

## ON THE RISKS OF ETHICAL DECISION-MAKING FROM THE HISTORY OF THE POLITICAL THOUGHT

### 1. Introduction

It is best generally known that attempts have been made by scientists and philosophers to classify the forms of the "The Golden Rule of Morality" according to social and political criteria. It is very interesting for us the sententious worldview concepts of a German philosopher, lawyer, political thinker and founder of the first scientific journal "Monthly Conversations" (1690) – Christian Thomasius (1655 – 1728) who distinguishes three forms of the General Ethical Standard delimiting the social spheres of law [Justice], politics and morality, calling them, respectively, the principles of responsibility [duty], decency [devoir] and respect [honor]:

- The principle of responsibility requires that a person should not do to anyone else what he does not want the other to do to him;

- The principle of decency is to do to another what he wants the other to do to him;

- The principle of respect presupposes that a person should do what he would like others to do.

“This conception insisted upon negative liberty as the political complement to the human capacity for free choice, and made matching metaphysical claims: the nature of being, and especially the conflicts amongst ethical values, were inconsistent with progressive claims” [1]. Of course, we should agree with European thinker in his existential stipulation, that "the package of social and historical conditions of all people through centuries make peculiar the ethical ideals and principles" of political culture world. He never put the question about the way information could express “the objective will of the world” and “aspiration for the progress”, when it fails to reflect technological processes, because they are objective and not subjective-psychological phenomena” [2].

As it turns out the purpose of such mental experiments is to present new theoretical-worldview and paroemic innovation directions for improving the traditional social-cultural process used in the sphere of political risks management. The modernization of the social information technologies sphere is a key problem of educational policy.

*This paper presents some issues of the axiological analyze and assessment of ethical decisions through venturesome political thought. The research discusses interesting versions of moral theoretical worldview through risky political decision-making paradigms.*

*The work is dedicated to the innovative philosophical viewpoints of the actual problems about traditional mental concepts of the human values in the scope of unexpected outcomes through regulation of rational paroemic conundrums.*

*The article outlines the original and non-ordinary progressive approaches for researching of moral decision methods through intellectual technologies of select creative political outlooks according to the relevant provocative contents and specific nature of high ideological decision-making.*

**Keywords:** *Ethical worldview decision, political industry, innovation approaches, mental technologies, moral values, risk decision methods, conceptual risk dilemmas.*

The most active intellectual members of political society strive to contribute voluntarily to the solution of the moral dilemmas and risk problems facing him. A strengthening of ethical innovative approaches and the development of managing techniques depend on the shaping of the values and judgments of the modernized and leading-edge society. In our opinion, in the role of supporting fundamental structures of valuable empirical experience of progressive traditional technological society are precisely sensitive, delicate, deserving and tactful decisions of the historical political organizations.

## **2. The Theoretical Part**

As we know from the famous and popular Russian publicistic literature – central to the organizational culture are basic ethical valuables – an accumulation of the most significant and unchanging human principles officially adopted in the different industry of dealings, on which, traditionally, the results of settle differences is based.

Here it is interesting for us the scientific, publicistic and creativity heritage by Nikolai Nikolevich Yakovlev (1927–1996) – a Soviet and Russian American historian and essayist; a senior research scholar of History at the Institute of Sociology, Academy of Sciences of the USSR, the author of popular published books and articles in Russian on the United States (with a high elite education through Moscow State Institute of International Relations and Lomonosov Moscow State University Faculty of Law), especially – the most famous political publication "CIA against the USSR" (1979) – which the author wrote on the instructions of the Committee for State Security (KGB).

