ETHICAL DILEMMAS AS PROFESSIONAL CHALLENGE – CASE STUDY ON MANAGEMENT IN RECEPTION CENTERS IN FINLAND

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Abstract

This study examined what kinds of ethical dilemmas managers working in reception centers in Finland have encountered as well as what kinds of strategies they applied in ethically challenging situations, and finally, what ethical dimensions the strategies included. This specific topic has not been investigated before, thus, this study aimed to theoretically and empirically examine it. Theoretical framework bases on Geva's (2006) typology of ethical dilemmas, Jones' (1991) issue- contingent model of moral intensity, and Rahim & Bonoma's (1979) model of the styles of handling interpersonal conflict.

The study is qualitative in nature, and was conducted by interviewing ten (10) managers working in reception centers in Finland. Interviews were semi-structured thematic interviews where a critical incident technique had a vital role (Flanagan, 1954). The results revealed that most of the interviewed managers encountered ethical dilemmas that were related to termination of reception services, as only one manager's ethical dilemma was related to termination of employment relationship. One manager had not encountered any ethical dilemmas, thus, termination of reception services had evoked some kind of ethical pondering. Moral intensity was found to be influencing ethical evaluation and ethical decision making. Furthermore, most of the managers did not seem to struggle with interpersonal ethical conflicts, but rather with general policies against governmental institutions. Managers' ethical decision making revealed four applied strategies: obliging, compromising, principled, and teaching. Furthermore, the applied strategies included ethical features from act and rule deontology and act utilitarianism, consequentialism, as well as from virtue ethics and ethics of care. Lastly, the compromising strategy seemed to be applied by most of the managers.

Keywords

ethical dilemmas, moral intensity, ethical decision making, conflict handling strategies, managers, reception center

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1 INTRODUCTION

Ethical management has been under the scope especially in last couple of decades. Interest towards it has arisen not only among the public, but also among various research fields. In general, ethical management and leadership research has been focusing on ethical dilemmas faced in organizational settings and business context as well as on their effective management (Weber, 1996; Rest, 1979; Treviño, 1986; Jones, 1999). Many corporate crises have evolved because of unethical management, which have resulted in financial losses and distrust among different stakeholders.

During the immigration crisis, many European countries are under pressure as they are receiving considerable numbers of asylum seekers. Also, Finland has experienced a heavy inflow of asylum seekers since 2015. Asylum seekers are accommodated in reception centers in Finland, and their number has increased significantly due to crisis. However, resources are scarce, regulations change continuously in immigrations sector, and operation of centers is unstable due to occasional decisions of closing centers down. There are high demands exposed on institutions (Ministry of Interior, Finnish Immigration Services, local councils), managers and employees of reception centers, asylum seekers, as well as on citizens to mention some of them. Furthermore, managers are suggested to experience various expectations from stakeholders, which often results in ethical dilemmas encountered (Dukerich et al., 2000; Takala & Lämsä, 2000). Also, it has been stated that the ethical dilemmas faced by managers in organizational settings are often ambiguous, rapidly unfolded, complex, as well as possess many alternatives of solutions (Treviño, 1986). This said, especially the managers of reception centers could be thought being under pressure by various stakeholders, and handling these challenges calls for effective leadership.

Managers' ethical dilemmas and problem-solving strategies in reception center context have not been investigated before to our knowledge, which is why this study would be a relevant addition to ethical management research field as well as adding knowledge about management challenges in this specific professional field. This qualitative research has three aims. Firstly, it is aimed to

understand and define what kinds of ethical dilemmas the managers experience as working in reception centers for asylum seekers in Finland by leaning on Geva's (2006) typology of ethical dilemmas. Secondly, we will examine how different dimensions of moral intensity introduced by Jones (1991) would influence the managers' ethical evaluation of moral issues and ethical decision-making process (Rest, 1979; Treviño, 1986; Jones, 1999). Jones' model tends to be rather old, but it is still relevant in aiming to qualitatively explain ethical decision-making process in addition to Rest's and Treviño's models. Our interest is targeted on the six dimensions of moral intensities introduced by Jones as it is proposed that moral issues depend on them (six dimensions of moral intensities presented in chapter 3.2.1) Thirdly, we aim to find certain strategies the managers tend to apply in solving ethical dilemmas they have encountered (Rahim et al., 1999), and finally, what kinds of ethical aspects the strategies reveal (ethical theories presented in chapter 3.1.1). The two-dimensional model of the styles of handling interpersonal conflict by Rahim et al. is still relevant these days in explaining how conflict situations are usually handled in organizational settings. It is suggested that ethical dilemmas are one of the main reasons for such conflicts, and that organizational conflicts are indeed very close to ethical dilemmas encountered in organizational settings. (Alakavuklar & Çakar, 2012).

Qualitative perspective was chosen because majority of studies focusing on ethical dilemmas and decision-making are conducted by applying quantitative methods, thus, there seems to be a high demand for qualitative studies in business ethics (Brand, 2009). We used semi-structured thematic interviews as interviewing ten (10) managers working in reception centers about ethical dilemmas and strategies they have applied during the decision-making process to solve ethically challenging situations. This enabled us to analyze thoroughly and comprehensively the information given and gathered about their experiences in this specific situation at a specific time. (Hirsjärvi & Hurme, 2014). Furthermore, Flanagan's (1954) critical incident technique was applied in the interviews, as it highlights the importance of specific incidents.

In this study, we will proceed as follows. We will continue with depicting the background of this investigation, more specifically, how the ongoing immigration crisis has been influencing Finland, and how Finland has responded to the demands. This section creates the base for our research purpose, and as the subject is new to this research field, we believe it would be important to explain it a bit more detailed. Then we will continue to third section, theoretical framework, which covers the main ethical theories applied in business context, and contains a brief review of ethical management research. After this, we will proceed to typology of ethical dilemmas (Geva, 2006), an issue-contingent model of decision-making process (Jones, 1999), and interpersonal problem-handling strategies (Rahim et al., 1999). In the section 3.4, we will review some empirical studies relevant to our research subject. Finally, the third section is closed by our own conceptual model and research questions. In the fourth section, we present the methods we used to collect the data. In the fifth section, the results are presented after which we proceed to the sixth section that consists of discussion

including also theoretical and practical implications as well as limitations of the study and future propositions. Finally, in the seventh section, the results and relevance of this study are concluded.

2   BACKGROUND

The number of refugees worldwide has increased in recent years. However, Europe at large has been influenced by the ongoing war in Syria, and this kind of forced displacement has not been seen since the World War 2. Also, Finland has been facing a totally new situation as the inflow of asylum seekers increased tremendously in 2015. Finland had to react fast as it had to take care of asylum seekers giving them protection by respecting the humanity as well as several international laws and agreements. In 2015, almost 200 reception centers were rapidly established in Finland in order to give accommodation and shelter to asylum seekers, but as the number of coming asylum seekers to Finland in 2016 decreased, also a great number of centers have been closed during the year. The situation has been chaotic and very difficult to handle in many European countries, and even though, the crisis has calm down in relation to incoming asylum seekers to Northern Europe, the future as well as the effects of the crisis are difficult to predict.

2.1   Global refugee crisis

The number of crises and the number of displaced individuals worldwide have tremendously increased in recent years. United Nations High Commissioners for Refugees (UNHCR) published a review of global trends in immigration situation in 2014 and stated that 59,5 million people were forcibly displaced worldwide due to conflict, human rights or generalized violations or persecution by the end of 2014. In addition, in 2015 the respective number of displaced people was 65,3 million. This kind of forced displacement of people have not be seen after World War 2. The number of asylum seekers waiting for the decision for their asylum application increased from 1,2 to 3,2 million between 2014 and 2015. (UNHCR, 2016).

The war in Syrian Arab Republic is the major cause for the increased global displacement. (UNHCR, 2015). The number of Syrian refugees increased from 3,9 million to 5 million people between 2014 and 2015. (UNHCR, 2016). Turkey became the largest refugee-hosting country worldwide in 2014 and 2015 hosting 1,59 and 2,5 million refugees, respectively. (UNHCR, 2015; UNHCR, 2016). Furthermore, 86% of the world's refugees were hosted by developing regions in 2014. (UNHCR, 2015). In addition, 1,7 million people submitted application for refugee or asylum status in 2014 and by the end of the year 2015 the respective number was more than 2 million. In 2014 and 2015 more than half of all refugees worldwide came from just three countries: Syrian Arab Republic (3,9 and 4,9 million), Afghanistan (2,6 and 2,7 million) and Somalia (1,1 million in both years). (UNCHR, 2015; UNHCR, 2016).

When looking at the industrialized countries' asylum trends in 2014 at glance, the data shows that Europe received 714,300 claims which was a 47% increase compared to 2013. In 2015, the number of received asylum applications was more than 2 million. Of the 28 Member States of the European Union, Germany and Sweden accounted for 30% and 13%, respectively, of the total asylum claims in the EU. (UNCHR, 2015). The same trend continued in 2015 as the EU received over 1,2 million asylum applications of which Germany and Sweden received over 50 % together. (UNHCR, 2016). In addition, in 2014 a 36% increase was seen in five Nordic countries alone (106,200 claims) and the increase was significant in Sweden and Denmark (38% and 96%, respectively). Sweden was the main destination country accounting for 70% of all claims in this region. During the last two years, over one million people have crossed the Mediterranean by boat and more than 7,700 million people have died during the crossing (UNHCR, 2016).

2.2 Asylum seekers in Finland

Finland has received asylum seekers for about 40 decades. At first, asylum seekers came in under the refugee quota ("Pakolaisten vastaanoton käsikirja". <https://tinyurl.com/y8qjo3pm> 29.5.2017), and generally, the refugee quota in Finland has been between 750 and 1050 asylum seekers per year to this day. ("Quota refugees". <https://tinyurl.com/ybyradr6> 29.5.2017). In addition, according to the Finnish Immigration Services the number of asylum seeker rose considerably in 2015 compared to previous years. Finland has received 1600-6000 asylum seekers per year in a constant manner in the past, but the number of asylum seekers increased from 3,651 in 2014 to 32,476 in 2015. In 2016, the inflow of asylum seekers to Finland decreased compared to the previous year as it was only 5,657 by the end of the year of 2016. ("Reception centre monitoring programme (in Finnish)". <https://tinyurl.com/y72gyxgl> 29.5.2017.)

TABLE 1   The number of asylum seekers, number of applications for asylum and percentages of decisions in Finland. ("Asylum seekers (in 2014)". <https://tinyurl.com/yc4ed6vf> 29.5.2017; "Asylum decisions" (in 2014). <https://tinyurl.com/ybpytthf> 29.5.2017; statistics.migri.fi)

Year	Terminated reception services
2016 (September-December)	157
2017 January	36
2017 February	73
2017 March	62
2017 April	104

2.3 Reception of asylum seekers in Finland

Reception of asylum seekers in Finland is based on the multi-professional cooperation. Some of the main stakeholders in Finland are the Ministry of the Interior, the Finnish Immigration Services, the police, the Border Guard, the Ministry for Foreign Affairs, the Ministry for Employment and the Economy, the Ministry of Education and Culture, the National Board of Education, the Ministry of Social Affairs and Health, Municipalities, Non-Discrimination Ombudsman, and NGOs. ("Division of tasks in immigration affairs". www.migri.fi < http://www.migri.fi/about_us/division_of_tasks_in_immigration_affairs> 29.5.2017). As the number of asylum seekers rapidly increased in 2015 in Finland, demand for establishing more reception centers for lodging increased. By 1.7.2014 there were 25 reception centers in Finland ("Reception matters" <https://tinyurl.com/y8dlj7qy> 29.5.2017) whereas in 2015 the respective number increased to 212 ("Statistical view" <https://tinyurl.com/y9awguhd> 31.3.2017). Furthermore, in 2016 and in the beginning of 2017 the respective numbers were 227 and 126 ("Lehdistötiedotteet/Press release 1.3.2016" <https://tinyurl.com/yal8fm8b> 29.5.2017). In addition to reception centers, under aged unaccompanied children are lodged in group homes or supported housing units specified for them. These are considered as reception centers in the statistics.

TABLE 2   Number of reception centers in Finland.

Year	Number of reception centers in Finland
2014	25
2015	212
2016	227
2017 (beginning of the year)	126

The main purpose of reception centers is to provide shelter, care, protection, prevention of irregular immigration as well as integration into

Finnish society for asylum seekers as asylum seekers have made their asylum application in the Finland's Border Guard and while waiting for the application being processed. Finland is responsible for providing reception services for asylum seekers and ensuring that their human rights are respected, in addition to ensuring that the respective law and order internationally, and at the EU level are complied with in addition to the Finland's own state laws concerning immigration. A few of the most important laws on immigration in Finland are an act on reception of an asylum seeker in need of international protection and identification and gratuity of a victim of human trafficking' ("Laki kansainvälistä suojelua hakevan vastaanotosta sekä ihmiskaupan uhrin tunnistamisesta ja auttamisesta" (17.6.2011/746, <https://tinyurl.com/yct5tpfc> 29.5.2017), Aliens Act (301/2004, <https://tinyurl.com/ybwnvlva> 29.5.2017) and act on the promotion of immigrant integration (1386/2010, <https://tinyurl.com/y94rn5wr> 29.5.2017). Furthermore, Dublin III regulation and Schengen are cooperation act as base for immigration matters also in Finland. ("Legislation related to immigration" <https://tinyurl.com/ycc9bpbf> 29.5.2017.)

The Ministry of the Interior is responsible for the policy of the asylum seekers' reception as well as provision of respective guidelines and legislation. In addition, it has the responsibility and power to decide on the life cycle of the centers basing on the demand on national level. The Finnish Immigration Service, which operate under the Ministry of the Interior, is responsible for the management and monitoring of the reception centers and detention centers and supervising in the case of human trafficking. In addition, the asylum unit of Finnish Immigration Service is responsible of decision-making considering the asylum applications. The State of Finland has national reception centers, however, most of the centers are operated by municipalities, and public and private organizations. After obtaining a residence permit, individuals are relocated and taken care by Regional Centers for Economic Development, Transport, and the Environment. (Reception centre monitoring programme (in Finnish), <https://tinyurl.com/y72gyxgl> 29.5.2017).

Reception services include basic services meaning accommodation, social and health services, financial support, legal aid, interpretation services, as well as work and study activities. Furthermore, an asylum seeker has a right to employment and voluntary return to home country. Accommodation refers to reception centers which is free of charge for asylum seekers. Asylum seekers may also arrange accommodation by themselves, however, the costs of private accommodation are not paid or reimbursed by the state of Finland. In addition, if an asylum seeker has some kind of income the accommodation may not be totally free of charge. However, social and health care services are provided for all asylum seekers free of charge as long as they are registered in a reception center. Financial support constitutes of a reception allowance which covers the living expenses and which is granted by the reception center and provided by the state. Legal aid and interpreter services are free for asylum seekers and paid by the state. Reception centers have a responsibility for providing school and

work for their residents, and it is also the asylum seeker's obligation to join these activities. The reception allowance will be reduced if asylum seekers refuse to participate on these activities. A leisure time activities are supported and developed in cooperation with stakeholders. ("Reception services for asylum seekers", <https://tinyurl.com/yd49ax3o> 29.5.2017.

Furthermore, reception services will be terminated for an asylum seeker, who have received a negative decision on their asylum application and the police can not deport him/her. The police will inform the reception centers if the asylum seeker can not be deported, after which the reception services will be terminated within 30 days. ("Terminated reception services", <https://tinyurl.com/yct7jvp4> 29.5.2017.

TABLE 3   Terminated reception services between September 2016-April 2017.

Year	Terminated reception services
2016 (September-December)	157
2017 January	36
2017 February	73
2017 March	62
2017 April	104

2.4   Economical point of view

The Ministry of the Interior of Finland has published the draft budget for the year 2017 concerning the immigration in Finland. This budget report the affairs concerning the immigration in the future include, for example, development of legal entry channels into a country according to changes in EU's legislation, enhancement of law enforcement as well as restoration politics and functions in cooperation with EU. In addition, permit matters of legal living rights will be transferred totally from police to Finnish Immigration Services, and in nine locations all over Finland will be established Finnish Immigration Services offices in order to enhance permission processes. As the number of asylum seekers rose tremendously in 2015 in Finland all the processes referring to their permissions to stay in the country will be followed and improved in the future. Asylum procedures and reception activities will be improved to be more efficient and cost-efficient by strengthening the cooperation with different law enforcement functions and joining the legislation modification with EU. According to draft budget for the year 2017, in 2015 there were 27 393 places to stay in reception centers in Finland. It is evaluated that in 2016 and 2017 the number will be 24 090 and 14 090, respectively. The total expenses of reception center activities were 168 425 717 euros in 2015. In 2016 and 2017 the expenses are estimated being 392 801 000 and 136 409 000 euros, respectively (Draft budget, 2017) The costs per asylum seeker living in a reception center in 2015 was 23 053 euros. This said, the cost of

an asylum seeker per day was approximately 63 euros. (Draft budget, 2017). The Finnish Immigration Services mandates the number of accommodation spots offered in reception centers for asylum seekers, and different organizations, municipalities, and the state of Finland act as operators. The operating contract is made between The Finnish Immigration Services and an operator and bases on an agreed budget. In 2016 the Finnish government and the Finnish Immigrations Services have been focusing on cost-efficiency of reception centers. Furthermore, shutting down the reception centers is based on a few criteria which are not fulfilled like cost-efficiency, safety, and functionality to name some of them.

3   THEORETICAL FRAMEWORK

In this section, we will present the theories used in this study. Firstly, theoretical framework begins with brief introduction what business ethics is about, and why ethical research is important in business context. Then, we will proceed onto main ethical theories that prevail in business ethics, and management. Thirdly, we continue from the theories our investigation will be based on. First, a typology of ethical dilemmas is introduced (Geva, 2003), after which we proceed onto an issue-contingent model of moral intensity in decision making (Jones, 1991), and finally, to a model of conflict handling styles (Rahim et al., 1999). Lastly, we will review some relevant empirical research.

3.1   Ethics in business context

It is inevitable, that ethics in business differs from ethics in other aspects of life. To some extent, in business we can rely on the rules of right conduct we use every day-life, however, business activities tend to have features that limit the applicability of the general ethical perceptions. (Boatright, 2003, pp. 5-6). Under fully competitive conditions in business, the only reason for any choice is the maximizing the utility and profit meaning that the most fundamental aim is to achieve the best economic efficiency and the highest revenue possible. (Boatright, 2003, pp. 13). In business context, ethics considers especially rights and justice, but also noneconomic values. Often, ethically correct actions are clear, however, ambiguousness might occur when there is uncertainty about ethical obligations or when ethical considerations conflict with business demands. (Boatright, 2003, pp. 5). Decision making in business context involves number of factor, and ethics being just one of them. Boatright (2003, pp. 7) suggests that decisions in business can be made from the economic, legal and moral point of view. The moral point of view has two critical features: reasoning and impartiality. The former indicates

that we should try to justify the reasons we act on by the most general and comprehensive reasons available, the latter indicating that we should consider the interests of everyone.

According to economic theory, firms operating in free markets utilize resources to produce an output. Furthermore, economic efficiency is achieved under fully competitive conditions (maximum output with the least inputs) Justification for free markets (in capitalistic system) is that by aiming profits economic organizations also provide welfare for the society. Furthermore, when taking into a consideration the welfare of the whole society, it would be important to consider the noneconomic values and obeying the public policy (the law). (Boatright, 2003, pp.13-14).

The law is one of the most essential frameworks that economic organizations must operate with, but in addition, it would be useful to observe certain ethical standards. However, there are differing opinions of the relationship between the law and ethics. One school of thought says that "law prevails in public life, whereas ethics is a private matter" (Boatright, 2003, pp. 15). Another school of thought states that the law expresses the ethics in business, and there are ethical rules that have been enacted into laws. In addition, it suggests that the law has advantages over ethics as the laws are more precise and detailed, and that "when it is legal, it's morally okay" (Boatright, 2003, pp. 16). Unfortunately, both of these school of thoughts think that only the law needs to be taken into account when making decisions in business context. Velaquez (1998) agrees in some extent with this statement by saying that there can be seen many ethical dilemmas specific to business life which differ from decision making situations in everyday life, and therefore, suggests that moral intuition is not enough, but organizations need ethical codes. However, it is worth of thinking deeply about ethical dilemmas and aspects in business because, for example, not everything that is immoral is illegal, and often the law itself employs ethical concepts which are not precise, so for understanding the law the ethical aspects should be considered (Boatright, 2003, 16-17).

Finally, in order to make ethically defensible decisions supported by the strongest possible arguments all these points of views should be integrated. It is suggested that an integrated approach requires proper consideration given to economic and legal points of views without excluding ethical aspect, which also applies vice versa, as business decisions should not be made solely by ethical reasoning. (Boatright, 2003, pp. 9).

3.1.1 Ethical theories and business ethics

Ethics is often used as a synonym for morality. Generally, morality is about right and wrong, and good and bad in practice (Yrjönsuuri, 1996, 20), and is

defined as a way of thinking and acting of a society and an individual (Lämsä, 1998). Morality is a sociological phenomenon which creates the basis for mutually beneficial interaction. In addition, it is said to exist in certain places in certain times as well as being society-specific. (Boatright, 2003, 22). Ethics, however, is thought to be restricted to the rules and norms of specific type of conduct or code of conduct (Boatright, 2003, pp. 23). Ethics is the way of investigating the origin and nature of moral concepts (Lämsä, 1998), and such investigation is either descriptive or normative. Descriptive ethics may include an empirical investigation of rules and norms of a certain group, or it may also be consisted of an ethical reasoning process and understanding of it. In other words, it studies beliefs of morality and ethical ideals people may possess. Normative ethics investigates the ethical act and focuses on the possibility of justification. It is premised on reasoning or moral argument. (Boatright, 2003, pp. 23).

Generally, theories of corporate ethics are often divided into three well known ethical theories: Kant's deontological ethics (or ethics of duty), consequentialism (utilitarianism), and virtue ethics (Kaptein & Wempe, 2002), all of which are normative in nature. In addition, two main perspectives considering ethical theories appear in business ethics research and literature: teleological and deontological perspectives. Shortly, these two perspectives can be summarized as follows: Teleological perspective states that "the rightness of actions is determined solely by the amount of good consequences they produce" (Boatright, 2003, pp. 31), whereas deontology denies that "consequences are relevant to determining what we ought to do" (Boatright, 2003, pp. 33). In other words, the teleological theories emphasize the good consequences, whereas, deontological theories focus on the good means to ends.

