

ETHICAL DECISION-MAKING FRAMEWORK: AN ADVENTIST PERSPECTIVE

Carmen Mandey¹, Douglas Sepang²

¹Fakultas Ekonomi dan Bisnis, Universitas Klabat

²Fakultas Filsafat, Universitas Klabat

¹carmenmandey@unklab.ac.id, ²dsepang@unklab.ac.id

ABSTRACT

This study explores ethical decision-making (EDM) from an Adventist perspective by proposing a framework grounded in Biblical principles and the writings of Ellen G. White. Ethical decision-making has been widely discussed across various disciplines, particularly through philosophical approaches such as deontology and utilitarianism, which respectively emphasize actions and consequences. However, limited research has focused on a religion-based EDM model, especially within the Seventh-day Adventist context. Using a descriptive analysis method, this study reviews relevant literature on existing EDM models, philosophical theories, and the role of religiosity in influencing ethical behavior. The findings indicate that personal values and religious commitment significantly shape decision-making processes. Based on this foundation, the study proposes a four-step Adventist EDM framework: (1) growing in the mind and character of Christ, (2) honoring God by doing what is right, (3) seeking God's guidance through prayer and Scripture, and (4) making decisions based on God's will rather than fear of consequences. This proposed model emphasizes a personal relationship with God as the core of ethical decision-making and highlights faith, obedience, and spiritual growth as essential elements. The study contributes to the existing literature by offering a faith-based perspective on EDM and provides practical guidance for individuals, particularly Seventh-day Adventists, in addressing ethical dilemmas in daily life and the workplace.

Keywords: ethical decision-making, Adventist perspective, deontology, utilitarianism, religiosity, Biblical principles

ABSTRAK

Penelitian ini mengkaji pengambilan keputusan etis (ethical decision-making/EDM) dari perspektif Adventist dengan mengusulkan suatu kerangka yang berlandaskan prinsip-prinsip Alkitab dan tulisan Ellen G. White. Pengambilan keputusan etis telah banyak dibahas dalam berbagai disiplin ilmu, khususnya melalui pendekatan filosofis seperti deontologi dan utilitarianisme yang masing-masing menekankan tindakan dan konsekuensi. Namun demikian, penelitian yang berfokus pada model EDM berbasis religius, khususnya dalam konteks Gereja Masehi Advent Hari Ketujuh, masih terbatas. Penelitian ini menggunakan metode analisis deskriptif dengan meninjau berbagai literatur terkait model EDM, teori filosofis, serta peran religiusitas dalam memengaruhi perilaku etis. Hasil kajian menunjukkan bahwa nilai-

nilai pribadi dan komitmen religius memiliki pengaruh signifikan terhadap proses pengambilan keputusan. Berdasarkan temuan tersebut, penelitian ini mengusulkan model EDM Adventist yang terdiri dari empat langkah utama: (1) bertumbuh dalam pikiran dan karakter Kristus, (2) memuliakan Tuhan dengan melakukan yang benar, (3) mencari tuntunan Tuhan melalui doa dan firman-Nya, serta (4) mengambil keputusan berdasarkan kehendak Tuhan, bukan karena takut akan konsekuensi. Model yang diusulkan menekankan pentingnya hubungan pribadi dengan Tuhan sebagai inti dari pengambilan keputusan etis, serta menyoroti iman, ketaatan, dan pertumbuhan rohani sebagai elemen utama. Penelitian ini memberikan kontribusi terhadap literatur dengan menghadirkan perspektif berbasis iman serta menawarkan panduan praktis bagi individu, khususnya anggota Advent, dalam menghadapi dilema etis dalam kehidupan sehari-hari maupun di tempat kerja.

Kata Kunci: pengambilan keputusan etis, perspektif Advent, deontologi, utilitarianisme, religiusitas, prinsip-prinsip Alkitab

A. Introduction

Ethical decision making (EDM) has become the spotlight for researchers. Many researchers have developed various models of EDM theory as well as tried to explain and described its process to help managers in the business field in making ethical decision (Ford & Richardson, 1994). In general, ethics is a set of principles for conduct that guides people in deciding how one should behave in a variety of circumstances (Bonde et al., 2013). One of the many studies that give summary collections of empirical studies of EDM in business by category, year of publication, author,

journal, sample and findings is Loe et al. (2000).

EDM process is not only significant in business field but also in other fields such as EDM counseling. Counselors rely on decision-making models with one goal which is to help them give the best service possible to their clients (Sheperis et al., 2015). Besides counselors, school principals also often face ethical dilemma and the need to make decision every day. Klinker and Hackmann (2004) described and analyzed the EDM of high school principals by using four component models of moral behavior developed by Rest in 1986. A study by Rodger and Cago (2006) who

created EDM model by using Biblical scriptures as the base of their model. Analysis of EDM continues to grow. A study broadly described the fast growth of business ethics research from the year 1997 to 2006 along with its overview. The first study was by Ma (2009) who presented potential future research and direction in business ethics. Another study was by Michalos & Poff (2013) who compiled citations from the journal of business ethics into a book in order to commemorate the first 30 years of publication. All of this evidence proves that EDM is a vital and interesting topic.

The theoretical framework of this study is derived from the Word of God that is written in the Bible and the writings of Ellen G. White in accordance to the Adventist belief in the 28 doctrines of the SDA church. White (1985) wrote that "... God demands men who can see quickly and act instantaneously at the right time". Whenever one faces "difficulty and perplexity ... obstacles and difficulties ... at every turn ...", they must "with firm purpose decide to conquer them" (pg. 50). Decision-making is so crucial that White emphasized that it is better to make

the wrong decision at times rather than "to be continually in a wavering position; to be hesitating, ... inclined in one direction, then in another" (pg. 50). Therefore, in order for one to be able to do so, they must build a strong relationship with God. Every decision that one make, should always "be committed to do right under all circumstances" – *ethical* (pg. 51). Similar point is also described by Apostle Paul in 1 Corinthians 10:31 (*New International Version*, 1983/1908) where one should always do everything ("... eat or drink, or whatever you do ...") in an ethical way ("... do it all for the glory of God); this implies for both everyday activity as well as the workplace. Another verse that emphasized EDM is Philippians 4:8 (*New International Version*, 1983/1908) where everything that one does, says, or thinks must be ethical ("... noble ... right ... pure ... lovely ... admirable ... excellent ... praiseworthy"). Both White's writing and the Bible verses imply ethics when making a decision. Not only that, but it also highlights ethics in conduct, in thought, and in words for the consequences of every decision that a Christian make, should always be for the glory of God.

Each individual normally has to choose between the right and the wrong; they also often have to provide reasons behind every decision. In the business world, ethics as a part of *philosophical discipline*, contributes to the base theory that managers use in EDM (Arjoon 2007). A study found that in general, empirical study of EDM was based on two ethical theories: *Utilitarianism* and *Deontology* (Dražček et al., 2020). *Deontology*, as introduced by Kant (1788), focused on *act* instead of *consequences* while *Utilitarianism*, as introduced by Bentham (1781), focused on *consequences* instead of *act* (Ferrell et al., 2017; Drašček et al., 2020). Briefly, these two theories are contradictory.

Another study found that there was a strong relationship between religious commitment and EDM (Longenecker et al., 2004). Considering this finding, what about the Seventh-day Adventist (SDA) church members? What can be the base of the SDA's decision-making in everyday life and in the workplace? Based on the readings that the researcher has been doing up to recently, there is still insufficient

research done on EDM model from Adventist perspective. How SDA church members make their decision when facing ethical dilemma daily; particularly in the workplace?

