

## **Abstract Concept of Ethical Issues in Corporations: An Existentialist Perspective**

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### **Abstract**

Business ethics tends to utilize abstract concepts like deontology and teleology to deal with ethical issues. Abstract theories; however, provides only a partial solution to various issues we come across in our daily lives, our work places and interactions with others. These abstract explanations and concepts around deontological and teleological theories need incorporation of existentialist concepts to deal abstract ethical issues. Therefore, present study is an effort towards establishing existentialism as an approach that can look into daily life choices, ethical issues and ethical decisions while describing abstract theories like teleology and deontology. Furthermore, this study continue to seek the application of existentialist theory in organizational structure with specific focus towards explaining four dimensions of existentialist approach i.e. Being and Nothingness, Freedom and Responsibility, Angst in Existentialism and being in the world.

**Keywords:** Business ethics, deontology, teleology, abstract ethical issues and existentialism.

## 1. Introduction

Ethical decision making in business interactions and organizational structure takes place according to various models based upon the process oriented and ends oriented approaches. Business ethics tends to utilize abstract concepts like deontology and teleology to deal with ethical issues. Abstract theories; however, provides only a partial solution to various issues we come across in our daily lives, our work places and interactions with others. If we think of Abstract ethics as an existent doctrine, we must distinguish Applied or Concrete ethics, which is the art of life in so far considerations of abstract ethics determine modifications in actual conduct (Whittaker, 1916). Objections might be raised towards the vagueness of the guidance offered for abstract issues. We make frequent use of abstract theories, but their incompleteness do not provide us with the proper guideline to find solution and need is felt to move towards existentialism that offers the potential to redress the balance by emphasizing the concrete and particular over the abstract and general. This paper is an effort towards establishing existentialism as an approach that can look into daily life choices, abstract ethical issues and ethical decisions while describing abstract theories like teleology and deontology. Present study makes an attempt to explore the abstract issue of business ethics in the perspective of existentialism. First, this study aims to identify the major concepts of existential philosophy such as Nothingness, Freedom and Responsibility, Existential angst and being in the world. Secondly, explores how these concepts of existential philosophy provide the basis for an existential ethics. Lastly and most important contribution of this study is to view the application of existentialist theory in organizational structure with specific focus towards explaining four dimensions of existentialist approach.

To start with the traditional approaches, there exist differences while making attempts at hybridization within these two approaches. Deontological approach is generally taken as a rule based approach- following the firm's code of ethics or the professions code of ethics means that person is behaving deontologically. The deontology is further characterized by differing views like social contract theories, divine deontology or Kantian deontology. In the same way, if decisions are made in a teleological perspective, than the individual is thought of making rational and calculated decisions that accounts for greater good for the firm (local utilitarianism) or common wealth (cosmopolitan utilitarianism) (B Victor & Cullen, 1987; 1988). Teleology incorporates number of ethical theories all of which converge at a single stance- the only thing which is ethically good is the one which leads to best ends. The character of this best ends, however, keeps on changing. For instance Hedonists say that one's goal must be based upon the conclusions which bring more contentment or happiness and lesser pains or sufferings. Utilitarians view lies upon the maximum benefit and high number value or profit maximizing conclusions. Relativism says that determination of the maximum or best changes according to situations and these are defined by the particular conditions. The abstract explanations and concepts around deontological and teleological theories need incorporation of existentialist concepts to deal abstract ethical issues.

Continuing with finding out solution to abstract issues, the existential approach takes over which according to some commentators, is perceived to be concerned only with concrete and particular (Matthews, 1996, pp. 59). Many people define existentialism as a dark and pessimist philosophy, which lacks hope. Some believe it does not cover a specific doctrine or a set of metaphysical claims. It does not have an ultimate claim about the world or people around it- rather it is a much individualistic approach in contrast to totalizing, systematizing philosophies like those of Hegel or Marx. They define it as the theory which emphasizes that basic of human experience (of being) is nothing but one's existential choice. In order to evaluate our daily life issues with respect to broad existentialist notions, we limit our argument to just four (Nothingness, Freedom and Responsibility, Existential angst and being in the world) dimensions of existentialism, making it more manageable and focused.

