

# Ethical public administration in democratic state

Drahomíra Ondrová

## Abstract

The presented article tries to put into readers' attention and consideration the basic characteristic features of the traditional Weberian Public Administration in comparison with the New Public Management Administration from the ethical point of view. In both model-structures the lack of implementation of the appropriate ethical dimension and the real public administration ethos are evident. In accordance with the opinions of other academic professionals, the author comes to the conclusion that the application of the so-called Third Model-Structure of Public Administration based on the democratic morality and ethics, not excluding positives of the previously mentioned models, might create the most appropriate and reliable base for the further development of the most open, the most ethical and the most democratic public administration.

**Key words:** ethics, democracy, public administration, models, third- way

## Introduction

When we have in mind the concept "the open public administration", which has predominantly a connotation with the constantly on-going processes, reforms and changes which are sometimes rather complicated, and occasionally more successful or less successful. Their main intention is more or less connected with striving for the healthier quality of public administration organization and better servicing citizenry, but many times resulting in a never-ending course of actions which are marked by numerous wrong deeds often carrying the burden of unfair and unethical decisions. Therefore, it is frequently declared and presented by many experts from the academic sphere and public administration practitioners as well that the new technological and theoretical requirements addressing and reshaping the public administration governance on all its levels want the most effective, but at the same time an ethical and in its essence the real and tangible serving to public which is not only officially declared, but it has a factual authentic concept combined by the practical implementation in public administration everyday run-through activities avoiding the self-serving political and personal interests.

In spite of many failures which have been done in public administration, there is still a huge number of honest administrators, representatives of public administration and citizens

themselves who support democratic forces trying to unknit the Gordian knot marked by the searching to find out the most appropriate solutions for the democratization of public administration processes in order to establish a kind of the core public administration ethical values, norms and priorities, and thus to make up new qualitative steps in the public administration developmental advancement in order to become more open and transparent. It is without any doubt that in the first place these processes require a new human capital to be able to cope up with the bundle of new pretentious roles and duties which have to be met by nowadays public administration.

When speaking about a new generation of public servants, many authors put emphasis on the public administration professionals, those who must possess a new way of thinking being based on the better responsiveness and accountability to citizens, those who are open to mutually shared cooperation, and at the same time accepting an active citizens 'participation taking place at all levels of governance. What is more, the cooperation of other social players, such as private sector, third sector, academia circle and media have to be included as well. That means the public administration should divert from the stereotyped generalist "know-it-all model" as it is called by Vigoda ( 2002) towards the current open and content-dependent approach aimed at, not only on the closer cooperation with citizens, but taking into consideration the contextual factors of society within which the public administration is embedded (Haque, M.S., (2014, Jesenková 2016). That is the reason why the new transformation processes need to employ the highly trained professional-specialized public officials who would possess the high ethical qualities and competencies which are in nowadays reality often overshadowed by the economic profit motivations provided in the name of economic prosperity and growth and implemented under the dictum of the contemporary neoliberal global tendencies believing in individualism, secularism, uncompromising competition and profitability ignoring the traditional public ethos values and norms like community and family ties, seniority, hospitality, reciprocity, solidarity and social responsibility, personal integrity and accountability ( Haque, 2014).

The transformation towards the open, co-operative and content-dependent public administration is inseparably connected by new qualities discharged and by the fulfilling newly created attitudes towards the administrative roles. Above and beyond, the call to service in public administration does not mean to have an everlasting secure position or to be a formalized compliant technocrat-stereotype who is "...a risk-averse *official whose commitment to the public interest and citizen participation is tenuous at best*" (Garofalo, Ch., 2014, p. 19). Monopoly of the traditional impersonal public service procedures rigorously bound to rules and strictly following the administrative rituals are the typical features of traditional hierarchical public administration firmly reflecting the environment of the Weberian hierarchical ordered

system, even if, on the other hand, some Weberian administrative aspects can still found their applicability and modification in nowadays public administration.

### **Traditional Weberian Public Administration vs. Open Public Administration**

In spite of the fact that Weber is in many aspects criticized regarding his impersonal approach which is predominantly aimed at the official administrative-servient rules and regulations where the official action ordinarily occurs within the framework of pre-existing rules of the organization omitting completely citizenry as an active actor of public administration, nevertheless, it possesses some sundry positive aspects anchored in his rational attitudes concerning bureaucracy-servicing in order to avoid corruption in organizations and misleading decisions. Besides that, his interpretation of bureaucracy as a neutral actor helps to keep a reasonable and quite often a delicate balance between economy and politics.