According to the content of the book we can analyze one of the most original and selected west situation with refined tactical and strategically circumstances: “[...] on June 23, 1982, a festive atmosphere reigned outside the headquarters of the Central Intelligence Agency in Langley. Hundreds of CIA officials and others gathered on the grassy hill to listen to President Reagan. While they waited, the military band delighted the ears with the melodies of war songs. CIA officers treated reporters to punch. President Reagan, meanwhile, was giving a speech to a select audience in a hall in the CIA building, which seats a thousand people. What about a statement? CIA officials declined to report. Following this, the beaming president appeared in front of the crowd – to publicly sign the new legal regulation. A greatest politician of the United States must have declared the New Law on the CIA – passed by Congress: “Up to 10 years in prison and up to 50 thousand dollars in fines to whoever calls the CIA “hero” by name, even if this information is taken from a published source..!” [3]. Instead of this planned act, Ronald Reagan began his speech with a funny story: “Somehow there was a need to urgently contact the CIA agent in Ireland. The authorities in Washington ordered another agent: - Immediately leave for Ireland. That agent's name is Murphy. Your password: "What a nice day, but the evening will be even better!" The messenger arrived in Ireland, found a tavern in the indicated town, and there was a bar. He sat down at the counter, ordered a drink, and said to the bartender, “How do I find Murphy? – If you want Murphy the farmer, he lives two miles down the road from here, in the house on the left. If you want Murphy the shoemaker, he lives on the second floor in the house opposite. Yes, my last name is also Murphy. The agent drank and said: "What a nice day, but the evening will be even better!" Ah, – exclaimed the bartender, – so you need Murphy the spy!” – The President got decent applause, waited, frowned and said with great seriousness: this will not happen again. He added: the CIA officers are all together – "heroes of the dark struggle in the twilight" and uttered a lot of flattering words in their address. And so that in the future, one must think, laurels were not personally distributed to the employees of the department, Reagan signed the law in front of their eyes” [3].

We came to the deciding and can make such final postulate:

– A serious opposition to the order of political system entails hard personal risk..!

“In 1987, the US Administration launched a “crusade” against socialism, literally putting forward ethical and other norms of Christianity against it - acting under the ideological standard on which the name of God is inscribed... Congress should not issue any laws that establish any religion or prohibit its free practice” – reads the first amendment to the US Constitution... The evangelism of the US administration's foreign policy has puzzled American experts on the issue” [4] – Points out an American statesman, historian, diplomat and international relations expert, US National Security Adviser and Secretary of State and Nobel Peace Prize Laureate – Henry Alfred Kissinger (27 May, 1923) in his publicistic critical research-book "World Order" (2015) and then tells us: “an American Professor of Canon History John Scherer spoke in 1988 at a Church Leadership Conference. Significantly for the initiated, he called his qualified speech "When the Church and the State Go Abroad" – The theologian professor pointed out that the question of the separation of church and state is again being brought to the fore with all force: "The churches will have to make a painful decision to be faithful to the secular kingdom or the kingdom of God" The professor found – in his words – "many blatant violations of the First Amendment" in the past, that is, when the US government used the church as its tool in foreign affairs” [4]. We can note here that “a statement of the purposes and maintenance with their policy, strategy, procedures and rules promotes the decision of this theoretical problem” [5].

According to Kissinger’s viewpoint – "What is religion and politics?" The problem is simple and boils down to the following: the founding fathers, who wrote the constitution, did not have in mind the separation of God and the state, but only thought about the separation of religion and the state; “Today these worldview concepts are often maligned as a system of cynical power manipulation, indifferent to moral claims... There was no need for any other political or moral justification” [4]. In his November 1990 memoir, an intellectual thinker writes: "American Jerry Farwell – the most famous of the leaders of fundamentalists, the leader of the immoral majority – one of the worst conservative religious canonical leaders, for he has a mass audience and shamelessly treats the truth..." [4] – we came to the deciding and can make such final postulates and outputs:

- Not every Risk is a Noble cause..! – Lecherous risk is not a noble cause..!
- Theologians, of course, entailed a risk arising in a moral conflict between church and state...!

As we know from the ‘History of Diplomatic Thought’ an famous American politician and historian specializing in the History of colonial America and Atlantic History Jack Philip Green (1931, August - Indiana) in his popular book "Intellectual Construction of America: Exceptionalism and Identity from 1492 to 1800” (1993) explored the early history of American exceptionalism as defined by contemporaries in Europe and West World, as well as the social, political, economic, and legal dimensions that supported and determined his theoretical and axiological worldview ideas and non-ordinary outlook of own conceptual system.