### 1.1 Being and Nothingness

The actual notion of nothingness basically reflects a view point that human existence took place out of nothing and would end up as nothing. This basic idea has been highlighted in Sartre's highly philosophical contribution to 'Being and Nothingness', in which he describes the notion of nothingness as absence or not being. He further continues with the significance of nothingness and he states that 'No question could be asked, in particular not that of being if negation did not exist. This negation itself when inspected more closely referred back to nothingness as its origin and foundation (Sartre, 1992, pp. 56). It is clear that our association with the conception of not being is as significant as it is in case of being. He continues to state that 'Every question in essence posits the possibility of a negative reply' (Sartre, 1992, pp. 58).

To explain, if a question only asks about being or the situation of being, there is always a chance that the situation uncovers itself as Nothingness. This again is a depiction of negation (denial: refusal to accept or an action of saying no). Every time a question is being posed- can I do it? Will you meet me? Are we going? The reply could be assenting or denying without claiming its importance for our future situation. Sartre adds an incident to his discussion which further clarifies the meaning. He says he goes to a café with an expectation of meeting Pierre, who was not there. It is not the existence of other patrons that is leading his consciousness, but the absence of the one who is not there. So, other than the fact the café is full of activity and other beings, what is highly important for Sartre is the nothingness that Pierre is not there. We can say that equally feel the significance of any existence as much by what is present in it as what is absent from it, but it cannot be ignored that expectations play a very vital role. For instance, Pierre had not expected to meet Napoleon in café so his absence was not felt at all, whereas Pierre's absence has an impact which leads to the nothingness as Pierre not being there. Sartre says: 'It is evident that not-being always appears within the limits of human expectations (Sartre, 1996, pp. 38).

Camus (1955) states that there is an intense disagreement between what we expect from the world (meaning, order, or reasons) and what we actually get (nothing/formless chaos). Camus' existentialist efforts revolve too much around the idea of 'absurdity' and 'meaninglessness'. He presents the myth of Sisyphus to depict absurdity. King Sisyphus, according to the Greek myth, was punished for life to roll a boulder higher up to the top of the mountain and the boulder rolled back to the ground when it was at the top, as a punishment to do the task again and again. Camus presents his view that Sisyphus is the model absurd hero and this task depicts situation in human life. Sisyphus must carry out the never ending struggle, which lacks every hope. So until he happens to believe that life is nothing more than the absurd struggle, he can't find happiness in life. Like Sisyphus, we live our lives without achieving anything.

Camus describes 'absurdity' as something void of 'hope' and he proposes to face the unjustness of life. Living with the absurdity means to live without hope in with idea of this unjustness. He continues to say that life is nothing in itself, there no predetermined meaning. Life provides individuals with the freedom to bring out meaning out of his own life and perceive the facts in the way one wants. It is our ability to attribute meaning to our actions that makes us who we are as human beings (Camus, 1955), so existentialist ethics revolves around the central point of individualism. We cannot overlook the fact that there are happenings of the past that cannot be changed, but at the end ethical endeavor is linked with the man's efforts to fill the gap between what happened in the past and the existing self conscious values.

Existentialist says that our existence revolves around nothingness. Man knows that life is mortal. Choices are limited and our decisions have certain pay-offs. When a decision is taken, one has to face the consequences and it is a fact that one can get only a few things out of number of available options (Cooper, 1999, pp. 135). However, Camus says that individual should pass a passionate life, experiencing new phenomenon leading to situations which are worth experiencing themselves. It is the real understanding of the finitude and limitation of options that make our decisions and leading actions

really important, it is nothingness that gives significance to our decisions and gives us the freedom to take those decisions. It is the very notion that leads to the anti determinism of existentialism.

## 1.2 Freedom and Responsibility

‘Absolute freedom’ and ‘Absolute determinism’ are the two key terms coined by (Merleau-Ponty, 2001) when he logically explains the two conditions for human behavior. The two terms, although contradict with one another and influence the decision making of an individual. These are two sides of a coin where one and only condition is fulfilled at a time. Jean-Paul Sartre continues with the same stance and says that freedom means the freedom to make choice, but it should be kept in mind that choices are limited. We have to keep in mind there are certain situations in life for which we can’t do anything. Sometimes there comes a situation when we find ourselves helpless feeling that we are left with no option but to perform in a certain way. But it must be kept in mind that such situations arise as a consequence of our previous decisions when we had freedom of choice. Sartre believes that a person always has at least one alternative and reflects on the same situation and say that ‘we are necessarily creators of our own situation’. Sartre’s idea of existentialism, particularly, minimizes the possibility to excuse since each action is of the one’s own volition: “The coward makes himself cowardly, the hero makes himself heroic; and this is always possible for the coward to give up cowardice and for the hero to stop being a heroic” (Sartre, 1966, p. 43).