Therefore, this study aims to propose a personal EDM model on the Adventist perspective. It is hoped that this model can give insights to Christians, especially SDA church members, when making a decision during an ethical dilemma.

B. Methodology and Structure of the Study

This is a descriptive analysis study that discussed various literature related to the purpose of this study. Based on the reviewed literature, this study proposed the practical implementation of EDM model from the Adventist perspective. The methodological steps of this study are as follow. First, the researcher began mainly with some review of the literature. The researcher reviewed as many literatures as possible from empirical research studies, journals, and books from reliable resources. Next, the result of the review that was gathered from various resources was summarized in a *Literature Review*

Matrix (LRM) to make it easier and helpful for the researcher. Then, the researcher analyzed and organized the content of this study to achieve the purpose of this study. Finally, the results of the review were discussed specifically in each chapter.

The researcher will begin with discussing about the existing EDM approaches from the philosophical theories point of view. There are two philosophical theories that will be discussed in this study: *Utilitarianism* and *Deontology*. The researcher chose these theories since research has proven that both of these theories are dominantly used in EDM. The chapter two will also discuss about Biblical principles and Ellen G. White's view in relation to EDM.

The researcher will portray her view as an Adventist in relation to EDM when facing with ethical dilemma issue. The proposed EDM model of this study is based on and is supported by the Biblical principles and the writings of Ellen G. White.

C. Result and Discussion

Ethical Decision-Making Approaches

In daily life, every individual is always faced with a choice. For example, starting from the mornings, each person faces the choice of whether or not to wake up from the bed. After that, they have to choose whether or not to have breakfast, to bathe, or to do something else. Another example of making a choice is when I see someone hiding from someone else who wants to hurt them and asked where the person is hiding, do I have to lie for the safety of that person or tell the truth with the risk of something terrible that will happen to that person? Everyday dilemma will continue to exist and choices must be made. We are challenged each day to make good and correct decisions.

The next question is how or on what basis does an individual make a good and correct decision? The decisions that an individual, a group, or even an organization make tend to be related to ethics, values, and moral philosophy. Bonde & Firenze (2011) described that "Ethics provides a set of standards for behavior that helps us decide how we ought to act in a range

of situations” (pg. 1). Ethic is also often called as moral philosophy which according to Ferrell et al. (2017) refers to one’s beliefs or standards that they use whenever faced with a decision-making situation. In other words, an individual’s ethics, moral philosophy, or sets of values of right and wrong can become the standard of which they derive their *ethical decision making* (EDM). Hence, ethics discusses about how one makes a decision when they are facing a dilemma on what is good and what is bad.

Ethic affects how people make decision, regardless of whether it is for personal, group, or organizational reason. This study only focuses on individual EDM since every time a person makes a decision, they rely solely on their central component as the source or foundation from where they derive their ethical decision (Ferrell et al., 2017). When a person particularly faces an ethical dilemma, each of the individual is often confuse about which or what decision should be made. There is also a time when their intentions and behaviors are not aligned with their moral philosophy that they eventually feel guilty; at this

time, a person will face another dilemma of whether to follow their own moral philosophy or other people’s moral philosophy.

By the time an ethical issue rises, an individual is automatically faced with an ethical dilemma. This will more likely to happen when a person is faced with a situation that forced them to think, to anticipate, and to choose from several moral standard struggles which clearly express that whatever choice is made, it will either positively or negatively affect other people (Schwartz, 2016). In this situation, people often experience social pressure and nervousness since their decision might harm other people (Singhapakdi et al., 1999). Due to human tendency to cause unethical behavior, it is essential for individuals to have their own EDM framework in order to experience as little ethical dilemma as possible and to be able to make a decision quickly and precisely.

Therefore, having an EDM framework will be a great help to direct behavior. EDM framework is useful to assist everyday ethical issues in the workplace or even somewhere complex (Biedron, 2020). Having an EDM framework can also be an

example to practice in the workplace and in other places (Bonde et al., 2013) where co-workers or other people can see and experience the framework.

Below are the EDM frameworks that the researcher reviewed and summarize from various studies.

Table 1

EDM Frameworks from Various Researchers

| No. | Reference | Finding |
|-----|---|---|
| 1. | Rest, J. R. (1986). <i>Moral development: Advances in research and theory</i> . New York: Praeger | The four stages of EDM process: 1. Moral awareness 2. Moral Judgement 3. Moral Intention 4. Moral Behavior |
| 2. | Trevino, L. K. (1986). Ethical decision making in organizations: A person-situation interactionist model. <i>Academy of management Review</i> , 11(3), 601-617. | Individual and situational variables affect individual's EDM. |
| 3. | Jones, T. M. (1991). Ethical decision making by individuals in organizations: An issue-contingent model. <i>Academy of</i> | Jones modified Rest's (1986) model. Jones added Moral Intensity. Moral intensity of the issue has a significant effect on |

| | |
|---|--|
| <i>Management Review</i> , 16(2), 366-395 | moral decision making and behavior at all stages of the process (awareness, judgement, intention, behavior). Moral Intensity: 1. Magnitude of Consequences 2. Social Consensus 3. Probability of Effect 4. Temporal Immediacy 5. Proximity 6. Concentration of Effect |
| 4. Gaudine, A., & Thorne, L. (2001). Emotion and ethical decision-making in organizations. <i>Journal of Business Ethics</i> , 31(2), 175-187. | The model suggests that emotion (arousal and feeling state) influences Rest's (1994) model of individuals' decision making. In other words, emotion is integral to a rational ethical decision process |
| 5. Weaver, G. R., & Agle, B. R. (2002). Religiosity and ethical behavior in organizations: A symbolic interactionist perspective. <i>Academy of management review</i> , 27(1), 77-97. | All stages on Rest's (1986) model may be impacted by religious values on an individual. Religious role expectations, internalized as a religious self-identity, can influence ethical |

| | | | |
|----|---|--|--|
| | behavior in organizations. | underlying six ethical models influencing organizational practices. <i>Journal of Business Ethics</i> , 64(2), 125-136. | Gathering (I), judgment (J) and Decision Choices (D). Six general pathways: 1. P – D 2. P – J – D 3. I – J – D 4. I – P – D 5. P – I – J – D 6. I – P – J – D |
| 6. | Longenecker, J. G., McKinney, J. A., & Moore, C. W. (2004). Religious intensity, evangelical Christianity, and business ethics: An empirical study. <i>Journal of business ethics</i> , 55(4), 371-384. | Religion is a significant variable in business EDM. There is strong relationship between religious commitment and EDM. | |
| 7. | Bowen, S. A. (2005). A practical model for ethical decision making in the management and public relations. <i>Journal of Public Relations Research</i> , 17(3), 191-216. | The practical model asserted in this research is based on the deontological theory of Immanuel Kant. This Kantian model establishes an ethical consideration triangle and incorporates symmetrical communication | 10 Fernando, M., & Jackson, B. (2006). The influence of religion-based workplace spirituality on business leaders' decision-making: An inter-faith study. <i>Journal of Management and Organization</i> , 12(1), 23-39. |
| 8. | McCullough, P. M., & Faught, S. (2005). Rational moralists and moral rationalists' value-based management: Model, criterion and validation. <i>Journal of Business Ethics</i> , 60, 195-205. 10.1007/s10551-004-8317-x | Those who were more religious were more likely to be moralistic in their reaction to situations | 11 Anselmo, F. V. (2009). Intuition, prayer, and managerial decision-making processes: A religion-based framework. <i>Management Decision</i> , 47(6), 930-949. http://dx.doi.org/10.108/00251740910966668 |
| 9. | Rodgers, W., & Gago, S. (2006). Biblical scriptures | Six Ethical Models: Perception (P), Information | Ho, J. A. (2010). Religiosity and Ethical perception: Are differences between ethnic groups situation influenced the dependent? locus of control were significant cultural values that influenced the dependent? |

