

Part 1**Theoretical Underpinnings of Ethics**

Part 2**Moral Reasoning &
Professional Ethics**

Stephen Cohen
School of Humanities & Languages
s.cohen@unsw.edu.au

1

Exercise concerning bumping your
car into someone else's.

Thinking here is focussed on
answering the question,

What should I do?

4

**Late last night, when you were parking your car,
you happened to bump into a car in front of you.
You noticed that you had dented the bumper on
that car.**

There is an ethical dimension to your thought process here.

If you ignore the ethical dimension, what – in general terms – are
you ignoring? Can you generalise this, so that you can identify
what it is that makes an ethical consideration an ethical
consideration?

Don't use any of these words:

'right', 'ethical', 'moral', 'ought', 'good', 'should'

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No.1 Practical Problem of Moral Reasoning

When it comes to matters of ethics, probably
the most important practical problem is how to
turn an erstwhile ethical problem into a non-
ethical one.

If interests coincide – or can be made to
coincide – then there's no ethical problem.

5

A (maybe the) hallmark of ethical thinking

*recognition that there are appropriate
interests other than your own, that
should act as constraints on unbridled
pursuit of self-interest*

3

**List the four or five most
important ethical
characteristics possessed
by someone you greatly
admire.**

6

Amazing Coincidence

Dispelling the significance of *relativism*

Honesty

Integrity

Fairness

Compassion (caring)

Openness

7

Exercise concerning bumping your car into someone else's.

Thinking here is focussed on answering the question,

What should I do?

10

Relativism:

Values are different. They are relative to, for example, cultures, times, places, individuals.

- descriptive relativism: a matter of fact – it's what goes on, culture-to-culture.

Even if descriptive relativism were a matter of fact, it alone would not establish

- normative relativism:
 - ❖ (a) the different views are all equally correct, and
 - ❖ (b) we oughtn't to interfere or judge other cultures' values

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Descriptive Ethics

Investigates what people do, and what they think are the right things to do.

“As a matter of fact, this is what they *do* think.”

Prescriptive Ethics

Reaches a view about what *ought* to be done, and how people *should* behave.

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Exercise concerning identification of important moral characteristics.

Thinking here is focussed on answering the question,

What kind of person should I be?

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Descriptive Ethics

Describes behaviour

= anthropology, sociology

Prescriptive Ethics

Normative Ethics (principles)



Normative Issues



Casualty, Moralising

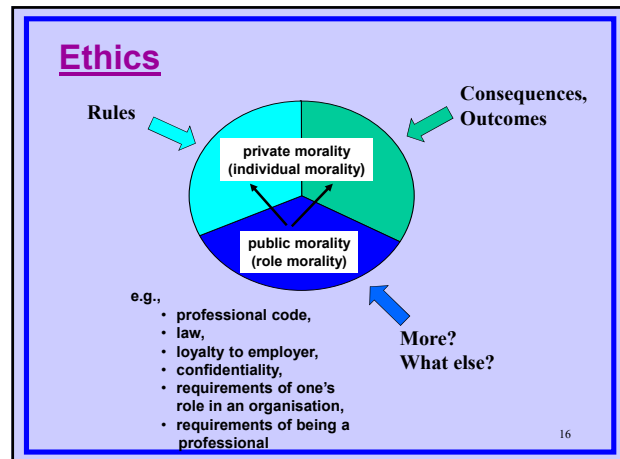
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He should not have taken the money, } **judgment**

because that was stealing, } **rationale** – reasons that involve appeal to (application of) some principle

