

**Ethics**

# The paper will test...

- Candidates' attitude and **APPROACH** to issues relating to integrity, probity in public life
- Candidates' problem solving **APPROACH** to various issues and conflicts faced by him in dealing with society
- Questions may utilize the **CASE STUDY APPROACH**

# Session objectives

- Improving **ethical literacy**
- Becoming **ethically competent**
- Developing **ethical point of view** (ethical reasoning)

# Ethical literacy

“Grasping the **intricacies** of complex ethical issues and to see all of the **consequences of one’s actions.**”

- **“EL prevents a culture of ethical failure”**

# Ethical Competencies

- Be **knowledgeable** of ethical principles
- Be **aware and informed** of relevant professional codes of ethics
- Recognize and promote **constitutional principles** of equality, fairness etc.

# Ethical competencies

- Recognize and support the **public's right to know** the public's business
- **Respect** the law
- **Serve** the public law
- Respect and protect **privileged information**

# Ethical competencies

- Embrace and **promote ethical behavior** and practices in the work place
- **Refuse** to do something **unethical**
- **Maintain** truthfulness and honesty
- Guard against **conflict of interest**
- **Be responsible** for one's behavior

# Ethical competencies

- Recognize and **differentiate between ethical and management issues**
- **Engage** in ethical reasoning

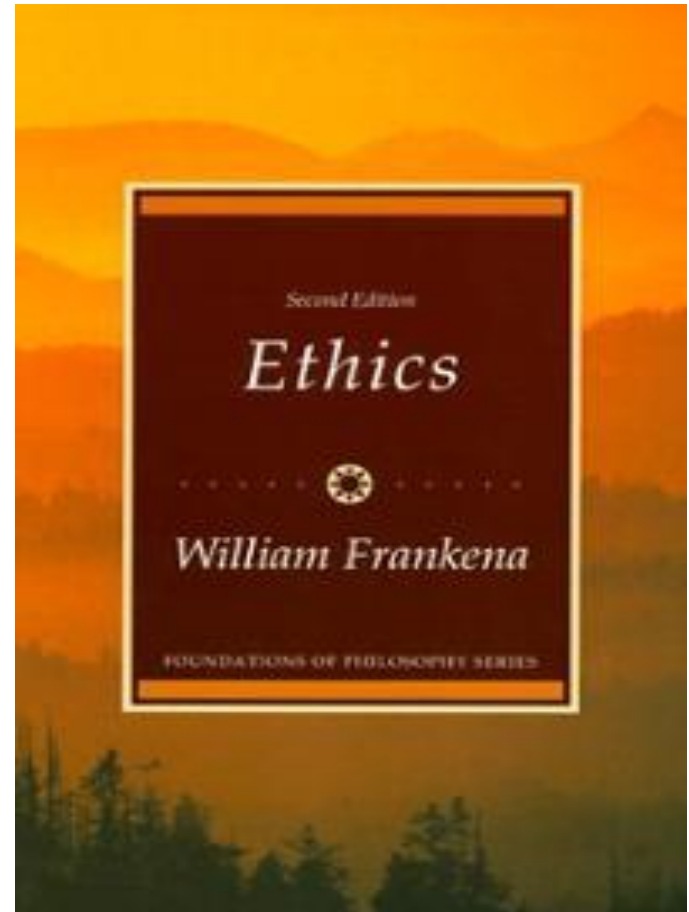
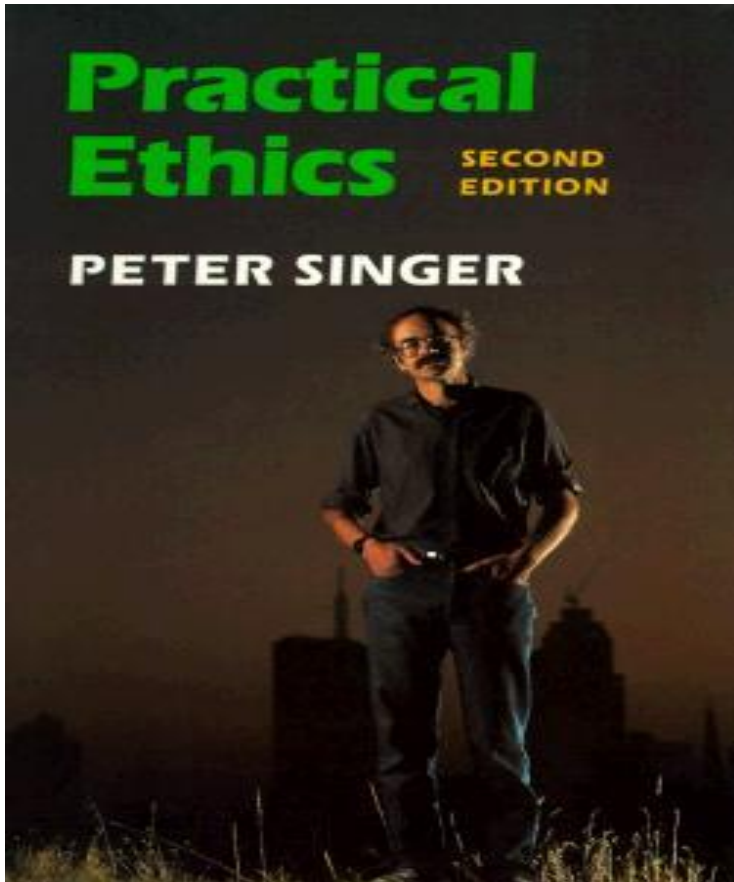


# Ethical Reasoning

Leads to making ethical judgments such as:

