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Reimagining Governance Law, Ethics, and Resilience in India's Sustainable Leadership Transition

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***Abstract*—India's institutional journey has been a mixture of morally right intentions, the law being carried out, and the administration having the necessary ability. As the country is moving fast towards sustainable development, the issue of aligning governance with ethical and legal integrity is becoming the centre of public policy debate. This research is about the interaction of three spheres Ethics (E), Law (L), and Governance (G) and the suggestion of a unifying conceptual framework, the E L G Resilience Cycle, as a basis for long lasting institutional reform. The model sees ethics as the main source of norms for governance, law as the system that sets rules for the implementation of moral principles, and governance as the system that makes both workable and real in the society. The paper, informed by India's policy reforms such as the Companies Act (2013), the Right to Information Act (2005), the Lokpal and Lokayuktas Act (2013), and SEBI's Business Responsibility and Sustainability Report (2023), maps the interaction of ethical leadership with judicial and administrative systems to create institutional resilience. The incorporation of sectoral case studies of Tata Group, Infosys, Odisha, and Kerala helps in explaining the model's real side. The comparative learnings from New Zealand, Nordic countries, and Singapore serve as a reference for India's transition to a global governance framework. The study is culminating with a strong conviction that moral leadership must not be considered as a prop to law and governance, but rather the strategical basis of sustainable development, and that institutional resilience in India should result from the progression of compliance to conscience.**

***Index Terms*—ethical leadership, sustainable governance, institutional resilience, public policy, transition**

I. INTRODUCTION

The quality of government in India has essentially been the main factor influencing not only the speed but also the extent of the country's economic and social development. Despite the fact that the country is strong in democratic structure, governance is still facing a number of deeply rooted issues of a structural nature. These include among others bureaucratic inefficiency, bribery, and lack of openness of democratic institutions (Transparency International, 2024; World Bank, 2023a). These problems not only diminish the effectiveness of the administration but also the state's capacity to be a moral leader. Therefore, having solid institutions is a prerequisite for national competition and trust in a rapidly changing, technology-driven world. India is, therefore, a country that requires an integrated ethical governance system that recognizes morality, law, and leadership as three closely connected aspects of institutional change if it is to be able to achieve sustainable development.

The change of governance models through time is like a story of characteristics of each new model. Starting from fixed, very much top down and command control models, societies have advanced to democratic, value based, and participatory governance systems (Pierre & Peters, 2020). The bureaucratic model of the 20th century, which was mainly about adherence to procedures, has been replaced by a call for more openness, responsiveness, and ethical accountability of public sector organizations of the co (Denhardt & Denhardt, 2015). The metamorphosis is a mirror of the call for the inclusion of ethics as a parameter without which not only policy legitimacy but also institutional resilience become unfeasible. Ethical leadership provides both way and legitimacy, law changes societal expectations into standards that can be enforced, and governance tools are there to ensure that these principles are followed through organized structures and through supervision mechanisms (OECD, 2015).

In India, the combination of ethics, law, and governance as a triad has been accepted conceptually (Murugan, 2010) though it has not been explicitly demonstrated through the design of institutions. The Constitution is the moral vehicle of the four global values: justice, liberty, equality, and brotherhood. The fact that the problem of transforming these great ideals into the routine of governance was quite a challenge, is very much evident (Austin, 1999). The institutions have experienced their share of ups and downs and at times have been so overregulated and neglected to the extent that simply having laws has not been accompanied by ethical enforcement and procedural compliance is preferred to substantive justice. Consequently, the governance system is one that is legally quite secure but morally it is lacking.