Let us summaries the most characteristic features of bureaucracy as an ideal type according to Max Weber which are the following ones:

- General and non-personal rules have to be observed in decision-making.
- It is necessary to assign the fix competences for individual administrators.
- Hierarchical structure of decision-making has to be observed.
- Professionally trained personnel follows strictly determined impersonal relationship in organization and in contacts with citizens.
- Negotiations and dealings must be filed in a written form.

In comparison to the areas which have been mentioned before, let us summarize those ones which are mostly touched by criticism:

- Non-personal approach to citizens which on the other hand under the democratic conditions must be open and co-operative.
- Administrative behaviour and acting is quite often labelled as “the trained inability or “trained incapacity” (Merton, R., 1957, Veblen and Burke, 2005)), or “occupational psychosis” (Dewey, 1954), or Warnotte’s “professional deformation (Merton, 1957) marked by a routine, monotonous and dull acting without taking into consideration a certain specific situation or case to be solved, and thus leading towards the discrepancy between organization aims and its mission. “ *Such devotion to the rules leads to their transformation into absolutes; they are no longer conceived as relative to a set of purposes* (Merton, 1957, p. 199).

Trained incapacity or inability, which can still be found in our public administration might hamper the further progress towards the wanted open public administration as it is warned by Merton, when he refers to that state of affairs in which personal abilities function as

*"inadequacies or blind spots"*, further on he emphasized that under the changed conditions deeds and activities based upon training and skills which have been successfully applied in the past might end in unsuitable responses. In changing environment an inadequate flexibility in the application of skills might result in more or less serious confusions (Merton., R., 1957)

- Displacement of goals whereby an instrumental value becomes a terminal value.

Devices which have to lead to obtain organization goals, finally, they have become aims in themselves. Tools are becoming aims instead of means, the bureaucratic practices which are becoming in them aims of all activities ignoring the probable negative impacts on individual and community. The uncritical adherence to rules, originally conceived as means, becomes transformed into an end-in-itself, the reality which was long since critically observed by the ancient philosopher and one of the first renowned ethicist Aristotle, and later on by Immanuel Kant declaring that those are the human beings who have to be in the centre of our aims, of our actions and of our doing. Their principle of humanism is in its nature many dimensional standard highlighting qualities of human beings, which ought to be placed at the top of the value pyramid, expressed by Kant's words: *"Act so as to treat humanity in oneself and others only as an end in itself, and never merely as means; ...the freedom of the agent... can be consistent with the freedom of every other person according to a universal law.."* (Kant, I., 1983, p. XIX p. 39), or following the well-known classical Biblical ruling *"to regard a neighbour's interests as we do our own."*

- Further on administrators' activities have been gradually becoming a kind of the formalized bureaucratic-ritual provided only by the impenetrable occult ones. Maximization and significance of the formal bureaucratic procedures, commands and restrictions called as the red-tape bureaucracy is even labelled by Adams and Balfour as *"an administrative evil, marked by the stress on depersonalization of relationship within the organization and towards citizens as well"* (Adams, Balfour, 2005, p.118).
- Creation of such social type of an administrator who is a kind of the new bureaucratic intellectual characterized by his total identification with organization which he is paid by, he quite often gives the impression of being helpless and ineffective, being bored and totally uninterested in people's problems, and last but not least, such behaviour moves towards the immodest misbehaviour and acting which every so often is marked by the abuse of power.

This type of administrator solves only assigned tasks without taking into consideration their aims and impacts on individual, citizens, community and the nation. He/she does not feel any accountability for his/her doings becoming merely a kind power groups tool within institutions or organizations whose wage earner he/she is. The Weberian type of bureaucrat

refuses to take into account peculiarities of the individual cases, instead he/she puts forward the stereotype behaviour accompanied by the uncompromising treatment, and thus ignoring citizen's individual personalized desire, using Frederickson term, we can call this type of administration „a social illness“( Frederickson, 2002, p. 614 ). Following the Confucian tradition, Frederickson puts to the front another type of public servant, “*who is a virtuous gentleman, knowledgeable, incorruptive, respectful, honest, forgiving, compassionate, and trustworthy*“(Frederickson, 2002, p.616).

