

Informatics Ethics and Law

Prof. Dr. Eşref ADALI

Morality and Ethics

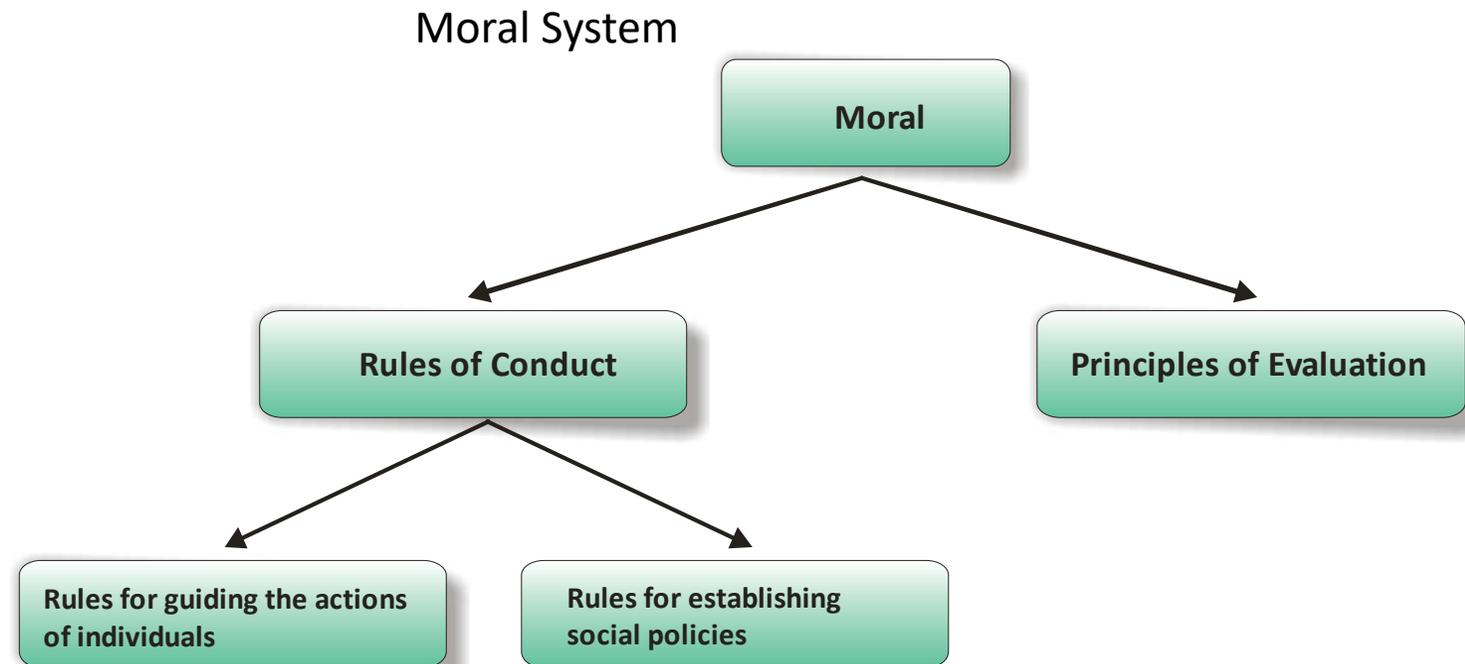
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Morality

The rules that define, regulate and examine the relations of people in the social environment are called morality.

Rules of Conduct: The conduct of rules produced to organize a social life is called the **Guiding Ethics Rules** or simply the **Conduct (Guiding) Rules**. The rules of conduct can be on an individual and social scale. These are rules that are correctly accepted and implemented by the majority of members of a society.

Evaluation Principles: These are the principles developed to evaluate how much the rules of conduct that are established and valid for the society can be applied. Behaviors are compared with these principles and judged to be true or false.



