**Ethics of Good Government**

A positive description of the prevailing principles and values for the art of conducting governmental power in the transition from the “society of industry and reason” to a “society of knowledge and understanding”.

This listing of ethical norms is not derived from a philosophical consideration of its own, but solely from the observation of the values actually "lived" in Western civilization (including the new German states and the EU enlargement states). The order represents a prioritization of the values in the sense of a precedence and subordination. This ranking is important, because different values often conflict with each other, and “good governance” needs a guideline to decide about superiority and preference of values.

I elaborated these principles in 2004. Today, in the light of 2020, I made four changes:

Referring to III: I added a sentence about genocide, representing a disturbance of world peace by its own.

Referring to V: I added “health” as an immaterial value, although I already mentioned “sufficient health care” among basic material needs. This is due to the experience of the Corona-crisis.

Referring to VIII: I added “manipulative use of personal data or general information” as harmful actions people have to be protected for.

Referring to X: I noticed that public reasoning starts to prefer basic and unconditioned income security in contrast to the principle of “merited income” based on socially accepted activities.

**Principles with regard to the preservation of general and human nature**

I. Protect the natural foundations of life (climate, soil, water, air) from irreparable major damage

II. preserve the human species with regard to the possibility of a free choice of life

III. preserve world peace. Genocide is already a disturbance of world peace.

IV. care for the satisfaction of the basic material needs of every single living person. For the overwhelming majority of a nation this means

- Security against arbitrary killing or injury by third parties, in particular protection against torture

- staple food

- Sufficient health care

- Climatically and culturally necessary clothing and housing

V. Create conditions in which the basic need for immaterial goods for each individual person is covered

- health

- Basic education (literacy)

- (possibility of) socially useful, rewarded work

- Freedom of residence within the borders of the home state, especially protection against arbitrary arrest

**Principles for the development of human nature**

VI. take responsibility for the results of your actions

(Obligation of the individual towards the society)

VII. grant every born human being development opportunities towards freedom, creativity, sensory development and personal happiness

(Right of the individual against the society)

**Principles with regard to the surrounding nature and the conditions of its persistence**

VIII. protect human health and safety from identifiable risks, especially from harmful influences at the workplace, the remote effects of goods production and manipulative use of personal data or general information.

IX. Protect the surrounding nature (landscape, animals, plants) from interventions that are not based on the above principles

Principles with regard to the promotion of social progress

X. Perform a socially useful activity or take care of your children (duty to exercise)!
(Presently, public discourse seems to change this principle into: “Secure general basic material needs independent from any obligation towards the society.”

XI. In every activity, take to heart the principle of beauty!
(The value of this maxim seems to be fluctuating or only unconsciously effective).

XII. Improve the provision of economic goods with regard to the reduction of the socially necessary working time per production goal (satisfaction of needs)!

XIII Guarantee private property, provided that its use does not counteract the above goals.

XIV. Seeking ways to meet new or previously unmet human needs

XV. Create conditions in which each individual can freely choose between satisfying greater material needs and reducing working hours

XVI. Gain new insights into the essence of nature!

**Principles with regard to the preservation of the heritage of civilization**

XVII Preserve the cultural identity of the peoples

XVIII. Grant each individual the freedom of religious and ideological confession

**Derived from these principles, XIX is considered as an Ethical Imperative:**

XIX. Each individual has the duty to take action by all available peaceful means against conditions and people who violate these principles

**In view of the core values of this Code, we conclude an Ethical Cedative (possibility, permission):**

XX. Peoples may use force against those States which violate the first three of these principles.

Whether and, if so, to what extent the Ethical Cedative also applies to the protection of the observance of principles IV and V does not appear to be clearly determinable at present. For example, the U.S. government invoked Principles I and III as well as Principle IV to legi-timize the second Iraq war. In order to justify German military action in Afghanistan, fighting for the rights of females for education and social participation was cited. Today, I do not be-lieve that people commonly agree on any other reasons for “just war” than grounded in principles I to III.