Ethics

1.Human needs and motivation Ethics and Values in Public Administration

Ethics is the branch of philosophy that deals with issues of right and wrong in human affairs Ethics refers to well-based standards of right and wrong that prescribe what humans ought to do, usually in terms of duties, principles, specifc virtues, or benefts to society. which can better be stated as:-

1. Duties: Te behaviors expected of persons who occupy certain roles; that is, the obligations taken on when assuming a role or profession
2. Virtues: Qualities that defne what a good person is; moral excellence
3. Principles: Fundamental truths that form the basis for behavior; "kinds of action that are right or obligatory"
4. Benefts to society: Actions that produce the greatest good for the greatest number

Administrative ethics implies applying general moral rules to specific sphere of human relations, that is to say administrative relations. Some of the most important areas of applied ethics today concern the ethics of administration. In spite of the fact that public administration is very old institution, administrative ethics is still undeveloped and it longs for specific moral rules that cover maybe the most important area of human relations – administrative relations.Public administration is a part of our daily life and to a large extent governs it. The administrative apparatus consist of people who are also members of the local community (communities). Citizens and public officials, who have access to power, have to coexist together in one area, one space. The difference between them is that public administration officials have to provide services in aid of community. Because of this work, based on public money and property the possibility of betraying public trust is probable. There is no simplest thing, than spending someone‟s money, even if we do not get direct profits. Ethical behavior and decisions maintaining citizens‟ trust, ensure effective and efficient use of resources, and allow government to preserve individual rights while assisting those who will benefit the most.

Determinents of Ethics and Human Action

1. Honesty: To act in a truthful manner and to comply with promises
2. Integrity: To act in accordance with relevant moral values and norms
3. Benevolence: To act in a manner that promotes good and avoids harm for citizens
4. Lawfulness: To act in accordance with existing laws and rules
5. Incorruptibility: To act without prejudice or bias in favor of one‟s own private interests
6. Accountability: To act willingly in justifying and explaining one‟s actions to relevant stakeholders
7. Dedication: To act with diligence, enthusiasm, and perseverance
8. Reliability: To act in a manner that is consistent, predictable, and trustworthy
9. Serviceability: To act in a manner that is helpful and provides quality service to citizens, customers, and other relevant stakeholders
10. Effectiveness: To act in a manner that best achieves the desired results
11. Humaneness: To act in a manner that exhibits respect, compassion, and dignity toward others
12. Expertise: To act with competence, skill, and knowledge

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13. Impartiality: To act without prejudice or bias toward particular individuals or groups



Essense of of Ethics and Human Action :-

Ethical standards for public service should be clear

- Ethical standards should be reproduced in the legal framework.

- Ethical supervision should be available to public servants.

- Public servants should know their rights and obligations when exposing wrongdoing.

- Political commitment to ethics should reinforce the ethical conduct of public servants.

- The decision -making process should be transparent and open to scrutiny.

- There should be clear guidelines for interaction between the public and private sectors.

- Managers should demonstrate and promote ethical conduct.

- Management policies, procedures and practices should promote ethical conduct.

- Public service conditions and management of human resources should promote ethical conduct.

- Adequate accountability mechanisms should be in place within the public service.

- Appropriate procedures and sanctions should exist to deal with misconduct.

- **Consequences of Ethics and Human Action**

Intensity of pleasure or pain :-Consequence of an action can be good or bad. How intense it is, makes the difference in the effect. E.g., eating a chocolate and eating bitter guard shows the difference in intensity. The duration :-The duration of pleasure or pain created by an action differs for stubbing one‟s toe and breaking one‟s toe.

The certainty or uncertainty Consequences of an action can be certain or uncertain. E.g. jumping off from a higher building can cause a lot of pain to an individual than jumping onto a giant pillow from the same place.

The Nearness or remoteness:- During the time of pleasure or pain nearness or remoteness effect follows an action. e.g. Pleasure of eating ice-cream is immediate, whereas the pleasure produced by winning a chess game is little more remote. They take a little longer to show up results.