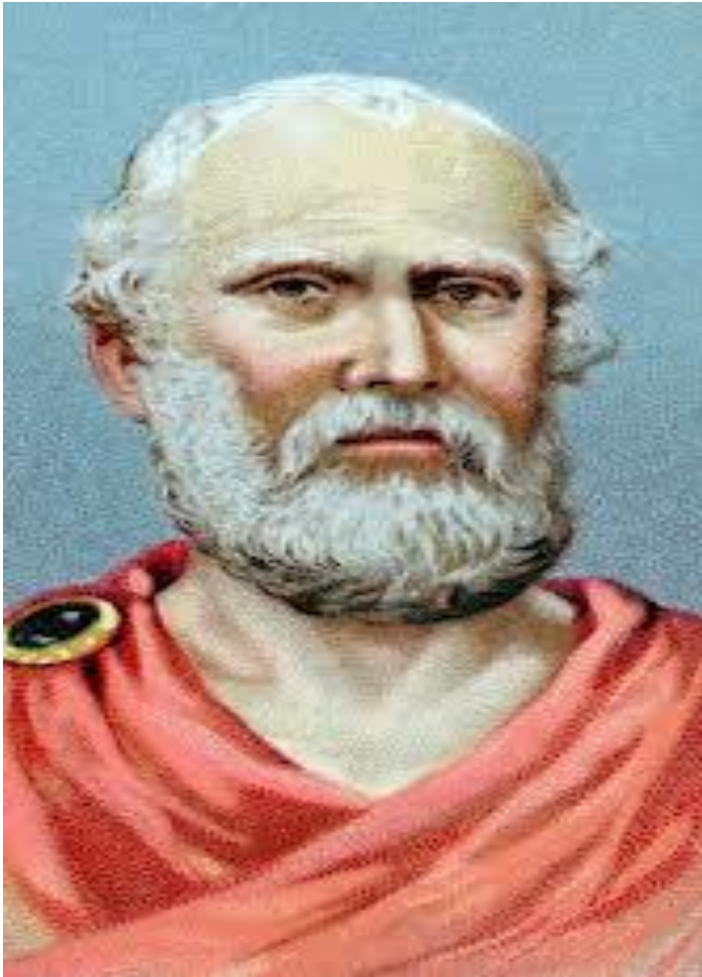
- *“He is a good person”*
- *“Bribery is wrong, even though it may be profitable”*
- *“The act was irresponsible”*
- *“Her character is admirable”*

# Books



# **Approach to ethics**

# Introduction to ethics...



**What would our actions be if we  
had no fear of being observed?**

# Definition of Ethics

- "a body of **prescriptions and prohibitions**, do's and don'ts" *(Jonsen and Hellegers)*
- "Ethics ... may be styled as the **art of self-government**" *(Bentham)*
- ethics concentrates on **human actions** or on the **consequences** of human actions

# Definition of ethics...

“ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of **duties, principles, specific virtues, or benefits to society.**” (Andre &

Velasquez)

# Definition of ethics...

**Duties:** the behaviors expected of persons who occupy certain roles

**Virtues:** qualities that define what a good person is; moral excellence

**Principles:** fundamental truths that form the basis for behavior

**Benefits to society:** actions that produce the greatest good for the greatest number



# **Ethical Principles**

# Principle of Honesty



# Deception

Deception at three levels:

- Lying: Stating **what you believe is false in order to mislead others intentionally**
- Stating **half truth-deliberately omitting information**
- **Failure to speak** at all when you know the truth

**PRINCIPLE OF HONESTY = TRUST**

# Principle of Doing no Harm

- **Avoiding doing things** that harm other people
- Accidentally
- Recklessly
- Requires us to avoid harming others in **direct or indirect ways**

# Principle of Fidelity

- You should **FULFILL YOUR COMMITMENTS**  
(agreements, contracts, promises, oaths etc.) binding contracts
- You should **ACT FAITHFULLY** ( fulfill the **obligations of relationships** you maintain) implied contracts
- **IMPORTANT BASIS OF TRUST**

# Principle of fidelity cont.

- At work fidelity requires that we follow **standard work place practices**, *respect lines of authority* and the established decision making procedures and *fulfill basic duties of our jobs*. (role duties)
- **No one has obligation** to fulfill assignments that are abusive or illegal

# Principle of Autonomy

- Refers to the ability to act in informed, considered, rational ways, largely free from coercion.

Ways of violating the principle

- By using any form of coercion
- PEOPLE VIOLATE THIS PRINCIPLE TO ENSURE THAT OTHERS ACT AS THEY WANT

# Principle of Confidentiality

- **IS A UNIQUELY PROFESSIONAL WORK RELATED OR ROLE BASED ETHICAL PRINCIPLE**
- Principle implies that some **information should not be released to people outside of certain circles.**



# Principle of Confidentiality cont.

How to decide whether or not information is confidential?

- **potential effects**
- **origin**
- **intent**

# Principle of Lawfulness

Duty to know:

- Basic **constitutional laws**
- **Legislative** laws
- Executive or **administrative laws**
- Laws formed by **judicial decisions**

# **Some important Ethical Rights**

# Right to know

- Right to know is **closely connected to the duty to inform**
- **Based on role & relationships**, people have an ethical right to information
- **THE RIGHT DOES NOT IMPLY THAT YOU HAVE RIGHT TO OBTAIN INFORMATION BY ANY MEANS AVAILABLE.**

# Right to Privacy

- **Right to control information about yourself or access to that information**
- “Right to be left alone”
- **Choosing when to reveal** personal information **is our decision**

# Right to Privacy cont.

Importance of the right

- Invasion of privacy, **may also violate the principle of autonomy**
- Violation of privacy often **violates the principle of doing no harm**
- Right to privacy is essential for the **protection of other moral rights** such as the right to think freely, to act freely, to pursue happiness, to speak freely

# Right to Free Expression

- Is the right to **express your opinion without being penalized for doing so**
- But you cannot say things that are **damaging and false or publish** such comments in print
- **CONTENT, INTENT AND EFFECT OF OPINION MATTERS**

