

Reflection of Ethics in Contemporary Society: An Interview

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Abstract

Guiding principles in daily life are shaped by philosophical perspectives in which integrity plays a central role. Philosophically, ethics is a way of life that maintains social justice. This paper is based on one-to-one interviews. For this discussion Professor Shree Krishna Shrestha who had been involved in teaching, research and writing at Public Administration Campus, Tribhuvan University in Kathmandu for about four decades was interviewed. The interview was taken in Nepali and later text was translated into English. Ethics is a form of human consciousness and a crucial element that establishes humans as distinct from other species. In the context of public delivery, especially in Nepal, ethics is highly valuable for providing a people-centric approach. Ethical values are equally important in other sectors as well, but they are particularly important and necessary in public service delivery.

Keywords: *Ethics, Public Administration, Philosophical Perspective, Social Justice*

1. Introduction

What we are saying is that modern society is advancing toward innovation and invention. Technologically, we are moving forward, where ethics serves as the cornerstone for establishing various standards that bind social norms. Ethics as a structural foundation of civilized society provides a pathway for both present and future generations (Chaddha & Agrawal, 2023). It is both a part of life and a branch of philosophy. Ethics is inseparable from philosophy, as it helps us under-

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stand the value of life (Madmarova et al., 2021). In everyday life, ethics is crucial for shaping a just society. Ultimately, ethics promotes social justice discouraging negative and unjust practices. The goal of justice in any society is to establish a social order on rights, dignity, moral and ethical values.

The domain of public administration is not only confine with structure, process, human resource, authority, etc. but also 'ethics' interplay in every aspect of administration. In this context the interview is confined with meaning, practical application and philosophical interpretation of ethics and integrity is discussed. For this discussion Professor Shree Krishna Shrestha who had been involved in teaching, research and writing at Public Administration Campus, Tribhuvan University in Kathmandu for about four decades was interviewed. The interview was taken in Nepali and later text was translated into English.

In this article, we are trying to explore how do individual consciousness and cultural "dharma" shape the ethical orientation of public servants? To what extent does integrity in leadership and reasons justification in decision-making overcome the limitations of rigid laws and regulations? How do situational demands and self-interest (egoism) impede the application of ethical standards? Does the presence of ethical supremacy lead to a modern "Ram Rajya" (a state of justice and equality)?

For that purpose, we try to examine how human consciousness, philosophical or religious roots, social construction, integrity and honesty translate to social justice, good governance, social harmony and organizational success. We also try to find out the ethical application on leadership, decision making, reasoning approaches, and policy cycle integration. We also try to explore the challenges or constraints in ethical dilemmas, conflict of interest, ethical poverty, irrationality and negative competition can affect us.

This study adopts a qualitative research design to capture practical and philosophical dimensions of ethics. The primary data is gathered through one-to-one semi-structured interview, which allows deep exploration of the meaning, practical application and philosophical interpretation of ethics and integrity. The source material utilizes an interview with a seasoned expert Professor Shree Krishna Shrestha, in public administration to gain deep insight into ethical shifts in the society. The interview was conducted to discuss on May 20, 2026. This research employs purposive sampling, targeting the trusted expert who have been extensively involved in teaching, research and policy making within the field of public administration. The interview was conducted in native language Nepali to ensure linguistic and conceptual accuracy and translated to English for analytical

application. The interview data was organized into logical flow of conceptual themes from abstract theory about ethics to its practical application. The data was analyzed through descriptive ethics to understand how ethical standards vary across different contexts, and normative ethics to evaluate behavior against established principles like duty based deontological approach and outcome-based consequentialism approach.

