

**05 - ETHICS IN THE CONTEXT OF ORGANIZATIONS**

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**INTRODUCTION**

This article discusses the ethics in the context of organizations. Ethics is the field of knowledge dealing with the definition and evaluation of the behavior of individuals and organizations.

With regard to values, is of paramount importance in human life, especially in the field of business administration, as they guide the ethical behavior within any range of leadership development. These thinkers mixed opinions about how society should be, and they do so to influence the beliefs of others. The ethics of belief is an ethical certainties and the needs of categories of offenses unconditional and minds profiled, formalist, which is based on "eternal values" and revealed truths. The ethics of responsibility is typical of men of action, the statesmen, politicians, entrepreneurs, managers, technicians, those who put their hands dirty, exercise calculations weighs costs and benefits, are committed to the functioning of social activities. In turn, the ethics of conviction is typical of men of contemplation, the missionaries, scientists, but also curiously bureaucrats who turn into dogmas. Keep immaculate. Their banners and are not seduced by the orders of power, fighting relentlessly, inspired by the purity of their ideals, seeking martyrdom staff on behalf of the enduring values as if they were warrior monks.

**BACKGROUND OF ETHICS**

Business ethics comprises principles and standards that guide behavior in the business world (FERREL, 2001, p. 7). It may be noted, for example, the philosopher Confucius (500 BC) established his doctrine, with the main points: the stability of society based on unequal relationships between people, the family is the prototype of all social organizations ; virtuous conduct in relation to our is to treat each other as one would like to be treated. Moderation is valued at all. In many cultures prevailing principles similar to the Golden Rule and its variations, as the third point of the doctrine of Confucius. The rule has two other versions:

- Everything you would that men should do unto you, do it yourselves to them.
- Do not do unto others as you do not want you to do.

In the eighteenth century German philosopher Immanuel Kant made the Golden Rule in his two categorical imperatives described by Licht, which set the behavior for life in society:

- An action is morally right for one person in a given situation if and only reason that person to do that is the reason that this same person would like that others have to act in any similar situation.
- An action is morally right for a person if and only if, the act, that person does not use other people merely as means to advance their own interests, as well as respect and develop the capabilities of others to choose for themselves (LIGHT, 1996, p. 13).

The various versions of the Golden Rule is the basis for most of the ethical principles, stating that a behavior is only good or acceptable if it is good and acceptable to others. According to the doctrine of social responsibility, every citizen should behave in order to preserve the interests of the community to which it belongs. If each person behave in a socially responsible way, everyone will benefit. As Maximiano wonders: Should we encourage the company's behavior to promote a kind of charge is not assigned? And what happens when a vendor does offer a lower price, provided that the buyer does not require invoice, promoting tax evasion?

A person can not be human alone. Similarly, a person can not be responsible alone. The quality of his work in organizations not only depend on it - to define yourself in relationship with others. The ethical crisis affects all men, all social classes and professions in all the time, and professional management is no exception. Ethical behavior is always behind and beyond good and evil. As in years 50 and 60 companies have enjoyed a relatively high social acceptance, current polls show that more and more people are convinced that companies and their leaders have greater moral deficiencies and unscrupulous run after gain. In the year 1776, published a monumental work: Research on the Nature and Causes of the Wealth of Nations Adam Smith (Century) moral philosopher, and as such he was well aware of the moral failings of individuals. So says Smith, for example: The trade, which by their nature should really be a bond of union and friendship between peoples and between individuals, is now among a very strong source of disunity and lawlessness ... The incalculable greed of traders and businessmen. It is true that violence and injustice of the powers of humanity are a fact of life, in which, as I fear, the nature of human action can hardly find a remedy, but the mere spirit of greed and monopoly of traders and businessmen, who nor potentates of humanity or the like to be, although they have been cut off at least slightly were prevented from disturbing the peace and quiet of persons other than their own. In all countries, the mass of the population is made up of servants, laborers and workers, so that an improvement of their living conditions certainly can never be considered as a disadvantage to the whole. And it is absolutely certain that it can flourish and prosper a nation whose population continues to live in poverty and misery. Moreover, nothing right and fair that those who feed, clothe and provide shelter for all living the result of their work, so they themselves can feed, dress appropriately and to live decently (LESING, 2001, p. 44). A large payment for the work stimulates the simple man to greater diligence, which in all human quality increases as it is stimulated. Where wages are high, we also find the workers ever more diligent, more conscientious and also faster than where wages are low. Of the individuals that constitute the social system that requires critical virtues (for example), civil courage, capacity for conflict, willingness to take responsibility and capacity for responsible assessment of the goods. A moral open puts the company in a state of constant communication with their social context, thereby engaging constructively with the other. Building a moral enterprise of moral open, live it with credibility and thus keep it permanently living is one of the most important tasks of the upper echelons of business.

**ETHICS IN ORGANIZATIONS**

Organizations need to promote professional and personal development of its employees, giving it the maximum possible autonomy to achieve the goals that are proposed, and thus creating them with open spaces, which not only encourage creativity and motivation as also the ethical quality of their actions. The ethics principles and ethics of responsibility were well differentiated (WEBER op cit., P.551).

