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Ethics and Politics

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Abstract: *Ethics exists as a philosophical field which investigates moral principles to help us determine correct choices between good and bad behavior. Ethics evaluates the required conduct during behavior through studies of basic moral obligations. Through their dharma established by society and cosmic rules Indians follow their path of ethical conduct in the Bhagavad Gita. Through dharma-aligned execution of life duties the Gita educates individuals about performing their actions without needing rewards. Karma yoga teaches service with no expectations while bhakti yoga demonstrates the best method for ethical living according to this teaching. Throughout his life Gandhi developed his ethical theory by practicing nonviolence (ahimsa), truth (satya), and avoidance of complex living practices. According to him ethical living occurs when one remains faithful to nonviolent principles in what they do and what they think. According to his beliefs these guidelines foster individual personal development while establishing equitable communities.*

Key words : Street vendors, informal economy, socio-economic background, challenges, independence

Swami Vivekananda believes human moral development comes from identifying one's true self alongside achieving human excellence through disciplined compassion. Ethics needs people to understand all life on Earth exists intertwined while working for the welfare of others according to his belief. Every moral choice in Jainism must obey five ethical principles starting with nonviolence alongside truth embracing and celibacy and the avoidance of stealing and moderate possession. The Jain doctrine states that all creatures remain interconnected so harm reduction methods must be fundamental for ethical conduct.

These ethical traditions define both the societal consequence and metaphysical essence of moral actions therefore influencing political leadership in public service delivery and institutional behavioral norms. Public servants who maintain ethical conduct receive public support along with national benefits that stem from their actions. Here's a breakdown of why ethics are important in politics and how they can lead to building a better nation.

Neat governance practices strengthened by political officials make the general population place their trust in all government authorities.

Democratic governments fail when their public lacks trust. Public support alongside nation-building actions emerges from leaders who demonstrate honesty together with law protection while prioritizing public interest. A moral political environment makes responsible leaders and organizations answerable for their actions. Public officials need to share every detail about their choices and show all their income sources while explaining policy results.

Ethics produces better governance standards which protect valuable resources that help nations achieve development goals. When politics features codes of conduct leaders must face judgment about their inner values and how well they serve the public. Ethical politics puts justice system and fair intelligent intent first. Ethical policies support uniform respect for all citizens from all backgrounds. The approach brings people together and supports fairness by letting everyone succeed with equal chances.

According to Mahatma Gandhi nonviolence (Ahimsa) and truth (Satya) form the foundation of his intellectual perspective on ethical political conduct. According to Gandhi politics operates better when moral and ethical principles become integral aspects. He talked about some key elements of his views on the role of ethics in politics. He considered Politics as a Moral Endeavor, Gandhi political pursuits could not be separated from their moral foundation. In Gandhi's view political actions must reflect values including truth, nonviolence, justice and compassion. According to Gandhi politics should focus on public benefit rather than political power or economic gain since it exists to serve the people through their well-being. Politics lacks morality according to his belief.

Through his political practice Gandhi adopted Ahimsa as the core principle for nonviolent behavior. In his view political conflicts must be handled peacefully by eschewing both forceful methods and coercive actions. The concept of nonviolence for Gandhi functioned beyond avoidance of violent acts to become an instrument which could drive constructive social and political disturbances without inflicting damage to anyone. Truth (Satya) becomes according to Gandhi a principal guiding value in all political spheres. According to him all people together with political representatives should maintain honest conduct throughout their declarations and execution of policies and statements. Through Gandhi's eyes political dishonesty represented a degenerative malignant force harming public leadership. Due to his devotion to



truth Gandhi prioritized open government operations and transparent communications and established strong ethical self-assessment.

Political effectiveness requires all officials to practice both self-discipline together with emotional control within their public duties. He maintained that ethical leaders require moral integrity in their private life since without it they cannot guide others toward ethical behavior. As far as he understood the ethical relationship between individual life and public service operates as one cohesive system. According to Gandhi personal ethical transformation formed the vital foundation for planning extensive national change in the world. Gandhi implemented his ethical framework of Satyagraha through nonviolent political protests that became practical in their execution. According to Gandhi people can resist political oppression alongside struggling against injustice without compromising ethical principles when they use peaceful methods. Through nonviolent means known as Satyagraha Gandhi sought both political resistance and the personal moral growth of oppressors and the oppressed while inspiring change in societies as a whole.

