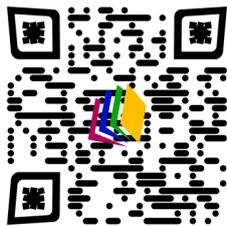


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Philosophical Background of Ethics in Governance and Society

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ABSTRACT:

Ethics, morals, values and attitude are the guiding force of our behaviour; they are also the building block of human character. Ethics is also central to stability and continuity of any society. This article is first in the series of article on ethics which we collectively try to put forward.

This article deals with philosophical background of strong ethics covering treatises of both western and Indian thinker, social reformers who contributed immensely to the domain of ethics and draws a comparison between them as ‘Socratic gesture of Gandhi’, ‘Gandhian impression on Mandela and Martin Luther king junior’, and their point of convergence and divergence and their implication on administration. Present paper concisely brings about the meaning, nature and scope of ethics and morality in public life, their interrelation, theoretical underpinning of ethics and its determinants, challenges and measure to overcome them.

It highlights the need of strong internal locus of control i.e ethics, morals in public life. It also touches upon the relevance of strong institution of restraints like police, judiciary etc. The major identification that ethics pertains to are also focused such as, Ethics as fairness, Ethics as justice, Ethics as equitable distribution of resources. To further elaborate them, article briefly mentions Rawls theory of justice, entitlement approach of Amartya Sen, Rights based approach, Ending all forms of discrimination approach. It builds the theoretical base by defining ethics, its determinants and how not only ethics but sound ethics should be the building block of society based on just values like liberty, equality, accommodativeness, openness to all culture and eradicating the traditional institution like sati, purity-pollution, child marriage etc.

Further this paper also touches upon the governance underpinning of ethics which will be exclusively discussed in our series of article. The paper tried to bring out the issues of society, social justice, and internal

security challenge along with governance in consideration with omission and commission of ethical conduct.

Further the article delves insight upon the relationship between ethics and morality, their contradictions and dialectical relation, temporal and contextual relevance of one over other. The utility of ethical principles and morality is essential in various dimensions of public life, like social justice in society will be reflected if robustness of integrity is observed and repeated over generations. Good governance and social capital would be natural outcome of observing and maintaining robustness of ethics and morality in public life.

Lastly it tried to link the national and international occurrence in consideration with ethics and integrity like recent killing of George Floyd in USA which display the prejudice and stereotype which exist in structurally stratified society which lead to discrimination, inequality and further social exclusion which leave the segment of society humiliated, subordinated and alienated. Hence, the purpose of the paper is to reflect that the strong ethics in society can reduce the social challenges, improve the governance, bring effectiveness in social justice measure, and further reduce the threat to internal security.

KEY WORDS: Ethics, Morality, Governance, Emotion, Egoism, Altruism

INTRODUCTION

“As human beings, our greatness lies not so much in being able to remake the world - that is the myth of the atomic age - as in being able to remake ourselves”

- Mahatma Gandhi

The Mahatma’s vision of a strong and prosperous India - Purna Swaraj - can never become a reality if we do not address the issue of the strong-hold of corruption on our polity, economy and society in

general. It requires concerted and holistic approach to bring suitable structural changes ethically. Ethics, morals, values and attitude are the guiding force of our behaviour. They are also the building blocks of human character. We often use ethics interchangeably with legality and morality. However, ethics is different term and is also central to stability and continuity of any society. The meaning, nature and scope of ethics have expanded in the course of time. ‘Ethics’ is integral to public administration and public life. It focuses on how the public administrator should question, behave, reflect, in order to be able to act responsibly and manage its state of affairs amicably. For that matter ethics guide nature, behaviour, choices and preferences of functionaries so that they can achieve desired goal and function in a just, fair and objective manner.

MEANING AND RELEVANCE OF ETHICS

Ethics is collective conscience of society. It is based on values which are abstract, object-free, and universal. They are general determinants of our behaviour and is a set of criteria, standards, norm, yardstick, task that society places on itself and which guide behaviour, choices and actions. Ethics are societal, they help society to sustain, maintain social order, stability and continuity. Being consciously aware that standards do not, by themselves, ensure ethical behaviour; that requires a robust culture of integrity to challenge corrupt malpractices.

