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Moderators Influencing Ethical Decision Making

As you have probably gathered from the preceding chapters, ethics is a rather complicated yet fascinating field of practical living and academic study. By now you have discovered that to say that an act is ethical or unethical can be too simplistic a statement. Having read thus far, you are aware that detecting the ethical disposition of an act requires complex patterns of analysis and thought, along with rigor in the application of moral reasoning. In this chapter and the next, we present our second model of ethical decision making (Figure 5.1).

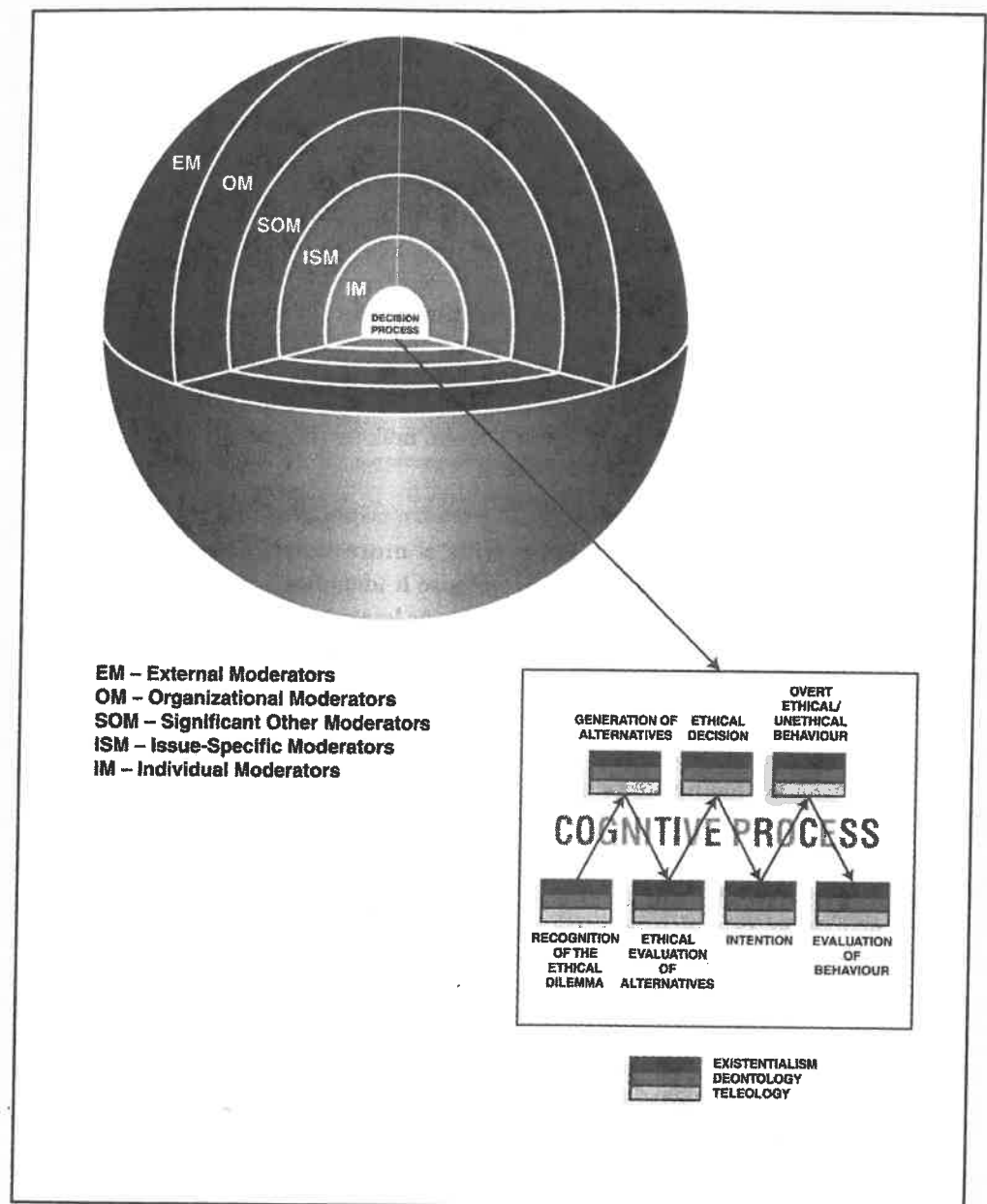
Model II—A Comprehensive Approach

This model provides the reader with a more comprehensive approach to resolving moral dilemmas because it identifies a variety of moderators or variables that may, to a greater or lesser extent, influence the manner in which one makes ethical decisions. A significant aspect of this model is that it can be used, not only to render judgment of past events (as is the case with our first model), but it can also enable the decision-maker to assess comprehensively future courses of ethical conduct. We believe that by adopting this model, not only in the cases presented in Chapter 9, but also in actual day-to-day dilemmas, you will enhance the rigor, reduce the ambiguity, and increase the effectiveness of your ethical reasoning.

The manner in which we make decisions, ethical or unethical, is most often the result of a multitude of moderators. These moderators are shown in Figure 5.1. If we are to understand why individuals behave in the way they do, it is necessary to investigate some antecedent features. These features may, based on the individual's level of moral reasoning or psychological development, influence behavior. We have chosen to categorize these variables into five sets of moderators. The first set concerns those moderators that are particular to the individual (IM). They include such variables as ethical and value grounding, level of moral development, and demographic moderators, such as age, education, and gender.

The nature of the ethical dilemma itself or the issue-specific modera-

Figure 5.1: Ethical Decision-Making Model—Comprehensive Approach



axiom of freedom yet seldom take responsibility for my action, or do I spread the blame on those around me? Similarly, can we identify the behavior of our co-workers and peers as focused upon the ends or the means? Are we aware of their commitment to their own authenticity? For example, can we conclude from our observation of an individual's behavior that there is a propensity towards goal accomplishment, rule following, or genuineness?

Ethical orientation influences how we behave. The schools of ethics that we have covered provide us with tools with which we can describe our own behavior and that of those around us. As a result, we have a clearer idea of what we and those around do that is ethically good, right, and authentic.