In Gandhi's political power system service was the main value rather than dominance or coercion. A person gains authentic political authority by making themselves devoted to serving others and their welfare. According to Gandhi leadership responsibilities involved becoming a service provider who guides citizens toward a moral just society. Through his doctrine of "Sarvodaya" Gandhi declared the ultimate political purpose should be the welfare and flourishing of every citizen rather than personal power or financial gain. Gandhi dedicated a crucial aspect of his political ethics to establish ethical consistency. Gandhi maintained that public representatives should maintain complete ethical consistency throughout private and public interactions. Throughout his criticism of British rule Gandhi emphasized both his rejection of faulty ethics and insistence that freedom movements operate smoothly within ethical framework.

The introduction of ethical values into political settings marked a revolutionary paradigm shift against conventional practice that depends upon manipulative methods combined with coercive power and personal self-interest. Some political experts maintain his idealistic perspective toward politics produced unrealistic results during the practice of government where states had to tackle complex yet often dangerous scenarios. Today's nation-state dynamic of competitive power struggles makes the practical implementation of Gandhi's three foundational principles of truth and nonviolence and integrity become seemingly impractical. Today his philosophical framework continues to energize global pursuits of rights and calmness through its unique political framework which values goodness more than efficiency.

Gandhi's perspective on ethical principles in politics offers an enduring lesson about judging political conduct through both operational success as well as ethical and moral criteria.

Ambedkar created a political ethics system which combined practical logic with the actual challenges faced by oppressed Indian communities. Traditional Indian political thought that used religious and caste-based systems faced major challenges from the focus on human dignity that Ambedkar represented alongside social justice and equality and secularism in his philosophy. Through his method Ambedkar demonstrates a profound understanding that institutional along with legal reform provides the necessary foundation for ethical political results. Ethical transformation beyond moral speech required structural changes according to his understanding. Through his conviction about ethical governance requiring law-based systems Ambedkar actively participated in building India's democratic structure including the ongoing establishment of the Indian Constitution.

Several scholars believe that Ambedkar concentrated his ethical critique too heavily on rules and national infrastructure leading to a neglect of individual moral change and citizen-level economic movements which Gandhi promoted. Ambedkar's rationalist approach coupled with secularism displayed forward thinking but it created a political distance from religious and cultural concerns that many citizens hold dear. Ambedkar applied his political ethics primarily to the defense of social justice alongside equality and human dignity. State intervention constitutes an essential role for protecting these ethical values according to his view and he argued that political systems need foundations built upon rationality and secular independence and fairness. Through his life's work he continues to drive ongoing social reform movements alongside equality initiatives in modern settings that experience caste-based discrimination and social injustice.

Social justice stood as the core ethical matter Ambedkar pursued throughout his political work. Indian political governance according to his philosophy should bring about democratic principles while simultaneously protecting marginalized communities with a focus on Untouchables (now called Dalits). According to his view all citizens irrespective of their caste background or social position should obtain equal rights and chances in society.

The ethical framework outlined by Ambedkar shows that political systems must focus on healing past injustices especially the sustained oppression that low castes and Dalits faced throughout Indian history.



Throughout his life Ambedkar pursued social justice through initiatives which included targeting untouchability's termination while developing protective measures that safeguarded these communities.

Political thought of Ambedkar grew from his rationalist outlook. Political reforms must rely on factual evidence instead of ideologies and traditional beliefs and religious dogma to guide social change. The foundation of ethical politics began with basic logic to measure societal systems and genuine analysis of societal injustices. Religious dogma together with superstition failed to make him trust them because they frequently served to uphold social hierarchies and discrimination practices.

The ethical foundation of Gandhi's strategies rested in Buddhist teachings whereas Ambedkar asserted politics needed to base itself on rationale and practical problem-solving for the defense of human dignity. According to Ambedkar the state must actively work to promote ethical administration along with social fairness. According to Ambedkar fighting against untouchability stood as both an ethical campaign to recognize human rights across castes and a political action for social equality. Through his famous motto "Educate, Agitate, Organize" Dr. B.R. Ambedkar declared ethical politics needed educated people who could demonstrate active resistance through concerted group action to secure their rights.

In Ambedkar's view democracy promised the best framework for ethical political conduct as long as majoritarian rules failed to eliminate it. He feared how democracy's most abundant group could abuse their power to harm minority rights. During his time he warned about the risk of promoting democracy as powers could abuse their positions without basic equality and fair treatment protections to deny marginalized groups any voice. According to Rawls ethical democracy requires three components including individual right protection alongside recognition of diversity and mechanisms to shield vulnerable groups from exploitation.

The Indian writer and activist Arundhati Roy defends ethical principles in political life while focusing on Indian democracy and world issues ranging from social justice to imperialism and environmental sustainability as well as human rights. Roy uses both writing and activism to highlight ethical problems in politics together with the methods through which social power operates. Here's an analysis of her perspective on the role of ethics in politics.

Through ethical perspectives on resistance Roy draws parallels with seminal figures who used civil disobedience methods including Gandhi.

