

PUBLIC ADMINISTRATION, ETHICAL INTEGRATION AND GLOBALIZATION

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Summary

The presented paper deals with globalization in connection with the ethical and moral dimensions in public administration, global ethics, ethical conceptions and a feasible ethical integration in the area of public administration. The core of the article is concentrated on the most influential and debated ethical theories and their influence on public administration decision making and professional traits which have to take a dominant place in the field of administrative profession. Special attention is put on the role of public administration procedures of taking ethical decisions.

Key words: globalization; ethics; integration; public administration; decisions.

1. Introduction

Globalization is a phenomenon which dominates our contemporary world in all spheres of our life. It is mostly evident in the economic and technological interconnections, in the fields of trade, financial sectors and mobility of capital and labor producing thus fastening of our interdependence not only in the field of commerce but at the same time networking our culture, habits, minds and way of our everyday lives. As it is expressed by Kimberly Hutchings the word «*global*» is generally used «*to signify something pertaining to the world as a whole. If something has global causes or global effects, then the suggestion is that either its causes or its effects are worldwide*» (Hutchings, 2010). With its positive as well as negative impacts and effects it touches all world regions, and sometimes it is difficult to distinguish between the local, regional and global. Deep influences are evident on the European Union as a whole influencing its big countries as well as smaller ones. At present the most depressing consequences of worldwide financial crisis are bringing excessively difficult burden especially on smaller countries, such as Slovakia, and terribly ostentatious effort on public administration attempting to moderate the most extreme depression consequences on their citizens.

According to Hutchings living in a world in which all humanity shares a common situation the concept «*global*» indicates the following implications:

a) a worldwide scale of commonality or sameness; commonality across people and peoples in which even the statement «*we*» signifies humanity as such; we participate in world markets, all of us are the subjects of international law, we all have some human rights, etc.,|

b) a worldwide scale of interconnection and interdependence; thanks' to the easier communication, transport and media events in one part of the world have an immediate effect on other parts of the globe and a direct influence on people to an unprecedented scale.

In spite of the widening spread of globalization supported by the integration processes, enlargement, and concentration on the increase of the knowledge-based society underlined with the ideas of bringing up progress and improvements of citizens' lives, it is noticeable that all those proclamations are pretty far away from the common European citizens lacking legitimacy in their eyes together with the absence of a pan-European loyalty to those institutions. The vague conception and pronouncements of generally accepted ethical values, principles and

norms are somewhere at the edge of all those processes. What is rather depressing in this situation is the existentially lost individual.

2. Public Administration and Integration Processes

Unification of globalized world and integration processes are with us, they are even accelerating, but at the same time they are successfully avoiding such intrinsic worth as common decency, honesty, integrity, openness, generosity, morality and the rest of all human ethical and moral qualities. So in spite of the speedy European integration, the integration in the ethical infrastructure is lacking behind, if not missing at all, being sometimes purposely, sometimes accidentally pushed to the margins of our attention. In some way it is more advantageous and profitable to close our eyes, being blind not seeing awful and appalling things around us and just let them unnoticed as they are. Generally speaking, at present it is still much more comfortable and easier to be unethical than ethical. We have only to agree with the words and opinion of Törbjörn Tännsjö that what we have left behind us when we look back at the 20th century are just unbelievable cruelty, terror, violence, devastating wars, holocaust, inhumanity and injustice. It is true that in Europe at the beginning of the 20th century most people accepted the authority of morality which had to be observed and obeyed as it is expressed by Immanuel Kant in his writings articulated in the following way: «*the starry heavens above me and the moral law within me*» (Tännsjö, 2008). In spite of the generally respected morality, morals, ethical principles and moral law by the 20th century, let us say, by the decent and highly civilized public, it seems to be that all those values and virtues had been relevant only in theory and, as we all know, their practical application had been in fact far away from what was theoretically and officially declared. At the start of the 20th century the Europeans had some ideas and beliefs in moral progress and to see human ferociousness, brutality and civilized barbarism in retreat, but at the end of century, as expressed by Tännsjö, Singer, Krejčí and many other authors and scholars, and also as we feel it ourselves, it is hard to be confident either about the validity of moral law or about any moral progress done, not only at that