### **New Public Management and Public Administration**

In contrast to the traditional public administration, as it is put into attention by Charles Garofalo, the New Public Management demonstrates an ambition to overturn the Weberian bureaucracy by breaking its monopoly in public administration by means of the behavioural conversion “ *applying performance targets, and empowering employees and consumers of public service. Among the major means for attaining these goals are contracting or outsourcing public services, transparency and accountability* (Garofalo R., 2014, p. 19). To put to the front the transparent dealing in public administration connected with one`s personal accountability is, without any doubt, a positive feature brought by the New Public Management, (further on used the abbreviation NPM), together with the emphasize on the economic efficiency and administrative responsiveness to citizens dealing with them merely as the satisfied clients, totally omitting their active participation in public affairs. Besides that when taking about NPM, it is rather doubtful to transform directly all businesses values, principle and norms and their ethics into the public sector and public administration governing. Moreover, as it is reminded by many academicians and professionals, the business-like character of NPM ethics and morality is in its essence of the Anglo-Saxon origin putting into the front contracting character of ethics, which has its origin in Thomas Hobbes`s “*contract ethics*” and his followers, where the ethical and moral values are just the result of an agreed contract between state and citizenry entirely neglecting the universal human values and virtues affirmed and verified by the centuries of human history. And as well, the NPM businesses ethics takes no notice on the specific cultural peculiarities of individual countries and regions.

According to some authors (Haque, 2014, Tholen, B., 2014), the popularization of the NPM model is a kind of the newly emerging continuation “*utilitarian drive*” originated on the utilitarian choice theory infusing the market principles in public decisions and strategically aimed at the new economic policies, such as privatization, deregulation and liberalization. “*In general the NPM model of public administration management is theoretically and ideologically based on the extreme pro-market and anti-state neoliberal beliefs*”(Haque, 2014, p. 180). NPM efficiency and neo-liberal ethics prioritizing the market principles in public ethos has finally produced the so called “*homo oeconomicus*” (Tholen, B., 2014, p. 36, Argyriades, D., 2014,

p. 50) who is in his essence far distant from the “*homo virtute*” identity inspired by the “*civitas humana*” idea and oriented on the ethical public values and social embeddedness of individuals. As it has been mentioned before, the business-style management values in public administration are strategically oriented towards the new economic policies and undermining the essential foundations of public administration ethos. Moreover they are accompanied by the deficit of ethical standards in public administration which might finally threaten the core essence of the democratic governance. In this connection Argyriades’s question is relevant when asking “*May the failure of these values cause us to step back, revisit our assumptions, and ask ourselves the question of where we are really heading?*”(Argyriades, D., 2014, p. 53). Conversion of the public values to private-sector-value-system prioritizing the individual wealth and success over the community’s welfare and citizens ‘wellbeing is considered to be a real danger for the future existence of our society. Based on the real indications, it is evident that a closer partnership and cooperation of public sector with the private one often leads to the destruction of the former’s neutrality and the administrator’s integrity as it might create a greater avenue for all sorts of corruption when making business-deals with private businesses. As it is emphasizes by Haque, it might actually lead to the destruction of the public service philosophy and public sector’s unique identity (Haque, 2014).

The scope of the presence of this phenomenon, the lack of transparency and accountability, is evident in Slovakia as well. It covers all spheres of public life, we can meet with it, e. g. in the healthcare, judicial system, dealing with the EU funds, etc. The fundamental ethical human values and standards which must become a part of public service, such as justice, equality, human dignity, pursuing community public interest are rather given up in favour of the individualist self-interests, consumer society standards, unfair competition and profits.

Critics of the New Public Management, e.g. Adams, Balfour, Cooper, Denhardt and Frederickson, stress that the direct principles and norms of the private sector functioning have to be carefully evaluated before transferring them directly into the public sector. Besides the economic factors, which prevail in the entrepreneurial spheres, the dominant public administration roles must be implemented in accordance with the good governance rules emphasizing the public interest prominence and the appreciation of public administrative ethical values and principles based on the respect of mutual cooperation with citizens and supported by the effort to foster the collaboration among the individual public administrative sectors.

In comparison with the pro-market NPM model which underpins the market-centred standards grounded on the market-driven entrepreneurial values, such as competition, cost-effectiveness, economy and profitability, which, of course, have to be taken into consideration in public administrative management, but on the other hand, it is more than doubtful to

marginalize the traditional ethical values and standards, such as trustworthiness, reliability, personal integrity, ethical responsibility, one's personal accountability, and fairness. Furthermore, Haque, Adams and Balfour call for the re-examination of the rising dominance of consequential ethics in public administration and point to the necessity to revive some aspects of deontological ethics together with the renewal of the basic core of public administration virtue ethics (Adams and Balfour, 2008, Haque, 2014). All of them are of the opinion that it is needful to prescribe the relatively ethical fixed normative standards in order to be able to judge the rightness or wrongness of actions done and decisions made in public administration.