Professor Shree Krishna Shrestha is an ideal key informant for his study due to his extensive professional experience and deep academic expertise of over 4 decades of teaching, research and writing at Public Administration Campus of Tribhuvan University. Further, his practical impact on the field is evidenced by “Administrative Reforms Award” by Network of Asia Pacific Schools and Institutes of Public Administration and Governance (NAPSIPAG), 2013 for an outstanding contribution to Governance in the Asia Pacific region. His wide range of experiences from mentoring generations of students to participating in international policy forums provides him with the unique perspective and deep insights required for this qualitative inquiry.

2. Interview

The interview questions and answers are presented in this section. The interview gradually flows from one theme to another. It starts with theoretical foundations of ethics, application in public administration and governance, religion and personal virtue, and challenges and social dynamics.

Conceptual and philosophical foundations

This section builds the conceptual and philosophical foundation of ethics. It starts with the definitions of consciousness, then addresses identity and cultural roots, social construction vs Nature

Question 1. What are the perspectives of ‘ethics’ and how it is understood?

All human beings are born free to undertake activities as they wish. Freedom needs to coexist with boundaries, justice and tolerance. It needs to be properly guided; otherwise, it turns out to be turmoil. As a guiding post, they started to form certain raw norms such as social roles, social norms hierarchy, division of work which directs their daily activities. It is an initial step to bring a notion of ethics in human society.

Second, we constantly build relationships with people in society, which helps us to envision a balanced and healthy society. We must follow social norms and values to function in society. We need to proceed based on a few principles.

The major factor contributing in the development of ethics is human consciousness. Human beings are distinct from other species because of the development of consciousness. Ethics is the result of being consciousness towards society, hence humans are at the core of ethics. From a fundamental perspective, human consciousness contributes to the development of advanced wisdom and higher reasoning. As a result, there are some basic approaches: an individual is free, but for society to accept and make use of that freedom, we must act with awareness. Freedom on its own cannot be effectively guided without the application of such consciousness. So, philosophy is the term for ethics in its purest form. Two principles serve as a guide when discussing ethics philosophy: What sort of life is a person hoping to lead? What is the goal of human life? These two questions serve as guiding principles for human existence. One aspect of ethical philosophy is human life itself. According to ethics, philosophy includes both happiness and suffering, and its ultimate objective is to direct us toward answering the issue of why we were created and what kind of life we ought to lead. Accordingly, ethics is closely related to how we should live, what kind of life we want, and how we should guide our behavior and character to attain that goal. Therefore, ethics is crucial in establishing what is good and acceptable, what is bad and unacceptable, and what is right and wrong. The discipline that establishes such moral foundations and standards is what we call Ethics.

Question 2. How ethics contribute to build character or identity?

In essence, ethics is about behavior and character. One can identify a person by his/her behavior; identity comes after behavior. Morals and ethics are closely related. But there isn't a precise word for ethics in Eastern philosophy. Rather, the idea can be found in the Dharma (religion) concept. Dharma, basically in eastern culture, fulfills the same function as ethics which mostly imported from western society in that it instructs us on what is good, proper, and right. 'Ethos', which means character in its Western root, is the root of the word ethics. It is derived from the local acceptance of conduct. Ethos, on one hand, refers to morals. The word moral itself comes from the Latin Root More, which also signifies character or custom. Therefore, Moral is linked with our habits and character - the kind of conduct and behavior that society accepts. Once we form these habits and behaviors, our identity begins from there only.

Question 3. If ethics is connected with religion and morals, is it natural or a creation of humans?

The concepts of religion, moral and ethics are socially constructed. Human beings are the ones who create these. It is something that humans have created to control behavior and society, not an invention of nature. But nature is its foundation. Natural sources have served as a source of inspiration for human character, behavior, and conduct. Therefore, while nature is the main driver, organized ethics is a human invention.

Theoretical foundations and ethical dimensions

This section dives deeper into the theoretical foundations and dimensions of ethics, applied ethics and ethical stability.

Question 4. Can religion and ethics help to understand society? How ethics is related when we talk about ‘Ethical Dilemma,’ ‘Ethical Stability,’ or ‘Conflict of Interest.’?”