time but at this time as well. Even today, when discussing global processes and the European integration, we must admit that there are still lacking certain general and integral global or at least European ethical standards, which would create a kind of broad-spectrum of some clearly defined values, principles and norms which might serve as a kind of guide for the appropriate and decent ethical behavior to be followed. As mentioned by Margozata Perzanowska and Marta Rekawek –Pachwicewicz, today it is the high time to call for more ethics in public life, using their words: «*This is the time to build a different kind of European integration – ethical integration.*» (Perzanowska and Pachwicewicz, 2011). Ethical integration is wanted if we wish to make interdependent and mutual relations among human beings more ethical and more human. This calls for the creation of globally accepted European human identity and human relations. It is here where ethical issues arise and a link between global, Europe and ethics is formed, «*without morality, without universally binding ethical norms, indeed without 'global standards', the nations are in danger of maneuvering themselves into a crisis which can ultimately lead to national collapse, e.g. to economic ruin, social disintegration and political catastrophe*» (Hutchings, 2010).

As it is presented by Kimberly Hutchings ethics in its original meaning refers to codes of behavior or sets of values that state what is right or wrong to do in particular contexts and, accordingly to what was said, an ethical person denotes someone who aims to act following such codes of values. In a view of that, global ethics can be defined as «*a field of theoretical enquiry that addresses ethical questions and problems arising out of the global interconnections and interdependence of the world's population*» (Hutchings, 2010).

Of course, there are differences concerning the ethical values or what is good and right to do in our relations with others, not only among the individual European countries, but individuals as well, regarding their traditions, cultural and historical backgrounds, language differences, attitudes, standard of living and last but not least, their own individual perception of understanding moral and ethical values. So moral truth might be perceived to be relative,

what from one culture or temporal perspective is right from another cultural or temporal perspective might be wrong. Anyway, there are some thinkers who try to find out a core of common beliefs, values and principles that operate across different conceptions and cultures in order to come to some reasonable starting point to arrive at global ethical standards that should govern human behavior, e.g. there are theoretical conceptions from theological point of view, such as Hans Küng's «*Global Responsibility: In Search of a New World Ethic*», or secular ones based on a set of wide-ranging universal moral standards that might be commonly accepted across different cultures and the world.

3. Ethical Theories and Ethical Standards

Most conceptions on Global ethics find their inspiration and arguments developing the basic ideas of some traditional and most widely debated ethical theories. In all of them we can distill some important principles that can guide us in our ethical-decision-making. Let us mention at least some of the major ones which might provide the most practical assistance for creating theoretical as well as practical grounds for the European ethical integration in the area of public administration.

One of them is the theory of *ethical relativism* which considers that it is not possible to come to certain type of ethical values unification as each individual, culture or time is allowed to act in accordance with its own moral outlook. For the first time this conception had been proclaimed in Ancient Greece by Protagoras and his disciples known as sophists. According to their philosophical outlook, law is the creation of people, and therefore, it is always in accordance with the interest of legislator. Following this idea relativists come to the conclusion that law is nothing else than the enforcement of free will of those who are in power and who can do what they want to do. Even in the Ancient Greece their conception of ethical and moral relativism had been criticized and firmly refused by Socrates and Aristotle for sophists' conviction that truth is losing its objective foundation and for their commencement that when there is not an absolute truth, right and wrong are just vague and relative concepts.

Contrary to their theory is the conception of *virtue ethics*, developed during the period of antiquity, some 300 years before Christ. According to this theoretical conception, the most basic idea is not what we ought to do, but what kind of persons we ought to be. The virtue ethics approach focuses more on the integrity of the moral actor than on the moral act itself. For the first time the classification of virtues was done by Plato. However, his list of virtues is closely interconnected with characteristic traits of his ideal state representatives. Virtue ethics had been more precisely elaborated by his successor Aristotle in his work *Nicomachean Ethics*.

Typical of virtue ethics is its interest in general traits of character in contradiction to the traits of personality. It is assumed that traits of character can be developed by means of training and education while traits of personality are closely tight to our biological nature. The prime moral virtues are: wisdom, justice, compassion, and respect for persons, courage, temperance, generosity, kindness, reliability and industry. If we develop these virtues, we are more likely to act rightly; a good character is a character that tends to lead to right actions. It is suggested that the most proper thing to do is instead of analyzing what makes right action right to focus our attention on those character features which ought to be fostered in ourselves and in our children through bringing up and education. Although virtue ethics as a philosophical tradition began with Aristotle, a number of contemporary ethicists have brought it back to the forefront of ethical thinking, especially the idea that ethical culture and behavior in public administration can be thought, e. g. Linda K. Treviño and Katherine A. Nelson.