Critics of NPM try to revitalize and develop public values and virtues in public administration by suggesting various alternatives labelled, e.g. like *New Public Service* (Denhart, 2007), *Social Constructionist Public Administration* (Jun, 2006), *Public Value Management* (Stoker, 2006), *Reflexive Approach* (2005), *Postmodern Public Administration* (Fox and Miller, 1995). According to Tholen, in spite of differences among them, all of them call for a new public virtuousness, known also as neo-Aristotelian, character or virtue ethics. All of them go beyond the rigid rule application and the pragmatic utilitarian bias. All model-structures of value and virtue public ethics are commonly labelled as the "*Public Virtue Approach*" (Tholen, B., 2014). Long since the virtue ethics focused on an individual actor's character, his/her morality, came out largely from the Greek thinkers, mainly Plato and Aristotle who encourage to develop virtuous men and from the Eastern traditions like Confucianism emphasizing the nurturing of human virtues which are needed for public office and interactive behaviour (Adam and Balfour, 2008, Haque, 2014). Later on the deontological ethics was developed brought to its perfection by Immanuel Kant. His theoretical conception put its greater emphasis on duties which have to comply with rules that define what is right to do and what is wrong. The dominance of deontological aspects stay alive on citizens' trust, justice, mutual cooperation and public good which is in sharp contrast to economic individualism, instrumental pragmatism and neo-institutionalism headed by the slogan "government run like business". In this way the instrumental neo-liberalist rationality and its strictly concern with the individual development and self-interest diminishes the publicness, public administration values expressed by the eroding public-private distinction, narrowing composition of service recipients, and finally leading to the weakening of the role of public sector marked by the problems of public accountability and public trust in public service (Haque, 2014, In Tholen, B., 2014). "*The individualistic norm „value-for- money“ which highlights the choice and satisfaction of individual clients or customers is not favourable to the realization of collective public interest*" (Haque, 2014, p. 181).

Promoting public interest by public administrative bodies is considerably different when compared with the private companies and their management. Private companies' best serve their general interests closely following their own economic benefits. Their tasks are to be

highly efficient and they must uncompromisingly follow the diehard competition in the marketplace, profits are understood to be not only their main goal, but they are viewed as the most positive social and economic good without taking into consideration any negative consequences which might occur, e.g. environmental, damage to the physical or mental health of their employees, exploitation of the workforce, corruption practices, etc. Therefore, it is not only necessary to imply certain regulations by the government, but at the same time to implement and spread the ethical public sector values, principles and norms which have to be reinforced in the public administration combined by the moderating and in many cases abandoning the New Public Management philosophy as an ideal one for the public sector and the public administration. The concern in public sector has to be shifted to responsiveness, and to the organization and personal responsibility and accountability to citizenry.

In connection with what was said before, it is suggested to use in public administration the more suitable term "*citizens*" instead of commonly used "*clients*" suggesting passivity and conformity. Citizenry must be accepted as active participants sharing the power in the public administration governance. In addition it is also needed to make a radical shift towards the new thinking of understanding public sector governance as a place of the citizens' actual and active involvement in public affairs where collaboration takes its dominant place instead of a rough and selfish competition. Even if public interest is not properly defined, generally it is understood as the opposite of following one's personal, or strictly bureaucratic organization interests where an unethical behaviour is quite often awarded thanks to the circumstances of the increased competition, and directives made by superiors (Jurkiewicz, C., 2005), instead of the public citizens' concern and the entire communities.

### **Creation of the Third way "Aristotelian méson" in Public Administration**

The third way in public administration, as it is proposed by some authors, is marked by trying to find out a kind of Aristotelian compromise resting in an effort to get rid of any kind of extremes which can be found not only in the mentioned model-structures of public administration but in any other types as well. The contemporary heterogeneous society marked by the dynamic processes, dynamic needs and demands requires the new functional and systematic approaches based on making compromises resting on the drawing together tendencies and evaluation of all positives which might be found in all models of public administration. Further on, having in mind the on-going Cultural Revolution in the field of nowadays bureaucracy aiming to reach the higher qualitative stage in order to become more open, more cooperative and more participatory, it is inevitable to enrich the administrative public ethos by virtuous values so finally to make public administration more ethical as well (Vigoda 2002, Thompson 2000, Frederickson 2005).