As we stated above, ethics is socially constructed concept emerged from the development of philosophy that always seek the answer of human existence so it could have various dimensions. It would be worthwhile to discuss the dimensions of ethics. ‘Meta-Ethics’ is one of the dimensions of ethics that attempts to clarify whether ethics is oxymoron concept or not; similarly, ethics is conundrum concept or not It is closely related to philosophical discussions that debate what is right or wrong. For example, when someone says something is right how it can be proved what is right It could have a different perspective, dimensions, approaches and meaning. The discussion may be going on; hence it is known as a branch of analytical ethics.

The next dimension of the ethics is whether ethics has universality nature or not. We observe that why certain things are accepted in one place are not acceptable or treat differently in other places Such differences are analyzed and is known as Descriptive Ethics.

Another dimension of ethics is Normative Ethics, which focuses on what people should do or shouldn’t do. Normative Ethics includes the formulation of some guiding principles. A principle states that what we call a ‘Deontological approach’ helps us understand what our duty is and what our obligation is. According to this approach, performing these duties or following these rules is considered ethical. Another principle in Normative Ethics focuses on consequences which is known as Consequentialism that evaluates actions based on their outcomes. If an action produces the right result, it is considered ethical. This includes approaches like

Utilitarianism, which suggests that actions are ethical if they maximize happiness for the greatest number of people and minimize suffering for the fewest.

Another principle in normative ethics is Virtue Ethics, which emphasizes that a person should cultivate good character traits such as honesty, being justice-oriented, and acting with integrity. A virtuous person should also practice wisdom and perform actions that are generally acceptable and beneficial for everyone.

Finally, there is Applied Ethics, which focuses on applying ethical principles in real-life situations. This is often referred to as wisdom, as it requires us to apply ethical rules correctly in practice. Applied Ethics does not support to compromise on moral principles; it emphasizes proper application without cutting corners. Applied ethics doesn't discuss, compromise or advocate for situation-specific adjustments. It highlights the importance of upholding values and moral standards and acting in accordance with the principles one has accepted. Two things need to be clarified in this case: morality and ethics. While morality refers to the values that an individual personally believes to be correct, ethics generally refers to the accepted societal principles. A person's moral principles might not always coincide with those of society. Ethics and morality must be considered jointly in applied ethics. Individuals should base their work in any profession on their personal values; this is known as personal ethics. Concepts like ethical stability and conflict of interest also become important in relationship to this. Despite context and situation if one behaves moral actions consistently is known having ethical stability A conflict of interest occurs when someone with authority or power abuses it for their own benefit rather than the for the purpose it was given to him or her. This puts professional obligations and personal interests at odds, and handling these conflicts is a crucial component of ethical behavior.

When we inquire, "For what purpose the authority or right is given to someone?" The response is: for the benefit of society. The reason for this is that the individual who is granted the authority is supposed to behave in a way that advances the welfare and well-being of other people. This authority is exercised at the discretion of the individual for whom it has authorized, guided by what is deemed appropriate and advantageous for others. It is a conflict of interest, if the individual abuses the authority and privileges granted upon them for their own gain rather than the good of others. There are numerous ways that conflicts of interest can arise. Conflicts of interest can also arise, for instance, when someone makes decisions about the future in advance, apparently looking for the benefit of the public, but they eventually benefit themselves.

When someone, such as an official, is granted authority, ethical dilemma might be occurred when she or he has to decide what value she or he has to promote dealing with certain issue in which different values such as personal value, social value and professional value could appear simultaneously. The person might, however, find themselves in a position where they must choose between using this authority to further their own interests or to assist others.

An Ethical Dilemma arises when a person faces a choice between taking an action or not, or when they must choose between good versus good, bad versus bad, or good versus bad. Even when both options have some merit, deciding which is right can be difficult. Such situations create moral conflict, where a person must carefully weigh their values to make a decision.