The basic idea underlying Sartre definition of freedom is that our decision of choice is linked with our choice for others, in line with recognition that every individual is interdependent with the freedom of others. This notion is an attempt to cover morality within doctrine of absolute (Wahl, 1959). Wahl says that freedom of one person has to do a lot with freedom of others. In making a choice for oneself, the choice for others is also important. It should be acknowledged that all men should behave in a same way. Responsibility doesn’t end with one’s own actions rather it accounts for others too. He says the freedom for one individual can’t take place without freedom of others.

## 1.3 Angst in Existentialism

Existential “angst” derives from the philosophy of “existentialism” and most of the existentialists described it as a condition of dread or anxiety (Flynn, 1980; Walsh, 2001). Generally, this condition holds a negative feeling and arises from the various experiences of human freedom, conscientiousness and responsibility. Ashman & Winstanley (2006) argue that it is the obvious fact that the freedom of an individual is not located within the premises of certainty and let each and every one of us is responsible for our thoughts and actions without the margin of any excuse and this situation leaves each of us in unpleasant feeling. Thus, all the individuals have the freedom of choosing their own actions as well as the responsibility to accept the consequences as a result of their actions and this combination of freedom as well as the responsibility causes the creation of existential angst (Phillips, 1991).

“Angst” is the English word that is derives from the same roots of Latin word as “anguish” and “anxiety” which shared the same sense of meaning. It has almost the same clarity and word spelling in languages German, Dutch and Scandinavian. Danish philosopher Soren Kierkegaard is the first one who explores the concept of existential angst in his book “Begybet Angst” or “The Concept of Anxiety” in 1844. Kierkegaard is a pioneer of existential thinking which is considers an extension of the divine spiritual and moral beliefs. However, the experience that we generally call angst cannot be easily describes. Sartre compares the experience of angst to a feeling of vertigo and especially in the sense of metaphorical concept, but occasionally in a factual sense as well. For example, in “Being and Nothingness” (Sartre, 1996, pp.29) showing anxiety about the illustration of angst by asking us to consider the vertigo that we feel while looking over a cliff. He claims that the vertigo feeling does not originate from fear of falling, but it derives from the possibility that it could choose to jump as well at the same time. Sartre (1960, pp.100) in his previous work, “The Transcendence of the Ego” speaks about the ‘vertigo of possibility’, referring to the disorientation that fills the individuals when they are presented with the option of choices that probably should not be doing.

Most of the existentialist philosophers describe the existential angst as a condition which is not only primordial but it is also the positive one for human beings. An individual who suffers from angst recognizes the extent of his own freedom as well as the extent of his responsibilities. However, due to the unpleasant feelings and experiences of angst most of the individuals prefer to keep away them from angst. According to the thoughts of (Heidegger, 1973; Sartre, 1966) to avoid angst is just like to behave or pretend someone like other and hide out what we are in the reality. Heidegger's (1973) is in view that in order to avoid anxiety of acknowledging responsibilities of our own actions we immerse our identities with a particular culture and try to absorb ourselves in the heavy mass of the population belongs to that particular culture. Therefore, existence of angst is rare because we live our lives in a superficial manner and almost anonymously in everyday life routine.

#### **1.4 Being-in-the-world**

"Being-in-the-world" or "Isolation and Connectedness" is another extensively describes concept of existential philosophy. Heidegger (1973) introduced the term "Being-in-the-world" in order to describe the immanent connections between the individuals and the world in which they exist. Thus, in this way he provides the sound framework to understand this relationship. This relationship is actively engage the individuals with the world that cannot be disinterested, however: scrupulous content of this relationship vary in different persons and different cultures (Polt, 1999, pp.46).

However, sometimes individuals prefer to live in isolation as compared to live in relationships with other individuals due to certain reasons. Yalom (1980) identifies three means due to which individuals chosen the isolation and reject the connectedness from the work of Fromm's (1994) and Becker's (1997). Among these three means the first one is the "interpersonal isolation", in which an individual avoids relationships with other individuals altogether or in other case he engage in those kind of relationships from which he does not feel satisfied and lack depthness. The second one is the "intrapersonal isolation", which occurs "whenever one isolates one's own feelings or desires, accepts 'oughts' or 'shoulds' as one's own wishes, distrusts one's own judgment, or buries one's own potential" (Yalom, 1980, pp.354). The third one is the "existential Isolation" that describes the brutal reality of this world that all of the individuals must die alone. Hoffman (2004a) also concludes that intrapersonal connection concept of the existential philosophy placed a great emphasis on the humanistic psychology as a whole person. Individuals can never detach themselves from this world radically even if they want to be, so; individuals are in lack of the capacity to become fully free from the context of this relationship.