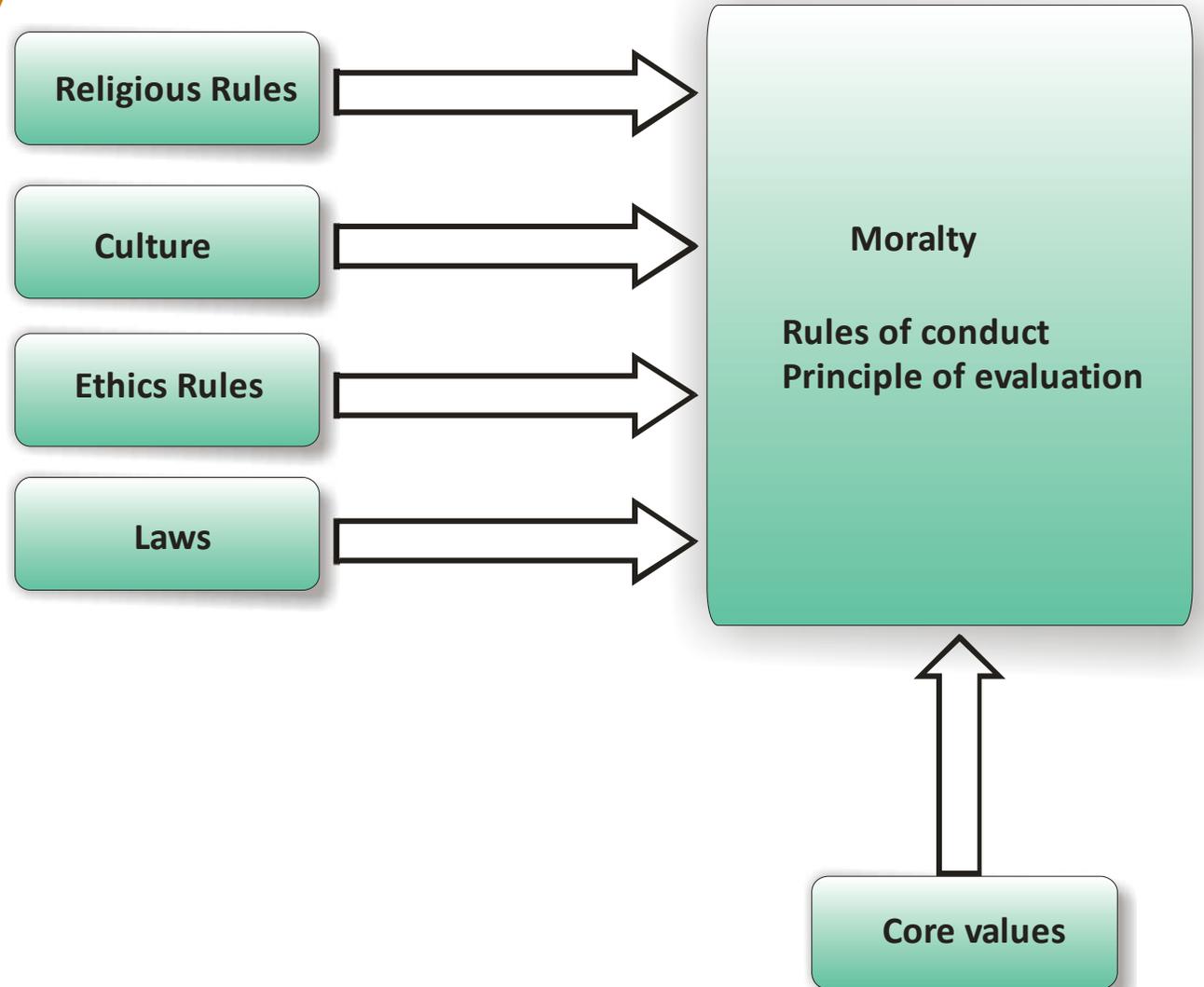
Rules of Morality

The rules are not written

The rules are all known to those living in the community

The rules have been adopted by society in general

The rules do not apply to a person or a group



The Impact of Religion on Morality

- **Torah:** Law, sharia (rules regulating social life) and doctrine
- **Psalms:** Written thing and book
- **Bible:** Gospel, instruction (practice) and tutorial
- **The Qur'an:** Collecting, reading, gathering

Torah

5. Honor your father and your mother
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house, nor his wife, his man-servant, his maid-servant, nor his ox, nor his donkey, nor anything that is your neighbor's.

Kur'an

1. You shall not murder.
2. You shall not steal.
3. You not lie.
4. You shall not slander.
5. You shall not tug other people.
6. You shall not do injustice
7. You shall not take bribes,
8. You shall not be favored by the man
9. You will not be arrogant

The Impact of Culture on Morality

It is clear that the culture of the society in which there is a living will have an effect on the formation of morals. Culture covers the **tradition, customs** and **way of life of the society**. Culture is defined as follows:

All kinds of life, thought and art assets in the state of tradition that constitute the unity of thought and thought of a society.