‘Ethics’ is a system of accepted beliefs, mores and values, which influence human behaviour. More specifically, it is a system based on morals. Thus, ethics is the study of what is morally right, and what is not. The Latin origin of the word ‘ethics’ is ethicus that means character. Since the early 17th century, ethics has been accepted as the “Science of

morals; the rules of conduct, the science of human duty.” Hence in common parlance, ethics is treated as moral principles that govern a person or group behaviour. It includes both the science of the good and the nature of the right (Second ARC Report, 2007 and website: <http://arc.gov.in>).

The ethical concerns of governance have been underscored widely in Indian scriptures and other treatises such as Ramayana, Mahabharata, Bhagvad Gita, Buddha Charita, Chinese philosophers such as Lao Tse, Confucius and Mencius.

WESTERN ETHICAL SYSTEM

In the Western philosophy, there are three eminent schools of ethics

- The first, inspired by Aristotle, holds that virtue (such as justice, charity and generosity) is dispositions to act in ways that benefit the possessor of these virtues and the society of which he is a part.
- The second, subscribed to mainly by Immanuel Kant, makes the concept of duty central to morality.
- The third is the Utilitarian viewpoint that asserts that the guiding principle of conduct should be the greatest happiness (or benefit) of the greatest number (Hobson, 2002). The Western thought is full of ethical guidelines to rulers, whether in a monarchy or a democracy. These concerns are found in the writings of Plato, Aristotle, Thomas Jefferson, Alexander Hamilton, Thomas Penn, John Stuart Mill, Edmund Burke, and others.
- Rawl’s theory of justice revolves around the adaptation of two fundamental principles of justice.

INDIAN ETHICAL SYSTEM

To understand Indian perspective following views deserve to mention:

BUDDHISM: Gautama Buddha took the strong stand against the SHASHTRA which preached

sacredness of the caste system in Hindu society. In this context he separated the idea of ethics and religion, Buddha taught the noblest doctrine of love for all and deepest compassion.

A common sloppy rendering of the Truths tells us that life is suffering; suffering is caused by greed; suffering ends when we stop being greedy; and the way to do that is to follow something called the Eightfold Path.

In a more formal setting, the Truths read:

The truth of suffering (*dukkha*)

The truth of the cause of suffering (*samudaya*)

The truth of the end of suffering (*nirhodha*)

The truth of the path that frees us from suffering (*magga*)

Kabir too launched the campaign against evil of caste system, Buddha said all religion lives in the heart of man not in Shastra, he taught non-violence as the way of life which was known as NEW LIFE MOVEMENT. He cherished the whole idea of society based on LIBERTY, EQUALITY, and FRATERNITY.

JAINISM: The Jainism emphasized that knowledge could be perfected by right conduct. Knowledge without right conduct was mere futile and conduct without right knowledge was blind. The admirer of Jainism said that one could achieve complete mastery over oneself by subduing the passions. Emancipation was to be acquired not by observing rituals, prayers and sacrifices but by regulating moral and spiritual discipline. For this reason, they attached great importance to the five vows – non-violence (*ahimsā*), truth (*satya*), non-stealing which implies not to take anything to which one was not entitled (*aṣṭeye*), celibacy or abstention from self-indulgence (*brahmacharya*) and non-possession or renunciation (*aparigraha*).

Non-violence was accorded utmost importance among these principles. The three doctrines of Right faith, Right knowledge and Right conduct which were known as three jewels constituted the foundations of Jainism. According to the sources of Jainism a violent man who is motivated by passion (kāṣāya), first injures himself (ātmaḥamaṇa), irrespective of the fact whether another being is injured or not.

Jainism believes that man is capable of controlling his own moral life. He can make ethical decisions and find ethical goals without non-human assistance of intervention. Ethical values require that the individual either to make or unmake himself in the world. The soul (individual soul) has a self-identity which it preserves even in the ultimate condition. The morality brings about reformation in man's nature. The conversion of the inner man leads to the way of freedom. Man should attempt to develop the tendency of indifference towards pleasure man holds infinitude in his finitude. The eternal consciousness is within the human experience which is the power that directs all human beings beyond all finite forms. Although Indian thought considered both spiritual life and rational life as universal, the spiritual life is higher than the latter. Spiritual life is universal since the spirits, even for the schools that accepted their plurality have the same nature.