Deontological perspective

Deontology is defined as a theory of moral obligation. (Aronson, 2001). It is stated that what is morally right is determined by the characteristics of the behavior and act itself rather than being dependent on producing the greatest good (Frankena, 1973). Furthermore, Helms and Hutchins (1992) postulate that deontology considers the moral value of the behavior being independent of the consequences because one cannot know the outcomes as making decision or at the moment of action. Deontology can be further divided into two sub perspectives: rule deontology and act deontology. According to rule deontology, individuals in all circumstances should follow the already existing rules and norms despite the consequences. Acts are defined as morally good or bad by predetermined standards (Rallapalli et al, 1998). In addition, act deontology implies that there might be exceptions to acting by predetermined standards because acting is limited to certain behavior meaning that it is premised on particular moral judgment (Rallapalli et al, 1998).

Deontological ethics, often referred as ethics of duty by Kant, states that duty rather than good is a fundamental moral category. This means that actions are performed solely because it is our duty regardless of consequences. Kant defined moral rules as imperatives which express how people should act categorically rather than hypothetically. (Boatright, 2003, 53-54). Kant's categorical imperative states that an individual should act like his/her principles could be the law of nature, and he/she could wish everyone to act similarly in every comparable situation (Airaksinen, 1987, 167; Boatright, 2003, pp. 53). This theory does not examine, for example, values, because its purpose is not to determine what is good, and rather it considers the matter of rightness (Yrjönsuuri, 1996, 72, 75). More specifically, it is said that ethical acts are not dependent on the values in a certain context, but the moral acts are grounded on general rules, which in turn, lead to specific procedures (Aaltonen & Junkkari, 1999, 145-146). Airaksinen (1987, 177) concludes that rights and virtues create an appropriate base for duties as especially rights of an individual create obligations for others. However, he concludes that Kantian ethics' weakness is that it requires strong moral commitment, as pure ethics of duty involves an idea of morality of an ideal individual rather than an empirical individual.

Teleological perspective

On the contrary to deontological perspective, teleological perspective stresses the morality of an outcome instead of an act as in deontology. This said, an act is moral if it produces more good over evil than any other available alternatives (Aronson, 2011). A well-known theory belonging into this category is consequentialism, where only the consequences matter. Furthermore, the most known teleological theories included in consequentialism are act utilitarianism, rule utilitarianism (sub-categories of utilitarianism), and ethical egoism. In addition, virtue ethics is considered as a teleological theory as it is subsumed in utilitarianism, however, it is often contrasted with consequentialism.

In utilitarianism, ethical rightness or injustice of an act is evaluated by its consequences. Furthermore, classical utilitarianism states that "an action is right if and only if it produces the greatest balance of pleasure over pain for everyone" (Boatright, 2003, pp. 36). In act utilitarianism acts are evaluated by their potential to produce the maximum amount of good for the greatest number of people (Rallapalli et al, 1998; Regan, 1980). This theory states that right action or obligation must be derived from the principle of utility (Frankena, 1973). It is not dependent of rules, but instead the rules serve as guidelines in decision making. Furthermore, Airaksinen (1987, pp. 142) criticizes the act utilitarianism being too narrow as because an act's moral rightness is only evaluated by its value among all possibilities. Thus, rule utilitarianism is there to supplement the act utilitarianism, as it ensures everyone's rights (Airaksinen, 1987, pp. 142). Rule utilitarianism states that existing rules would ensure the greatest good for the greatest number of people if rules are universally fulfilled (Regan, 1980). The action is supposed to be morally correct if it has a positive outcome in general,

not because it has a positive outcome in a certain situation (Aronson, 2001). Finally, utilitarianism is criticized, for example, because quantitative and qualitative matters are difficult to be compared (Airaksinen, 1987, pp. 140)

In ethical egoism, a person considers an action being moral or immoral whether personal objectives can be achieved by it (Rallapalli et al., 1998). It is said that an ethical egoist may consider the interest of others, but it is not the main goal as others are only mediating a positive outcome for the egoist. Ethical egoism is contrasted with utilitarianism as ethical egoism implies that self-interest is elevated regarding others whereas utilitarianism stresses the equality between the self and the others. (Shaw & Post, 1993).

Virtue ethics is normative, deontological and subsumed in utilitarianism. It bases on Aristotle's thoughts of what kind of person should we be and what kind of life is "good life" (Boatright, 2003, pp. 61). Virtue ethics examines the virtues, the character traits, that enable us to pursue successful and rewarding life. The often-mentioned characters are courage, honesty, benevolence, loyalty, justice and truthfulness. Virtues are kind of characters by which acting might be too special or demanding to be duties, but having them is still valuable (Airaksinen, 1987, pp. 237). However, some virtues of everyday life are not totally applicable in business context (Boatright, 2003, pp. 64). For example, "whether any character trait is a virtue in business, then, is to be determined by the purpose of business and by the extent to which that trait contributes to that business" (Boatright, 2003, pp. 64). In addition, Airaksinen (1987, pp. 238) states that ethics of professions bases on thought of virtues. Virtues are profession specific because some character traits in one profession are more needed and valued than others in another profession. Finally, Airaksinen states that the virtues are idealized personality traits. General ethics concerns all people in the same way, but virtue ethics concern different people in different ways. Furthermore, different eras have valued different virtues. Criticism arises from a notion that virtues are named by psychological personal traits, and thus, a psychological personal trait can not be a base for ethics. (Airaksinen, 1987, 239-241)

Ethics of care is not one of the traditional ethics theories, but has achieved its relevance in later business ethics studies. It was introduced by Gilligan (1982) who stated that subjective ethical reasoning includes intuition meaning that it involves emotions rather than rational reasoning of consequences. Characteristics of ethics of care include, for example, harmony, empathy and kindness. It also focuses on maintaining healthy relationships and social processes in organizational settings, because according to Velasquez (1998), human being exist in a social context where relationships should be nurtured as well as one should respond to needs of other individuals who they are connected to.

3.1.2 Ethics in management

Ethical management and management ethics can be defined as being two distinct matters. Ethical management refers to acting ethically as managers and doing the right thing. It had been suggested that ethical management is important for individual success and organizational effectiveness (Boatright, 2003, pp. 18). On the other hand, management of ethics is considered as acting effectively in situations that involve an ethical dimension, and which occur in internal and external environments. Internal environment in organizations refers to common values, rules, and policies. In order to an organization being effective these policies and norms should be accepted by all organizational members, which requires that the members consider these rules and norms as fair and commit to them. External environment refers to stakeholders, and organizations should manage their demands for ethical behaviour. This includes, for example, human rights, equality concerning race and environment. To manage ethically, some specialized knowledge and skills are required. First, often ethical issues base on facts or competing theoretical perspectives that must be understood. Second, sound ethical decisions and their implementation require skills that are gained through experience and training. (Boatright, 2003, pp. 19).

In addition, all organizational members possess roles, which implies a "structured set of relationships with accompanying rights and obligations" (Boatright, 2003, pp. 20). However, sometimes obligations of organizational roles conflict with the ones of ordinary morality. This refers specifically to morality of professionals, thus, a number of justifications have been offered for obligations of roles. For example, it is thought that certain roles have obligations in relation to stakeholders and which is why decisions made as professionals would serve the whole society in the end. (Boatright, 2003, pp. 20).

Generally, it is thought that good leadership is ethical and bad leadership is unethical. Kanungo (2001, pp. 260) states that:

> "The overarching motive for ethical leadership is the leader's altruistic intent as opposed to egoistic intent (Kanungo & Mendonca, 1996). Leaders are truly effective in achieving organizational objectives only when they are motivated by a concern for others (organizational members and stakeholders), when their actions are invariably guided primarily by the criterion of benefit to others even if the result is some cost to self."

The nature of one's behavior can be judged in three dimensions: the motive and the behavior of the actor, as well as the social context in which the behavior exists (Kreeft, 1990). As mentioned earlier, motives of a leader must be altruistic rather than egoistic in order to be an ethical leader. Altruistic motives or intentions result in virtuous acts which both Socrates and Plato considered to be the basis of morality. Altruistic motives develop through past experience, training and general socialization, which in turn have their part in value and ethical norm formation and internalization. Finally, in order to behave in a morally right

manner, one must take into a consideration the social environment and the be aware of the consequences of his or her acts in specific situations. (Kanungo, 2001)

Bass & Steidlmeier (1999, pp. 181) state that "the ethics of the leadership rests upon three pillars: (1) the moral character of the leader; (2) the ethical legitimacy of the values embedded in the leader's vision, articulation, and program which followers either embrace or reject; and (3) the morality of the processes of social ethical choice and action that leaders and followers engage in and collectively pursue". Generally, and perhaps even harshly simplified it is thought that transformational leadership is more ethical than directive or transactional leaderships. It is suggested that transformational leaders are more morally developed than the advocates of other two leadership styles (Petrick & Quinn, 1997). Furthermore, it is suggested that if the leaders are morally matured, also the followers' moral reasoning would be higher (Conger & Kanungo, 1998).

Aronso (2006) suggests in his review on ethical leadership styles and theories that moral judgment is based generally on the combination of teleological (utilitarianism or mutual altruism focusing on the benefits for the greatest number of people) and deontological (genuine or moral altruism, where actions are guided by moral obligations) evaluation, which is influenced by personal characteristics and contextual factors. In the other words, generally, it is thought that ethical leadership behavior constitutes of both transactional and transformational influence strategies. These leadership models would possibly be advantageous as evaluating a leader's fit into a specific organization, as these leadership styles point out certain values presented by the leader. Further, as the values are the root of moral conduct, a leader must possess certain values that not only enhance the perception of all stakeholders, but also lead in the way that effectiveness is achieved by the organization's point of view.

Finally, Kanungo (2001) summarizes the motives, values and assumptions related to these two leadership styles in the following table (Table 1):

TABLE 4   Motives, values, and assumptions of leaders. (Kanungo, 2001). Comparison of ethical transactional and ethical transformational leadership styles.

	Transactional Leadership	Transformational Leadership
Motive/Intent	Mutual altruism	Moral altruism
Internalized form	Reciprocity norm internalized	Social responsibility norm internalized
Self cognitions	Idiocentric, "me" self (individualistic), self-centric	Allocentric, "we" self (embedded self), socio-centric
Relations to others	Atomistic (independent)	Organic (interdependent)
Rights and obligations	Actions to protect individual rights are valued	Actions that meet social obligations are valued
Nature of goals	Pragmatic goals	Idealistic goals
Evaluation of means and ends	Ends justify means (outcome or teleological orientation)	Means justify ends (process or deontological orientation)
Behavioral strategy to influence others	Utilitarianism: social contact and exchange of resources as basis for influence	Altruism: cultivating personal virtues and empowerment of others as basis of influence
Nature of ethics	Teleological and situational ethics: emphasis on purpose and on particulars	Deontological and principle governed ethics: emphasis on duty and on universals

3.1.3 Ethical dilemmas

It is suggested by Geva (2006) that different types of problems require different types of solutions. In order to enhance ethical problem-solving and ethical conduct in organizational settings, moral issues should be able to be recognized and categorized. Geva (2006) has introduced a model of types of ethical problems (Figure 3). A cross-classification of two ethical conduct dimensions, moral judgment and moral motivation, creates four types of ethical dilemmas: genuine dilemma, compliance problem, moral laxity and no problem-problem.

TABLE 5   Types of ethical problems by Geva (2006).

Types of ethical problems			
		Moral judgment	
		Indetermined	*Determined*
Motivation	*High*	Genuine dilemma	No-problem problem
	Low	Moral laxity	Compliance problem

The first of two ethical dimensions in the model is moral judgment, which is constituted of two components: a definition of the situation and consideration of moral reasons for and against the alternatives. The second dimension is moral motivation, which is simply defined as a relationship between cost and benefit for an actor. Geva sums it up by the following: "Without a desire to do the morally preferable thing, judgment is idle; and without the belief that a certain act is morally better than some alternative, motivation is blind." (Geva, 2006, pp.

134). In terms of typology of moral problems (Figure 3), moral judgments are defined as 'determinate', clear recommendations for problem-solving and handling and its opposite 'indeterminate', clear guidance cannot be provided. In addition, the second component of cross-classification, moral motivation, is suggested to be high as external incentives are not required for moral behaviour, and low as self-interest is beyond moral considerations.

The four combinations of ethical problems consist of genuine ethical dilemma, compliance problem, moral laxity and no-problem problem. *A genuine ethical dilemma* occurs as two or more ethical requirements conflict and there is no clear resolution to the problem. In other words, as the moral motivation is high, but moral judgment is indeterminate, the result is a genuine ethical dilemma. This kind of situation is created as both choices are undesirable, and the agent is "condemned" to a moral failure. A genuine moral dilemma is not about the ability or willingness of the agent to resolve the dilemma ethically right. Code of ethics, including statements of organizational values, purposes and responsibilities considering different stakeholder groups, is a basic tool in guiding situations where ethical dilemmas exist in organizations. (Geva, 2006).

Compliance problem, contrary to a genuine ethical dilemma, exists as it is clear what is the right thing to do, but morally right thing to do is inhibited, for example, by self-interest, short term thinking, market practices or organizational norms and laws that are against the morality. In this situation, the moral judgment is determinate, but motivation is low to execute a moral act. The name compliance is closely related to corporate compliance programs which, however, might differ due to ethical considerations and managerial considerations. The typology focusing on ethical aspect of compliance problems proposes solving these problems by allocating ethical measures to ensure moral behavior in organizations. (Geva, 2006). *Moral laxity* is not about resolving conflicting requirements (genuine ethical dilemma) nor being unaware of what is right thing to do (compliance problem), but the lack of concrete obligations. Most often moral laxity results from neglecting the duty in order to prevent foreseeable harm, however, sometimes it refers to slackness, as people think their duties can be postponed. As moral laxity occurs, motivation is low and moral judgment is also indeterminate. It is suggested that management should reduce the risk of moral laxity by creating "determinate requirements and state the concrete steps to be taken towards the realization of the duty". (Geva 2006). *No-problem problem* can be defined as it is clear what the moral goal is and there is also willingness as well as ability to pursue it. Therefore, this situation is considered as proactive behavior where decisions are guided by willingness to avoid moral hazards, and is characterized by high motivation and determinate moral judgment. In addition, the purpose of this kind of behavior and decision-making is to create an ethical organization culture, in which the values for ethical behavior would be inherently institutionalized by enhancing ethical behavior among all organizational members. (Geva, 2006).

3.2   Ethical decision making

Global organizational scandals have evoked a widespread interest towards ethical and unethical behavior in business context, which naturally has led to an increasing focus on social scientific research of behavioral ethics in organizations. However, research in decision making in organizations is in relatively short supply. One famous framework outlining the decision-making research is Rest's (1986) four-component analysis for individual ethical decision-making and ethical behavior. It includes four main components: moral awareness, moral judgement, moral motivation, and moral behavior. Furthermore, Jones (1991) has developed "An issue-contingent model of ethical decision making in organizations" (Figure 2) based on the Rest's model. Jones' model and theory of decision-making is a central theory used in this research as it takes into a consideration moral intensity. Thus, in the following sections we will review current decision-making theories of Jones (1999), Rest (1986) and to some extent Treviño (1986), respectively.

Before proceeding to different dimensions of moral intensity three definitions are worth of reviewing: moral issue, moral agent, and ethical as well as unethical decision. First, *moral issue* includes characteristics of harm or benefit of an action performed (Velasquez & Rostankowski, 1985). Also, an issue is moral if it has consequences and includes volition. However, many decisions are classified as moral decisions because they include a moral component. Second, *moral agent* is defined as a person who is responsible of making the moral decision, whether the moral issue is recognized. Finally, the *ethical decision* refers to legally and socially acceptable decision, whereas *unethical decision* refers to opposite. Moral intensity is defined as "a construct that captures the extent of issue-related moral imperative in a situation" (Jones, 1991, pp. 372), and it does not focus on the moral agent (individual characteristics) or the organization or organizational context. (Jones, 1991). Hence, moral issue can be defined in terms of moral intensity.

3.2.1 Six dimensions of moral intensity

Jones (1991) has introduced an issue contingent model (Figure 2) which begins with six dimensions of moral intensity. As developing this model, Jones reviewed extensively prominent decision-making models and noticed that characteristics of moral issue itself were not included in any of the previous models. Thus Jones' added the moral issue to the issue contingent model as an independent variable influencing all the four components in decision-making and behavior. Jones suggested that if moral issue were missing from decision-making process, it could be concluded that all moral issues are identical, and thus, every decision-

process would be the same. Moreover, it is suggested that issues with high moral intensity capture individuals' interest more effectively, and therefore, are more likely to be identified as moral problems (Treviño et al., 2006). Also, the mode of moral reasoning has been shown to differ according to different types of moral issues (Weber, 1990). Furthermore, it is proposed that people tend to react more strongly to injustices which have immediate effects on them compared to unjust situations that are perceived more distant. (Jones, 1991).
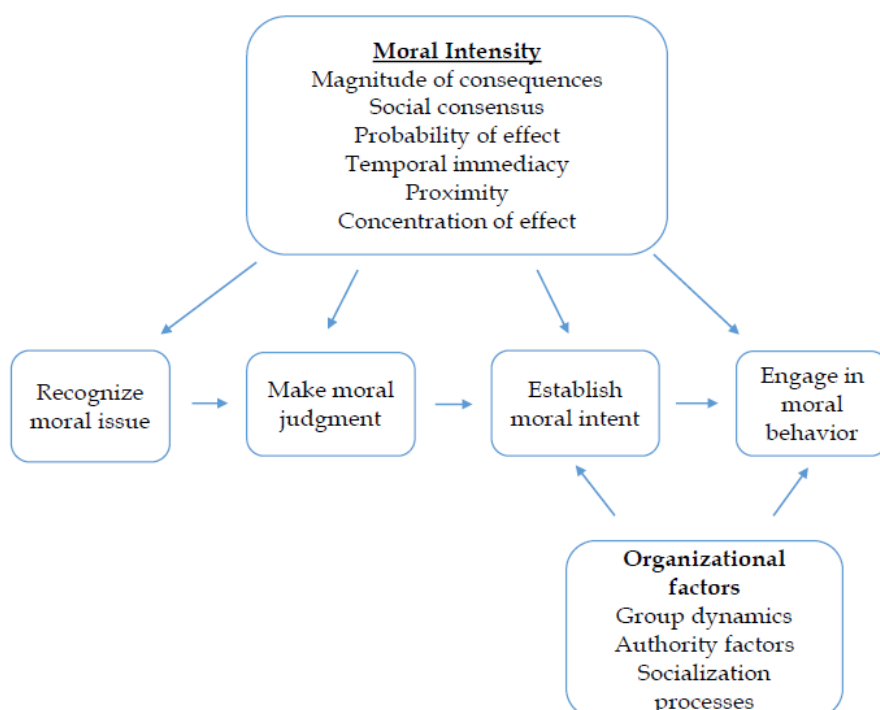

FIGURE 1   Issue-Contingent Model of Ethical Decision Making in Organizations by Jones (1991).

According to Jones (1991) the moral intensity constitutes of six dimensions and he proposes that in order the moral intensity to vary or change, threshold levels of all components should be reached. However, he also suggests that it only requires one of the components to increase or decrease to change the moral intensity, respectively. The six dimensions of moral intensity by Jones (1991) are: magnitude of consequences, concentration of effect, probability of effect, temporal immediacy, social consensus, and proximity.

First, *magnitude of consequences* refers to the sum of harms or benefits of the moral act being directed to victims or beneficiaries, respectively. It is suggested that many issues do not reach the threshold of the magnitude of consequences because many of us are not agitated over moral issues in everyday life. Furthermore, it is also empirically tested like Fritzshe & Becker (1988) proposed

that serious consequences of moral dilemmas were more likely to lead to ethical behavior, as their found a positive link between serious consequences and ethical responses of their research subjects.

Second component, *social consensus*, is defined as "the degree of social agreement that a proposed act is evil (or good)" (Jones, 1991, pp. 375). Its inclusion in moral intensity construct is based on logic as well as empirical results. Social consensus is proposed to decrease ambiguity as ethical dilemmas are faced, and so it facilitates logical as well as ethical behavior. Laczniak & Inderrieden (1987) also suggest that appropriate behavior can occur if there is an agreement about what behavior is appropriate and what is not.

Third dimension, *probability of effect*, refers to probability that the moral act in question will actually take place and have consequences that cause harm or benefit predicted. Jones (1991, pp. 376) sums up that "expected consequences of a moral act would be the product of the magnitude of consequences, the probability that the act will take place, and the probability that the act will cause the harm (benefit) predicted".

Fourthly, there is *temporal immediacy*, which refers to the length of time between the present and the occurrence as of the consequences or the moral act in question. Shortly, it is proposed that shorter length of time leads to greater immediacy and greater length of time leads to greater discount of the magnitude of consequences, which further implies that the probability of the consequences to produce predicted harm (or benefit) will decline. It is suggested that "additional time creates additional possibilities for moral interventions, by either moral agent or by another person and, hence, reduces the moral urgency of the immediate problem" (Jones, 1991, pp. 376).

Fifth dimension is called *proximity*, and it is defined as a feeling of proximity the moral agent has for the victims or beneficiaries in question. The proximity refers to four components: social, cultural, psychological and physical. Its inclusion to moral intensity construct is based on two reasons, intuitive and empirical. First, people have an intuition to care about people who are close to them. Empirical example is Milgram's (1974) experiments where research subjects were to give electrical shocks (which were fake in reality) to the learners if they responded incorrectly. If the subjects were felt nearness with the subjects, they were less likely to obey the authorities who were monitoring the experiment (Jones, 1991, pp. 377).

The sixth and last dimension is called *concentration of effect* and is defined as inverse relationship between the number of people affected by an act and the magnitude of consequences of the act in question. The reason why this dimension is included in the moral intensity construct is relying on intuition. The sense of justice inhibits immoral behavior that could results in highly concentrated effects.

3.2.2 Four components of decision-making

First, Rest (1986) introduced a model of ethical decision-making process that was called "four-component analysis" consisting of moral awareness, moral judgement, moral motivation, and finally moral behavior. Later many other researchers have introduced their own decision-making models basing on Rest's famous work by including various influencing variables into their models (for example, Treviño, 1986; Jones', 1991). The four components of decision making process are still relevant and form the basis in many relevant decision-making models. In the following sections the four central components will be explained in more detailed. However, Jones' perspectives and propositions on the relationship between moral intensity of an issue and each decision-making component are central for this study.

