

Quest for Administrative Ethics in *An Enemy of the People*

A. S. M. Anwarullah Bhuiyan

Department of Philosophy, Jahangirnagar University, Dhaka, Bangladesh
Email: anwarullah1234@yahoo.com

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This article is related to the ethical problem that is faced by a public servant in his organization. It focuses on relevant ideas, such as definition and components of *administrative ethics*. The attempt is to find out an answer to the question: What would be the responsibility of a public servant? In order to spell out the answer to this question, the article focuses on some ideas such as virtue ethics, principle of duty, problem solving model and some form of democratic model. As a case study, I have chosen a play of Henerik Ibsen's: *An Enemy of the People*. It also examines the concept of *whistle blowing* in the context of the play.

Keywords: Administrative Ethics; Virtue; Triangle Model; Duty; Principlism; Democratic Model; Whistle Bowling

Introduction

Issues of political partnership, unequal treatment, physical or sexual harassment and the ethics of whistle blowing have been at the top of the ethical discussion in public administration. But, some other related issues such as responsibility of public servant and the issue of empowerment (capacity of effective decision making) have been overlooked in the public discussion. Public service deserves ethical practices because of protection of unethical behavior, corruption and unusual uses of public properties. Most of the unethical cases are caused by deficient accountability, lack of proper controlling of wrong doing and lack of effective guide of code of conduct. Therefore, it needs to strengthen civil servants in ethical standards. The aim of this paper is to respond to the question: What are the duties of a civil servant or a public administrator? To spell out the answer to this question, we choose a case of Henrik Ibsen's play *An Enemy of the People* whose main protagonist is Dr. Stockmann. Subsequent sections of this article will give a short description of the problem. Sections 3 and 4 will attempt to analysis the case for mapping an ethical responsibility of public servant.

Why Administrative Ethics?

Why does administrative ethics require for a public servant? Before spelling out the answer to this question, we will explore the view of administrative ethics. To understand the term we can look at the definition of *ethics*:

"[E]thics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues, or benefits to society." (Velasquez et al., 1987)

In this definition, we get different sources of ethics, for example, duties, virtues, principles and benefits to the society.

Duty and virtue are the most important concepts for the people those who are working in the organizations. The people who are working in the government, non-governmental or even in the nonprofit-organization their first duty is to serve the public, and they should be trustees of public resources.

From the ethical standpoint, *duty* means the "actions or behavior due by moral or legal obligation. On the other hand, responsibility, accountability, obligations and meeting expectations are the traits of duty. Virtue is traits or character. In *Oxford Dictionary*, the term virtue refers as "moral excellence; goodness". The term moral virtue is related to person's moral excellence. Virtue ethics teaches us how a person acts virtuously. Public administrative ethics (hereinafter *PAE*) is based on both of *duty based ethics* and *virtue ethics*. *PAE* is based on duty-based ethics because the person who occupies a position as a public servant should take responsibility of the organization and also accountable to the public. On the other hand, *PAE* is possible to expand virtue-based ethics, because public administrator should be honest, they should demonstrate integrity.

There are also another two components essentially related to administrative ethics, these are principles (justice, fairness and equity) and beneficial consequences. Public administrator should follow the principles of equality, fairness. By whom people might endeavor to achieve a good result for the number of people. This is called *beneficial consequences*. Therefore, it assumes that public administrative ethics contains at least four components can be shown in the **Figure 1**.

According to James Svara's (2007) interpretation, administrative ethics has different dimensions can be expressed by different questions that has introduced in the **Table 1**. We can give a list what an administrator should follow can be given in the **Table 2**.

Duty-based ethics helps the public administrator to identify what duty she/he performs as the public servant. Virtue-based ethics would help the administrator how she/he would be a good person. Principle and consequences help the administrator how

Table 1.

Four dimensions of administrative ethics expressed in questions (Svara, 2007: p. 10).

Basic ethical standard	Expressed in the question	Tenets
Duty	What are the expectations of persons holding public offices?	Responsibility, accountability, moral obligations and expectations
Virtues	What are the qualities of a good person?	Honesty, competency, trustworthiness, integrity
Principle	What is the right thing to do?	Equality, fairness, legal law and justice
Beneficial consequences	What is the most beneficial action to take?	Good consequences for all

Table 2.

Three ethical approaches (This list is incorporated from: Svara, 2007: pp. 13, 15).