According to the publication "[...] in wartime, any message may contain what is secret; this is not a war in the conventional sense; this is an immoral struggle against the constitution and ethical human rights" [4] The author recalls the words of US President John Fitzgerald Kennedy who shortly after entering the White House, said in confidence: “One of the rare and pleasant pleasures of my post is reading the Federal Bureau of Investigation (FBI) documents about my appointments to government posts. You cannot imagine how much immoral filth has been collected about the most holy people” [4] “The Senate is simply proud of their direct involvement in the affairs of political investigation” – the author recalls some passages from the memories of the American military and statesman – Director of Central Intelligence Stansfield M. Turner: “Yesterday I went to a senator just for a courtesy visit. We were discussing something, and suddenly he said to me: "You better write"; he perfectly understands the need to maintain secrecy. For some time, his office was not checked for eavesdropping, and when I mentioned secret matters, we began to exchange notes, sitting together...One of the benefits of congressional control now is that its members begin to understand the importance of intelligence, they realize what an ethical responsibility they have" [4].

It's interesting for us also Jack Philip Green's ethical viewpoints on the analyses of some ideological episodes through progressive European spiritual culture, especially about creative, innovative and high intellectual personal data: [...] From time to time, fragmentary data emerge about the paroemiatic moral "exploits" of the Western political investigation – it was revealed that the scientist Albert Einstein was the object of many years of surveillance by the Federal Bureau of Investigation and military counterintelligence... It turned out that more than half of his life until his death, the writer Ernest Hemingway was under the "hood" of the Federal Bureau of Investigation... Mr. Hemingway was a very important figure who could attack the FBI. Therefore, the department was afraid of him; they acted in strict secrecy methods... It cleared up else – in 1972, pop singer John Winston Ono Lennon (killed in 1980) almost became a victim of political intrigues of the Federal Bureau of Investigation – fearing his personal operative human valuable activities and some innovation statements in favor of peace. The FBI was preparing an operation – to arrest the singer on charges that he was addicted to drugs, and with it is a shame to send him out of the native country; fortunately, the perfidious intrigue failed, Mr. Lennon did not succumb to provocations.

We came to the deciding and can make such outputs:

- A person who takes risks for the sake of dignity has specific moral data!
- Not a single politician and, in general, a person would dare to apply for government service if he knew that someone – someday – another would read all this about him...!

### **3. Materials and Methods**

In our personal subjective opinion, a risk manager must have a combination of analytical skills, practical experience, theoretical knowledge and moral personal qualities - curiosity and an inquiring mind like the English artistic literary character Mister Sherlock Holmes... Risks by logical system of Deductive Method i. e. Deductive risks of a genius private detective are known as innovation findings, outcomes and results of effective traditional scientific logic.

The most spontaneous answer to the question of how to become a Sherlock might sound like this: "First, buy yourself a black coat". To use the terminology of the American psychologist and Economist, Nobel laureate Daniel Kahneman (1934, March) who published the book "Think Slow – Decide Fast" in 2011, this is the reaction of the so-called "fast thinking" – an intelligent logical system that is responsible for momentary knowledge of the world and cataloging instinctive sensations.

But in order to think – like Sherlock Holmes – "who would give a clear account of the strength of analogical or; concerning, which at present, we seem to know little more than that it does sometimes in fact convince us, and at other times not" [6] – you need to use a different mental system – "slow". It is other cognitive system that is responsible for the deliberate and conscious formation of conceptual ideas, thoughts, decisions, conclusions and assessments.

It is noteworthy that the moral events of historical dilemmas usual fell into the sphere of public and political interests of the creativity character of Sir Arthur Conan Doyle – when he analyzes about the essence of the history of the evolution of the paroemiatic views on the question of the moral existence of the cognitive mental risks in the process of the individual and personal logical decision-making. And what's speculative for intellectual recipients through artistic storytelling style – historical descriptions of the political reminiscences are described out with great reliability: "The spirit and flow of these stories is remarkable, the accuracy of the naming convention itself demonstrates the scale of your work. Few could find any errors here. And I, possessing a special nose for all sorts of mistakes, have not found anything with insignificant exceptions" [7] – the famous British historian Archibald Forbes (1838–1900) wrote to daring adventuresome author.

It is well known that his main conclusions were deductive and appeared in the mind of the great detective when he tormented his violin or pondered while smoking a pipe. At these moments, Sherlock Holmes turned to his phenomenal knowledge in the field of history and forensic science and classified the case, relying on the "family tree of crimes". This gave the motive, and the motive gave the suspects. This was the specific essence and peculiarities of the deductive method of Sherlock Holmes. Induction gave him food for thought, while deduction gave the relevant answer.