Moral awareness (recognizing moral issue)

The first step in ethical decision-making model (for example, Rest, 1979; Treviño et al., 2006; Jones, 1991) is called moral awareness (or recognition of moral issue). Moral awareness is defined as a recognition of the dilemma and a systematic presentation of it. After recognizing an issue containing a moral aspect, it should be classified as an ethical dilemma in order to be resolved effectively. It is suggested that identifying the moral dilemmas before decision-making leads presumably to ethical behavior. (Rest, 1986; Treviño at al., 2006). There are two approaches of ethical awareness proposed: moral sensitivity of an individual and moral intensity of an issue. The former approach is defined as one's ability to identify the ethical content or relevance in decision-making situation (Sparks & Hunt, 1998), and the latter approach by Jones' (1991), which is defined by issue characteristics.

Jones' states that two elements are involved in recognizing moral issues. First, a person must become aware of consequences for others of his/her actions. Second, he/she must recognize having a choice how to act meaning that volition is included. In other words, a person should recognize being a moral agent. Jones also suggests that if a person fails to recognize a moral issue, she/he would be more likely making decisions by using economic rationality. Salience and vividness have their role in issues' attention gaining. Firstly, moral issues with high intensity will be more salient than low intensity moral issues. Jones (1991) lists three reasons; "a) their effects are more extreme (greater magnitude of consequences), b) their effects stand out (higher concentration of effect), or c) their effects involve significant others (greater social, cultural, psychological, or physical proximity)" (pp. 381). Secondly, Jones states that high intensity moral issues will be more vivid than those of low intensity because "a) their effects are emotionally interesting (greater magnitude of consequences or greater concentration of effect, b) they are more concrete (more extensive social

consensus or higher probability of effect), or c) they are more proximate, that it, socially, culturally, psychologically, physically (proximity), or temporally (temporal immediacy)" (Jones, 1991, pp. 381). As issues are salient and vivid, they will be more likely to get attention of a moral agent, and further, be recognized as having consequences. As a sum, Jones proposes that "issues with high moral intensity will be recognized as morals issues more frequently than will issues of low moral intensity" (Jones, 1991, pp. 383), which further implies that issues that are recognized as having a moral component would more likely lead to ethical decision-making.

The other element in recognizing a moral issue is volition. Furthermore, moral intensity is suggested to influence the perceived volition through associational responsibility. Associational responsibility is defined as a person being held accountable for something although she/he is not actually involved in action. Jones states three reasons how moral intensity affects associational responsibility: "A person will assume little responsibility a) if the consequences affect someone psychologically or physically removed from him or her (low psychological of physical proximity), b) if the consequences are expected to occur in the distant future (low temporal immediacy), and c) if the consequences are unlikely to occur (low probability of effect)" (Jones, 1991, pp. 382). In addition, concept of locus of control is related to perceived volition, and thus influences the recognition of moral issues. In other words, 'internals' are people who consider fate being under their control, whereas 'externals' are people who think they are being influenced by others. In addition, 'respressors' are individuals who avoid, for example, unpleasant situations and psychological threats, whereas 'sensitizers' are individuals who investigate such threats intellectually. (Fiske & Taylor, 1984).

Finally, Reynolds (2006) stated that individual differences might be linked to issue characteristics by comparing people who focus on the ends (utilitarians) and people who focus on the means (formalists). The results showed that formalists were, for example, more encompassing representing more inclusive ethical decision-making framework. On the contrary, utilitarians might be "blind" to issues that involved violations to ethical behavior and norms. Furthermore, it is suggested that moral awareness might be influenced by competitive context and moral language used in addition to the social consensus and magnitude of consequences (Butterfield et al., 2000).

Moral judgement

Second step in ethical decision-making process is called moral judgment. Moral judgement refers to evaluation of "right and wrong, good and bad, virtue and vice as they pertain to business actions and policies" (Geva, 2006), and is firmly tied to ethical awareness (Rest, 1986). Jones (1991) has argued that moral reasoning is issue dependent, and offers three perspectives to justify the argument: intuitive, theoretical and empirical. Intuitive perspective refers to the

time and effort the moral reasoning requires, and for which people tend to economize the moral reasoning. This means that people put less time and effort to moral reasoning as the moral stake is low and vice versa. Some of the theoretical perspectives imply that people adopt cognitive strategies which simplify complex issues, for example, Fiske & Taylor (1984) have proposed that people whose thinking capacity is limited, often rely on solutions that are rapid, thus adequate, rather than solutions that require time and accuracy. Jones (1991) has proposed that "issues of high moral intensity will elicit more sophisticated moral reasoning (higher levels of cognitive moral development) than will issues of low moral intensity" (pp. 385). Furthermore, according to Weber (1996) moral judgment is associated with different types of harms, the magnitude of consequences and moral intensity of an issue suggesting that the greater they are the higher the level of moral reasoning.

Furthermore, research on moral judgment bases much on Kohlberg's (1969) cognitive moral development approach. This theory proposes six stages of moral development, which are included in three broader categories and so form three levels. The first level is called preconventional level where at the first stage individual is self-centered and reasons by the fear of punishment. At the stage two individual acts only by exchange in relationships. At the second level, conventional level, the stage three includes the concern for others and "living up to what is expected by people close to you" (Treviño, 1986), and the stage four includes behaving by the rules and laws, and contributing to the society. The third level is called principled level and consists of two last stages. At the fourth fifth stage "individual determines what is right more autonomously by looking to universally held principles of justice and rights" (Treviño et al., 2006). The last and sixth stage is only theoretically postulated, but can be summarized as an individual acting by self-chosen principles regardless of the laws if they conflict (Treviño, 1986). Many researchers have considered the moral development being relatively stable individual difference variable, however, Rest (1979) argued that often a range of moral development stages is occupied. Hence, it is suggested that context influences the levels of moral development people reason at (Weber, 1990; Treviño, 1986). Finally, Turner et al. (2002) introduced interesting results, as they found that the cognitive moral development of their subject managers was correlated with their followers' perceptions of them as transformational leaders. Further, they proposed that leaders would be more capable of conceptualizing complex moral dilemmas and interpersonal situations if they had capacity for complex moral reasoning (higher moral development), which in turn might lead to considerations beyond short term self-interests (Treviño et al. 2006).

Moral motivation (establishment of moral intent)

The third step in ethical decision-making is called as moral motivation. It is said that in business context moral motivation is high as there are no external incentives involved like status or money, and low as self-interest degrades acting

by moral judgments. (Geva, 2006). Jones (1991) considers the moral motivation from a perspective of how moral intensity influences moral intentions, in other words, as "moral agent balances moral factors against other factors, notably including self-interest" (Jones, 1991, pp. 386). First, moral responsibility affects the moral intentions. It is proposed that individuals apply positive moral intent as the moral issue is proximate and vice versa. In addition, social consensus affects the moral intent, for example, people try to behave appropriately in situation where social consensus is high. Furthermore, affect like emotions and feelings, influence moral intentions through vivid and salient stimuli. Thus, Jones proposes that "moral intent will be established more frequently where issues of high moral intensity are involved than where issues of low moral intensity are involved." (Jones, 1991, pp. 387).

Rest et al. (1999, pp.101) also concludes that moral motivation is "an individual's degree of commitment to taking the moral course of action, valuing moral values over other values, and taking personal responsibility for moral outcomes". Even though, moral motivation is believed to be a link between moral judgment and moral behavior (Rest, 1976), the moral behavior and moral motivation appear often being apart from moral reasoning. Sometimes conscious moral reasoning is not sufficient nor necessary for understanding occurred moral behavior (Treviño et al. 2006). It is suggested that individuals who behave morally right, often possess a high degree of automaticity in their behavior (Lapsey & Narvaez, 2004), and thus, do not have any inner struggle, or conscious reasoning process leading to action (Blasi, 2005).

Haidt (2001) has proposed a social-intuitionist model approach to moral judgment which blurs the line between moral judgment and moral motivation. This theory can be summarized as "certain situations elicit intuitive, nonreasoned moral responses for people, for which subsequent moral reasoning processes provide an after-the-fact rationale" (Treviño et al., 2006, pp. 961). Furthermore, researchers are interested in how social learning processes can influence the moral intuition in organizational context. It is suggested that organization that provides an ethical environment and opportunities to act ethically should help reinforce ethical identity of individuals. In other words, identity can be influenced by co-workers and leaders through their attitudes and behaviors (Zey-Ferrel & Ferrell, 1982) as well as the assumptions embedded in organizational culture (Treviño et al., 2006). Furthermore, the relationship between moral identity and moral motivation has been studied. It has been stated that moral identity has a crucial part in influencing the moral intentions, for example, Blasi (2004) stated that morality is central part of person's understanding of self, and failure to act according to one's moral sense or understanding results in a cognitive dissonance and unpleasant feelings. Also, it has been proposed that moral traits in one's self-concept and behavior (extent to which moral traits are publicly expressed) predict moral behavior (Aquino & Reed, 2002).

Moral behaviour

Moral behavior is the final phase in ethical decision-making process in organizations. Jones (1991) suggests that moral intensity, especially proximity, influences moral behaviour. For example, the results of Milgram's studies (1974) showed that as the authority became more distant, the obedience to instructions increased and vice versa. In addition, Jones uses social cognition in explaining theoretical link between moral intensity and moral behaviour. For example, helping behaviour is thought to be influenced by proximity, since the closer an individual considers him/herself being to another individual socially, culturally, physically, and/or psychologically, the more the person tends to know about the situation and the other individual. This results in that tendency to make dispositional attributions (behaviour caused by internal factors) decline, and the greater knowledge would lead to situational attributions (behaviour caused by situational factors). This suggestion bases on the idea that the observer tends to rely on the dispositional factors more often than situational factors because the observer lacks relevant information. On the contrary, actor usually explains her/his own behaviour by situational factors rather than dispositional factors. (Fiske & Taylor, 1984). Thus, Jones (1991) proposes: "Ethical behaviour will be observed more frequently where issues of high moral intensity are involved than where issue of low moral intensity are involved." (pp. 389).

Treviño et al. (2006) suggest that moral behavior is influenced by individual differences and organizational context. Individual differences comprehend the level of moral development (as mentioned earlier), locus of control and ego-strength. Locus of control has been shown to influence moral behavior as it is suggested that people who possess an internal locus of control take more responsibility of their actions (Treviño & Youngblood, 1990) since they can see the link between their own behavior and the outcomes more clearly (Forte, 2005). Also, ego-strength, individual's ability to resist the impulses and being loyal to one's convictions, has been shown to correlate positively, at least theoretically, with ethical behavior (Treviño, 1986). Unethical behavior has shown to be associated with pressures at work to behave unethically (Robertson & Rymon, 2001) as well as with rewarding for unethical behavior (Treviño & Youngblood, 1990).

In organizational context, organization's climate (Cullen et al., 1993) has been shown to influence employees' attitudes and behaviors. Ethical climate "is defined as shared perception among organization members regarding the criteria (e.g., egoism, benevolence, and principle) and focus (e.g., individual, group, society) of ethical reasoning within an organization" (Treviño et al. 2006). Also, ethical culture influences ethical behavior of employees by formal and informal structures and systems (Treviño, 1990). Treviño et al. (1998) showed that in ethics code settings ethical environment had a great negative correlation with unethical behavior. On the contrary, in non-code settings, ethical climate was mainly influenced by self-interest leading to unethical behavior. In addition, organization culture might incorporate, for example, new members into

standardized unethical thinking and acting. In other words, organization culture may normalize unethical behavior which results in unethical acts that might be committed thoughtlessly. (Treviño, 2006). Also, linguistic practices in an organization have an influence on ethical behavior as organizations which encourage to openly talk and report about ethical problems are shown to be more ethical than organizations which do not support this kind of behavior (Treviño, 1990).

In addition, role modeling in organizational settings have been shown to influence peers' or followers' behavior. However, people tend to consider others as role models only when the working relationship is close enough (Weaver et al., 2005). Furthermore, ethical leaders have shown to influence followers' ethical behavior by social learning (Bandura, 1986), which is created through the authority the leaders possess as well as through social exchange and norms reciprocity which exist between leaders and followers (Blau, 1964). Brown et al. (2005) found that as ethical leaders encouraged followers to report about problems, followers' satisfaction increased with the leader as well as dedication towards their work. In addition, moral development of leader is suggested to influence followers. Schminke et al. (2005) found a link between the moral development of the leader, attitudes of the employees and ethical climate. Results showed that if the leaders utilized their moral capacity, they could influence the ethical climate in their groups. Furthermore, if the level of moral development matched between leaders and followers, employees were more satisfied.

Finally, although Jones' (1991) introduced issue-contingent model focuses on varying moral issues in terms of their moral intensity, also some organizational factors are included in it. Jones states that there are three organizational factors that influence moral intentions and moral behaviour in his issue-contingent model: group dynamics, authority factors, and socialization processes. Especially he proposes that organizational factors establish moral intent and engage in moral behaviour. For example, implicit organizational pressures may be able to determine individual's moral intent, and explicit organizational factors may cause unethical behaviour despite good intention and vice versa.

3.3   Ethical problem-solving

Naturally inter-personal conflicts exist in organizational settings and ethical dilemmas are suggested being one of the main reasons for such conflicts (Alakavuklar & Çakar, 2012). Furthermore, it has been proposed that especially managers experience pressures from organization members as well as from different stakeholders, which often lead to situations where complex ethical problem must be solved (Dukerich et al., 2000). In the following section, we will examine the well-known model of problem-handling styles by Rahim et al. (1999) (originally introduced by Rahim & Bonoma in 1979).

3.3.1 Problem-handling strategies

Five problem-handling styles

Rahim et al. (1999) introduced five problem-handling strategies for solving interpersonal conflicts in organizational settings. The model (Figure 4) is developed for enhancing an effective problem-solving not only considering the well-being of the employees but also the success of the organization, and includes five different strategies: integrating, obliging, dominating, avoiding, and compromising (Figure 4).
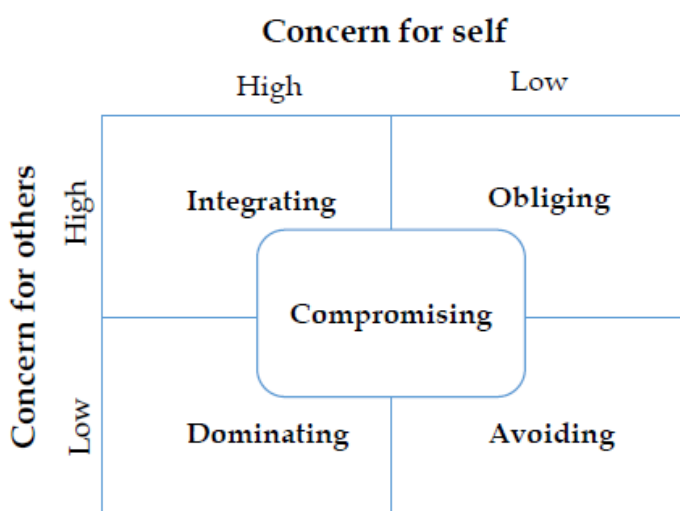

FIGURE 2   Two dimensional model of the styles of handling interpersonal conflict by Rahim et al. (1999).

The first strategy is called *integrating* style, in which case the concern for self as well as the other party are high. The aim of this style is to come with a solution which benefits both parties and therefore highlights cooperation between the parties. Integrating style includes characteristics like openness and information sharing as well as taking into a consideration of differences of both parties. Integration strategy is thought to be appropriate in situations which are, for example, complex, and there is time available for problem solving, resources and commitment of both parties exist to solve the problem, and problem cannot be solved by one party alone. On the contrary, situations where the use of integrating strategy to problem-solving is inappropriate are defined as, for

example, simple, immediate decisions are needed, or other party does not have problem-solving skills and are not committed (Rahim et al., 1999; Rahim, 2002).

The second strategy, *obliging* style, is defined as having low concern for self but high concern the other party. A person who is obliging emphasizes the common features between self and the other party, and aims to please the other party. Situations where obliging strategy is appropriate are, for example, if obliging person thinks she/he may be wrong or if the other party may be an important partner and you may expect reciprocity in the future. Using this strategy would be inappropriate if the issue is important to the obliging person and the other party is wrong or acts unethically. (Rahim et al., 1999; Rahim, 2002).

The third strategy is called *dominating* style which involves high concern for self but low concern for the other party. It is characterized as a competing orientation. Dominating strategy would appropriate if the issue is trivial and important to the dominating person, there is no time for problem-solving or other kind of choice would be costly. On the contrary dominating style, would be inappropriate if issue tends to be complex, both parties are powerful and there is time to resolve the problem (Rahim et al., 1999; Rahim, 2002).

The fourth, *avoiding*, strategy involves low concern for self as well as for the other party involved in conflict. It is associated with 'sidestepping' as an avoiding person does not want to be involved in the conflict situation and take responsibility. It would be appropriate to use this style if the issue is trivial or if there is situation where being potential impairing effect as being against the other party would outweigh the benefits of solution of the problem. To apply avoiding style in problem-solving situation would be inappropriate if issue is important to the person, it would be her/his responsibility to make the decision or parties do not want to postpone the problem-solving. (Rahim et al., 1999; Rahim, 2002).

The last and fifth style is called *compromising* style and the reason for it being in the center of the model (Figure x) is that is has moderate concern for self and the other party. It is characterized as 'sharing' where both parties give up something in order to achieve a mutually satisfying result. Appropriate situations to use this style would be ones where parties are equal, goals are mutually exclusive for both parties or a temporary solution is needed. It would be inappropriate to apply compromising style if problem is very complex requiring proper problem-solving or the other party is more powerful. (Rahim et al., 1999; Rahim, 2002).

Integrating style has been proposed to be the most effective style in handling interpersonal conflicts (Rahim et al, 1992), whereas avoiding and dominating styles are considered to be ineffective as they are thought to possibly cause inequality and distrust within organization members (Rahim et al., 199). It has been claimed that organizational conflicts are very close to ethical dilemmas experienced in organizational settings (Rahim et al., 1999; Rahim, 2002; Alakavuklar & Çakar, 2012).

3.4   Review of relevant empirical research

The type of ethical dilemmas faced in business context is suggested to influence the decision-making process and behaviour. Furthermore, the moral intensity of ethical dilemmas is suggested to affect the choosing of a strategy to resolve the problem. In subsequent sections, we will review some of the studies which describe the professionally encountered ethical dilemmas as well as the influence of moral intensity and contextual appropriateness on decision-making strategies. We could not find any studies which would have examined especially ethical issues and ethical decision-making in a reception center context, which is why we will review a few studies that have examined these matters in different contexts.

Ethical issues and ethical orientations

A few studies which focused on ethical issues encountered by managers were rewieved. For example, Takala and Uusitalo (1995) conducted a qualitative, hermeneutical, research by interviewing Finnish retail owners and store managers about ethical issues they have faced in their everyday work, and the ethical aspects their professionally exhibited. The retailers were divided into two categories: privately owned stores and member-stores of a chain; and into two types: small selection and wide assortment. Results showed that the professional issues as well as virtues of the retailers and their opinions related to utilitarianism (consequences) and deontology (duties) varied between the retailers. An owner-retailer with small selection valued the customers the most and was satisfied with fair level of income, whereas the others whose store was a member of a chain and/or has greater selection emphasized the financial aspect and marketing. Small store owner identified, for example, willingness to serve as a virtue of a retailer, as the others stressed justice, reality and risk taking as virtues. Also, the duties and utilities differed between retailers, as a store owner with small selection emphasized honesty and customer satisfaction, and social contracts, respectively, whereas the others emphasized rules and professional principals, as well as prices and financial success, respectively.

   All interviewees obeyed main norms and legislation without disagreement, but if there is no free will, the act lacks moral meaning. As there seemed to exist confusion about what ethical issues are among the retailers, four main principles were introduced: freedom versus rules (rules restricting actions or active search of boundaries), principles versus moralizing (e.g. moralization of customers), boundaries versus transitions (importance of maintaining business-like character), and economy and moral versus subjective judgement (objective rules in business versus common sense). These principles helped in explaining further the subjects' moral aspects in their work.

Litschka et al. (2011) studied decision behaviour of Austrian middle managers in ethical dilemma situations. This study used a survey to assess managers' ethical preferences as they were asked to judge or decide on the appropriateness of different reactions of different scenarios. The purpose of this study was, especially, to examine if there were alternative decision motives in addition to pure economic rationality in management decisions. Rational choices in ethical dilemma situations have been criticized because they lack psychological and sociological components, and rather focusing on strict predictions basing on rankings and best means as well as maximizing expected utility. Thus, this study examined if subjects used other approaches in decision behaviour: principles of fairness, reciprocity, and commitment.

In general, rational reasoning is divided into three ideal types of moral judgements: 'Kantian' creatures, 'Humean' creatures and 'Rawlsian' creature. Kantian creature makes moral judgements by using reasoning with certain universal principles and rules (categorical imperative of Kant). In this case, moral reasoning does not take into account emotions or consequences. Humean creatures are motivated toward specific actions by their personal characteristics and native moral sense. It is said that only emotions influence moral judgements and reasoning only helps to find causal relationship between the means and ends. Finally, Rawlsian creature applies universal principles in moral judgement, in addition to analysing the causes and consequences. The responses to ethical dilemma scenarios included in a survey revealed that the subjects did not consists of utilitarians, and rather use fairness considerations basing on their experience and intuition meaning that the managers used Rawlsian elements (Rawlsian fairness and consequentialism) in decision-making. In addition, they applied Kantian elements and categorical imperative in decision-making as they valued treating others as they would be liked to be treated and felt certain duties as executives.

Fairness in this case was defined as 'reference transaction' which means that the moral judgement is made by evaluating an action in reference to former actions like increasing the prices of goods as government increased the subsidy of the persons in need. The managers judged, for example, this to be rather unfair. Thus, it was concluded that economic rationale behind the scenario was not enough to explain the ethical content of the action. Reciprocity was called as reciprocal altruism, which means that behaviour was considered as altruistic as long as reciprocal beneficial action was expected from another party. The majority of the subjects judged this behaviour being immoral, because it was considered inappropriate to expect a reciprocal action from another party when the action is taken for ethically granted in general. Commitment in this case means that one sticks to a rule or principle without drawing a personal utility from it. Managers in this study agreed that it would be moral, for example, if there were no employees laid off in order secure the bonus system. The managers who did not agree with this, also did not see any ethical dilemma in this situation. General conclusion of this study was that behavioural economics including psychological and ethical elements could be considered as alternative to

economic rationality. It is also stated that in the future much work should be put into developing methodology as well as theoretical work on the ethical concepts used in this study: fairness, reciprocal altruism, and commitment.