Ethical Stability, on the other hand, refers to a person's identity. It is reflected in an individual's consistent character and behavior over time. When a person acts in alignment with their principles, their actions demonstrate ethical stability, which is closely tied to the stability of their personal identity.

Ethics in Public Administration and Governance

This part focuses on how ethical principles are integrated within leadership. It describes ethical decision making, ethical leadership and integrity, policy and common good, and good governance and "Ram Rajya".

Question 5. How to develop discipline-based professionalism incorporating ethical leadership and ethical decision making in an institution like public administration?

When it comes to ethical decision-making in administration, most of the time, we tend to prioritize laws and regulations while addressing problems. However, society is complex, and not all problems can be solved merely through uniform rules. There are many possibilities and scenarios that laws and regulations alone cannot address. Sometimes, laws are insufficient or incomplete, and in such cases, ethical judgment becomes necessary. All circumstances that come out in society are not covered by laws, so a choice must be made by executors. Then we must use our own judgment in this case. There must be a good reason to use our judgment while doing that. What does that mean? It's easy to decide if you have proof. But if there isn't any proof, then there is a problem, and we need to give best judgement having enough justification.

That's why, we need to be equipped with the basic knowledge of ethical reasoning? In applied ethics, we can make an ethical choice by using different types of

ethical principles such as Deontological Ethics, Virtue Ethics, and Consequential Ethics to support it. Decision-making proposes that a decision lacks ethical validity in the absence of reasoned justification. So, when it comes to making decisions, we need to do so with a valid reason and justification. Reasoned justification means that if you decide without justification, then it cannot be called ethical decision-making. Based on different dimensions, we must make decisions along with justification.

Ethical leadership becomes the foundation of a society or a household. A leader is someone who gives direction to others, provides motivation, promotes growth, and empowers. We say that a person who possesses these qualities has leadership traits and for this, integrity is fundamental. In ethical leadership, not everything is important; the leader must be trustworthy and must have integrity. Integrity means that what the leader says is what they do, and what they do is what they say. They must be consistent, meaning there's no difference between their actions and their words. Therefore, if a leader is consistent, they can inspire trust in everyone, including the family, society, organization, and the government.

Question 6. Are rules, regulations and policies are considered only as the collection of ethics?

Ethics teaches us mostly to separate what is good vs what is bad, what is right vs what is wrong, what is just vs what is unjust. The term policy refers to the government's actions and inactions. Policies dictate what the government will do and what it won't. Ethics tell us what is good or bad, while policies determine what should be done for the common good and how to establish justice. Therefore, policy and ethics are closely related. Policies can also be seen as tools to establish ethical behavior. Policies aim to establish continuity in society based on how people need to behave, and that's why the intention behind that rule or regulation is the same as the intention of ethics, thus we see a connection between the two.

In the policy cycle, if we view every phase from agenda setting to decision making, implementation, and evaluation through an ethical lens, it can give society a new shape. Essentially, a policy should aim to cause the least harm, establish fairness, provide justice, and help individuals maximize their potentials. All these aspects are essentially part of ethics.

Question 7. Can we confine an ethical society in the present context as it was characterized in 'Ram Rajya' in the 'Treta Yug'?

Defining what Ram Rajya one could have a picture of a society or state having the character of justice, ethical supremacy, equality and other favorable and

enabling conditions. These conditions are somewhat we assume in the context of good governance. Looking good governance comprehensively, we found that its foundation lies upon ethics which guide people to be accountable, fully responsible, and transparent. Everyone should work with participation from all, there must be equal rules for everyone, and the rule of law must be upheld. People should feel free to express their concerns, and when that happens, trust in the system grows, and that is the essence of ethics. Essentially, when we talk about the special characteristics of good governance, we are talking about ethics.

Ethics, Religion and Personal Virtue

This theme examines relationship between faith based guidance vs reason based ethics. It deals with responsibility and authority, faith vs reason, honesty and "satagun" and habit

Question 8. Who is responsible for establishing ethics within these social structures?