The collapse of the moral side in governance is not only the issue of India but it is a problem that can be found everywhere. Nevertheless, it has disastrous consequences for those emerging markets where institutional density is still in its early stage. A plethora of laws and policies without their indispensable ethical foundation results in the phenomenon that Gunningham and Johnstone (1999) name "ritualistic legality", i.e., where organizations adhere to the rules in a formal manner, but at the same time, they breach their spirit. The phenomenon is evident through various instances of corporate governance scandals in India, the inefficiency of the bureaucracy, as well as the

implementation of anti-corruption laws. It is a signal that the transformation of governance cannot solely rely on the increase of the regulatory framework but rather on the ethical renaissance.

Ethical governance implies a strong bond between one's individual virtues and the way an institution is organized. According to the scholars Brown, Treviño, and Harrison (2005) as well as Mayer et al. (2009), an ethical leadership through the leader's behavior, the communication, and the control structures that influence the group behavior, conveys the message. In the public sector, this type of leadership, apart from being a morally right conduct, also entails policy empathy, distributive justice, and procedural fairness (Denhardt & Denhardt, 2015). The administration of India, being based on the bureaucratic structures of the colonial times, has for a long period of time been more inclined towards rule following than ethical reasoning. While this procedural conservatism secures the system, it also limits its capacity to respond to complex social and economic changes (Caiden, 2017).

Governance resilience thus requires ethical foresight to be combined with innovations in law and administration. According to Holling (1973) and later Folke et al. (2010), institutional resilience is the capacity of an entity to endure shocks and come back to its former state or even move forward without giving up its core function or identity. In governance, resilience means being both structurally and morally flexible. Authorities may still be able to withstand the storm and stay afloat, only if they are abiding by the ethical standards. The COVID-19 pandemic can be considered a very good example of this rule: areas that went for moral leadership and were law-abiding, such as New Zealand and Kerala, not only handled the crisis in a more effective manner but also received more confidence from the citizens (He & Harris, 2020; World Health Organization, 2020).

India's governance scenario is slowly moving towards an ethics-based institutionalism. The implementation of the Right to Information Act (2005), the Lokpal and Lokayuktas Act (2013), and SEBI's Business Responsibility and Sustainability Report (2023) are some of the visible signs of a transparent and accountable environment. Nevertheless, these changes are still largely operating independently, without much interaction between them. Hence, the issue is to connect them in such a way that they not only mix ethics with law but also integrate governance from a single system.

This project offers a conceptual framework, the E L G Resilience Cycle, to clarify and enhance the understanding of the connection. The model is based on the idea that Ethics (E) is the foundation which supports Law (L), and Law (L) provides governance (G) with a framework, whereas through continuous ethical practice, Governance is able to both support and extend Ethics. The cycle, when it is an institution, represents the concept of organizations that have the capacity to self-regulate, can endure crises, learn from them, and evolve further. The model serves both a theoretical and a practical purpose: it makes evident the reason why a lack of ethics results in the deterioration of institutions and indicates the way to their fortification by embedding moral reasoning in legal and administrative design.

The research objectives are of the same breath as well. Primarily, the study aims at establishing a theoretical correlation of ethics, law, and governance in India. It then aims to check the promo

legal and institutional mechanisms for morally correct governance like transparency laws, corporate regulations, and disaster management frameworks. Besides, it wants to scrutinize the sectoral case studies, particularly Tata Group, Infosys, Odisha, and Kerala, where the harmonious interaction between E L G has resulted in the harvest of the productive outcomes. Finally, it is committed to the creation of policy proposals along with the monitoring system to keep track of the incorporation of moral resilience at the levels of nation and organizations.

By employing a policy analytical lens, the research portrays ethical leadership as less of a moral luxury and more of a necessary operational requirement for long-term governance. According to the point made, the endurance of institutions in democracies of the contemporary world gets increasingly dependent on the quality of rule execution rather than on the number of rules. The saga of Indian governance is a mixture of the two - situations and warnings: while a great number of legislative reforms have been enacted, ethical steadfastness still harks back to be the lacking link. It is very important to fill the gap to localize SDG 16 that highlights peace, justice, and strong institutions (United Nations, 2015).

