.

We will be contrasting this line of thought with a more bottom up view that emphasizes personal integrity and greater concern for individual moral convictions.

Bottom up Ethics

But there is another more traditional way of looking at ethics. It is an individual model, rather than an organizational one. It demonstrates a greater concern for the moral conviction of individuals. This view emphasizes that institutions don't make ethical decisions, people do. It stresses that virtue comes from the individuals who make up the many small groups and larger institutions, from families to voluntary associations to multinational corporations. The goal is to convert the individual in order to change the institution. Answers are sought more through education and/or religion to reach the individual in the belief that transformed individuals will transform their institutions.

A corporation that has established an ethics department with an approach more along the lines of the individual model is Texas Instruments. Their theme is "Know What's Right Do What's Right." Their emphasis is on training individuals within the corporation to know the principles involved in each unique ethical dilemma that may present itself and motivating the individuals involved to make good ethical decisions. The company maintains various avenues of support to assist individuals within the corporation in making difficult decisions. Carl Skoogland, vice president of the Ethics Department at Texas Instruments, has said, "In any relationship an unquestionable commitment to ethics is a silent partner in all our dealings." Their seven-point ethics test is oriented toward individual initiative:

1. Is the action legal?
2. Does it comply with our values?
3. If you do it, will you feel bad?
4. How will it look in the newspapers?
5. If you know it is wrong, don't do it!
6. If you're not sure, ask.
7. Keep asking until you get an answer. {3}

Although critics might say these types of simple maxims lack in specific guidance, when combined with an overall educational program they help individuals think through issues and make the right decisions themselves, multiplying the base of ethical agents within the corporation.

Traditional Western culture, which has given us the most advanced and free lifestyle of any culture, has been based on both a Greek model of transcendent forms and a Judeo-Christian model of God-given objective standards. This tradition has taught us that we are all flawed and need a personal transformation before we can be of any true value in transforming society.

Religion and Education in Ethical Development

Earlier we mentioned Robert Bellah's book, *The Good Society*, and its support of liberal idealism, or the ability of government and organizational programs to orchestrate a healthy society through broad social agendas.

William Sims Brainbridge, in writing a review of Bellah's book, makes a statement that could well apply to so many of the modernist writings: "The book's prescription sounds like a highly diluted

dose of religion, when what the patient needs might be a full dose.”

This “organizational model” fails to fully appreciate the need for integration of religion and education in order to provide a united front against the materialism and self-centeredness of our present culture. As long as we allow our educational system to teach that we are evolved animals, here by chance and of no eternal significance, we can only expect short-sighted self-interest. If fundamentally all there is is matter, energy, time, and chance, why can’t one believe in anything such as apartheid, or ethnic cleansing, or euthanasia, or genocide? Where is liberal idealism’s source for personal integrity and convictions other than in cultural relativism? Under a theory of cultural relativism all intercultural comparisons of values are meaningless.

The need, of course, is for transcendent truths. By transcendent, we mean an ethical ideal independent of any given political system or order. This ethical ideal can then serve as an external critique of corporate or political aspirations or activities. Is this not what Plato was referring to when he discussed his theory of universal forms, that there are ideals beyond the reality of this physical world? In this postmodern world we are now experiencing a complete rejection by many of any objective truth. In fact, anyone who still believes in the search for truth is often labeled as ethnocentric, i.e., the liberal idealism of our present age refuses to accept that someone might find a truth that has universal application.

The ethics of enlightenment thinking do not appear to be the answer. Crane Brinton, in his book, *A History of Western Morals* says, “the religion of the Enlightenment has a long and unpredictable way to go before it can face the facts of life as effectively as does Christianity.”{4} We appear to have an implosion of values in a society that is seeking to teach that there is no God and no afterlife, but if you live an ethical earthly life somehow it will pay off.

British historian, Lord Acton, is best remembered for his warning that power tends to corrupt and absolute power corrupts absolutely. He believed that liberty was the highest political end. But, he also recognized that liberty can’t be the sole end of mankind. There must also be some kind of virtue, and virtue has its roots in religion. Lord Acton’s work showed that no society was truly free without religion.{5} Professionals must be educated to understand the moral worth of their actions and the roles religion and education play in promoting self-control.

Religion and Education at Odds

We have been discussing the need for both religion and education in establishing an ethical base for all our actions. But the question arises, how will we find the needed balance in an American society in which public education and traditional religions are at odds with one another over very basic presuppositions such as the nature of the universe, humanity, ethics, culture, evil, truth, and destiny?

The liberal solution has been to remove the traditional truths and make our institutions humanistic. The conservative response has been to establish an independent educational system in which those who hold to more traditional values can integrate religious truth with educational aims. We now have two major educational tracks, the public track based on the religion of secular humanism and the private track based on the religion of biblical Christianity. The professionals involved in the educational institutions must decide how to deal with the tension between the two tracks. The need is to resolve tension and build bridges of understanding, rather than intensify the cultural war. But, as Christians, we must not compromise truth. There must be cooperation without compromise.