The Impact of Ethical Rules on Morality

Among the philosophers who made important contributions to morality, **Socrates, Platoun, Aristotle** in ancient Greece; In the Islamic world, **Kindî, Farabi, İbni Sina, İbni Rüşd** can be counted. **Kant** and **Hegel**, one of the more recent philosophers, can join this cluster.

Among the ancient Greek philosophers, Socrates distinguished people as **free people** and **slaves**. Because that was the order in the society he lived in.

Socrates tried to establish ethical rules in free people's relations with the state.

Aristotle, who lives in the same society, tried to define ethics for free people. His competent ethics has become synonymous with being in the middle state. He defined the person who does not see himself at the **highest** or **lowest level** as a virtuous person. Since he regarded slaves as inanimate beings, he did not keep up with free people. Aristotle conceptualized the words **good, virtue, freedom** and **happiness**.

The leading philosophers of the Islamic world have tried to interpret the moral rules set by the ancient Greek philosophers with the rules of the Islamic religion.

Kant defined the moral rules under the influence of the Christian religion. Kant basically advocates **rule ethics** and advocates that rules and laws will determine the correctness of an action.

The Effect of Laws on Morality

In addition to stating what counts as a crime, the law also specifies the *penalties* for those who do not comply with these laws.

Laws are based on the cultural, moral and religious beliefs of the society. However, it seems that additional rules have been added to these. Individuals of the society must comply with the law, those who do not comply with the law are punished with the penalties specified in the law.

Laws are not universal, they vary depending on society and the conditions of the day. While one behavior is considered wrong in one society, it may not be seen wrong in another society. A moral rule that was considered a crime in the past may be removed from being considered a crime later on. For example, Allen Turing, a well-known name in the computer world, was punished for his gay preference. This situation, which was regarded as a crime during his lifetime, was removed from British laws years later.

Ethic

In general, ethics deals with the following issues:

- What does right and wrong mean?
- How to ensure a good life?
- What are our rights and responsibilities?
- How to make a moral decision?

Those that affect ethics:

- God and religion
- Human conscience and intuition
- Logical morality, cost-benefit analysis of an action's outcome
- Good people examples
- The desire to be the best person in every situation
- Political power

Types of Ethics

God-based ethics: The source of morality is God. So some things are good because God says so, and good things need to be done for a good life.

Intuitive-based ethics: Good and bad are real targeted traits. Some things are considered good because they are good, no need to justify or prove this. Adult individual can perceive and evaluate right and wrong with his conscience and intuition. The basic moral phenomenon of man is enough to make this assessment.

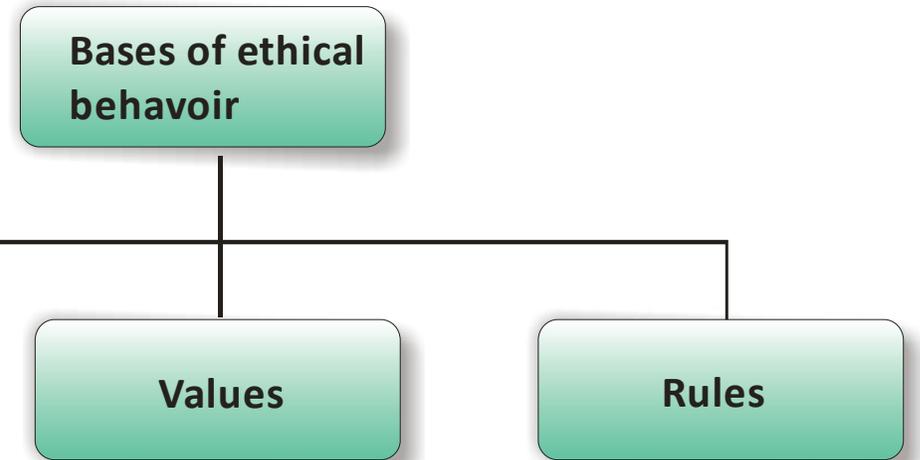
Logical morality (Results-based ethics): It aims at the principle of people's actions to produce good results. Therefore, it accepts that the ratio of the result of an action to the amount of labor that will be spent to perform this action is a criterion.