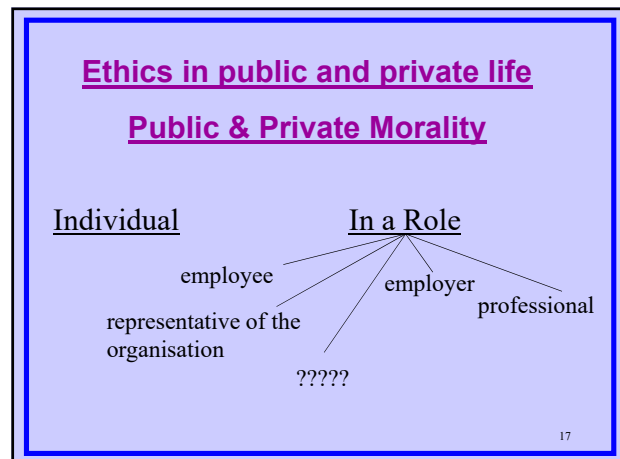
and stealing is wrong }

because it causes great unhappiness. } **Generalisable (appeal to principle):** 'Whatever causes great unhappiness is wrong.'



What makes moral reasoning so difficult?

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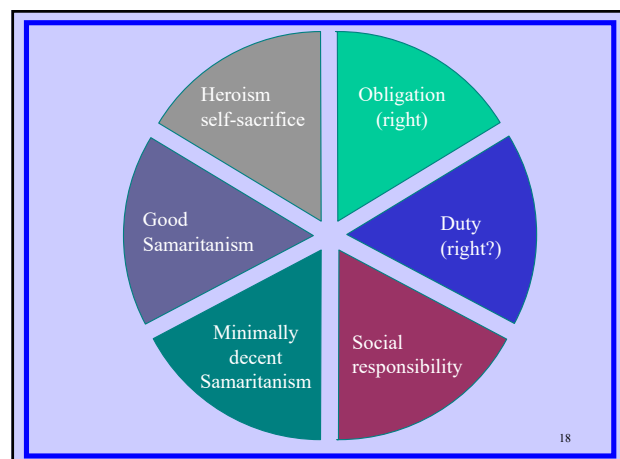


Moral = Ethical

vs.

- prudential
- political
- preference
- artistic
- ...
- ...

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What can we expect – and what
can we demand – from moral
reasoning and moral reasons?

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Ford Pinto

Compete with sub-compacts

“2000, 2000”

no more than \$2000

no more than 2000 pounds

Get it ready in no more than 25 months – rather than the standard 43 months

Product objectives: size, weight, price, fuel consumption, reliability, appearance, comfort, features, ride and handling

“Safety doesn’t sell”

Lee Iacocca, President, Ford Motor Company

“this company is run by salesmen, not engineers; so the priority is styling, not safety” (Ford engineer – anonymous)

“safety = acceptable risk”

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How precise can we be in talking about ethics matters?

“Our discussion will be adequate if it has as much clearness as the subject-matter admits of... [I]t is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits. It is . . . equally foolish to accept probable reasoning from a mathematician and to demand from a rhetorician scientific proofs.”

Aristotle, *Nicomachean Ethics*, Bk. I, Chap. 3 (circa 330BC)

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Ford Pinto



- Marketed from 1971 until 1980
- you’ll get over 6 million hits with a Google search
- ranked by *Time* magazine (2008) as among the 50 worst cars of all time
- ranked by *Forbes* (2004) as among the 14 worst cars of all time

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“Safety is not one of the objectives and is not even mentioned in the “green book”.



“That’s all true (the fact that the car tends to explode in minor accidents). But you miss the point entirely. You see, safety isn’t the issue, trunk space is. You have no idea how stiff the competition is over trunk space. Do you realise that if we put a Capri-type tank in the Pinto you could only get one set of golf clubs in the trunk?”



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Benefits of making the change:

Savings: 180 burn deaths, 180 serious burn injuries, 2100 burned vehicles

180 burn deaths @ \$200,000
 180 serious burn injuries @ \$67,000
 2100 burned vehicles @ \$700

180 x (\$200,000)
 + 180 x (\$67,000)
 + 2100 x (\$700)
 = \$49.53 million benefit

Costs of making the change:

Sales: 11 million cars, 1.5 million light trucks @ \$11 per vehicle

Total cost: 11,000,000 x (\$11)
 + 1,500,000 x (\$11)
 = \$137.5 million cost

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Accountability

- historical track
- tick the box
- reveals liability
- directives (rules)
- emphasis on process, metrics and reporting

Responsibility

- proactive
- “take responsibility for”
- judgment / discretion
- ethical empowerment

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- x Cost-benefit analysis
- x Reputational cost
- x Would Iacocca allow his daughter to drive the car? (kind of a “light of day” test)

Rather,

- What would be fair?
- What would be a reasonable expectation of a car-buyer?
- Who should (knowingly) assume what risk?