# **Duty based approach to Ethics**



# Duty based Approach

- Duty based approach to ethics focuses on the **responsibilities (obligations) of public servants** from the nature of the **position** they occupy.
- In accepting office, officials make a “**promise to live up to the obligations of office...and to frame their judgments by standards embedded in the office’s responsibilities**” (Dobel)

# Duty based Approach

Public servants are responsible to:

- People (citizens)
- Political superiors
- **THEMSELVES AS PROFESSIONALS**

# Basic duties from ethical perspective

- Put the public interest over personal interest
- Display service orientation and commitment to serve
- Have a commitment to procedural fairness
- Exercise fiduciary responsibility
- Be bound by and uphold the law
- Support democratic process
- Be responsive to the policy goals of political superiors

# Putting Public Interest Over Personal Interest

- **Core** of public ethics
- Implies **avoiding** conflict of interest
- **public servants not use public office for personal gain**

# Dedicated to service

- They **should not behave in ways that are convenient for themselves** or with little regard for the citizens with whom they interact.



# Procedural fairness

- Ensuring that all persons are **treated in the same way or treated consistently**
- It ensures that citizens are not **treated arbitrarily, discriminated against, or ignored when others are receiving a service**

# Fiduciary Responsibility

- Making the **best possible use of resources** made available to them
- They should **spend frugally**
- They **should seek to be effective** and to achieve the greatest accomplishments with the **best use of resources available**

# Basic duties

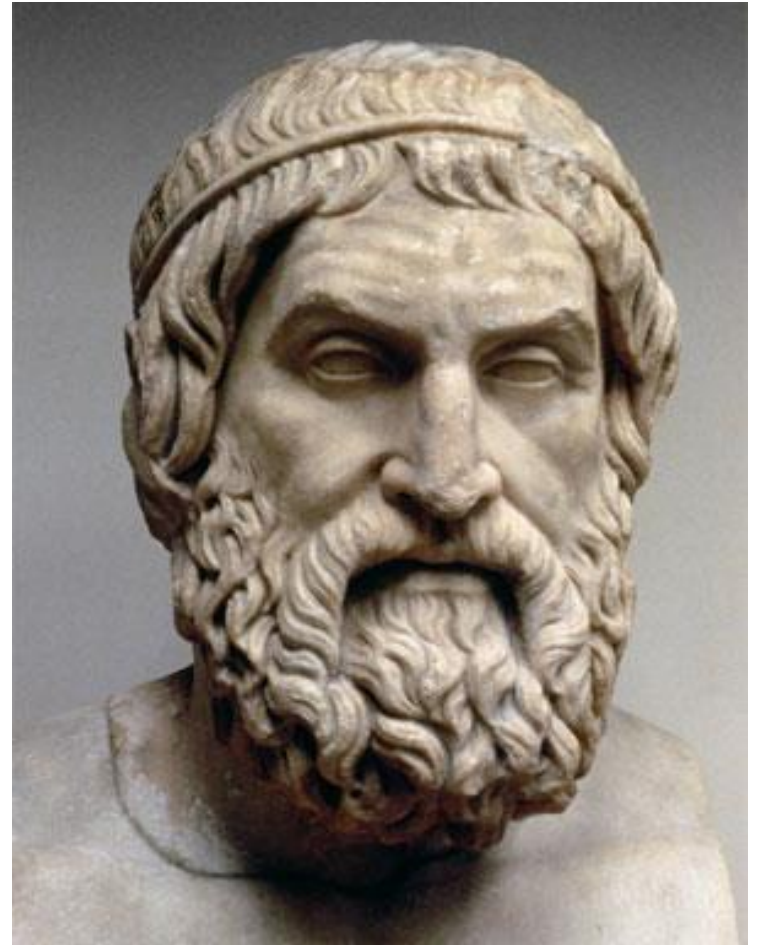
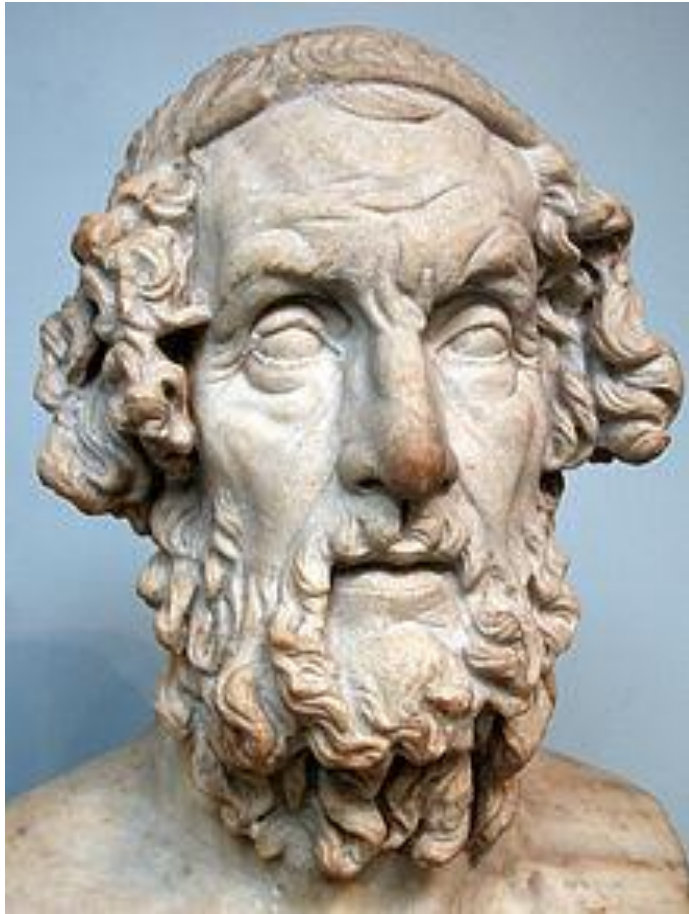
- Be **bound by and uphold** the law
- **Support** democratic process
- Be **responsive** to the policy goals of political superiors