The fecundity Consequence of doing the action is either pleasurable or painful, but how likely the action is to be followed by more pleasure or more pain is an important question. The purity or impurity of pleasure or pain is the opposite of fecundity. This explains how likely the action is to be followed by the opposite feeling. For example, eating all the chocolate is very pleasurable at first, but it leads to a great deal of pain in the long run which creates a high level of impurity or a low level of purity.

The extent of an action This refers to the wide effect of an action. Some actions can have an extent numbering in the millions, such as deciding whether to torture a terrorist for life-saving information.

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Ethical elements in governance – integrity

Integrity

Integrity means that the moral agent acts according to the inner convictions of a person. His conducts should be free from hypocrisy and deception. His actions should be in conformity with his stated values. But it is hard to follow high morals which one proclaims. The British historian GM Trevelyan has commented on this aspect of Puritanism i.e. rigid pursuit of high morals: "by making a shibboleth of virtue, it (puritanical version of Christianity) bred notorious hypocrites". But it doesn't mean that one needs to abandon morals. One should be moral sincerely without making a show of it.

Public leaders who possess integrity create interpersonal trust. Integrity which refers to actions resulting from a set of well ordered commitments and beliefs promotes trusts. Trust implies the capacity to depend on and place confidence in the actions of others. All social interaction depends on integrity and trust. Integrity especially relevant in Public Administration in which cooperative, corroborative and collective efforts are needed to solve interconnected problems. Hence, character, particularly integrity, is essential in leaders and bureaucrats.

In this context public administration writers make a distinction between 'ethics of compliance' and 'ethics of integrity'. In ethics of compliance, public servants are trained or given detailed instructions on various laws, rules, regulations and procedures which govern their working in an organization. After learning about these matters, public servants are expected to scrupulously follow them. In this process, public servants learn to follow a set of externally imposed commands. However, they may not do any moral thinking on their own.

Ethics of integrity in contrast tries to impart to civil servants the necessary skills to analyze moral problems on their own. They are trained in areas like public service ethos, ethical standards and values and in the processes of ethical reasoning. By using such skills public servants will follow ethical norms in their conduct. Ethics of integrity leads to development of moral character with self responsibility and moral autonomy. It relies on internal, positive, proactive and voluntary efforts of public servants rather than on external commands and penalties.

Impartiality

Impartiality is a norm of justice holding that decisions should be based on objective standards, instead of on the basis of bias, prejudice, or preferring the advantage to one person over another for unsuitable reasons. Impartiality is acting solely according to the merits of the case and serving equally well governments of different political persuasions. Impartiality means that civil bureaucrats in carrying out their official work, including functions like procurement, recruitment, delivery of services etc., should take decisions based on merit alone. Impartiality implies that the behavior of, and treatment by a bureaucrat to any individual or entity has to be exclusively on the basis of merit. An administrator has to take numerous major decisions such as recruitment, procurement and allotment. To make such decisions effective and efficient, there has to be absolute impartiality. Impartiality is the eminence of

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a person where one is impartial while allocating any goods or services among several people or selecting a person from a set of people based on certain set of abilities.

In Impartiality, candidates must: Perform his responsibilities in a way that is fair, just and equitable and reflects the Civil Service commitment to equality and diversity they must not act in a way that unjustifiably favors or discriminates against particular individuals or interests.

In political Impartiality, person must: Serve the government, whatever its political persuasion, to the best of his ability in a way which maintains political impartiality and is in line with the requirements of this code, no matter what your own political beliefs are.

Act in a way which deserves and retains the confidence of ministers, while at the same time ensuring that you will be able to establish the same relationship with those whom you may be required to serve in some future government.

Comply with any restrictions that have been laid down on your political actions.