Moral intensity and decision-making

In addition, Leitsch (2006) examined how moral intensity of ethical conflicts influenced ethical decision-making process of accounting students. Especially the influence on moral sensitivity, moral judgment, and moral intention was studies. The study was conducted via survey and questionnaire in one college in the Northeast of the USA. The survey consisted of four scenarios: approving a questionable report, manipulating company books, by-passing company policy, and extending questionable credit. The questionnaire was used in assessing the dependent variables, the stages of decision-making process by Rest (1986) and Jones (1991), and independent variables, the dimension(s) of moral intensity. They examined first whether moral intensity of scenarios given in the survey is a single-dimension or multi-dimension by nature. Secondly, they examined if dimension(s) of moral intensity is/are predictive of accountant students' moral decision-making process. The results supported the two-factor solution: the first dimension, 'perceived corporate concern', consisted of magnitude of consequences, social consensus, probability of effect, temporal immediacy, and proximity, and the second dimension, 'perceived involvement effect' included concentration of effect.

The results of a similar study by Singhapakdi et al. (1996) conducted on marketing professionals revealed comparable results to Leitsch's (2006) study as they found two dimensions of moral intensity, thus composed slightly differently. The first dimension was called 'perceived potential harm/no harm' dimension and constituted of magnitude of consequences, probability of effect, temporal immediacy, and concentration of effect. The second dimension, 'perceived social pressure', constituted of social consensus and proximity. It was noted that these findings support Jones' (1991) contention that moral intensity is multi-dimensional by nature. However, Leitsch found that two dimensions did not predict the moral sensitivity in this specific research setting, but when moral sensitivity was combined with the dimensions of moral intensity, it significantly predicted the moral judgement. Furthermore, the dimensions of moral intensity along with moral judgement significantly predicted moral intentions. Although, there were several limitations in this study like small number of students drawn from only one college and using hypothetical scenarios, in addition to lack of working experience of the students, the results of both studies indicated that two dimensions of moral intensity influence and predict moral intentions at least in marketing and accounting.

Furthermore, Kelley & Elm (2003) qualitatively examined types of ethical issues experienced by social service administrators (n=22, Washington State's DSHS), as well as moral intensity of these issues. Kelley & Elm argued that

organizational factors directly influence the degree of moral intensity of ethical issues, and context would be more influential and important than, for example, Jones' (1991) issue-contingent model would suggest. Furthermore, they base their argument more, for example, on Treviño's (1986) and Weber's (2004) decision making models, where context and its appropriateness, respectively, are considered very influential in decision-making process. Social service work in Washington State's DSHS was chosen to be examined because the organization is very hierarchical, externally driven and guided strongly by legislature, and for this reason differ to some extent from private firms. Thus, the authors state: "For example, customers of social services have little choice regarding the type and quality of the service they receive: the employees of a social services office choose the recipients of social services." (pp. 142). The main proposition of the authors was that ethical issues in social service offices will be high in moral intensity. Jones' six dimensions of moral intensity were examined by administrators' interviews. The table x below sums up the ethical dilemmas experienced by administrators (managers) and the issues' degree of moral intensity.

Ethical issues identified by interviewees	Degree of moral intensity		
	High	Average	Low
Nepotism in hiring		X	
Falsifying client data	X		
Ignoring state directives		X	
Allowing programs to lapse	X		
Determining eligibility of clients without bias	X		
Personal use of phones, etc.			X
Falsifying office accuracy ratings	X		
Impartiality in employee evaluations		X	
Stealing' employees from other offices			X
Manipulating hiring bureaucracy		X	
Doctoring office reports on number of clients interview to increase staffing levels	X		
Interpreting mandates to benefit certain groups of clients	X		
Assisting caseworkers in finding loopholes for clients	X		
Accepting gifts from contractors		X	
Accepting gifts from/giving gifts to clients		X	
Allowng clients to falsify data	X		
Applying personnel rules selectively			X
Rank ordering clients by need levels	X		
Ignoring clients information	X		
Avoiding implementing social service changes	X		

FIGURE 3. Interviewees' ethical issues and the degree of moral intensity. (Kelly & Elm, 2003, pp. 151).

They found that issues including administrator/client interactions had high moral intensity. The results suggest that the nature of the relationship as well as the context influences the intensity of the moral issue. They found that in social service work and in this specific context ethical issues are high in magnitude of consequences as "the harms or benefits inherent in withholding or providing social services can be life threatening." (pp.147). Furthermore, ethical issues

encountered were high in probability of effect due to a high probability of harming a client by withholding the benefits. It was also supported that ethical issues encountered included great temporal immediacy as decisions made were emergency like. In addition, ethical issues had high degree of proximity of agent to recipient as there was formed a close relationship between client and caseworker or client and administrator. This resulted in as case workers or administrators had to be aware of the client's physical and psychological situation in order to make decisions. Administrators provided a great number of examples of issues that had a high degree of concentration of effect. The higher the concentration of effect, the more difficult is the decision-making. Only, authors' proposition that managers in social service organization will encounter a high degree of social consensus was not fully supported. This was due to greater value difference among the subjects as there were differing opinions about the political decisions on the welfare system. Finally, authors found that there was an interaction effect, although, it was not proposed in hypothesis. In the study of Kelley & Elm it was found that, for example, the magnitude of consequences, probability of effect and temporal immediacy interacted. They said that: "Since the impact of a given decision was immediate, the probability of harm or benefit was certain, and the magnitude of consequences for the recipient of the decision was high, administrators identified client-centered ethical issues as high in moral intensity." In addition, proximity and concentration of effect interacted in organizational setting. It was suggested that this kind of interaction was unique to social service setting. Furthermore, they pointed out that it is the context of social service office that creates the relationships (administrator/client), hence suggesting that appropriate assessment of context has an important role in decision-making.

Ethical issues, decision-making and organizational context

Dean et al. (2010) examined by using open ended-questions what kind of ethical issues MBA students, who occupied entry- or mid-level management positions, face in their working life. Researchers were especially interested in what kind of role organizational context play in decision-making process. They base their research purpose, for example, on Treviño's (1990) work which asserted that external influence, organizational culture, has a direct influence on behaviour. In the study of Dean et al. organizational context is used as an umbrella term for organizational climate and culture. As climate is considered being a subculture, Treviño (1998) defines climate as describing what organization values and, hence, has an indirect influence on decision-making. Thus, organization culture influences decision-making in more direct ways by, for example, obedience to authority as well as codes and laws.

The article reported results of the following four research questions (pp.55). We, however, are the most interested in the first and third one.

1. What kind of ethical issues have respondents faced or observed in the workplace?

2. Did they expect to face these ethical issues, given the education they received?

3. What organizational factors appear most influential in ethical decisions that respondents make or observe others making?

4. Do respondents think that they made the right decision each time?

First, they examined what kinds of dilemmas subjects encountered in their work. The largest number of responses dealt with experiences of pressure. This included, for example, pressure to act against known policies including pressuring from clients or direct managers. The second largest category was bending the rule, for example, to keep the spirit appropriate. The third largest category was called grey areas, where situations were ambiguous meaning that right and wrong behaviour was unclear. Other categories included stealing, misuse of time, privacy concerns, dishonest or political activity, nature of work environment, dishonest billing, and accepting gifts. In addition, they examined what organizational factors appeared the most influential in ethical decision-making. The largest number of responses fell into a category called cultural issues, which included, for example, cultures of compliance, profit maximization, employee empowerment and bureaucracy. The second largest category was called managers or other superiors meaning that in dilemma situation advice was asked from them or they were considered as role-models. Other categories that influenced decision-making was organizational rules and codes, peers, customer drivers, professional rules or codes, financial issues, and lastly, rewards and potential sanctions or punishments.

It was concluded that the issues that the subjects observed were every day-like. Also, they stated that both the issues encountered and organizational factors influencing ethical decision-making included experiential gaps between letter and spirit of laws and regulations. This was thought to signify that organizational and professional rules had an effect on ethical decisions. However, the researchers observed that levels of organizational structure, legal constraints, and professional codes both "narrowed" decision choices by preventing using own moral reasoning, and caused "psychic struggle" as an action might be organizationally accepted but morally wrong. It was finally stated that organizational context both stresses and drives ethical decision-making of organization's members.

Ethical issues, problem-handling strategies and ethicality of organization

Hiekkataipale & Lämsä (2015) examined middle-managers' strategies in ethical problem situations, and what kinds of ethical dimensions the strategies included, as well as which strategies contributed to overall ethicality of the organization.

Logic of appropriateness formed the base for this study for a few reasons. First, it has been argued that this theory adds to the most seminal theories of ethical decision-making by Rest (1984), Treviño (1986), and Jones (1991) in organizational context. Secondly, the logic of appropriateness theory gives an alternative to dominant ethical decision-making theories which stress deliberate reasoning and rationalism, whereas this theory stresses that individuals, for example, follow rules they consider being appropriate to a specific situation in a rational and intuitive manner. Thirdly, the logic of appropriateness suggests that situation itself has an effect on individual's identity as well as contains formal and informal rules that would be appropriate to be followed, which are not supported in Rest's and Treviño's models. In addition, unlike in Jones' model, which focuses on the issues and their consequences, the theory of appropriateness stresses a dynamic reasoning process according to a certain situation. Also, Weber (2004) claims that ethical dilemmas are often solved by relying on habitual rituals and social norms rather than applying rational maximization of utility. As a summary, logic of appropriateness is applied as judging an appropriate action in a specific context and situation. In order to do that, a person first tries to assess the situation (recognition of moral issue), then person's own identity, and finally the rules that apply in that specific situation. (March, 1994). Furthermore, it is proposed that logic of appropriateness might explain better why certain people make certain decisions in social dilemma situations compared to expected utility models (Weber, 2004).

In this qualitative study, data was collected from four multidisciplinary higher education organizations in Finland by interviewing middle-managers. They found six types of ethical dilemmas the subjects faced: 'self-interested behaviour', 'avoiding/neglecting responsibilities', 'hidden agendas', 'gaps between targets and resources', 'conflicts in relationships between subordinates', and finally, 'questionable behaviour of a trade union representative'. In addition, five distinct problem-handling strategies were found: mediating, principled, isolation, teaching, and bystanding strategy. Furthermore, the strategies were examined from the ethical point of view. The mediating strategy was found being similar to earlier mentioned obliging and compromising styles (Rahim, 2002), and being characterized as one seeking consensus between different parties in an ethical problem situation, or leave problem unsolved. In mediating strategy leader showed a utilitarian approach emphasizing the consequences, but also ethics of care was present as interviewees had strong concern for others. The principled strategy could be defined as emphasizing fair and equal treatment of everyone, however, if the values contradicted with formal organizational rules in a conflict situation, personal values would be followed instead. This strategy was applied by the leaders whose ethical approach was virtuous (honesty and integrity as core values), deontological (duty, responsibility) and utilitarian (consequences). The isolation strategy was defined as having to solve the ethical dilemma alone. This strategy had featured from deontological and utilitarian ethics, as the leaders felt that it was their duty to resolve the problem and take responsibility from the consequences. The teaching strategy was not as often

applied as the others, however, it could be defined as taking ethical dilemmas seriously and trying to act like role models for followers and managers higher in the hierarchy. It included care, virtuous and consequential ethics. The last strategy, bystanding strategy, was characterized as neglecting the dilemma although it was apparent. On other words, no one was taking responsibility of the problem-solving. Bystanding strategy included features from utilitarianism (afraid of negative consequences).

The results showed that the ethical dilemmas faced by the middle-managers were mostly day-to-day problems concerning, for example, relations within the organization and demanding behaviour of superiors. The mediating strategy, in which subjects were trying to find consensus between different parties, was used the most often. It was found that the middle-managers did not get enough support from upper managers, which resulted in lack of determination to solve problems. In addition, utilitarian features were strongly present in this problem handling strategy. The strategies also influenced the overall ethicality of the organization. The bystanding and isolating strategies resulted in accumulation and continuation of problems which in turn decreased the sense of unity and well-being. Also, mediating strategy led to prolonging the problems, which in turn, decreased employees' commitment. The principled strategy included active problem solving and open communication which led to, for example, increased trust among the employees. However, principled strategy could increase tension if the organizational rules contradicted with manager's personal values. Lastly, the teaching strategy did not contribute to the ethicality of the organization because it only led to attempts to solve ethical problems, and just increased discussion about ethical matters. It was concluded that the overall ethicality of the organization increased the most when principled strategy was applied. In addition, the authors proposed that teaching strategy might also contribute to the ethicality of the organization positively, even though, it does not provide manager an appropriate logic of action. However, the results indicated that logic of appropriateness can be a fruitful addition and alternative to dominating utility based decision-making models (Rest, 1984; Treviño, 1986; Jones, 1991). Results of this study suggest that managers' decisions are influenced by interpretation of what would be an appropriate way to handle an ethical dilemma in certain situations.

3.5   Research purpose and questions

The purpose of this study is to qualitatively explain what kinds of ethical dilemmas the managers experience as working in reception centers for asylum seekers in Finland. This study has three aims. First, we will examine what kinds of ethical dilemmas our subjects face in their every-day work by using Geva's (2006) typology of ethical dilemmas as a base. Secondly, the goal is to define how the encountered ethical issues' moral intensity influence managers' ethical

evaluation and decision-making process applying Jones' (1991) issue-contingent model. Thirdly, we aim to define what kinds of strategies our managers tend to apply in solving ethical dilemmas (Rahim et al., 1999) and what kind of ethical dimensions these strategies reveal.

There exists a research gap as there are no previous studies conducted on this specific topic. This research does not only make a contribution to ethical management and decision-making research, problem-handling in organizational settings as well as to management research in general, but also possibly to social politics. Furthermore, ideally this research will help managers in reception centers to handle ethical dilemmas more efficiently by propositions represented here as well as to guide and help, for example, the Finnish Immigration Services, which offers education, guidance and support for the centers.

Below, a conceptual a model is presented by applying theories presented in the theoretical framework in earlier sections (Figure 6).
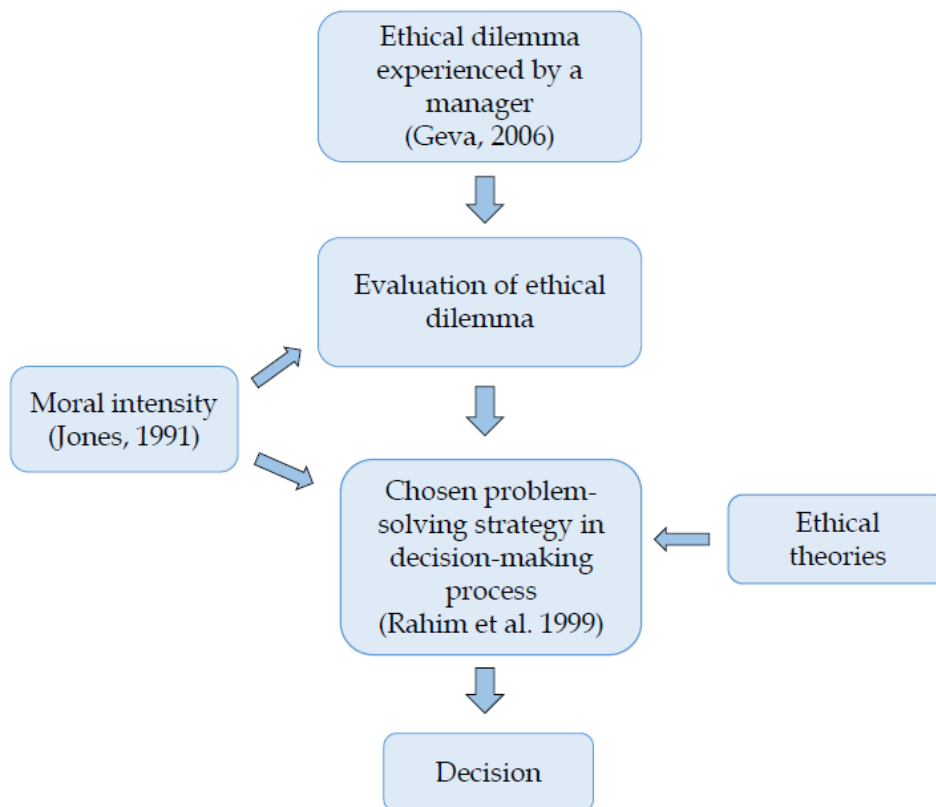

FIGURE 6   Conceptual model of decision-making process of a manager working in a reception center in Finland.

The conceptual model above depicts the process starting from facing an ethical dilemma to the point where the ethical aspect of the strategy applied could be

defined. According to our conceptual model, firstly, the ethical dilemma is faced. It has been proposed that especially managers experience pressures from organization members as well as from different stakeholders which often lead to situations where complex ethical problem must be solved (Dukerich et al., 2000; Lämsä & Takala, 2000). Our aim is first to define what kinds of dilemmas our subject managers experience as working in reception centers by using Geva's (2006) typology of ethical dilemmas. Secondly, the ethical dilemmas faced by managers will be examined with respect of Jones' (1991) six components of moral intensity. We are especially interested in how six dimensions of moral intensity (magnitude of consequences, concentration of effect, probability of effect, temporal immediacy, social consensus, and proximity) influence managers' ethical evaluation and decision-making process. We believe that magnitude of consequences (for example, decisions must respect human dignity and may influence negatively asylum seekers' quality of life), concentration of effect (consequences may be concentrated to only one or a few people), temporal immediacy (decisions may have to be made fast), social consensus (pressure experienced, for example, from employees, upper management, public authorities, and governmental institutions), proximity (personal distance experienced due to cultural differences, physical and psychological closeness towards recipients and quality of relationships with different stakeholders), and probability of effect (probable negative/positive consequences that decisions have on different stakeholders) may influence the ethical evaluation and decision-making of managers.

Thirdly, our goal is to define what kinds of strategies the managers use to solve the ethical dilemmas in this specific setting and what kinds of ethical aspects the strategies contain (Rahim et al., 1999). Rahim et al. has introduced five interpersonal problem-handling strategies (integrating, obliging, dominating, avoiding, and compromising). These problem-solving styles act as a base in finding and defining problem-handling strategies applied by the managers in this study. Furthermore, our last aim is to define the ethical dimensions the chosen strategies possibly reveal.

The research questions are the following:

1. What kind of ethical dilemmas do RCs' (reception centers') managers experience in their work?
2. How moral intensity of ethical dilemmas influences decision-making process?
3. What kind of strategies do managers use to solve ethical dilemmas?
   a) What kind of ethical dimension(s) do the strategies contain?

4   METHODS

Methods used in this study will be explained in the following sections. First it will be explained why certain methods were chosen for this investigation. Secondly, some characters of the participants are featured, and thirdly, we will present the procedures and analysing techniques used in this study. Finally, an ethical aspect of this investigation is discussed.

4.1   Qualitative research

This study is qualitative in nature. A semi-structured interview was chosen as a research method, as it follows 'the general interview guide approach' (focused interview). This indicates that instead of specific interview questions the interview proceeds according to pivotal themes. In this way, interviewees 'voice' can be heard better. (Hirsjärvi & Hurme, 2014, pp. 48). Also, qualitative research bases on the idea that there is no absolute reality, other than in physical from, common to everyone. Rather reality is considered a as being a subjective interpretation, which bases on what we have learned in societies we live in. In other words, even the world as a concept is socially construed. In addition, this kind of research stresses that interviewees' own interpretations and meanings of various matters are essential. Also, it should be acknowledged that the meanings are created in interaction. Furthermore, the role of the investigator is part of the social reality, and thus, a part of the research process. The investigator influences selection and interpretation of the concepts, data collection, analysis and reporting. This said, an absolute truth can not be achieved, and rather it should be accepted that differing interpretations exist, for example, in different cultures and times. (Hirsjärvi & Hurme, 2014, pp. 17-18). Finally, it has been proposed that generalization of the results is almost impossible, as comparisons are very

difficult to be made. Thus, qualitative studies should be put into perspective rather than tried to be generalized. (Alasuutari, 2011, pp. 66).

4.2 Participants

In this study, ten managers working in reception centers in Finland were interviewed. The participants were randomly selected from a list of currently operating reception centers. First, managers contact information were asked from reception centers office numbers, after which the managers were contacted by phone. The date of interview was agreed on the phone, after which the managers were sent an email (appendix 1), in which, for example, the purpose of the study was shortly presented. In addition, in the email participants were asked to reminisce an ethically challenging situation they had encountered. Furthermore, all interviews knew that their anonymity was secured in this research. Ten interviews were conducted of which most by phone since the reception centers were located around Finland. Only two managers were interviewed at their workplace face-to-face.

The interviews were conducted in January – March 2017. The interviews were recorded and transcribed. None of the interviews had practical problems during the interview, however, some of the interviews were challenging to be analyzed as audibility seemed to be rather poor occasionally. There were total of 77 pages were transcribed, and 7 hours and 54 minutes of recorded audiotapes. The average time for a recorded interview was approximately 50 minutes, and the longest interviewee being about 65 minutes and the shortest about 18 minutes. There were four females and six males interviewed with the average age of 43,5 years, the oldest being 62 years and the youngest 31 years old. Half of the participants had bachelor's degree and the other half had a master's degree, and all of them had some kind of management experience before this position. The average time the participants had been in the sector was 7,5 years and in this position 2,2 years. However, it would be worth of mentioning that the longest time of working experience in this sector was 23 years, and shortest time one year. Furthermore, about half of the interviewees had been in this sector for less than 2 years. At the time of interviews there were 210 customers (asylum seekers) on average in the reception centers they worked at and the average number of employees was 20.

4.3 Procedures

In this study, a semi-structured interview (appendix 2) consisted of questions that were divided under specific pre-determined themes. There were no set up alternative answers for the questions, and therefore, the interviewees were

expected to respond by their own words. (Eskola & Suoranta, 1998, pp. 87). The interview was constructed of three sections: background questions, ordinary questions on their work, and questions on ethical dilemma situation. In the third section, the questions were divided by themes that based on the theoretical framework.

Critical incident technique by Flanagan (1954) was applied in the interview. This technique is defined as retrospective, flexible and systematic research method for qualitative studies. By this technique, it is possible to collect interviewees' perceptions of incidents they consider meaningful. However, it should be noted that critical incident technique is appropriate as incidents have occurred in the near past because precise and detailed memorizing of incidents are required.

In this study, the data was analyzed with content analysis and typology method. The content analysis has inductive and deductive features: the former stands for data-driven and the latter for theory-driven analysis. In this study, the analysis was theory-driven as the theoretical framework guides the research process and examination of data (Puusa & Juuti, 2011, pp. 120). In other words, the data collection, analysis and reporting all base on the theories introduced in this study. Furthermore, in a deductive approach the analysis frame might be loose which allows categorization (Tuomi & Sarajärvi, 2002, pp. 116). Finally, typology method was used as it allows comparable stories to be classified (Eskola & Suoranta, 1998, pp. 182).