| | |
|---|---|
| <p>Business Ethics: A ethical perception <i>European Review</i>, of the managers 79(2), 154-182. 10.1111/j.1467-8608.2010.01583</p> <p>12 Corey, G., Corey, M. EDM – 8 Steps: S., & Callahan, P. 1. Identify the (1998). <i>Issues and</i> problem. <i>ethics in the helping</i> 2. Identify the <i>professions</i>. potential issues Brooks/Cole involved.</p> <p style="margin-left: 20px;">3. Review the relevant ethical codes.</p> <p style="margin-left: 20px;">4. Know the applicable laws and regulations.</p> <p style="margin-left: 20px;">5. Obtain consultation.</p> <p style="margin-left: 20px;">6. Consider possible and probable courses of action.</p> <p style="margin-left: 20px;">7. Enumerate the consequences of various decisions.</p> <p style="margin-left: 20px;">8. Decide on what appears to be the best course of action.</p> <p>13 Schwartz, M. S. This paper (2016). Ethical proposes decision-making Integrated Ethical theory: An integrated Decision-Making approach. <i>Journal of</i> (I-EDM) Model, to <i>Business Ethics</i>, overcome some of 139(4), 755-776 the shortcomings that exist in current EDM theoretical models.</p> | <p>14 Chan, C., & Demonstrated how Ananthram, S. religiosity could (2019). Religion- influence the based decision ethical virtues, making in Indian mindsets and EDM multinationals: A of executives in a multi-faith study of multi-faith Indian ethical virtues and society. mindsets. <i>Journal of</i> EDM was <i>Business Ethics</i>, influenced by their 156(3), 651-677. religiosity, ethical virtues and ethical mindsets.</p> <p>15 Small, C., & Lew, C. The results (2019). Mindfulness, indicate that moral reasoning and mindfulness responsibility: predict moral Towards virtue in responsibility but ethical decision- not moral making. <i>Journal of</i> judgement. Moral <i>Business Ethics</i>, 1- responsibility does 15. not predict moral judgement, but moral judgement predicts moral intent.</p> |
|---|---|

Philosophical Theories: Deontology and Utilitarianism

There are several factors that influence decision-making such as internal factors (individual factor) and external factors (environment, peer-pressure, generally accepted moral values, etc.). Ferrell et al. (2017) stated that one of many individual factors that have huge impact on decision making is *personal moral philosophies*. In general, every

individual tends to use their own moral philosophies in making decisions and in justifying their actions.

Although there are various theories of moral philosophies, this study will only discuss a few of the differences of two moral philosophy theories: Deontology and Utilitarianism. Both of these theories have long been viewed as valid theories (Sher, 2012). Similar point is also found by Drašček et al. (2021) in their literature review study; the authors found that empirical studies of EDM are generally based on Utilitarianism and Deontology. The researcher chose to discuss the two theories since both of these theories emphasize a contrast moral philosophy.

Deontology

The first person to introduce *Deontological Ethics* was Immanuel Kant (1724-1804). Elbert Hubbard (2016) wrote a biography on Immanuel Kant's life and works. In the biography, Elbert explained that Kant was a German philosopher who entered Albertina University by the age of 16 and spent his lifetime as a student, a tutor, a teacher, and a

professor. Kant also has never been far away from his hometown. He was famous as a person who favor study and led an organized life. His life was so organized that the neighbors had memorized exactly Kant's routines from the moment he woke up in the morning. Kant had always done his routines on a regular time. He was never married and was known for his simple, truthful, kind-hearted, high-minded, and honorable personality. Kant is well-known for his great books called *Critiques: The Critique of Pure Reason*, the *Critique of Practical Reason*, and the *Critique of Judgment*. For Kant, the main key of his moral theory is the will. Only behavior or action that is founded on goodwill can be called good moral, which is the will to do the right thing (Lindsay, 2016). Kant stressed that goodwill must come from within oneself and that it is affected by consequences. We can take the example of everyday life. When I am honest with my partner, it is not because I am afraid of the consequences of my actions if I am not honest, but because it is purely from the goodwill that is within me.

Deontology is also closely related to the act of obedience to

universal moral laws such as not to lie, not to steal, not to covet, and not to kill. Kant believed that it is a natural ethical attitude when a person of good will obeys the universal moral law (Bonde & Firenze, 2011). In other words, obeying the universal law is an obligation.

The focus of deontological ethics is on act. Something is right or is morally right depends solely on act regardless of any future consequences that the act may cause (Conway & Gawronski, 2013). It can be said that when facing an ethical dilemma, a person that uses deontological approach will think about what action to take and will the action support their obligation in doing what is right despite the consequences that may affect other people. Often times, the decision that deontological people take is not align with other people's ethical obligation or for the good of others; hence, the person will eventually feel guilty. Kant implied that deontological ethics proposed justice for all human beings and that everyone should be treated justly by respecting others' ethical obligations and not sacrificing a

person for the good of others (Van Staveren, 2007).

Bowen (2005), in this study, gave a practical model of EDM based on deontological approach called "ethical consideration triangle.". This model focuses on three significant keys: a. Duty (am I doing the right thing), b. Dignity and Respect (are dignity and respect maintained), c. Intention (am I preceding with a morally good will). This model points out that the main concern of deontological approach is to be obliged to do the right thing based on the universal law despite of what might happen in the future. Deontological approach will do the morally right thing.

Utilitarianism

The first person to propose utilitarianism was Jeremy Bentham. Jeremy, in his paper "An Introduction to the principles of morals and legislation", introduced the principle of utility related to appropriate actions that a person has to take (Bentham, 1781). Bentham introduced utilitarianism moral theory as "the greatest happiness principle". According to Bentham, every decision

that includes a great mass such as social and political decision should be directed to maximize the greatest happiness for the greatest numbers of people. At the start of his Introduction to the “Principles of morals and legislation”, Bentham (1781) emphasized two principal things: Pain and Pleasure.

Moreover, for Bentham, this principle is not merely about personal happiness or pleasure. The moral actor is compelled to maximize its act for everyone’s happiness or pleasure. Bentham believed and upheld his concept that morality is founded on maximum pleasure and minimum pain. Bentham’s principle was based on the belief that it is only natural for human to want pleasure and to avoid pain.

Bentham’s moral philosophy is established on his proposed morality principle: Utilitarianism. Utilitarianism is derived from the word utility which refers to the idea that a good or morally true act can influence happiness while a bad or immoral act is more likely to influence pain. The action is considered better when and if it creates more happiness on the influenced people (Tseng & Wang,

2021). For example, if someone steals the property of the rich to distribute to the poor in one village, then according to utilitarianism, the act is morally good because it produces maximum benefits that is greatest happiness to the majority of the people. Since the act benefits majority of people, utilitarian could not care less whether the action is in a form of deception, manipulation, or morally wrong. So long as the majority of people are benefitted by it. Then, what is happiness to Bentham? It is where pain is nonexistence. Therefore, key principle of utilitarianism is happiness.