Good human example (Virtue Ethics): Virtue ethics are concerned with life-long behavior, not individual actions of individuals. He observes the behavior of virtuous people and decides what the competent actions are. According to this opinion, the accuracy of an action is tested as follows: If a person's decision corresponds to a decision made by a virtuous person in the face of the same event, this decision is considered correct.

Situation ethics: It aims to decide for this singular event, regardless of the rules previously determined in an incident.

Political ethics: Some philosophers consider ethics as law for political thinking (ideology). Thus, it regulates the behavior of politicians. Political ethics help politicians manage other people.

Components of Ethics

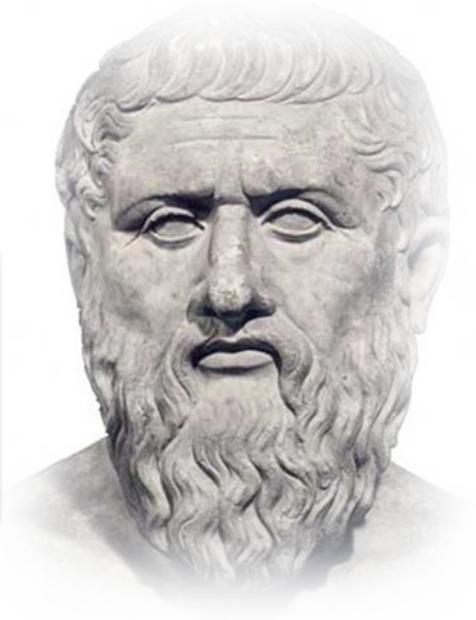


Culture: The culture of a society consists of the emotions, thoughts and movements of that society. Therefore, it is accepted as the life style of the society.

Values: It can be defined as the thought, object or activity that the individual or society cares about.

Rules: It is the set of rules that a society adopts and settles. Rules regulate the relationships of individuals within a cluster and guide their actions. Some rules may be more important than others. The rules can be written in the form of law, charter, regulations, or verbal, such as customs, traditions.

Plotoun (BC 427-347)



It is thought that the concept of ethics was first mentioned by Plotoun in the context of philosophy. He studied ethics with the influence of the teaching he received from his teacher, Socrates, and created his ethical theory. According to Plotoun, the purpose of ethics is to ensure the happiness and competent life of people. A competent life can only be achieved by virtuous living. The four virtues of Plotoun are as follows:

Wisdom: It is the virtue of the administrators.

Courage and bravery: It is the virtue of the protective sector.

Temperance: It is the virtue of the producers.

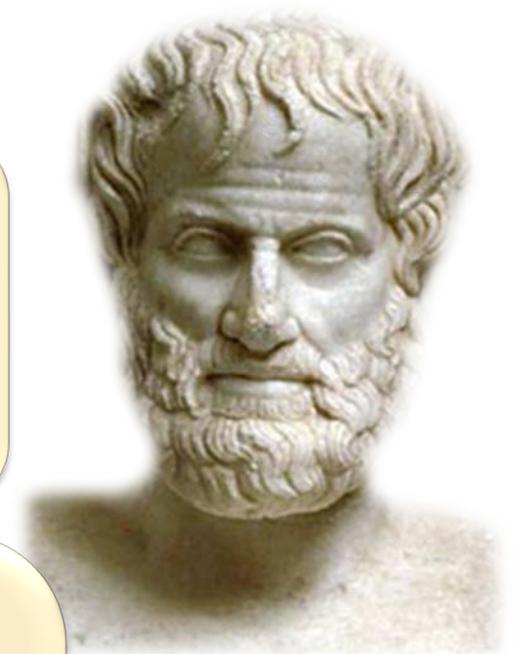
Justice: It is a virtue for all classes.

According to Plotoun, there is absolute and precise information in the universe, so since it cannot be known in any way, it must be an unchangeable being independent of the human mind. These unchangeable, fixed and permanent beings called the Plotoun ideals. He has shown his *ideal* as a source of all kinds of good in the universe.