John Adams, our first vice-president, said, “Our constitution was made only for a moral and a religious people. It is wholly inadequate to the government of any other.”{6} Meaning is the living

fabric that holds us together with all things and meaning for life will only be found through the transcendent values of religion. In his article, "The Globalization of Business Ethics: Why America Remains Distinctive," David Vogel writes, "Thanks in part to the role played by Reformed Protestantism in defining American values, America remains a highly moralistic society." {7}

At this point, in realizing the need to be fair, we must be willing to give a critical assessment of the gross behavioral failures that have occurred in the realm of the religious. The most blatant examples are probably the numerous TV evangelists who have fallen prey to greed and other temptations that have destroyed their lives and ministries. Another example is the many ministers and priests who have practiced sexually deviant behavior with children in their care. Many of these religious leaders are now or have been serving time in prison for their personal moral failures.

These examples highlight the moral depravity of mankind. But this does not mean that we need to adopt the sixteenth century views of Thomas Hobbes (1588-1679) who had a very low view of human nature. Unfortunately, much of the world has been heavily influenced by the amoral perspective of a Hobbesian foundation of ethical behavior. Hobbes decided that what is good or bad is based on what society likes or dislikes. This is cultural relativism, the rejection of any standard beyond that established by the present culture. Hobbes, like so many others, seems to have had an innate fear of the possibility that there might be a transcendent truth out there worth pursuing. Because of our personal inner moral failure, we must look outside ourselves to find the standards by which we are to live and establish those standards in our laws and in our educational systems.

Does a Rising Tide Lift all Boats?

President Kennedy said, "A rising tide lifts all boats." But think about it! Does a rising tide lift all boats? Not if some of the boats have holes in them.

In this essay we have been discussing the contrast between a politically correct ethical approach to dealing with our ethical concerns against a more bottom up individual responsibility approach.

The historic roots of the American experience are bound up in the idea of individualism, a political tradition that enshrines individual liberty as its highest ideal. But democracy requires a degree of trust, and unfortunately, our heritage of trust is eroding. American businesses have been transformed from comfortable and stable rivals into bloodletting gladiators. {8} There is a problem in emphasizing individual freedom and the pursuit of individual affluence (the American dream) in a society with an economy and government that has rejected the principles of natural law. Too many of our boats have holes in them. i.e., little or no personal integrity. We must work at restoring the principles of individual integrity and personal responsibility before we try to establish an ethical agenda for our organizations. Unless we realize our own morally flawed state, we will seek to repair the institutions without the humility and personal transformation necessary to afford any hope of ultimate success. Organizational ethical behavior is very important, but it must be elevated through an upsurge of individual ethical behavior.

Those coming from a liberal idealism approach to ethics hold noble ideas of common good based on a belief in the inherent goodness of men and women. They believe that if we just change the structures of society, the problems will be solved. Their perspective is that greater citizen participation in the organizational structures of our government and economy will result in a lessening of the problems of contemporary social life. What they neglect to consider is that government attempts to make people good are inherently coercive. Our constitution rests on the premise that virtue comes from citizens themselves, acting through smaller groups, such as the family, church, community, and voluntary associations. The stronger these small, people-centered groups are, the less intrusive the government and other large organizations need to be.

But how do you deal with the need for individual transformation? A common phrase we often hear is "You can't legislate morality." In reality all laws are a legislation of morality. All we are doing is changing an "ought to do/ought not to do" into a "must do/must not do" by making it a law. A solid base of moral law helps to establish the standard for individual behavior, but as the New Testament so clearly tells us, the law is inadequate to the task at hand. It is the power of the gospel of Jesus Christ that enables us to overcome the forces within and without that seek to destroy our God-given abundant life. Only by placing our trust in Christ can we begin to repair the holes in our life. When the internal integrity of our life is as it should be, we are then ready for the tides of life to come. A rising tide does lift all boats that have internal integrity.

Notes

1. Marianne M. Jennings, "Manager's Journal," *Wall Street Journal*, 25 September 1995.
2. Ibid.
3. Texas Instruments, publication TI-28172.
4. Crane Brinton, *A History of Western Morals* (New York: Paragon House, 1990), 462.
5. Charles Oliver, "Leaders & Success," *Investor's Business Daily*, 14 December 1993.
6. Quoted in John R. Howe, Jr., *The Changing Political Thought of John Adams* (Princeton: Princeton University Press, 1966), 185.
7. David Vogel, "The Globalization of Business Ethics: Why America Remains Distinctive," *California Management Review* (Fall 1992), 44.
8. Robert Reich, "Corporate Ethic: We can change behavior by altering mix of incentives," *The Dallas Morning News*, 14 January 1996, 5J.

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