Duty	Virtue	Principle
Serve the public	Display honesty	Follow the laws
Avoid conflict of interest	Show integrity	Follow the policies or regulations
Promote the public interest	Be respectful	Act with fairness
Act as a steward of public resources	Be consistent	Treat all equally
Take responsibilities for actions	Avoid impropriety	Protect confidential information
Be accountable	Have a strong work ethics	Golden rule: do unto others as you would have them do unto you
Share or disclose information to the public		Do not lie
Blow the whistle on wrongdoing		Avoid deception and misleading statements

they will work in a critical situation. So, it is clear that public administrator ethics is balancing attention to duty, virtue, principle and good consequences. Therefore, the definition of administrative ethics is offered by James Svara:

“Administrative ethics refers to well-based standards of right and wrong that prescribes what public administrators ought to do, in terms of duty to public service, principles, virtues, and benefits to society” (Svara, 2007: p. 16).

Duties of Public Servant: Ethical Perspective

This section attempts to find out three ethical questions regarding the issues of the play *An Enemy of the People* wrote by Henrik Ibsen. Before doing so, it demands to give a brief synopsis of Ibsen’s drama *The Enemy of the People*.

An Enemy of the People: A Synopsis

I would like to mention a story from Henerik Ibsen’s play *An Enemy of the People*. In this play, Tomas Stockmann is a doctor and also a civil servant at a small city in Norway. The story of the play is put in a small town in Norway, where the only real income of the city is the Baths that serve sick people coming to get treated. The Baths also brings *social harmony* in additional blessing. Stockmann is working their as a medical officer, while his brother is the chairman of the Baths’s Board and also a mayor of the city. Dr Stockmann also has long suspected that the city bath is contaminated with poisonous bacteria, and the bacteria infested water could fatal to the visitors or tourists who gather there. The result of the laboratory test has made confirm the suspect of Stockmann. He had discovered that the water of the Bath is polluted. After getting the result, he had become excited that he discovered the critical impact of the bacteria infested water before anyone inflicted from its lethal danger. He proposed to close the Bath until the pollution is removed.

At the beginning, his discovery is praised by many peoples, newspapers and city inhabitants. Moreover, he also gets assurance of support of the different responsible persons, particularly,

newspapers’ editors, chairman of householders’ association and the civil community. This support makes him courageous and also happy, not because of that he is getting something like security, social power and economic benefit, but because of the sense of his community’s feelings of brotherhood. But, when it becomes very clear to the city authority that the improvement of the baths will cost high amount, then they turn against his position. Dr Stockmann is willing to publish the truth of his findings. The political factors give different consequences in the life of Stockmann. The city mayor read the test-report and has shown doubt about the findings. City Mayor requests to Dr. Stockmann to refuse the result of findings. Only because, if the city going to repair the problem it expenses more money, and this extra expenses have to be shouldered by the inhabitants of the city. But, Dr. Stockmann refuses to refute the result. On the other hand, the newspapers also considered the impact of this news over the reader which would have a negative impact of their newspaper, and then decided not to publish the report (Ibsen, 2001).

Some Ethical Aspects in the Play

In the play, we find two conflicting duty: health risk and public well-being. Both are the important issues to Dr. Stockmann. On the other hand, the burden of the losing economic benefit is important to city authority. Considering the above dilemma, *what a virtuous agent would do* in this circumstance? Which of the virtues might guide our behavior in such a dilemma? Let consider the dilemma according to virtue theory. A *virtuous agent* is one, who has the virtues as *justice, compassion, temperance, generosity, benevolence, integrity, honesty and courage*. In the above cases, these virtues can guide us properly to consider the fact. In being *compassionate*, Dr. Stockmann should be compassionate to the situation. He should keep in mind there are miserable result of revolt against the authority. On the contrary, there is a virtue of *benevolence*. According to this virtue, it is right to save others life. As a *benevolent* person, Dr. Stockmann’s concern should be the well-being for the people. It makes us think of graciousness, caring, hospitality, mag-

nanimity. But the lethal poisonous bacteria can interrupt the well-being of city inhabitants or visitors. As a public servant, Dr. Stockmann is right to think to circulate the result of the scientific test amongst the people. On the other hand, as a compassionate person, Dr. Stockmann should respect his family member's desire not to lose the job, his brother pity request and like this. But, as a *benevolent* person, he would consider the health care of the city's people.

In my consideration, Dr. Stockmann has played a role in the sense of Aristotelian virtue of *courage*. Virtue of *courage* is also important in the case of friendship. As a friend of the city people, it needs to show courage in the question of truth. For the well-being of the city people Dr. Stockmann is right to tell the truth with courageously. But, sometimes it seems that Dr. Stockmann's position is too far from the Aristotelian sense of "temperance".

