tSls dh okLrfod ijksidkfjrk dk mi;ksx tkucw>dj fdlh ,d ds Lo;#fp cfynku ;k nqljksa ds Qk;ns ds fy, bLreky fd;k tkrk gS] bldk mi;ksx euksoSKfud vgadkjh dk [k.Mu djus es gksrk gS] vkSj fdlh dkj.kfodj.k ls ;g vgadkj dk izcq/ndju djrk gSA

 vgadkj dks izcq/ndjuk tvksjnsrk gS ml yacs iafDrJ`a[kyk fd Lo#fp dks tks vkKk nsrk gS rkfd ikjksidkfjrk fd fpUrk djusokys nwljksa fd mUufr ds ckjs esa lkspsA vgadkj dks izcq/ndjuk] mngkj.k ds #i esa] fdlh dks /kksdk nsus ls jksduk vkSj lg;ksx ;kstuk esa lgk;rk nsuk] bruk gh ufga D;ksafd ;g fØ;k nwljksa ds Qk;ns ds fy, gS] ij D;ksafd blls ge vk[kM+jh y{; dks bl vgadkj ds fy, gkfly dj ldrs gS] tSls lkekftd izfrek foLrkj ekxZ fn[kkuk tks bl is”ks esa mUufr yk;s ,d laxBu+ ds vanjA

**mi;ksfxrkokn**

mi;ksfxrkokn ;g ,d gsrqoknh fl/nkar gS tks ml fØ;k dks [kM+k j[krk gS tks vPNk gS ;fn og mRiknu djs ;k mRiknu ds izfr izo`Rr gks] og ml cM+s izek.k dh larq’Vrk ds fy, gS dks tks egku la[;k ds “ksvjgksYMj ds O;ogkj ls izHkkfor gS] mngkj.k Lo#i] ;fn esa ,d izca/kd ds #i esa okf’kZd deZpkjh vodk”k dk;ZØe flZQ rc cukrk gw¡ tc eSa lkjs deZpkjh;ksa ds vodk”k ds ek¡x dh ojh;rk dk lEeku d#¡] rc esjh fØ;k ,d ekxZ cusxh tks dk;Zpkjh;ksa dks mRre lhek rd vkuan ns ldsA

**b;qMk;eksfule ;k [kq”kh;ksa dk fl/nkar**

b;qMk;eksfule ;g ,d gsrqoknh fl/nkar gS tks ml fØ;k dks [kM+k j[krk gS tks vPNk gS ;fn og c<kok djs ;k c<kok djus dks izo`Rr gks ml y{; dks iwjk djus tks ekuo LoHkko ds la?kVd ls tqM+k gS vkSj og gS [kq”kh;kA mngkj.k Lo#i] ;fn eSa ,d izca/kd gksdj deZpkjh ds lsgr vkSj lqj{kk ds vkn”kZ dks ykxw d#] rks fuf”pr gS dh og ekuo [kq”kh;ksa ds ewyHkwr] LokHkkfod va”k cu ik;saxsA

,fjLVksVy ds vuqlkj bl [kq”kh dks dk;e j[kuk ;g ,slk xq.k gS tks laiw.kZ ekuo thou dk pfj=fp=.k djrk gS ml ntksZ ls ftlls fuEufyf[kr lkeku dks ik;k tk ldrk gS vkSj vuojr j[kk tk ldrk gS% tSls lsgr] /ku] fe=krk] Kku] vPNk HkkX; vkSj uSfrd xq.k- mUgksaus bl ckr ij cgl dh vPNk le; ikuk vkSj vPNs thou dh vksj c<uk bu nksuksa esa Qjd gS vkSj bldk nwljk ifj.kke ;g gqvk dh mUgksaus iqjkus dks gh ilan fd;kA

lKku y{; fl/nkar dk izca/k] blrjg ls tksj nsrk gS fd ruko mRiknu vkSj Qk;nk ekuon.M fd dlkSfV gS vkSj tks izca/kd blesa mRre djs vkSj leFkZu djs bl igksp dk izn”kZu djus esa ogh lpsr ;k izHkko”kkyh lg;ksx ns ldrs gS bl gsrqoknh uhfr “kL= dh vksjA

While Genuine altruism, as the intentional sacrificing of one’s selfinterest or welfare for the sake of others, has been used to refute psychological egoism, it has provided a rationale for enlightened egoism.

Enlightened egoism emphasizes long-range self-interest while allowing for altruistic concern for the well being of others. An enlightened egoist, for example, may well avoid cheating and support community projects, no so much because these actions benefit others, but because they help achieve some ultimate goal for the egoist, such as social image enhancement that could lead to carrier advancement within an organization.

Utilitarianism

Utilitarianism is a teleological theory that holds that an action is good if it produces or tends to produce the greatest amount of satisfaction for the greatest number of stakeholders affected by the action for example, if I as a manager create an annual employee vacation schedule only after soliciting vacation time preferences from all employees and honoring those preferences, then I would be acting in a way that would maximize the pleasure of all employees.

Eudaimonism or Theories of happiness

Eudaimonism is a teleological theory that holds that an action is good if it promotes or tends to promote the fulfillment of goals constitutive of humannature and its happiness; for example, if I as a manager enforce employee health and safety standards at work, I am ensuring fundamental, natural components of human happiness` .

Aristotle maintained that happiness was the quality of a whole human lifetime characterized by the degree to which the following goods were achieved and sustained health, wealth, friendship, knowledge, goodluck, and virtue. He argued that there was a difference between having a good time and leading a good life and the latter outcome was to be preferred to the former.

The rational goal theory of management, therefore, stresses productivity and profits are the criteria of effectiveness, and managers who excel in or endorse this approach demonstra­te conscious or subliminal support for teleological ethics.