If we want to come to an active theoretical and practical coexistence issuing in a high-performing type of public administration, it is necessary to come to certain steps which have to be done:

Firstly, it is needed to transform "*citizens' pattern of dependency*" into an active citizenry participation model. In NPM citizens, as it was mentioned before, and likewise pointed out by Vigoda, are covertly encouraged to remain passive clients in public administration who's "*role of 'client' or 'customer' denotes a passive orientation toward another party which is more active in trying to satisfy the customer/client's needs*" (Vigoda, E., p. 528). This "pattern of dependency" as it is called by Vigoda, besides other things, it creates a serious obstacle to reform and reshape public administration to become more open one and more human. Therefore the priority of nowadays public administration is to convert dependency-pattern into the equal and "*active-participation-pattern*" where a citizen is not dealt as a passive client but treated as an active self-conceited participant. It means that citizenry is an active partner not only in discussions, but they are accepted as an active player of the public administration activities, and thus gradually becoming an active partner of the good public governance, the partner on all levels of public administration.

Citizens should not be just people impacted by the public administration bodies and their activities in comparison to clients in the area of businesses, clients who stand for a passive element in the business sphere. In this way when citizens are treated as an active actor, then they provide a support of legitimacy for the central government and governments on all local and municipal levels. At the same time it means that citizenry as an active participant may operate within an authority structure and in this way to contribute to the advancement of the new public administration mission being more open, more human, more reflexive and more co-operative, and thus reaching the higher stage of the development of ethicality and morality in public administration and good governance minimizing the negative impacts in a state-citizen-relationship as it is put into attention by Džatková "*an active public participation is closely interrelated with the surplus ethical value based on the presumption of highlighting the range of transparency and ethicality of public administration. Moreover it safeguards the reliability of control mechanisms, answerability, validity and legitimacy of the decision-making processes. Last but not least, within the existence of the civil participation phenomena the further beneficial asset is evident resting in the fulfilling of vacuum regarding the relationship between state and citizens which is an inseparable part of the representative democracy. At the same time it finally means the strengthening of trustworthiness towards the public institutions*" (Džatková, V., 2015, p. 159). In accordance with what have been said David Rosenbloom expressed that allowing public participation gives an opportunity for public administrators and representatives to be in a closer contact with citizenry, and accordingly they might better recognize their views and needs (Rosenbloom, D., 1986). Adams and Balfour add

that "active citizenship means participation in governance and the exercise of decisive judgment in the public interest, an experience that develops the political and moral capacities of individuals and solidifies the communal ties among them" (Adams, G. B., Balfour, D. L., 2005, p. 133).

Participation of citizens and the role of public opinion in public administration is a long-term coproduction process based on the public local control, activities provided by the interests groups, and besides that it is needful to add citizenry participation by means of member-representation in governing boards, committees and community action programs. The active public participation helps to build the needed community identity and a sense of the open communication with the municipal, local and state authorities, and in this way to help fostering not only a dialogue with citizenship but helping to generate a different model of administrative service delivery having a joint venture characteristics where a citizen is an active participant, active actor, not merely a consumer or simply the subject of public administration. Consequently, citizens are conjointly responsible for providing services and the quality of their community life showing resident's loyalty to place where they live and to their neighbours as well. The loyalty and devotion to locality result from "face-to-face contact and an investment of energy in the improvement of localities and communities" (Rosenbloom, D. H., 1986, p. 412), or as it is proclaimed by the European Ombudsman's *mission statement* "building trust through dialogue between citizens". The right to good administration which is guaranteed by the Charter of Fundamental Rights of the European Union in paragraph 41 refers to the right to good administration. It says: "Every person has the right to have his/her affairs handled impartially, fairly and within a reasonable time by the institutions and bodies of the Union." Besides that, the right to participate actively in public matters governance is guaranteed by the majority of the European countries constitutions, e.g. the right of the Slovak citizens to take part in public matters is stated in Article 30 of the Slovak Constitution analysed in detail by Palúš and co-authors (Palúš, 2016, p. 160, Palúš, 2017, p.36). In comparison to moral and ethical norms the difference between the legally stated norms consists in reality that they are stated by the norm-creating authority, and accordingly they encompass in themselves a kind of the binding enforcement including sanctions and punishment. Anyway between morals and law, there are dual interrelated complementary relations who in many aspects complement and adjust each other (Geffert, R., p. 210). Besides that, it is necessary to mention that the public administrators' strong obligations to self, democracy, general welfare, and humanity must be closely interrelated with a strong obligation to Constitution, laws, organization-bureaucratic norms, professionalism and ethical public ethos in order to create an appropriate balance among them.