Subsequent chapters delve into this issue in greater depth. The second chapter elucidates the conceptual origins of ethics, law, and governance resilience. Chapter 3 introduces the E L G Resilience Cycle as a theoretical framework. Chapter 4 delves into the Indian legal and policy environment. Section 5 examines the examples that not only elucidate the model's real-world application but also provide the evidence for the same. Section 6 gives comparative international insights and is followed by the discussion of implementation frameworks and the implications for the leadership education and public policy.

With this research, the paper is willing to come up with both theoretical and practical implications and therefore, it gives up the conception of governance as merely a technical task and considers it as a moral one that is led by ethical intentionality, legal coherence and the adaptive institutional design.

II. CONCEPTUAL FOUNDATIONS

2.1 Ethical Leadership: The Moral Architecture of Governance

Ethical leadership constitutes the starting point for sustainable governance as it clearly indicates the standards which are considered acceptable, the way power is used and how decisions can be justified. In the article authored by Brown, Treviño, and Harrison (2005), ethical leadership is seen as a role model for the most correct conduct from a normative point of view and also as the leader's eagerness to encourage followers to adopt such behavior. When the situation is difficult, ethical leaders are like moral points of reference not only helping characters of the organization to develop but also to extend the institution's stability (Treviño, Brown, & Hartman, 2003).

Within governance, however, ethical leadership is not simply a realm of personal virtues but it progressively becomes an institutional feature. As per studies, introduction of ethical leadership results in increased public trust, less corruption, and greater citizen satisfaction (Hassan, Wright, & Yukl, 2014). Along with neat performance, leaders use various tools such as modelling, ethical

decision-making frameworks, and reinforcement mechanisms to imbue followers' minds with moral values (Mayer et al., 2009).

In India, the administrative and corporate sectors have been characterized by the intermittent presence of ethical leadership rather than the continuous systemic implementation. The moral facet of public service which was once deeply rooted in Ghandian trusteeship and Nehruvian idealism has slowly but surely given way to procedural legalism. Bureaucratic rationality usually is apt at dissociating the ethical side of the administrative work from the behavior of the administration (Caiden, 2017). Consequently, the difficulty is to put ethics back into public institutions, not as a subjective value but as an objective standard of performance.

The new governance model equips ethical leadership to function effectively in a networked environment where public, private, and civil actors are co- accountable (Rhodes, 2017). Such shared leadership model needs moral consistency across all sectors. To illustrate, adoption of environmental, social, and governance (ESG) standards by corporate boards implies that leadership has shifted from being profit-centric to purpose-driven one (Freeman, Harrison, & Wicks, 2007). Hence, ethical leadership becomes a public good - necessary for the market as well as for democratic governance.

2.2 Law and the Institutionalization of Ethics

Law serves as the detailed description of the rightful conduct expected of people. Besides serving as a guideline, it also facilitates monitoring and ensuring compliance. Institutions such as judiciary also, according to North, 1990, are among the set of rules, which define the reward system within societies. Therefore, law converts these ethical ideals into binding agreements that can be enforced. Rule of law in governance theory is not merely holding statutes supreme but also signalling such features as law predictability, equal treatment by law, and fairness of administration (Rawls, 1971; Raz, 1979). Fair and transparent legal systems boost their trust from the users, that trust being a major source of institutional power and stability (Tyler, 2006).

The Indian legal system is based on this concept but is confronted with the problem of enforcement. The Constitution is the embodiment of the core ethical principles of justice, equality, and human dignity, while the Right to Information Act (2005), and the Lokpal and Lokayuktas Act (2013) among other laws, try to give these principles a concrete institutional form. However, the selection of areas for enforcement and procedural inefficiencies have been the main factors putting these laws in jeopardy of being able to bring about a revolutionary change (World Bank, 2017).