Aristoteles (BC 348-322)

He evaluated society as his teacher in the form of classes. He kept *slaves with inanimate beings*. Therefore, it is aimed at the ethical nobility it developed and non-slave citizens. Unlike his teacher, he argued that ethics should be removed from theoretical and applied. According to Aristoteles, people should learn ethics not to know what a good person looks like, but to take actions like a good person. Aristotle explains the purpose of life with the concept of *Eudamonia (peace, happiness)*. According to this;

- The common and ultimate goal of all actions is happiness.
- The important thing for happiness is to engage in virtuous activities.
- If everything is done with its own virtue, it will be done well.
- They are happy for those who are active for life and virtue and who have enough of the good outside.
- Anyone who is not virtually disabled can have virtue with a certain amount of teaching and effort.
- Just as in the Olympics, medals are awarded to the winners of the competition, not to the beautiful and powerful; Only those who take good action among good and beautiful people will succeed. Those who love virtue do not enjoy with a medal, they feel it in themselves.
- The actions that are appropriate for my virtue must also be pleasant.
- Activities that are against virtue create unhappiness.
- It can be said that it is not a good person who does not like good actions.
- Virtuous human beings are doing their job well and beautifully.



Aristoteles

Aristotele is considered the founder of the ethics of virtues. Although the word virtue is actually in the sense of temper, good temper is used in the meaning of good behavior. It means positive and good features, qualities, good behaviors and good natures that mature the individual with more original definition. According to Aristotle, the most important virtue is wisdom. He advocates that every virtue can be achieved by avoiding excesses. This path is also called **Middle Path** or **Golden Middle**. The virtues given to Aristotle are as follows:

Prudence (Practical wisdom)

The correct reasoning (reasoning)

Sanity

Bravery

Generosity

Temperance

Aristoteles

According to Aristoteles, there are two types of virtues:

Personality (character) virtues: They are innate virtues. It is provided with the habit acquired throughout life and can be developed over time. For example, virtues such as *bravery, generosity, restraint*.

The virtues of thought: These are the virtues that require experience and time obtained through education. For example, *wisdom, right reason*, virtues like *sanity*.

According to Aristoteles, personality virtues are determined by the minds of people. It shows the absence of two extremes as personality virtue. Their suggestions on this subject are given below:

- Excessiveness and deficiency are peculiar to evil, to be middle.
- Evil is the excess or incomplete of the action, and virtue is finding and choosing the middle.
- Being middle on anger is calm.
- Extravagance and stinginess are excesses and deficiencies in property.
- The generous person is the one who spends his fortune on things that are necessary.
- We condemn the greedy person because he wants to be honored more than he needs and waits from the unnecessary place.
- We condemn the indifferent because he does not prefer to be honored even for good things.
- The person who provides the necessary things to the necessary time and time is praised, this is the calm person.
- When the middle person talks about himself, he talks about the features that he has, not at least, or more.

Aristoteles

Accepting justice as virtue and narrowly capturing the middle measure, Aristotle's views on justice are as follows: It is not enough for justice to treat everyone equally. A legal order can be fair to the extent that it protects the weak. According to this view, the intermediary taxes are not fair practice since they are charged the same amount from everyone regardless of their income. On the other hand, non-mediated taxes such as income tax are considered fair because they are taken in proportion to the income of the person.

According to Aristotle, there are two types of justice:

Distributive Justice: We know that people are not equal in the society where Aristotle lives. Based on this fact, Aristotle argues that justice should not be equal for everyone. Distributive justice finds it appropriate to give a little something to the other, if necessary, to eliminate inequality among unequal people. An example of distributive justice can be given as follows: It is appropriate to distribute justice for those who have a full stomach and those who are hungry with less stomach.

According to Aristoteles, equal treatment should be done as a class, and those who are not equal should be treated differently. According to this view, Aristotle's principle of equality in justice cannot be accepted in today's conditions.

Equalizing (Corrective) Justice: Distributive justice is the justice applied when the balance achieved is broken. "Those who are parties to the legal relationship must be treated equally," says Aristotle for equalizing justice. According to this view, the punishment of the murderer, the compensation of the person who canceled the contract without any reason, is an example of equalizing justice.

Kindî (801-873)

Known as the first philosopher of the Islamic world, Kindî is known as *Alkindus* in the Western world. He translated the works of Greek philosophers into Arabic. Later, he synthesized the philosophical views of Platon, Aristoteles and Plotoun. According to Kindî, human beings step up from simple to compound and the most competent through reasoning. He also believes that the purpose of philosophy is to reach God. The first step of philosophy is reasoning.

The virtues determined by Kindi are:

- **Wisdom:** In general, it is a virtue that is unique to the power to learn about things.
- **Courage (Bravery):** It is the virtue that derives from the drive to achieve superiority. It is the virtue of doing what to do and preventing what to avoid.
- **Honor:** It is the virtue to provide what is necessary for the sexual protection and development of the body and to be indifferent to the unnecessary.
- **Proportionality:** Proportionality is a balance.