Furthermore, Bentham argued that the level of one’s happiness or pleasure can be measured by using the *philosophy calculus*. This philosophy describes seven most important adjective as the key to measure one’s happiness or pleasure (Bentham, 1781):

1. *Intensity*: The strength or intensity which means that the stronger or the more intense the pleasure the better.
2. *Duration*: The length which means that the longer the pleasure lasts the better

3. *Certainty*: The assurance which means that the more certain the pleasure will happen the better
4. *Propinquity*: The time which means that the sooner the pleasure arrives the better.
5. *Fecundity*: The amount which means that the more the pleasure one receives the better
6. *Purity*: The more the pleasure is untainted by pain the better
7. *Extent*: The more people are influenced by the pleasure the better

Utilitarianism is similar to *consequentialism* due to its comparable form where both believed that an action is moral or immoral depending purely on the consequences that the action bring (Bonde & Firenze, 2011). Since the crucial part is the consequences and not the act, utilitarianism will always consider the consequences of their action; whether or not it will result to most happiness and least pain or the other way around (Ferrell et al., 2017). Hence, if the action produces good consequences, then the act is moral and if the action produces bad consequences, then the act is immoral (Ferrell et al., 2017). Ferrell concluded that the action can only be moral or

immoral if the consequences show so and that the most important thing of the consequences is that it is for the happiness of everyone that may be affected by the action.

Based on the introduction on deontology and utilitarianism discussed above, it can be seen that the two theories are contrast to each other. The two theories, however, have their own uniqueness; the two compete with each other to defend the right moral decision-making (Greene et al., 2001).

The table below shows the summary of the differences between deontology dan utilitarianism from various sources.

Table 2

Summary: The Differences between Deontology and Utilitarianism

| No. | References | Deontology | Utilitarianism |
|-----|---|--|--|
| 1. | Ferrell, O. C., Fraedrich, J., & Ferrell, L. (2017). <i>Business ethics: Ethical decision making and cases</i> (11th ed.). Cengage Learning | Consider the means | Consider the ends |
| 2. | Brady, F. N., & Wheeler, G. E. (1996). An empirical study of ethical predispositions. <i>Journal of business ethics</i> , 15(9), 927-940 | Focuses on the universal moral rules that everyone needs to follow | Focuses on the benefits of the action |
| 3. | Conway, P., & Gawronski, B. (2013). Deontological and utilitarian inclinations in moral decision making: a process dissociation approach. <i>Journal of personality and social psychology</i> , 104(2), 216 | The basic nature of the action determines whether the action is moral or immoral | Consequences determines whether the action is moral or immoral |

| No. | References | Deontology | Utilitarianism |
|-----|---|--|---|
| 4. | Gray, K., & Schein, C. (2012). Two minds vs. two philosophies: Mind perception defines morality and dissolves the debate between deontology and utilitarianism. <i>Review of Philosophy and Psychology</i> , 3(3), 405-423 | Rationality defines moral responsibility and moral rights | <ul style="list-style-type: none"> The intensity of pain defines the moral of the action Focuses on pain and not the cause |
| 5. | Van Staveren, I. (2007). Beyond utilitarianism and deontology: Ethics in economics. <i>Review of Political Economy</i> , 19(1), 21-35 | Resides in reason | Resides in utility-providing feelings |
| 6. | Mandal, J., Ponnambath, D. K., & Parija, S. C. (2016). Utilitarian and deontological ethics in medicine. <i>Tropical parasitology</i> , 6(1), 5 | <ul style="list-style-type: none"> Inclined to be patient-centered consequences are not used to justify means | <ul style="list-style-type: none"> Inclined to be more society-centered Value care for the greatest welfare for the greatest number of human beings Outcomes determine means |
| 7. | Tseng, P. E., & Wang, Y. H. (2021). Deontological or Utilitarian? An Eternal Ethical Dilemma in Outbreak. <i>International journal of environmental research and public health</i> , 18(16), 8565 | The nature of the action defines whether or not an action is moral | <ul style="list-style-type: none"> The consequences of the action define whether or not the action can be justified Focuses on the happiness of everyone that may be impacted by the action |
| 8. | Bowen, S. A. (2005). A practical model for ethical decision making in issues management and public relations. <i>Journal of Public Relations Research</i> , 17(3), 191-216 | Based on a rational approach to decision making | Is frequently used in a cost-benefit analysis |
| 9. | Trolley Problem Foot, P. (1967). The Problem of abortion and the doctrine of the double effect. <i>Oxford Review</i> , 5, 5-15. https://www.youtube.com/watch?v=bOpf6KcWYyw | <ul style="list-style-type: none"> Regards of the best consequences killing a person may be, killing innocent is wrong Should not sacrifice one to save five The most important thing is how to reach | <ul style="list-style-type: none"> Most appropriate action is the one that achieves the greatest good for the greatest number Should sacrifice one to save five The most important thing is the ultimate goal no matter how About outcome |

| No. | References | Deontology | Utilitarianism |
|-----|------------|------------|--|
| | | | <ul style="list-style-type: none"> the goal no matter what the consequences About a manner |

Literature has clearly discussed several frameworks that described about how variables can affect individual's EDM process such as individual and situational variables (Trevino, 1986), moral intensity (Jones, 1991), and emotions (Gaudine & Thorne, 2001). However, after investigating numerous studies, the researcher has not yet acquired a clear framework or model related to the effect of individual religiosity factor toward EDM. The result of several studies from 1978-2003 supported that religion affected EDM (Craft, 2013). The researcher also found that among several studies from 1998-2019, there were studies that supported the relationship between religiosity and EDM such as shown on the table below:

Table 3

**List of Studies on the Relationship
between Religiosity and EDM**

| Year | References | Findings |
|------|--|---|
| 1998 | Kennedy, E. J., & Lawton, L. (1998). Religiousness and business ethics. <i>Journal of Business Ethics</i> , 17, 163-175. | Some scenario studies sometimes show significant positive relationships between some measures of religiosity and ethical business behavior |
| 2002 | Weaver, G. R., & Agle, B. R. (2002). Religiosity and ethical behavior in organizations: A symbolic interactionist perspective. <i>Academy of management review</i> , 27(1), 77-97. | All stages di Rest's (1986) model may be impacted by religious values on an individual. Religious role expectations, internalized as a religious self-identity, can influence ethical behavior in organizations |
| 2004 | Longenecker, J. G., McKinney, J. A., & Moore, C. W. (2004). Religious intensity, | Religion is a significant variable in business EDM. There is strong |

| Year | References | Findings |
|------|---|--|
| | evangelical Christianity, and business ethics: An empirical study. <i>Journal of business ethics</i> , 55(4), 371-384. | relationship between religious commitment and EDM |
| 2004 | King, J .E. & Crowther, M. R. (2004). The measurement of religiosity and spirituality: Examples and issues from psychology. <i>Journal of Organizational Change Management</i> , 17(1), 83-101. | Religiosity and spirituality have beneficial influences and effects on workers' attitudes and behaviors as well as on the organizations that employ them |
| 2005 | McCullough, P. M., & Faught, S. (2005). Rational moralists and moral rationalists value-based management: Model, criterion and validation. <i>Journal of Business Ethics</i> , 60, 195-205. 10.1007/s10551-004-8317-x | Those who were more religious were more likely to be moralistic in their reaction to situations |
| 2006 | Fernando, M., & Jackson, B. (2006). The influence of religion-based workplace spirituality on | The findings suggest that religion plays a significant role in influencing the |