4.4   Ethical aspect

Participants were contacted by phone or email (thus, no one responded if participating was asked via email). As the participants were requested to take part in the research, the purpose of the study was explained shortly, as well as in the email sent to them right after the phone call. It was made clear to the participants that they had a right to discontinue at any point. Also, the anonymity was made clear and ensured. The participants were also asked a permission to audiotape the interviews. Finally, some participants requested if they could proofread the extracts before the study would be published. They were given the extracts as wished.

5 RESULTS

The results will be presented in three entities. First, stories of the interviewees and their type of ethical dilemma (Geva, 2006) are shortly presented. Secondly, the ethical dilemmas are analysed by six dimensions of moral intensity by Jones (1991). Thirdly, the interviewees' problem-solving strategies (Rahim et al., 1999; Hiekkataipale & Lämsä, 2015), and their ethical dimensions are presented. Finally, Table x summarises the results.

Each section includes direct extracts from the interviews, however, the interviews were conducted in Finnish, thus the extracts were translated as well as they could be. The stories are defined as IX, where "I" states for the interviewee and the "X" for the number.

5.1 Stories of ethical dilemma situations

Most of the interviewees experienced ethical dilemmas or ethical pondering in situations where asylum seekers' (customers') reception services must be terminated. The services are terminated within 30 days if the asylum application has been denied by the Finnish Immigration Services, deportation is impossible by authority act (by the police), and the asylum seeker refuses to return to her/his home country voluntarily. However, the manager can use discretion power to continue the services for a time limit, if there are certain criteria fulfilled by which the asylum seeker's services should be continued (for example, pregnancy or severe health problems).

One manager (I10) faced an ethical dilemma related to employment relationship and possible termination of it. Furthermore, one manager (I9) did not experience anything ethically challenging or confrontational, but brought up an example when a case could be ethically demanding. In addition, one manager

(I8) raised more than one ethically challenging situations including termination of reception services, employee wellbeing, and conflicting laws and instructions.

5.1.1 Stories

Story 1. Ambiguous instructions, withholding information

The police have informed the manager that a customer has received a negative decision considering his/her asylum application, but deportation to his/her home country is impossible, thus the reception services should be terminated. The manager, however, felt distressed about the situation because there seem to be no clear instructions in practice whether to continue or terminate the services after 30 days, and who will be responsible of executing the termination of services.

> "The question is about these 30-day returners. They are given a certain time by when the services will end, but as the day comes, the services are continued. No one knows who should continue services. At the time services are continued by the police, but they are concerned whether they should be continued or not. And people are receiving deportation documents, but no one says clearly in Finnish that they will be deported from this country, and now the deportation is impossible, so they (customers) have very conflicting feelings about what will happen. And I have no answer to that, either. I would call this as a dilemma. However, even if I knew, I can't say it to the customer."

> "The most interesting thing in this is that the lawyer (of the customer) does not tell us what he/she is doing. Police does not tell us what it is doing. The Finnish Immigration Services does not know what each one is doing. However, the Finnish Immigration Services orders what should be done, but in the end the police do all the work and decides what to do. At this point it is an announcement type of thing as the information comes to us, and it is not my duty to inform the customer but it's the duty of the police."

> "[…] before we knew about this 30-day continuation, or that after 30 days this (time of services) can be continued and continued and continued, the decision had been made already. We found out that what will happen after 30 days. I contacted the volunteers with the customer's permission and tried to arrange some kind of accommodation for him/her after I'll have to remove him […]. But at the time the decision had been made, the instructions changed and the police could continue the time (of services) before deporting from the country."

In addition, the manager was distressed because he/she must withhold information from the customer for professional reasons.

> "In a way, I would like to help that person somehow in his distress, as he doesn't know what will happen. And even though, you don't know either, but actually no one knows

what will happen. Is Finland making an agreement with Iraq about deportations or not? How long will this situation continue? And at the time the information comes about his/her deportation, he/she has (already) informed that he/she will commit a suicide and will not return to his/her home country. So that's an ethical dilemma."

"Well, let's say that it's a nasty situation. I guess no one enjoys it, but I see it in a way that I'm just doing my job. I don't know how to think so profoundly about it. If I don't do it, someone will do it anyway, it's the only way. I guess that perplexes me every day, because that person asks every day that what's today, every day. So, that way it's all the time in my mind, but it doesn't really stress me. But what is going to happen, and what my role is going to be, and do I have to remove him? How is it going to happen? With the police? Where will he go? So, looking ahead is really difficult."

"In these kinds of situations, you always have to ponder. […] If he/she does not give me a permission to tell about his situation to the volunteers, I can't tell […] even though, we all have the same goal, to help that person. Like, can I express it in another way without breaking the obligation to confidentiality and help the person? Those kinds of situations are the most difficult. You would like to say to that person that don't worry. For example, I know that the status of the person has changed, you have got a temporary residence permit, but I must still wait for three weeks that the police informs this person about it. So, you would like to ease the distress of the person as you could. It wouldn't be even that illegal, but there comes the dilemma, you would more likely do the job right."

The ethical dilemmas seemed to be genuine in nature, as the manager was concerned about the customer's wellbeing, but at the same time must consider his/her own employment in future. Also, the ambiguous instructions and roles of different parties created a genuine ethical dilemma, because the manager was motivated to act right as a manager, but was restrained to do so without clear instructions and roles.

Story 2. Withholding information

In one reception center a mother and child have gotten a positive decision concerning their asylum application, yet received a residence permit to Finland. However, the asylum application process of the father is still unfinished. The manager must decide whether to inform the mother and child about their positive decision and residence permit, or wait for the father's decision before informing the whole family about their decisions.

"The mother's mental stability staggers a lot. The mother is very suicidal, and the father has behaved somewhat aggressively […]. However, here the husband has been taking care of the child very well. […] Child welfare authorities think that the father is the right caretaker for the child. The mother has been in institutional care and can't take care of the child."

"So, this mother and child have received a residence permit. […] But it hasn't been published yet. The father's application is processed separately, (and) it lasts and lasts. […]. But this balancing, because if we publish this, most likely the child will be taken

into the custody (for children), and as the father can, however, take care of the child. So, can we wait for the father's decision, and control and look after the family, so that the mother doesn't do anything to herself and child is protected?"

"In other words, two months can the reception services be given since the decision of residence permit and now they have exceeded that limit. But the most essential question is that could this woman get mentally better after being informed about their decision, although, she wouldn't be able to take care of the child. Anyhow, the husband would probably go mad like many others who have received this kind (negative) decision. Then comes these mental problems and destructive behavior […]. So, if this woman succeeds to committing a suicide, could it have been prevented, if the decision had been published to her? So, should the child be sacrificed and taken into the custody in order to save the woman, and then this man (husband) would go totally mad? Who would you choose? Waiting is horrible, and they are in a very demanding situation."

The manager was hoping that the father received a residence permit, too, and they could continue their lives together as a family.

"In a couple of weeks, we probably must publish it (to the rest of the family), although, the father's decision would last, […]. If the father gets a deportation decision, the same actions would have to be done anyway. It is highly probable that the father doesn't get the residence permit. […]. A happy ending in this case would be that the father also gets the residence permit and we could bring them forth as a family, place them into municipality and arrange multi-professional assistance for them."

The ethical dilemma the manager faced was clearly a genuine one because withholding information put the mother's life at risk. In addition, as the manager is about to inform the rest of the family about their positive decision according to instructions, it will most likely harm the father and also the child to some extent.

Story 3. Lack of support and instructions

One manager was to inform customers, a mother and child, that their reception services must be terminated since they have received a negative decision concerning their asylum application. First, the services were continued for a month, as the manager decided to wait for permission to appeal from the Supreme (Administrative) Court. Finally, the permission to appeal was not admitted, and the mother and child decided to voluntarily return to their home country after a tough pondering. The situation was difficult because the process was new to the center and to the manager, and there was not much guidance available.

"As it was a totally new thing and then came the first ones, […], no one had much experience and knowledge about it, and there wasn't that much information about it either. So of course, it has an effect, even though, I had quite a lot of experience about

everything. […] so, you had to think a lot about how to proceed with it […]. Like people who worked with the same subject didn't have experience about it, so where would I've got the support from?"

"In the end, the situation resolved very happily. And it didn't include any disputes or threatening, because often we might get threats like I'll stay there under that tree, […]. Nevertheless, they wouldn't have been left anywhere under a tree, because people won't be left outside. You must be sure that people will have a place to stay at that point, (and) that they will get healthcare, basic income support and these kind of things, […]. Those things were all okay, and of course the child had a right to go to school and get basic healthcare from there at that point."

"[…], but there was some kind of ethical pondering on the way, like what's going to happen in the future, if they decide to stay. […] I had a feeling that everything was arranged for them and I got support in every phase, so we overcame that kind of… suspicious state or pondering, like everything was verified and they would have been okay if they had stayed here in Finland."

The manager also felt that there was a lot of balancing in his/her role considering different parties that were involved in the case, and a lot of searching for information.

"[…] as it was such a new situation, of course, it was on my mind. Like, where can I get help and support from, and where can I ask from. […]. So, it included a lot of 'opening the way'."

"[…] as we discussed about it, my customer had many kinds of moods, and so, responding to them and sympathizing in the situation was certain kind (difficult). And of course, as we have a lot of other customers, the information spreads out."

"Our other customers had a lot of kind of false presumptions and information, so I discussed about it a lot with them, too. And of course, they were afraid if the same happens to them."

"Informing (the staff) and openly talking about it daily was required because they also had uncertainty about why we are acting like this."

The nature of the experienced ethical dilemma was genuine at least at first because the instructions and support were lacking. This said, he/she was motivated to handle the situation as well and ethically as he/she could, but the instructions and support were lacking, which made the decision making very demanding.

Story 4. Value conflict, conflicting interests, pressuring

An asylum seeker couple had received a negative decision concerning their asylum application from Administrative Court and their reception services were to be terminated. However, the manager continued their services with the maximum time because they suffered from mental imbalance and health

problems. The couple had appealed to the Supreme Administrative Court that their application would be reviewed and they could apply for asylum again, nevertheless, the services had to be terminated before the appeal was processed. The termination of reception services was against the manager's ethical principles in this specific case, thus created ethical challenges for him/her.

"The couple didn't have those kind of health problems, which would have immediately threatened their lives, but their mental health was extremely poor and the other one had a lot of somatic basic diseases, which could lead to severe complications without treatment. And they didn't have a chance to treat these without a residence permit."

"So, as the deadline was up, and of course as I have a background in healthcare, I saw the risks and that kind of aspect of human indisposition quite strongly, so I tried continuing the services. I wasn't willing to terminate the services until the Finnish Immigration Services concretely began to contact me and required more evidence about justifications of continuing the services. And at that point also the organization began demanding the same. It (organization) hadn't taken a stand until then because the situation had been difficult by organization's ethical codes (too), however, the organization began to… pressure in a certain way […]."

"Finally, it turned into a passive pressuring. I know that the worldview of my own manager is similar to mine, but he/she is […] tied to organization in a certain way and (my own manager) had to do colder strategic organizational decisions. But he couldn't directly tell me that do like this, because then he should have taken a personal responsibility of it. But at some point, I noticed that his/her support started being passive instructing."

The manager expressed that in this case he had to think profoundly about his own values and ethical principles.

"And finally, as I discussed with my own manager, I brought up that this is against my professional ethics and my worldview. Nevertheless, I have to execute the alignments of the Finnish Immigration Services and terminate the services […], although I see that they don't have a chance reasonably to take care of their own basic health problems and other things. So, the ethical dilemma practically rose from contradiction between my own professional ethics and worldview, and how the government agencies act like a "frame-organization", which sees only the processes, but not the everyday challenges, and isn't interested in them."

"But in this case, I had to do a lot of certain kind of self-reflection about who I am, why I'm in this sector, (and) what I strive for with my professional actions. And do these very straight forward governmental alignments enable my professional ethics? Because I felt that through the professional ethics of nursing I can't leave these people a bit like stranded. And not even a bit, but it was a pure negligence in my opinion."

"An ethical principle I first had to give up with was the principle of individuality. You couldn't examine it from the individual perspective as the opponent (the Finnish Immigration Services) didn't do it at all. I had to give up with the principle of safety, as I knew what kind of circumstances were waiting for the couple. I saw direct security

risks focused on them. I also saw this possibly creating some kind of security risks targeted at the reception center, which in the worst case could put my employees and myself in danger at work place. And I had to give up a lot with the principle of justice because I knew, or I my opinion, the asylum-seeking process hadn't gone right, and that's why the pending decision of the Supreme Administrative Court should have been waited for in the reception center, not as homeless."

In the end, the couple received a permission to apply for asylum again, and thus, their asylum application process started again in another reception center as a new case.

"Like basing on this case, next time I will act more strictly in my own way, of course acknowledging that it could lead to personal consequences, for example, termination of employment."

The ethical dilemma seemed to be a genuine one because the manager was taking a risk considering his/her employment as acting against instructions and the law, and continued the reception services basing on his/her own ethical principles instead. After this case, the manager was even more determined not to give up next time, even though, he/she would be fired.

Story 5. Professionalism vs. personal values, lacking instructions

The manager was informed by the police that the reception services of a customer should be terminated after receiving a negative decision concerning the asylum application. The manager ponders how to use correctly the discretion power since the manager of a reception center is allowed to continue the reception services for a time limit if certain criteria are fulfilled concerning customer's situation. Instructions are fairly clear in some cases and in others there seem to be room for interpretation.

"The customer finally decided that he/she doesn't leave the country and he/she stays in Finland, and then of course, after 30 days it had to be decided whether to continue or terminate the services."

"Like the pondering about what would be an adequate reason to continue them. So, this is quite a demanding thing, like for whom the criteria and needs are fulfilled, and how to make a right judgment. In the customer's opinion, it would be never the right decision, but (how it would be) that kind of decision which you could live with."

"(It was demanding) to draw the line (between) when the customer's situation is that kind the services can be continued and when there are just no criteria to support it. Humanely thinking it would feel better if he/she could stay here, but the instructions and rules must be complied with."

"And finally, I ended up terminating the services. I couldn't find that kinds of reasons by which I could have continued them basing on existing instructions and legislation,

even though the decision didn't feel too good personally. Throwing a person out of here in December."

The manager also was to some extent distressed about termination the services because it would have harmful consequences to the recipient. However, after thinking about it rationally, the manager was contented with the decision. On the way there was, however, some kind of pondering about possible accusations of negligence and the morality of the act.

"First, I wondered that is this humane... to terminate the services... And I was considering it from the customer point of view (like) how much it complicates and hinders the customer's life, but after making that decision and knowing that the customer could have chosen otherwise, to leave the country, and he/she didn't want to choose it. […]. After making the decision, I didn't feel that I had to do completely conversely in relation to my own ethical thinking. […]."

"If the customer doesn't have anything special and isn't in need of any special services, I think the instructions are very clear. There are just no criteria to continue the services, […]. Like I believe that the most difficult cases will be the ones where you must consider customer's health status, could it get worse, or if there is a family with children in question. […]. I wonder myself when I could be accused of negligence, if I terminated the services. Like where do you draw the line, because the case is like that you need verifying that you don't make a wrong decision for the customer. […]. Like the guidelines are otherwise clear. It's only when you talk about these health issues. It doesn't really leave room for interpretation."

In addition, the manager's own ethical principles are somewhat conflicting with the instructions.

"It is another thing what I think about this whole thing, (and) that we have this kind of practice, instructions and legislation […]."

"It might conflict with that I have difficulties to accept that these people are forced to choose between the homelessness (and returning to their home country) […]. Some of them think that they seriously can't return to their home country."

"The instructions sometimes are such that you have to discuss with yourself before you know how to deal with them. […]. However, always you'll manage it, but […] you must sometimes maybe act differently you would in personal life… but luckily there haven't been anything that I would have had to think, for example, can I do these kinds of decisions. […] sometimes I have to sell some ideas to myself, and think rationally about them then, kind of have to leave those personal feelings and thoughts behind."

The manager's ethical dilemma seemed to include features from a genuine ethical dilemma and compliance problem. First, he/she had difficulties to accept the fact that the customers were forced to choose between homelessness and returning to their home country as the customers felt their lives were at risk at home.

Secondly, he/she experienced a value conflict between his/her own values and the ones of governmental institutes. However, the manager decided to act professionally rather than letting personal feelings affect the decision-making.

Story 6. Professionalism vs. personal values

One manager questioned the way by which reception centers are operated in its entirety. However, the manager thought that instructions are clear, and termination of the reception services was self-evident according to the instructions and legislation in this case. This said, the ethical dilemma arised from a value conflict between governmental institutes guiding the asylum process and the manager.

> "Perhaps the greatest ethical question concerns the operation of reception centers and people in that process. You could ask if this is reasonable for an individual."

> "[…] but surely, I can go through a dialogue with myself about the rightness of this and possibly argument why it wouldn't be right (to terminate the services), but on the other hand, I can easily make decisions in those situations and act consistently because the instructions exist […]."

In addition, the manager has separated the professional and personal roles from each other for being able to handle the job.

> "There are two sides in this: how would you make decisions as an employee assimilated to a public servant, with so called official responsibility, by obeying the instructions from the Finnish Immigration Services and the police. And then there is personal side. […]. To some extent you know them (customers) personally and the question about humanity and rightfulness inevitably arises and you must of course consider it. But I have separated it in two ways: I do a certain decision for my job and that decision is easy because you can find written instructions about it basing on the law, yet you're not bringing your own personal thoughts into the decision-making (process). Thus, it's haunting behind you."

> "In the core, there's highlighting the professionalism and having a clear big picture of the process. And (of) the meaning of the instructions and understanding the entire process, especially the legislation concerning the asylum decision, (and) with what justifications international protection can be given. And perhaps it should be focused more on opening up these given decisions and their motives to the employees working with this specific matter […]. And then it wouldn't leave that much room for interpretation for a single person about the validity of the decision."

> "I could argue that it is clear for everyone that it's a question of humans being on a game board, where humans are the tokens. Like you can't get rid off that fact, and you can't be doing decisions and operate the whole thing without emotions."

The dilemma refers to a compliance problem and no problem-problem, as the manager acknowledges that there is value conflict between his/her own ethical

principles and the law related to asylum process. Furthermore, the manager thinks that if the arguments of decisions concerning residence permits could be explained to employees more, possibly there would not be that much room for interpretation and questioning the asylum process, which refers to no problem-problem.

Story 7. Lacking policies, value conflict

The manager's ethically demanding situations concerned the lack of policies related to managers' discretion power to continue the reception services for a time limit.

> "The termination of services (has included ethical pondering) […]. And that consideration when the services could be continued as the manager of the reception center has the right to continue the services. So, when the services could be continued, and when not, for a set period of time, and for what reasons? […]. The question is about searching for policies, which has evoked a lot of discourse. […] (and) how the customer is supported after the customer relationship is about to end here as it has been stated that he/she isn't entitled to international protection in Finland on the grounds of persecution or torture? And then he/she must leave, but isn't willing to leave."

> "(Continuing the services) bases always on deliberation, and the law is rather sparsely written. Like you can't exclude all the possible cases or say one case when it is possible, but there is just stated that if there is a need for a time period and because of a temporary reason, then each one can think of it by themselves. The government's proposal goes through certain kinds of situations when reception services could be continued for a time period. […]. And my organization has also guidelines about continuing the services, but neither is that very specific. There is also referred to the law, so certain kind of policy is missing. Like there might be reception centers where the services have been continued basing on something that a manager in another reception center thinks is unjustified. Then you can ask if it is equal treatment."

Although, the manager thinks some situations are instructed self-evidently, he/she is determined to apply ethical dimensions and acts in situations where it is possible.

> "I see a lot of sense in the law, […], yet, of course there is always something to criticize. Sometimes it might seem unreasonable, and a rather tough game, but then we should start thinking about what it (the law) is made for. Like, when we define activity, we must be inside the definition then. And I haven't had difficulties to understand it. I don't see that my ethics wouldn't cooperate with the existing legislation and instructions. […]. Like, I can sleep at night."

> "And then we have our own ethical codes here. I'm not saying that it's civil disobedience or anything like that, but it's very clear that all we could do according to law, I'm not doing it. As long as I'm a manager of a reception center, people's properties are not carried out, and we know exactly where emergency accommodation

he/she is transferring to in that municipality where he/she will be living. As our responsibility has ended, we aren't throwing people out on the streets. We want to know the place where they are going, if they have decided to stay in the country without a residence permit."

The ethical dilemma seems to include features from compliance problem and no problem-problem. The lacking policies created distress and uncertainty, but the manager was determined to fix the problem by proposing models which would clarify the handling of ambiguous situations.

Story 8. Value conflict, termination of employment relationship

The manager brought up a value conflict between the Finnish Immigration Services and the employer-organization as the instructions differed relating to termination of services.

"The Finnish Immigration Services is guiding our operation […]. And the values of my organization and those of the Finnish Immigration Services are a little bit contradictory. […]. Like the humanity can't always be realized very well in reception operations. Let's think about these terminations of reception services. My organization instructs that it doesn't actively remove people from the center, although the services are terminated. The Finnish Immigration Services instructs that if the services are terminated (from an asylum seeker) and a person is not willing to leave the center, the police will be called (to remove the customer). There is an evident contradiction in the instructions between the subscriber and my organization."

"My organization's instructions state that no one is thrown out of here under the sky, but we make sure that services will continue somewhere else. A person (customer) will be informed where his/her services will continue at."

"I was thinking before, or when the law was under preparation, that what's my boundaries are, and they have been pretty close to instructions of my organization. But the Finnish Immigration Services instructions say that the manager of reception center shouldn't use the discretionary power in these kind of situations, but the services should be terminated immediately. And if a person (customer) doesn't have any place to go, he/she won't be thrown out into -30 C˚ freezing weather, because people won't survive there too many hours. That is my organization's guideline, that no one is thrown out with nothing."

The manager also brought up the conflicting laws that guide the reception center operations. He/she felt that ambiguous instructions disturbed his/her work.

"In the law, considering the reception services, it is governed the termination of reception services, but then there are these laws about the negligence. So, if you throw a person out of here, and he/she doesn't have a place to stay and there is -30 C˚ outside, you will be surely guilty according to another law, easily in district court, and at least

> the reputation of your organization is lost. […]. Like, I personally think that the legislation related to asylum aspect is badly prepared."

> "I will act in a way that I won't be prosecuted for negligence and won't tarnish my organization's reputation."

Another ethically demanding situation was related to employee wellbeing as the manager has had to lay off employees because they just could not handle working in a reception center.