In this context, we sometimes have to refer to religion. If we look at it from a general perspective, the principles of ethics are often guided by religious texts, which we consider as a kind of adherence to those doctrines. We treat these religious texts as the words of a divine being, and sometimes they are also the words of enlightened individuals from that society. Essentially, the governance of society is based on these foundations, and that's why we accept their teachings, believing that they are for the greater good of everyone.

Therefore, society should have individuals who are trusted and who work for the benefit of everyone, and these individuals should take the lead in establishing ethical standards. We send representatives who have earned our trust, and the question is whether these representatives are the most trustworthy. This means we can look at this from many angles, but the core idea is that ethical standards come from those we trust, ensuring that their words bring benefit to everyone. And when social and ethical standards are set by trusted individuals in society, it benefits everyone. By accepting that the words of these trusted individuals cause no harm and bring benefit to all, we can be confident in the ethical framework they provide.

Question 9. Are religion and ethics parallel to each other?

When we talk about religion, it essentially involves faith in a higher power, and there's both theistic and atheistic perspectives within it. Our world is home to many religions and religious communities, numbering in the millions. The fun-

damental purpose of religion is to provide guidance for a disciplined life, thereby leading society towards refinement and culture. This influence remains strong as long as people's faith in it is strong. Similarly, the core aim of ethics is to improve human character and behavior. Ethical standards are established by society to help individuals determine whether their actions are right or wrong, essentially guiding them to understand how their behavior is perceived and accepted by the community.

The foundation of determining what is right and wrong is based on rational reason. While the justification for ethical behavior is rooted in reason, religion relies on faith and belief. When explaining why we do something, we must provide reasons in the ethical realm, but in religion, faith alone suffices. Their roots may differ, but their goal is the same: to elevate both individuals and society.

Religion tends to encompass those who have faith, and when we speak of religion, atheists might not accept it. But does that mean atheists can't be good people? Of course, they can; they live within society as well. Therefore, ethical standards apply to both theistic and atheistic perspectives. However, religion is typically accepted by those with faith, and both ultimately share the same goal. If we look at the broader picture, it seems that the foundation of these ethical values originally arose from religious roots in society.

Scholars and scientists examine the usefulness of religious concepts by employing various methods, and through their exploration, we often find that certain religious practices add meaningful value to human life. As a result, scientists, from their own perspectives, also guide society in relation to religion, and in the end, all these approaches converge in the realm of ethics.

Question 10. Are ethics and religion both forms of guidance? Is honesty determined by religion or by ethics? Do ethics and honesty hold the same depth of meaning?

Yes, ethics and religion both are compelling and persuasive instruments that human developed to guide and regulate their behavior and actions. Both concepts are closely linked to the concept of honesty and integrity. Honesty is a core virtue in ethical teachings, making it an essential aspect of good character. While religion often requires faith without the need for justification, ethics demands reasoning and reflection. Ultimately, both aim to elevate human character and guide society toward a better moral standard.

In the perspective of ethics, the concept of "सत्गुण (Satagun)" is considered a virtue, meaning a quality that is not only accepted by everyone but also highly valuable.

Honesty is a crucial facet of integrity, and it serves as an indicator of whether a person possesses a high level of integrity. Therefore, we can consider honesty as a major element of ethics. What is honesty? Is it a character, trait or a habit? It's simpler to view honesty as a habit. A habit is something that comes naturally without having to think about it. If we can cultivate honesty as a habit, it reflects in our character, helping us build trust and become more recognizable by others.

Ethical Challenges and Social Dynamics

This section addresses the barriers to ethical society like egoism, ethical poverty and self-interest, irrationality and truth, positive and negative competition, conflicts of interest and ethical dilemmas.

Question 11. In a context when ethical poverty occurs while working in bureaucracy, politics, academy or any other sector, how do we truly identify someone who is genuinely ethical?

