**Answer to the question no – 01**

**Four Critical Principles of Ethics:**

These are four critical principles of ethics. They are ego-based Principle or psychological Principle, rule-based principle such as categorical imperatives, end-based principle like consequentialism or utilitarianism and care-based principle.

**Ego-based Principle:**Ego-based Principle or Psychological egoism is the theory that all our actions are motivated by self-interest. It is endorsed by several philosophers, Thomas Hobbes and Friedrich Nietzsche, and has played a role in some game theories. It satisfies our preference for simplicity. In science, we like theories that explain diverse phenomena by showing them to all be controlled by the same force. For example, Newton's theory of gravity offers a single principle that explains a falling apple, the orbits of the planets, and the tides. Ego-based Principle or Psychological egoism promises to explain every kind of action by relating them all to one fundamental motive like self-interest. It also offers a hard-headed, seemingly cynical view of human nature which appeals to our concern not to be naïve or taken in by appearances.

**Rule-based Principle:**Rule-based Principle believes that ethical action should be based on particularly given ethics rules. The consequences are not significant in such a case, but open action is crucial. For instance, the dictum: "always speak the truth" is important, whether its consequences are good or bad.

**End-based Principle:**End-based Principle is based on the consequence of actions. Thus, an action is undertaken when it produces positive results or utility. End-based principle is often termed consequentialism or utilitarianism.

**Care-based Principle:**Care-based Principle is the golden rule of ethics. In the care-based principle, an agent's action is based on care and

compassion. It should be noted that the notion of justice remains the primary guiding principle in all cases. For example, if an accident victim is lying on the road, the involvement may bring less utility as it will involve time and money to give him the necessary medical care and the consequences. So, utility and consequence-based ethics will not advise one to care for the victim. The care-based ethics overrules all other principles and is the essence of all religious teachings.

**Answer to the question no – 04**

**Kohlberg’s moral development theory:**

Kohlberg made an extensive longitudinal and cross-sectional study for nearly 20 years to precisely analyze the pattern of moral development among American males. According to him, there are three general levels of moral development. However, each level can be further divided into two stages. So, there are six stages of Kohlberg’s moral development theory. They are:

Stage 1: Punishment or obedience orientation

Stage 2: Instrumental purpose orientation

Stage 3: Good Boy or Nice Girl orientation

Stage 4: Law and order orientation

Stage 5: Social contract orientation

Stage 6: Universal ethical principle orientation

**Criticism Against Kohlberg’s Stage Theory of Moral Development:**

1. Kohlberg has only discussed the male pattern of morality development and neglected the gender perspective; therefore, the result is one-sided.

2. Moral development does not always follow a particular sequence, as Kohlberg shows. The sequential order is not compelling.

3. Even if some progress sequence can be observed in moral development, the stages themselves could overlap or be skipped. Some later stages may come earlier.

4. Stage four law and order orientation may come much earlier when a person understands the importance of law and order. This knowledge is imbibed from family and friends.

**Answer to the question no – 05**

**Ethical Relativism:**

Ethical relativism believes that nothing is objectively right or wrong and that the definition of right or wrong depends on the prevailing view of a particular individual, culture, or historical period. Ethics is not concerned with good or bad in the material sense based on the worldly standard. In the materialistic sense, right or wrong can be explained concerning context, and in the ethical sense, which implies that ethical behavior is to be judged concerning time, place and circumstances, is known as ethical relativism.

**Criticism Against Ethical Relativism:**

1. Ethical relativism believes that the only criteria for judging right and wrong are the local standards and practices. Such a standard of judgment is too constricted.

2. Ethical relativism tends to believe that the moral standards of a particular society are the fundamental basis of judging it or for subsequent policy actions. This view is incorrect. If injustice prevails in a particular country, it should not be the yardstick for others. For instance, the argument that the Indian caste system is sound because it is steeped in tradition and should be emulated elsewhere is objectionable.

3. If Ethical relativism is correct, then the same practices cannot be criticized in other parts of the world. For instance, if drinking is not prohibited in the UK, it should not be prohibited in India. Such reasoning is not tenable because circumstances may be different. ER does not emphasize the universal moral standard. Some moral standards are unchanged and live.

**Ethical Absolutism:**

Ethical absolutism is the concept that ethical rules are the same everywhere. It relies on the fact that some ethical standards are universal, permanent and absolute and apply to all countries and places. They do not change over time. For instance, the maxims like “Do not steal,” “Do not lie,” or “Respect your parents” have universal appeal and applicability.

**Criticism Against Ethical Absolutism:**

1. The main criticism about ethical absolutismwould be that virtue ethics makes more sense than deontology in our day-to-day lives and perhaps in other contexts as well.

2. The principle or practice of a political system in which unrestricted power is vested in a monarch, dictator, etc.

3. Any theory which holds that truth or moral or aesthetic value is absolute and universal and not relative to individual or social differences.

**Answer to the question no – 06**

**Whistle blowing:**

Whistle blowing is a mechanism of protesting against the misdeeds of the manager, some employees, or any one of the corporate bosses. It is a method of publicly exposing either the covert or the overt unethical or immoral activity of a person. The objectives of whistle blowing are:

1. Whistle blowing may be undertaken to bring the unethical matter before the public.

2. It is resorted to for increasing the awareness of the people about a particular fi rm or a corporate house. This is one of the ways the public can be informed about the real picture of the company about what is happening inside.

3. The basic purpose is to put the wrong-doer on the ethically right track. It a method of moral correction. It is an act of reform.

4. It is to prove that the company is not ethical or the involved person is unethical, although the company is projected to the public as ethical.

5. It is practiced to bring justice and fairness in all the activities of the company, and therefore, the deviations need to be brought to the surface.

6. It is necessary to book the wrong-doer and punish him as per the law of the land.

7. The allegation is made for the purpose of further investigation and analysis to reveal the

truth.

8. It may be necessary to protect or improve the corporate image, which is under threat.

Protection to the whistle blower is justified under the following situations:

1. The whistle blower is fighting for a morally correct cause.

2. He is fighting for a common cause that affects his colleagues and the public.

3. Protection can be given by keeping his name and identity secret.

4. Legal protection can be given if he is fighting a socially and morally just cause.

5. In case of any punishment imposed upon him by his firm, the government can take action against the firm if the latter is suitable.

6. If the whistle blower has divulged the confidential matter of the company, which is supposed

to be kept secret for the sake of business.

7. When the accusation is not convincing about the wrong-doing of the company and when that

the accusation is damaging to the company.

8. When the accusations are irrelevant to the policy and practices that may appear to be irresponsible

or illegal.

9. Whistle blower relating to a manager’s competence in daily work decisions has nothing to

do with legality or ethicality. So, this type of accusation is not to get any protection from any

quarter.

10. Whistle blower against the decision of the management to transfer, demote or discharge, if

rightly done, is not legal or moral. Hence, the whistle blower should not be protected.