GANDHI: He is an outstanding mass leader, social reformer, pacifist and, above all the master practitioner of Non-violence (ahimsa), truth, satyagraha, peace, brotherhood, tolerance and was also inspired by the Socratic gestures like critical questioning, importance to wisdom over ignorance. Gandhi's weapons were so fashioned in similar pattern and employed the innovative techniques of satyagraha, non-cooperation, civil disobedience,

fasting, strikes, swadeshi etc during Independence struggle and added new dimensions to the theory of political mobilization which is ethical, pragmatic, symbolic and voluntary.

Duty comes before the right according to the non-statist concept of Gandhi. The citizen has to be vigilant and she had to see the way she is like to be governed. They had to be critical of the government and to disobey the unjust law –that is the enlightened anarchy. He felt compassion among other things are vital for a leader, it comes from strong moral compass that is why strong moral foundation is most necessary for humanity.

Seven social sins as quoted by Gandhi in young India 1925 (Gandhi, Mahatma, 1925) are:

- Politics without principle.
- Wealth without work.
- Leisure without conscience.
- Knowledge without character.
- Commerce without morality.
- Sciences without humanity.
- Worship without sacrifice.

Gandhian critique to the modern civilization is the greatest Socratic gesture of Gandhi: Courage and sacrifice, absolutist (maximum good for all), dialogue and ceaseless thinking, critical questioning, withstanding tyranny, and practising non-violence. Contemporary happening of political populism and moral hypocrisy are antithetical to Gandhi. To him moral conviction and sense of duty to others goes hand in hand. He promoted moral value and transcended the political arrogance and apathy, self-interest. He propounded to reinvent the politics and complete transformation of society and to an individual self-realization through politics of Ahimsa and Satyagraha.

Gandhi said "I learnt from my mother, that all rights to be deserved and preserved comes from

duty well performed". Hence, he was the great profounder of preserving fundamental right and duty that are basic for all around development of the society and individual. Our constitution also mentions Directive Principle of State Policy (DPSP) on Gandhian philosophy, and article 48 of DPSP talk about "**Compassion**" which is the virtue of the highest order and value of paramount importance. One can't perform fundamental duty unless peace and tolerance is prevailing the society.

In the words of former Vice President Hamid Ansari "tolerance should be preached in every university which enables pupil of the varsity to build an environment of constructive criticism, open to the idea of non-conformist without being violent and open towards critical questioning that would help addressing the prevailing problems of society in the broader way". Gandhi, the vehement supporter of dissenting voice in the social order just like **Akbar have Birbal, Nehru have Narayanan** to show the mirror and to give feedback on the lacunas of the prevailing order. It requires the robust tolerance for disagreement and criticism, willingness to have one's assumptions questioned, openness toward new ideas.

SWAMI VEVIKANAND:

He was the greatest disciple of the mystic and a yogi Ramakrishna Paramhansa. His ethical treatises are influenced and based on multi religious testaments emphasising on oneness. He focused on knowledge and said that as the person grows, morality is evolved, the idea of non-separateness begins, they are impelled by power of becoming unselfish. It is the foundation of morality and is the quintessence of all ethics taught by any religion. He sought to convey the idea of peace and harmony of all religion in his salubrious address at world Parliament at Chicago in 1893. Religions of the

world is complementary and not supplementary.

The synthesis of Gandhi and Vivekananda i.e. principle of non-violence of former and the testimony to harmony of religion of later shows that it is possible for different nations, culture, and ethnicity to grow as a family and take humanity to its ultimate aim of being enlightened as a whole.

The epistemology of Indian ethical theory is heavily loaded and borrowed with the religious thought and so are the ethical thinkers (Kabir, Dadudayal, Meera, Nizamuddin). The boundary of ethics seems to fuse with those of religion where emotions are of paramount importance. Emotions per-se are not bad but the overwhelming nature of emotion start meddling with the intelligence and hinders the decision making of individual. Hence, the concept of emotional intelligence arises which we will discuss in our coming discourse of challenges to ethics and how to handle them.