| Year | References | Findings | Year | References | Findings |
|------|--|--|------|---|--|
| | business leaders' decision-making: An inter-faith study. <i>Journal of Management and Organization</i> , 12(1), 23-39. | judgment, emotional and motivational qualities of Sri Lankan leaders' decision-making | | of ethical virtues and mindsets. <i>Journal of Business Ethics</i> , 156(3), 651-677. | EDM of executives in a multi-faith Indian society. Executives' ethical virtues and mindsets are inspired by their religious backgrounds. |
| 2009 | Anselmo, F. V. (2009). Intuition, prayer, and managerial decision-making processes: A religion-based framework. <i>Management Decision</i> , 47(6), 930-949. http://dx.doi.org/10.1108/00251740910966668 | The paper finds strong evidence that a religion-based framework might enrich the sensitive topic of decision-making processes in organizations | | | |
| 2010 | Ho, J. A. (2010). Ethical perception: Are differences between ethnic groups situation dependent? <i>Business Ethics: A European Review</i> , 79(2), 154-182. 10.1111/j.1467-8608.2010.01583 | Religiosity and locus of control were significant cultural values that influenced the ethical perception of the managers | | | |
| 2019 | Chan, C., & Ananthram, S. (2019). Religion-based decision making in Indian multinationals: A multi-faith study | Demonstrated how religiosity could influence the ethical virtues, mindsets and | | | |

The result of the above studies supported Fritzche's (1991) studies who found that individual personal values were extremely dominant in the decision-making process. Barnett and Karson (1987) added that personal values were the determinant of the result of decision-making. Therefore, in this study, based on my personal value as an Adventist and on the foundation of the Word of God and the belief on the spirit of prophesy, the EDM practical model is proposed.

Adventist Foundation: Bible Scriptures and Writings of Ellen White

There are several things that have been discussed previously. First, the discussion about the two EDM approaches from various researchers

that based their framework on several aspects. Second, the relationship between the EDM approaches and the two philosophers were specifically discussed through their own ethical theories. Third, the discussion about how religiosity affects individual EDM. The next discussion will point out the Adventist foundation associated with EDM that is based on the Bible scriptures as the main basis and supported by the writings of Ellen G. White.

As a Christian, especially as an Adventist, it is necessary to always refer back to the Words of God in the Bible as the foundation of all actions (White, 1882), including EDM because the Word of God is the sole truth. John 17:14, 17 said that the Word of God has been given to the disciples and that Words can sanctify them because the Word of God is the truth (*New International Version*, 1983/1908) and the foundation of our belief and doctrine (White, 1888). When we founded our lives, actions, and choices on the truth of God's Word then there is no room for fear or doubt. After believing that God's word is the truth, our faith should show that we do believe that God's words will guide our

steps and choices and will light our way (Psalm 119:105, *New International Version*, 1983/1908). Beside becoming our guidance, God's word has the power and ability to teach us, to show our mistakes, to mend our behavior, and to educate us in the truth because God will help and equip His people to do good (2 Tim. 3:16-17, *New International Version*, 1983/1908). The Word of God that we use as the foundation of our lives, including our choices has no time limit; instead, it will remain for eternity (1 Petrus 1:25, *New International Version*, 1983/1908).

I believe on the truth of God's word and my responsibility to give my life under the obedience on God's law merely because I love God who first loved me (John 3:16, *New International Version*, 1983/1908). It cannot be denied that following God's law is often times difficult. The challenges are heavy, the choices are confusing, and each day our integrity is tested. When faced with a dilemma, our loyalty and faithfulness to the Word of God is tested. Nevertheless, I believe that by the time God allows temptation to come on us, He has also prepared a way out (1 Corinthians

10:13) for in order to do what is pleasing to God, I will gain strength from Him (Philippians 4:13, *New International Version*, 1983/1908).

Seventh-day Adventists acknowledge the ten commandments as God's moral law and that the law is eternal and surpasses all culture (Wilson, 2020). Because God loves human so much, God gave the ten commandments as God's moral law so that human can have a good relationship with God. The word of God, including His law, is easy to understand and to follow (White, 1889). It is also given for the good of mankind in their social lives so that human can live together in harmony, organized, and happy. Human are asked to be obedient to God's law. Luke 10:27 (*New International Version*, 1983/1908) said that if we are to love God, it should be "with all your heart, with all your soul, with all your strength, and with all your mind"; and the verse continues by encouraging us to love our neighbor as we would love ourselves. I am certain that the moral of social life is the reflection of the moral of religious life. With God's moral law as the standard for our religious moral lives, we can have the

truth of God's perfect love (1 Yohanes 2:4, 5, *New International Version*, 1983/1908).

We need the power of God to enable us to obey, to choose what is best, and to glorify God in our every word and action. We cannot depend on our mortal and limited power and mind. It is best for human with limited mind to surrender under the influence of God's word. As it is written in Romans 11:33, 34, *New International Version*, 1983/1908), God's knowledge and wisdom are infinite; there is not one person on this earth that can explain or comprehend God's judgments, paths, mind, and power. Satan knows this and that is why with all his might he tries to keep people from reading God's words so that human may never receive the knowledge that God has prepared for them (White, 1911). His power is immeasurable and He can do anything. There is no one who can escape God's sight; wherever we are, God is always looking and is ready to help us (Psalm 139:7-10, *New International Version*, 1983/1908) because He truly loves us and He shows it in every way possible (White, 1982). God also promised to send us

help, an advocate which is the Holy Spirit and He will never leave us to struggle alone (John 14:15-17, *New International Version*, 1983/1908). As a human who are full of weaknesses, we sometimes forget, get confuse, and wondering what to do or what to choose. However, in John 14:26 (*New International Version*, 1983/1908) God promised that The Holy Spirit whom He sent for us will help us, teach us, and remind us of what to do.

Maintaining a close relationship with God every day is vital. God always long for us to come to Him (James 4:8, *New International Version*, 1983/1908). If we pray and meditate on His words, we can feel His love and power so much so that each day we have the ability to win on every difficult choice and temptation that can dismantle us (White, 1911). Christ has set an example where He maintain a faithful relationship with His Father in heaven. Mark 1:35 (*New International Version*, 1983/1908) record that Jesus had a regular prayer time where He woke up dawn, went to a solitary place, and talk to His Father. At that time, Jesus was under a great temptation and His only strength came

from His Father in heaven (White, 1898).

Human will always face numerous choices each day. Satan also work hard every day to compel human to turn away from God (White, 1982). God gave human freedom of choice but the Bible encourage human to choose life by loving and obeying God's words (Deuteronomy 30:19-20, *New International Version*, 1983/1908). God's words as the source of our every need will provide us a way out in troubled times such as when we lack of knowledge or wisdom, we can ask God for He will generously give it to us (James 1:5; *New International Version*, 1983/1908). Above all, whenever we face an ethical decision-making dilemma, we should always trust God instead of relying on our own understanding (Proverbs 3:5, *New International Version*, 1983/1908) for our understanding may lead us to morally wrong decision and consequences but God will always lead us to the truth.

PROPOSED OF ADVENTIST ETHICAL DECISION-MAKING APPROACH

Making an ethical decision is essentially the responsibility of each individual and cannot be represented by anyone. Every person certainly has their own unique EDM depending on their background, culture, and religious; thus, it might be difficult to get the ultimate EDM model for everyone. Regardless of that, it is necessary and urgent for every individual to determine their EDM model. Personally, I am convinced that as the days go by, ethical issue will get more complex which will make decision-making more complex as well. Since a sinner and a mortal being on sinful earth tends to be selfish and possess selfish desires, humans will strongly be affected by this situation.