Virtue ethics may be particularly useful in determining the ethical qualities of an individual who works within a professional community that has well-developed norms and standards of conduct. But it is also inspiring for management administration posts within the public administration, of course, not excluding deontological and consequentialist approaches which are discussed below.

The action, its outcomes and consequences for individual human being are in the center of attention of the theoretical conception of *utilitarianism*. Utilitarianism is probably the best

known **consequentialist ethics**. According to the principle of utility, an ethical decision should maximize benefits to society and minimize harms, so a consequentialist thinks about ethical issues in terms of harms or benefits. On the other hand, virtue ethics would suggest thinking about ethical issues in terms of community standards.

In consequentialist ethics a sharp distinction is made between actions that are right and those which are wrong. If an action is not right, then it is wrong, and if an action is not wrong then it is right. The actions which we ought to do or the obligatory actions form a specific kind of sub-class actions that are right for us. So the utilitarian criterion for rightness of particular actions is stated by Tännsjö in the following way «...an action is right if and only if in the situation there was no alternative to it which would have resulted in a greater sum total of welfare in the world» (Tännsjö, 2008). The idea that we ought always to act so as to maximize the sum total of welfare in the universe is held by the utilitarian conception. According to classical utilitarianism we have to maximize happiness and well-being, utility means usefulness and convenience in order to bring pleasure. Our degree of pleasure is a quality of our total experience; the more our desires are satisfied, the better.

The utilitarian theory was for the first time presented by the English philosopher, lawyer and social reformer Jeremy Bentham. He based his arguments on a view of human beings as naturally driven towards pleasure and happiness away from pain and unhappiness. And therefore, they have an interest in pursuing the former and avoiding the latter. On this basis he built up an ethical theory that had one basic principle – the principle of utility. He makes a distinction between higher and lower qualities of well-being and according to his conception of utilitarianism we should try to maximize higher forms of well-being rather than lower ones following the idea that it is better to be dissatisfied Socrates than a satisfied fool.

Another essential aspect of Bentham's utilitarianism is the principle to act impartially meaning that in his decision-making the moral subject must respect the equality of other subjects' interests, even the interests of animals. So there could be no moral justification for putting

one's own interests ahead of anyone else's.

The radical ethical conception is the idea that ends up with the formation that we must always act so as to maximize the sum total of our own welfare. This most extreme conclusion is known as **ethical egoism which is an extreme form of contractualism**. The egoist need not bother about the far reaching consequences of his/her actions; it is only the welfare of the agent that counts. You act wrongly whenever you do not maximize your own best interests, so any decision is right, so long as it satisfies the interests of the agent. Ethical egoism confers too much moral license to the agent, who is according to Thomas Hobbes in his fundamental nature egoistic and selfish, even if not, he lives in a constant fear of attack from others and desire for self-protection. When Hobbesian individuals are put in a state of nature, in which there is no external regulation of their deeds and actions, Hobbes argues that there will be a condition of «*war of all against all*»; «*Bellum omnium contra omnes*»; in this state of conditions there is no meaningful distinction between just and unjust, as Hobbes puts it, life in the state of nature is «*solitary, poor, nasty, brutish and short*». The only solution to normalize the given state of nature consisting of self-seeking individuals who live in a state of constant fear, danger and violence is the idea of agreement, he terms it «*covenant*» that has become known as the idea of «*a social contract*», where the individuals will give up their natural rights to the newly created overarching power - the state rule which would guaranty order, justice and security. According to Hobbes, people must be forced to some extent by the state to cooperate; the state must supervise their actions and if they fail to respect the rules of law, threaten them by all sorts of punishment. Hobbes ethical contractualism is closely combined with politics. It is based on the social contract between people and the sovereign state power. Nowadays there are several different applications of contractualism.