20th Century personalities:

In shaping the consciousness on Indian society and raising the standard of ethics by fighting social evils like sati, child marriage, corruption, caste system etc. the name of following also need to be mentioned:

- Raja Ram Mohan Roy fight against established culture of sati.
- E.V Ram Swami Naickar fight against caste system.
- Jyotirao Phule against rule of purity and pollution.
- Savitri Bai Phule advocated for girl education
Sri Narayan Guru advocated brotherhood against caste system.

Hence, we firmly established that ethics are not just societal norm which are approved by members of society to maintain order and continuity but these

norms should also be established on just foundation of equality, liberty, freedom, fraternity. It eliminates all form of discrimination, subordination, inequality which leads to social exclusion and humiliation.

ETHICS IN GOVERNANCE

(ADMINISTRATION):

These days it is understood that contemporary state is administrative state and public administrator are “guardian” of administrative state. And if that is the case then they are expected to perform administrative duties and behaviour with utmost values of empathy, openness, integrity and function in just, fair and objective manner with effective neutrality and universality at its base and maintain and follow the norms, honour public trust, build proper confidence amongst citizens.

Hence two important and crucial questions raised in this context are “why should guardians be guarded? And “Who guards the guardian?” (Rosenbloom and Kravchuk, 2005). The administrators need to be guarded against their tendency to self-aggrandizement, cronyism, red-tapism, and cause subversion of national interest. They need to be guarded by the external institutions AKA ‘institutions of restraints’ such as the judiciary, legislature, political executive, media and civil society organisations. These various modes of control become instruments of accountability.

They also need strong internal locus of control that prevent them from any deviation from standard procedure and follow the established rules, procedure, laws. Such strong internal locus of control comes from stringent and robust culture of honesty and integrity that is institutionalised among individuals through long process of socialization which takes place over the periods of successive generation by transferring the values of uprightness

from senior to junior, elder to younger and so on.

Corruption is an important manifestation of the failure of ethics. The word ‘corrupt’ is derived from the Latin word ‘corruptus’, meaning ‘to break or destroy’. The word ‘ethics’ is from the original Greek term ethikos, meaning ‘arising from habit’. It is unfortunate that corruption has, for many, become a matter of habit, ranging from grand corruption involving persons in high places to retail corruption touching the everyday life of common people. There are two, somewhat contrary; approaches in dealing with corruption and abuse of office are as follows (Rosenbloom, David Hand Robert S. Kravchuk, 2005)

The first is overemphasis on values and character. Many people lament the decline in values and the consequent rise in corruption.

The second approach is based on the belief that most human beings are fundamentally decent, socially conscious and follow straight path, but there is always a small proportion of people, which cannot reconcile individual interest with the organisational goals and goodness of society. Such deviant people tend to pursue personal gain at the cost of public good. The purpose of organized government is to punish such deviant behaviour. Hence, the robustness of institutional integrity can be achieved if good behaviour is consistently rewarded and bad behaviour consistently punished (Bhambhri, C.P, 1984).

NOTIONAL IMPLICATIONS

Faith: The etymological connotation of faith points towards central and all-inclusive dynamics of human life. It entertains an open-ended concept as well. Faith refers to more of a perspective and conviction. It is an experience and approach of life.

Religion: It is derived from word religare means being fastened, bound, held together, reconnected. It refers to the system of being connected to the natural, the human and the divine arenas. The sense of sacredness is not only joining human with divine but with divine in other human being and nature.

Ethics: The word ethics is originated from the Greek term Ethikos or ethos meaning habit, custom. It investigates the best way for people to live and actions which are right or wrong in the particular circumstances. It deals with the principle of human behaviour and mostly revolves around the question of right or wrong.

Morals: It originates from the Latin word Moralis means standards of behaviour; belief and principles about what is right behaviour and what is wrong behaviour.

COMPARITIVE NOTION OF ETHICS AND MORAL:

Both ethics and moral are used interchangeably in life as both of them deals with the standard of behaviour in life. Both of them deals with the conduct of right and wrong or do's and don'ts. They are complementary elements of keeping life with in parameter of discipline.