Heidegger (1973) explains the experiences of individuals that they realize due to their relationships with other individuals while being in the world as "ready to hand" or "present-at-hand". "Ready to hand" refers to those objects that have the practical utility and usually they are perceived as the various tools or instruments. Apparently, these objects seem to be very simple things but these simple things exist in a web of very complex relationships. For instance, take an example of a hammer and its relationship with other tools and instruments for its potential and efficient uses with raw materials. Contrary to this, "present-at-hand" cannot be experience as a practical object or tool rather it can be encountered through the series of thoughts as well as observation (Heidegger, 1973, pp. 67-71). Perhaps, there is a risk in oversimplifying it, but present-at-hand is a theory rather than a thing. This theory belongs to the sphere of intellectual endeavor that includes both philosophy as well as science. For instance, it is possible that a person can be ready-to-hand (like he is helpful, passionate and amusing as well) and at the same time can be present-at-hand (like he is contemplated, analyzed and admired). According to the Heidegger's (1973) view, ready-to-hand has primacy as its existence is fundamentally present in the world whereas the present-at-hand is not. Heidegger describes that we are necessarily Beings-in-the-world and have the immediate and practical experience of the world. In the end, we always have it and it cannot be violated, and there is no point in trying to do so. Sartre (1960, pp. 98-99) coincides his views with this point of view and it is because of his dissatisfaction with

phenomenology of Husserl's and; claiming that it is not possible to transcend this situation in the way like Husserl's phenomenological requires.

Before discussing the application of the above mentioned concepts of existentialism philosophy in the business ethics, this study will briefly describes the "existential ethics" and discusses the thoughts and attempts of various philosophers to apply the concept of ethics in business organizations.

## 2. Existentialist Ethics

If it is really hard to define existentialism then it is more difficult and even more problematic to define an existentialist ethic. This concept arises largely because of the treatment of existential ethics as synonymous with temptation as Sartrean ethics (MacMillan, 2009). However, it would be a mistake if treat existential ethics as Sartrean ethics. Most of the philosophers agreed that (Agarwal & Cruise Malloy, 2000; Ashman & Winstanley, 2006) during the later years of Sartre life, his philosophical thoughts changes and shifted from existentialist philosophy towards the Marxist philosophy broadly. Anderson (1993) is in view that due to change in philosophical thoughts of Sartre, two different streams of Sartrean ethics establish. The first stream of ethics presents as the existentialist and its main emphasis is on the individual, self awareness, free will of individuals, subjective and self values and above all the abstract idealism. The second stream of Sartrean ethics on the other hand places more emphasis on the realistic materialism as well as on the collective spirit, situatedness, false consciousness and more importantly focused on various human norms (Anderson, 1993, pp. 147-160). At first, the identification of an existential ethics is the source of tension between various philosophers because of the notion that it is an individual ethic. More elaborately, this notion highlights that only individuals have the ability to choice and there are the individuals who exist in this world with other individuals and all other things. This does not mean that existentialist approach is against the idea of collectivism. In fact, May (1992) in his book "Sharing Responsibility" discusses that it is possible to develop the existential ethics which are applicable to common solutions and at the same time can be apply to organizations and various other groups as well but again the choice of an individual remains the basic unit of consciousness.