We have made clear that any act ethically oriented may be subject to maximum two basically different and very opposite: it can be guided by ethical "principles or ethics" responsibility. "Not that the ethical principles of irresponsibility to identify with the ethics of a lack of principles ... but there is deep opposition between the act under the highest principles - religiously speaking: The Christian acts properly, and delivers the result to God - or act on the ethics of responsibility: we must take responsibility for the consequences (expected) of our action ... The ethical principles only feels responsible for not extinguish the flame of pure principle, for example, the flame of protest against the injustice of the social order (LESING, 2001, p. 166). In the organizational context, the ethical principles can be treated as an ethical trading results for the short term, which sanctifies all means contribute to the established. The act of a company's ethics of responsibility analyzes the effects that may arise to the world environment for people and for the future world, including them in a responsible assessment of property. In order to protect democracy, it is now necessary to avoid unilaterally cancel key parts of the social contract, whether benefits, are reducing the protection to employees in case of illness or resignation. In all classes there are many examples to the fact that corporate behavior does not involve fines and processes, but also increasing government intervention. As Leisinger (2001, p. 186) the basic principles for the early are: Clients: The company must undertake all efforts to not only not to jeopardize the health and safety of its customers, but also save her and befriend her. Likewise, there is a company with its products endanger the quality of the world environment in which their customers live, but to help preserve it and correct it. Employees: All employees are entitled to be respected in their dignity and their interests were preserved. So, the moral responsibility of a company towards its employees is to: Create and maintain places of work and pay wages to improve the living conditions of employees; Caring for a climate and working conditions that correspond to human dignity and protect employees from avoidable diseases and injuries; Communicate honestly with employees, share information with them openly, without other limitations than the legal duties of confidentiality and competitive; To be frankly open to 16 ideas, proposals, suggestions, questions and complaints from employees, hear them, and, where possible, act on it; Trading closely with employees and their associations when conflicts occur; Not admit or practice discrimination based on sex, age, race, religion and other differences. It is worth mentioning the two arrays ethical (SROUR, 2000, p. 64):

On a more abstract theory operating ethics of conviction and the ethic of responsibility. The party's ethics of conviction will not feel "responsible" will be the need to watch over the flame of pure doctrine, so that it will not be extinguished; ensure, for example, the flame that fuels the protest against social injustice. Their acts can and should have an exemplary value, but, considered from the point of view, the eventual goal, they are totally irrational, may have - the ultimate goal: rekindle the flame ever of his conviction.

Let's see, now, the exemplary case of a man of principle who never wavered and remained steadfast in the face of the worst threats. Sentenced to death by the Athenian Popular Assembly. Socrates is not bent or made concessions. The dictates of his conscience led him to not accept blame for the accusations that made him: not recognize the gods of the state, corrupting youth, introducing new divinities. He preferred death to not give up their beliefs or betray his conscience. "The only thing that matters," said Socrates, is to live honestly, without committing injustice, even in return for an injustice received, drank the hemlock, emphasizing the double happiness that filled him: loyalty to himself and commitments " (PESSANHA, 1999, p. 5). In the ethics of conviction, the manner of Kant, the truth is an absolute duty not to admit lying under any circumstances. The ethic of conviction protests against it, arguing that an evil can not be another remedy for evil. To condemn an innocent to save humanity would be a shame to thinkers like Kant, Dostoevsky, Bergson, Camus. The life of man would lose value if justice disappeared (Srouf, 2000). In the two ethics, of course, choices are being made, because in both adherence to a course of action depends on "world view" that the agents or have their "awareness of the need" in the language of Spinoza. In the ethics of conviction, there is obedience to values, about what the moral norms or ideals determine. On the reverse of the coin, but when the choices turn out to be unhappy or when, paradoxically, the effects of decisions made and actions taken do not inflict pain and even greater evils than those who wanted to avoid - then the agents support of community penalties. Dialectically, the ethics of conviction has been preferred by the establishment to be disclosed to members of mass organizations. Their data encodings and their colors, it fits well to support the established order, respect for discipline and hierarchy as well as the growing requirements to ensure the perpetuity of the institutions. When the moral derived from it are introjected by the subordinate and control over them becomes cheap and safe. The ethics of responsibility assumed position account, reflections and deliberations. And preferably practiced by domes or organizational elites. There are some ethics in the world can ignore this: to achieve an end "good", we are bound most of the time after, side with means morally dishonest or at least dangerous, and also with the possibility or the possibility of unpleasant consequences. No ethics can tell us, nor when and to what extent a morally good end justifies the means and the consequences morally dangerous (Weber, 1979, p. 173). The ethics of responsibility also embraces the principles and values, real shells of citizenship and democracy. In Marxist thought, ethics are inseparable from the practical activity of the revolutionary