Farabi (872-950)



He is considered the greatest teacher after Aristoteles. For this reason, he was called the **Second Master**. Its ethnic origin is said to be Turkish or Persian. Farabi is referred to as **Alpharabius** in the western world. Farabi translated many of Aristoteles's main works into Arabic and added explanations to make these works better understandable. Thus, he provided the learning of ancient Greek philosophy in the Islamic world.

- He is considered to be the second founder of the **Messiahism** (The Wandering), which followed the Aristoteles philosophy founded by Farabi Kindî and is a combination of Aristoteles philosophy with Islamic thought.
- According to Farabi's proposition, **every person wants to be happy**. Farabi also says that the key to happiness is knowledge and continues as follows:

- *Since the good things have come to life when we have settled in us, and the good things have become settled in us thanks to the art of philosophy, it turns out that it is essentially that philosophy is what is achieved with him. Philosophy, on the other hand, is formed only with the competence of appeal.*
- *The metaphysical dimension of the philosophy of knowledge can be expressed briefly as follows: Happiness is the ultimate competence for man himself and expresses absolute goodness. Once it reached that competence, there was nothing else to demand. In other words, happiness is the only goal desired for all of the goals. According to Farabi, a person can achieve this goal by exceeding his material dimension and by independent of his soul against everything material. Since a person has a mind being, he can only do this through an attempt to become competent based on reason.*

Ibni Sina (Avicenna) (980-1037)

He is a Uzbek man of medicine and philosophy. The Western world regards it as the founder of modern science and the leader of physicians. The book titled *El-Kanun Fi't Tib* he wrote in the field of medicine is XVII. Until the end of the century, it was taught as a basic book in European universities.

Ibn Sina divides philosophy into two as theoretical and applied philosophy. It divides the theoretical philosophy into three as nature philosophy, mathematics and metaphysics. It also divides the applied philosophy into three as politics, economy and morality.

He is an important representative of the Meshaism school such as Ibni Sina, Farabi and Ibni Rushd, and although he has followed a rational path, he has also evaluated his experiences. As a result, he criticized Aristoteles from time to time.



- Islamic thought and culture naturally had an impact on Ibn Sina's philosophical thoughts. In his philosophical comments, he tried to stay within the limits of Islamic thought.
- Ibn Sina thinks of morality in the applied philosophy class. Moral philosophy is about the good and bad behavior of one's self. He argues that true happiness can be achieved by purifying the soul from evil. He says that bodily likes are meaningless. He believes that knowledge and wisdom are necessary to reach happiness. As well as having good and bad options in front of the human, there is a good and bad combination in the universe. Evils help to understand goodness. Good without bad, good without ugly, fullness without lack, and good deed without sin. So bad is a requirement of divine wisdom.

İbni Rüşd (Averroes) (1126-1198)



He translated all the works of Ibn Ruşd Aristoteles in Arabic except *Politica*, which he could not access. He also added his own views to these translations. Translation studies of İbni Ruşd lasted about thirty years. The western world was forgotten Aristotle, Ibn Ruşd Arabic translations XII. In 19th century he learned by translating to Latin.

Ibn Rüşd, who lived in Andalusia, argued that there was no conflict between philosophy and religion, and that they both told one truth in different ways.

Ibn Ruşd's view of logic is as follows:

- Logic is a means of rising from the knowledge of audible particular beings to abstract realities. There is a tendency and desire to rise from lean sensations to products of imagination from products of imagination. Although we have not been informed of the absolute truth, it is more pleasing that we have been given the desire and effort to reach it.
- Animals acquire knowledge through sensation and imagination, and humans use their minds, that is, information is acquired either through senses or reason. Using intellect, sensory and imagination, particular information is reached. According to Ibn Ruşd, true knowledge is universal knowledge, the action of mind is to understand universal concepts and essences. Ibn Ruşd's act of knowing has three stages:

Abstraction

Combining

Judgment

Kant (1724-1804)

Kant, who is an East Prussian, is known as the founder of critical philosophy. Kant is based on science. According to him, science is **neutral** and **objective**.

Kant believes that the main task of philosophy is to base science, and argues that morality and religion are reasonable and measured. Based on these views, he developed the information theory he called "*Transcendental Epistemological Idealism*".