Warnock (1965, pp. 135) is in view that the Anderson's interpretation is consistent with those philosophers who basically considers that; publication of Sartre's Critique of Dialectical Reason is the main source of death of Sartrean existentialism and therefore, there is a great advantage in the analysis of Anderson. However, we definitely have the issue with the Anderson's conclusion that the second stream of ethics is superior on the first stream of ethics because this conclusion seems to be somewhat that derives from the Anderson's preference for normative ethics. In fact, this is not Anderson's preference but it is Sartre himself who feet and realize that the first ethic was flawed due to which he lose his interest in this ethic. In spite of the fact that Sartre has realized that first stream of ethic is no more relative than his second ethic but still after this fact he did not give up on existentialism. Instead, what he has done in the last years of his life attempted the impossible that is the integration of existentialism, Marxism and psychoanalysis. In other words, he tried to reconcile his philosophy of individual and collectivism, in order to satisfy his desire to see social change. This endeavor of Sartre to reconcile three different disciplines which are totally incompatible showed his bad faith or in simple words his wishful thinking only. Howells (1988) viewed the Sartre's Critique of Dialectical Reason as a work of some inconsistencies and ambivalence. (Howells, 1988) states that eagerness of Sartre to reject his early philosophy thoughts of freedom and free will being flawed and inconsistent would not be able to mislead us because it is clear in the first part of "Critique of Dialectical Reason" that Sartre is capable to hold two different views at the same time (Howells, 1988, pp. 94). Therefore, keeping in view these reasons, current study prefer to set aside second steam of Sartre's ethics and although the first stream of Sartre's ethics provided little or almost no hope for bringing change in the society (the ideal abstract). However, it represents the base of very coherent philosophy that offers not only the concrete hope of individuals but also seeking greater control over the lives of individuals. Perhaps the

best example of Sartre's existential ethics is best illustrated in the hallway of his notebooks that were published after his death on Ethics, in which he stated that

Ethic is an individual, subjective and historical enterprise. For whom the concept of moral enterprise is addressed? For abstract universal? But afterwards it loses all of its meaning, becomes an abstract and informal, since the concrete that is, social – situation may change. It is similar like this if you say, “Act in such a way, all other things being equal,” then this demand loses all of its sense and meaning because this demand refers to the eternal return. The problem of collaboration or resistance: there is a concrete moral choice. Kantianism teaches nothing on the subject. (Sartre, 1983, pp.7).

There is an implicit assumption for many writers on ethics that the philosophy of existentialism is relative, and this the fact that relativism does not provide any basis for an ethic(see for example Barrett, 2011; Sartre, 2012). Therefore, existentialism does not have anything to contribute. After that, they are constantly researched to sort out the debate between the perspectives of consequentialist and non consequentialist. However, this opinion about the existentialism philosophy is really wrong.

According to the view of an existentialist, there is no relation or nothing common about the immorality of exploitation or oppression and both of these concepts hold major concern in the perspective of business students. The major issue as define earlier is to identify the difference between an abstract universal and materialistic world. Any codes of moral conducts, whether it is philosophical doctrine or organizational ethics, it is necessarily to be an abstract and at the same time intentionally universal and it is fundamentally different from the experience of being in the world, freedom of the individual and existential angst that comes with it and this is the point that Anderson has been ignored. Sartre (1983, pp.9) clears this point in his Notebooks, the values that individuals independently chosen for themselves whether through their wisdom or ignorance and for better or worse they definitely reveal and invoke freedom at certain point, while on the other hand those values that are imposed by others must be alienating necessarily.

Therefore, whenever an individual compels or forces to behave ethically under the pressure of certain ethical doctrine without the consensus of his or her own personal freedom then he is in bad faith which is not true. Because when individuals feels compel to reject their personal freedom due to certain reasons then they are not ready to take the responsibility of their own acts. Thus, under the discussion that this study is done so far, existential ethics presents a picture of very harsh reality and clears that all of the individuals are not only responsible but also accountable for their moral acts and behaviors.

The similar types of arguments are also found in the earlier writings of Kierkegaard as well as Nietzsche. Kierkegaard's ethics also reject the objectivity of the ethics in all the domains of ethics and view them as dehumanizing because of the reason that they transforming the individuals into silence observers of this world and, therefore; he prefers the individual to embrace subjectivity (Warnock, 1967, pp.6-7). Kierkegaard (1949) in the early two volumes of “Either/Or” trace out the journey through three different realms of existence, the first is aesthetic, second moral and third one is religious which demonstrates that there is a resonance between Sartre's and echo Kierkegaard's ethics. The three areas are created in a strict hierarchy, but the ascending order of this journey is inclusively inclined towards truth and values of self- generated. Those who fills the field of aesthetic are hedonists and guided by instinct but got bored, alienated and absence of restraint. It is interesting to know that according to the Kierkegaard's views the business persons are archetypal aesthete. In order to cross the ethical domain requires both self-reflection as well as moral commitment which is the primordial one (Ashman & Winstanley, 2006).