The previous chapter has discussed several studies with various EDM models. Consistent with the result of this study, principally, the EDM models are based on non-religion perspective, religion perspective, and philosophical perspective. As for the non-religion perspective, the model is inclined to emphasize moral reasoning and the religion perspective is inclined to Bible

scriptures as its foundation. Meanwhile, the philosophical perspective that this paper is discussing focuses on Utilitarian philosophy that is inclined to “consequences” and Deontological philosophies that is inclined to “action”.

I truly respect and value all the perspectives along with their diverse background. In this chapter I attempt to propose an EDM model based on my perspective as an Adventist. I acknowledge my limitations as an imperfect human being, but I with a strong determination and full submission to God, I decided to learn and grow to be better toward the direction that God points for me. The writing of this paper is one of my longingness to grow spiritually and to be prepared for any daily ethical dilemma. The proposed EDM model is also the lived experiences of my faith journey with God every day.

Growing in Gaining the Mind and Character of Christ

In relation to what I have experienced, I found out that in every action, specifically in making ethical decision, it crucial for each individual

to begin with “renew”, followed by “undo”, and finally with growing in the effort of gaining the mind and the character of Jesus Christ. The Bible always encourages its readers to “not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will (Romans 12:2, *New International Version*, 1983/1908). We certainly have not been perfect as Jesus but we are expected to continue growing in order to be able to make the right decision according to God’s will. We are not to worry for God, through His grace, are working together with us to help us grow like Jesus. God will keep working with and on us until we can see Jesus face to face (Ephesians 4:7, 12–13, *New International Version*, 1983/1908).

Satan is not happy with human getting closer to God. There will be many temptations that satan will give to bring down man. Sin destroys the mind, body, soul, heart, and the ability to choose (White, 1905). Fortunately, Jesus has won the battle and saved us from sin. Much more than that, Jesus has shown us good examples of

obedience and service towards God and other people (White, 1905). God never leaves us alone but encourages us to continue doing what we can for He will help and direct us (Philippians 2:12-13, *New International Version*, 1983/1908).

Often times, the difficulties that we feel when facing an ethical dilemma is the result of earthly mind and character. Although our hearts are hardened by the evil power, God is still inviting us to have Christlike mind and waiting to transform us (White, 1902). Only if and when we accept this invitation, repent, and fully surrender to God’s will, we will not receive His promise: “... a new heart ... a new spirit ...” and He will enable to obey Him (Eze. 36:26, 27, *New International Version*, 1983/1908).

To Honor God and Do What is Right

At the moment when our mind and character are renewed, we will receive the Holy Spirit. The Spirit will help us face ethical dilemma and enable us to think if the choice and action that we decide will glorify God and is true in the eyes of God. 1 Cor. 10:31 (*New International Version*, 1983/1908) stated that in everything

that we do, we should honor God only for the glory of God. This is the first thought and step that one takes when they are under the influence of the Holy Spirit. White (1875) argued that our action, thoughts, and motives should be under the influence of the Holy Spirit.

No matter what is the end of the decision we take today, we ought to do it correctly and only for the glory of God; not for the glory of oneself, of the organization that we work, of our customers, or of anyone. Those who yearn for a change of character and mind like Christ should learn to focus on Christ as the example and not on human. It does not mean that we do not love our neighbor; instead, (White, 1900) stated that if our relationship with God is good, our relationship with others will also be good because we feel God's love. We can show to our neighbor that doing what is right and bringing glory to God is the first priority.

The Bible gives us several examples of people with strong will and strong heart. First, there was Daniel, who, with a firm heart, had decided to keep away from unclean food and drinks that the king offered

(Dan. 1:8, *New International Version*, 1983/1908). Second, there was Joseph who faced a temptation and dilemma but chose God by firmly declining to commit sin against God (Gen. 39:9, *New International Version*, 1983/1908). Third, there were Shadrach, Meshach and Abednego who also strongly chose to keep honoring God regardless of the risks and consequences by not bowing to the golden image (Daniel 3:18, *New International Version*, 1983/1908).

White (White, 2002) wrote that when making a decision, Shadrach, Meshach and Abednego totally rely on God; if at that time they rely on themselves, they will surely sin. Therefore, it is imperative to continue growing in gaining the mind and the character of Christ so we will be enabled to do the right thing and to glorify God in everything we do.

Personal Relationship: Seek God's Council in Prayer & His Words

In order to be able to make the good and right choices in the eyes of God, it is essential for an individual to build a personal relationship with God every day. In addition to that, Jesus, in Matthew 22:37, 38 (*New International*

Version, 1983/1908) said to “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment.” By doing so, we can grow in gaining the mind and the character of Christ which in return will enable in our dilemma. Facing an ethical issue needs proper understanding of the problem, ability to collect relevant information, and wisdom and knowledge to evaluate. All of these things only come from God; hence, seeking God’s council in prayer and His words is crucial.

The Bible said that we will surely receive what we prayed for if we have faith (Matthew 21:22, *New International Version*, 1983/1908), we do it for the glory of God (John 14:13-14, *New International Version*, 1983/1908), we keep His commandments and do what is pleasing unto God (1 John 3:22, 23, *New International Version*, 1983/1908). All we need to do is believed that God listens to our prayers for “Prayer is the key in the hand of faith to unlock heaven’s storehouse” (White, 1982, p. 94). However, sometimes we feel that God does not hear or does not answer; but

2 Samuel 10:12 (*New International Version*, 1983/1908) emphasized that “...The Lord will do what is good in his sight.” He will send the Holy Spirit to teach and remind us of what to do (John 14:26, *New International Version*, 1983/1908) and we can only receive it when we have a close and personal relationship with God. When we “abide” (have a close and personal relationship) in God, God will also abide in us (White, 1990, pg. 250).

The word of God is the truth. It fills with counsels that can direct our choices (Proverbs 8:14, *New International Version*, 1983/1908), and it also fills with wisdom (James 1:5, *New International Version*, 1983/1908), knowledge (Colossians 2:2, 3, *New International Version*, 1983/1908), and life (Mathew 4:4, *New International Version*, 1983/1908). It can nurture us and make us fruitful (Psalm 1:1-3, *New International Version*, 1983/1908). Therefore, whenever we face difficulties and ethical dilemma, God is the source of counsels and a light to guide our decision (Psalm 119:105, *New International Version*, 1983/1908).

The Decision Based on the Will of God, not Fear of the Consequences

After asking God and surrendering all alternatives through prayers and meditation of His words, it is time to make a decision. Remember that when our mind and character have been given to God to be renewed, every decision that we take should be based on the will of God (1 Peter 4:2, *New International Version*, 1983/1908). Note that at this stage, there will be a strong urge to follow our will; hence, total surrender to the will of God is vital.

It is lethal to rely on human. Proverbs 14:12 *New International Version*, 1983/1908) warned us that no human is able to see the end of the road; it might lead to death. White (1905) in Ministry of Healing stated:

God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to

do according to His good pleasure. Thus, our whole nature will be brought under the control of Christ (pg. 176, 177).

Thus, we should firmly rely on God's will (James 4:15, *New International Version*, 1983/1908).

Another difficulty that one often faces when making a decision is regarding the consequences of that decision or the impact of the action one take toward themselves and other people. Human is prone to weaknesses and inability to choose correctly due to fear and worry of the future consequences.

Ellen White, in many of her writings, never fails to remind the readers that "in deciding upon any course of action we are not to ask whether we can see that harm will result from it, but whether it is in keeping with the will of God (White, 1890). God's people should never worry about the consequences because they join forces with God (White, 1911). What White stated clearly shows how strong and firm is the faith of those who give total control to God and who are willing to have

new Christlike mind and character. White (1911) further emphasized that:

We should choose the right because it is right and leave consequences with God. To men of principle, faith and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward” (p. 460).