# Character v/s Action

# **Virtue Based approach to Ethics**

# The Beginnings...



# The beginnings...



# The beginnings...

- **Aristotle** is associated with the origins and his **NICHOMACHEAN ETHICS** is the original source book for a practical ethics of good character
- “For a while **it is satisfactory to acquire and preserve the good** even for an individual, it is finer and more **divine to acquire and preserve it for a people** and for cities”

# The beginnings...

- Virtue ethics has always been **marked by the obligation to transcend one's own self interest**

## ROMAN STOICS

- Who were often statesman-philosophers, made the **fusion of moral virtue and political obligation** into a more powerful conception of **civic virtue**

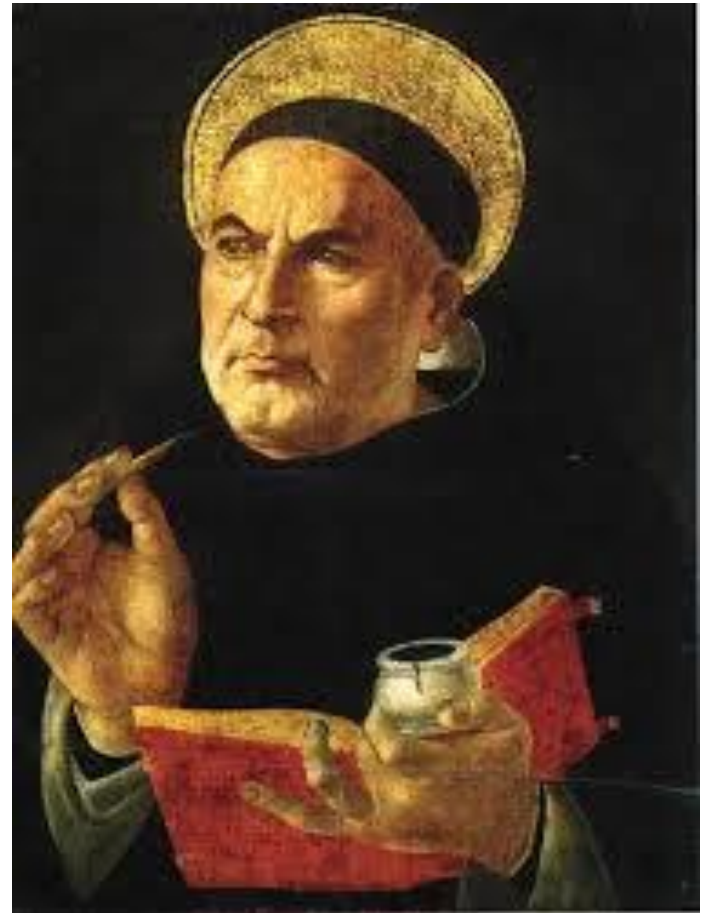
# The beginnings...

- “**civic humanism (virtue)** conceives of man as a political being whose **realization of self occurs only through participation in public life**, through active citizenship in a republic. The **virtuous man is concerned primarily with the public good** or commonweal, not with private or selfish ends.”

**CORRUPTION IS THE ABSENCE OF CIVIC VIRTUE**

# The growth

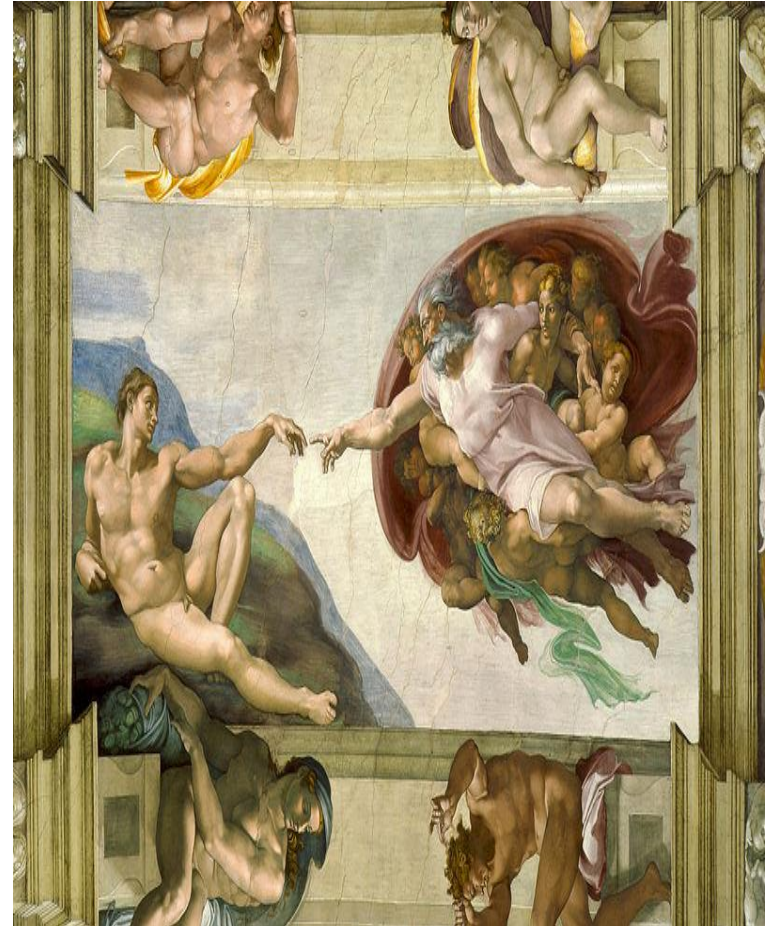
- Following the Roman concern with civic virtues, **St. Thomas Aquinas** moved the concept into Christian theology and extended its influence.