He then tried to defend Christian morality based on the idea of freedom and homework.



Basic Ethical Methods

There are two complementary methods in creating ethics-specific information:

1. **Descriptive ethical method**
2. **Regular ethical method**

In a descriptive ethical society explorer;

Action and behavior styles,
Effective values and
Valid requests

Determine, analyze and interpret the moral rules that exist and apply to society. It deals with the theoretical issues of ethics. In this context, the essence and function of morality examines the social and individual consciousness structure, the relations between society and the individual, freedom and ability to make free decisions, functions and structures of moral values. This method includes the language of morality and the issues of top ethics.

Descriptive ethical models are:

Values ethics (Phenomenological understanding)
Language review ethics (Uper ethics)
Evolutionist ethics

Descriptive ethics presents us the usual rules and values in daily life.

In the regular ethical method, it is aimed to justify and justify moral demands and rules. The regular ethical method is based on high-level ethical principles that are predefined and must be followed without any doubt. Regular ethics deal with the individual's action, emotion and thought, decision, choice and response. The rules and principles that will provide the virtues and characteristics that the individual should adopt are also the subject of the rule ethics.

Basic Principles of Ethics

Consistency - (Subjective Ethical Model): The more consistent the individual's actions with the principles he has constructed, the more ethical the person is. Some basic discourses about consistency are described below:

- The concept of internalized action expresses consistency.
- One of the fundamental principles of consistency is to respect people and to regard all people equally in terms of morality.
- Just as a person should behave morally in the face of an event, other people should behave in the same way in the face of a similar event. This principle is known as *the golden rule*.
- "Whatever the conditions are, lying is always wrong" is the rule of rational consistency.
- As the weakness of the consistency approach, it is shown the difficulty in generalizing while moving from one state to another. The reason for this is the complexity of the situations.

Results - (Objective Ethics Model): In the result-oriented approach, goals are important, rules are not addressed. The success of the actions is measured according to the achievement of the set goals. Another name of this method which is focused on results is utilitarianism.

Caring - (Responsibility Ethics, Significance ethics): This method gives importance to a situation or response to action. Therefore, it focuses on the perception of situations.



Ethics Classes According to Aims and Objectives

Intended Outcome Ethics: Considers the benefit of an action. In other words, it evaluates how useful the outcome is in return for the effort to be spent for an action. It was proposed by **John S. Mill**.

Rule Ethics: It deals with whether an action complies with social rules, standards and laws. It was proposed by **Immanuel Kant**. Kant explained that ethical principles have been known since past times and that they are universal and objective. It is mandatory to comply with the law and those who do not comply are punished. It cannot be said that every behavior determined by law is ethical. Nor can it be said that every law is ethical. Therefore, it can be said that ethics is superior to the law.

Social Contract Ethics: It investigates whether an individual adopts social rules and standards. It was proposed by **J.J. Rousseau**. Social contract ethics advocates that conflicts in communities can be resolved as a result of the adoption of principles and standards accepted by the society in general. The rules that individuals should follow in society are called law rules and it is obligatory to follow these rules. The rules of law are considered to be created by compromising the members of the society. Therefore, the rules of law are said to be a social contract in a sense.

Individual Ethics: It concerns whether the outcome of an action relieves the conscience of the individual. It was proposed by **M. Buber**. Buber argues that the source of individual ethics is the conscience of the individual. Therefore, it is based on the moral understanding of the individual. The individual reacts according to the sound coming from within an event and situation he encounters in the society.

Social Life Ethics: It concerns whether the individual follows ethical rules in relation to people and other living things.

Theories of Ethics

Utilitarianism: Whether an action is ethically correct in utilitarian theory can be evaluated by looking at the results of that action. One of the proponents of this theory, J. S. Mill says, "*I accept the beneficiary as the last decision maker in moral problems.*" The goal of utilitarianism is to achieve happiness. In the context of utilitarianism theory, if an action benefits society, this behavior is morally correct. Benefit increases the happiness of the society. Utilitarianism theory aims to maximize the number of happy people and the level of happiness.

Benefit-Cost Analysis: This theory, which is widely used in engineering projects, evaluates the ratio of benefit (return) to the cost of the project, which will be obtained after the realization of a project. If this rate meets the expectations, it is meaningful to carry out the project.

Duty and Rights Ethics: Duty and rights ethics are two similar ethical theories. The theory is based on respect for the right of others.