On the other hand **deontological ethics or principle-based theory** is founded on respecting duties, prohibitions which are bound to the agent irrespective of the consequences which might follow them. The best known representative of deontological ethics is the German philosopher Immanuel Kant. According to

deontological ethics, some types of actions are prohibited and some are obligatory to do irrespective of their consequences. He declares that there is one general idea and that is the supreme and absolute duty, he calls it «**categorical imperative**», which has to be followed, using Kant words: «*to act only in accordance with that maxim through which you can at the same time will that it become a universal law*» (Tännsjö, 2008). So a maxim is simply the rule we follow in any deliberately intentional act.

By Kant`s critical philosophy human capabilities are limited and conditioned by human inclination to natural passions and needs similar to Hobbesian view of human nature. But according to Kant at the same time human beings are endowed by pure «*practical reason*» which offers us possibilities of transcending and take priority over our passions and natural partiality, «*...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, 1983). Only a rational human being has the power to act according to his conception of laws, it is the capacity of being able to detect and act on what is required by the moral law, so acting morally is ultimately equivalent to acting rationally. Moral principles are universally prescriptive and acting morally does not mean to act according to those moral principles but unpromisingly acting because of those moral principles. As it is mentioned by Hutchings the criterion of universality is central in Kant`s apprehension of human beings as non-angelic who act morally only respecting and acting according to the universal categorical imperative. The moral law stands for all rational human beings, human or non-human as well. «*The difference between humans and angels is not to do with different moral standards, but with human imperfection that means that we experience moral rules as a constraint on our non-rational drives and desires*» (Hutchings, 2010).

Kant`s philosophical theory is quite often comprehended as contradictory to Bentham`s utilitarian ethics, when in Bentham`s theory dominates importance of utility as an outcome, Kant considers the importance of moral prin-

ciples regardless of their consequences in particular contexts. Where Bentham accepts some toleration of swapping some rights in pursuit of the maximization of utility, Kant persists on the obligation to respect every individual as an end in him or herself.

However, all of the presented ethical theoretical approaches have some limitations; no one in itself provides a perfect guidance in every situation, each of them finds its own areas of application which are more practical and useful to be applied following the dictum of the specific case and situation. In spite of many differences among the various theoretical conceptions all of them are interconnected by generally accepted universal human values, principles and norms which are more or less respected and observed by everybody and everywhere. As it is emphasized and put into our attention by Jan Vajda, this common foundation which ought to be followed as the leading principle for the code of behavior of all human beings in all spheres of our life should be **the basic principle of humanism, the principle of justice and fairness, and the principle of honesty and meticulousness** which cover in themselves a deep awe and respect not only to all human beings, peoples, nations, one`s own homeland, love and respect to freedom and qualities of other individuals, but at the same time they articulate responsibility and a deep respect and esteem towards all alive creatures, natural world and the entire environment around us. In its essence the principle of humanism is many-dimensional highlighting qualities of human being, 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 a means; ...the freedom of the agent...can be consistent with the freedom of every other person according to a universal law...*» (Kant, 1983), or by the well-known classical Biblical ruling «*to regard a neighbor`s interests as we do our own.*»

As it has been already mentioned before, it is without any doubt that global changes have an evidence of their progression and thus shaping the world around us, especially, by exercising deep impacts on the state governments and public administrations, and in this way directly influencing citizens as they are the citizens who

are most closely interconnected with them. Decisions taken by public servants and dignitaries affect considerably the fulfillment of individual and collective needs. The time of economic transformation in Central and Eastern Europe was a period which left enough room for unethical deeds and actions in the area of public administration. Carrying out public services leads to many situations that put the individual against difficult choices, either to gain personal advantages, which are a big temptation, or to be honest and serving their society following the public interest. Furthermore, even when people know the right thing to do, they often find it difficult to do because of the environmental pressures; it might be the pressure from society, group, organization or institution.

Another thing is that even when they are aware that they are facing some ethical dilemma, cognitive limitations and biases often limit their ability to make the best moral judgment. We have to be frank and we have to admit that there are such situations when it is hard to take the proper stance and to decide. Therefore, a certain kind of standardized European system of socio-ethical norms and guidance in decision-making processes is necessary. The European proper standard system of values, principles and norms seems to be very urgent mainly in the public administration which plays the most decisive role in future of the European integration processes since there are the quality and effectiveness of ethical values and norms which are creating conditions for the decent and human social order in all aspects of life. To acquire ethical standards and values means setting up some definite determinants this might lead and regulate individual relations among people. Social trust and ethical standards produce the most fundamental elements of the needful European social capital.