# The growth

- Renaissance and Enlightenment **solidified the fusion of moral virtue with civic responsibility,** articulating a civic philosophy of good character



# The growth

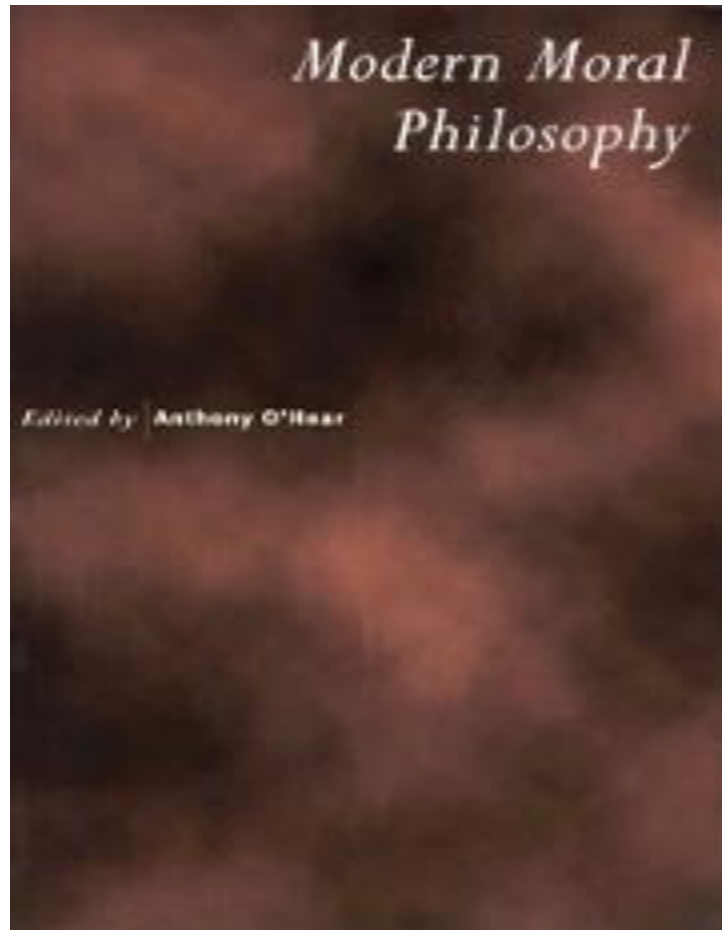
- civic virtue was prominent in the debates of the **Philadelphia Convention** [which] are notoriously the highest point ever reached by civic humanist theory in practice . . ."



# The growth



# The 1950's





# What is 'virtue'?

- 1755: Dr. Samuel Johnson wrote, “virtue is defined as **moral goodness** and a **particular moral excellence**”
- “**conformity** of life and conduct with **moral principles**; **voluntary observance** of the recognised moral laws or standards of right conduct; abstention on moral grounds from any form of wrong doing or vice”

# Principle v/s Rule

- In ethics of virtue, the principles (convictions) are superior to the rules, because the **former require thought and intentionality**, as opposed to simple **obedience**, when they are applied to actual situations.

# Voluntary observance

- The phrase “voluntary observance” is also essential because as most of the philosophers of virtue recognised, **virtue cannot be compelled**; the good character of the virtuous man or woman must be achieved voluntarily.

# Emphasis

- Places **primary emphasis** upon the development of **internal qualities of character** and only **secondarily** upon **obedience to external moral rules**
- That only through a **life of virtue** that persons can become fully human
- It is the precondition for the attainment of **human flourishing and genuine community**



# Central Ideas

# Cardinal Virtues

“By a set of cardinal virtues is meant a set of virtues such that (1) they **cannot be derived from one another** and (2) all **other moral virtues can be derived** from or shown to be forms of them” (Frankena)

# Earliest Cardinal Virtues

- **Prudence**: ability to discern the most suitable, politic, or profitable course of action, esp. as regards conduct, practical wisdom, discretion
- **Justice**: the quality of being just or righteous; the principle of just dealing; the exhibition of this quality or principle in action; just conduct; integrity; rectitude

# Earliest Cardinal Virtues

- **Fortitude**: moral strength or courage, unyielding courage in the endurance of pain or adversity
- **Temperance**: the practice of restraining oneself in provocation, passion, desire etc.; rational self restraint

In middle ages **faith, hope, charity**

# Contemporary Cardinal Virtues

- **Trustworthiness**: honesty, integrity, reliability, loyalty
- **Respect**: civility, dignity, autonomy, tolerance, acceptance
- **Responsibility**: accountability, pursuit of excellence, self reliant

# Contemporary Cardinal Virtues

- **Fairness**: Process, impartiality, equity
- **Caring**
- **Citizenship**

# Excellence in Moral Character

- For an individual **to be virtuous**, he or she must **intentionally, voluntarily and constantly** be in the process of creating a noble character.
- For this reason ethics of virtue has often been made **synonymous with an ethics of good character**

# Conclusion

- All individuals are born with an **innate imperative to virtue**
- Virtue is necessary **to be fully human**
- The **cardinal values** must be **intentionally cultivated**
- One must engage in **intentional voluntary moral action**
- One requires unending moral improvement- **“use it or lose it”**



