Ethics in Public Service and knowledge of law

Ethics and Human Interface: Essence, determinants and Consequences of Ethics in Human actions

. **Administrative Ethics: Ethics and human interface: Essence, Determinants and Consequences of ethic and human actions**

Administrative Ethics: Ethics and human interface: Essence, Determinants and Consequences of ethic and human actions 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

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11. Humaneness: To act in a manner that exhibits respect, compassion, and dignity toward others
12. Expertise: To act with competence, skill, and knowledge
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.•

Determinants of ethics

These are the factors in human behaviour that determine whether it is good or bad. There are three such determinants of ethics, namely the object, the end, and the circumstances. Object means what the free will chooses to do in thought, word, or deed or chooses not to do. By end is meant the purpose for which the act is willed, which may be the act itself (as one of loving God) or some other purpose for which a person acts (as reading to learn). In either case, the end is the

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motive or the reason why an action is performed. By circumstances are meant all the elements that surround a human action and affect its morality without belonging to its essence. Some circumstances so affect the morals of an action as to change its species. Other circumstances change the extent of kindness or badness of an act. In bad acts they are called aggravating circumstances. To be ethically good, a human act must agree with the norm of morality on all three counts; in its nature, its motive, and its circumstances. Departure from any of these makes the action morally wrong.



Object of a Human Action

The object of an action is the first part of any action in a morality assessment. The object of any action is its essence. It is that which makes an action be what it is and not something else. Every action has an object. The object distinguishes the act from every other act. That object can be something good, bad or indifferent—that is, neither good nor bad. Lying and telling the truth are examples of two actions that are distinguished from each other according to moral criteria. The following principles apply to the object of every action.

- An action whose object is bad by its very nature will remain bad and nothing can improve it—neither circumstances, nor purpose, nor intention. A lie, defined as speaking contrary to what is in the speakers mind, remains a lie despite the purpose or circumstance involved. Purpose and circumstance do not make it anything (another object) except a lie.
- An action that is good may become bad because of circumstances or purpose. For example, telling the truth is a good act. By telling the truth, when silence would suffice, to destroy another person's good name or character makes the good act of telling the truth a morally bad act because of the speaker's purpose or intention.
- An action that is indifferent (neither good nor bad) may become good or bad because of circumstances or purpose. Walking may be an indifferent act. But walking into a store to steal becomes a morally evil action because of the purpose.

Circumstances of a Human Action

Circumstances are those qualities that make an abstract act concrete and individual. Circumstances include such things as the act being done at a particular time, in a particular place, by a particular agent, in a particular manner. Moral circumstances, not physical, are the criteria for assessing the goodness or badness of a human action.9 Moral circumstances may increase the goodness or badness of a human action. To strike another person in self-defense is one thing; to strike another without any provocation or justification is another matter.

Some moral circumstances are aggravating when they increase the goodness or badness of an action. Thus, stealing from a homeless person is an aggravating circumstance that increases the badness of an already bad act. Circumstances are extenuating when they decrease the amount of badness of an action. For example, to steal 10 rs. from the Chase Manhattan Bank is not as bad as stealing 10 rs. from a homeless person, but it is still an evil act. Moral circumstances are

specifying when they make an indifferent act become good or bad, or when they give a new kind of goodness or badness to an action. For example, taking money from a till is an indifferent act. If the money belongs to the taker, the act is all right. But if the money belongs to another person, it is an evil, immoral act.

Some philosophers maintain that circumstances are the sole criterion for judging the morality of a human action. Joseph Fletcher, in particular, reflected this position.10 To a certain extent, subscribers to the teleological theory (interpretivists) may appear to focus more closely on the circumstances of an action, to the extent that they strive to understand or give meaning to a human action. However, interpretivists need not limit their consideration of morality to mere circumstances; they also can, as stated above, consider the nature of the action and its purpose.

The most difficult problem in situation ethics is that it often makes morality subjective and relative. There is nothing to prevent two persons in same circumstances from giving two diametrically opposite meanings to the same action. This implies that an action that is morally good for one person is morally evil for another. Although interpretivists do subscribe to human reason as an interpreter of human actions, the person who focuses on the situation alone cannot be sure of the moralitiy of at least some actions.

The Purpose of a Human Action

The end of a human action is the purpose the person had in mind while doing the act. It is the intention. People can have only one purpose or have a variety of purposes in doing a particular act.11 We can deduce certain principles based on the purpose in mind when performing the act.

