Chapter - 3

1. Define Ethical Dilemma:

An **ethical dilemma is** a complex situation that often involves an apparent mental conflict between **moral** imperatives, in which to obey one **would** result in transgressing another.

2. how ethical dilemmas impact on shareholders

Shareholders are the real owners of the company through their shareholdings in the firm. They expect a decent return on their investments (ROI). Corporations have to repay them for the opportunity costs they have incurred in investing in their firm. They have to be compensated through dividends, bonuses, bonus shares etc. In many corporations, the management is predominantly loaded with promoter family members holding a few shares.

3. source of ethical problems

SOURCES OF ETHICAL PROBLEMS. ... Ethical challenges and their attendant dilemmas may arise due to

    (i)   failure of personal character;
    (ii)   conflict of personal values and organizational goals;
    (iii)   organizational goals versus social values; and
    (iv)   hazardous, but popular products.

4. How to resolve ethical problem dilemmas?

With values as focal point, the National Association of Social Workers has created a framework that is used by social workers to address ethical dilemmas. The framework includes six steps:

1.   Determine whether there is an ethical issue or/and dilemma. Is there a conflict of values, or rights, or professional responsibilities?

2.   Identify the key values and principles involved. What meanings and limitations are typically attached to these competing values?

3.   Rank the values or ethical principles which – in your professional judgment – are most relevant to the issue or dilemma. What reasons can you provide for prioritizing one competing value/principle over another?

4.   Develop an action plan that is consistent with the ethical priorities that have been determined as central to the dilemma. Have you conferred with clients and colleagues, as appropriate, about the potential risks and consequences of alternative courses of action? Can you support or justify your action plan with the values/principles on which the plan is based?

5.   Implement your plan, utilizing the most appropriate practice skills and competencies. How will you make use of core social work skills such as sensitive communication, skillful negotiation, and cultural competence?

6.   Reflect on the outcome of this ethical decision making process. How would you evaluate the consequences of this process for those involved: client(s), professional(s), and agency(ies)?

Chapter – 4

1. Right Theory:

In ethical theories based on rights, the rights established by a society are protected and given the highest priority. Rights are considered to be ethically correct and valid since a large population endorses them. Individuals may also bestow rights upon others if they have the ability and resources to do so. For example, a person may say that her friend may borrow her laptop for the afternoon. The friend who was given the ability to borrow the laptop now has a right to the laptop in the afternoon. A major complication of this theory on a larger scale is that one must decipher what the characteristics of a right are in a society. The society has to determine what rights it wants to uphold and give to its citizens. In order for a society to determine what rights it wants to enact, it must decide what the society's goals and ethical priorities are. Therefore, in order for the rights theory to be useful, it must be used in conjunction with another ethical theory that will consistently explain the goals of the society. For example in America people have the right to choose their religion because this right is upheld in the Constitution. One of the goals of the Founding Fathers' of America was to uphold this right to freedom of religion.

2. Justic Theory:

Utilitarian Theory of Justice

The conception of justice of the classical utilitarianism. Bentham on utility and hedonism. Welfairism and Consequentialism. The ideal of Equality. Psychological hedonism and the principal of the maximum happiness for the greatest number. Axiological hedonism. Mill on justice, utility and rights. Act utilitarianism and Rule utilitarianism. The role of distributive justice. Utilitarian nature of socialism. The utilitarian transformation of the liberal idea. The critique of the classical utilitarianism. The further transformation of utilitarianism in the works of Moore and Sidgwick.

The conception of justice of the utilitarianism of the rational preference satisfaction. Desire, preference, value and utility. Hare and the idea of the utility of preference satisfaction. Pareto efficiency.. [Kaldor-Hicks efficiency](). The utility of economical interaction. Harsany. Utility and rational choice theory.

Liberal critique of the utilitarian justice. Utilitarianism does not take into consideration the mode of distribution of goods. It does not consider the differences of the individuals. It does not consider the nature of the satisfied desire. Intuitively unacceptable practical results of utilitarian recommendations.

The advantages and drawbacks of the utilitarian justice. Utilitarianism as a practical philosophy of radical reforms. The law of the reduction of the final value. Utilitarianism as a champion for social equality. Utilitarianism and game theory. Negative utilitarianism.

3. Kohlberg's stages of moral development

Kohlberg identified three levels of moral reasoning: pre-conventional, conventional, and post-conventional. Each level is associated with increasingly complex stages of moral development.

Level 1: Preconventional

Throughout the preconventional level, a child's sense of morality is externally controlled. Children accept and believe the rules of authority figures, such as parents and teachers.

Stage 1: [Obedience](#)-and-[Punishment](#) Orientation

Stage 1 focuses on the child's desire to obey rules and avoid being punished. For example, an action is perceived as morally wrong because the perpetrator is punished; the worse the punishment for the act is, the more "bad" the act is perceived to be.

Stage 2: Instrumental Orientation

Stage 2 expresses the "what's in it for me?" position, in which right behavior is defined by whatever the individual believes to be in their best interest. Stage two reasoning shows a limited interest in the needs of others, only to the point where it might further the individual's own interests.

Level 2: Conventional

Throughout the conventional level, a child's sense of morality is tied to personal and societal relationships. Children continue to accept the rules of authority figures, but this is now due to their belief that this is necessary to ensure positive relationships and societal order.

Stage 3: Good Boy, Nice Girl Orientation

In stage 3, children want the approval of others and act in ways to avoid disapproval. Emphasis is placed on good behavior and people being "nice" to others.

Stage 4: Law-and-Order Orientation

In stage 4, the child blindly accepts rules and convention because of their importance in maintaining a functioning society. Rules are seen as being the same for everyone, and obeying rules by doing what one is "supposed" to do is seen as valuable and important.

Level 3: Postconventional

Throughout the postconventional level, a person's sense of morality is defined in terms of more abstract principles and values. People now believe that some laws are unjust and should be changed or eliminated. This level is marked by a growing realization that individuals are separate entities from society and that individuals may disobey rules inconsistent with their own principles.

Stage 5: Social-Contract Orientation

In stage 5, the world is viewed as holding different opinions, rights, and values. Such perspectives should be mutually respected as unique to each person or community. Laws are regarded as social contracts rather than rigid edicts.

Stage 6: Universal-Ethical-Principal Orientation

In stage 6, moral reasoning is based on abstract reasoning using universal ethical principles. Generally, the chosen principles are abstract rather than concrete and focus on ideas such as equality, dignity, or respect. Laws are valid only insofar as they are grounded in justice, and a commitment to justice carries with it an obligation to disobey unjust laws

4. **This already in 3(stage 1)**
5. **This already in 3**