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|  | **Civil Service ACADEMY**  **(Upper Myanmar)** | C:\Users\training\Desktop\Logo(NewCSA).jpg |

**3rd Conference on “Learning and Development to Support Good Governance”**

**1-2 February 2024**

**Call-for-Papers**

# introduction

Since its foundation in 1998, the milestone of Civil Service Academy (Upper Myanmar) has been reached 25 years. The Conference will be convened to commemorate the 25th anniversary (a silver jubilee) of the university with the following objectives;

1. To gain good experiences for convening conferences started from tertiary level through national level to the international level
2. To bring out the outstanding papers that support the Public Policy ,Public Administration, Public Management and Good Governance
3. To cultivate the culture of doing research and submitting research paper by the faculties of CSA
4. To strengthen the collaboration and cooperation of CSAs and other Universities

# Call for papers 2023

For the 3rd Conference on Learning and Development to support Good Governance, 2024, we would like to invite submissions of papers from both academic and government sectors that contribute to the exploration of "Learning and Development to Support Good Governance" in an ever-changing world. We welcome the following types of papers and areas of papers:

**Types of Papers**

* Research Papers: These typically include empirical studies, theoretical analyses, or conceptual frameworks that contribute to the academic understanding of the conference theme.
* Case Studies: These focus on real-world experiences, initiatives, or programs, providing practical insights and lessons learned.
* Policy Papers: These involve policy analyses, evaluations, or recommendations that address relevant issues in line with the conference theme.
* Practitioner Perspectives: These invite professionals from the field to share their practical experiences, challenges, and innovative approaches.

**Areas of Papers**

1. **Capacity Building for Effective Governance:**
   * Building the knowledge and skills of public officials and leaders for better governance.
   * Enhancing governance capabilities through training, mentoring, and coaching programs.
   * Strengthening the capacity of governance institutions through learning initiatives.
2. **Innovations in Learning for Governance:**
   * Leveraging technology for learning and development in governance.
   * E-learning, virtual classrooms and other innovative approaches for governance training.
   * Case studies on successful implementations of learning innovations in governance.
3. **Ethical Leadership and Governance:**
   * Promoting ethical behavior and integrity in governance through learning and development.
   * Fostering ethical decision-making skills among leaders and public officials.
   * Developing ethical leadership capabilities to enhance governance practices.
4. **Understanding the Changing Global Context:**
   * Analyzing global trends, challenges, and opportunities that impact governance.
   * Exploring the influence of technological advancements, globalization, and environmental changes on governance.
   * Identifying emerging issues and their implications for policy formulation in governance.
5. **Talent Management and Development:**
   * Strategies for attracting, selecting, and retaining talent in the public and private sectors.
   * Learning and development initiatives for building a skilled and competent workforce.
   * Succession planning and leadership development in the context of good governance.
   * Talent analytics and data-driven HRM practices for effective decision-making.
6. **Employee Engagement and Well-being:**
   * Promoting employee engagement, motivation, and satisfaction in the workplace.
   * Work-life balance, mental health, and well-being initiatives for a healthy workforce.
   * Creating a positive organizational culture that supports good governance.
   * Employee recognition and reward systems to foster performance and productivity.
7. **Performance Management and Appraisal:**
   * Designing effective performance management systems for public and private organizations.
   * Performance appraisal methods, feedback mechanisms, and goal setting for accountability and continuous improvement.
   * Linking performance management with organizational goals and good governance outcomes.
   * Balancing performance-based incentives with ethical considerations in HRM.
8. **HR Technology and Digital Transformation:**
   * Leveraging HR technology and digital tools for efficient HRM practices.
   * Automation and AI in HRM processes (e.g., recruitment, onboarding, performance management).
   * Ethical considerations and privacy concerns in HR technology adoption.
   * Upskilling HR professionals for the digital era.
9. **Law:**
   * Comparative analysis of legal systems and their impact on economic development.
   * Legal implications of digital transformation and emerging technologies.
   * Legal aspects of data protection, privacy, and cybersecurity.
10. **Economics:**
    * Economic policies for sustainable development and inclusive growth.
    * Economic implications of digital disruption and automation.
    * Financial governance and regulation in the digital era.
    * Impact of globalization and trade policies on economic governance.
    * Behavioral economics and its implications for policymaking.
11. **Political Science:**
    * Role of political institutions in promoting good governance and accountability.
    * Comparative analysis of political ideologies and their influence on governance.
    * Political economy of digital transformation and its societal implications.
    * Role and effectiveness of international organizations (e.g., United Nations, World Bank, IMF) in promoting good governance.
    * Multilateral cooperation and governance challenges in addressing global issues (e.g., climate change, migration, terrorism).
    * Power dynamics and influence in global governance structures.
    * Regional organizations and their role in regional governance.
12. **Digital Technology:**
    * Governance challenges and opportunities in the era of digital transformation.
    * Regulatory frameworks for emerging technologies (e.g., AI, blockchain, IoT).
    * Digital governance and e-government strategies for effective service delivery.
    * Ethical considerations in the development and use of digital technologies.