Ethics and moral stand different on certain dimensions, Ethics are standards of behaviour formed upon the learned conduct, while morals are standard of behaviour grounded in beliefs, including religion. Ethical prospects of right or wrong is legal or illegal, while morality examines weather something is good or evil. Ethics are rules provided by external source like code of conduct in work place or principles in religion, whereas morals refers to individual own principles regarding right and wrong.

Ethics and Morals possess certain paradoxical also; one could strictly follow ethical principle and not have any morals at all, similarly one could even violate ethical principle within given system of rules in order to maintain one's moral integrity e.g.

- Raja Ram Mohan Roy had a personal belief (Moral) that Sati is a kind of atrocity against women and it undermines the right to life and liberty. However, the practise of Sati was prevalent in society (Ethics). Thus, by fighting against sati which was ethics of society, Raja Ram Mohan Roy upheld his morality, hence we see the case of morality prevailing over ethics.
- A doctor whose personal belief (Moral) is that he will not provide medication to criminals, however MCI (Medical Council of India) code of ethics provides that a doctor should not deny service to any patient. Thus, in this case MCI ethics prevails over the morals of the doctor and he should provide medication to all irrespective of criminal antecedent or what so ever.

VIEWS OF WESTERN THINKERS SOCRATES (469-399 BC)

He influenced the entire development of western philosophy. He wrote nothing about ethics directly but our knowledge about Socrates come primarily by the dialogue of Plato. Socrates chief concern was to challenge the dialogue of the sophist and their scepticism. Since the sophist threatened the foundation of morality and state by undermining the knowledge, Socrates said that the superiority lies in the awareness of his own ignorance. His aim was to arouse the Love of truth and virtue of man. His philosophical method was dialectic, that is the questioning of belief in order to establish the truth and reveal inconsistency. He spent much time in

discussion and debate. His main concern was ethics and practical aspects of life and said "KNOWLEDGE IS VIRTUE".

The notion of importance of wisdom in his life can be traced by the event when he refused to frame a defence to secure an acquittal and accepted the death sentence and administered poison. According to Socrates such an act would have saved his life but destroy his soul. It would mean surrendering wisdom to ignorance. Real difficulty is not to escape the death but to ignorance and wrong doing. His Equanimeous acceptance to the death sentence increased his fame as a wise man.

PLATO (428-347 BC)

The main concern of Plato was to find solution of the real problem of the society. The cruel death of his master Socrates at the hand of democrats became a turning event of his life.

He identified two major problem of society e.g. excessive individualism and rule of ignorant. Among the various assumptions of Plato, the most important for our concern is "ETHICS AND POLITICS ARE TWO SIDES OF SAME COIN" (we cannot have good life without good governance).

To him ideal justice is required with universality. Justice was so important for him that it became the second subtitle for his book "REPUBLIC" (concerning justice). He related justice with virtue and virtue with knowledge and further relate them to nature and character of individual.

Justice is not to harm anyone but to reform. He is regarded as first feminist because of his belief in equality of sexes. He also talked about compulsory

education for all, and equality of opportunity for women.

ARISTOTLE (384-322 BC): TELEOLOGICAL ETHICS

He was the fountain head of the moral philosophy and teleological ethics which is based on goal, ends etc. He was the pupil of Plato but a critical disciple. He was invited to Macedonia as tutor to the boy who was to become Alexander the Great (323 BC). His distinctive feature was that everything has function and purpose.

According to him the person who practice regularly kindness acquire the habit of being kind thus practicing virtue is both means and part of good life for a human being. He maintains that individual and society are inseparable and thus ethics must apply to human being as member of society.

Ethics according to him is about the good ends. It is not about the obligation of the duty but it is naturalistic and teleological rather than deontological ethics preached by Kant.

Aristotle also talked about MORAL VIRTUE. Excellence of character or moral virtue is not in us by nature but nature has given us capability to develop virtue. This assertion of Aristotle intelligently answers the most intriguing question in field of public administration about whether the administrator is born or built.

He also asserts that education cannot alone make the person virtuous; virtue can be acquired by persistent performance (criticism of Plato).