I would like to stress some theoretical aspects connected to the idea of Aristotelian virtue. Virtue, in Aristotle's opinion, is a mean between two extreme states (Aristotle, 1999: pp. 27-30). Acting, according to virtue, implies a rational decision: *prohairesis* (including *boulesis* and *bouleusis*) towards the scope and the means of our actions, acting virtuously always implying to choose the middle way between two extremes. Temperance, one of Aristotle's virtues, is seen as moderation in connection with *phronesis* (prudence) (Aristotle, 1999: pp. 45-49). Prudence is deliberative and it is the correct supposition about the end. So, temperance, as courage, is deliberative. And, I do not agree that Dr. Stockmann's position is far from the Aristotelian sense of temperance. In that sense of Aristotelian virtue ethics, I would say that Dr. Stockmann's position is completely in accordance with the virtue of temperance. He chose to tell the truth after a deliberative process—while he had contemplated the ends of his two versions of action deciding for one of them—and he acted according to both virtues of courage and temperance.

I agree that it could be argued that Dr. Stockmann's position is more similar to Machiavelli's view (Machiavelli, 1985) on prudence (which is not that far from Aristotle's opinion on prudence). In Machiavelli's opinion, prudence is also deliberative (involving *saggio*) but it is not the mean between two extremes. If for Aristotle *arête* is a way of living, for Machiavelli virtue is a mean in order to achieve utilitarian ends. Again, Dr. Stockmann faces a dilemma between Aristotle's and Machiavelli's views on virtue: whether to act virtuously as a *prima facie* argument, or to place the virtue of prudence to the scope of the greater good of the city.

A very good example for this kind of situation and this kind of dilemma is the case of Coventry in the *Second World War*. Winston Churchill faced the same situation: whether to alert the people of Coventry about the air raid that the Germans had been planned, or not to tell anything and sacrifice the population of Coventry for the greater scope of winning the war. It was a dilemma between Aristotle's and Machiavelli's opinion on virtue. Aristotle's would have said that telling lies cannot be virtuous, while Machiavelli would have argued that the virtue of prudence would have claimed the leader to choose for that position able to assure the achievement of the greater end of winning the war. So, the example could compare with the position of Stockmann in the play (Mansfield, 1996).

But this is also fact that he exhibits *sense of impartiality* in term of fairness in his stance towards the city's water pollution dilemma. After fully exploring the facts and considering the

ethical sensitivities of the issue, we would conclude that as a compassionate person Dr. Stockmann would characteristically respect wishes of somebody else. But as a benevolent, courageous and accountable citizen he is right in exploring the real truth of the fact in publicly.

Ethical Questions and the Play

Why does Svava think that duty based ethics is essential for public administrator? A public administrator enters into the service motivated by a sense of duty to serve the subjects. On the other hand, the sense of duty is related to personal character or virtues. Virtue such as honesty, integrity, competency and beneficence can help public administrator carrying out their duties. At the same time, principles (justice, fairness and equity) and good consequences are also helpful to enhance the duty-based ethics. *Duty* is a core component of the public administrative ethics. It balances other components of *ethics triangle* (Svava, 2007: p. 67). Considering *ethics triangle*; we can analyze the position of the public servants in the organization.

First Question: What Virtues Should Public Servants Have?

Before spelling out the answer to this question, we have to find out the answer: Who is virtuous people? According to MacIntyrean *virtue ethics*, virtuous person "is one who has the capacity as well the desire to live up to the standards in order to make the right decision in problematic moral situations" (MacIntyre, 2007: p. 39). But, how is it possible to acquire? Goran tells us, it is possible to acquire by following principle of reflective practice (Cf. Collette, 2007).

Second Questions: What Sorts of Moral Principle Can Guide Dr. Stockmann?

According to Svava, moral principles can guide us to identify the right and wrong of an action in the sense of objectivity. In the public administration ethics, there are two systematic approaches to identify moral principles: 1) Kantianism and 2) Rawlsian theory of justice. Svava points out that task of public administrator are related to the principle of justice. By following the reference of John Rawls's principle of justice, Svava states, "[a] commitment to acting with justice embodies fairness in the treatment of individual and social equity across groups" (Svava, 2007: p. 58). Principle of justice is commonly understood as equal and fair distribution of burden and benefits in society and it concerns with giving individuals due. In the play, according to my point of view, justice is the key issue in the centre of the problem. Dr. Stockmann understood, if the Baths gradually poisonous by lethal organism the burdens of health risk would have to bear the people of the city. On the other hand, who will get benefit from this harm? Political superiors (City Mayor) and other interest group (newspapers editors) will get benefit from the decision. The burden and benefits are not equally distributed here. Only basis of this ground, we can conclude that Dr. Stockmann's position in accordance with justice.