It's a matter of (good) judgment – not rules or formulas

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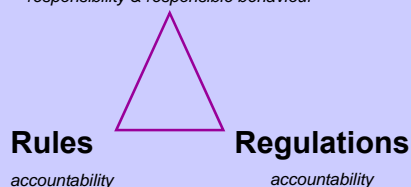
“What gets measured gets managed.”

- Are the criteria we are measuring really relevant to measuring what we are interested in measuring? (This is a central aspect of the general issue of ‘concept validity’.) We’re measuring *C* as an indicator of *F*; but is it really an indicator?
- Should we allow them to be the sole criteria?
- In any particular area, is it necessary – and is it possible – to have generic criteria?
- In some particular areas, is it necessary – and is it possible – to have quantifiable criteria?
- Can we legitimately do away with a judgmental element in the evaluation of these areas?

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Ethical judgment

responsibility & responsible behaviour



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Concept Validity

We’re tracking the accountability for something – we have criteria for doing this tracking. Concept validity is a concern for how well a test (or criterion) measures what it purports to measure.

We could be measuring some characteristic (say, *c*) in order to evaluate something (say, *X*). And we might think that the more *c* we have, the better the *X*.

Concept validity refers to a question of how good a fit *c* is for an evaluation of *X*.

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Suppose Wayne and his group are concerned about the prospects and relative merit/ability of students enrolled in COMP4920 this year, compared with those of students who were enrolled in the subject last year.

There's not much to go on, but Wayne has an idea. He proposes to use this criterion: *relative to last year's group, are there more or fewer left-handed students? The larger percentage of left-handers, the larger the percentage of high-achievers.*

The problem that we see is that there's no validity of the concept here. Maybe there is and maybe there isn't a correlation, but we don't really know. This criterion, then (relative percentage of left-handed people as a measure of likelihood of success) is not, for all we know, a good measure. Wayne has simply pulled it out of his hat.

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Ethical Awareness

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Similarly, it is sometimes argued that this has been exactly the case with IQ testing. This was initially developed (in 1905, and revised in 1908, 1911, and 1916) in order to identify those who are intellectually challenged, indicated by falling below a certain number on the IQ scale.

However, it is, after all, a scale with high numbers as well as low numbers. So, the test began to be used as a way of discriminating at the higher levels, as well – even though this isn't what it was designed to do.

It was not designed to do this; and, so the argument goes, it does not do this at all well. It is not, in fact, a tool for this job (identifying higher, as well as lower intelligence, and discriminating at the high end, as well as at the lower end. This is exactly the issue of 'concept validity'.

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1. Avoid moral negligence.

i.e., ask, "is there a moral dimension to the problem here?"

2. Avoid moral recklessness.

i.e., ask, "have I adequately addressed the moral concerns?"

3. Avoid moral blindness / moral illiteracy

i.e., ask, "have I identified all the moral areas of concern, and the moral values involved?"

4. Exhibit moral competence.

i.e., deal with the issue, displaying an awareness of its elements and facility with ethical concepts and tools, if there are any.

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The Kirkpatrick Model (Donald Kirkpatrick – 1975)
to measure the effectiveness of workplace training

- **Level 1: Reaction.**
What was the attendees' reaction to the training? Did they like it? How did they evaluate it?
- **Level 2: Learning.**
Did the attendees learn anything?
- **Level 3: Behaviour.**
Did the training change the behaviour of the attendees?
- **Level 4: Results.**
Does the changed behaviour have implications for business success?
- **Level 5: Return on investment (ROI).** (Jack Phillips – 1996)
In terms of business, was the training worth the costs?