subject in its denial activity, destruction of a certain ratio of production sold to affirm positively human. Thus, it is an ethic that emerges from the struggle of the workers live. We are facing an ethics of liberation, the affirmation of the human conquest. We can therefore distinguish in Marx, the work ethic, much less revolutionary practice of establishing precisely the Marxist humanism and this is the man in recognizing their own production. Ethics is a Marxist who moved the man in the possibility of a real ethics, which would lose its character as divine, as intended Kierkegaard, or Nietzsche wanted as a genius. Marx's ethic is an ethic of liberation of paid employment and, secondly, an ethic that takes place while critical theory and practice of their moral force, fruit of the dominant ideology, which in turn covers those same relations of domination or, more precisely relations that result in the exploitation of wage labor (LIMA, 1989, p.67). Thus, human relations are mediated by the work. In the capitalist mode of production these relations are carried out through the sale of the work force, which becomes, thus, a special type of merchandise. Sartre, deep, ethics. His morals, however, is not supported by extra-human figures. Morale Sartre from the very existence. The story is an open process and is in our hands to choose the directions, choose the destiny of man on this planet.

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## ETHICS IN THE CONTEXT OF ORGANIZATIONS

### ABSTRACT

Ethics strengthens the proper conduct and ways to promote it, according to the prevailing concepts in society or in specific social groups. Clear example is the code of ethics of advertising, which condemns the comparisons between products, brands or companies, as well as false advertising. Advertising agencies will arrange to monitor compliance with these and other rules of conduct, through a council of self-regulation. For fans of the ethic of conviction, who contravenes the guidelines established to assume the burden of transgression, suffering their penalties and bear the burden of guilt and remorse. On the other hand, who, doing their duty can only refer to God as the result of the action. So significantly different fans of the ethics of responsibility following two steps: first reflect on the facts and present conditions then deliberate. Literature searches were carried out in books.

**KEY-WORDS:** Ethics, Organization, Client.

## L'ÉTHIQUE DANS LE CADRE DES ORGANISATIONS

### SOMMAIRE:

L'éthique renforce la bonne conduite et les moyens de la promouvoir, selon les concepts qui prévalent dans la société ou dans certains groupes sociaux. Exemple clair est le code d'éthique de la publicité, qui condamne les comparaisons entre produits, marques ou entreprises, ainsi que la publicité mensongère. Les agences de publicité se chargeront de surveiller la conformité avec ces normes et autres règles de conduite, par un conseil de l'auto-régulation. Pour les fans de l'éthique de conviction, qui contrevient aux lignes directrices établies à assumer le fardeau de la transgression, la souffrance de leurs sanctions et porter le poids de la culpabilité et de remords. D'autre part, qui, en faisant leur devoir ne peut se rapporter à Dieu comme le résultat de l'action. Donc sensiblement différents fans de l'éthique de responsabilité, après deux étapes: d'abord réfléchir sur les faits et les conditions actuelles alors délibérer. Recherches dans la littérature ont été réalisées dans les livres.

**MOTS-CLÉS:** Éthique, Organisation, Client.

## LA ÉTICA EN EL CONTEXTO DE LAS ORGANIZACIONES

### RESUMEN:

Ética refuerza el buen desarrollo y las formas de promover, de acuerdo a los conceptos prevalecientes en la sociedad o en grupos sociales específicos. Ejemplo claro es el código de ética de la publicidad, que condena a las comparaciones entre productos, marcas o empresas, así como la publicidad falsa. Las agencias de publicidad se encargará de vigilar el cumplimiento de estas y otras normas de conducta, a través de un consejo de autorregulación. Para los fans de la ética de la convicción, que contraviene las directrices establecidas para asumir la carga de la transgresión, sufriendo sus penas y la carga de la culpa y remordimiento. Por otra parte, que, cumpliendo con su deber sólo puede referirse a Dios como el resultado de la acción. Así que los fans significativamente diferente de la ética de la responsabilidad de las dos etapas siguientes: en primer lugar reflexionar sobre los hechos y las condiciones actuales entonces deliberada. Búsquedas en la literatura se llevaron a cabo en los libros.

**PALABRAS-CLAVE:** Ética, Organización, Cliente.

## ÉTICA NO CONTEXTO DAS ORGANIZAÇÕES

### RESUMO:

A ética fortalece a conduta apropriada e as formas de promovê-la, segundo as concepções vigentes na sociedade ou em grupos sociais específicos. Exemplo nítido é o código de ética da propaganda, que condena as comparações entre produtos, marcas ou empresas, bem como a propaganda enganosa. As agências de propaganda encarregam-se controlar a observância dessas e de outras normas de conduta, por meio de um conselho de auto-regulamentação. Para os adeptos da ética da convicção, quem infringir aspautas estabelecidas deve assumir o ônus da transgressão, sofrer as respectivas sanções e suportar o peso da culpa e do remorso. Em contrapartida, quem, cumprir o seu dever só pode remeter-se a Deus quanto ao resultado da ação. De maneira sensivelmente diversa os adeptos da ética da responsabilidade seguem duas etapas: primeiramente refletem sobre os fatos e as condições presentes depois, deliberam. Foram realizadas pesquisas bibliográficas em livros.

**PALAVRAS-CHAVE:** Ética, Organização, Cliente.

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