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| Course code | BUSM4403 |
| Course name | Ethics and Governance |
| Word count | 1080 Words |

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I use the template provided to analyze the following reading :Jones, T. M., & Ryan, L. V. (1998). [The effect of organizational forces on individual morality: Judgment, moral approbation, and behavior](#)[Links to an external site.](#) *Business Ethics Quarterly*, 8(3), 431-445.

1. Chosen Paragraph 1

| Critical Analysis Column | Direct Illustrative Quotations (Not included towards word count) |
|--|---|
| <p>The significance of the paragraph lies in its ability to illuminate the impact of organizational complexity and hierarchy on an individual's moral certainty and sense of duty. The importance is in identifying how organizational elements might contribute to a decrease in individuals' confidence in their moral evaluations and a decrease in their motivation to engage in ethical behavior. For me, what this means for one's ability to comprehend and deal with ethical conduct in the workplace is substantial. As a student, the paragraph's emphasis on organizational influences on moral cognition and behavior opens up crucial ideas for future research and discussions, which will be important in my aiding my future employment.</p> | <p><i>“Moral Certainty.</i> Organizations can also serve to reduce or enhance the level of moral certainty attached to a moral issue. Because organizational decision making is highly complex (Stephens and Lewin, 1992) and organizations are often hierarchical, individuals at lower levels often do not have all the facts that are deemed necessary to fully understand a situation demanding action. When moral issues are at stake organizational wrongdoing, for example lower level individuals may reason (perhaps correctly) that, although the problem seems evident enough from their perspective, if they had the vantage point of a higher level person, with the attendant information, they would see that only a minor problem (or no problem) existed. This phenomenon of</p> |

The paragraph was selected for analysis due to its provision of a nuanced viewpoint of the intricate relationship between organizational dynamics and individual moral agency. It goes deeper than simple explanations and investigates the psychological and social factors that can affect how people make ethical decisions in complicated organizational settings.

It implies that when employees, who hold lower positions in the hierarchy, do not have access to comprehensive information, they may question their moral judgments because they think that people higher up would have a better understanding of the situation, which is a potential impediment to ethical decision-making within corporations. Furthermore, the text mentions that some organizations purposefully limit interaction within work groups, impeding employees' capacity to check facts or address moral concerns with others.

Kant's ethical framework is based on the notion of the categorical imperative, which states that people should only act in line with principles that they would like to become universal laws (Stern 2015). Put simply, the ethical correctness of an action is ascertained by its adherence to a universally applicable moral principle, as opposed to being determined by its outcomes (Stern 2015).

isolation from "the big picture" is exacerbated by the tendency of some organizations to structure work relationships so that group members have little contact with members of other work groups. Any attempt to verify information or "compare notes" on moral problems is impeded by this type of structure. The perspective on moral situations in organizations described above reduces the amount of moral certainty that an individual member factors into his/her assessment of moral responsibility. The behavioral response necessary to achieve his/her desired level of moral approbation declines accordingly.”

(Jones and Ryan, 1998, page 438, paragraph 3).

The paragraph highlights the problematic nature of the organizational dynamics, as they appear to weaken individuals' capacity to adhere to universal moral ideals. This observation raises troubling concerns from a Kantian perspective since it implies that individuals are not exercising autonomy and adhering to the established moral rule, but rather are allowing external variables such as their place in the organizational hierarchy to influence their moral decision-making. When viewed through the lens of Kantian ethics, it can be argued that genuine moral behavior should be grounded in a sense of moral obligation, rather than being influenced by external factors such as authority or insufficient information.

A non-normative ethics approach is taken in this paragraph, which deviates from normative assertions by delineating the psychological and social determinants that genuinely impact moral conduct within organizational settings. The author does not say whether it is right or not that workers feel less morally responsible because of how complicated and hierarchical the company is. Instead, they are giving a reasoned explanation of why this tends to happen, based on empirical observations and theories from the social sciences.

A normative approach, on the other hand, would entail prescribing what organizations

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| <p>and individuals ought to do to encourage ethical behavior. Rather than merely detailing the current state of affairs, it would propose concrete moral principles or frameworks that should govern decision-making.</p> | |
| <p>Find other scholarly readings that support your definitions, e.g., that support your above findings.</p> | <p>“Non-normative ethics is to establish what factually or conceptually is the case, not what ethically ought to be the case.”</p> <p>(Amer, 2019, page 183, paragraph 3).</p> <p>“Non-normative ethics simply describes how people reason and act in moral situations, without commenting on the inherent rightness of their actions.”</p> <p>(Morgan et al., 2020, page 1, paragraph 2).</p> <p>“In contrast to normative ethics which prescribes right conduct and good character as discussed above, non-normative ethics scholarship (also referred to as descriptive ethics or empirical ethics) describes the moral life. There is now an abundance of qualitative research (which focuses on the analysis of people’s experiences and observations using words) and quantitative research (which focuses on measurement and numbers).”</p> <p>(Gallagher, 2020, page 132, paragraph 5).</p> <p>“Non-Normative Ethics mainly concerns on scientific and descriptive analysis of</p> |