# **Consequentialist Approach**

# Introduction

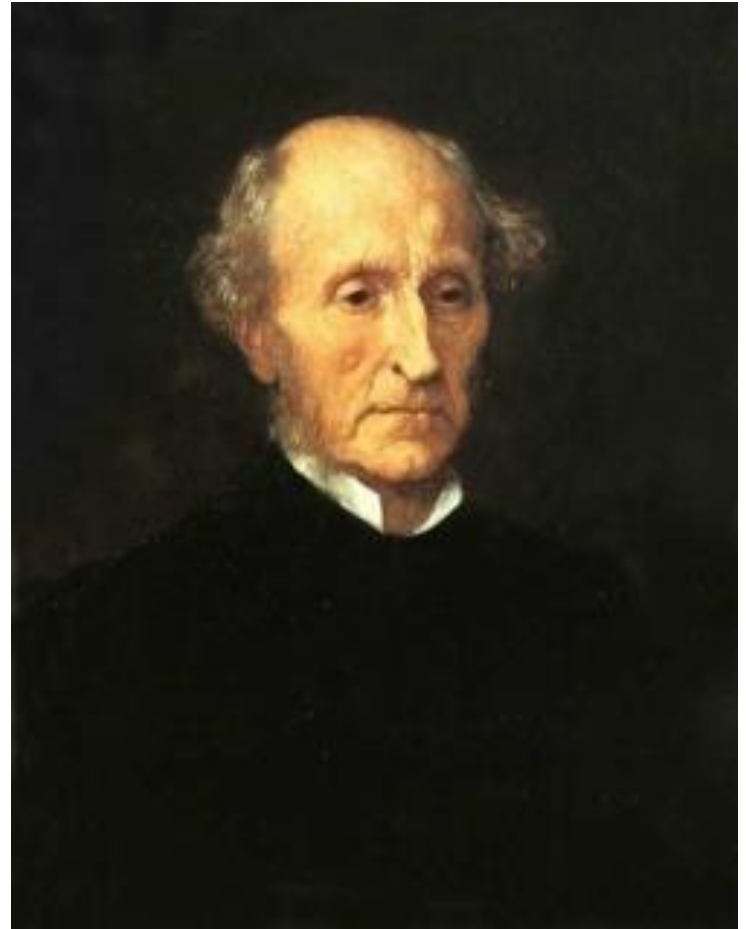
- people needed to learn  
“how not to be good” and  
“how to use good and bad  
for **BENEFICIAL ENDS.**”
- Ethical merit of an action  
should be judged by its  
**CONSEQUENCES** rather  
than virtues of the actor



# Introduction

- Emphasizes **on ends, purposes and goals** that result from actions rather than principles that precede action.
- An **action is right or wrong** depending on its **consequences**.

# Introduction



# Bentham

- “by the **principle of utility** is meant that principle which approves or disapproves of every action whatsoever, according to the tendency it appears to have to **augment or diminish the HAPPINESS of the party whose interest is in question**; or what is the same thing in other words, to promote or to oppose that happiness.”

# Bentham

- “by **utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good or happiness, or to prevent the happening of mischief, pain, evil or unhappiness to the party whose interest is considered**; if that party be the community in general, then the happiness of the community; if a particular individual, then the happiness of that individual.”

# What is utility?

- **Central** notion of utilitarianism
- Utility represents a particular **positive value** to people and is considered good
- General term for **things people prefer**
- Utility is **subjective**

# Central Ideas

- Proposes that an action is **morally right when it leads to something people prefer**, whereas an action is considered morally wrong when it leads to something people do not prefer.
- whether a certain action is right or wrong does not depend on **what the kind of action it is** (whether it is a case of lying or killing) or with **what intention it is performed** (whether it is performed with good or bad intentions)



# Central Ideas

- morally correct actions are not simply all actions with **favorable consequences**, but the morally correct action is one which produces the **BEST CONSEQUENCES**
- It is not a selfish theory. It proposes that that action which **maximizes the utility of all parties involved is right.**

# Advantages

- Unlike other approaches, it is not oblivious of results, it **looks beyond the act to the consequences of the act** in determining whether it is right or wrong.
- It also **permits flexibility**. Rules or principles are rigid and flexibility is needed to respond to changing situations
- It is **what one accomplishes** that is important, rather than how it is done

# Disadvantages

- What is **happiness**?
- **Why** should it be pursued?
- How is it **measured**, now and in the future?
- If only ends of an individual's actions are considered, then there is a great **potential for abuse**

# **Deontology or Principle Based Approach**

# Duty v/s Principle approach

- Principle based approach emphasizes what is **right in a universal** or objectively verifiable sense
- Duty based approach **emphasizes obligations derived** from the nature of public service role

# Central ideas

- This approach relies in **principles** rather than virtues
- To use this approach one needs to have **knowledge of a set of principles** and the deductive capacity to appropriately apply those principles to actual situations

# Central ideas

- Does not focus on the consequences of actions, but on **certain principles of actions that are valid at all times**, irrespective of the consequences
- It involves characteristics that make an action morally **right or wrong** in itself because an important **moral principle is respected or violated**.

# Central ideas

The approach can be defined as:

“when performing an action, it is your moral duty to choose the alternative that **complies with a valid moral rule or principle**, irrespective of the consequences of such a choice.”