Values and value orientation. In Chapter 3 the term value was described as being a belief or concept that motivates and guides behavior. We could say that a particular behavior is a function or manifestation of what one values. England, Dhigra, and Agarwal (1974) described values in terms of their relative intensity. They described values as being weak, adopted, intended, and operative. Weak values are superficially held by the individual and do not tend to motivate action (e.g., I say I value X but in fact I do not). Adopted values are held situationally by the individual and are perceived to be relatively important based only upon the particular circumstance in which the individual finds himself or herself (e.g., I value X when the situation calls for me to value it—perhaps when I am being observed). Intended values are important to the decision-maker. However, they tend not to be employed in actual circumstances; instead they are conceptually held (e.g., my intention is to value X but other things seem to get in the way of my behavior reflecting X). Finally, operative values are seen to be most influential in the actual behavior of an individual (e.g., I value X and this is observable in my behavior). Operative values are indeed the motivators and the origin for overt behavior.

From a different perspective, the administrative philosopher Hodgkinson (1996) sees a hierarchical orientation of values as being vital to understanding human behavior. He describes value orientations or groundings as being based upon four levels. The lowest level indicates that a person values something for fundamentally selfish and/or egocentric and hedonistic reasons—I behave the way I do because I like it. The second level of valuing is utilitarian in orientation—I behave the way I do because everyone else does it. The third level describes an orientation that is pragmatic or scientifically driven—I behave the way I do because it is efficient and effective. The final level is deontological and

existential in nature. Valuing here is based upon one's individually driven principles—I behave the way I do because I have faith in my beliefs.

Hodgkinson's approach to value orientation may assist the decision-maker to better understand the basis of his or her own behavior as well as the behavior of others. If, for example, you wish to have a coach alter the style in which she motivates her players and if you are aware that a coach tends to make decision based upon pragmatism (i.e., what is fact, what is most efficient and effective in solving the "problem"), then any attempt to appeal to this person's sense of group pressure from players, volunteers, or the public (i.e., utilitarianism) may not be successful. Rather, this individual needs to see the facts in order to be convinced to use a different coaching style.