The pragmatic sphere of risk management includes strategy and organizing tactics. The innovation approaches of strategy refer to the direction and way of using methods to achieve the goal. This classical effective empirical and approved method corresponds to a certain set of theoretical cognitive rules and restrictions for making an ethical worldview decision.

#### 4. Conclusion

Based on our specific goal, we think that it is worthy to notice the following circumstance:

The specificity of ethics as a regulator of social relations is that it acts from within. The power of moral requirements and responsibility, always unconditional in form and strict in content, is that a person should address them to himself and only through the experience of his own life present them to others. The traditional discursive hazard "proposal flows from the one-dimensional model and shows how progressive re-formers forced political competition onto a new dimension" [8]. The connection between innovations, ethics and managing culture can be figuratively represented in the form of three spheres located in each other; at the same time, morality constitutes the core sphere, which is the fundamental basis for the sphere of ethical axiological values, which, in turn, is the basis for the sphere of organizational mental culture.

The innovation strategy of managing techniques allows you to concentrate efforts on ethical decision options that do not contradict the adopted strategy, discarding all other options. After achieving the set goal, strategy as a direction and means of achieving it ceases to exist. New goals pose the challenge of developing a new strategy. In social organizations, the formation of basic values goes a long way of transformation, as a result of which they, as a rule, become their needs or obligations to society. In this sense, the basic ethical values are pragmatic, rational, and their choice is determined by the specifics of each social-political institution.

And, at last, we came to the deciding and can make the following general output:

Nobody in the socio-political reality – from the highest officials, the largest scientists and writers – is immune from the risks of political investigation...!

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**Про ризики прийняття етичних рішень з історії політичної думки**

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**Вступ.** Нас цікавлять теоретичні розвідки щодо актуальних прагматичних питань про етичне світоглядне значення розуміння світу інноваційної діяльності, природу його концептуальних дилем і проблем ризику та сентенційного мислення у сфері індустрії політичного бізнесу. Наша увага звернена до найважливіших аспектів сутності та особливостей соціальних і моральних стандартів інноваційних підходів у контексті політичного рішення за допомогою методології сучасних ментальних технологій – особливо: когнітивних методів з дослідженням гностичної мудрості та утилітарного творчого знання та аксіологічної методології з переоцінкою демонстрації інтелектуальних концепцій. У рамках основної мети дослідження розглядаються основні теоретичні парадигми на тлі етичного світоглядного аналізу (за допомогою порівняльно-історичної техніки мислення) передових концептуальних теорій відомих сучасних російських, американських та європейських мислителів.

**Мета роботи.** Спроба довести, підтвердити та обґрунтувати наступну тезу. Щоб етика з метою своєчасної пароемічної відповідальності та політичної свободи могла виконувати свої аксіологічні завдання, необхідно досягти деяких світоглядних ідей: створити універсальну модель моральної свідомості та високоцінної поведінки; подолати ментальні та соціокультурні упередження щодо спірної оцінки переконливості подій та визначити відповідну логічну реакцію суспільства не тільки на певний ризик "істинного технічного мислення", але також і на невпевненість у своєму інтелектуальному рішенні щодо схвалених етичних, оперативних, емпіричних і важливих пропозицій та уявлень.

**Результати.** Наведено наукові концептуальні альтернативи оптимізації практичних та актуальних етико-ціннісних дилем. Обговорюються питання можливості формування світоглядної системи через практичні етичні вимоги, що регулює реакційну політику інтелектуальної відповідальності на імовірнісні небезпеки. Демонстративно показані етичні норми загальних заборон, моральна відповідальність людської природи та етика чесноти, які створюють конфлікт соціальних та політичних інтересів через моральні непереборні когнітивні та дискурсивні труднощі.

**Висновки.** Зважаючи на сутність основних передумов екзистенційно-специфічних теоретичних підходів до світоглядних методів вирішення морально-політичних проблем, інтегруються деякі інноваційні рішення через цінні міркування. Аналізуються фундаментальні етичні концепції утилітарного мислення історичних спогадів, що синтезують можливість проблемних обставин у логічну модель прийняття морально важливих та корисних рішень; хоча у прагматичному контексті оцінки потрібна основна трансформація у ментальне формування ідеологічної метрики та соціально-політичної структури.

**Ключові слова:** етичне світоглядне рішення, політична індустрія, моральні цінності, інноваційні підходи, ментальні технології, концептуальні дилеми ризику, методи ризикового рішення.