> "This work has over 20 years of tradition, and still there's no proper training. And like a person who comes here to work couldn't have gained knowledge and skills which are required. […]. And some people just can't handle this, as you get close to people and their stories, and this our reception system and legislation appears to be very rough."

> "And then, for example, instructors, social workers and nurses, who work closely with customers and know about their background, just get tired. And when you see employees from the management level, and notice that someone can't handle this, although is extremely eager to work here." […] this is kind of job that doesn't suit for everyone. […] after a little while you can see it from an employee […]. So, I think this is a difficult (thing)."

The ethical dilemmas were genuine in nature. There seemed to be a value conflict between the Finnish Immigration Services and the employer-organization related to asylum process. In addition, the conflicting laws in the sector have put the manager in a position where he/she must rely on his/her own morality in a way as he/she had to choose between two laws leading to a violation of the other one. Lastly, the manager thinks that managers of reception centers in general are put in a difficult situation related to employees as there are no training in the sector which would prepare the employees to face certain challenges occurring in this specific context. This has resulted in that, for example, this manager has had to lay off employees to ensure their wellbeing.

Story 9. No ethical dilemma

The manager hadn't faced any ethical dilemmas; however, termination of services has evoked ethical pondering to some extent. For example, he/she admitted that if town would have not cooperated with the reception center, and taken care of the asylum seekers who have decided to stay in Finland as outlaws, the termination of reception services would have been more challenging.

> "Like I haven't faced that kind of situations which would have stimulated my moral or ethical part of the brain. The law tells us what to do, and if the law doesn't give guidance, it is usually found from the instructions of the Finnish Immigration Services. So, it is very simple and easy to work with the substance because the reception

activities are so precisely scribed in legislation. On the other hand, the Finnish Immigration Services buys the reception activities from us, and that again is scribed in the law, so it's easy."

"The situation of people without residence permits, as the reception services have been terminated, has caused some kind of ethical pondering lately. So, in a way you have been thinking about your own ethics. Like, how can I negligent a person, but then we have such a good cooperation with the town that no one is negligent, but we have an action plan for it. As a customer's services end, the town takes care of him/her. But if this weren't the case, surely, there would be this kind of pondering with yourself, like can I throw a person out of here on the streets just like that."

"No one has to make any decisions concerning the termination of reception services. Not me and no one else, but the reception services terminate automatically according to law. It doesn't include any kind of decision-making process. Like this kind of problem couldn't even be created, but as I said, the cooperation with the town is working. […]. No one is left on the streets freezing."

"It's basic work (termination of services) and it belongs to this. I personally think that each job involves unfortunate things. Like, of course it's not fun. It's my job to inform the customer about the termination of services. […]. And if you can't handle those unfortunate things, you would be better off to search for a kind of job which doesn't include such unfortunate things. […] if the law states that the services will end, then they will end. It's the customer's own choice that they will end. If the customer chose to return to his/her home country, we would of course support him/her. Like, if he/she wants to voluntarily return home, like would be presupposed, then the services would be continuing and we would help him/her returning. Like, it's also a conscious choice from the customer to stay here. So, I haven't had sleepless nights."

Story 10. Professionalism vs. personal feelings

The manager was informed by the police that one of his/her subordinates has perpetrated a serious crime in civil life. The employee was not convicted yet, however, it was contemplated what happens if the employee will be convicted, and if not, could the employment be continued after all.

"I was informed by the police that one of our employees has committed a severe crime in civil life. And he/she was a top-level employee […], I could argue that the best in his/her own reference group, and to us the most reliable person. And then, as this case came into light, we had to consider it at a level of justice, rights of a public servant and then also of ethics, like how such an act happened in civil life would influence his/her reliability here in his/her role, because at work he/she hadn't done anything by which I could fire him/her. And then you had to think about that he/she hadn't been convicted yet, however, the feedback from stakeholders showed that the trust was lost. And what is the importance of it in our deliberation considering continuation of his/her employment? […]. And I was thinking quite a lot that can I say or is it right to say I don't see any future for you staying here, when he/she hasn't been convicted yet and was only suspected for a crime at the time. So, it was a rather tricky situation because I knew something about his/her personal background and it wasn't very rosy. […] which certainly was already a burden to him/her […], and on the other hand, you evaluated the situation purely from the 'labour law' perspective. In addition, we also

considered the justice aspect like is it right to terminate the contract of employment basing on what has happened in civil life. This case has burdened my mind."

"So here the ethical dilemma was that […] we hadn't started any official termination of employment process, but discussed about how employer would react if he/she was convicted. And I had to inform him/her that this would be seen as losing the trustworthiness […] and additionally, all our employees go through a security report, so he/she would have got caught at least then."

"I gave him/her my point of view […] and told him/her that if the verdict comes we have to terminate the employment relationship. And after that he/she started his/her (annual) leave and resigned."

The manager decided to act on behalf of the employer-organization. However, the case evoked some ethical pondering.

"It has been thought over and over again, […], that is this right, because surely there would have been another way to act. But then in the end, the interest of the organization and the whole work community settled that these few things have to be taken care of."

"Let's say it this way that my heart would have made another kind of decision than my sense told me to do. […] however, the sector's principle is obeying the law. Obeying the justice from my point of view. […] like I can ethically argument for the decision I made […]."

The experienced ethical dilemma seemed to be a genuine one because the manager was forced to choose between two options at the cost of the other one. More specifically, the manager had to choose whether to rely on and evaluate the situations by his/personal feelings on behalf of the recipient or consider it purely professionally on behalf of the stakeholders and employer-organization.

5.2 Ethical decision-making

Jones' (1991) issue-contingent model of ethical decision making in organizations includes six dimensions of moral intensity (magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity, concentration of effect) that are proposed to influence the ethical decision-making process. Our purpose was to examine through interviewing the managers working at reception centers in Finland if these six dimensions or at least some of them could be found in their stories as they faced an ethical dilemma situation.

It was shown that the magnitude of consequences influenced seven interviewees' ethical evaluation and at least evoked ethical pondering in three managers. Social consensus influenced eight and probability of effect influenced four managers' ethical evaluation. Temporal immediacy influenced nine, and

proximity influenced five interviewees' ethical evaluation. Finally, concentration of effect had an influence on five interviewees' ethical evaluation. In the following sections, each of the six dimensions are presented with illustrations of direct extractions from the interviews. After each extraction, there is a symbol IX meaning that the extraction is from "Story X": "I" stating for *interviewee* and X for *number*.

5.2.1 Magnitude of consequences

The magnitude of consequences, in other words the magnitude of harm caused to a recipient, seemed to influence most of the interviewees evaluation of ethical dilemma and decision-making process (7/10). Furthermore, rest of the interviewees experienced some kind of ethical pondering in relation to the magnitude of consequences. For example, one manager (I2) tried to help a family, but ended up with an ethical dilemma about who should be sacrificed to maximise the utility for the whole family. Magnitude of consequences was clearly influencing the manager's ethical evaluation and decision-making.

> "I have requested that this decision concerning the residence permit of the mother and child wouldn't be published yet, and we would wait for the father's (decision). Well I've been instructed that this (received residence permit) should be published […]. In other words, two months can the reception services be given since the decision of residence permit and now they have exceeded that limit. […]. so, if this woman commits a suicide and succeeds in it, could it have been prevented, if this decision had been published to her." I2

Also, decision making of two other managers (I4, I3) was influenced by magnitude of consequences as they saw the great harms that the customers would be facing if the reception services were terminated.

> "So, as the deadline was up, and of course as I have a background in healthcare, I saw the risks and that kind of aspect of human indisposition quite strongly, so I tried continuing the services." I4

> "And this couple didn't have such illnesses that would have immediately threaten their lives, but their mental health was extremely bad, and the other one had somatic basic illnesses, which might lead to complications without treatment. And they didn't have a chance to treat these (health problems) without residence permit in Finnish society." I4

> "I continued the services for a month, or not quite for a month […]. And that was because we were waiting if the decision from the Supreme Administrative Court, if they could appeal or not." I3

"(The situation was more demanding) especially since there was a child at school age involved […]." I3

"Nevertheless, they wouldn't have been left anywhere under a tree, because people won't be left outside. You must be sure that people will have a place to stay at that point, (and) that they will get healthcare, basic income support and these kind of things, […]." I3

Some managers felt that ethical values and instructions of their home organization and the ones of Finnish Immigration Services were conflicting, for example relating to termination of services. The magnitude of consequences influenced the decision-making, and the decisions were made according to their organizations' and their own values rather than strictly obeying the governmental instructions.

"So, if you throw a person out of here, and he/she doesn't have a place to stay and there is -30 C ˚ outside, you will be surely guilty according to another law, easily in district court, and at least the reputation of your organization is lost. […]." I8

"I will act in a way that I won't be prosecuted for negligence and won't tarnish my organization's reputation." I8

"And then we have our own ethical codes here. I'm not saying that it's like civil disobedience or anything like that, but it's very clear that all we could do according to law, I'm not doing it. […]. As our responsibility has ended, we aren't throwing people out on the streets. We want to know the place where they are going, if they have decided to stay in the country without a residence permit." I7

One interviewee (I1) was pondering an ethical dilemma relating to professional confidentiality, and decided to not violate it in order to secure his/her own employment.

"You would like to say to that person that don't worry. For example, I know that the status of the person has changed, you have got a temporary residence permit, but I must still wait for three weeks that the police informs this person about it. So, you would like to ease the distress of the person as you could. It wouldn't be even that illegal, but there comes the dilemma, you would more likely do the job right." I1

Some interviewees considered consequences from organizational and employee perspectives. For example, one manager's (I10) decision-making was influenced by the possible harmful consequences to the organization if the employment of suspected employee was continued.

"But as you put that on scale, what is the organization's interest and how I would act if this person was new here or applying to here. And on the other hand, the stakeholders' view was such that we had to start out the (lay off) process." I10

"[…] we have tried to pursue equal treatment, proactivity and thorough examination (in these cases considering lay off's), since we know that, somehow, we play with people's destinies in these days in Finland. Surely, it's not easy if you were fired, […]. We can't take these lightly." I10

"Of course, as I knew him/her and knew something about his/her personal history, it was clear that I considered what this (informing about possible lay off) will bring along. And you could see that he/she was ashamed and greatly distressed about the situation which you can't do anything about […]" I10

In addition, two managers (I4, I1) thought about how the ethically challenging cases have affected, for example, working community and other asylum seekers.

"Unfortunately, this has partly led to the point that I know that one employee who worked closely with this case has transferred to other tasks because he/she saw that his/her values don't give in in a way he/she could have implement the guidelines of the government. […]. There are employees who have been on sick leaves more often after this case. The organization has had to consider its own values in relation to the fact can this kind of organization produce reception services which are controlled by the government in the end, which doesn't value the humanitarian perspective, although, we do humanitarian work." I4

"In these circles, the information spreads out fast, and as you have different solution models for different people, who are in the same situation. Thus, noticing that everyone's case is different in their home countries and chances to return are different, but generally thinking, why someone is returned and other one is not. It surely causes all kinds of things, but at least it's influencing the atmosphere. And if a person really feels that he/she has escaped the home country because of war or persecution or something else and then he/she faces the same situation here in Finland, yet in a different way, and is in an uninformed state like this person in question, who has been in that situation over three months […]. Of course, it causes all kinds of problems especially to this specific person, and maybe citizens' faith on Finland's decision-making abilities has lost a little bit." I1

Termination of services and asylum process in general have caused some pondering about what kind of consequences it might have.

"First, I wondered is this humane… to terminate the services… And I was considering it from the customer point of view that how much does is complicates and hinders the customer's life, […]." I5

"Like the first thought is easily that I can't. I can't throw a customer out of here, it's winter time and freezing outside, and where will he/she go and get the support from." I5

"You need to consider health issues and such from many different point of views, like are they in that condition that you can just throw them (customers) out or can it cause something possibly very serious, for example, because of their state of health […]." I5

5.2.2 Social consensus

Here the social consensus can be considered as acting by the socially acceptable guidelines, for example, laws and governmental instructions, or as acting by an agreement in a working community or by colleagues' support. This said, social consensus influenced eight interviewees' decision-making. For example, one manager acted strictly by his/her own ethical principles against the main social acceptance. However, in the end, all the managers made or were pressured to make socially and legally desirable decisions.

One manager (I4) was clearly acting against the instructions by continuing the services, although the government and employer-organization were pressuring to terminate them. In the end, the manager had to comply their will and terminate the services.

"So, as the deadline was up, and of course as I have a background in healthcare, I saw the risks and that kind of aspect of human indisposition quite strongly, so I tried continuing the services. I wasn't willing to terminate the services until the Finnish Immigration Services concretely began to contact me and required more evidence about justifications of continuing the services. And at that point also the organization began demanding the same. It (organization) hadn't taken a stand until then because the situation had been difficult by organization's ethical codes (too), however, the organization began to… pressure in a certain way […]." I4

In addition, another manager (I2) was in cross-fire situation because it was instructed that the decision should be published to asylum seekers immediately, but other parties involved thought that informing about the decision should wait. Thus, the manager decided to wait for a couple of weeks.

"Well I was instructed that this (received residence permit) should be published […]." I2

"[…] social instructor was totally like he/she doesn't want (that the decision is published yet) […] and the child would be taken into the custody. If the father gets a residence permit, one nasty thing is left out […]." I2

Some managers (I6, I7 and I1) made their decisions by strictly obeying the law and instructions, and perceived them being mostly self-evident, even though, acting by them would have felt challenging or wrong to some extent.

"I have completely separated my own opinions from this decision-making and work, but surely I can go through a dialogue with myself about the rightness of this and possibly argument why it wouldn't be right (to terminate the services), but on the other hand, I can easily make decisions in those situations and act consistently because the instructions exist […]." I6

"I've had it easy to work in this role. […]. I see a lot of sense in the law, […], yet, of course there is always something to criticize. Sometimes it might seem unreasonable, and a rather tough game, but then we should start thinking about what it (the law) is made for." I7

"I guess it's (process of termination of services) guided by the law and instructions and policies used in Finland. I guess no one can go solo, despite how bad it would feel." I1

Finally, some managers (I5, I10) were searching for support for decision making.

"[…]. Others of course, think that this shouldn't be handled this way […] But then those people, my own colleagues, were on the same page, so that helped me in decision-making." I5

"[…] the solution which we ended up with and the discussions with his/her (employee in question) immediate supervisor and assistant manager… we all agreed with it (decision) in the end, although, we perceived it being difficult. And on the other hand, there was the legal basis (concerning it)." I10

5.2.3 Probability of effect

Probability of effect clearly influenced four interviewees' decision-making to some extent. However, most of the interviewees considered it is highly probable that termination of services will have a deteriorating effect on asylum seekers' quality of life, especially if they decided to stay in Finland without a residence permit. For example, two managers (I8, I4) were determined to diminish the probable harms the customers would have faced.

"And if a person (customer) doesn't have any place to go, he/she won't be thrown out into -30 C° freezing weather, because people won't survive there too many hours. That is my organization's guideline, that no one is thrown out with nothing." I8

"I had to give up with the principle of safety, as I knew what kind of circumstances were waiting for the couple. I saw direct security risks focused on them. I also saw this possibly creating some kind of security risks targeted at the reception center, which in the worst case could put my employees and myself in danger at work place." I4

One manager (I2) had difficulties in making decisions that would benefit all the family members, and feels that it is highly probable that decision he will make will cause harm to someone anyway.

> "Mostly I have had a personal inner fight with myself concerning to the fact that if the mother succeeds in her suicidal intentions, could releasing the decision have saved her. But you must think about the big picture. And a social instructor intensely thinks about the status and situation of the child, like if the child were separated from the father, it would cause harm to the child. And a nurse is of course worried about the mental health of all of them, and what if the father breaks down too." I2

One interviewee (I10), whose ethical dilemma was related to employee redundancy, also seemed to be concerned about decision causing harm to the employee in question as well as to the employer-organization and stakeholders. It was highly probable that either of the parties would suffer.

> "I see it being the only solution for us (informing the employee about the possible lay off). In a way, we would have lost our reliability from our part, and also in stakeholders' eyes. […]. In that way, it was the only possible solution, although, personally I would have hoped otherwise." I10

5.2.4 Temporal immediacy

Temporal immediacy influenced nine interviewees' ethical evaluation, and refers to situations where the consequences occurred shortly after decision was made. The shorter the time between decision and consequences the more likely the consequences would occur. For example, one manager (I2) clearly expressed that the decision must be make rather quickly, because there is a considerable risk that without acting soon, the consequences might be very severe. Also, the consequences would be immediate after decision making, in other words, the situation would be changed.

> "In other words, two months can the reception services be given since the decision of residence permit and now they have exceeded that limit. […]. So, if this woman succeeds to committing a suicide, could it have been prevented, if the decision had been published to her?" I2
>
> "Well, I've contented to wait for at least a week and monitor the situation […]. In a couple of weeks, we probably must publish it (to the rest of the family), although, the father's decision would last […]." I2

In addition, another manager (I1) was concerned that a customer, who was suicidal, could succeed in his/her intentions because the information was withheld from him/her. However, the temporal immediacy did not affect the decision-making in a way the manager would have broken his/her professional confidentiality, but the manager acknowledged the risks of withholding information.

> "And at the time the information comes about his/her deportation, he/she has (already) informed that he/she will commit a suicide and will not return to his/her home country." I1

Furthermore, one manager (I10) felt a pressure to make decisions considering the case in question in a certain time, and acknowledged that the consequences would be immediate to person in question after informing him/her about highly probable termination of employment.

> "There's a certain time limit to react to these kinds of things […]." I10

> "[…] (I) told him/her that if the verdict comes we have to terminate the employment relationship. And after that he/she started his/her (annual) leave and resigned." I10

Finally, one manager (17) brought up that working in a reception center is hectic and difficult decisions must be made quickly. According to this interviewee, it is highly probable that the consequences for a recipient are great.

> "It is so hectic here […] that you must have a good know-how about different standard of activities and the law. […], you don't have any articulated answers and lists. Like, this is very fast-paced, and that's what makes working here challenging. Customers' situations can be rather excruciating, and then like, what is our role and what should we do? And those questions and cases come up so fast […] that we should have some kind of policy that it wouldn't break into pieces." I7

5.2.5 Proximity

Five interviewees expressed that proximity influenced their evaluation of ethical dilemmas. The managers had been known the customers for months, or even for a couple of years, which made the situations including an ethical dilemma even more demanding. However, it could be argued that none of the interviewees' decision-making was not directly influenced by it.

"Often these customers are known nearly a year and half. To some extent you know them personally and the question about humanity and rightfulness inevitably arises and you must of course consider it." I6

"The relationship to the customer of course influences it (questioning the asylum process), like (the extent of influence depends on) what level the communication and relationship has been at. Like surely you wouldn't have to think about it at all, if you weren't in a direct contact with the customers […]." I6

"You have to recognize it that as you see the customers daily, the relationship becomes deeper. In addition, you can see the humane aspects of it, like some kind of perception arises about the person's goodness or badness, and whether or not you would give him/her a residence permit, if you could decide." I6

"It includes such features like you start to think about who would have good chances to live in Finland. For whom it would be justified, who would you like getting a residence permit. And those (questions) arise as you start to know people (customers), and maybe that connection […] sometimes pushes through." I2

"[…] but as you know the person and he/she is close to you, then it's more difficult to make a decision that personally seems to be poor. Even though legislation and instructions from the Finnish Immigration Services tell you to do in certain way, you still think about how much authority you can apply and make a different kind of decision. If you think about it at a personal level, I'm sure that if managers of reception centers could make the decisions, they would be different (laughter)" I2

One manager (I4) also suggests that the Finnish Immigration Services probably can make tough decisions easier since public officers would not feel as proximate with asylum seekers as the employees working in reception centers.

"[…] but during this activity that we have here, the Finnish Immigration Services hasn't been interested in how individual's behaviour has appeared here in the reception center and social environment where he/she lives in. And in my opinion, that gives you a lot of clues about what is the individual's capacity to integrate into society […]. And by these observations, if I see that the services could be continued, the Finnish Immigration Services takes a strict stance that by those grounds the services can't be continued, although, they haven't ever heard about these arguments or been interested in them." I4

In addition, one manager (I10) brought up that it was clear that proximity towards the employee in question made the decision-making more difficult.

"So, it was a rather tricky situation because I knew something about his/her personal background and it wasn't very rosy. […] which certainly was already a burden to him/her […]." I10

"Of course, as it comes close. […] as you work with these people for years, those are such situations, where the pondering comes into question. Those are kinds (of things) that collide with your own legislation-type of thinking, always when there are your

personal feelings and such things on the opposite side. At some level you understand, why a person has acted like that […]" I10

5.2.6 Concentration of effect

Concentration of effect was observable in all the interviewees' stories. In other words, the harm caused to an individual was considered being great. The concentration of effect clearly influenced five interviewees' decision-making. Many interviewees brought up that decisions on residence permits are often a matter of life and death for asylum seekers and, for example, a few managers aimed to decrease the harm the asylum seekers were exposed to at least to some extent. For example, two of the managers (I2, I4) recognized great risks towards the customers in question.

> "[…] if the mother succeeds in her suicidal intentions, could releasing the decision saved her. But you must think about the big picture. And a social instructor intensely thinks about the status and situation of the child, like if the child were separated from the father, it would cause harm to the child. And a nurse is of course worried about the mental health of all of them, and what if the father breaks down too." I2

> "[…] their mental health was extremely bad, and the other one had somatic basic illnesses, which might lead to complications without treatment. And they didn't have a chance to treat these (health problems) without residence permit in Finnish society." I4

Some managers (I8, I7) helped the customers by contacting the municipality which arranged them accommodation and other services after reception services were terminated. These managers were determined to help the customers in this way, even though, it is not the managers' duty and the government does not instruct doing so. These managers have decided to act this way because they see it ethically right to decrease the harms to the asylum seekers who have not received a residence permit and are not voluntarily returning to their home country.

> "So, if you throw a person out of here, and he/she doesn't have a place to stay and there is -30 C° outside, you will be surely guilty according to another law, easily in district court, and at least the reputation of your organization is lost. […]. Like, I personally think that the legislation related to asylum aspect is badly prepared." I8

> "[…] it's very clear that all we could do according to law, I'm not doing it. […]. As our responsibility has ended, we aren't throwing people out to the streets." I7

One interviewee (I10) considered the concentration of effect from employee's and organization's aspects.