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Ethical Caution

preventing, avoiding, minimising the unethical

'precautionary principle'

- in cases where we don't KNOW that an action is not harmful, we must proceed as though it IS harmful – and act accordingly
- in cases where we don't KNOW that there is no risk, we must proceed as though there IS risk – and act accordingly

→ and

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provide ‘safe exits’

- where there is risk (maybe of actual harm, maybe of ethical wrongdoing), we should provide mechanisms for behaving / responding if that risk is realised

engage in ‘defensive driving’

- this is risk avoidance. Even if it would not be our fault if something untoward occurred, we can still take steps to best ensure that that untoward occurrence does not happen.

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Roger Boisjoly (1938 – 2012)

Appearing before House Committee on Science & Technology, June, 1986, re: Challenger disaster

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Whistleblowing

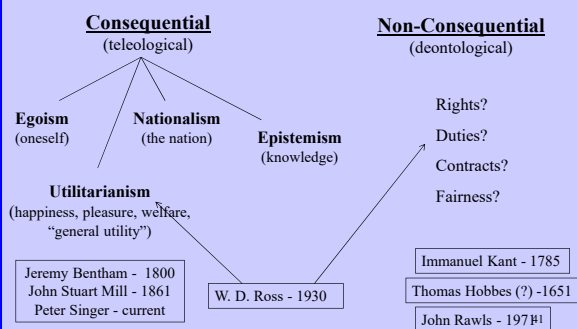
➤ Internal

- Reporting through channels
- Doing an end run

➤ External

- Going outside the organisation
 - regulator or other authorities
 - public

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Normative Ethical Theories

Challenger Space Shuttle: Jan.28, 1986



73 seconds
after liftoff



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Immanuel Kant (1785)*Foundations of the Metaphysics of Morals*

The only thing that is good without qualification is a good will – i.e., a will which wills well (does a good job willing). The good lies in the willing, not in the particular thing which was willed.

This has to be the basis of morality. Any other proposed criteria are either inappropriate or inadequate.

“duty” – not “inclination” or “achievement of some particular result” – is the central notion of morality.

This is the only thing which makes sense:

Otherwise, rightness and wrongness are matters of fortuitousness (luck) or simply a person’s natural characteristics (like height, weight, and, perhaps, sense of humour), rather than necessary characteristics, and behaviour that we can exercise control over. And that is simply not how we think about morality.

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Autonomy is what's important.
Autonomous choice.
Autonomous decision-making.
Autonomous willing.

Willing well is a matter of consistency and universalisability:

The test –

Could what you are willing become a universal law?
That is, "what would things be like if everyone did it?"

It's not a matter of whether or not you would *like* it; but whether it could even be possible for there to be such a world.

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The categorical imperative – 5 formulations

First, understand this:

- an imperative: "do this", "do that", "don't do that"
- an imperative that is categorical: allows no exceptions; no "if's", "and's", or "but's"; no allowance for, say, what you'd *like* to do.

And, understand this:

- Kant talks about 'maxims'. A maxim is a general principle. Whenever a person does something, there is a maxim involved:

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Here's an example: promise-keeping

promise-keeping is an example of what Kant calls a 'perfect duty': that is, it allows no latitude for inclination. In the case of making a promise, the duty is to keep it, full stop; no exceptions.

The duty to develop one's talents (self-development) is an imperfect duty: it allows leeway, latitude for inclination.

This is somewhat on the order of what I explained earlier as a duty of social responsibility: you have to do something, but it's up to you as to exactly what you do: you can, to this extent, 'do what you like' (i.e., whatever you're inclined to do).

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Maxims

e.g.,

Wayne asked me to give this lecture and I said 'yes', and here I am.