Cognitive moral development. From a different perspective, researchers in cognitive moral development have sought to explain moral behavior in terms of the level of the individual's cognitive complexity. Following Piaget's work studying the moral development of children, the research conducted by Laurence Kohlberg and his colleagues in the 1970s and 1980s as well as research that continues today employing Kohlberg's model and method, particularly in the area of applied ethics (e.g., business and administrative ethics), has examined the rationale for moral behavior among adolescents and adults. While Kohlberg's work has received substantial support, there are critics who have argued against his methodology and his theoretical assumptions. These criticisms were initially raised by Carol Gilligan (1982), who argued that the Kohlbergian model was biased against women. Her approach, which she termed the *Ethics of Care*, attempted to provide a feminine alternative to the so-called masculine model. In the following sections each of these perspectives will be discussed. [N.B. It should be noted that much of the debate between these two perspectives is based upon vying theoretical and empirical assumptions. We will not explore this debate and would recommend the following text as a good resource to explore the Kohlberg-Gilligan dialectic: Shogun, D. (1988), *Care and Moral Motivation*, Toronto, Ontario, OISE Press.]

Kohlberg's model. This model, developed from the responses of subjects to hypothetical moral dilemmas, is structured in three levels consisting of two stages per level. These levels are termed *pre-conventional*, *conventional*, and *post-conventional*. The *pre-conventional* level is characterized by reasoning focused upon the individual's own survival. It is a hedonistic orientation. At this level, pain is avoided and reward, as exchange, is sought. Behavior at this level is, therefore, not a

Figure 5.2: Kohlberg's (1969) Model of Moral Development

Level I—Pre-Conventional Morality		
Stage 1	Punishment orientation	Obeys rules to avoid punishment.
Stage 2	Reward orientation	Conforms to obtain rewards, to have favors returned.
Level II—Conventional Morality		
Stage 3	Good boy/nice girl orientation	Conforms to avoid disapproval of others.
Stage 4	Authority orientation	Blindly accepts social conventions and rules (i.e., law and order morality).
Level III—Post-Conventional Morality		
Stage 5	Social contract orientation	Conforms to Hobbesian and Lockian contract theory. One's duty is to avoid violating contractual or natural rights.
Stage 6	Ethical principle orientation	Actions guided by self-chosen ethical principles.

function of lofty principles or concern for others. Rather, this level is egocentric and selfish. A pre-conventional employee is likely to strive to gain extrinsic rewards (e.g., money) or to avoid punishment (e.g., fear of physical, verbal, or monetary reprisals for poor performance).

The *conventional* level describes reasoning focused upon one's significant others and society-at-large. At this level, behavior is not self-centered; rather it is based upon the approval one seeks from those with whom one has close interpersonal relationships or from the greater community. Seeking the approval of the coach or co-workers or the public may drive the conventional individual to act in a particular manner. Individuals who reason from either the conventional or pre-conventional levels are externally driven. In other words, the rationale for their behavior is based upon sources external to themselves.

Individuals whose reasoning is complex and based upon their personal commitment to the profession specifically and to universal principles of justice generally would be considered by Kohlberg to be

post-conventional in their cognitive moral development. These people reason not from selfishness, nor do they necessarily reason from the influence of the collective will of those around them. Rather, because of their own introspection, intelligence, moral advancement, and maturity, they have come to reason in complex and highly personal ways towards resolutions they hold as right, good, and authentic modes of behavior.

The proponents of this post-conventional approach argue that the way in which an individual can achieve more complex levels of moral reasoning is primarily through an environment that is progressively enriching. This environment, whether it is enriching educationally or experientially, provides opportunities for individuals to have their cognitive schema (i.e., the conceptual maps we have created to explain the world around us) challenged, critiqued, and broadened. Because of such challenges to our world view, we may rethink our positions and opt for a more complex explanation of reality. What we understand, in other words, does not simply align in dichotomies of black or white, right or wrong, good or bad, but is a result of many cognitive and affective "shades of grey."

The ethic of caring. Carol Gilligan (1982), a colleague of Kohlberg's at Harvard, believed that another cognitive approach was needed that would explain more accurately the manner in which females reason morally. Using open-ended interviews with female subjects, she found that the underlying rationale for the behavior of females was the notion of relationship and *caring* as opposed to justice. Her model consists of three levels and two transitional phases.