We encourage submissions from scholars, researchers, policymakers, practitioners, and other professionals working in academia, government agencies, and related fields on 3rd conference on 25th Annual Day.

Please note that all papers should be original and not previously published or currently under review elsewhere. Submissions should adhere to the specified formatting guidelines and word limits.

We look forward to receiving your papers and engaging in enriching discussions at the conference.

# Language and format

* Any one of Myanmar or English Language can be used
* Format is attached here with

# important dates

Abstract, full papers and revised papers are kindly requested to send not late than the following deadlines:

* Submission of abstracts: 7 August 2023
* Submission of the full papers: 31 October 2023
* Submission of Revised papers: 18 December 2023
* Conference Date: 1-2 February 2024

Please submit your abstract and full papers to the following email address;

* [csa.conference25@gmail.com](mailto:csa.conference25@gmail.com)

# Conference VeNUe

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**Title of Paper**

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University/Institute

**Abstract**

This paper is an attempt to answer the question “Should philosophical justice problem be emphasized in administrative ethical decision making?[[2]](#footnote-2) The purpose of this paper is to show that philosophical justice problem should be emphasized in administrative ethical decision making. The research problem to be solved is why philosophical justice problem should be emphasized in administrative ethical decision making.[[3]](#footnote-3) The hypothetical solution is that philosophical justice problem can guide an administrator who acts decision making to be ethical in public administration.[[4]](#footnote-4) The hypothetical solution is proved by using of the descriptive method to represent the facts of which collected by literature review and will be evaluated by the principle of fairness.[[5]](#footnote-5) This paper will contribute to get strengthen administrative ethical decision making in order to support good governance.[[6]](#footnote-6)

**Keywords:** *Philosophy, Justice Problem, Administrative Ethics, Decision Making, Fairness, good governance*

1. Professor & Head , Dr., Department of Philosophy, Mandalar University [↑](#footnote-ref-1)
2. Research question [↑](#footnote-ref-2)
3. Research problem [↑](#footnote-ref-3)
4. Hypothetical solution [↑](#footnote-ref-4)
5. Research principle [↑](#footnote-ref-5)
6. Contribution

   1. **Introduction[TimeNewsR, 12 for Heading]**

   The body leller will be s means literally love of wisdom. In other words, philosophy is an activity to understand fundamental truths. Philosophy always studies logic, ethics, aesthetics, ontology, epistemology and philosophy of x. Philosophy of x includes philosophy of religion, philosophy of science, philosophy of education, philosophy of history, philosophy of politics and

   1. **Philosophical Justice Problem**
      1. **Philosophy and Justice [sub heding ]**

   Western philosophers generally said that justice is the most fundamental of all virtues for process of interpersonal relations and establishing and maintaining a stable political society. Justice is one of the most important moral and political concepts.

   The word justice comes from the Latin *jus*, meaning right or law. The Oxford English Dictionary defines;

   The “just” person as one who typically “does what is morally right” and is disposed to “giving everyone his or her due,” offering the word “fair” as a synonym.

   Philosophers want to get beyond etymology and dictionary definitions to consider. The nature of justice is both a moral virtue of character and a desirable quality of political society, as well as how it applies to ethical decision-making. Justice refers to fairness. Thus justice is important to almost everyone. Justice means different things to different groups.