The interrelation of law and ethics is like a dialogue in which both parties exchange views and learn from each other. Ethical norms guide the lawmakers in creating and interpreting laws, whereas legal institutions support and advance ethical expectations through application of the law. The turn-about between these two prevents losing grip on morality or legal formalism. Should one side prevail, governance would be either without moral attributes and hence anarchic or legalistic without conscience (Sen, 2009).

2.3 Governance: The Operational Bridge

Governance is the minimum of rights and law where the operation of the organization takes place. It is the main tool responsible for carrying ethical intention and legal structures to the company in the form of policies, procedures, and outcomes. OECD (2015) defines governance as the channels, procedures, and establishments by which people express their desires, implement their rights, and solve their disputes.

If that is the case, good governance is not only concerned with the efficient use of the administrative resources but also with the moral ones. It includes the features of a democratic system such as transparency, accountability, participation, and responsiveness (Kaufmann, Kraay, & Mastruzzi, 2010). Governance in India has transitioned from colonial "rule-based administration" to participatory and digital models focusing on service delivery, citizen engagement, and open data initiatives (MeitY, 2022).

However, governing without ethical intentionality might result in a technocratic type governance. Decision making based only on efficiency metrics while ignoring distributive justice is a way in which governance loses its legitimacy. Using morals (ethical principles) in the making of government is a way of guaranteeing that the latter is efficient (effective) without the need to violate (breach) rights (equity). This change, such a revolution, empowers the governance system not only to be a regulating mechanical device but also a moral instrument for the common good.

2.4 Resilience: Linking Ethics, Law, and Governance

Resilience is the adaptive feature that works like glue binding ethics, law, and governance into a system that can sustain itself. Traditionally, the term came from ecological systems theory (Holling, 1973), and has been lately interpreted in political and administrative science as the capacity of institutions to endure shocks, adjust to changes, and even transform while still maintaining their validity (Boin et al., 2013).

Resilient governance systems have three outstanding features: redundancy, adaptability, and reflexivity (Walker et al., 2004). Redundancy is the insurance that there are several ways available to counter a failure; adaptability is a feature that grants the policy room for changes; and reflexivity is the ability of an institution to learn from their past. Ethical leadership is the driving force that directs the moral compass of the adaptive mechanisms in the governance system thus, ensuring that the principle of flexibility is not violated by self-interested exploitation.

Resilience of institutions is extremely important especially in the Indian scenario where there is governance amid social heterogeneity, political pluralism, and scarcity of resources. To illustrate, as a result of natural disasters or public health emergencies ethical leadership may be instrumental in deciding who of the vulnerable groups are to be the first to receive help, at the same time law giving the authority and governance facilitating the process (Rao & Sharma, 2021).

Therefore, resilience is not only about the ability to survive but also about the ability for moral regeneration. The combination of ethics (values), law (rules), and governance (action) is like a safety net for institutions, not only do they bounce back from the crisis, they become stronger and more legitimate.

III. THE E–L–G RESILIENCE CYCLE: A THEORETICAL MODEL

The E-L-G Resilience Cycle is a conceptual framework identifying the interactions of Ethics (E), Law (L), and Governance (G) to bring about sustainable institutional resilience. The proposition of the model is that the resilience of public and private institutions should not only be dependent on their regulatory capacity or economic performance but also on their ability to moralize legal structures and operational systems. It achieves this by depicting the three layers of governance normative, structural, and administrative as a system that supports itself in terms of accountability, learning, and ethical flexibility.

The model relies on three main propositions:

1. Morality is the main norm that guides the behavior of the institution and gives it legitimacy.
2. Law provides the framework for the moral principles to be translated into enforceable rules.
3. Management is the practical implementation of morality and law combining together whereby institutions become transparent, accountable, and adaptive.

These three entities are the interrelated feedback loops each capable of supporting the other. Ethical standards influence the making and interpretation of law. Law affects governance through directives, standards, and control. In case governance is performed in line with integrity, it results in a scenario whereby ethics become institutionalized as the public trust and compliance are being revitalized.