Ethics is not something that we claim for ourselves; it is what others recognize us through our characters, behavior and actions. The real test of a person could be made in harder time when she or he hold certain power with authority to make decision. In our society, we often notice that people tend to focus on their own self-interest rather than considering others. Ethics, in essence, means thinking of others, but humans tend to prioritize their own thoughts and needs. They are more persuaded by self-egoism that leads to a sort of ethical deficit in our society. Ethical poverty grows when people use their authority and power solely for their own benefit, neglecting the welfare of others.

Therefore, ethics is fundamentally about the greater good of society, and that's why ethics is essential for establishing and maintaining a well-functioning society. In a society where self-interest dominates, those who lack power are unable to act in their own favor. They rely on institutions that are supposed to serve them, and when these institutions fail to do so, we can see a vicious circle due to deficit of ethics in society.

Question 12. How society becomes ethical when a society repeatedly endorses something unethical?

Many people, without searching for evidence, accept what others tell or present in society in a way that becomes more acceptable than truth. In this case, they accept what is presented differently from reality. Such a society is called an irrational or crazy society -a society that, instead of thinking for itself, surrenders to the thoughts of others. Human beings have been given a kind of natural wealth;

the ability to think, to remember, and to reflect. But when we fail to use this natural wealth, that is called foolishness. Without examining truth and reality, when we accept things merely because they are presented in an attractive way, and then insist, "Yes, this is the truth," that is how we are misled. This leads society to distortion and negative transformation.

Ethics always comes along with justification. I must be able to give proof for every statement I make, and the basis of these proofs is ethics. I should be able to say: "I did this because of this reason." Truth requires such proof. For what is false, no proof is required. Truth can be proven and shown, but falsehood cannot be proven or shown. Every person must think: if someone asks me about what I have spoken or written, can I give an answer or not? Trust will be jeopardized in the absence of proof. One cannot imagine a good society without it

Question 13. How ethics is applicable in the current situation as the society has turning to showy?

To a pretentious society, it is necessary to take the definition of a human society. Society cannot function well if the relationships among different individuals are not harmonious. There is a need for diversity to address various issues. A society must bring about goodness; the result of a divided society is not good. In society, there is a tendency to show off to others. We have not built society by everyone sitting together deliberately. Our basic assumption is that all individuals live together harmoniously. The word "showy" refers to who is showing what to whom. What is being shown, and to whom? Therefore, there must be positive competition within society.

Positive competition means contributing to the development of society and helping each other. On the other hand, negative competition is when individuals show arrogance, pride, or boast "I am like this, better than you" to others. A society with negative competition, society becomes fragmented, divided and social conflict may arise. Therefore, those who foster positive competition help society become prosperous and cooperative.

Unified whole

Question 14. Can human civilization, religion, and ethics together explained as a unified whole?

Each of us can shape our own life, as we said. How can society be made more meaningful? Every society can strive to become a well-organized society for collective welfare. In a governance system, if the government can show how these

things can be done, people can experience not only individual satisfaction but also social well-being. Such experiences bring about greater happiness and help in creating a well-cultured society, establishing good governance, and managing social systems smoothly by maintaining harmony. This is the essence of ethics. Ethics, in this sense, forms the foundation for evaluating human life and serves as a standard for social stability and is essential for establishing the highest principles. This is the guiding role of ethics in good governance, and we must understand its role in every society.

Regarding its role, we asked: in which society is there more peace, in which society are people happier, and in which society is there more prosperity? When we researched, we found that in societies where people are more cheerful and content, the reason is that all things are connected through ethics. That very connection is the essence of ethics. Honesty and integrity are also part of it. Therefore, my belief is by making these values our foundation, we can build a better society.