The 'yes' wasn't just a reflex, or a bit of capriciousness that makes no sense. It might have been, say,

- "Whenever a friend asks me to do something, then if my calendar is clear, I'll do it", or
- "Whenever someone offers me gobs of money to perform before an audience, I'll do it", or ...

In order to understand my action as rational, you need to understand it as falling under a maxim (a general principle). You understand not merely what I'm doing, but why I'm doing it.

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promise-keeping

a logical matter. It's logically impossible to have it any other way.

helping someone in need

not a logical matter (no logical inconsistency in imagining a world in which no one helps anyone else. BUT, you couldn't will it: an inconsistency in the willing.

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The Categorical Imperative – 5 formulations

1. "Act only according to that maxim by which you can at the same time will that it should become a universal law." (i.e., as if everyone were required to do it)
- 1a. a test: "Law of Nature": "Act as though the maxim of your action were by your will to become a universal law of nature." – not a matter of choice, but more like gravity.
2. "Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only." – a requirement to respect people's personhood

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3. “*So act that your will can regard itself at the same time as making universal law through its maxim.*” – as though you’re making the law for everyone.
4. “*So act as if you were through your maxims a law-making [a legislative member] of a realm of ends.*” – you are determining the acceptable ends that people can have.
5. (Principle of Autonomy) “*Never choose except in such a way that the maxims of the choice are comprehended in the same volition as a universal law.*” – you recognise that you are determining this autonomously

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Willing a maxim, and acting according to it.

false promise in the hard case \approx hypocrisy

maybe you actually believe about yourself that you’re acting according to a maxim (a general principle), but you’re not, in fact, acting that way.

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- Duty as the basic moral feature
- Good will
 - ✓ Not in terms of effects
- Good will \rightarrow duty
 - ✓ Agent autonomy
 - ✓ Morality not a matter of luck or accident
- Avoidance of hypocrisy
- Not character

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John Stuart Mill (1861)

When we engage in any action, we first have some idea of what we’re trying to accomplish. A reasonable gauge, then, of rightness and wrongness would seem to be whether the means we’ve chosen to get there actually do the job.

In the most general sense, what we’re out to achieve is happiness. There is no in principle reason why our own happiness is preferable to anyone else’s.

Therefore –

“actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure.”

Nothing else makes any sense.

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Hypocrisy

a “practical” inconsistency between what a person believes about themselves, and how that person actually behaves

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“It is not my present purpose to criticize these thinkers [who thought they could deduce moral principles *a priori*]; but I cannot help referring ... to ... the most illustrious of them, ... [Immanuel] Kant. This remarkable man [lays] down a universal first principle as the origin and ground of moral obligation...: ‘So act, that the rule on which thou actest would admit of being adopted as a law by all rational beings.’ But when he begins to deduce from this precept any of the actual duties of morality, he fails, almost grotesquely, to show that there would be any contradiction, any ... impossibility, in the adoption by all rational beings of the most outrageously immoral rules of conduct. All he shows is that the *consequences* of their universal adoption would be such as no one would choose to incur.”

John Stuart Mill (1863), *Utilitarianism*, chap. 1, ‘General Remarks’

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- Basis of morality
✓anti-Kant
- consequences are what matters
- Utilitarian principle

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Maybe this is an example of **moral pluralism**:

There is no one single moral theory or principle that should be accepted as preferable to others. There are different, diverse, and even mutually inconsistent ethical positions that should be recognised; and there is not necessarily any single moral principle or set of principles that everyone should accept.

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W.D. Ross (1930)

Prima facie duties

1. duties resting on one's own previous acts
 - fidelity – resting on a promise
 - reparation – resting on a previous wrongful act
2. duties resting on others' previous acts
 - gratitude
3. duties resting on the possible inappropriate distribution of pleasure or happiness

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Relativism:

Values are different. They are relative to, for example, cultures, times, places, individuals.