Third Question: What Would Be the Best Consequences That Could Be Achieved by Dr. Stockmann?

Now we try to use consequentialist approach for a coherent

justification of Dr. Stockmann's role in the play. James Svara agrees with Gerald Pops that public choice model is largely derived from utilitarianism. Both utilitarianism and consequentialism is the one form of teleological approach (Svara, 2007: p. 59). It holds the view that right or wrong of any action depends on its consequences. The basic idea of utilitarian theory is to maximize the well-being of the highest number of people. This theory is based on the view that the action would be acceptable if it can produce the best outcome. In the context of conflicting situation, utilitarianism requires one to aggregate the risks for all members of the society. Svara incorporates this theory into the thinking about administrative ethics (Svara, 2007: pp. 58-60). To reach the greatest welfare of the society, this theory compels anyone to do the best he can. A question may raise here: What may be the best action for Dr. Stockmann? In response to this question, there are two options open to him:

Option 1): there is an offer from Mayor to refuse the truth of scientific testimony.

Option 2): circulates the truth amongst the public audience for creating consciousness of the lethal pollution.

Dr. Stockmann did the second one. If he would have entertained the proposal of Mayor (Option 1), then he would have gained some benefit for himself. But, the refusal of proposal brings lots of misery before him as we have explained this in our previous discussion. According to the sense of consequentialism, Dr. Stockmann is consistent, because he considers the risk for all members of the society. He is the responsible person to prevent the risk of health. So, it is imperative for a public servant to maximize the interest of maximum people.

Administrative Ethics and Problem Solving Model

In the conflicting situation, what would be the possible duty of a public servant? Public administrative ethics try to give a solution of this problem. James Svara proposes three stages of the model which we can show in **Figure 2** and **Table 2**.

On the basis of *description* and *analysis* we may draw a decision. At the first stage, the model starts with "description". Description helps to identify the facts of the situation and also assess the interests of stakeholders. Some times this is also called stakeholder analysis.

To reach into the decision, public servant should analyze the situation and his professional role. This is the second stage of the model. In the analysis stage there are two potential elements of the model, according to Svara (Svara, 2007: pp. 110-111), they are:

1) The public servants should determine the obligation, their actual position and *professional role* and

2) One applies each of the ethical theory to the situation.

At this stage, public servant would determine his/her duty considering the obligations and responsibilities of his/her institutional position. Public servant should careful to "advancing the public interest" (Svara, 2007: p. 108) and "promoting the democratic process" (Svara, 2007: p. 108). In order to consider the situation, public servant would follow three ethical approaches: 1) Virtue based approach; 2) Principle based approach; and 3) Consequence based approach. These three approaches have discussed in the previous section. Decision is the final stage of the model. At this stage, public servant should choose only one alternative from the many. And, he should provide an argument for the decision.

In the problem-solving model, *description* provides a way to

find out the solution of some problems: **firstly**, in the decision making process it needs to find out who are affected by the situation? **Secondly**, need to clarify what are the interests of these parties? Is the public servant helping them or not? It is essential to define what is a public interest and what is the real interest and what do people think their interest is. **Thirdly**, we have to identify what kind of duties the public servant has to achieve for serving the people and stakeholders.

Moreover, it should emphasize a public servant that she/he has more than one duty to perform for the people. As a civil servant, he has also an obligation to the organization. As a part of the organization, a public servant cannot just do what he likes and he should not take straight stand against his authority or office boss. On the other hand, as a member of the community public servant has some obligations to his fellow man and must not bluntly ignore their well-being and even the prosperity of his own city. In our practical life, it is not possible to fulfill all principles of the duty. There are lots of conflicting duties that are excluding one another. In the same time, may be, it is not possible to meet all interests of all people, but there could be a way to solve the problem gradually through time. If we solve problems easily or if we would not have conflicting duties we not need any ethical reflection as we be able to decide what to do quite easily. But, the things are not so easy, this is why, we need some kind of ethical analyzes of situations.