In a similar manner, Nietzsche is in view that morality is something that develops with the course of history evolvement (Hollingdale, 1985). There is no existence of an absolute truth or moral value but only those confirmed by the prevailing forces at that time. Nietzsche (1985) explained in the “On the Genealogy of Morals” how the ethics of the old nobility, courage, health, and pride has been replaced by Christian ethics, submissiveness, suffering and their humility which is further replaced by the modern ethics of science. However, objectivity of each sphere is still a myth.

### 3. Discussion

#### 3.1. Incorporation of Application of Existentialism in Business Ethics

There are large numbers of applied ethic areas among which business ethics is one of them, which is very influential at different level of analysis (like macro, meso and micro). At the macro level business ethic is concerned with the justification of economic systems(Chakraborty, 1997; De George, 1987). At the meso level, the focus of business ethic is more on the various kinds of business corporation activities and their responsibilities(Enderle, 1996; Xiaohe, 1997). Lastly at the micro level, that is little but perhaps not enough the concern of business ethic is towards the individual act and responsibilities of individuals(Solomon, 1992).

It is generally considered that there is large occupation of the concept 'abstract universalism' in business ethics. For instance, there is over emphasis on the various kinds of ethical doctrines (for example virtue, teleology, deontology and utilitarianism), on the motive of the profit as the key determinant of the behavior and lastly the large desire to establish codes of conduct for ethical norms in order to counteracts the potentially possible results of unethical outcomes(Ashman & Winstanley, 2006; Rae, 2009; Reamer, 1995).

When individual interact in organizations, they come across varying types of relations. Notion of nothingness prevails and it is individual's ability to provide meaning to their acts and interactions, and this ability distinguishes our existence and makes us human being. Individuals tend to formulate new understandings on the basis of new and existing information in the process of learning and development. So it goes back to notion of nothingness as stated by Camus, that life is nothing in itself but it is shaped up by our understandings of the physical world and the meanings we attribute to the happenings around us.

Sartre shared the same idea stating that individuals 'existence precedes essence' (Sartre, 1957, pp. 15) it means that we are first identified as human beings and then we are recognized but whatever we have decided must be through our free choice. Existentialist continues to say that since we have a capacity to provide meanings to our own lives and we have the chance to take our own decisions, we are the product of our own decisions. It implies that a professional is a human being first, and then he makes decisions and chooses to assume any position that may formulate his or her identity (Werhane, 1999). Expression on existence is normally taken as an important condition for the development of moral reflection and innovation within organizations.

Another point of existentialism is the conception of responsibility for a particular action. Terrible freedom is termed as a result of realizing responsibility for personal actions and preferences. Notion of responsibility is another major dimension of existentialism philosophy. According to this concept individuals are responsible for the action they perform and the decisions they make. Different philosophers defined it according to their own analysis and labeled it with "existential angst", "agony of thinking", or the "terrible freedom". However, central point of all above mentioned labels was same that is, individuals experienced anxiety when they acknowledge that they are responsible for their actions and behavior. In order to hide out this anxiety individuals tried to hide themselves behind a certain group or policy when they take certain decisions and actions (Kierkegaard, 1975). This group or crowds renders the individuals impatient and irresponsible since the tendency of accountability and taking responsibility in one's own actions is reduced. In a similar vein, this concept of existentialism philosophy is served as a culture that provide the individuals with the opportunity of creativity, to make choice and most importantly accountability but perhaps under the condition of individual goals and objectives (Liedtka, 1989) .

The point is to realize that ethical decisions stems out of one's own values, which leads to commitment towards some performance of some actions. They do not come out of obligations and duties drawn from abstract doctrines or codes that negate the sense of ownership and responsibility. Simone de Beauvoir tells us that humankind is not so flawed that it cannot make ethical choices without a reference manual. Morality lies at the heart of our existence and for the most part we know what is right or not, the actual question in ethics involves what we choose and for what reason.



#### 4. Conclusion

To conclude, we state that existentialist perspective plays an important role while making interaction in organizational structure whether it is at individual level, firm level or the public at receiving end. This paper provides a theoretical and practical view of the existentialist position in ethical decision making in business. These four existentialist themes were somehow ignored within the framework of business ethics, but can shift the emphasis of theory in practical life. Existentialist ethics aims at pointing towards ethical sensitivity and consciousness about potential ethical decision making along with forcing individuals to realize their freedom of choice. The life we live is the consequence of our own decisions; we make our own life and fate through our choices and experiences. It is expected that this effort would help decision makers to make authentically comprehensive ethical choices while understanding and incorporating different dimensions of existentialism at work place.

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