   For Plato, justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts.

   Plato says that justice is not mere strength, but it is a harmonious strength. Justice is not the right of the stronger but the effective harmony of the whole. Justice ethics intends about the good of the whole-individual as well as social. Socrates said that justice is a good; a virtue. It is not unlike good health and forms of human knowledge that are good. The administrative justice is an essential virtue of good governance. The essential goal of good governance is to provide justice for all to be a peaceful society.

   The aim of philosophy is to understand how things in the broadest possible sense of the term hang together in the broadest possible sense of the term. Thus philosophy has to attempt to realize what justice is. Justice has been argued and debated since the dawn of philosophy. It is a theory on how to dispense, or apply fairness, civility and equality. Justice is both, a moral/ethics, as well as a political concept. Justice is not a simple theory. It is most likely one of the most complex social applications. Every person feels different about Justice. Plato has formed an early version of his ideas of justice in his publication ‘the republic’.

   Philosophical Problem: There are four kinds of philosophical problem; predication problem, speech acts problem, rules problem, and innate ideas problem. This paper studies the implications for rule problem research. Philosophical problem studies philosophical method in which language and experience are analyzed in an attempt to provide new insights into various philosophical problems. In this paper, philosophical justice problem refers to the conflict of the philosophical ideas of justice.

   "Philosophical" is to stay detached and thoughtful in the face of a setback, or to approach a tough situation in a level-headed way. In ancient Greece, philosophy literally meant a love of knowledge and wisdom. To be philosophical is systematic attempt to rationally construct a theory and a principle. Thus this paper attempts to study justice problem in knowledge and wisdom to rationally construct a theory and a principle.

   * 1. **Justice Problem**

   Justice:Justice refers to fairness. Justice is important to almost everyone; it means different things to different groups. Social justice is concerned with equal economic, political, and social opportunities irrespective of race, gender, or religion. Distributive justice is concerned with the equitable allocation of assets in society. Environmental justice is concerned with the fair treatment of all people with regard to environmental burdens and benefits. Restorative justice is concerned with making whole those who have suffered unfairly. Retributive justice is concerned with to punish wrong doers objectively and proportionately. And procedural justice is concerned implementing legal decisions in accordance with fair and unbiased processes. Justice is one of the most important moral values in the spheres of law and politics. Legal and political systems that maintain law and order are desirable, but they cannot accomplish either unless they also achieve justice. Justice means giving each person what he or she deserves. Justice and fairness are closely related terms that are often today used interchangeably. There have, however, also been more distinct understandings of the two terms.

   Justice problem:What is justice problem? Justice is public, collective actions. Examples of charity: homeless shelters, food shelves, clothing drives, emergency services. Justice deals with legislative advocacy, changing policies and practices in political action. Justice is a concept of moral rightness based on ethics, rationality, law, natural law, religion, or equity. It is also the act of being just and/or fair. Why is Justice important? Justice, quite simply, forms the foundation of a civilized society. Societies without just laws tend to be harsh and intolerant, often leading to conflict. The rule of law and the ideal of justice are being blind to social status, wealth or anything else. Thus Justice Problem focus on how to determine what justice is and what injustice is? When justice is considered it needs to realize three kinds of justice. They are teleological justice, deontological justice and virtuous justice.

   **3.2.1. Teleological justice**

   Teleological justice: Teleological justice is based on teleological ethics. The word teleological is derived from Greek word *telos* and *logos*. *Telos* means *end* and *logos* means *reason*. **Teleological ethics** is based on the theory of morality that derives duty or moral obligation from what is good or desirable as an end to be achieved. It can be known as consequential ethics that is opposed to deontological ethics. Generally ethics has been deeply divided between a form of teleological ethics, utilitarianism and deontological ethics, Kantianism.

   Teleological ethics differs on the nature of the end that actions ought to promote. Eudaemonist ethics is an approach to ethics that focuses primarily on eudaimonia variously translated 'happiness', 'flourishing', 'wellbeing', and generally understood as the highest human good. Eudaemonist ethics hold that ethics consists in some function or activity appropriate to man as a human being tends to emphasize the cultivation of virtue or excellence in the agent as the end of all action. These could be the classical virtues which are courage, temperance, justice and wisdom. These virtues promoted the Greek ideal of man as the “rational animal”.