Democratic Model and Public Servant's Duty

Now we ask: What the public servant should do? How should he works with all these obligations he has? Of course, a public servant should do something, as soon as possible. But, he or she should not completely abandon his role as a public servant and as a citizen of the state. For example, as a part of an organization public servants have some obligations towards his superiors. Sometimes public servant may face some conflicting situation where she/he needs to oppose his/her superior due to maintaining the interest of maximum people of the society. In that case, how we analyze the situation? In this regard, I would like to consider two model of democracy in respect of public servant's duty: a. representative democracy and b. participatory democracy (Burke, 1986: Chapter 3). These two models of democracy have different implications for the duty of civil servants.

Representative Democratic Model

In the representative democratic model, the key relation between public servants and their political superior is dependent on hierarchy relation. According to this democratic model, the public servants only serve and obey their political superior. Weberian justification of duty of civil servant also recommends to obey political superior:

"The honor of the civil servant is vested in his ability to execute conscientiously the order of the superior authorities, exactly as if the order agreed with his own conviction... Without this moral disciplines and self-denial, in the highest sense, the whole apparatus would fall to pieces." (Fry & Nigro, 1998: p. 1200).

According to Weberian consideration, public servant should execute the decision of political superior consciously. Here, we can ask a question: if any decision of political superiors convict

seriously wrong or against the public interest does civil servant obey the instruction of political superior? For example, we can mention Dr. Stockmann's position, which is determined on the bases of public interest. For example, the laboratory test proved that the water of the Baths "presence of decomposing organic matter" and it is full of infusorians, which is absolutely dangerous to use, whether to drink or bathe in. But, the Mayor considers the issue in the sense of political interest, rather its devastating impact on public health. So, the dilemma remains in the confrontation of public interest and public harm. As a public servant, according to Weber, Dr. Stockmann necessarily would have obeyed the order of Mayor. On the other side, as a fellow being he has to duty to realize the well-being of them. In that circumstances what would be exact duty of a public servant? We can consider this dilemma at least two ways:

1) If political superior instruct the civil servant to do something whether it is against the public interest, she/he must into the trouble to face the problem. So, have their any middle-way for public servant to avoid the situation? The answer to this question is not quite simple. In the case of Stockmann, the problem is so tricky and complex one. In this context, political superior expect not to publish the lab-report in publicly. But, as a public servant and physician Stockmann thinks it is his duty to explore the result of test publicly, in order to create conscientious amongst the people about water pollution of the bath.

2) Now we can consider the dilemma by following the principlist approach of Tom Beauchamp and James Childress (Beauchamp & Childress, 2001). We can justify the moral duty of a public servant in the sense of beneficence and non-maleficence. *Benefit to others* and *prevent harm* are the heart of these two principles. For example, if we consider the well-being of the citizen is an appropriate goal of public service and the prevention of harm are the duty of a public servant, and then the action of the public servant would be ethical. The principle of non-maleficence tells us "do not harm to others". It suggests us we should not provide such an ineffective treatment to citizens as these offer risk with no possibility of wellbeing. For example, Dr. Stockmann is confirmed that there is a "presence of decomposing organic matter" in the water of the Bath. And, this organic matter is dangerous for public health. In that situation, the principle of beneficence and non-maleficence would guide him to prevent the dangerous effect of organic matter in the water and strive to make awareness amongst the people as well. These two principles also provide a concrete guidance in the case of public-welfare.

According to principlism, the public servant should perform their duty in the sense of public wellbeing. Public servant should prevent such an ineffective treatment to citizens which offer risk with no possibility of wellbeing. And they should be concerned about the benefit of citizen. In this consideration, the task and duty of public servant as assigned in representative democracy is not ethically well accepted. So, according to representative democracy, the duty of public servant does not fit with the principlism. In the true sense of principlism, Dr. Stockmann is right what he did as a public servant. As a public servant and physician of the city, his position is ethically acceptable.

Participatory Democratic Model

In the participatory democratic model, the duty of public servant is well-defined. There is a direct relationship between

citizen and political superior. In this democratic model, public servant is not bound to obey the order of political superior; they will only serve the public interest. This model of democracy allows the public servant to ensuring fair decision. Participatory model depends on the mutual understanding of the group members, but in the question of group interest it is not well-enough. In the play, the role of Dr. Stockmann is consistent with the sense of participatory democracy. Throughout the play, we find that Dr. Stockmann attempts to share of his vision with the people of the city. Dr. Stockmann spontaneously shares the crucial matter of water pollution of the city Baths with the different professional groups irrespectively. But, the miserable result comes up within the process of autocratic-bureaucracy.