Regarding the public administration power authority, the traditional, view which was based on the power control and the acknowledged status accompanied by the prevailing

formality needs, must be transformed into the distribution of authority and power respecting the decentralization processes developed and going on jointly with the growing rise of the public opinion. People have the right to ask questions regarding public administrators and their representatives concerning their moral and ethical qualities, Public administration dignitaries and servants must accept the position that people have the right to criticize them, or ask their accountability why something has been done or happened, especially asking for an explanation if something wrong has happened for which the public servants are responsible. Besides that, public servants should welcome citizens' complaints as an opportunity to improve their service and to deal with complaints in such a way so that faults and their failures can be remedied quickly for the sake of citizens' good.

Secondly, the open-public-administration wants a total reorientation which is not only matter of changing instruments, but it requires a totally New Thinking on Public Administration expressed by the moral turn of mind, using the words of Kant "...*human perfection lies not only in the cultivation of one's understanding but also in that of one's will, moral turn of mind, in order that the demands of duty in general be satisfied. First, it is one's duty to raise himself out of the cruelty of his nature, out of his animality more and more to humanity...*"(Kant, I., 1983, pp. 44-45). The expectation from public administration rests not only on the technological advancement but on the advanced ethical thinking and at the same time comprising inherently the new mature public modern mind-set (Itai Apter, 2016) and public values management (Garofalo, Ch., 2014) in order to achieve better community benefits along with the greater individual freedom, equality of treatment by the society, the rapid rise in standards of living and providing an increase in individual opportunities. It goes without saying that the new open-public-modern-mind-set cannot be reached without ethics which has to become a foundation guide for the attitudes and behaviour of public administrators and public servants generally. Ethics must be not only integrated into the way of administrative thinking, but it must be incorporated into their behaviour, their everyday practical activities and the ethical-value-management.

Thirdly, it is desirable to fulfil the visions of society's democratic pluralistic character and its fundamental principles. Its pluralistic character, its participatory structures and processes which are combined by a greater diversity of perspectives and interests characterizes by David Rosenbloom as "*a society whose representative public service is likely to be more diversified, in terms of values and political perspectives than a homogeneous one*" (Rosenbloom, D. H., 1986, p.476). For that reason the public administrative institutional and organizational missions have to be more of a compound character rather than being unified, and therefore on the governmental level the voices and representation of constituencies must be heard. Pluralism marked by a less top-down-approach has to be in a close interconnection with the on-going decentralization processes and the establishment of the local and regional

administrative centres whose main mission is to be as close as it is possible to citizens and in many aspects to be more capable to satisfy better their needs and the quality of their lives. The fulfilment of the mentioned goals could not be fulfilled without the proper coordination of the administrative processes and the better control of administrative units. This might help to fulfil the vacuum space regarding the relationship “*state and citizenry*”, which finally might lead to strengthening the trustworthiness towards public institutions and organizations. Respond proactively to “*new governance*” and to the achievement of democratic society’s vision. Less and less the “governance” is exclusively determined within the governmental processes going on merely within one level of government and excluding the effective cooperation among all levels. By following a less top-down approach means to be in compliance with the EU’s policy requirements in the area of the democratic public administration lay-out. The contribution of public administration is not necessarily diminished by these changes since the public administrators can play an initiating and integrative role in the mixed-participant and cross-jurisdictional networks. It is evident that nowadays the public administration organizations are increasingly sharing tasks with other organizations or monitoring the work of contractors rather than delivering services directly. It appears that public administrators do not have a monopoly of expertise or information, as interest and advocacy groups become more active and promote their own views of how to serve the public.