The first level is similar to Kohlberg's pre-conventional level as it is fundamentally self-centered and focused upon personal survival. Here, one cares only for oneself. This level is followed by the first transition in which the female begins to recognize that there are other individuals to whom she is responsible. In this stage, the female begins to break out of her egocentric perspective and starts to realize additional obligations and attachments to others. This transition is followed by the second level in which the female becomes altruistic in her concern for others at the expense of her own moral care. She is not only aware of her relations and responsibilities to others, she also believes that she must care for all of these individuals and becomes the *selfless mother* figure that Gilligan argues is a function of societal expectation as opposed to the truth (i.e., that altruism is not necessarily the same as goodness). This level leads to a second transition in which the woman recognizes that truth is not altruism and that she herself is in need of care and control.

The final stage of Gilligan's model describes the morality of non-violence or caring. Here the woman has rejected the traditional criterion of feminine morality (i.e., self-abnegation and self-sacrifice) in favor of one in which care becomes the universal obligation where "the worth of the self in relation to others, the claiming of the power to choose, and the acceptance of responsibility for choice" (p.507) now becomes the paramount issue. The woman now becomes

the arbiter of an independent judgment that now subsumes both conventions and individual needs under the moral principle of nonviolence. Judgment remains psychological in its concern with the intention and consequence of action, but now it becomes universal in its condemnation of exploitation and hurt (p.492).

The work of Gilligan first revealed the unique feminine character of moral development (morality of caring). The implications of her research are significant particularly if the notion of moral development (i.e., Kohlberg's model) is conceptually inaccurate for the female population. Acknowledging the inherent differences in moral reasoning between genders may enhance the practitioner's ability to explain and understand ethical or unethical behavior.

The juxtaposition of the ethic of caring and the ethic of justice is important to our field, as athletes, students, and the public-at-large need to be considered as more than just bodies to be trained to be more efficient and effective. A holistic approach to body, mind, and emotion, and relationship therein is needed (see Malloy & Taylor, 1999; Ross, 1995).

The value of using an approach based upon cognitive moral development is two-fold. First, it provides a framework from which we may better understand the rationale for our own behavior and that of the individuals with whom we interact. Unlike ethics, which tells us the content or substance of behavior, cognitive developmental psychology explains why we make decisions the way we do. For example, do we abide by the law because of a pre-conventional fear of avoiding punishment or is it a post-conventional personal commitment to justice?

Demographic profile. Demography refers to the variety of background moderators, such as age, education, sex, race or ethnicity, cultural background, place of residence, among many other variables. Each of these variables may have a profound influence on the way in which individuals act and perceive ethical and unethical conduct. The research in this area is, however, rather mixed.

While there is some trend towards more enhanced ethical perception and behavior among older and more educated subjects, there is less consensus when gender and sexuality differences are measured.

Whether females and males reason differently about ethical issues and whether they employ different ethical criteria is far from conclusive.

From another perspective, cross-cultural research has demonstrated that significant differences exist in the way in which members of different cultures reason ethically. This is not to say, however, that any one ethnic culture portrays "superior" ethical reasoning or behavior. Suffice it to say that each of us brings a unique essence that may influence, to a greater or lesser extent, the manner in which ethical conduct is perceived and acted upon. It is up to us as unique individuals to recognize that our behavior forms and informs our own essence and to accept the consequences of, and responsibility for, all of our actions. Further, once one recognizes the positive and negative aspects of one's demographic profile, the decision to change or maintain one's ethical position can be made.

Issue-Specific Moderators—The Ethical Intensity of the Issue

The nature of the decision itself may have an impact upon the way in which we approach ethical dilemmas (e.g., Jones, 1991). Some issues simply may not be ethically contentious and require very little, if any, ethical consideration. On the other hand, some issues may be ethically loaded and the failure to recognize the moral intensity may result in dramatic outcomes for the individual and the organization. The moderators to be discussed in this section will help with the exploration of the ethical intensity of a dilemma. This will help us to decide the relative intellectual demands required of the decision-maker (the more ethically intense, the more ethically demanding).

Normative consensus. The decision-maker's awareness of the general perception of the group or community regarding a particular issue will help in deciding its relative ethical intensity. For example, if the perception of the community-at-large embraces a strong normative stand against the violent nature of hooliganism surrounding local English football matches, the relative ethical intensity is greater than another issue such as renaming the stadium after a local historical figure. The community's concern may (or should) heighten the level of the decision-maker's ethical reasoning regarding the particular issue.