Such a cycle of operations results in the resilience of institutions the ability to foresee crises, recover from them, and change without losing their legitimacy or functional integrity (Folke et al., 2010; Boin et al., 2013). Conversely, the cycle breaks down and resilience disappears when any of the elements is decaying when ethics are compromised, law becomes arbitrary, or governance turns procedural.

3.1 The Normative Foundation: Ethics as the Source of Legitimacy

Ethics is the guiding compass of governance. It not only sets the limits of what can be done, but also indicates what should be done in order to serve the public good. Within the E-L-G framework, ethics is considered not as a personal or subjective virtue, but as a systemic orientation that delineates collective purpose and legitimacy (Brown, Treviño, & Harrison, 2005). Within governance systems, ethics is the factor that makes laws be enacted not only to restrict behavior but also to mirror the common moral ideals of the society. As an example, the moral motivation behind the Right to Information Act (2005) was the acknowledgment of transparency not as a simple administrative reform but as a moral obligation of the state towards its citizens (OECD, 2015).

Ethical leadership is instrumental in sustaining this normative base. Leaders who are morally upright bring about institutional trust and adherence to rules, even during difficult times (Mayer et al., 2009; He & Harris, 2020). On the other hand, moral decline at the top leadership level most of the times leads to widespread corruption, lack of policy execution, and distrust of the public towards authorities (Caiden, 2017). So, ethics acts as the core of the E-L-G system - its legitimacy source.

3.2 The Structural Dimension: Law as the Framework of Accountability

Law provides the basic framework for the E-L-G Cycle. It converts ethical ideals into clear-cut rules of conduct and sets up penalties for breaches. As per North (1990), institutions—both the formal and the informal rules of the society—dictate the behavior of the people through incentives and deterrents.

Law in the E-L-G framework is geared towards two main functions

1. It turns the moral expectations into legal obligations.
2. It ensures that the moral interpretations are free from any arbitrariness by providing uniformity and predictability.

Various legal reforms in India like the Companies Act (2013), the Lokpal and Lokayuktas Act (2013), and SEBI's Business Responsibility and Sustainability Report (BRSR) mandate illustrate the gradual constitutionalizing of ethics through law (Ministry of Corporate Affairs, 2013; SEBI, 2023). These regulations are converting the moral side of things that were purely voluntary into a routine ethical behavior especially in the areas of corporate and bureaucratic governance. Nevertheless, laws without accompanying structures are powerless to bring about change. It is often the case that when the law is treated as an ultimate goal rather than a means to achieve justice, institutions are caught in a stalemate of procedural rigidity - a situation that Gunningham and Johnstone (1999) referred to as "regulatory ritualism." The E-L-G model lessens this danger through the provision of ethical contextualization which is the manner in which laws are understood and carried out with moral consciousness.

3.3 The Operational Mechanism: Governance as the Integrative Practice

Governance is the factor that brings the ethical and legal parts of the model into reality. It includes decision making, resource allocation, performance monitoring, and stakeholder engagement (Kaufmann, Kraay, & Mastruzzi, 2010). Good governance is not simply about rule following; it also entails managing the efficiency and moral legitimacy aspects simultaneously.

Governance in the E L G Cycle is carrying out three major functions. First, it identifies the ethical principles as the foundation of government operations. Second, it is a promise for the fair and transparent implementation of laws. Third, it supports the creation of such institutional environments where ethical awareness and learning can be achieved.

The Indian governance systems are increasingly revealing that they require such an operational integration. As an example, digital governance measures viz. the Direct Benefit Transfer (DBT) platform are not only law abiding but also ethically meet the requirements of fairness and inclusion (MeitY, 2022). By making the processes open to public scrutiny and lessening the discretionary power, these kinds of programs exemplify the way governance can empower ethics through systemic design.