At present it is generally accepted that there is a crises of values and authorities affecting nearly every sector of public life, that's why there is a pressing need to seek new ways of motivation in carrying out our professional duties. In this connection a certain kind of revival of ethics initiatives have increased and have their continuation since 1970s, especially in the USA and some Western countries. At present some initiatives have been slowly finding their place

in Eastern European countries as well. There is no doubt that at present the quality and effectiveness of public affairs management comes to the fore and it is extensively debated and evaluated by scholars as well as by practitioners.

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. The comprehensive analyses of the Article is presented in monograph «*Proceeding on Legal Regulations Control before the Constitution Courts of the Slovak Republic and the Czech Republic*» by Julia Ondrová. Further on, she accentuates in her article «*Constitution Relevant Conflict Interpreted by the Constitution and/or by Constitution Law*» to respect rights and duties by all administrative bodies as it is stated by the Constitution and law (Ondrová, 2009). Besides the legally stated rights to good administration, the direct participation of all subjects by means of direct democracy plays one of the most decisive roles. The difference between the legally stated norms in comparison to moral and ethical norms consists in reality that they are stated by the norm - creating authority and consequently they comprise in themselves a kind of 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, 2010). Besides that, public administrators should have strong obligations to self, democracy, general welfare, and humanity and at the same time they should have strong obligation to Constitution, laws, organization-bureaucratic norms, and professionalism. This is the appropriate balance that should always be observed in terms of ethical administration.

Finally, concerning good administration it would be convenient to mention one of the recent ethical theories of the Slovak scholar Vasil

Gluchman which might create a serious theoretical ground for the practical application in the area of public administration. It combines in itself universal validity of moral and ethical values and principles, but not excluding a certain kind of *moderate situation relativism* which is applicable mainly in decision-making processes. Moderate situation relativism put a special importance on taking into consideration the significance of the particular and specific contexts which might decisively influence our taking decisions. His theory is called *ethics of social consequences*; the core of his theoretical thinking is his theoretical conception of the crucial social consequences on individual human beings and their social and natural environment caused by the moral subjects' decisions. Furthermore, he stresses the importance of the traits of moral subject character, such as his views, attitudes which play a decisive role in moral subject's decision-making processes directly influencing his actions and deeds which might have had an unprecedented impact on conditions of people's life and the locality where they live. In the ethics of social consequences the priority is given to action consequences, motives and intentions are the subject of investigation, especially, in connection with the negative social consequences. The positive moral social consequences to which the action of the moral subject should be aimed at constitute the highest principle of the ethics of social consequences. Positive social consequences create good resulted from right and just decision-making which is in accord with the principle of humanity and human dignity. To reach goodness is not achievable without justice. Goodness is in compliance with the highest moral principle which is aimed at the fulfillment of human being happiness guaranteeing for people peace, social security, providing them with feelings of satisfaction and safety.

So at the beginning of the 21st century *the ethical theory of positive consequences* might be the answer in which way to drive the European ethical integration in order to foster the creation of such conditions which would assure fulfillment of decent economic, social, cultural, spiritual, family and professional aspirations for as many people as it is possible to achieve. The basic Moral Code of the European Public Administration regarding their decisions is to elim-

inate to minimum negative consequences and to promote positive ones to maximum.

4. Ethical Decision-Making Processes in Public Administration

Having in mind the importance and impacts on the general public of taking decisions in public administration, it is necessary to follow the main idea of public administration, and that is to serve citizens and to pursue general welfare of a community in order to fulfill one of the most important factors in public administrative processes to respect and defend public interests which must be guaranteed by means of these processes. Another factor important in taking decisions is necessity to avoid irrationality of spontaneous-immediate-deciding, which might be determined and influenced by one's personal character traits, tensed situation, operating working voltage or by a specific social background of a definite organization, as it is emphasized by many authors and ethicists, it is necessary to take decisions which are based on the rational thinking and reasoning. The theory of taking eight linear steps elaborated by Linda Treviño and Katherine A. Nelson regarding taking decisions in the area of business might be applicable to public administration as well.