- descriptive relativism: a matter of fact – it's what goes on, culture-to-culture
- normative relativism: (a) the different views are all equally correct, and (b) we oughtn't to interfere or judge other cultures' values

Pluralism:

There is no one single moral theory or principle that should be accepted as preferable to others. There are different, diverse, and even mutually inconsistent ethical positions that should be recognised; and there is not necessarily any single moral principle or set of principles that everyone should accept.

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4. duties resting on the possibility of our being able to improve people's conditions with respect to virtue or intelligence or pleasure
 - beneficence
5. duties resting on the possibility of our being able to improve our own condition with respect to virtue or intelligence
 - self-improvement
6. duties resting on the recognition that there is a distinction between helping and not harming
 - non-maleficence – more stringent than duty of beneficence

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Contractarianism

E.g.,

–Thomas Hobbes (1651)

without society, there is "*continual fear and danger of violent death; and the life of man [is] solitary, poor, nasty, brutish, and short*"
Leviathan, Chapter 13

Without society, there is no ethics – just as there is no ethics among animals. Ethics requires that there be a contract among the parties concerned.

Ethical requirements (duties) = terms of the contract

– John Rawls (1971) [1921-2002]

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John Rawls, *A Theory of Justice* (1971)

The 'original position' – people are free and equal

What principles would people agree upon? Principles 'that rational and free persons concerned to further their own interests would accept in an initial position of equality as defining the fundamentals of their association' (p.11)

How can we figure out what these principles would be?

Operating from behind a 'veil of ignorance': 'no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like' (p. 137)

From this position, what principles would people agree on?

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Procedural justice

a procedure for doing something can be just or not, depending on –

- Perfect procedural justice – you know what would be a just outcome, and there's a procedure that will guarantee it (e.g., cutting a pie for 8 people)
- Imperfect procedural justice – you know what would be a just outcome, and although there's no procedure to guarantee it, you can get a procedure that gets as close as you can get to it (e.g., criminal justice system)
- Pure procedural justice – the justice of the procedure doesn't depend on its producing any particular outcome. The outcome will be just, if the procedure itself is just (e.g., flipping a coin).

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1. A 'principle of equality':
'each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others' (p. 60)
2. Social and economic inequalities are to be arranged so that
 - a. any benefits must benefit the least advantaged class (the 'difference principle'). (He's claiming that a 'minimax' strategy is the rational strategy.)
 - b. they are attached to offices and positions open to all under conditions of 'fair equality of opportunity' (p. 302)

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Virtue Ethics

Human Excellence

Virtuousness – exhibiting the virtues

honesty

trustworthiness

courage

•

•

•

aretē

Plato

Aristotle

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Strategies (from game theory):

- Minimax – minimise your maximum loss
(Rawls thinks this is *the* rational strategy for accepting a political setup)
- Maximax – maximise your maximum gain
- Maximin – maximise your minimum gain

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Plato (circa 380 BC)

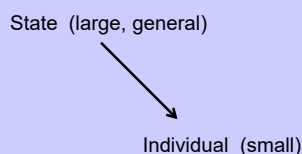
Virtues: those things that enable humans to function well as humans.

Function of a knife is to cut. A sharp edge allows it to perform this function well. So, a sharp edge is the virtue of a knife.

What are particularly human functions?

virtues are – courage, wisdom, temperance, justice

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Plato

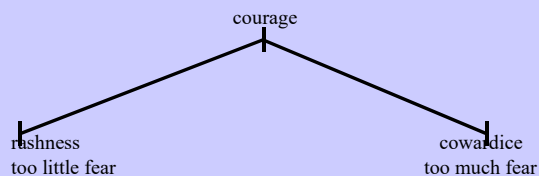
- Virtue as internal – not interpersonal
- Good person

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courage is the virtue concerned with the appropriate feelings of fear and confidence. It is mean between feeling too little fear and feeling too much fear:

courage is a mean between feeling too much and feeling too little.

- it's a mean between feeling too much and feeling too little.
- it's an extreme with respect to what's right



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Aristotle (circa 330 BC)

Question: "What's IT all about, anyway?"