God has always encouraged His people to go forward. He never makes us worry about the consequences (White, 1958) because He is in control.

Finally, White (1890), remind us again that:

We should not follow impulse, nor rely on the judgment of men; we should look to the revealed will of God and walk according to His definite commandment, no matter what circumstances may surround us. God will take care of the results; by faithfulness to His word, we may in time of trial prove before men and angels that the Lord can trust us in difficult places to carry out His

will, honor His name, and bless His people (pg. 621).

D. SUMMARY AND CONCLUSION

Summary

Ethical decision-making has long drawn the attention of researchers. Studies have been generated through times to propose EDM models that are based on various perspective such as *moral reasoning, religion, and, philosophy*. EDM is valued since every individual and organization will certainly face choices related to ethical issue. The dynamics of the work-life and daily life are increasing and causing numerous complex issues and ethical dilemma.

Each individual's EDM model is certainly different with one another due to their various backgrounds, culture, religion, and personal values. This paper discussed two philosophical theories that is often used in EDM: *Deontological approach* and *Utilitarianism approach*. Both of these theories represent how people think in decision-making process. The deontologist will focus on action rather than consequences while the utilitarianism will focus on consequences rather than action; both

of these approaches are contrast to one another.

The focus of this paper is to propose an EDM model based on the perspective of an Adventist on the foundation of the Scripture as the word of God and on the writings of Ellen G. White. Concerning EDM, Adventist believed that God's moral law is written in the 10 commandments and is recorded in the Bible. The Bible is the word of God. It is filled with the truth and it guides every action, including decision-making, whenever one faces an ethical dilemma. It is the obligation for the follower of Christ to believe and obey God's law for it is founded on the love toward God and toward others.

The EDM model that this paper proposed covers four significant points:

a. *Growing in gaining the mind and character of Christ.* The first step that an individual should do is to surrender themselves in the hands of God to be renewed. By being renewed, a person will continue to grow in the knowledge of God through His Son, Jesus

Christ. God long for us to grow and possess a Christlike mind and character for only the mind of Christ within us that can help us to figure out what to do, what to choose. The character of Christ will also help us to do God's will.

- b. *To honor God by doing what is right.* The second step that an individual should do is to honor God. When faced with an ethical dilemma, one should remember that before taking any action, the end of result or the consequences should be for the glory of God. This can be achieved by doing what is right in God's sight. The Bible is full with the example of those who chose to honor God such as Daniel, Shadrach, Meshach, Abednego, and Joseph. The key is to do what is pleasing for God.
- c. *Personal relationship: Seek God's council in prayer & His word.* After firmly decide to honor God in every decision, the third step that an individual should do is to evaluate all the information that is gathered and present all alternative to God.

Ask for God's counsels in prayer and His word. When at the first step we have already willing to be renewed, we will surely rely on God whenever we face ethical issues. Consult with God through prayers and find His promises from the Bible as the source of strength and truth. Only with a personal relationship with God every day, one can have an intimate friendship on the foundation of God's love.

- d. *The decision based on the will of God, not fear of the consequences.* After surrendering the case to God, the final step an individual should do is to make a decision. At this step, we are once again reminded to make a decision based on God's will and not anyone else's will. The challenges will be more difficult in this step since we can finally see the consequences of the decision that we make. Sometimes the consequences have negative impact to ourselves, to our family, our friends, or to other people. Nevertheless, this is where we

are tested and are required to have faith that our responsibility is to make a decision based on God's will, to obey God, and to leave the result to God. In other words, there is no need to be afraid of the consequences because God is in control and we are obliged to trust God.

Conclusion

Ethical decision-making is imperative to have. It should be clear and based on each individual's moral value. The EDM model proposed in this paper is far from perfection and still needs further and deeper development. As for me, I still need to grow and walk faithfully in this journey of faith together with God within a personal relationship every day. There will be numbers of challenges in the future, especially in making decision. But I believe that God will not let us fight alone. In every challenge that God allows to happen, He will give strength and way out (White, 1905; 1 Corinthians 10:13, *New International Version*, 1983/1908). All I have to do is to believe in Him (Proverbs 3:5, 6, *New International Version*, 1983/1908) and to obey His moral law

(Exodus 20:2–17, *New International Version*, 1983/1908).

In order to make a decision that is pleasing to God, every hour of every day should be filled with total surrender to God. Ask God to “search me, God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting” (Psalm 139:23-24, *New International Version*, 1983/1908), “Teach me your way, Lord, that I may rely on your faithfulness; give me an undivided heart, that I may fear your name” (Psalm 86:11, *New International Version*, 1983/1908). I pray and hope that each one of us will be “...striving constantly for conformity to God's will. Day by day we are to press upward, ever upward, until of us it can be said, “Ye are complete in Him.” (White, 1902, par.13).

REFERENCES

- Anselmo, F. V. (2009). Intuition, prayer, and managerial decision-making processes: A religion-based framework. *Management Decision*, 47(6), 930-949.
<http://dx.doi.org/10.1108/00251740910966668>
- Arjoon, S. (2007). Ethical decision-making: A case for the triple font theory. *Journal of Business Ethics*, 71(4), 395–410.
- Barnett, J. & Karson, M. (1987). Personal values and business decisions: An exploratory investigation. *Journal of Business Ethics*, 6(5): 371-383.
- Bentham, J. (1781). *An introduction to the principles of morals and legislation*. McMaster University Archive for the History of Economic Thought.
- Biedron, R. (2020, Nov. 25). *Ethical decision making framework for leaders: Finding the best solutions to thorny problems*. Planergy.
<https://www.brown.edu/academics/science-and-technology-studies/framework-making-ethical-decisions>.
- Bonde, S. & Firenze, P. (2011, spring semester). *Framework for thinking ethically* [Dialogue and Debate in a seminar]. Making choices: Ethical decision at the frontier of global science,

- Brown University, RI, United States).
- Bonde, S., Firenze, P., Green, J., Grinberg, M., Korijn, J., Levoy, E., ... & Weisberg, L. (2013). *A framework for making ethical decisions*. Brown University (STS).
<https://www.brown.edu/academics/science-and-technology-studies/framework-making-ethical-decisions>.
- Bowen, S. A. (2005). A practical model for ethical decision making in issues management and public relations. *Journal of Public Relations Research*, 17(3), 191-216.
- Brady, F. N., & Wheeler, G. E. (1996). An empirical study of ethical predispositions. *Journal of business ethics*, 15(9), 927-940
- Chan, C., & Ananthram, S. (2019). Religion-based decision making in Indian multinationals: A multi-faith study of ethical virtues and mindsets. *Journal of Business Ethics*, 156(3), 651-677.
- Conway, P., & Gawronski, B. (2013). Deontological and utilitarian inclinations in moral decision making: A process dissociation approach. *Journal of personality and social psychology*, 104(2), 216.
- Corey, G., Corey, M. S., & Callahan, P. (1998). *Issues and ethics in the helping professions*. Brooks/Cole.
- Craft, J. L. (2013). A review of the empirical ethical decision-making literature: 2004–2011. *Journal of business ethics*, 117(2), 221-259.
- Drašček, M., Buhovac, A. R., & Andolšek, D. M. (2020). Moral pragmatism as a bridge between duty, utility, and virtue in managers' ethical decision-making. *Journal of Business Ethics*, 1-17.
- Drašček, M., Buhovac, A. R., & Andolšek, D. M. (2021). Moral pragmatism as a bridge between duty, utility, and virtue in managers' ethical decision-making. *Journal of Business Ethics*, 172(4), 803-819.