As an individual or as a professional in a particular community, you must be aware of the normative intensity of issues around you. Far too often individual action, whether as an individual or as a professional, taken without seeking out the views and feelings of the broader community is dangerous and leads to attack or failure of the action. We must avoid making the assumption that we know or have insight into the

broader normative stance of those around us or for whom we work. Here further investigation is necessary and fundamental to action. The community's concern may (or should) heighten the level of the decision-maker's ethical reasoning regarding the particular issue.

This is not to say that the norms of the community are necessarily right or good and must be followed. The caveat here is that the community's opinion will determine only the relative support or conflict that the decision-maker will have when he or she acts. The group has been known to be terribly wrong, as Socrates and Galileo experienced first hand!

Physical and psychological distance. The distance, physical or psychological, which separates the individual from the dilemma can have an effect upon the decision-maker's perception of ethical intensity. If an issue has occurred in a distant location, the decision-maker may not be compelled to act to the same degree as she or he would if the issue occurred locally. For example, the football hooliganism in England cited above may have little relevance to the fanatical baseball public of the United States or the ice hockey public of Canada.

Psychological distance refers to the extent to which the decision-maker is intimately involved with the issue or the circumstances surrounding it. When a coach is required to eliminate players trying out for a team, it is presumably more difficult to remain objective if the player is related to the coach.

Magnitude of the consequences. This moderator refers to the potential impact of the ethical issue upon the public or the individual. An issue that will result in very little negative or positive outcome is obviously less contentious and demanding than one that causes a great deal of harm or good. For example, the magnitude of consequence for a recreation director inadvertently securing incompetent individuals to cut grass in a park will have less negative impact upon the public than would the potential harm of hiring an recreation therapist who may prescribe unsafe activities for participants in a cardiac rehabilitation fitness program. The former will create some aesthetical discomfort, while the latter may result in fatalities.

Simply, a full analysis of the impact is part of any decision-making strategy. Included in this type of analysis is consideration of the positive and negative outcomes of different possible ways in which to proceed. Central to this process is a sound ethical basis from which to weigh the outcomes in both directions.

Probability of effect. This variable refers to the likelihood that a good or bad outcome of an action will actually occur. The greater the

likelihood of an outcome taking place, the greater the moral intensity; the less likely, the less morally intensive. For example, the probability of violence occurring in a ball game between historical and violent rivals is greater than a similar match between teams that have no background of overly aggressive behavior. Organizers are well advised to take precautions of additional security in the former scenario, whereas in the latter, no extraordinary monitoring of players of public would appear to be required.

Concentration of effect. The extent to which good or harm is potentially distributed may influence a decision-maker's reasoning behavior. If the good or harm is distributed over a great number of individuals and everyone is affected minimally, it may be less contentious than if it affects one person severely.

For example, suppose pharmaceutical Company A introduces a vitamin supplement for athletes that is safe yet results in some minor intestinal discomfort for most users (i.e., it is effective but uncomfortable). Company B introduces a supplement that is more complex than Company A's vitamin, yet may result in some liver dysfunction for 3 percent of long-term users (i.e., extremely effective yet potentially dangerous for a minority of athletes). Therefore, the concentration of effect of Company A's product is less than that of Company B's product.

This variable has wide-ranging and diverse ramifications for all professional practices. Whether your field impacts upon public health, education, business, social policy, or the environment, there is constantly great potential to influence so many by what we do. As a result we cannot ignore or partition the fundamental role ethics plays in our decision-making behavior.

Immediacy. The time constraint placed upon the decision-maker may heighten or lessen the perceived intensity of an ethical dilemma. An issue that must be resolved immediately will undoubtedly hone the decision-maker's reasoning capacity to a greater degree than a resolution that can be delayed. For example, the decision to remove an abusive physical education teacher from the classroom is far more ethically pressing than the decision to develop a policy of teaching conduct. Both are necessary, but the former requires immediate attention, while the latter does not.

Strategic or tactical decision. The final moderator of ethical intensity describes the difference between strategic and tactical decisions. Strategic decisions deal with long-term and more global issues of an organization's functioning. The decisions that concern the organizational culture are typically strategic. Those decisions that focus upon the

day-to-day operations of the team or organization are tactical. While both categories of decisions must be given attention, the implication of strategic decisions arguably transcends tactical ones and, therefore, must be given considerably more cognitive regard. For example, the decision to develop a mission statement for the organization (i.e., strategic) demands greater attention and is ethically more laden than a decision to change a team's uniform colors (i.e., tactical).