Is participatory democracy can make compatible consensus without disputation? Some critics identify that this model of democracy may still be insufficient for ensuring fair participation. Most of the cases more participation affected the people interest. From various aspects, we can be shown that participatory be a problem for decision making. It allows to including various model competing interest groups and each of the interest group has an equal opportunity to express their opinion. In the pluralistic society, there is an also well integrated group, which is insist of powerful and more intellectual personality who can change the situation. In this above situation public servants would faces some problems:

1) If the public servant takes into consideration the different opposing points of view, then it will be difficult for them to reach into a consensus.

2) Sometimes involving interest groups are not equal in the sense of knowledge, skills, research capacity and resources.

Now the question: how could a public servant identify which of the consensus is superior or more consensus to others? I think, public servant can deal the problems different ways: 1) in the conflicting situation it emphasizes *on dialogue*. *Dialogue* could play a role both in the sense of *speaking* and *listening*. As a process, it reveals both common understanding and real differences. So, dialogue would be the best possible way to deal the problem; 2) Dewey's model of *social intelligence* can help the public servant to deal the problem. This model seems to presuppose a shared culture, or at least shared moral values. This is why, it will be uniquely well-suited to arrangements like public servant; 3) Rawlsian *comprehensive doctrine* (it includes divergence forms of value and belief) can also help the public servant to deal the problem. I think in this way a public servant can balancing between public interest and political superior's interest. Balancing could help them to serve the proper duty as a public servant.

We can back to the question again: Have their any middle way for a public servant to manage the problem? We can address the answer to this question in considering the view of Miles. He offers that "you win some and you lose some, and as long as your percentage of wins is a tolerable average, you hang in there and feel that the ball game is worth the playing (Svara, 2007: p. 108). Miles offers a middle way which help to minimize the crisis between public servant and political superior. In his another writing, Miles says a public servant must argue as "effectively as he knows how for his convictions" (Miles, 1970: pp. 30, 36). In this writing up he also concludes that if a civil servant loses the argument he has to fulfill the tasks set up by his superior to the full extent, but he also adds that this kind of game is worth playing "as long as your percentage of wins is a tolerable average" (Miles, 1970: p. 30).

If I Were Dr. Stockmann: An Alternative Consideration

As a public servant, Dr. Stockmann should consider the devastating impact of his decision and causes to the city people. As a prudent public servant, he should alert about the stand of political superior. Whereas the political superior refuses to believe the result of scientific test and urges the doctor to not explore the message in publicly. On the other hand, it is a duty for a doctor to protect the public's health from the lethal threats. As a matter of fact, according to bureaucratic formulation, it is obligatory to obey the order of official superior. But, public health concern should not get less priority than the obeying order of a superior. As a civil servant, Stockmann has to keep these obligations in mind.

In this regard, what is wrong with Dr. Stockmann? What would we do in this conflicting situation? In my consideration, Dr. Stockmann is right to disclose the report what he discovered in the city bath, i.e. the health danger pathogenic microorganisms. Certainly this discovery could have made awareness among the people and also alert the city authority to cleaning up the pollution of the water.

In this regard, I would like to focus on *the public understanding of science*. According to *Daubert Scientific Evidence Debate* (Daubert, 1993, 509 US 579, 593), any admissible scientific testimony of course based on *adequate data, reliable method, principles* and should be "correspondent to the factual circumstances". Along with this, of course, a scientist should remember the fact that the public is the consumer of science. So, practicing science in the *public sphere* it requires to realizing the *public understanding* of science. The science and scientific testimony is worthless in before the public majority. In the play, we have seen that the government body (Mayor of the city), the press, the business man and the majority people of the city join together in denial of scientific testimony. It means sometime science and society becomes in conflict. This conflict is between *genuine science* and *junk science*. A *genuine science* does not motivate, biased or based on the interest of somebody else. It is rhetoric and also emphasis the laboratory testimony. In the play Dr. Stockmann takes a stand in favor of "genuine science". On the other hand, *junk science* is biased and necessarily entangled in social structures. Dr. Stockmann's discovered the pathogenic organism depending on the method of *good science*. But, the denial of this scientific report is the result of junk science, which is the production of economic interest, political expediency, press and social bias. Finally, the junk science wins the game.

I think science itself is not isolated from the demand of society. Societal need, public interest and cultural values need to consider in practicing scientific research. After discovering the pathogenic organisms Dr. Stockmann explores the risk evaluation and the dangerous effect of the organism. But more technically he cannot demonstrate the danger due to lack of the sense of *junk science*. But, Mrs Stockmann understood the fact, as she says: "without power, what good is the truth?" Her comments reveal the fact that scientific authority is not isolated from the social matter or political power.

