

## Business Ethics As Rational Choice

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Business Ethics as Rational Choicefocuses on building decision-making skills so that readers can arrive at, and defend, personal or company decisions in an objective, and convincing, manner. Table of contents. Chapter 1: Introduction. Chapter 2: Conditions for Rational Choice. Chapter 3: Distributive Justice and Autonomy.

Build business ethics expertise through application. Business Ethics as Rational Choice focuses on building decision-making skills so that readers can arrive at, and defend, personal or company decisions in an objective, and convincing, manner.

This book is about providing a comprehensive framework for understanding business ethics and corporate governance. As internal doubts persist on whether an individual adheres to business ethics and corporate policies, readers need to utilize this book in order to develop moral reasoning by demonstrating the moral entity consideration principle. This is vital in terms of coping with an internationalized business environment where human resources must adhere to multidimensional and demanding policies, while attempting to develop their mindset capacity of ethical thinking. This book is about providing a comprehensive framework for understanding business ethics and corporate governance, by analyzing the moral aspects of a plethora of challenges regarding human resources management, policy making, corporate responsibility, code of conduct, agency theory, workforce planning, information systems, and employment relationship.

The five volumes of this ultimate resource recognize the inherent unity between business ethics and business and society, that stems from their shared primary concern with value in commerce. This Encyclopedia spans the relationships among business, ethics, and society by including more than 800 entries that feature broad coverage of corporate social responsibility, the obligation of companies to various stakeholder groups, the contribution of business to society and culture, and the relationship between organizations and the quality of the environment.

The marriage of neuroscience and the science of choice behaviour gave birth to neuroeconomics. Jan de Jong explores this new discipline, investigating the relationship between choice behaviour and brain activity, and the light that this sheds on our systems of reasoning.

Spans the relationships among business, ethics, and society by including numerous entries that feature broad coverage of corporate social responsibility, the obligation of companies to various stakeholder groups, the contribution of business to society and culture, and the relationship between organizations and the quality of the environment.

This book addresses a question central to organizational analysis: Given the well-established differences between rational choice and organizational theories, what are the limits of fruitful dialogue and collaboration between the two fields? Rational Choice Theory and Organizational Theory is written in response to the neoclassical economic rational choice theories and organizational economic theories which have emerged in the past decade. Rational choice theory exemplifies a highly abstract, deductive approach characterized by the development of models based on deliberately, rigidly simplified assumptions. In contrast, Mary Zey argues that the empirical validity of the structure of organizations

Public controversies - such as those about the distribution of goods between rich and poor, trade and population policies, allocation of medical resources, and the tradeoff between environmental protection and economic efficiency - often hinge on fundamental views about how we ought to make decisions tlmt affect each other, that is, what principles we ought to follow. Efforts to find an acceptable public philosophy, a set of such principles on which people might agree, have foundered because of disagreement among philosophers and others who are concerned with such issues. One view, which I shall develop and defend here, holds that decisions that affect others should be made according to an overall evaluation of the consequences of each option. This consequentialist view is opposed by a variety of alternatives, but many of the alternatives have in Cullimon a basis in moral intuition. To take a simple example, consequentialism holds that, other things equal, if we have decided that it is better to let a terminally ill patient die than to prolong her agony by keeping her alive, then we ought to kill her.

This book develops an intellectual framework for analyzing ethical dilemmas that is both grounded in theory and versatile enough to deal rigorously with real-world issues. It sees ethics as a necessary foundation for the social infrastructure that makes modern life possible, much as engineering is a foundation for physical infrastructure. It is not wedded to any particular ethical philosophy but draws from several traditions to construct a unified and principled approach to ethical reasoning. Rather than follow the common academic practice of seeking a reflective equilibrium of moral intuitions and principles, it builds on a few bedrock principles of rational thought that serve as criteria for valid argumentation. It develops the ideas from the ground up, without presupposing any background in ethics or philosophy. Epistemologically, the book views ethics as parallel to mathematics, in that it relies on generally accepted proof techniques to establish results. Whereas mathematics rests on such proof paradigms as mathematical induction and proof by contradiction, ethics can be seen as relying on proof by applying consistency tests, such as generalizability and respect for autonomy. Utilitarianism also plays a key role, but it is reconceived as a deontological criterion. This approach obviously requires that these criteria be formulated more rigorously than is normally the case. To accomplish this, the book begins with the classical idea that an action is distinguishable from mere behavior by virtue of its having a coherent rationale, where coherence requires passing certain consistency tests such as generalizability. An action is therefore inseparable from its rationale, and generalizability is defined in terms of consistency with the rationale. A utilitarian criterion receives a similar treatment with respect to a means-end rationale. Respect for autonomy is grounded in a carefully developed action theory that takes into account such concepts as joint autonomy, implied consent, and the permissibility of interference with unethical behavior. It provides an account of responsibility that is both practical and theoretically satisfying, and it yields a novel solution of the much-discussed trolley car dilemmas. The book is written for a general audience and strives to be as readable and engaging as possible, while maintaining rigor. It begins by dispelling a raft of misconceptions that trivialize ethics and block its development as an essential tool of modern life, such as the notion that ethics is just a matter of opinion without rational foundation. After presenting the ethical principles just described, along with many examples, it provides several chapters that analyze real-life dilemmas, many obtained from the author's students and professional workshop participants. One cannot understand physics or chemistry without seeing how their principles are applied to real problems, and the same is true of ethics. These chapters demonstrate that a unified normative theory can deal with a wide range of real cases while achieving a reasonable level of objectivity and rigor.

Corporate social responsibility has become a heavily discussed topic in business ethics. Identifying some generally accepted moral principles as a basis for discussion, Individuals, Groups, and Business Ethics examines ethical dimensions of our relationships with families, friends and workmates, the extent to which we have obligations as members of teams and communities, and how far ethics may ground our commitments to organisations and countries. It offers an innovative analysis that differentiates amongst our genuine ethical obligations to individuals, counterfeit obligations to identity groups, and complex role-based obligations in organised groups. It suggests that often individuals need intuitive moral judgment developed by experience, reflection and dialogue to identify the individual obligations that emerge for them in complex group situations. These situations include some where people have to discern what their organisations' corporate social responsibilities imply for them as individuals, and other situations where individuals have to deal with conflicts amongst their obligations or with efforts by other people to exploit them. This book gives an integrated, analytical account of how our obligations are grounded, provides a major theoretical case study of such ethical processes in action, and then considers some extended implications.

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