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| | <p>Morality towards on contextual investigation of moral behaviour.”</p> <p>(Samitharathana, 2020, page 4, paragraph 1).</p> <p>“Kant's ethics then is an ethics of duty rather than an ethics of consequences. The ethical person is the person who acts from the right intentions. We are able to act in this way this because we have free will. The fundamental principle of ethics, the categorical imperative, is a requirement of reason and is binding on all rational beings. These are the essentials of Kant's ethics.” (Bowie, 2002, page 2, paragraph 4).</p> |
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2. Chosen Paragraph 2

| Critical Analysis Column | Direct Illustrative Quotations (Not included towards word count) |
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The passage is essential because it not only underlines key obstacles that companies confront while promoting ethical behavior but also proposes potential answers. It highlights corporations' tendency to punish the bearer of bad news as they try to report ethical problems, which can make it more difficult to pinpoint and resolve ethical misconduct. This holds significant importance as it underscores the pivotal role that corporate culture and leadership assume in establishing a culture wherein employees are empowered to voice concerns regarding unethical conduct without apprehension of reprisal or retaliation.

This paragraph has been selected because of its ability to exemplify the intricate dynamics between personal and organizational elements in influencing ethical conduct inside corporate entities and institutions. It shows how pressures from the workplace can lead to bad behavior but can also be used to encourage moral behavior, which Shafer (2002) argues is at the heart of many real-life problems that organizations face when it comes to ethics. This line is very helpful for me as a student since it goes beyond abstract ideas to point out specific actions that companies can do to foster an ethical work environment, rather than just talking about the importance of doing the right thing.

“Finally, in organizations, as in life in general, there is a tendency to punish the messenger who delivers bad news, often without regard to the ultimate benefit that the news may cause. Individuals within organizations are often aware of this tendency and are understandably reluctant to be the bearer of bad news, a role they must play if organizational wrongdoing is to be avoided. Organizational pressures to comply can also be designed to promote ethical rather than unethical behavior. Codes of ethics, for example, can specify penalties for certain kinds of unethical conduct. Top managers can make it clear that ethical means must be employed in the pursuit of organizational ends; moral limits can be set. Indeed, organizations can strive to develop cultures in which ethical concerns are on the same plane as other organizational goals; they can use their influence on individuals for good as well as for evil.”

(Jones and Ryan, 1998, page 441, para 3).

From a utilitarian standpoint, activities are deemed ethically correct if they contribute to the maximization of overall happiness for the largest possible population (Jacobson 2008). In a similar vein, Mill (2016) claims that the ultimate criterion for moral decision-making should be utility.

When seen through the lens of utilitarianism, the paragraph's calls for more open reporting of problems and the use of organizational levers to discourage immoral behavior are consistent with this objective, as an ethical organizational culture can help the most people by avoiding misconduct that might hurt different groups of people, including workers, consumers, shareholders, and the general public. However, a utilitarian analysis grounded in Bentham's felicific calculus (Mitchell 1979) may determine that the advantages of reporting do not surpass the disadvantages if doing so is likely to cause disproportionate punishment or put the entire organization at risk, leading to extensive job losses or other severe repercussions. Therefore, although there may be certain unusual circumstances in which the utilitarian calculation yields different results, which point to the weakness of this theory in determining absolute utility (Baujard 2009), the main focus of the paragraph aligns with the

fundamental objective of maximizing happiness and decreasing suffering.

The paragraph adopts a normative perspective by not only providing a description of the actual operational practices of organizations but also making prescriptive assertions regarding the actions that organizations and individuals inside them ought to undertake. The assertion that there exists a "tendency to punish the messenger" can be classified as a descriptive statement. But saying that individuals "must" report wrongdoing and that businesses "can" and should support ethics through their codes of conduct, leadership, and culture are normative claims about what people should do. The utilization of normative terminology in this context shows that both organizations and people have moral duties and that there are ethical and unethical courses of action.

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| <p>Find other scholarly readings that support your definitions, e.g., that support your above findings.</p> | <p>“Normative ethics concerns questions about right and wrong and the criteria to distinguish them. It is not about how the world is, but about how it should be. More accurately, normative theories attempt to delineate what is correct use of action-guiding or prescriptive terms as ought, value, good, should, duty, obligation, right, wrong, permissible or forbidden.”</p> <p>(Quintelier et al., 2011, page 29, paragraph 2).</p> <p>“Normative ethics concern those behaviors that are deemed as right action. They are understood as addressing what one ought to do or what one ought not to do.”</p> <p>(Dean and Pollard, 2018, page 44, paragraph 2).</p> <p>“Normative ethics is where the action is; it gives us reasons for action, guiding us through the world of dilemmas, and ridding us of ambivalence, anxiety and uncertainty. Normative ethics gives us something to hold onto, thereby enabling us to think that we can and do know what we ought to do in any given situation.”</p> <p>(Scofield, 2000, page 233, paragraph 1).</p> <p>“The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the</p> |
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reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

(Mill, 2016, page 15, paragraph 1).

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