The fourth aspect rests in supporting Healthy Political Environment reducing political dominance in public administration avoiding its direct management by politicians. The preference of political neutrality of administrators might create a more future-oriented and beneficial governance in public administration which is more closely interrelated with democratic principles and democratic morality. What’s more, political domination in public administration is substantially influenced by the frequently changing political conditions caused by the repeated reshuffles of governments in Slovakia often leading to replacing professionally competent and ethically mature public administrative bureaucrats. Such practices are in a stark contradiction to developed democracy. It goes without saying that one of the preconditions of the effective and the highly-performing public administration is to safeguard such state-of-affairs where the top professional level of its executives and administrators fulfil not only their main mission to provide services to state and general public, but to offer partnership and collaboration with citizens. As regards the quality of services, which has constantly to be improved, it is likewise necessary to cultivate constantly the culture of administrators’ professionalism, and at the same time to improve their relationship with citizenry as one of the premises of the so called “*Cultural Revolution*” which is going on nowadays in public administration as it is mapped and declared by many scholars and experts, e.g. Thompson, Frederickson, Garofalo. In this connection Charles Garofalo highlights that “...*we are needed strong ethical cultures and well-implemented ethics and compliance programs. Ethics must be*

*elevated on the public service agenda, existing ethics programs must be evaluated, and leadership must create a catalyst to inspire change* (Garofalo, Ch., 2014, p. 25). The moral-ethical culture called by Cynthia Lynch and Thomas Lynch as “*democratic morality*” (Lynch, C., Lynch, T., 2014, p. 253) must prevail in public sector and governance putting forward the democratic values as “*without some measure of democratic morality, society breaks down into endless cycles of political gamesmanship for personal gain without regard for the public’s interest, which ultimately results in the loss of democracy itself*” (Lynch, C., Lynch, T., 2014, p. 254). If a society is reluctant, or is not allowed to express publicly their moral protest, then it can cause the generation of political office-bearers with a low sense of ethical responsibility and integrity. Consequently, the possibility of corruption and maladministration might increase.

The sound moral democratic political environment creates one of the suitable preconditions for providing public service practice determining positively the range and goals of public services. Furthermore, it can considerably influence the way and methods of administrator’s implementation of their work. Under the democratic conditions the important role and influence of the Constitution of a definite country cannot be omitted as one of the most important creators and guarantee of democracy as its values play the role of the foundation base for the well-designed serviceable operation of the public administration. The respecting of constitutional rules, instructions and values helps to fulfil the stated public administration aims and its specific target objectives. In addition, our Constitution as it is expressed by Jesenko, enables our citizen “*to participate in public governance directly or by free choosing their representatives*” (Jesenko, 2017, p. 16).

In conclusion we can say that constitutions as well as the democratic elections make available the existence of the legitimate democratic public administration which follows the conscientious implementation of such ethical principles as responsibility, accountability and integration combined with an application of the efficient control and the effective ethical management. On the other hand, the good public servant should avoid extremes, the rule-bound behaviour or undermining the rule of law with the individual judgments and interests.

Last but not least, as it is mentioned by many experts and practitioners, the reforms of public administration are deeply influenced by the healthy political environment. Reforms go faster and they are more consistent and constant when there exists a certain kind of the mutual understanding and agreement between the political leaders and the public administration servants. Getting and keeping such a concord is almost as important as selecting the most appropriate reform.

Fifth aspect is connected with the transparent decision-making, responsibility and accountability in public administration. Decisions taken by public servants and dignitaries as well as responsibility and accountability of public servants affect considerably the fulfilment of the individual and collective needs. And that’s the reason why the decision-making must be

solely done following the public interest and in accordance with the general public wellbeing accompanied by an applicable efficient control mechanism. Decisions have to be done reasonably avoiding quick and impulsive emotions, and what's more it is inevitably to consider attentively their impacts on the community. As it was already put forward by Socrates decisions should be made by the wisest citizens based on the knowledge acquired by the extensive investigation of all aspects of the case in question, and in this way avoiding the corruptive practices. Nowadays, besides the corruption practices, we can meet with nepotism and clientélisme which favour certain individual groups, and it is even worst when the pressure is done by the dominant financial groups. The mentioned negative factors and practices deeply influence the decision-making processes in public administration in a very harmful way. For that reason the high ethical quality and values are needed resting in a serious public administrators' identification with their ethical responsibility and accountability for doings and decisions which they have made. In spite of many differences among the various ethical theoretical conceptions, all of them are interconnected by the generally accepted universal human values, principles and norms which are more or less respected and observed by everybody and everywhere, it means there are valid for the public administration as well. This common foundation has its source in valuing the basic principle of humanism, principle of justice and fairness, the principle of honesty and meticulousness which cover in them a deep awe and respect not only to all human beings, but to freedom and other democratic qualities and rights.