According to her view no unjust system should go unchecked while resistance to oppressive power dynamics remains essential regardless of its political opposition. Through her activism which targets Indian government policy regarding Kashmir and indigenous rights and anti-globalization campaigns Roy shows that ethical political behavior demands system confrontation. Through her platform she routinely speaks against government policies that she believes target marginalized communities or prove unethical. In Roy's view ethical politics requires speaking against powerful forces with factual truths as well as fighting inequality and defending society's most vulnerable members. The criticism she directs at India's political framework especially its corporate economics and its social management of land reallocation and ecological decline reflects her comprehensive commitment to justice beyond standard political philosophies. Human rights occupy a central position in Roy's philosophical discussion of politics as an ethical framework. In her view the state holds moral responsibilities to safeguard both fundamental rights and human dignity especially for communities who lack representation.

According to Roy the Indian state's misconduct toward indigenous people and impoverished communities and political dissidents displays a breakdown in ethical responsibility since a fair social system requires equal rights protection for everyone. Her activism against government actions that violate human rights exists because she believes ethical political processes should safeguard and expand fundamental human rights. Roy delivers criticism of global political standards by scrutinizing Western World leadership together with multinational enterprises along with World Bank and International Monetary Fund institutions. According to Roy the Global South suffers from systematic exploitation during Western power relations which represents a critical breakdown of global political ethics. Regardless of her daily practices she makes it her mission to expose the immoral policies of imperialism together with capitalism and the harmful exploitation of weaker nations by dominant powers.

Through both narrative works (*The Ministry of Utmost Happiness*) and non-fiction texts Roy examines how the global economic system leads to environmental devastation alongside social inequalities and global conflicts. The author argues that global systems should provide fair treatment to people before profits by acknowledging developed countries' moral obligation to combat past together with current injustices. From a political viewpoint Arundhati Roy implements an ethical framework which demonstrates radical strength alongside pragmatic functionality. The politics she supports aims to establish three singular pillars of foundation: human dignity alongside social justice and ecological sustainability. From her foundation of ethics emerges a deep devotion to those who suffer from state violence and corporate harm and environmental destruction together with marginalized and silenced people. Roy displays strength through



her single vision of political ethics because she understands social justice and human rights together with environmental sustainability and nationalistic perspectives aren't detached from each other. Through her analysis Roy demonstrates that ethical political solutions need to resolve complex interdependent issues while enhancing global justice and equality.

A just equitable transparent society demands the fundamental role of ethics in politics. All citizens find special protection from political actions founded on ethical principles which stem from justice equality human rights nonviolence and social welfare. Political institutions which make ethical governance their core priority establish trust relationships between government officials and their citizens and promote accountability while developing collective sense of governance responsibility.

Throughout the perspectives of figures like Gandhi, Ambedkar, and Arundhati Roy, we see a recurring theme: Political leadership needs to be guided by ethics because it produces decisions which serve public interests above individual or partisan self-interest. Each speaker reveals their pledge to ethical political principles which function as essential moral navigational tools to direct political systems away from corruption and oppression along with inequality.

Ethics prove difficult to implement in practical politics even though their theoretical foundation exists. leadership positions face multiple competing forces from economic pressures alongside institutional realities of politics making ethical choices particularly difficult. The mission of ethics maintains its vital status regardless of prevailing obstacles. A world built upon ethical values enables social development which addresses past wrongdoing and enables true political structures that advocate for all people to become reality and create a progressive justice-based society beyond current generations. In essence ethical politics requires more than following theoretical principles since it necessitates taking specific actions to manifest ethical principles toward creating political systems based on justice and fairness and compassion.

Indian politics requires ethics as an urgent moral framework because it influences political choices and actions toward promoting justice along with equality and accountability and citizen welfare especially for marginalized and oppressed groups.

Indian political ethics requires honest behavior alongside transparent practices combined with social justice alongside nonviolence and human rights protection to achieve both democratic functionality and safeguard basic rights and serve society.

The ethical choices made by leaders in India have a direct impact on the future of the nation. Ethical leadership ensures that the policies of the government are driven by values that prioritize the long-term welfare of the country, rather than short-term political gains. When leaders act ethically, they set an example for the entire society, fostering a culture of integrity and responsibility among the public.

Ethics in Indian politics serves beyond necessity to form the fundamental base which preserves democracy and creates a just society and prosperous nation. Indian progress depends on ethical political methods which tackle the obstacles generated by corruption and inequality while uniting society amidst social conflicts to guarantee future upholding of justice and social equity and human dignity. Indian politics must practice ethical principles to achieve its promises to its people. When politicians lack ethics their power becomes unmoored from what the people truly want.

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