   Utilitarian ethics holds that the end consists in an experience or feeling produced by the action. Hedonism teaches that this feeling is pleasure either one’s own. Utilitarianism is an ethical theory that determines right from wrong by focusing on outcomes. It is a form of consequentialism. Utilitarianism holds that the most ethical choice is the one that will produce the greatest good for the greatest number. Utilitarianism philosophers are Jeremy Bentham, John Stuart Mill and Henry Sedgwick. They formulated the formula the “greatest happiness of the greatest number.” Other teleological or utilitarian ethical views include the claims that the end of action is survival and growth. Evolutionary Ethics is the study of the relationship between the theory of natural selection and ethical theory and practice. An evolutionary ethics philosopher is Herbert Spencer. Despotism is a state in which a single individual holds all the power and authority embodying the state, and everyone else is a subsidiary person. Experience of power, despotism ethics philosopher is Italian political philosopher Machiavelli and Nietzsche. Pragmatism rejects any form of absolutism and universality of thought. Pragmatism fosters a form of relativism. Pragmatism in ethics rejects the idea that there is any universal ethical principle or universal value. It holds for ethical principles being social constructs to be evaluated in terms of their usefulness. Satisfaction and adjustment, pragmatism ethics philosopher are 20th-century American philosophers Ralph Barton Perry and John Dewey. The core idea of pragmatism, that beliefs are guides to actions and should be judged against the outcomes rather than abstract principles. For the existentialists, freedom is so extreme. The tremendous responsibility that accompanies that freedom can produce a “fear and trembling” and a “sickness unto death” even “nausea”.Freedom existentialism ethics philosopher is French philosopher Jean-Paul Sartre.

   The chief problem for eudaemonist ethics is to show that leading a life of virtue will also be attended by happiness that is the winning of the goods regarded as the chief end of action. Socrates said “No evil can happen to a good man, either in life or after death”. Jesus said “But he who endures to the end will be saved.”

   The word teleological refers to the purpose, end, or goal. Aristotle said that Justice means giving people what they deserve. In order to determine what people deserve, and to determine what virtues are worthy of honor it needs to realize that Justice is teleological. Justice is honorific. The goal of something is making a judgment about honor because honor and reward can accomplish that goal best. Thus it should be said that a teleological justice action is right if it focuses on the consequences of action. This is the teleological justice of Consequentialism, Utilitarianism, and Relativism.

   **3.2.2. Deontological justice**

   **Deontological justice**: Deontological justice is based on deontological ethics. The word deontological is derived from Greek word deon and *logos*. Deon means duty and *logos* means reason. Deontological ethics holds that the basic standards for an action’s being morally right are independent of the good or evil generated. In contemporary moral philosophy, deontology is one of the normative justice ethics which is morally required, forbidden, or permitted. In other words, deontology falls within the domain of moral theories that guide and assess ethical decision making.

   Justice problem is useful to assess choices. Deontological justice stands in opposition to teleological justice. This is because in emphasizing the intention to act in accordance with duties. Deontological justice believes that the consequences of actions have no ethical relevance at all. It can also be said that justice as fairness is a deontological theory. It assigns priority to the fairness as a consequence.

   Deontological justice holds that some acts are morally obligatory regardless of consequences for human welfare. Descriptive deontological justice express that duty for duty's sake, virtue is duty, and let justice be done though the heavens fall.

   By contrast, teleological justice holds that the basic standard of morality is precisely the value of what an action brings into being. Deontological justice is termed formalistic, because their central principle lies in the conformity of an action to some rule or law. Deontological justice that based duty is concerned with what people do, not with the consequences of their actions. Deontology is an ethical justice that uses rules to distinguish right from wrong. Deontology is often associated with philosopher Immanuel Kant. Kant believed that ethical actions follow universal moral laws, such as “Don't lie. Don't steal. Don't cheat.”