> "Of course, as I knew him/her and knew something about his/her personal history, it was clear that I considered what this (informing about possible lay off) will bring along." I10

Some acknowledged the concentration of effect (harms) being great for a customer as, for example, the reception services were terminated. However, their professional role exceeded their personal feelings or thoughts about the situation. For example, one manager (I6) has pondered about the rightness of the decisions concerning residence permits and harm the injustice causes to the asylum seekers.

> "For example, brothers, same story, same proof, all facts are about the same, nearly identical. One has got a positive, the other one a negative (decision). Well, basing on what? […] then you just trust that appealing fixes it in the end. Supreme Administrative Court corrects the decision and returns it to the Finnish Immigration Services. But they (decisions) aren't always logical. Like you can propose justifiable questions that is this going right." I6

> "And at the time the information comes about his/her deportation, he/she has (already) informed that he/she will commit a suicide and will not return to his/her home country." I1

5.3 Problem-handling strategies and ethical dimensions

In this study, we examined what kinds of strategies the managers applied as handling ethically challenging situations and what kinds of ethical dimensions the strategies revealed. Rahim et al. (1999) introduced five different styles of handling interpersonal conflict: integrating, compromising, obliging, dominating, and avoiding. Furthermore, a study by Hiekkataipale & Lämsä (2015) introduced five conflict handling strategies (mediating, principled, bystanding, isolating and teaching) when they studied how middle-managers handled ethical dilemmas. Thus, in this study, it was found total of four strategies combined from the two aforementioned studies: obliging, compromising/mediating, principled, and teaching strategies. In the following section, the strategies are presented with direct extract from the interviewees' stories. One of the interviewees had not have any ethical dilemmas by the time of the interview. For this reason, any strategies what he/she would have applied to handle ethical problems could not be defined. In addition, the applied strategies we found were not always interpersonal because most managers' ethical dilemmas were related to termination of reception services, thus, the

conflict including an ethical dimension occurred between a manager and a governmental institute or the legislation considering the asylum seekers' reception services.

5.3.1 Obliging strategy

Two interviewees used obliging strategy, which is defined as concerning the others more than oneself in conflict situation. This said, it is quite understandable as taken into a consideration that ethical dilemmas they faced were created by the system related asylum process and based on the laws and instructions. Some interviewees perceived the law and instructions being very clear, and the others perceived them being somewhat ambiguous especially when discretion power could be used to continue the services. Many of the interviewees had controversial thoughts about termination of services which often included ethical dilemmas like neglecting people and withholding information from the customer. However, they decided to follow the rules, law, and instruction to avoid personal harmful consequences.

One interviewee (I1) felt distressed because no one knew exactly what to do (the Finnish Immigration Services and the police) in the situation where a customer has received a negative decision and whether the services should be terminated or not. In addition, the roles are somewhat ambiguous considering the informing the customer. This also refers to features that are included in mediating strategy defined in Hiekkataipale & Lämsä's (2015) study, where middle-managers considered themselves as powerless mediators. However, the greatest ethical pondering has been related to withholding the information from the customer about his/her status in the asylum process. However, the manager has decided to go by the instructions to avoid personal consequences, even though, he/she is stressed if the customer actually commits a suicide while waiting for the information.

> "Well, let's say that it's a nasty situation. I guess no one enjoys it, but I see it in a way that I'm just doing my job. I don't know how to think so profoundly about it. If I don't do it, someone will do it anyway, it's the only way. I1

> "So, you would like to ease the distress of the person as you could. It wouldn't be even that illegal, but there comes the dilemma, you would more likely do the job right." I1

> "I will remove him/her (customer) from the reception center as the police tells me to do it." I1

Another manager (I10), who had an ethical dilemma related to employee relations, seemed to also use the obliging strategy as he/she ended up making a

decision in which the organization's interest was prioritized, for example, because the pressure from external stakeholders was great.

> "But as you put that on scale, what is the organization's interest and how I would act if this person was new here or applying to here. And on the other hand, the stakeholders' view was such that we had to start out the (lay off) process." I10

> "But then in the end the organization's interest and the interest of the whole work community solved it that these things must be finished." I10

As considering the ethical dimension included in the obliging strategy, we found that rule deontology was applied. In rule deontology, the rules must be obeyed despite the consequences, and moral rightness is determined by actions or behaviour itself. In this study, the managers questioned the process of termination of services being inhumane to some extent, however, they decided to obey the other party's will (the law, instructions, organization's interest) and execute their duties as managers.

5.3.2 Compromising strategy

Four interviewees used compromising strategy to handle ethical dilemmas they have faced. Rahim et al. (1999) defined compromising style as a strategy where both parties give up on something to end up with a consensus. However, some managers' strategies tended to have features from a mediating strategy by Hiekkataipale and Lämsä (2015). In mediating strategy, balance was tried to be achieved like in compromising style. Furthermore, ethical dilemmas were recognized, but actors perceive themselves as powerless mediators. The managers interviewed in this study used compromising strategies when ethical dilemmas were faced and recognized, but they did not have power to act the way they would have preferred the most, yet tried to find a state where both parties could be somewhat satisfied considering the context, or if the instructions were ambiguous for which it was challenging to judge what is right and wrong.

One manager (I5) terminated the reception services because there were not any criteria by which he/she could have continued the services by the given instructions and the law. However, the manager pondered a lot the ethicality of this part of the asylum process, and the fact that customers are left without services.

> "[…] I asked from my own colleagues […] how they have been acting in these kinds of situations and what they think about it. Like, for what reasons would they, for example, continue the services. And of course, you are kind of looking for that too, that we would operate similarly in different centers […]. […] you just must act by the

instructions, and kind of accept that there's nothing (in this case), so you have to act like that. Because if I acted against the instructions, I would get in trouble." I5

"Like the first thought is easily that I can't. I can't throw a customer out of here, it's winter time and freezing outside, and where will he/she go and get the support from. We should help people and we can't act like this. But then when you start thinking about it rationally and step by step […]. I have slept my nights okay afterwards." I5

"[…] sometimes I have to sell some ideas to myself, and think rationally about them then, kind of have to leave those personal feelings and thoughts behind." I5

"On the other hand, I try to think that as the decisions have been made and stated that a customer doesn't need international protection, and when he/she can choose to return, the customer, totally physically and mentally stable, makes the final decision whether to stay or leave knowing what can happen if not leaving. But you have to think rationally about it then." I5

"Like the guidelines are otherwise clear. It's only when you talk about these health issues. It doesn't really leave room for interpretation." I5

"After making the decision, I didn't feel that I had to do completely conversely in relation to my own ethical thinking. […]." I5

Also, another interviewee (I6) questions the validity of the decisions made on residence permits. However, does not see any other way to act than obeying the instructions in his/her role.

"[…] the professionality overcomes my own ethical pondering at this point. I trust on public officers and that process and those people who make decisions. I haven't had to think about it, and of course I have said it aloud that is this going right […], but it isn't a relevant question for me to ask, because I don't have to ponder it as I proceed with the matter (terminating the services). I might think about it as I leave from work." I6

In addition, the manager (I5) was irritated by the fact that he/she and reception center in general had to be a mediator between the government and the asylum seekers.

"Perhaps what irritates me the most is that we execute the decisions made by other public officers. Like we haven't been deciding this customer didn't get the residence permit. We don't have anything to do with it. […], but we are the last (party) that says that okay, now you have to go." I5

One interviewee (I2) applied compromising strategy as handling an ethically demanding situation relating to withholding information from the customers in order to keep a customer-family together. This manager did everything he/she could to satisfy all the parties including him/herself.

"[…] a social instructor was totally like he/she doesn't want (that the decision is published yet) […] and the child would be taken to the custody. If the father gets a residence permit, one nasty thing is left out […]." I2

"And the nurse is of course worried about the mental health of all of them, and what if the father breaks down too." I2

"I have requested that this decision concerning the residence permit of the mother and child wouldn't be published yet, and we would wait for the father's (decision). Well I was instructed that this (residence permit) should be published […]." I2

Nevertheless, the manager feels that the customers' (mother and child) residence permit should be published within a week or two because the mother is suicidal, although the father could become mentally unstable and the child would be taken into a custody. He/she is in a cross-fire situation in middle of his/her own employees and the Finnish Immigration Services. However, in the end the manager must rely on his/her own ethical pondering how to solve the problem.

"(If the decision had been published) it wouldn't bother us anymore, if thinking rationally about it. And maybe I would be even satisfied with it. But still, humanely and ethically thinking, this isn't the most rational way, […]. However, the fact that we're still waiting… I can live better with it at least at the moment." I2

"In a couple of weeks, we probably must publish it (to the rest of the family), although, the father's decision would last, […]. If the father gets a deportation decision, the same actions would have to be done anyway." I2

One interviewee (I3) continued the services of recipients in question for a certain time limit and also helped them by arranging, for example, accommodation after reception services are terminated in cooperation with municipality. Thus, the customers decided to return to their home country in the end. The manager went through some ethical pondering on the way as there were no clear instructions available yet considering the termination of services, and as there was a child involved. The interviewee also seemed to be distressed about lack of support to some extent.

"[…] as it was a totally new thing, no one had much experience and knowledge about it, and there wasn't that much information about it either. So of course, it has an effect, even though, I had quite a lot of experience about everything. […] so, you had to think a lot about how to proceed with it (…). Like people who worked with the same subject didn't have experience about it, so where would I have got the support from?" I3

"(The case) included a lot of meetings with the customers […]. And a lot of contacts about how everything will be arranged if they decide to stay, like if they won't return voluntarily, […] I had a feeling that everything must be well arranged." I3

In terms of ethical dimensions, the compromising strategy seemed to include features from consequentialism, where the consequences acted as a base for every judgment of rightness or wrongness. More specifically, the managers applied act utilitarianism in their leadership, in which an action is morally right when it maximises utility. In addition, ethics of care was also present as compromising strategy was applied. In other words, the managers tried to alleviate the possible harmful consequences the customers would have, because that was all they could do in their role in the end. Often managers felt being in a cross-fire situation, as the law should be obeyed, but personal feelings and values conflicted with instructions. In these situations, the managers had to compromise with their own ethical thoughts and think about it rationally and professionally.

5.3.3 Principled strategy

Two managers seemed to apply principled strategy which was defined in the study by Hiekkataipale & Lämsä (2015) as highlighting "personal values of nurturing equality, high objectivity, justice and autonomy" in ethical dilemma situations. Furthermore, the principled strategy also includes confrontation and disobeying towards their superiors, if for example, justice is at stake.

One manager (I4) in this study was clearly applying the principled strategy in his/her encountered ethical dilemma as he/she was instructed to terminate the reception services of customer-couple who were suffering from several different health problems.

> "So, as the deadline was up, and of course as I have a background at healthcare, I saw the risks and that kind of aspect of human indisposition quite strongly, so I tried continuing the services. I wasn't willing to terminate the services until the Finnish Immigration Services concretely began to contact me and required more evidence about justifications of continuing the services. And at that point also the organization began to demand the same." I4

> "I got support from my organization. I was listened to and I was given alternative perspectives […], but as the pressure increased in this single case, I felt that the organization began to withdraw. I was ready to take this quite far and act against government's instructions, but at that point I started feeling passive pressuring from the organization to comply the government's decision, although, my organization can't say that aloud because of its ethical values." I4

Finally, the manager had to comply the government's will and instructions. Thus, obliging strategy was applied in the end.

> "[…] because governmental institutes operate like "faceless" (actors), which don't communicate too much, I understood that it didn't matter how I acted because I'm

facing such a strong system which forces me to act by its own interest. And I didn't see I could win the battle (...), but I had to go soften the consequences of that erroneous decision (by arranging them services from municipality)." I4

Another manager (I8) applied principled strategy as there seemed to be controversies between the instructions of the Finnish Immigration Services and the employer-organization. The manager's own ethical principles are close to organization's ones, and thus, has decided to act by his/own values and against governmental instructions.

"My organization instructs that it doesn't actively remove people from the center, although the services are terminated. The Finnish Immigration Services instructs as if the services are terminated (from an asylum seeker) and a person is not willing to leave the center, the police will be called. There is an evident contradiction in the instructions between the subscriber and my organization." I8

"So, if you throw a person out of here, and he/she doesn't have a place to stay and there is -30 C˚ outside, you will be surely guilty according to another law, easily in district court, and at least the reputation of your organization is lost. I8

These interviewees' values and ethical principles conflicted with the ones of governmental institutes related to asylum process and instructions. The principled strategy tended to have features consequentialism, but also features from act deontology, ethics of care as well as virtue ethics. Consequentialism was applied in the leadership as they considered the consequences to the customers being harmful if they obeyed the instructions given to them. Furthermore, act deontology was present as the managers felt that it was their duty to act in a way that promotes humane treatment. Furthermore, the managers possessed features from the ethics of care as they valued empathy and kindness. In addition, emotions seemed to play a role in their actions as the managers were ready to take a risk that their own employment would be at stake. Also, these two managers applied virtue ethics as they trusted in their own values and professional ethics (for example, appreciation of human life, integrity, courage), and acted by them, although, they knew that their decisions and actions might have harmful consequences to them.

"(Even though) public officers and my own organization are kind of attacking against me, I think that, as it seems that there is a similar case coming up, this time I won't give up, but I'll act according to own ethical codes […] and practically inform my boss to transfer me, if someone else acts differently." I4

"[…] And it (ethical pondering in this case) has maybe strengthened it that your own ethical thoughts must guide all other actions, too, as long as an act is directed to an individual, in other words, to life. So, you must be strongly aware that you're doing the right thing and making decisions which you consider right, because you will be alone with them. […]. They will follow you for rest of your life." I4

"I will act the way that I won't be prosecuted for negligence and won't tarnish my organization's reputation." I8

5.3.4 Teaching strategy

One manager applied teaching strategy which was defined in the study of Hiekkataipale & Lämsä (2015). The teaching strategy is characterized as including acknowledging an ethical dilemma and the need for handling it. For example, in the study of Hiekkataipale and Lämsä (2015), the managers brought up various ethical point of views to their working community and tried to improve the handling of ethical demanding situations.

Also, one manager (I7) in this study was concerned about lacking policies in his/her organization concerning the asylum process after customer's reception services are terminated.

"The termination of services (has included ethical pondering) […]. And that consideration when the services could be continued as the manager of the reception center has the right to continue the services. So, when the services could be continued, and when not, for a set period of time, and for what reasons? […]. The question is about searching for policies, which has evoked a lot of discourse. […] (and) how the customer is supported after the customer relationship is about to end here […]." I7

"[…] I could express my own view and then I looked for organization's policy, and there wasn't any. So, then I went asking for it from my own boss and that environment where I worked in, like in my opinion this could be one model, what do you think? Okay this is the one by which we go, and then I could say that this is our model." I7

To some extent the manager (I7) also used a principled strategy because the manager has decided to act by its organizational ethical codes, which are similar to his/her own values.

"And then we have our own ethical codes here. I'm not saying that it's civil disobedience or anything like that, but it's very clear that all we could do according to law, I'm not doing it. As long as I'm a manager of a reception center, people's properties are not carried out, and we know exactly where emergency accommodation he/she is transferring to in that municipality where he/she will be living." I7

The ethical dimensions the manager represented in his/her leadership were rule utilitarianism and to some extent rule deontology as well as ethics of care. The manager applying the teaching strategy was concerned about the lacking policies related to termination of services, and wanted to create a policy for making decision-making process easier and more efficient in cases where, for example,

discretion power could be used. The manager considered that creating an effective policy could possibly benefit both parties (governmental institutes and organization) in the end (rule utilitarianism), and in addition, felt that it was his/her duty to take the initiative (rule deontology). The ethics of care was present when the manager used principled strategy in the case related to customers.

6 DISCUSSION

In 2015, Finland, like many other European countries, faced great challenges as the number of incoming asylum seekers increased tremendously mostly due to long going and ongoing war in Syria and restlessness in nearby countries. Almost 200 reception centers were established for asylum seekers in Finland to give them basic services during their asylum application process. In 2016, the immigration crisis worldwide calmed down in relation to asylum seekers, and also in Finland the number of incoming asylum seekers stabilized almost back to the levels of previous years before the immigration crisis. In addition, almost all of the 32 000 asylum applications Finland received in 2015 were processed in 2016. Thus, approximately 100 reception centers were shut down in Finland during the year 2016. Furthermore, in the ongoing year 2017, the number of outlaws has increased in Finland since asylum seekers who have been denied from residence permit have not returned to their home country voluntarily. This said, last couple of years has afflicted the immigration sector thoroughly also in Finland. Although, immigration crisis has calmed down to some extent to this date, the immigration sector is still in the transition, immigration issues are under intense debate and long-term effects are difficult to be predicted precisely. For these reasons, this study aimed to examine how the immigration crisis has influenced the reception sectors' employees and especially the managers. We were interested in how the crisis and unsettled situation were perceived by the managers, and how this specific context affected their work and wellbeing as well as how they coped with various demands put upon them. At the time of conducting the study, there were no previous studies published on this specific topic. Thus, the interest in managers' work experiences from ethical point of view was even higher and academically intriguing.

The purpose of the study was threefold. Our first aim was to examine and qualitatively explain what kinds of dilemmas managers working in reception

centers in Finland have encountered. Secondly, we aimed to define what kinds of strategies they applied to solve ethical problems, and thirdly, what kinds of ethical dimensions the strategies revealed. The theoretical framework used to study this subject constituted of Geva's (2006) typology of ethical dilemmas, Jones' (1991) issue-contingent model of ethical decision-making in organizations and Rahim et al.'s (1999) inter-personal conflict-handle styles. By Geva's typology we were able to determine what kinds of dilemmas the managers experienced (genuine ethical dilemma, compliance problem, moral laxity or no problem-problem). Furthermore, Jones' model of six dimensions of moral intensity abled us to qualitatively evaluate and examine how the managers' ethical evaluation and decision-making process were influenced by moral issues with possibly differing intensities. The interpersonal conflict-handling model by Rahim et al. guided us in defining the strategies the managers applied in ethical dilemma situations. Finally, the strategies' ethical features could be identified by ethical theories generally applied in business ethics. Basing on these theories a conceptual model was created starting from an ethical dilemma the interviewed managers had encountered, after which proceeding to evaluation of an ethical dilemma, and finally ending up with a strategy applied in decision-making process, which portrayed certain ethical features. The model was tested empirically by conducted interviews. Ten managers at the time of interviewing were working in reception centers for asylum seekers in Finland. The interviews were semi-structured thematical interviews in which a critical incident-technique by Flanagan (1954) had a significant role, since by its application the managers' perceptions of significant incidents could be collected. In next sections, we will discuss about the results.

6.1 Ethical dilemmas and moral intensity

The results showed that most of managers' ethical dilemmas were very specific to the sector and context their worked in. Eight out of ten managers encountered ethical dilemmas, or at least ethical pondering, in situations where reception services must be terminated. Being more specific, the dilemmas were related to ambiguous instructions or lack of them, withholding information, as well as conflicting values and interests. However, one manager had not faced any ethical dilemmas, but recognized the possibility of them as the reception services must be terminated. One manager's ethical dilemma was related to employee relations (termination of employment relationship), thus another manager had also faced ethical challenges related to it in addition to termination of services. Furthermore, as defining the nature of dilemmas the managers encountered by Geva's (2006) model, the ethical dilemmas seemed to be mostly genuine in nature or compliance problems. This said, as the managers faced genuine dilemmas, the motivation was high, but they were uncertain about the right choice (for example, withholding information from customers). Whereas, as the managers faced a compliance problem, the motivation seemed to be low, although the moral

judgment was determined. This implies, for example, that the managers were obliged to comply the law and instructions as operating as managers although their personal values were conflicting with the professional values. In addition, a couple of ethical dilemmas seemed to include characteristics of no problem-problem. The no problem-problem included high motivation and determined moral judgment. In other words, one manager did not have clear ethical dilemmas at hand, but he/she recognized they existed and was motivated to enhance ethical conduct and behaviour in organization. It was somewhat surprising that the managers' ethical dilemmas were almost completely created around a single subject: termination of reception services. However, as taking into a consideration the changing and often modified legislation and instructions at immigration sector due to immigration crisis in Finland, it could be seen that it has caused some ambiguousness and uncertainty among the decision-makers and professionals working in the field. Furthermore, almost all the managers had questioned at some point and to various extents the morality of the asylum process currently in Finland and legislation related to it. Finally, the managers' position itself was demanding since they were the ones who must terminate the services from asylum seekers, which resulted in harmful consequences to the recipients, yet they were not the ones making the decisions concerning residence permits.

Jones' (1991) moral intensity of moral issues was one of the main theories used in this study as it approaches ethical decision-making process a from a qualitative perspective and through linked (six) dimensions of moral intensity. In the issue-contingent model by Jones, there is presupposed that moral actor must notice moral aspects of issues in order to make ethical decisions. Furthermore, the moral intensity varies by situations and therefore ethical decision making is situational and context dependent. In this study, we especially aimed to examine how the managers' evaluation of a moral issue and decision-making process were influenced by the six dimensions of moral intensity (magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity, concentration of effect). The results showed that all six dimensions were represented with differing combinations in ethical evaluation. The magnitude of consequences influenced most of managers' decision-making to some extent, and further, it seemed to evoke ethical pondering in all managers. Most of the managers considered the magnitude of consequences from a recipient's perspective. For example, they recognized that decisions concerning asylum applications were kind of a matter of life and death for asylum seekers (customers), because without a residence permit the asylum seekers were forced to choose between returning voluntarily or being deported to their home country which they considered dangerous to live in, and staying in Finland as outlaws. However, the interviewed managers could not influence these decisions neither were they making them. If a customer did not get a residence permit, and he/she was not able to be deported or did not voluntarily return to their home country, the reception services were terminated within a time limit. Termination of reception services was the duty of a reception center manager, and most of the

interviewees tended to perceive these situations problematic because they felt that human rights were violated. This said, these managers had at least an inner struggle as their own feelings and values conflicted with professionalism of their management position. However, the managers could use discretion power to continue the services for a time limit if they considered the customer's wellbeing would be at risk, thus instructions related to this matter was perceived often ambiguous. In addition, the magnitude of consequences had an influence on ethical evaluation of two managers, as they were struggling with ethical dilemmas related to customers who were suicidal. In both cases, withholding information was related to customers' suicidal thoughts. It seemed that not only were the customers stresses out about not receiving the residence permit, but also not knowing about what stage their asylum process is at. Furthermore, some managers considered the magnitude of consequences from organizational perspective, for themselves or the working community. For example, some managers decided to obey the instructions in order to execute their duties as managers, although, they did not necessarily agree with them, or they would have personally liked to act another way.