Significant Other Moderators of Ethical Decision Making

These moderators include interpersonal, interorganizational, and extra-organizational relationships that an individual has with other potentially influential persons. Interpersonal relationships are those special connections we have with family, friends, co-workers, and mentors. These persons may play a significant part in the development of our initial moral character.

These persons are the ones who perhaps initially taught us all the values we now unquestioningly hold. For many, behavior is based upon seeking approval from these significant others. As a result, the influence of these significant others upon our perceptions and behavior can be powerful.

A second grouping of relationships may also provide a strong incentive to behave ethically or unethically. Much research has been conducted into the impact of a co-worker's behavior and, more important, a supervisor's behavior, upon the individual. Supervisors are particularly relevant because they, as leaders, are perceived by many as role models and representatives of the culture of the organization. As a result, individuals may model their behavior after these persons, for better or worse. The leader's influence ought never to be underestimated.

The third group of individuals refers to those with whom we have established relationships from other organizations. For example, one may have relationships with individuals from different provinces, states, regions, districts, or countries. These relationships, though more distant than the former two categories, may nonetheless have a role to play in how we deal with ethical issues.

Organizational (Cultural) Moderators of Ethical Decision Making

Cultural moderators refer to the ideology, the explicit values, the observable behavior of members, and the physical structures of an organization. Together, these moderators combine to form what many call "the way we do things around here." Culture is a learned, shared,

group outweighs, usually, the desire of the individual. Finally, a value motivates us to do something.

A value strongly held will push us to behave in a particular manner. If, for example, an organizational value is competition in sport, members may be motivated to compete or, at the very least, to promote contests; or, if a cultural value is winning, members may promote elite-level sport over grassroots involvement. Thus you can surmise that organizational values have a significant role to play in understanding what and why we do what we do, or, in other words, what our organizational or team behavior might appear like.

We must also consider the extent to which a match exists between formal and informal organizational values. Formal values are those that are publicly and officially promoted by the team or the organization. Informal values are those that are not officially pronounced, yet are integral to the daily functioning of the organization, for better or for worse. For example, a municipal sport and recreation organization may, in its press documentation, declare its promotion as "Sport-For-All." This organization may unofficially discount the practical value of supporting all sub-groups of the population in favor of a more cost-effective strategy directed towards the preferences for certain programs among the mainstream population.

The extent to which there is a match between formal and informal value structures will determine the relative strength of the culture of the organization. Overall, if all individuals are operating from the same "blueprint," if they are using the same conceptual "building blocks," then the organization will, ideally, be more effective in accomplishing its goals. Should there not be a match, conflict may follow and the efficiency, effectiveness, and perhaps the humanistic aspect of the organization may suffer.

The physical structures of the organization provide us with another aspect or frame of culture. They are the objective artifacts that represent the culture of the organization. The things around us show where we place value. Does a school have a display case for its academic awards? Does it have a display case for its athletes' awards? Is the building, which houses organizational members, clean and safe? Are members provided with the equipment necessary to accomplish their task (e.g., computers, facsimile machines)? These items are often tangible indicators of the ideology and values of the organization being put into action.

As a final note on organizational culture, it has been argued that the fundamental role of leadership is the development and maintenance of organizational culture. This responsibility is perhaps a new dimension to be considered by many. It may be common sense to others. None-

theless, attending to the development of ethical culture and its maintenance through the "frames" of ideology, values, and structures can result in effective, holistic, human, and humane organizational functioning.

External Moderators of Ethical Decision Making

External moderators consist of those variables that are outside the confines of the organization. These moderators include economics, politics, technology, and society (domestic and international). These moderators may influence, to a greater or lesser extent, the actual decision-making behavior of the individual. They have been placed at the periphery of the model (Figure 5.1) to suggest less intense influence than moderators more centrally situated.

Having stated this we refer the reader back to the introduction where we pointed to two key ideas: first, the world, humans, and human activity are complex; and second, education, sport, recreation, and physical education are not separate or isolated from the real world. Although external modifiers are on the periphery of the model, we cannot rule out or reduce the effects of their impact. Furthermore, the following division of economy, politics, technology, and society is artificial. It is done for ease of discussion. The reader must always bear in mind that they are concomitantly parts of the complex whole of human social existence.