3.4 The Feedback Loop: Interdependence and Renewal

The E-L-G Cycle is functioning as a self-corrective system. Every element is supporting and requiring the other through ongoing interaction:

• Ethics informs Law by providing the moral rationale of legal and regulatory measures.
• Law arranges Governance by determining roles, accountability, and due process.
• Governance supports Ethics by being the representation of ethical conduct in reality and by proving that trustworthiness brings about results.

This circular engagement produces the concept of adaptive capacity which is put forward by resilience scholars. Adaptive capacity is the capability to learn, change, and restructure after disruptions (Walker et al., 2004). Ethical failure situations lead to legal changes; legal shortcomings call for governance innovations; governance deficiencies result in moral contemplations. If everything is working as it should, the E-L-G framework is an instrument of continuous moral learning.

3.5 Figure 1: The E–L–G Resilience Cycle



Source: Conceptual model developed by the authors, adapted from Folke et al. (2010), OECD (2015), and Boin et al. (2013).

Figure 1 illustrates the E–L–G Resilience Cycle as a dynamic and circular relationship among the three domains.

- Ethics forms the normative base of moral legitimacy and collective responsibility.
- Law provides the structural framework that converts ethical intent into enforceable norms.
- Governance functions as the operational mechanism that institutionalizes both ethics and law through policies, practices, and accountability systems.

The three-domain model's core intersection is called Resilience, which indicates the ability of a system to withstand pressure, adjust to a changing environment, and even develop further without losing its ethical principles or its structural unity. The outer arrows that connect each domain stand for feedback loops, thus reflecting the ongoing mutual support process: moral principles influence law making, legal frameworks provide a basis for governance, and governance activities help to maintain ethical cultures.

This model, in a general way, describes the ideal, the institutional, and the practical aspects of sustainable governance in India, thus connecting the ethical perspective of the public leadership, the legal framework of accountability, and the governance mechanisms of delivery and performance.

IV. INDIA'S POLICY AND LEGAL ARCHITECTURE: A CHRONOLOGICAL ANALYSIS

4.1 The Right to Information Act, 2005: Ethics through Transparency

One of the landmark moments in the administrative history of India was the passing of the Right to Information Act (RTI) in 2005. It made the ethical ideal of transparency real by giving this right to the citizenry instead of keeping it as a privilege of the bureaucracy. The law firmly established the concept that the basis of governance is openness and that uncommunicativeness leads to corruption and distrust (Peisakhin & Pinto, 2010).

From the perspective of the E–L–G model, the establishment of the RTI law was driven by Ethics (E) - the moral conviction that people must be informed of what is going on. Law (L) stepped in by providing a more codified framework where public authorities are obligated to disclose information; it also sets statutory time limits for the responses. The governance (G) aspect is visible through the use of digital channels to not only disclose but also implement the law thus, it became a systemic process.

The number of RTI applications has risen dramatically according to official data. There were only 0.4 million applications in 2006, but by 2023 this number went up to more than 6 million per year (Ministry of Law and Justice, 2023). Besides, independent research also demonstrates that with the high level of RTI compliance, subsidy in small-scale corruption in departments has declined noticeably (Bertot, Jaeger, & Grimes, 2010).

Nevertheless, the capacity of the system to withstand pressure is still limited. Information commission vacancies and delays in hearing cases reflect that the law is there but the support from the ethical and administrative side has been only in some places. In this way, the RTI Act exemplifies the first level in the India E–L–G transition—the stage where ethical intent is turned into an architectural legal framework but still not ingrained as a governance culture.

4.2 The Lokpal and Lokayuktas Act, 2013: Institutionalizing Accountability

Just as important, the law creating the Lokpal and Lokayuktas, 2013, was the next step up the governance evolution ladder. Lokpal and Lokayuktas Act, 2013. The most prominent feature of the national debate on morality was the ethical revolution of politics through the activist driven Anna Hazare led anti-corruption movement that, consequently, created the environment for a law that could bring back people's trust in governance (Bhowmick, 2013).