IMMANUEL KANT (1724-1804): DEONTOLOGICAL ETHICS

Duty is to be performed for the sake of duty alone without regard for consequences. He asserted that morality be based on reason, and further said that

morality does not depend on particular society. It also does not depend upon feeling or desire, morality for him consist of rational principle.

He says GOOD WILL is the only thing which is good without qualification; it is good in itself not because of its effect. Wealth, intelligence, talent is not unconditionally good they can be abused by BAD WILL. Human being has desire, instinct which are obstacle to good will.

JOHN RAWLS THEORY OF JUSTICE (1921-2002)

Rawl's theory of justice revolves around the adaptation of two fundamental principles which would in turn guarantee a just and morally acceptable society. **The first principle** guarantees the right of each person to have the most extensive basic liberty compatible with liberty of others. **The second principle** states that social and economic positions are to be:

- (a) To everyone's advantage, and
- (b) Open to all.

A key issue for Rawls is to show how such principles would be universally adopted. He introduces a theoretical 'veil of ignorance' in which all 'players' in the social game would be placed in a situation, which is called the 'original position'. Having only a general knowledge about the facts of 'life and society' each player is to make a 'rationally' prudential choice concerning the kind of social institution they would enter into contract with. By denying the players any specific information about themselves it forces them to adopt a generalised point of view that bears a strong resemblance to the moral point of view. This view point revolves around moral conclusions can be reached without abandoning the prudential standpoint and posting a moral outlook merely by

pursuing one's own prudential reasoning under certain procedural bargaining.

JEREMY BENTHAM (1748-1832)

He says dream not of a man that will move their little finger to serve you unless their own advantage in doing so is obvious to them. They will desire to serve you when by doing so they serve themselves. Bentham clearly admits that man is egoistic by nature but still he is an advocate of altruistic hedonism.

According to him ego can be transformed to altruism by four external sanctions

- Physical or natural sanction
- Political sanction
- Social sanctions and
- Religious sanction

These sanctions can create must or physical compulsion but never an ought or moral obligation. Egoism and altruism are both rooted in human nature. Self-sacrifice is no less primordial than self-preservation. He was the pioneer of "protestant ethics with spirit of capitalism".

NICCOLO MACHIAVELLIAN ETHICS (1469-1527)

Machiavelli is the first moral thinker to judge action solely in terms of consequences. An action is good neither because god commands it, and nor because it comes from virtue. But it is because of consequences are attainment and keeping of power. Most of the Prince is dedicated to explain how to measure the consequences, and what princes can do to attain and hold power.

He separated the ethics of church and state by asserting that good Christian can't be a good ruler rather he asserted on the notion of "protestant ethics

with the spirit of capitalism”.

OBJECT OF MORALITY

According to J. S. Mill and Aristotle, the object of morality is to create and maintain the condition that allows the pursuit of well-structured and happy life.

Kant on the contrary says that purpose of morality is morality itself, duty should be performed for the sake of duty itself.

Conditions deteriorate in human affairs due to limited resource limited sympathy and limited information. Morality functions to limit selfish actions that cause harm to others. Ethical judgement transcends individual judgement but moral judgement does not transcend the individual judgement. Further morality cannot be defined or analysed in terms of criterion, condition because there are too many senses of morals. There is certain act which are devoid of moral and immoral codification hence are nonmoral.

DETERMINANTS OF ETHICS

Morality is the judgement of right or wrong, whereas ethics deals with the deeper question of legal or illegal. Ethical question is difficult to answer because it does not involve the question of choice between right and wrong but it involves the question of choice between right and right, wrong and wrong. Mostly the dilemma is solved by addressing the consequences which are between greater evil and lesser evil (e.g. Official order to district magistrate to evacuate the tribal living in forested area for the purpose of construction of DAM)-the ethical concern involved are:

- ENVIRONMENTALITY VIRSUS TECHNOLOGY
- TRIBAL LIVELYHOOD VERSUS URBAN ELECTRIFICATION
- LAW AND ORDER VERSUS HUMAN

RIGHT VIOLATION

- MODERNIZATIONS VERSUS PRESERVING CULTURAL DIVERSITY

So, to solve such an ethical dilemma there are various determinant of ethics as propounded by various thinkers

- CUSTOM AS A DETERMINANT
- CONSCIENCES AS A DETERMINANT
- INTUITIONS AS A DETERMINANT
- PLEASURES AS A STANDARD (HEDONISM)

The importance of the sense of public interest as a wider ethical commitment in public administration, as moral philosophy has insistently claimed, that there is a fundamental moral distinction between the propositions: I want this because it serves my interest and I want this because this is right.