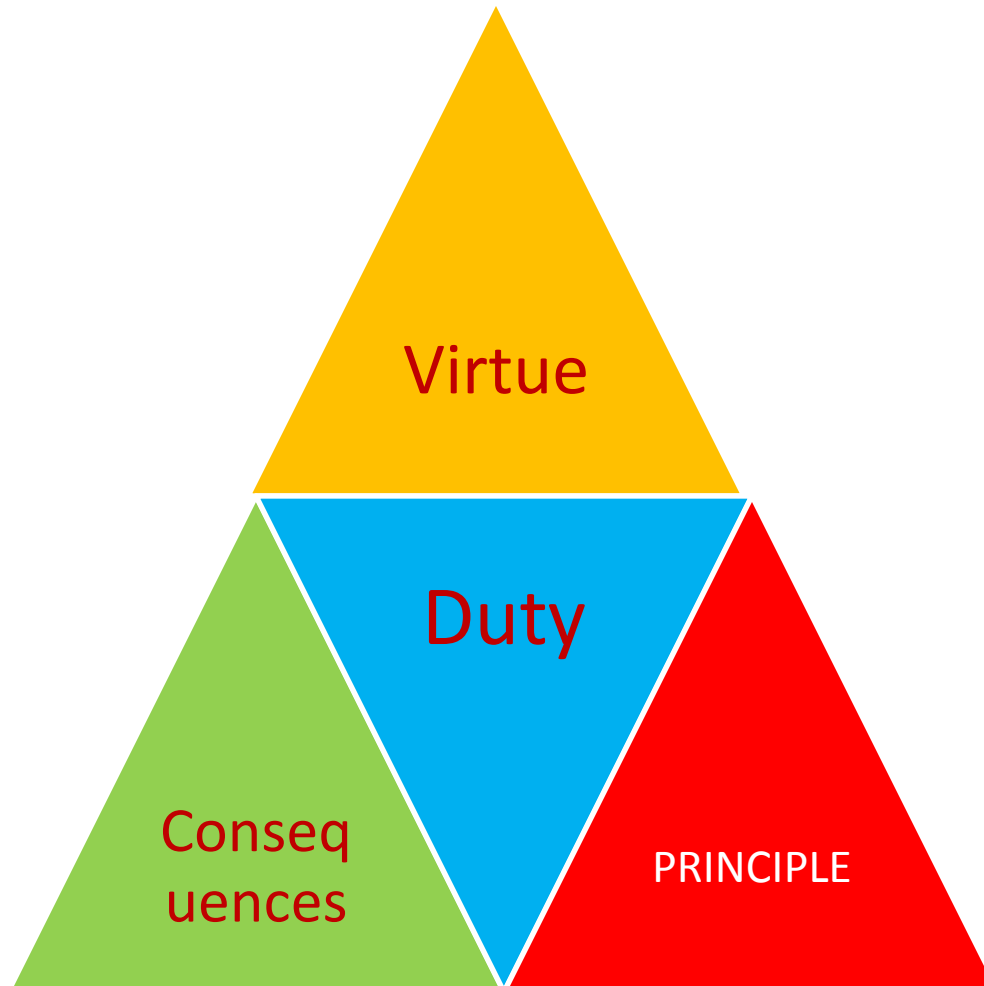
# Advantages

- Provides an **external source of ethical guidance**.  
The principles are greater than oneself, one's organisation and one's society.
- The principles are by their nature, **good reasons to act**- not because of the consequences- but because they are independently valid
- Focuses on **how to act**?

# Disadvantages

- Does not explain, what to do when there is a **conflict among principles**
- No guidance on **how to handle exceptions**
- Requires **knowledge of principles**
- No **guidance on ordering** of principles

# ETHICAL TRIANGLE



**HUMAN ACTIONS**

# Introduction

- Ethics focuses on deliberate human actions
- *Actus humanus* (deliberate human actions)
- *Actus hominis* (undeliberate human action)

# Requirements of Human Action

- Knowledge (**benefits, principles, consequences**)
- Voluntariness
- Freely done

# Impediments to Human Action

## IGNORANCE

- Ignorance of law
- Ignorance of fact (**how law operates in a given context**)
- Invincible ignorance
- Vincible ignorance (**that can be overcome by use of common sense**)

# Impediments to Human Action

**Passion**

**Fear**

- Grave fear
- Light fear

**Habit**

**Pathological states**



# **Morality of Human Actions**

# What is morality?

- **Examination of human action** to decide if it is good or bad
- **End** or purpose means the **reason for which a person performs an action**

# The Purpose of Human Action

- **Epicureans**: Pleasure
- **Stoics**: Cultivation of the mind or control over knowledge
- **Materialism**: acquiring material goods
- **Humanism**: achieving prosperity & progress for human race

# Determinants of Morality in Human Action

## End or purpose of Human Action

- An action that is **INDIFFERENT** because of its object may become good or bad
- An action that is **GOOD** because of its object may become more good or less good or even bad because of the purpose
- An action that is **EVIL** by its object may become more wrong or perhaps less wrong

# Determinants of Morality in Human Action

## Circumstances of a Human Action

- Includes such things as the act being done at a particular time, in a particular place, by a particular agent, in a particular manner

**Emotional Intelligence:** Concepts, their

Utilities & Application in **ADMINISTRATION &  
GOVERNANCE**

# Session objectives

- Understanding the inter-linkages between **Action & Emotion, Emotion & Reason**
- **Importance of EI** in Administration & Governance
- Learning **EI concepts**
- EI & **leadership**

# Can you recognize these common emotions?

- Angry
- Guilty
- Worry
- Disgust
- Bored
- Frustrated
- Confused
- Happy
- Jealous
- Sad
- Mean
- Rage
- Content
- Scared
- Shy
- Sorry
- Suspicious
- Surprise
- Tired
- Anxious



# Emotion & Action

- Concept of **emotion** is largely **absent** from contemporary theories of action
- Philosophers of action concern themselves with **intentions, wants, purposes, desires, beliefs, plans, volitions**, without paying much attention to emotions.