   Deontological justice emphasizes on three major principles of decision making: intrinsic morality, the duty of care, and the moral consequences of an action. Deontological justice includes collective agency, moral reason, the moral nature of action, and respect for the moral law as a necessary feature of ethical decision making. Dennis P. Wittmer in his article “Ethical Decision-Making” said;

   Another important consideration (especially for public administrators) in making ethically sound decisions concerns considerations of social justice, in particular distributive justice or how benefits and burdens should be distributed. In fact, to be guided by conceptions may be thought of as a deontological orientation, since it involves duty to principle, the principle of justice.

   Thus it can be said that deontological justice is an ethical decision that says actions are good or bad according to a clear set of rules. Actions that align with these rules are ethical. Deontology was formulated by Immanuel Kant. Kant said that the end result is not of primary importance.

   The real importance is in determining the moral intent of a decision making action itself. Deontological justice can be assessed with disregard the consequences. Kant's deontological philosophy stemmed from his belief. He said that humans possess the ability to reason and understand universal moral laws. They can be applied in all situations. Unlike many other ethical theories, deontological justice does not focus on the consequences of individual actions.

   Deontological justice is a universal ethical principle that considers whether an action itself is right or wrong. Deontological justice provides certainty. This ethical principle offers certainty because it stays concerned with the action itself. If the action is correct and right, then an individual should do it. If it is wrong, then they should not. An action of decision making is right if it focuses on the principle of action. Deontological Justice is based on Duty, responsibility, good will, Justice, honesty, promise, trust, respect. Deontological philosophy contains Formalism, Non- Consequentialism, and Absolutism.

   Justice can be known as a complete virtue, because it is related to peace of an individual and society. Justice embraces the good of both individual and the society. Justice is the only one which is called complete virtue among the many virtues. Justice means distribution of equal share, neither many nor less. Hence it should be realized that Justice needs virtue.

   **3.2.3. Virtuous Justice**

   *Virtuous Justice:* Virtuous Justice is concerned with inherent character of a good person, practical wisdom, responsibility, accountability.

   The term character generally refers to the combination of qualities and attributes that comprise the personality and an individual. A person exhibits good character when he or she acts in ways they reflect virtue (excellence)…..

   Justice is one of the four cardinal virtues in modern times John Rawls famously described it as 'the first virtue of social institutions. The four cardinal Platonic virtues' are wisdom, courage, moderation, and justice.

   Aristotle said that justice consists in what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable. Aristotle also defines the virtue of justice as the character of justice, with which citizens act justly and desire to do what is just. The virtue of justice is also an individual ethical virtue, differing from others for it is at the same time a social ethics. Justice is the virtue that perfects the will. Justice regulates the voluntary actions whereby one person is brought into contact with another. An administrative ethical decision making should base on the conception of justice in accordance with an ethical or moral situation that focus on consequences for others and must involve choice, or volition.Thus virtuous justice should be applied in administrative decision making to be ethical.

   1. **Administrative Ethical Decision Making**

   Administrative ethical decision making: Administrative ethical decision making is a process of good governance. The ideal goal of administrative ethical decision making is to provide justice for all those accessing the legal system. In order to do ethical decision making in public administration, the nature of administrative ethics should be studied. All decisions should fit justice criteria. There cannot be any ethical neutral acts. An administrative non-ethical decision will have some good or bad consequences for others. Perhaps one administrator mildly prefers the feel of a different situation. However, this fact alone would not be sufficient to warrant calling this an ethical decision. Every administrative choice will affect others good or bad, right or wrong in some way.

   * 1. **Administration and Administrative Ethics?**

   What is administration?The meaning of administration can be realized such as controlling, managing, leading and governing. Administrative ethics is a positive necessity freedom to act according to own judgment to do what seems best. The ethical decision making of an administrator is to serve as an effective instrument in attaining the purposes of the nation of the political process. The study of administrative ethics is a study of the decision making principles of an administrator. An administrator has to do decision making in administration process in accordance with ethical. Thus an administrator should study administrative ethics in order to emphasize administrative ethical decision making.

   What is administrative ethics?Administrative ethics is the study of the standards or norms of right and wrong, good or bad that prescribe what public administrators ought to do in terms of philosophical justice problem. Ethics is the study of the process which is clarified right and wrong and acts which take to be rights. A set or system of fairness principles should be generally applied by an administrator. Administrative ethics is a systematic way of analyzing and resolving the ethical problems of individual administrators.Administrative ethics implies applying general ethical principles to specific sphere of public administration in order to do administrative ethical decision making.