Responsibility covers an area of one's duty or obligation assigned to an individual by the nature of his/her hierarchical position, function and work in a certain public administration institution or organization. So they are expected to carry out the basic requirements of their jobs. Responsibility could thus be viewed as a set of determined professional obligations associated with job, position and tasks. At the same time it means, not only to give orders, but to be willing to listen and serve to community needs, and thus assure the citizens that they have responsible and accountable officials and representatives who are ready to serve them and ready to improve the quality of their lives.

Being accountable suggests being not only responsible for something, but also ultimately answerable for one's actions, misjudgements, defaults in decision-making, and to be ready to undertake themselves to be controlled and judged by those to whom they have their obligation to serve. The term implies the idea of taking into account all consequences of one's actions for the wellbeing of others as well as to take into consideration the social context of relationship. As it is articulated by Jesenková, the accountability model "*depends on various diverse types of social relationship and situations which are created and developed on the different levels of social reality by different actors*" (Jesenková, 2016, p. 66).

Having in mind the professional accountability, we can add that it serves mainly as a kind of the ethical professional compass, as a frame of reference for his/her decision-making, as a kind of the professional daimonion, as an inner check on public servants' ethical behaviour and their doings. To be professional means to be ethical.

## Conclusion

Finally, as it is suggested by some authors (Garofalo, Alford and Hughes, 2008) the application of the so called '*contingency theory*' and design rules might be opposed to the "*one best way approach as regards the complexities of public administrative management*" (Garofalo, 2014, p.29). Contingency approach based on the implementation of the "*public value pragmatism*" put to the fore a consideration of the certain specific circumstances, context and the nature of task to be fulfilled, not ignoring values connected with this process, as "*values and their interpretations and importance have not developed in a vacuum but, rather, in a specific circumstances, thus, again exemplifying the need to contextualize as well as identify, describe, and explain*" (Garofalo, 2014, p. 31).

The one-best-way orientation presented by the traditional model of bureaucracy and the new public management represent "*one-size-fits-all*" model, termed used by Alford and Hughes (2008, p.131), presenting the only possible answer for solving all problems in public sector and public administration. In recent years the public policy tendencies emphasize the more collaborative, more networked and more joined-up arrangements regarding all levels of governance in public sector and public administration. They have emerged stimulated by the determination to construct the new forms of ethical management and governance in order to increase the better citizens' benefits respecting the prominence of public administration values and ethics. According to some authors all the mentioned potential ambitions can find their fulfilment in the so called "*co-existence model*", called metaphorically by Vigoda as "*one lady with two hats*" (Vigoda, 2002, p. 528) which would absorb everything what is positive in both models, and thus creating a reliable unified continuum base for the further development of the public administration discipline and public administration praxis. Above and beyond it is crucial for public administration to work out and imply to this model-construction "*a comprehensive set of appropriate, consistent, and context-based ethical standards in order to overcome ethical confusion, stop professional erosion, avoid motivational degradation and prevent loss of public confidence and legitimacy*" (Haque, M., S., p. 185). As it is pronounced by Adams and Balfour, the revitalization of public values and ethics seems to be essential if we want to avoid the further deterioration of democracy and the continuing loss of legitimacy of government in society (Adams and Balfour, 2008), further on, as it is added by Cynthia Lynch and Lynch Thomas "*without a democratic morality, market forces, impersonal bureaucracy, and cold*

*technology drain the life blood of a certain humanity from society”* (Lynch, C., Lynch, T., 2014, p.254).

Finally we can conclude that an ideal public administration model-basis-construction has been still in a process of its development, but nonetheless, it should provide an appropriate context for the functional ethical management system in public administration, and besides the entrepreneurial effectiveness and market-friendly policies, it should secure the confident traditional public service values enriched by the ethical-value-concern which must be incorporated in it. The new context-base-open-public-administration means for managers and public administrators to be more ethical and sensitive to their duties, to be highly committed to serving people leaving the elitist nomenclature ethos, and in this way supporting the higher quality of public administration and the improvement of understanding among all public administrative actors as well. By fulfilling these requirements, we are more closely to meet the most fundamental democratic values resting in mutual cooperation and active citizen's participation.

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#### **Contact Address**

doc. PhDr. Drahomíra Ondrová, CSc.

Head of the Department of Public Policy and Theory of Public Administration

Faculty of Public Administration

Pavol Jozef Šafárik University in Košice

Popradská 66

041 32 Košice, Slovakia

E-mail: [drahomira.ondrova@upjs.sk](mailto:drahomira.ondrova@upjs.sk)