All the things reveal that the scientific evidence is not only depends on rhetoric testimony, it also be characterized as a *public role*. For example, the discovering scientific truth by Stockmann has become less significant for the social context of science. All these facts provide that science and scientific

expertise are not only depends on scientific truth. Scientific expertise has two contexts: *social context* and *scientific community*:

- 1) If the public do not receive the scientific knowledge it becomes insignificant or meaningless, and
- 2) Scientific knowledge cannot be fruitful, if it does not bring any well being for the public.

The effectiveness of scientific knowledge can be materializing through public understanding of science. But his arrogance, self-righteousness, exaggerates sense of scientific evidence affect the public reception of science. Even his knowledge is not aligned with the sentiment of political interest. Thus, Dr. Stockmann has failed to construe a real conciliation between science and social context. Considering all of these things, if I were in the position of Dr. Stockmann I would emphasize on some points: 1) It needs to capable to conceive the aspect of science within the system of social values; 2) public trust should get priority in public service, and as a public servant we should care public interest; and 3) as a public servant, we should encourage our political superiors to fulfill their duty; 4) there is no place in public service to be arrogant and revolutionary. But, in the play Dr. Stockmann' exaggerates confidence and arrogant attitude create threatened in public mind and that may result higher taxes for fixing the problem and economic disaster by losing ongoing tourism.

Whistle-Blowing and Public Servant

How do we understand the term *whistle-blowing*? According Svava, it means: "When a staff member becomes aware of a problem within a public organization, the active responses are to raise the matter internally or to alert someone outside the organization" (Svava, 2007: p. 115). The second point of this definition "sounding an alarm outside the organizations" is a real sense of whistle-blowing. "Whistle-blowing" is not ethically unacceptable. But, many exponents believe that it should be done only when all other possibilities are exhausted. At the first step, the public servant would do is to inform his/her superiors, before exploring the information to anyone else.

Is the play *An Enemy of the People* a best example of *whistle-blowing* according to the sense of Svava? In order to addressing the answer to this question we can revisit the play once again. When Dr. Stockmann discovers that water of the baths is polluted then he requests the city management to take an action to stop the lethal contamination. The sequence of the play developed as an instance of whistle-blowing. **Firstly**, Dr. Stockmann explodes the problem outside of the organization. **Secondly**, we see the persecution of whistle-blower. As a whistle-blower Dr. Stockmann is dismissed from his position, his daughter also dismissed from school teacher. People threats him and start to break his windows of the house. The people of the city considered his actions irresponsible, his discover is discredited. He is also distrusted in every context.

Sometime, it assumes that Stockmann's impatient behavior, anger and lashing out at the public meeting give a different result of the scientific evidence. Through these activities, in fact, some may blame Stockmann that he has ignored the professional effectiveness. Not only that the critics may also argue that his misfiring alienating tirades also creates an insurmountable public health constraint and public distrust. In favor of their argument they can explore that any science or policy firstly requires trust [trustworthiness]. As a doctor and public servant

nobody avoid this reality. But, my point of view, Dr. Stockmann has played a role of a responsible whistle-blower. As a responsible whistle-blower, he feels to prevent the negative effect of the organization. Along with the saving of organization's interest, he is also accountable to maintain the public interest rather than any interest of organizational superiors. Sometime it has claimed that a whistle-blower should be courageous person. They should grapple to protect the public harm. As standing up for moral norms they can be a suffering experience. We could revisit the traits of whistle-blowers as explained by Svava. He states whistle-blowers "are inspired by duty and are reinforced by each of the philosophical perspectives" (Svava, 2007: p. 127). In the play, Dr. Stockmann is such a person who is inspired by duty and reinforces by "virtue of courage".

In my point of view, Dr. Stockmann is a responsible whistle-blower. A responsible whistle-blower always feel to prevent the negative effect of the organization, they also interfere in the case of public common good. A responsible whistle-blower should accountable to maintain the public interest rather than any interest of organizational superiors. Sometime it has claimed that a whistle-blower should be courageous person. They should grapple to protect the public harm. As standing up for moral norms they can be a suffering experience. As Svava States whistle-blowers "are inspired by duty and are reinforced by each of the philosophical perspectives" (Svava, 2007: p. 127). In the play, Dr. Stockmann is such a person who is inspired by duty and reinforces by "virtue of courage".

Barry consider whistle-blowing as a voice of justice, protecting means of public interest, asserting as an "avenue for maintaining integrity by speaking one's truth about what is right and what is wrong". In this consideration Dr. Stockmann is a responsible whistle-blower. We find his voice of conscience:

"Dr. Stockmann. Who the devil cares whether there is any risk or not! What I am doing, I am doing in the name of truth and for the sake of my conscience" (Ibsen, 2001: p. 47).