The philosophy of public interest falls broadly in following four classes:

Intuitionist: The administrator choose alternative by intuition. This philosophy does not provide any guideline for action, nor does it spell out any explicit theory of public interest.

Perfectionism: This view public interest from the stand point of promotion of excellence in all spheres of activities and propounds that resource should be spent is such a way that best member of the society benefits most from the expenditure. Thus, conceived perfectionism is an elitist philosophy and obviously anti egalitarian and non-compatible with democratic theory.

Utilitarianism: It is propounded by Jeremy Bentham and John Stuart Mill, has been the most influential school of thought in the determination of public interest. According to it public policy serves best when it renders every one slightly better off

i.e. “maximum good for maximum number of people”

Contrary to it stands the absolutist (Gandhi) who propound the theory of “maximum good for all”. The utilitarian and absolutist converge at one point but then part their company.

Rawls theory of justice: It comes closer to Pareto optimality; Rawls suggest two basic principles of justice which would, in turn, guarantee a just and morally acceptable society. The first principle guarantees the right of each person to have the most extensive basic liberty compatible with liberty of others. The second principle states that social and economic positions are to be: (a) To everyone’s advantage, and (b) Open to all. A key issue for Rawls is to show how such principles would be universally adopted, and over here his work borders on general ethical issues. He introduces a theoretical ‘veil of ignorance’ in which all ‘players’ in the social game would be placed in a situation, which is called the ‘original position’. Having only a general knowledge about the facts of ‘life and society’ each player is to make a ‘rationally’ prudential choice concerning the kind of social institution they would enter into contract with. By denying the players any specific information about themselves it forces them to adopt a generalised point of view that bears a strong resemblance to the moral point of view. This view point revolves around moral conclusions can be reached without abandoning the prudential standpoint and posting a moral outlook merely by pursuing one’s own prudential reasoning under certain procedural bargaining.

CHALLENGES TO ETHICS AND HOW TO HANDLE THEM

EMOTION:

It is feelings and intuitions which plays a major role

in most of the ethical decisions people make. Most people do not realize how much their emotions direct their moral choices. But experts think it is impossible to make any important moral judgments without emotions.

Inner-directed negative emotions like guilt, embarrassment, and shame often motivate people to act ethically.

Outer-directed negative emotions, on the other hand, aim to discipline or punish. For example, people often direct anger, disgust, or contempt at those who have acted unethically. This discourages others from behaving in the same way.

Positive emotions like gratitude and admiration, which people may feel when they see acting with compassion or kindness, can prompt people to help others.

Emotions evoked by suffering, such as sympathy and empathy, often lead people to act ethically toward others. Indeed, empathy is the central moral emotion that most commonly motivates prosocial activity such as altruism, cooperation, and generosity.

So, while we may believe that our moral decisions are influenced mostly by our philosophy or religious values, in truth our emotions play a significant role in our ethical decision-making.

Emotions per se are not bad as they provide the reason to be highly motivated and cherish heroism and valour create a new hope of perseverance in the phase of despondency. Issue arises with the negative emotion like guilt, ego, power and jealousy that have power to drain your psychic energy must faster than you know and start meddling in your day to day behaviour and effect

the informed decision making. They start meddling with our current relationship, career, and over all physical mental and emotional wellbeing.

When the SWAJEEVA “self” becomes more important than PARAJEEVA ”others”, we walk the path of MATSANYAY (jungle law), which is essentially ADHARMA.

Hence arises the concept of emotional intelligence. It plays an important role in balancing the emotions with information and intellect of the person. It also enhances the decision making gracefully with cognisance of basic element of compassion in it and realising the true goal of ETHICAL GOVERNANCE which forms the very foundation of good governance.