Candidates must not act in a way that is determined by party political considerations, or use official resources for party political purposes and allow their personal political views to determine any advice they give or their actions

Non Partisanship

Non-partisanship is not being precisely owned or allied with any group, party or cause. Non-partisanship can be called political neutrality. Non-partisanship infers that the officer is to do his task without any fear of, or favour to any political party. The values of the administrator will flow from the constitution not from the philosophy of any political party. Non-partisanship is the process of not involving any political party even if the person has strong faith in any political thought.

Non-partisanship strengthens the democratic procedures and institutions along with maintaining the integrity of the service. The administrators are always with continuous interface with the politicians, therefore it is necessary to detach themselves from any political dogma and do his duty sincerely. It does not matter which party is in power. Significance of non-partisanship can be appreciated by considering a situation in which this virtue is absent. If the administrator is motivated to any political party, there would always be a group that would remain alienated from the government services as they would have voted for losing party. It strongly fascinates other prerequisites of moral administration like clearness and trustworthiness.

Aaccountability

Accountability and ethical governance

Accountability means being answerable for the performance of tasks assigned to a person; if task assigned is selection of beneficiaries for a scheme, then accountability will imply whether the selection has been carried out by applying the criteria, and following the procedures laid down, in the timely manner within the budgets specified. Therefore, accountability requires the clear specification of tasks to be performed, the time frame and budget available for performing those tasks.

In addition, it is also important to be clear about the responsibility for performance of those tasks; who is responsible? Is it clear to them? Do they have the necessary capacities and resources to perform those tasks?

Then arises the question of answerability to whom? For performance of those tasks, an official is answerable to

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whom? Typically in all government agencies, this answerability is specified in a vertically upwards manner; answerability to the designated boss above the departmental hierarchy. All government systems and agencies have elaborate practices and procedures for such upward reporting and answerability in respect of performance of designated tasks within the time and budget frameworks available.

In addition to this upward vertical accountability, all government agencies have systems of horizontal accountability which ensure the checks and balances. Thus, Comptroller & Auditor General (CAG) audits the planned expenditures of national and state governments---- an example of horizontal accountability; Finance Ministry is another such example; so is Programme Implementation Ministry, and sometimes, Prime Minister's Office (PMO) (or that of the Chief Minister) acts as a horizontal accountability mechanism.

From the foregoing, it would become clear that accountability can only be determined if

- Tasks are clearly specified
- Time and budget details for completion of the task are concretely laid down
- The person/position/team responsible for the task performance is clear to all
- There is a clear laid down procedure for reporting progress and completion of the task to an authority upward in the hierarchy
- A mechanism for course-correction for effective task performance exists.

Therefore, accountability in effective delivery of public services would have to take into account the above aspects. Take the case of supply of drinking water in a town; it is the responsibility of the municipality. However, it may not be clear as to what amount and frequency of water supply is considered as adequate or satisfactory performance of the task by the municipality. This is where 'citizen charter' become relevant; a charter then lays down a 'service standard'; in this case, it may specify how many litres of water would be made available to each family in the town for how many hours per day? Would all households have a tapped water supply?

The citizen's charter thus contains the service quality standards. It should also have a mechanism by which the charter is publicly communicated so that all citizens of that town know and understand what they can expect from the municipality in respect of water supply.

A companion component is the 'citizens' grievance redressal system'. If charter establishes the service quality standard, and if certain citizens do not get that quality of public service (drinking water in this case), then they should have a mechanism to send their grievance, and the municipality should have a mechanism to accept, work on and redress that grievance. The DAPRG has prepared a Handbook on the same.

Ethical governance

Governance is admittedly the weak link in our quest for prosperity and equity. Elimination of corruption is not only a moral imperative but an economic necessity for a nation aspiring to catch up with the rest of the world. Improved governance in the form of non-expropriation, contract enforcement, and decrease in bureaucratic delays and corruption can raise the GDP growth rate significantly. The six perceived governance quality measures, each an aggregate of a number of sub-measures, are: voice and accountability; absence of political instability and violence; government

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