   Some of the most important areas of administrative ethics today are concerned with administrative ethical decision making. Administrative ethics is considered as 'a set of moral norms and requirements for those in public administration to aim their professional activity at attainment of common wealth and effective use of moral values. Administrative ethics is based upon ethical principles to do ethical decision making.

   * 1. **Ethical Decision Making**

   Decision making is the process of making choices by identifying a decision, gathering information, and assessing alternative resolutions. Using a step-by-step decision-making process can help making more deliberate, thoughtful decisions by organizing relevant information and defining alternatives.

   The importance of decision making lies in the way it helps choosing between various options. Before making a decision, there is a need to gather all available information and to weigh its pros and cons. It is crucial to focus on steps that can help in taking the right decisions.

   It can be said that can be divided into three stages of decision making. First is strategic decision making. Second is tactical decision making. Third is operational decision making. In this process a good decision maker should chooses actions that give the best outcome for themselves and others. A good decision maker should enter into the decision making process with an open mind. This process should not contain biases in any way. A good decision maker should make decisions rationally, after researching alternatives and understanding the good consequences and bad affects.

   Ethical decision making skills of an administrator need to make an informed, rational decision. Someone with good decision making skills at a justice problem can assess all the facts, understand the current state and goal state, and choose the best course of action. In order to be ethical decision making five steps should be emphasized. First step is to identify goal. Second step is to collect Information for options. Third step is to consider the consequences. Fourth step is to evaluate decision with a justice principle. Last step is making decision.

   An ethical decision making is one that is made deliberately and thoughtfully, considers and includes all relevant factors. It is consistent with the individual's philosophy and justice values. It should be explained clearly too significant others. There should be three important qualities of an administrator to be ethical decision makers. First quality is emotional intelligence and wisdom. Second quality is ability to think philosophical justice problem. Third quality is ability to fair evidence for deontological justice principle or teleological justice principle. If so it can be said that an administrative ethical decision maker is supporting for good governance.

   1. **Analyzing and Appraisal: Good Governance**

   What does Governance mean? It can be understand that governance can be defined as the system by which entities are directed and controlled. It is concerned with structure and processes for decision making, accountability, control and behavior at the top of an entity. Governance is for everyone in an organization follows appropriate and transparent decision making processes in order to protect the interests of all stakeholders. Good governance can be evaluated by five principles; wisdom, responsibility, accountability, fairness and transparency. A good governance of a nation should contain twelve characteristics; participation, responsiveness, effectiveness, transparency, fair rule of law, administrative ethical decision making, capacity, innovation, sustainability, sound financial management, human-rights, accountability.

   Good governance should emphasize an administrative ethical decision. Justice Law should be with accountability. Transparency is an evidence of accountability. Good governance requires that records and processes are transparent and available to stakeholders. An administrator should also act following the four principles of governance that are accountability, transparency, fairness and responsibility for the best interest of stakeholders as a whole.

   The main function of Governance is the process of decision-making and the process by which decisions are implemented. "Good" means to distinguish the good from the bad, the right from the wrong, the “is” from the “ought”. What is meant well? What is meant badly? This can be said as philosophical problem. What is meant justice? Can deontological justice be called as fairness? Can teleological justice be called as fairness? Which one can be called justice? Good governance should do what is right instead of what is wrong and goes to reach the situation of right thing to do and to do right thing. Philosophical justice problem will guide an administrator who acts decision making to be ethical in public administration. Thus, Philosophical justice problem should be emphasized to be strengthening administrative ethical decision making in order to support good governance.

   1. **Evaluation and Suggestion: Justice and Fairness**

   Justice and fairness are closely related terms that are often used interchangeably. These two terms have been realized in distant meaning. Justice is a complete virtue, because it is related to an individual and society. Justice intends to the good of both individual and the society. Justice can be called as virtuous justice among the many virtues. Justice means distribution of equal or fair share.