Answer: Happiness

What does happiness amount to, and how do we get to it – what are the characteristics we should develop in ourselves so as to arrive at happiness?

Whatever these characteristics are, they are the "human virtues". Consider the types of things that humans do, and where they (we) find happiness; and then consider what is involved in doing them well or badly: these will be the corresponding virtues and vices.

Moral virtues – concerned with "doing things"

Intellectual virtues – concerned with "thinking"

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- Happiness – end of the chain of "why?"
- Character
- Degree of precision

"Our discussion will be adequate if it has as much clearness as the subject-matter admits of... [I]t is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits. It is . . . equally foolish to accept probable reasoning from a mathematician and to demand from a rhetorician scientific proofs."

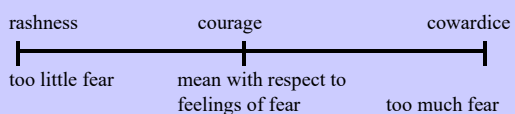
Nicomachean Ethics, Bk. I, Chap. 3

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"golden mean" – moderation in all things → **NO**

All virtues are concerned with feelings: the virtue is a mean between feeling too much and feeling too little.

courage is the virtue concerned with the appropriate feelings of fear and confidence. It is mean between feeling too little fear and feeling too much fear:



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Moral Judgments

Principled Judgments

Justifiable

Integrity

Moral Behaviour

Principled Behaviour

Justifiable

Avoidance of hypocrisy

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What is it to engage in moral reasoning?

Top-down – principles are paramount and non-negotiable. They drive the reasoning and generate moral judgments.

Bottom-bottom – actual moral judgments are paramount and all that matters.

Bottom-up – actual moral judgments are paramount. They drive the reasoning and generate principles.

Reflective equilibrium – neither principles nor actual judgments are paramount. Both are negotiable. There is significant interplay, negotiation, and massaging between them

consistency – the centrepiece

imaginative acquaintance – a tool for enabling fruitful consideration of a moral position

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He should not have taken the money,

judgment

because that was stealing,
and stealing is wrong

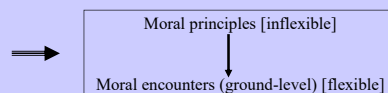
rationale – reasons that involve appeal to (application of) some principle

because it causes great unhappiness.

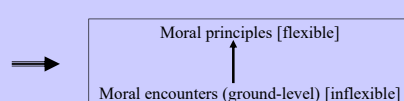
Generalisable (appeal to principle): 'Whatever causes great unhappiness is wrong.'

Moral Reasoning

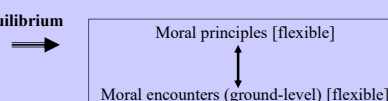
Top-down



Bottom-up



Reflective equilibrium



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Matters of judgment.

Situation is not black and white.

It depends on how you see it.

Tell a story.

Paint a picture.

Not every story, or picture, or way of seeing it is as good as any other. Why not?

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Reflective Equilibrium

Moral Principles



Ground-level, intuitive judgments

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Re: “reflective equilibrium”

Consistency (or harmony) – the centrepiece

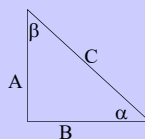
“**imaginative acquaintance**” – a tool for enabling fruitful consideration of a moral position

“**narrative imagination**” – imagine ourselves in someone else’s shoes, and their social world: their story. (Be an “imaginative humanist”.)

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Problems

$$2 + 2 = ???$$



Triangle ABC is a right triangle. Side A is 3.27 metres long. Angle α is 25 degrees. How long are sides B and C? How big is angle β ?

The class is scheduled to begin right now, but the door to the classroom is locked and none of us has the key. What can we do?

Someone is having serious trouble at the side of the road. Would it be a good thing if you did something to assist them?

It would be easier to complete your essay by simply cutting and pasting from a number of website articles and representing the work to be your own. Is it ok to do this?

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Matters of judgment.

Situation is not black and white.

It depends on how you see it.