The first step is defined as «*Gathering the Facts*», it concerns with gathering necessary data and facts required for the objective, proper and impartial decision in order to solve the problem in question. Sometimes it is not so easy to find out all needful information and facts, but in spite of limitations of this first step, we have to try to bring together all facts which are available.

«*Define the Ethical Issues*» is the second step in order. The aim of this second step is to avoid quick decisions and solutions of problem-areas without taking into consideration all ethical and moral aspects. To solve occurred dilemma of our deciding, the deontological, or the principle-based theory or other theories discussed above might help us. While virtue ethics would suggest thinking about the ethical issues in terms of community standards, a consequentialist approach would think about ethical problems in terms of harms or benefits. The dilemma might be helped to be solved when we present the problem to our colleagues who might help us to see the matter-in-question from a different angle.

The third step covers the art of empathy known as «*Identification of the Affected Parties*». It means to try to see the problem from the point of view of the citizen who comes with his/her complains problems and objections. This is especially important in the case of public administration since one of their main goals is actually the need to deal with issues important for citizens and communities in the best possible way. Empathy or **role taking method** as it is called by Lawrence Kohlberg finds its practical relevance in decision-taking processes in various organizations and institutions including public administration as well. This theoretical and practical approach is based on moral reasoning to see the situation through others' eyes in order to take into consideration all affected parties and to comprehend the particular situation from different perspectives. In this theory the Golden Moral Rules incorporated «*treat others as you would like others to treat you, or try to put yourself in their shoes*» (Treviño and Nelson, 2010).

The fourth step concentrates on «*Identification Consequences*» of our decision. This step is derived from the consequentialist approaches. The impacts on citizens and community have to be identified and in our decisions we have to try avoiding particularly negative ones, at least to minimize the negative ones. Here the application of the approaches of ethics of social consequences is relevant.

Step five gives attention to «*Identification of Obligation*» which are indispensably to be fulfilled, e. g. obligations towards community, the affected parties of our decisions and the people involved.

Step six points to «*Consideration of Character and Integrity*», meaning whether we will feel comfortable if our decisions are disclosed and made public. Public Administration decisions have to be transparent, open, fair, objective and unbiased. Linda Treviño and Katherine A. Nelson used the words of Thomas Jefferson to express the spirit and real meaning of this level of decision-taking: «*Never suffer a thought to be harbored in your mind which you would not avow openly. When tempted to anything in secret, ask yourself if you would do it in public. If you would not, be sure it is wrong.*» (Treviño and Nelson, 2010).

Step seven emphasizes «*Creativity in Thinking regarding Potential Actions*». Before taking any decision it is good to think over all alternatives into consideration and to choose the best one. Being the representative of public administration we cannot allow to be forced to the corner by some interest groups, individuals, even bound by some measures which are usually being applied in similar cases, it is always wiser to focus on finding out even if different but more proper equivalent.

5. Conclusions

The seven step concerns with not excluding ones «*Intuition and Insight Perceptions*» means to be sensitive to situations where something is not quite right. If facing ethical dilemma it is advisable to combine our inner intuition with rational thinking. Nevertheless, we have to say that the ethical decision in public administration is not always a linear process and the presented steps of decision-taking might be useful only as a kind of guide, inspiration or a helpful tool to make public administration decisions more accurate and righteous.

Finally we can conclude our short discourse in ethics using the words of Linda Treviño and Katherine Nelson that «*ethics is not about connection we have to other being – we are all connected – rather, it is about the quality of that connection*» (Treviño and Nelson, 2010).

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ДЕРЖАВНЕ УПРАВЛІННЯ, ЕТИЧНА ІНТЕГРАЦІЯ ТА ГЛОБАЛІЗАЦІЯ

Драгоміра Ондрова,

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Summary

У представленому документі глобалізація розглядається в зв'язку з етичними і моральними аспектами державного управління, глобальною етикою, етичними концепціями і можливою етичною інтеграцією в області державного управління. Ядро статті зосереджено на найбільш впливових і обговорюваних етичних теоріях і їх вплив на прийняття рішень в державному управлінні та професійні якості, які повинні зайняти домінуюче місце в сфері адміністративної професії. Особлива увага приділяється ролі процедур державного управління у прийнятті етичних рішень.

Ключові слова: глобалізація; етика; інтеграція; державне управління; рішення.