   It can be said that justice refers to fairness. But while justice is important to almost everyone, it can be different things to different groups. For instance, social justice is the notion that everyone deserves equal economic, political, and social opportunities irrespective of race, gender, or religion. The cause of justice is righteousness, equitableness, moral rightness. Thus it can be said that the moral principle determines just conduct and that the ethical principle determines just conduct and just decision making. It can be concluded that Justice means giving each person who deserves or giving each person who due. **Discussion**

   Philosophical justice problem will intend to consequences choosing ethical principles. An administrator should focus on consequences choosing ethical principles of governing. Consequences choosing justice principles promote Administrative Ethical Decision Making. Therefore: If philosophical justice problem should be emphasized in Administrative Ethical Decision Making, then philosophical justice problem will guide an administrator who acts decision making to be ethical in public administration.

   In other words, it can be realized that good governance depends on the Administrative Ethical Decision Making. Ethical Decision Making is the behavior of a person who conducts the obligations taken on a profession. Fairness is a quality of a good person who has moral excellence. Teleological justice is a result that gives the greatest good for the greatest number to the peace and tranquility.

   For an administrator, at the same time deontological justice is a special importance. Deontological justice should be to serve the public administration to fulfill the society to be peaceful. Administrative Ethical Decision Making should begin with Philosophical justice problem. Understanding philosophical justice problem is an essential idea for developing Administrative Ethical Decision Making. Thus Philosophical justice problem should be realized in the sense of ethical decision making.

   It can be also said that the most important decision making is to obey rule of law. Ethical decision making cannot be commanded by anyone but it can be cultivate. Deontological justice is a set of the foundation for justice ethics. An administrator should not be passive in administrative ethical decision making but to choose consequences in constructing goals for justice and fairness. Administrators have the opportunity and authority to decide making decision. Thus it cannot be said that deontological justice is not only an ethical decision making standard but also the principle to take actions of investigating justice problems to advance the justice and fairness.

   In addition, it should be realized that philosophical justice problem can be rooted in administrative ethical decision making process. A sense of philosophical justice problem is to solve decision making problem not only to help an administrator in order to make ethical decision but also to choose good consequences. The public administration is a commitment to the public interest. Administrators should be guided by understanding philosophical justice problem.

   Without considering philosophical justice problem, decision making is not possible to be ethical standards of right and wrong. Philosophical justice problem should be based on a sense of justice and fairness. The sense of justice and fairness is useful to start with decision making to be ethical. Deontological ethics is obviously related to many important aspects of public administration. This is not only the kind of ethical decision making but also administrative ethics starts with philosophical justice problem.

   Virtuous justice should be shown about the qualities of a person who occupies a position as an administrator. An administrator should be fair. An administrator should demonstrate justice. This can be called as virtues. He should do decision making ethically. An administrator should try to choose the greatest good for the most people. This is a beneficial consequence of teleological justice. Thus philosophical justice problem should be emphasized in doing administrative ethical decision making.

   1. **Conclusion and Discussion**

   Philosophical justice problem can be expressed in general basic ethical principles. Virtuous justice is essential to be the good quality of an ethical administrator. Thus it can be also said that fairness is essential to be the right thing to do. Fairness intends to good consequence. Good consequence can improve the most beneficial action to society. To be an administrative ethical decision making is not to be a conflict in philosophical justice problem. Both teleological justice and deontological justice should be applied with virtuous justice to administrative ethical decision making. Thus, it can be concluded that philosophical justice problem is essential to Administrative ethical decision making.

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   | **Principle of Justice** | **Equality**, **Liberty, Equity** |
   | **Equality** | **Egalitarianism/equal in among all** |
   | **Liberty** | **Libertarianism/freedom for all** |
   | **Equity** | **Adjustment to imbalances** |
   | **Justice Ethical Decision Making** | **Equity / Philosophical Justice/ Wisdom** |

   Hence it can be said that philosophical justice problem in administrative ethical decision making should be applied in public administration and to support good governance. The administrators in Myanmar are expected to support good governance to be ethical. It can be realized that an administrator is professional in decision making process. If the ethical decision making of an administrator should emphasize on philosophical justice problem, then philosophical justice problem will guide an administrator who acts decision making to be ethical in public administration. To understand philosophical justice problem is to realize how to choose ethical decision making for an administrator. If so this paper hopes that the strengthen ethical decision making will support good governance without unethical behavior.

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