# Nature of emotion

**Misconceived** notions about **nature of emotion**:

- Emotions are **irrational and disruptive**
- Emotions are things that **merely happen to people** rather than people do voluntarily
- The **impact** of emotions on action is at **best indirect and insignificant**

SO EMOTIONS ARE **IRRELEVANT** TO HUMAN ACTION

# Emotion & Reason



# Indian perspective



# Emotion v/s Reason

- **Emotion** was conventionally considered as **opposed** to the finest human ability **REASON**
- Emotion is **primitive, unpredictable, undependable** and thus needs to be **controlled by reason**

# Emotion – Reason Dichotomy

- There is the reason-emotion dichotomy; we are dealing with **two different kinds of mental phenomenon, two conflicting aspects of mind**
- Emotion is inferior and **disruptive** to the normal and **optimal functions of mind**
- Emotion should be under **control of reason** for the sake of our **normal activities of thought and action**

# David Hume

**“Reason is, and ought  
only to be the slave of  
passions”**



# Emotion v/s Action

- **Emotions** are commonly **considered** as things that happen to us, out of control and **INVOLUNTARY**
- The **passivity of emotion** is usually in contrast to **ACTIVITY**, the hallmark of **action**



# Emotion v/s Action

- Actions are generally understood as **things that we do, perform and initiate** rather than things that merely happen to us
- Most philosophical theories of action distinguish between **what we do and what merely happens**

# Emotion not the Primary Reason

- Emotions can serve only as **background factors**, indirectly affecting the motivational component of Action
- Action requires appropriate motivational & epistemic factors (**Primary Reason**).
- **Motivational factors**: intentions, desires, purposes
- **Epistemic factors**: beliefs

# Post 1990 developments...

- The **dichotomy** between emotion and reason has been **questioned** by a number of philosophers, psychologists and neurobiologists
- The relation between reason and emotion may be that they are **integral & supportive** to each other, rather than **antagonistic and conflicting**

# Post 1990 developments...

- Emotions are typically not the result of deliberative, intellectual calculations, **they are not necessarily irrational or non-rational**
- **EMOTIONS ARE EVALUATIVE AND RESPONSIVE PATTERNS THAT EMERGE THROUGH THE EVOLUTION OF THE SPECIES AND THE DEVELOPMENT OF INDIVIDUALS**

# Post 1990 developments...

- They serve the **function of providing appraisals** about whether what is happening is harmful, threatening or beneficial to our well being under certain conditions
- In many cases, **emotions** rather than deliberate intellectual calculations, **supply the most reliable information about the situations and ourselves** and provides the best ways to efficiently achieve our ends.

# Post 1990 developments...

- Emotion may also be **integral to the processes of reasoning and decision making** (Damasio)

# Post 1990 role of emotion in our behavior

- **Expression of emotions** is inherently an **important means of social interaction** and may have a crucial impact on the life of others.
- **Regulating emotions** is quite common in our everyday life. Emotion regulation is increasingly recognised as an important skill of coping with social and personal problems.

# Phases in Human Action



## 2 Phases in Human Action

- Generation of an Action: this phase includes **how a plan or intention is formed**, what decision or choice is made and **how an action is initiated**.
- Execution & control of an Action: this phase specifies **how a plan or intention is executed** or carried out by human body.

# Emotion & Generation of Human Action

Emotions can **influence the generation of an action in 2 ways:**

- The tendency & readiness to Act
- The decision to Act

# Emotion & Generation of Human Action

**“Action tendencies** and readiness are **natural consequences of a given emotional appraisal** of **how to cope with the situation**. They are also shaped by evolution and adaptation.”

# Emotion & Decision Making

- Emotion **may have an impact** in the process of decision making or choosing among alternative options.
- From our daily experience and ordinary psychological practice, it seems no less apparent that emotions impact heavily on people's decision making process.

# Role of Emotion in Decision Making

## NEGLECTED:

- Emotion plays only an **insignificant & negligible role** in the real process of people's decision making
- Emotions are a **disruptive force** undermining optimal decision making

# Impact of Emotion in Decision Making

- One advantage of emotion based decision making is speed & efficiency: **emotion helps to frame the options of action to be evaluated**. Those courses of action associated with strong negative emotional feelings will be eliminated from consideration at the outset.

# Impact of Emotion in Decision Making

- Another striking advantage is that basing your decisions on **emotions helps to ensure that the decisions are inherently significant to you**, taking into account what you really care about.

# **Emotion in Governance**



# Emotion in Governance

- Profession of administration is based on **systematic rational thinking**. Such thinking draws substance from solid facts, reliable data
- Impersonality, formality, clear cut borders of legitimacy, systematic order, rational thinking, rule of law dominates.

# Emotion in Governance

- “Despite strong rationality and calls for planned change and systematic order in public administration, **much of the activity in this domain remains random, experience based, intuitive, improvised or spontaneous.**” *(Sharkansky & Zalmanovitch)*

# Emotion in Governance

- Should we **rely solely on rational thinking** in making good public choices?
- **Do feelings and emotions have anything positive to offer** beyond the conventional thinking of formality, order, and firm bureaucracy?

# Emotion in Governance

- Scholars have started focusing on exploring **new ways to integrate knowledge** derived from heart (feelings, emotions and affections) with knowledge derived from logic, rationality and facts.
- **Responsiveness to citizens** as clients, must carry with it **sensitivity and sympathy** to public needs and demands and this means being aware of feelings and emotions.

# Emotion in Governance

## IMPLIES

- Systematic **understanding of emotions** and feelings on one hand & **rational intelligence** on the other
- Specific **abilities of stake holders to understand feelings and emotions** in their immediate work environment

# Emotional Public Administration

“**Emotions of stakeholders** in public administration that reflect **responses** to changes in the environment and **involve specific experiences, cognitions, bodily states**, and appraisals of the ongoing situation for change.”

# Intelligent Public Administration

“**Ability** to understand and **solve problems in public administration based on reasoning** about abstract relationships (politics), logic and organized actions (bureaucratic order & managerial knowledge) systematically learning targeted materials (policy making) and responsiveness to stakeholders’ needs.”

# Emotionally Intelligent Public Administration

Is an ability to understand and to problem that involves:

- **Managing emotional responses** of stakeholders in public sphere
- **Understanding emotions** and emotional meanings of others



# Emotionally Intelligent Public Administration

- **Appraising emotions** arising from situations
- **Using emotions** for reason based **decisions** and policy making
- **Identifying emotions in faces, voices, postures, and other content** during public management activities

**Con...**