Probability of effect seemed to influence managers' ethical evaluation similarly to the magnitude of consequences as all the managers at least recognized that the probability of harmful consequences was high for the recipients whether there were asylum seekers or employee relations in question. For example, the probability of effect clearly influenced one managers' decision-making process as the manager continued the services even though he/she was pressured to obey the law and to terminate the reception services. In this case, the manager disagreed with the governmental institutes on the criteria by which the reception services can be continued, and was relying on his/her own ethical principles and professional ethical codes. Also, concentration of effect was found to be great in all the managers' ethical dilemmas, as the decisions affected greatly the recipients (decisions given individually or for a family). This said, the concentration of effect influenced ethical evaluation and decision making, and was tightly linked to the magnitude of consequences. Finally, temporal immediacy seemed to influence most of the managers' ethical evaluation, as implying that time length was short between the decision making (or moral act) and the consequences. Thus, time variable was not constant in managers' ethical dilemma situations. Finally, it could be suggested that the magnitude of consequences, probability of effect, concentration of effect, and temporal immediacy were in interacting with each other in this study.

Also, social consensus was found to influence most of the managers decision-making process as they decided to act according to governmental instructions although they might have questioned the moral rightness of asylum process to some extent. It is proposed that the social consensus decreases ambiguity of ethical dilemmas, and facilitates logical as well as ethical behavior (Jones, 1991). In addition, Laczniak & Inderrieden (1987) suggest that appropriate behavior can occur if there is an agreement on behavior's appropriateness. This

said, some manager's decision-making was strongly influenced by the existing laws and instructions, and others by a social agreement in their organization (superiors, other employees) or by the support from colleagues from other reception centers. Furthermore, the decision-making was never influenced by the recipients' (customers, employees) opinions. In addition, the managers clearly expressed they were taking responsibility of decisions by themselves, and therefore, ethically challenging situations had to be thought thoroughly since they must live with their own decisions and acts for the rest of their lives.

A few managers' ethical evaluation was found to be influenced by experienced proximity towards recipients. For example, often customers had stayed in a reception center for months, even for a couple of years, often including daily encounters. This has led to a development of some kind of relationship between the manager and the customer. As a manager felt proximate to a customer, harmful acts, thus based on the laws, were more difficult to be executed. This said, many managers, who were close to recipients, knew something about recipients' history and background. This naturally led to thinking about who would have a right to stay in Finland. Also, some managers tended to evaluate the fairness of the decisions on asylum applications through the perceptions they have got. Thus, when seeing the customers behaving in a certain way, the managers formed a certain kind of opinion on the customers' capacity to integrate into Finnish society. In general, if the formed perception was positive, some managers had more difficulties to accept the negative decisions on asylum applications and to terminate the reception services. For example, one manager was determined to help customers without residence permits in cooperation with municipalities although it was out of his duty. This kind of behaviour is supported by Jones' proposition as he states that helping behaviour is thought to be influenced by proximity, since the more a moral actor tends to know about the context and a recipient, the closer the moral actor feels to the recipient socially, culturally, physically, and/or psychologically. It is suggested that greater knowledge would lead to certain behaviour caused by situational factors. Another point of view on proximity is given by famous Milgram's studies (1974) as they showed that when the authority became more distant, the obedience to instructions increased and vice versa. Thus, it could be suggested that the managers who struggled with value conflict, were more likely to obey the instructions from governmental institutes in the end and authority was legit.

It was found that some of the dimensions of moral intensity had an interaction effect like in Kelly & Elm's (2003) study. In their qualitative study conducted on social workers, they especially examined how a specific context influenced the moral intensity. Furthermore, the moral intensity was found to be high in administrator/client interactions. In addition, they found that the magnitude of consequences, probability of effect and temporal immediacy interacted in unique social services' context. In addition, the proximity and the concentration of effect interacted with each other in organizational settings.

Similarly, according to our results it could be suggested that the magnitude of consequences, probability of effect, concentration of effect and temporal immediacy interacted, in addition to being specific to the context. Firstly, the magnitude of consequences for recipient was great (consequences were severe), and thus the moral intensity of a moral issue was high. Secondly, it was highly probable that the consequences would be very harmful (decreased quality of life, complicated health problems). Thirdly, the harmful consequences concentrated only on one or a few people at a time. Finally, the decisions had to be made in timely manner and often the time between the decision and consequences was short. In addition, our results indicated that proximity and social consensus did not interact in the same way as other four dimensions. However, it could be suggested that moral intensity of moral issues was high, and therefore, issues were more likely to be noticed as having an ethical aspect. In other words, ethical evaluation and decision making were influenced by six dimensions of moral intensity.

In addition, Dean et al. (2010) suggested that moral issues and organizational factors influence ethical decision making. Especially, they observed that there were experiential gaps between letter and spirit of laws and regulations. In other words, they observed that legal constraints, levels of organizational structure, and professional codes both 'narrowed' decision alternatives by preventing the use of own moral reasoning, and caused 'psychic struggle' as an action might be organizationally accepted but morally wrong. As we mirror the results from these two studies above to ours, it could be suggested that the context might have an influence on decision making, although, we did not specifically study it, but which is also suggested by Jones (1991), and thus included in the issue-contingent model. This said, especially the managers, whose ethical challenging situations were related to termination of reception services, were influenced by the policies and instructions by employer-organization, but above all, the ones by the mandator and buyer of the reception services, which base on the legislation at the sector.

6.2   Strategies and ethical dimensions

The model of inter-personal conflict styles by Rahim et al. (1999) was the other main theory used in this study, as we wanted to examine what kinds of strategies the managers working in reception centers applied in solving ethical dilemmas. It is suggested that especially managers experience pressures from other organization members as well as from different stakeholders, which often lead to complex ethical dilemma situations (Dukerich et al., 2000). The model introduced by Rahim et al. (1999) includes five problem-handling styles: integrating, compromising, obliging, dominating, and avoiding. As we analysed the interviewees' stories we, however, also found strategies that were more similar to strategies found in Hiekkataipale & Lämsä's (2015) study on middle managers.

They found that middle-managers used five strategies to handle ethical problems: mediating, principled, bystanding, isolating and teaching. Furthermore, our results indicated that the managers working in reception centers applied four strategies as a combination of Rahim's and Hiekkataipale & Lämsä's strategies: obliging, compromising, principled, and teaching strategies. However, one manager did not seem to have experienced any ethical dilemmas, which is why any strategy could not be determined. It should be noted that conflict situations in this study occurred most often between the manager and a governmental institute, or between the manager and existing legislation. Finally, we aimed to determine what kinds of ethical dimensions the applied strategies reveal by relying on the most known ethical theories presented in business context.

Two managers seemed to apply an obliging strategy to handle an ethically challenging situation. This refers to a conflict handling style where concern for others is high and for self is low. In both cases the managers were worried about wellbeing of a recipient. The other manager's ethical dilemma was related to termination of reception services, and the other one was stressed about withholding information from a customer. However, they did not see any other alternatives than to obey the instructions and the law. In other words, they had to give up with their own interest, which could be considered being their own wellbeing. It could be thought that their wellbeing decreased to some extent due to possible ethical distress. However, as they decided to obey the law, the moral act related to it was justified by professionalism. When considering the ethical dimensions, we found that the obliging strategy included features from deontology. More specifically, the managers seemed to apply rule deontology where existing rules must be obeyed despite the consequences.

The second strategy, compromising style, was applied by four managers. Rahim et al. (1999) has defined the compromising style as where both parties give up something to achieve a consensus. In addition, the managers using compromising style were also applying some strategic features included in mediating strategy by Hiekkataipale & Lämsä (2015). In mediating strategy, the interviewed middle-managers experienced the instructions and rules being ambiguous, thus they tried to balance with conflicting interests, and finally perceived themselves as powerless mediators. In this study the managers, who applied the compromising strategy, were compromising with the interests of the governmental institutes (laws and instructions), and their own interests (values, principles, feelings), and sometimes with other stakeholders (for example employees). For example, one manager was pressured from his/her employees and governmental institutes. These two parties had different interests and the manager was trying to balance between them, and trying to figure out what would be ethically the most right solution to the problem. In terms of ethical dimensions, the compromising strategy included features from consequentialism and ethics of care. More specifically these managers applied act utilitarianism, in

which an act is morally right as it maximises utility. In other words, the managers tried to find a solution that would benefit all the parties at least to some extent.

Two managers applied principled strategy (Hiekkataipale & Lämsä, 2015), which highlights the importance of objectivity, autonomy, justice and personal values (nurturing equality). The managers who used this strategy were acting against the instructions and governmental institutes as they considered the justice was at stake. For example, one manager refused to terminate the reception services as he/she greatly considered it to cause severe harm for the customers, as they declined to voluntarily return to their home country. The manager had firm own ethical principles and professional ethical codes that he/she followed until the pressure was great enough that he/she had to give up. In the principled strategy consequentialism was strongly exhibited as the managers were determined to prevent the harmful and very probable consequences. Also, act deontology was presented as the managers perceived that it was their duty to act in a way that protected humanitarian rights. Ethics of care was represented in their actions as they valued empathy and kindness. In addition, emotions seemed to play a role in principled strategy as the managers were ready to take a risk that their own employment would be at stake. Finally, the principled strategy included features from virtue ethics as moral qualities like integrity and courage were exhibited.

Finally, one manager applied teaching strategy (Hiekkataipale & Lämsä, 2015), in which the ethical problems were addressed, and the ethical behaviour was proactively improved. In this case, the manager was concerned of employer-organization's lacking policies concerning the termination of reception services. Thus, the manager was proactively working on improving the policies for making the processes more clear for the whole working community. The teaching strategy included ethical dimensions like rule deontology and rule utilitarianism, as the manager felt that it was his/her responsibility to take the initiative and considered that creating an effective policy would maximise the utility (the greatest good for the greatest number).

It could be suggested that the strategies the managers applied to handle ethical dilemmas varied by the moral issue. Some of the managers' ethical reasoning was relying on deontology as they were determined or obliged to obey the rules, instructions and law. Thus, other managers were more guided by consequentialism, virtue ethics and ethics of care, for example, as their own values were conflicting greatly with the ones of the government. In this case, the managers were relying on their own ethical principles rather than would have blindly obeyed the rules that were confrontational with respect to their own moral thinking. All managers seemed to, however, be concerned about the consequences for the recipients to some extent, thus, their strategies to handle ethically challenging situations varied.

6.3 Theoretical and practical implications

In this study, we examined theories introduced by Jones (1991), issue-contingent model of moral intensity, and especially the influence of six dimensions of moral intensity on decision making (magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity, concentration of effect). It could be concluded that Jones' model was supported by our results as all the six dimensions influenced the interviewed managers' decision making and ethical evaluation. The issue contingent model by Jones served well as we aimed to qualitatively examine ethical dilemmas encountered by managers and as we were interested in the context where ethical dilemmas took place. Furthermore, March's (1994) theory of logic appropriateness would have been interesting to be examined in this study, too, as it emphasizes context and situational factors. Thus, this would be one of the future propositions that will be presented in later sections (6.4). As ethical-decision making process by Jones (1991) among other decision-making models by Rest (1979) and Trevino et al. (2006) rely much on deliberate reasoning and rationalism, the logic of appropriateness is suggested being a relevant addition to the decision-making models as it includes both rationality and intuition dimensions (March, 1994). It has been suggested that in ethical dilemma situations people tend to rely on social norms and rituals that do not often base on utility in achieving organizational goals (Messick, 1999). The logic of appropriateness theory introduced by March (1994) constrains with the dominant 'logic of consequences' models, dominant decision-making models, as it takes into account situational recognition, identity and rules. Furthermore, it is proposed that logic of appropriateness might explain better why certain people make certain decisions social dilemma situations than expected utility models would (Weber, 2004). Finally, Weber (2004) claims that ethical dilemmas are often solved by relying on habitual rituals and social norms rather than applying rational maximization of utility.

Weber (2004) has identified three elements which are thought to influence decision-making process according to logic of appropriateness theory. The first step in logic of appropriateness theory is the recognition and classification of the dilemma. This is the key element of this theory as well as it is in other decision-making models represented earlier. The second element included in the theory is the role of personal identity, and it bases on the notion that differing identities result in various decisions. The differences in identity base on factors like personality, education, personal history, nationality, and gender (Messick, 1999). Third element is based on rules, which narrow alternatives in order to make behavioural choices more straightforward. In logic of appropriateness theory, the rule category is constituted not only of codes of conduct and laws (explicit), but also of less visible influence of social heuristics. As a summary, logic of appropriateness is applied in judging an appropriate action in a specific context and situation. In order to do that, a person first tries to assess the situation

(recognition of moral issue), then person's own identity, and finally the rules that apply in that specific situation. (March, 1994).

As we look at the second main theory applied in this study, Rahim et al' (1999) model of inter-personal conflict handling styles, it could be concluded that this model also served well in this study as setting a basis to define strategies the managers possibly could apply in ethical dilemma situations. As ethical dilemmas are often suggested being closely bind to inter-personal conflicts in organizational settings, the theory was a natural continuum to Jones' model. In this study, we found that obliging and compromising strategies were most often applied by the interviewed managers. In addition, another two strategies were found being applied, as some managers seemed to use principled and teaching strategies (Hiekkataipale & Lämsä, 2015). It could be said, that the model by Rahim et al. (1999) was useful in determining applied strategies and especially in this study, the model acted as a base for identification. Furthermore, identification of strategies helped in defining the ethical aspects the strategies portrayed.

This study also has certain practical implications. Finland among other European countries have encountered significant challenges due to immigration crisis and will be dealing with future challenges which would be very difficult to predict. Immigrations crisis has tested, for example, political climate in many European countries as there inevitably has been and will be economic effects among many other effects. As we take a look into every day work done in grass roots, in this case in reception centers in Finland, managers of them are put into a rather demanding position as well as other people working with this matter. Legislation and processed have been changing in order to respond to challenges put upon and to handle the significantly increased asylum seekers and asylum applications. However, immigration crisis includes various aspects that should be taken into account and as an issue it is very complicated undoubtedly, especially, as there is a humanitarian aspect strongly involved.

Now as there are and will be more and more of asylum seekers who refuse to return to their home country voluntarily, and thus, will be staying in Finland as outlaws, the managers seemed to be somewhat confused about their role and responsibilities. Thus, it was found that the interviewed managers working in reception centers encountered ethical dilemmas mostly related to one topic; termination of reception services. More specifically, the managers' ethical dilemmas were related to ambiguous instructions or lack of them, withholding information, as well as conflicting values and interests. This said, the managers often expressed that the instructions were somewhat clear, however, there could be seen some ambiguousness related to instructions, especially as discretion power could be used. Yet, the managers had to rely on their own judgment (ethical principles and values) to some extent in some occasions since the available support seemed to be often lacking. Some managers criticized the role of the reception centers and their own at certain stages of asylum process. In other

words, often managers expressed a feeling as being mediators between decision makers (public officials) and asylum seekers, and that they were responsible of consequences for the recipients to some extent which naturally caused some distress. Some managers did not seem to see any value contradiction between the instructions existing at the sector and their own principles. They were able to think about asylum process as being one part of a big picture of immigration in Finland. They seemed to strictly make division between professionalism and personal thoughts in order to execute their job. In these cases, the managers trusted the public officials. However, the human side could not be totally excluded from their work, and some ethical pondering arose at times since there were people's lives and futures in question. However, all the interviewed managers seemed to like their job as its entirety, but they also made clear that there are special challenges included in this work and definitely this position is not suitable for everyone. Finally, all of them considered that working as a manager of a reception center was a lonely job. This said, support was available at times, but decisions they had power to were to be made alone. For this reason, most of the managers emphasized that decisions must be thought thoroughly and made carefully especially in ethically challenging situations since they were the ones who had to live with them for the rest of their lives.

By the results of this study, it could be suggested that education on ethical challenges typical for this sector could benefit both the managers working in reception centers and the officials responsible of decisions on asylum applications. This could tighten and enhance the cooperation as well as understanding between the parties. In addition, educational reviews on the existing legislation, instructions and distinct roles could be encouraged. As a summary, it could be beneficial to make ethical dilemmas, which could be thought as typical for the sector, even more visible for various employees and professionals working in immigrations sector.

6.4 Limitations and future propositions

Ten managers working in reception centers were interviewed for this study. The managers were randomly chosen from a list of reception centers in Finland. However, the number of interviewees was rather low, which is why the results of the study could not be generalized and interpretation is limited. In the future, more than ten interviews could be conducted to increase reliability and generalizability. Thus, the results give some information about the ethical challenges the managers specifically in this sector encounter, especially, because nine out of ten managers brought up that termination of services has caused ethical pondering or dilemmas. Furthermore, in the future, for example, after a couple of years, it would be interesting to examine managers' ethical dilemmas again, when perhaps the crisis has eased down, and operations would have stabilized.

There were found four strategies the managers applied to handle ethical dilemma situations. However, more strategies might be able to be found with more interviewees. Furthermore, it would be interesting to investigate the ethical dilemmas of different professionals working in reception centers like social workers, nurses and instructors as well as, for example, professionals working with immigration matters in governmental institutes. Finally, ethical dilemmas encountered by professionals working with immigrants in municipalities could be interesting to study.

In addition, in this study we were aware that there might have been some bias in our data related to social desirability effect, as some of the managers expressed their worry about their obligation of confidentiality. The subject we examined was sensitive in nature, and thus there might have been some kind of moderation of ethical dilemmas or ethical challenging situations. Finally, it could be proposed that quantitative investigation on the subject would be a fruitful addition to qualitative approach in the future. However, it could be suggested that qualitative approach in this study was appropriate since the subject had not been investigated before.

Finally, it should be taken account that in qualitative studies the role of an investigator is critical, and especially as the results are reported and analyzed. Geva's types of ethical dilemmas, Jones' model on moral intensity and decision making, as well as conflict handling styles by Rahim et al. all are thoroughly explained with number of examples. However, there is always room for interpretation and subjective understanding. For this reason, the results and conclusions should be considered as indicative rather than the only truth. The study is influenced inevitably by the investigation's subjective thinking.

7 CONCLUSIONS

Managers working in reception centers in Finland encountered ethical dilemmas that were mostly related to terminations of reception services (ambiguous instructions or lack of them, withholding information, as well as conflicting values and interests). One manager mentioned that the termination of services could possibly create ethical dilemmas, but had not experienced any. In addition, one manager mentioned that the termination of reception services has not created ethical dilemmas, thus employee relations have. It was found that all of Jones' six dimensions of moral intensity were represented. Furthermore, it could be suggested that the moral intensity was high, and therefore influenced the managers' ethical evaluation and decision-making.

Finally, we found that managers applied four different strategies to handle ethical dilemma situations: obliging, compromising, principled, and teaching strategies. These strategies included ethical features from act and rule deontology and act utilitarianism, consequentialism, as well as from virtue ethics and ethics of care. The compromising strategy was most often applied by the managers.

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APPENDIX

Appendix 1 (letter in advance)

Dear manager,

Welcome aboard to my research for graduate thesis. The study is done for School of business and Economics in the University of Jyväskylä. Tuomo Takala, professor of Management & Leadership, serves as an instructor.

The subject of this study is ethical dilemmas, ethical decision making and problem handling strategies of managers working in reception centers. Ethical dilemma / ethically challenging situation means a situation where a person doesn't know what would be the right way to act or can't act in a way that he/she would have preferred or considered right. These situations include features like hurry at work, differing values, interests and expectations, and ambiguousness of rules and norms. It would be essential in this case that you could identify a situation where you had to consider the rightness, justice and appropriateness of the solution in the situation. Furthermore, ethical decision making implies ethical features which are included in decision making process.

This research is qualitative in nature and will be conducted by interviews. After analyzing the interviews, the results will be reported in a way that the interviewee and the organization could not be identified. The interviewee can disclaim from research at any time.

Before the interview, I kindly ask if you could think about an ethically challenging situation (or more) that has occurred in this job. Our aim is to discuss freely about what happened and how the situation was resolved.

Thank you one more time of your participation in this research!

Best regards,

Ida Okkonen

Appendix 2 (Interview)

1. **Background information**
- Age
- Education level
- Current employer-organization and reception center
- Work experience at the sector
- Work experience in current position
- Work experience briefly
- Previous management experience, if any
- Number of customers in the center
- Number of employees working at the center

2. **General questions**

Why did you apply for this job?
Was there any uncertainty involved in applying or considering this position?
What has it been alike to be working as a manager of a reception center?

3. **Ethically demanding situation**

Now, we can proceed to the ethically challenging situation and ethical dilemma that you have encountered in this job. This said, I now ask you to freely describe the situation where you had to think about what would be morally right or the rightness of an action has pondered you.

Situation:

What was the situation alike? What happened?
When and where did it happen?
What did you do? Why?
Were there other parties involved? Who? How?
What did they do in the situation? Why?

Consequences:

How did you feel in the situation? Why?
Did you get support if you wanted it? From whom? What kind of?
How did the situation influence your attitudes and behavior? Why?
How did other parties react and how did they feel in the situation? Why?
How did the situation influence other parties? Why?

Solution:

How was the situation solved?
What factors enhanced achievement of the solution? Why?
What factors impaired achievement of the solution? Why?
Do you think that some of your personal featured or principles influenced the solution/decision making? Which ones? Why? How?
Did you feel that you had to give up with some of your own ethical principles? Which ones? Why?
Were there other parties involved in the solution/decision making? Who? How?
Did other parties' ethical principles or opinions influence the decision making? Which ones? How? Why?
Were there different points of views between you and other parties involved? What kinds of?
By whose point of view was the situation solved or did you end up with a consensus?
Did your organization or another institution influence decision making? How? (codes, policies etc.?)
What kinds of consequences do you think this solution had for you? Why?
What kinds of consequences do you think this solution had for other parties? Why?

No solution:

What happened? Why was the situation left unsolved?
What factors prevented finding the solution? Why?
Do you think that some of your personal features influenced the situation being unsolved? Which ones? Why?
Did you feel that you had to give up with some of your own ethical principles? Which ones? Why?
Do you think that differing point of views had an influence on that there was no solution found? Whom? Which ones?
Did your organization or another institution influence that there was no solution found? How? Why? (codes, policies etc.?)
What kinds of consequences do you think not finding a solution has caused to:
-   you? Why?
-   your organization? Why?
-   other parties? Why?

Situation afterwards:

How do you feel about the situation now?
Do you think that the situation caused harm to:
-   you? What kind? Why?

- your organization? What kind? Why?
- other parties? What kind? Why?

Do you think that you would have any other alternatives to act? What kinds? Why?

Do you think that other parties would have any other alternatives to act? What kinds? Why?

How would you evaluate the appropriateness of actions in the situation? (What would be the best way to act in ethically challenging situations in the future?)