Emotional intelligence:

The ability to control and regulate self-emotion and emotion of others is an art of emotional intelligence. It is not intelligence that works in professional and social life of a person but the emotional intelligence decides the success of person as a social and professional.

The ultimate goal of emotional intelligence is to transform the uncontrolled and suppressed emotion into ventilated and controlled emotions, to attain the pure consciousness.

The behaviour of the person who is emotionally imbalanced is mostly surrounded by the environment of ego, ignorance, infant passivity, irresponsible, unsustainability.

The behaviour or the person who attains emotional intelligence is guided by the value of highest order and virtue of paramount importance like sympathy, love, compassion, selfless service, joy, knowledge, wisdom and altruism.

EDUCATION, KNOWLEDGE, SKILL, YOGA (KARMA, GYAN, BHAKTI) and TOLERANCE are some tools of transformation of unbalanced emotion to emotional intelligence.

Emotional intelligence is the panacea for most of the ethical dilemma. It is a holistic and systemic concept that involves the overarching cognisance of subject matter balancing the emotion, thoughts, information, and intellect. It also the holistic helpful offering tool in conscious decision making which transcends the idea of informed decision making.

EGOISM:

Egoism is the theory that one’s self is, or should be, the motivation and the goal of one’s own action. Egoism has two variants, descriptive and normative. **The descriptive (or positive)** variant conceives egoism as a *factual* description of human affairs. In this people are motivated by their own interests and desires, and they cannot be described otherwise.

The normative variant proposes that people should be so motivated, regardless of what presently motivates their behaviour. Altruism is the opposite of egoism. The term “egoism” derives from “ego,” the Latin term for “I” in English. Jeremy Bentham cited four sanctions to convert ego into altruism they are:

- Physical sanctions
- Political sanctions
- Religious sanctions and
- Social sanctions

However, they are all of external nature and external locus of control. It is bound to fail in the environment of weak framework of integrity i.e.

they require robust framework of integrity among the observers of these sanctions.

There is a need to develop a strong internal locus of control which guides the inner conscience of the person in upright manner without any control of stick than evolves the true altruistic nature of the human. The carrot and stick policy are long futile concept and bound to fail. When the concept of compassion is realised in the person than the transformation of ego happens to altruism, humility, selflessness.

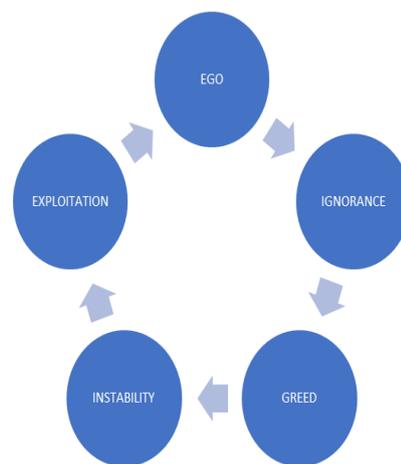
All relationship issues are product of ego. Communal conflict is also the same.

SRILA PRABHU founder of ISKON “learn to be a servant and servant of servant”. To our concern it may apply to political and executive relationship where both civil servant and political executive should learn to be servant rather than being a boss and boasting their ego.

Bureaucracy should learn to be flexible neither to subservient nor to master and shed its rigid behaviour to adapt to political environment in which it works. Whereas political executive should stop using their carrot and stick policy which is most prevalent in transfer of civil servants.

EGO ==> IGNORANCE ==> GREED ==> INSTABILITY ==> EXPLOITATION ==> EGO.

Hence ego is a vicious cycle happens in the environment of arrested consciousness (Chart-I).



Conclusion:

The paper deals on importance of ethics in human life, viz. administration, society, governance etc. It brings out philosophical underpinning of ethics along with its applied form by focusing on issues like, sati abolition, witch hunting, child marriage etc. The article further delves in endeavour of various Indian and Western social reformer and thinker who championed the public cause by understanding the underlying values and ethics and how they were discounted which amount to inequality and discrimination leading to social exclusion and marginalization of various section of society.

Finally, the article tries to highlight the importance of values, morals, ethics their challenges and the robustness of integrity which is required to enforce such values across time and space.

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