- Fernando, M., & Jackson, B. (2006). The influence of religion-based workplace spirituality on business leaders' decision-making: An inter-faith study. *Journal of Management and Organization*, 12(1), 23-39.
- Ferrell, O. C., Fraedrich, J., & Ferrell, L. (2017). *Business ethics: Ethical decision making and cases* (11th ed.). Cengage Learning.
- Foot, P. (1967). The problem of abortion and the doctrine of the double effect. *Oxford Review*, 5, 5-15. <https://www.youtube.com/watch?v=bOpf6KcWYyw>.
- Ford, R. C. & Richardson, W. D. (1994). Ethical decision making: A review of the empirical literature. *Journal of business ethics*, 13(3), 205-221.
- Fritzche, D. (1991). A model of decision-making incorporating ethical values. *Journal of Business Ethics*, 10(11): 841-853.
- Gaudine, A., & Thorne, L. (2001). Emotion and ethical decision-making in organizations. *Journal of Business Ethics*, 31(2), 175-187.
- General Conference of Seventh-day Adventists. (2020). *Official beliefs of the Seventh-day Adventist Church*. Seventh-day Adventist Church. <https://www.adventist.org/beliefs/>.
- Gray, K., & Schein, C. (2012). Two minds vs. two philosophies: Mind perception defines morality and dissolves the debate between deontology and utilitarianism. *Review of Philosophy and Psychology*, 3(3), 405-423.
- Greene, J. D., Sommerville, R. B., Nystrom, L. E., Darley, J. M., & Cohen, J. D. (2001). An fMRI investigation of emotional engagement in moral judgment. *Science* 293(5537), 2105–2108. [10.1126/science.1062872](https://doi.org/10.1126/science.1062872).
- Ho, J. A. (2010). Ethical perception: Are differences between ethnic

- groups situation dependent?
Business Ethics: A European Review, 79(2), 154-182.
10.1111/j.1467-8608.2010.01583.
- Hubbard, E. (2016). Immanuel Kant. In *Collected works of Immanuel Kant*. Delphi Classics.
- Jones, T. M. (1991). Ethical decision making by individuals in organizations: An issue-contingent model. *Academy of Management Review*, 16(2), 366–395
- Kennedy, E. J., & Lawton, L. (1998). Religiousness and business ethics. *Journal of Business Ethics*, 17, 163-175.
- King, J. E. & Crowther, M. R. (2004). The measurement of religiosity and spirituality: Examples and issues from psychology. *Journal of Organizational Change Management*, 17(1), 83-101.
- Klinker, J. F. & Hackmann, D. G. (2004). An analysis of principals' ethical decision making using Rest's four component model of moral behavior. *Journal of School Leadership*, 14(4), 434-456.
- Lindsay, A. D. (2016). The philosophy of Immanuel Kant (chapter 6). In *Collected works of Immanuel Kant*. Delphi Classics.
- Loe, T. W., Ferrell, L., & Mansfield, P. (2000). A review of empirical studies assessing ethical decision making in business. *Journal of business ethics*, 25(3), 185-204.
- Longenecker, J. G., McKinney, J. A., & Moore, C. W. (2004). Religious intensity, evangelical Christianity, and business ethics: An empirical study. *Journal of business ethics*, 55(4), 371-384.
- Ma, Z. (2009). The status of contemporary business ethics research: Present and future. *Journal of Business Ethics*, 90(3), 255-265.
- Mandal, J., Ponnambath, D. K., & Parija, S. C. (2016). Utilitarian and deontological ethics in medicine. *Tropical parasitology*, 6(1), 5.

- McCullough, P. M., & Faught, S. (2005). Rational moralists and moral rationalists' value-based management: Model, criterion and validation. *Journal of Business Ethics*, 60, 195-205. 10.1007/s10551-004-8317-x.
- Michalos, A. C. & Poff, D. C. (2013). Citation classics from the journal of business ethics: Celebrating the first thirty years of publication. 10.1007/978-94-007-4126-3.
- Rest, J. R. (1986). *Moral development: Advances in research and theory*. Praeger.
- Rodgers, W. & Gago, S. (2006). Biblical scriptures underlying six ethical models influencing organizational practices. *Journal of Business Ethics*, 64(2), 125-136.
- Schwartz, M. S. (2016). Ethical decision-making theory: An integrated approach. *Journal of Business Ethics*, 139(4), 755-776. *Science* 27(1), 19.
- Sheperis, D. S., Henning, S. L., & Kocet, M. M. (2015). *Ethical decision making for the 21st century counselor*. SAGE.
- Sher, G. (2012). *Ethics: Essential readings in moral theory*. Routledge.
- Singhapakdi, A., Vitell, S. J., & Franke, G. R. (1999). Antecedents, consequences, and mediating
- Small, C., & Lew, C. (2019). Mindfulness, moral reasoning and responsibility: Towards virtue in ethical decision-making. *Journal of Business Ethics*, 1-15.
- The Thompson Chain-Reference Bible: New International Version*. (1983). Zondervan. (Original work published 1908).
- Trevino, L. K. (1986). Ethical decision making in organizations: A person-situation interactionist model. *Academy of management Review*, 11(3), 601-617.
- Tseng, P. E., & Wang, Y. H. (2021). Deontological or Utilitarian? An eternal ethical dilemma in outbreak. *International journal*

- of environmental research and public health, 18(16), 8565.*
- Van Staveren, I. (2007). Beyond utilitarianism and deontology: Ethics in economics. *Review of Political Economy, 19(1), 21-35.*
- Weaver, G. R., & Agle, B. R. (2002). Religiosity and ethical behavior in organizations: A symbolic interactionist perspective. *Academy of management review, 27(1), 77-97.*
- White, E. G. (1875). *Testimonies for the Church* (3rd Vol.). Pacific Press Publishing Association.
- White, E. G. (1882). *Early writings*. Review and Herald Publishing Association.
- White, E. G. (1888, July 17). The value of Bible study. In *The Review and Herald*. Ellen G. White Estate, Inc.
- White, E. G. (1889). *Testimonies for the church* (5th Vol.). Pacific Press Publishing Association.
- White, E. G. (1890). *Patriarchs and prophets*. Review and Herald Publishing Association.
- White, E. G. (1900). *Christ's object lessons*. Review and Herald Publishing Association.
- White, E. G. (1902, September 3). Let this mind be in you. In *The signs of the times*. Ellen G. White Estate, Inc.
- White, E. G. (1905). *The ministry of healing*. Pacific Press Publishing Association.
- White, E. G. (1911). *The great controversy*. Pacific Press Publishing Association.
- White, E. G. (1958). *Selected Messages* (1st ed.). Review and Herald Publishing Association.
- White, E. G. (1982). *Steps to Christ*. Pacific Press Publishing Association.
- White, E. G. (1985). *Christian leadership*. Ellen G. White Estate, Inc.
- White, E. G. (1990). *Manuscript Releases, 5(318), 250.*
- White, E. G. (2002). *A call to stand apart*. Review and Herald Publishing Association.

Wilson, T. N. C. (2020, March 1).

Ethics in a challenging world:

Our morality is rooted in the

Bible. Adventist World.

<https://www.adventistworld.org>

[/ethics-in-a-challenging-world/](https://www.adventistworld.org/ethics-in-a-challenging-world/).