3. Discussions

Professor Shrestha defines ethics as the essential foundation of a civilized society that serves as a primary driver for social happiness and stability. Even the organizations with well-defined rules and regulations cannot function successfully without the vital force of ethics to solve problems at the individual, institutional or social levels. Ethics is not an option but an essentially important part in everybody's life in every corner of society. This is not merely pragmatic but realistic from every angle. People are creating self-centric definitions of ethics in the modern world and call themselves ethical, but being truly ethical is difficult. Ethics makes us different from animals; at the same time, it makes us human and justice-oriented. Nature teaches us the fundamental functions and significance of ethics. Human morals and characters are largely shaped by ethical norms and values. In the contemporary world, however, ethical norms and practices are becoming increasingly fluid and concepts to varying interpretations. Different notions exist regarding the meaning of ethics and application often differs depending on the situational demands. Policymakers should follow certain ethical philosophies because they are responsible for serving welfare of the people. Administrators and policymakers are servants who are expected to serve society with integrity and high commitment to the public on a large scale. Therefore, society should have individuals who are trusted and who work for the benefit of everyone, and these individuals should take the lead in establishing ethical standards.

In a governance system, if the government can show how these things can be done, people can experience not only individual satisfaction but also social well-being. Such experiences bring about greater happiness and help in creating a well-cultured society, establishing good governance, and managing social systems smoothly by maintaining harmony.

Philosophical roots of ethics

Ethics distinguishes human from other species, and it is identified as a form of human consciousness. The foundations of ethics are rooted in the nature. But humans designed the organized ethics as a societal construction to regulate human behavior and maintain social order. While defining ethics, Professor Shrestha distinguished eastern and western thought system, noting that while western ethics originates from character, while eastern tradition finds its root in Dharma. This philosophical foundation suggests that ethics is not only a set of rules, but a way of life and a branch of philosophy essential for understanding the value of human existence.

Ethics in Public service and governance

Ethics is structural necessity in the field of public administration. Professor Shrestha highlighted that while laws and regulations are often insufficient or incomplete for addressing the complexities of society. So Ethical judgement and reasoned justification are required for valid decision making. If a decision cannot be supported by logical evidence and moral reasoning then it lacks ethical validity.

Ethical Deficits and dilemmas

Professor Shrestha also addressed the challenges to ethical stability. Ethical poverty or deficit occurs when individuals with power prioritize self-interest and egoism over the societal welfare. This is often profound in irrational societies where people accept misinformation without evidence, leading to distortion of reality. Professor Shrestha also discussed different types of ethical challenges

- Ethical dilemmas, occur while choosing two difficult options like choosing between two competing values e.g. – personal vs professional.
- Conflict of interest is the abuse of authority for personal gain instead of public good.
- Negative competition, occur with arrogance and pride. It leads to individual and social conflict.

Synergy between Religion, Honesty and Ethics

The interview clarifies the distinct and complementary roles of religion and ethics. Both instruments converge towards building human character or good human behavior, but the fundamental reason for that is different. Religion relies on faith, whereas ethics relies on reason and proof. Honesty is the core element of ethics and the cultivated habit that becomes the face of individual's integrity and basis of social trust.

4. Concluding remarks

It is important to understand why ethical people are respected. The reason is ethics helps a person to be moral, virtuous and discipline whether he or she is be at home or at their office or at broadly in society. Though rules and regulations are formulated to run the organization, without ethics, the organizations could not function successfully. Individual often adopt negative approach while competing with other, often demonstrate arrogance, pride, or boast thinking “I am like this, better than you”. Such behavior could be the cause of fragmentation and division in organization or society and let for conflict. Positive competition is intended to help a prosperous and cooperative society. Though ethics seems in abstract form it is very important to construct happiness in society and helps to solve the problem individually, institutionally and socially. So, concepts of religion, moral and ethics are socially constructed which are created by human beings to control behavior and society, Therefore, ethics is a human invention that is important as like any other legal instrument to run the organization successfully and establish a moral and prosperous society.

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