Tell a story.

Paint a picture.

Not every story, or picture, or way of seeing it is as good as any other. Why not?

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Dilemmas

We could either retrench six of our employees, or else ask all twenty of the staff to take a pay cut. What should we do?

You happened to hear someone reveal some confidential and sensitive information to someone else, just as you were walking by the office. Is it morally permissible for you to make use of this information?

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Problems and Dilemmas

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Exception which proves the rule

Counterexample

Anomaly

84

NOT

“Is it true that this is a counterexample?”

RATHER,

“Should we regard this as a counterexample?”

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Moral Judgments

Principled Judgments

Justifiable

Integrity

Moral Behaviour

Principled Behaviour

Justifiable

Avoidance of hypocrisy

88

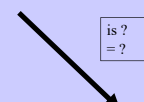
Informed Reasoning

Not simply

- Reactions
- Gut feelings
- Situation ethics

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Moral behaviour



“principled behaviour”

- What are the principles?
- How do you get your behaviour to be “in line with” your principles?
- Avoidance of hypocrisy.

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Rather,

- Systematic
- Justifiable
- **Principled**

87

Business or Profession

Profession

- member of a profession
- specialised body of knowledge
- credentialing body
- public interest is paramount
- client’s interest
- exercise of judgment
- code of ethics
 - including, “don’t bring the profession into disrepute”
- public trust
- self-regulation (mainly)
- limited external regulation

Business

- “professional”
- specialised body of knowledge (maybe)
- credentialing body (maybe)
- code of ethics (maybe)
- limited self-regulation
- external regulation (mainly)

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Business or Profession

Profession

- member of a profession
- specialised body of knowledge
- credentialing body
- public interest is paramount
- client's interest
- exercise of judgment
- code of ethics
 - including, "don't bring the profession into disrepute"
- public trust
- self-regulation (mainly)
- limited external regulation

Business

- "professional"
- specialised body of knowledge (maybe)
- credentialing body (maybe)
- Possibility of serious conflict
- code of ethics (maybe)
- limited self-regulation
- external regulation (mainly)

91

Conflict of interest \neq being adversely affected by a conflict

A person's *having* a conflict of interest is not the same thing as a person's *being affected by* a conflict of interest.

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Conflicts of interest

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You have a conflict of interest if, in the environment of offering an opinion, reaching a judgment, or making a decision, you have

- (nonmoral) personal interests or
- inappropriate business or professional interests

that conflict with the appropriate interests to be taken into account,

regardless of whether or not the presence of those competing interests affects your judgment.

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Conflict of interest

- *Perceived* conflict of interest
- *Apparent* conflict of interest
- *Possible* conflict of interest
- *Potential* conflict of interest

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And, there is not only a single appropriate response to all instances where there is a conflict of interest.

It is not one size fits all.

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Accountability

- historical track
- tick the box
- reveals liability
- directives (rules)
- emphasis on process, metrics and reporting

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Responsibility

- proactive
- “take responsibility for”
- judgment / discretion
- ethical empowerment

Dirty Hands

A situation in which –
doing something that is right carries with it something for which you are responsible which is wrong (morally bad), which, itself, does not evaporate simply in virtue of the rightness of your act.

100

This is really tough!

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Expression of sympathy

(you didn't do anything wrong)

“I'm sorry about what happened to you.”

“I'm sorry for your loss.”

Apology

(you did do something wrong)

“I'm sorry.”

“I'm sorry for what I did to you.”

101

A hierarchy

(suggested by William Frankena – about 40 years ago)

1. Don't inflict harm
2. Prevent harm
3. Remove harm
4. Do good

99

a) Should you ...?
b) Is it morally ok if you ... ?
c) Should you not ...?
d) Have you done something wrong if you do -- or if you don't?

1. Agency is important (?) – e.g., consider B – ‘doing something’ vs. ‘allowing something to happen’.
2. Moral imperatives -- what you should do, and what is permissible -- are different for professions from individual people (?)

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