His stand to truth and justice reflects on the several dialogues in the play, we can mention it once again:

"Dr. Stockmann. You should never wear your best trousers when you go out to fight for freedom and truth. It is not that I care so much about the trousers, you know; you can always sew them up again for me" (Ibsen, 2001: p. 82).

Considering all this things, we can state that Dr. Stockmann has played a role of responsible whistle-blower.

Concluding Remarks

Throughout the previous sections of this article, I have attempted to find out an answer to the question: What would be the responsibility of a public servant? To find out the answer to this question, I have explored a debate between *professional role* and *moral role* of a public servant. In the play, Ibsen sketched the character Dr. Stockmann who performed only moral role as a public servant. According to the representative democratic model, Dr. Stockmann's role cannot be accepted as a role of a public servant. He has played a role as a virtuous person. He discovered lethal pathogenic microscopic organism in the water, and metaphorically, this bacteria is the immoral

black spot of a society. It is a moral obligation for intelligent people to cure the problem. However, to face the problem, it needs to be courageous, honest and with noble ideals. Dr. Stockmann is such a person who is faced with the problem with courageous personality though the most of the people have turned against him and call him an "enemy of the people".

In spite of these sufferings, he was remained unrelenting in pursuit of the scientific truth. Ibsen portrays a character like Dr. Stockman as a public servant who pursues truth and social justice. Sometimes, it seems that he is an *alienate moralist* (Roshwald, 2004.). The discussion of the previous sections reveals the fact that a public servant should uphold the voice of truth and justice. This makes a sense that a public servant should be courageous to establish the truth and justice in the society that we find in Dr. Stockmann. He also performs the "special duty to protect and serve the public interest" (Goodsell, 2006: p. 63). In that sense, Dr. Stockmann is a successful moralist and a public administrator (Maesschalck, 2004: pp. 456-489).

Description of Figures and Tables

It assumes that public administrative ethics contains at least four components, which can be shown in the following diagram (see **Figure 1**).

In the **Figure 1**, there are 4 circles intersect in a common point. As for Circle 1 is referred for duty, 2 is for moral principles, Circle 3 is for consequence and Circle 4 for virtue. This figure also assumes that public administrative ethics contains at least four components: duty, moral principle, consequence and virtue.

This **Figure 2** has shown that in the conflicting situation, public administrative ethics try to give a solution of this problem. James Svava proposes three stages of the model which we can show in the following triangle (see **Figure 2**) (Svava, 2007: p. 108.).

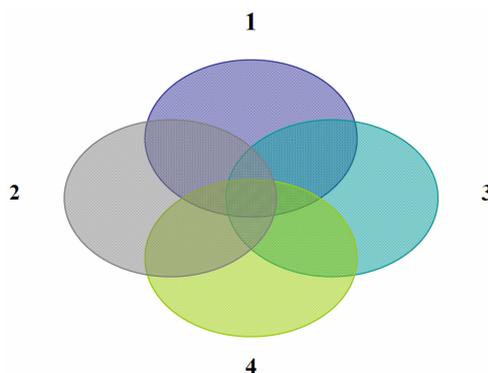


Figure 1. Components of administrative ethics.

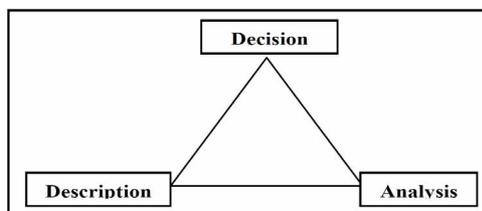


Figure 2. Problem solving model.

In the triangle, at the first stage, the model starts with “description”. To reach into the decision, public servant should analyze the situation and his professional role. This is the second stage of the model. In the analysis stage there are two potential elements of the model, according to Svava (Svava, 2007: pp. 110-111).

A public servant duty can be expressed in term of some questions. These questions ultimately represent some tenets that have to necessarily follow by a public servant.

In **Tables 1 and 2**, a list of ethical principles has shown that are followed in different ethics: duty-based ethics, virtue ethics and principlism. The ingredients that are existed in duty-row in the table indicate that a public administrator can perform his duty according to these principles. Virtue-ethics would help a public administrator how she/he would be a good person. However, this table has shown that a public administrative ethics is a kind of balancing among the principles of duty, virtue and good consequences.

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