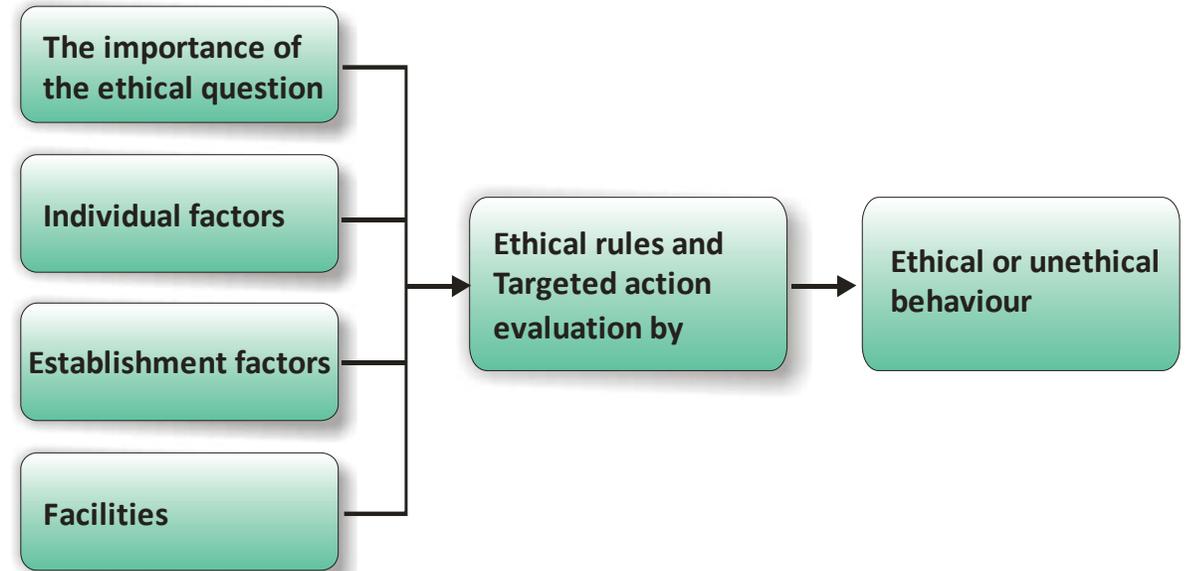
Virtue Ethics: Being benign and moral is generally defined as virtue. A virtuous person always takes good and beneficial actions. Aristoteles has four qualities that a virtuous person should have:

- Prudent
- Fair
- Bravery
- Temperate

Ethical Decision Making - I

Decision making in the utilitarian approach:

- Moral values that are important and effective for society and derived from the principle of utilitarianism are determined.
- The number of people who will be affected by the rules of ethics is determined.
- Decision options for each proposed action are examined.
- The opinions of the society that will be affected by the decision are evaluated and choices are made accordingly.
- The options that will cause the least damage to the society affected by the decision are determined.



Decision making with the duty and right ethics approach:

- The duties that individuals will comply with during fulfilling their moral obligations are determined.
- The determined rules are measured so that they can be used by everyone in the community.
- The application in which individuals are affected only individually is selected.

Ethical Decision Making - II

Decision making in virtue ethics approach:

- It is tried to understand the society that has ethical problems.
- The moral rules that are accepted by the society and which will affect the minority are determined.
- The virtues that affect society are determined.
- Past events and virtuous decisions made for them are taken into consideration.
- The oldest example closest to the current problem is selected for the decision.

Decision making with a fair approach:

- This approach aims at making the labor and income generated at the end of the action available to stakeholders (distributive justice) or maintaining the rules of rule (equalizing justice).

Profit of Ethical Behavior

It gives dignity

It provides reliability

It gives a good image

It provides help in solving problems

It prevents moral collapse in distressed periods

Consequences of Non-Compliance with Ethical Values

Individual	Corporate	Social
Losing respect	Losing respect	Increase in irregular behavior
Losing credibility	Damage to the corporate image	Increase in illegal behavior
Community exclusion	Losing credibility	Social corruption
Losing job	Losing in collaborations	
Hurting himself	Losing customers	
Losing respect for himself	Weakening in collaboration activities	
Weakening of professional and organizational ties	Weakening in internal corporate relations	
Disruption of relations with colleagues	Weakening in organizational bonds	
Personal image deterioration		