- An action that is indifferent because of its object may become good or bad because of the purpose. For example, jogging in itself is an indifferent act. When done to maintain good health, it becomes a good act. When done to arrive at a place where the person commits theft or murder, it becomes an immoral action.
- An action that is good because of its object may become more good or less good or even bad because of the purpose. For example, to give a donation to a homeless person is a good action. If you give the donation just to get rid of the person, it is still a good action, but not as good as in the first case. If you give the donation to lure the homeless person into doing something evil or immoral for you, the donation becomes an immoral act.
- An action that is evil by its object may become more wrong or perhaps less wrong, but never good by its purpose. For instance, telling a lie is morally wrong. But telling a lie to defame another person is more wrong. Telling a lie "to get out of trouble" or to protect the interests of another person is still lying and still wrong, but less wrong because of the purpose. A good end does not justify a bad means.

Dimensions of Ethics

Dimensions of ethics

Dimensions of ethics is a set of questions that arise when considering how one ought to act, morally speaking. Normative ethics is distinct from meta-ethics because it examines standards for the rightness and wrongness of actions. There are various approach to this.

These are the important dimensions of ethics:

- Meta ethics
- Normative ethics
- Virtue ethics
- Descriptive ethics
- Hedonism

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- Applied ethics

Meta ethics

Meta-ethics asks how we understand, know about, and what we mean when we talk about what is right and what is wrong. An ethical question fixed on some particular practical question—such as, "Should I eat this particular piece of chocolate cake?"—cannot be a meta-ethical question. A meta-ethical question is abstract and relates to a wide range of more specific practical questions. For example, "Is it ever possible to have secure knowledge of what is right and wrong?" would be a meta-ethical question. Meta-ethics has always accompanied philosophical ethics. For example, Aristotle implies that less precise knowledge is possible in ethics than in other spheres of inquiry, and he regards ethical knowledge as depending upon habit and acculturation in a way that makes it distinctive from other kinds of knowledge. Meta-ethics is also important in G.E. Moore's Principia Ethica from 1903. In it he first wrote about what he called the naturalistic fallacy. Moore was seen to reject naturalism in ethics, in his Open Question Argument. This made thinkers look again at second order questions about ethics. Earlier, the Scottish philosopher David Hume had put forward a similar view on the difference between facts and values.

Normative ethics

It includes following approaches:

Utilitarianism

Utilitarianism is an ethical theory that argues the proper course of action is one that maximizes a positive effect, such as "happiness", "welfare", or the ability to live according to personal preferences. Jeremy Bentham and John Stuart Mill are influential proponents of this school of thought. In A Fragment on Government Bentham says 'it is the greatest happiness of the greatest number that is the measure of right and wrong' and describes this as a fundamental axiom. In An Introduction to the Principles of Morals and Legislation he talks of 'the principle of utility' but later prefers "the greatest happiness principle".

Utilitarianism is the paradigmatic example of a consequentialist moral theory. This form of utilitarianism holds that the morally correct action is the one that produces the best outcome for all people affected by the action. John Stuart Mill, in his exposition of utilitarianism, proposed a hierarchy of pleasures, meaning that the pursuit of certain kinds of pleasure is more highly valued than the pursuit of other pleasures. Other noteworthy proponents of utilitarianism are neuroscientist Sam Harris, author of The Moral Landscape, and moral philosopher Peter Singer, author of, amongst other works, Practical Ethics.

There are two types of utilitarianism, act utilitarianism and rule utilitarianism. In act utilitarianism, the principle of utility applies directly to each alternative act in a situation of choice. The right act is the one that brings about the best results (or the least amount of bad results). In rule utilitarianism, the principle of utility determines the validity of rules of conduct (moral principles). A rule like promise-keeping is established by looking at the consequences of a world in which people break promises at will and a world in which promises are binding. Right and wrong are the following or breaking of rules that are sanctioned by their utilitarian value.

Virtue ethics

Virtue ethics describes the character of a moral agent as a driving force for ethical behavior, and is used to describe the ethics of Socrates, Aristotle, and other early Greek philosophers. Socrates (469–399 BC) was one of the first Greek philosophers to encourage both scholars and the common citizen to turn their attention from the outside world to the condition of humankind. In this view, knowledge bearing on human life was placed highest, while all other knowledge was secondary. Self-knowledge was considered necessary for success and inherently an essential

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