Economy. The economy has perhaps an obvious influence upon the way in which we make decisions. The extent to which an individual or an organization is pressured economically to perform may result in more, or less, tension to achieve ends at any cost. The power of corporate sponsorship could be the dominant factor in an individual's ethical or unethical conduct.

Politics. Political pressure, as a form of power, whether domestic or international, can have a significant effect upon ethical behavior. The promise of increased economic activity by business, cities, provinces and/or states, nations, and other political groups to achieve their ultimate ends has always been and will undoubtedly continue to be a political tool. This is evident in the funding of "mega-projects" of all sorts. Obtaining tax-based revenues for these projects, while other more socially necessary projects go wanting (e.g., stadia or arenas versus schools or hospitals) continues (see Chapter 2 for a more elaborate discussion of economic factors).

A rationally ethical decision-maker acting in an ethically sound manner must be aware of and observe how other individuals and all organi-

zations act politically. We caution you not to restrict your examination to the behavior of elected officials, governments, and bureaucratic members. Politics operate at all levels of society and in all relationships.

Technology. The impact that new innovations may have upon human behavior can be significant. For example, the ability to enhance athletic performance, sanctioned or unsanctioned, overt or covert, has created a variety of new dilemmas that were unknown one or two decades ago. From this perspective it is critical that our ethical awareness, our ability to recognize ethically contentious issues, keeps pace with the rapid development of technology. In other words, while we celebrate the achievement of research, we must also temper the application and implication of new discoveries with respect for humanity and for the manner in which sport is developed, delivered, and played.

Society. We are social beings and need to interact with others to define our own "humaneness." How we go about relating to others involves a complex learning process, socialization, based on both our natural, genetic endowment and our cultural background. In all professions and in all occupations we go through a process of socialization. We learn our role within the culture of that social activity and structure. A constant challenge is presented to us through this process to determine the manner by which we develop our selves, our knowledge, and our action in acceptable and professionally relevant ways.

In terms of this moderator, we must constantly weigh the cultural elements that focus our thought and action. Furthermore, we must ask whether the values, ideologies, and structures surrounding these activities are meeting ethically sound goals for the individuals involved and for our societies.

Interaction Effect

The moderators we have thus far discussed in the model have been presented as layers surrounding a core of the decision-making process. To clarify the relations among these layers we present the following four propositions:

Proposition 1. The arrangement of the layers implies that those moderators closest to the core have potentially greater influence upon the process of ethical decision making than do those more distally from the core. Despite this logic, we suggest that occasionally the process may be influenced to a greater extent by distal layers or moderators than proximal ones. For example, though an organizational culture may pressure an individual to behave in a particular manner, the influence of this person's church may hold more relative power of persuasion. The point

made here is that, although there exists some logic to a rather linear arrangement of moderators, this logic may not always hold and the decision-maker must be prepared for the unexpected.

Proposition 2. The extent to which any moderator influences the ethical process will be mediated by individual moderators. For example, those reasoning from a conventional realm will be influenced to a much greater extent than those functioning from a post-conventional level. The deontologist will be affected to a greater degree by organizational policy than will the existentialist or the teleologist.

Proposition 3. The actual decisions, particularly those generated from the core, can influence each moderator surrounding it. An individual's decision might affect in a profound way the behavior of significant others, the organization's culture, and perhaps even the societal or political structure generally.

Proposition 4. Moderators can influence each other reciprocally. For example, organizational culture can influence the behavior of significant others as well as a variety of external moderators and, in turn, may be influenced by them. Thus there is influence being generated towards the core, between layers of the model, and also from the core to external layers.

Summary

In this chapter we have presented the moderators of a comprehensive model of ethical decision making (Model II). Five layers of moderators were identified that may influence, to a greater or lesser extent, the decision-making process. Each layer represents a set of variables that should be considered in order for the individual to fully understand the complexity, breadth, and significance of decision-making behavior. While the significance of each layer will vary according to the nuances of any particular dilemma, Model II provides the reader with a framework from which comprehensive ethical decisions can be achieved.

In the next chapter a process of ethical decision making is introduced. This process, located at the core of Model II, operates as a framework for ethical action to be assessed and resolutions implemented.

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