**Basic Moral Concepts**

| **Concept** | **Definition** | **Elaborations** | **Examples** |
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| **Right** | An essential capacity of action that others are obliged to recognize and respect | Framework to justify rights claims:   * *Essential* to autonomy * *Vulnerable* to a standard threat * *Feasible* to recognize and respect | Key Rights in Business   * Privacy * Free Speech * Property * Free & Informed Consent * Freedom of Conscience |
| **Duty** | A principle that obliges us to recognize and respect the autonomy of others (and ourselves) | Duty Levels:   * *Not to deprive* * *Prevent deprivation* * *Aid the deprived* | **Categorical Imperative**: Act only on that maxim that can be made into a universal law  **Formula of End**: Treat others always as ends, never merely as means |
| **Moral Goods** | **Teleologists:**  **G**oods trump rights in moral dilemmas  **Deontologists:**  Rights trump goods  Virginia Held (among others): Goods have priority in some domains (economic) while rights have priority in other domains (politics) | **Types of Goods (Rawls)**   * **Rights & Liberties** * **Opportunities & Powers** * **Income and Wealth**   **Principles of justice** allow individuals to realize these goods from any social position. (Rawls’s Veil of ignorance) | **Types of Good (Utilitarianism)**   * **Intrinsic Goods**: These goods are valuable and pursued in and of themselves. Examples include happiness, friendship, pleasure, beauty, truth, justice. * **Extrinsic Goods**: These goods are valuable because they bring about other, higher goods. Graduating is a means to obtaining a job. * **Preferences:** Individual preference utilitarianism drops the notion of intrinsic good and sees utility as creating conditions that allow for the maximum satisfaction of individual preferences. |
| **Virtues** | Aristotle: “a state of character concerned with choice, lying in a mean, i.e. the mean relative to us, this being determined by a rational principle, and by that principle by which [a person] of practical wisdom would determine it.” (Ross’s translation in Nichomachean Ethics, 1106b, 36) | Virtues are excellences of character. Aristotle says that we find them by identifying the mean between two extremes (=vices)   * In vices of excess, we have too much of a good thing. Recklessness = too much courage. * In vices of defect, we have too little of a good thing. Cowardice = too little courage. | **Key Virtues**  Cardinal Virtues: temperance, courage, wisdom, justice   * Integrity * Justice * Responsibility * Reasonableness * Honesty * Perseverance * Moral courage   (You may not be able to identify the vices of excess and defect for all these virtues. Can we identify a vice of too much justice?) |
| **Responsibility** | Fingarette: response to relevance  (More exactly, *moral* responsiveness to *moral* relevance) | Conditions for attributing an action to an agent:  **Identity/Causal** (agent caused action and agent’s identity persists over time)  **Moral Sense** (agent has general moral capacities: cognitive and volitional)  **Ownership** (act stems from will of agent)   * Situation-specific knowledge * Absence of compulsion | **Responsibility as a Virtue:**   * Diffuse blame avoidance strategies * Design responsibilities with overlapping domains * Extend the scope and depth of knowledge. * Extend power and control * Adopt a proactive problem solving/preventive approach |
| **Corporate Responsibility**  Action is corporate if licensed by CID Structure   * carries out corporate goals (formal and informal) * done in conformity with corporate decision procedures * executes one’s role tasks * fits into organizational flow chart (decision/management structure) |
| **Values** | * Values clue us into things that are important to us as well as the ways in which they are important. * Goods are things or qualities of things important to human flourishing. | Values are embedded in our socio-technical systems:   * Conflicts between moral and non-moral values * Conflicts between moral and moral values | **ADEM Statement of Values**:  **Justice/Fairness**: Be impartial, objective, and refrain from discrimination or preferential treatment in the administration of rules and policies and in its dealings with students, faculty, staff, and other stakeholders  **Responsibility**: Recognize and fulfill its obligations to its constituents by caring for their essential interests, by honoring its commitments, and by balancing and integrating conflicting interests. As responsible agents, the faculty, employees, and students of the college of Business Administration are committed to the pursuit of excellence, devotion to the community’s welfare, and professionalism.  **Respect**: Acknowledge the inherent dignity present in its diverse constituents by recognizing and respecting their fundamental rights. These include rights to property, privacy, free exchange of ideas, academic freedom, due process, and meaningful participation in decision making and policy formulation.  **Trust**: Recognize that trust solidifies communities by creating an environment where each can expect ethically justifiable behavior from all others. While trust is tolerant of and even thrives in an environment of diversity, it also must operate within the parameters set by established personal and community standards.  **Integrity**: Promote integrity as characterized by sincerity, honesty, authenticity, and the pursuit of excellence. Integrity shall permeate and color all its decisions, actions, and expressions. It is most clearly exhibited in intellectual and personal honesty in learning, teaching, mentoring, and research. |
| **Problem Solving Framework** | Analogy between design and ethics problems:  1. Construct a solution that integrates and realizes ethical  values  2. Resolve conflicts between values (moral vs. moral or moral  vs. non-moral)  3. Test solution using ethics tests: reversibility, harm/benefits, and publicity  4. Implement solution over resource, interest,  and technical constraints | Four Stages:   1. Problem specification 2. Solution generation 3. Solution testing 4. Solution implementation | **Problem classification:**   1. Realizing or maintaining key values such as integrity, trust, respect, responsibility, and justice 2. Conflict between two or more values (moral v. moral, moral v. non-moral, non-moral v. non-moral) 3. Identifying and eliminating (or minimizing) remote harms 4. Disagreement on the facts or concepts   **Different problem frames:**  1. Technical  2. Stakeholder  3. Social  4. Management  5. Legal  6. Financial |
| **Ethics Tests** | Tests that encapsulate ethical theory, separate good from bad solutions, and rank good solutions | **Meta-tests:**  1. Convergence of ethics tests is an indication of solution strength  2. Divergence of ethics tests is an indication of solution weakness | **1. Reversibility:** Would this solution alternative be acceptable to those who stand to be most affected by it? To answer this question, change places with those who are targeted by the action and ask, from this new perspective, whether the action is still acceptable?  **2. Harm/Benefits:** What are the harms your solution is likely to produce? What are its benefits? Does this solution produce the least harms and the most benefits when compared to the available alternatives?  **3. Publicity:** Would you want to be publicly associated or identified with this action? In other words, assume that you will be judged as a person by others in terms of the moral values expressed in the action under consideration. Does this accord with how you would aspire to be judged? |