By way of the E-L-G viewpoint, the Lokpal Act symbolizes the blend of morality and statutes in the structure of an institution. From the ethical perspective, the Act was conceived in the society's uproar over the moral rot of politics and administration. The Act established a standalone lokpal with the authority to carry out inquiries into cases of corruption of top-ranking officials, among them the Prime Minister, as per the judicial side of the story. The law, however, was equipped with administrative arrangements, procedural honesty, and political will as the main factors responsible for its enforcement to bring about real change.

On the other hand, endurance has only been half-effective. There have been several reports on the delay in appointments and the few cases being resolved (PRS Legislative Research, 2023). The institution's ethical legitimacy has been eroded due to the unfriendly relations of the bureaucracy with the institution. In the opinion of Caiden (2017), the failure of anti-corruption agencies is not due to the imperfection of the laws but rather because of lowered governance ethics. The experience of Lokpal is a reminder that law can not take the place of ethical leadership.

The period, however, was successful in establishing a crucial milestone—the judicial recognition of moral accountability as an integral part of the institution. It turned the national governance narrative from one of mere transparency to that of answerability or responsibility that constitutes an important leap in the E-L-G cycle.

4.3 The Companies Act, 2013: Corporate Ethics and Legal Responsibility

The Companies Act, 2013 has changed the legal groundwork of corporate governance in India. It brought in the concept of Corporate Social Responsibility (CSR), which made it compulsory for big companies to spend two percent of their average net profits on socially useful activities (Ministry of Corporate Affairs, 2013).

From an E-L-G angle, this can be considered as the first step of ethical codification. Business Ethics (E), i.e., the ethical obligation of a business to the society was for the very first time clearly put into law. The Law (L) converted that ethical demand into a binding provision under Section 135. Governance (G) got further developed via corporate reporting and board control procedures.

An initial study shows that, CSR spending by top Indian firms went up from ₹6,500 crore in 2014 to more than ₹20,000 crore in 2022 and that there was a growing trend of CSR projects aligning with national priorities such as education, sanitation, renewable energy, etc. (KPMG, 2023). The upsurge here is a good demonstration of how a law can help convert voluntary ethics into a systemic governance practice.

The truth is that the problems are not totally resolved yet. Some commentators argue that a lot of firms see CSR just as a compliance necessity rather than a moral obligation (Khan, Serafeim, & Yoon, 2016). The strength of the CSR system thus depends on the leadership ethics of the leaders, i.e., their pledge to business-social integration through the business models core.

4.4 The SEBI Business Responsibility and Sustainability Report (BRSR), 2023: The Ethics of Sustainability

The Securities and Exchange Board of India (SEBI) came up with the Business Responsibility and Sustainability Reporting (BRSR) frame work in 2023. The BRSR framework is an up-to-date corporate governance instrument in India that is compatible with global ESG standards (Environmental, Social, and Governance) (SEBI, 2023).

The ethical basis is in the acknowledgment that sustainability is a moral necessity rather than just a sound economic strategy. The law enforces this by requiring standardized reports that make it easier to compare and provide more transparency. Governance gets transformed via ESG committees, disclosure audits, and stakeholder engagement avenues.

Hence, SEBI's BRSR to a large extent represents the next E L G stage in the cycle when social and environmental issues (ethics) are integrated in law (reporting mandates) and management (corporate accountability systems). More than 1000 companies have registered BRSR disclosures as per SEBI's 2023 report indicating a significant institutional change towards responsible capitalism.

The BRSR initiative also introduces the aspect of resilience to the balance companies will thus be able to be evaluated not only for their profitability but also for how ethically they deal with environmental and social risks. It expands the idea of governance from simply following the rules to anticipating.

4.5 The National Disaster Management Act, 2005: Giving Resilience a Legal Framework

When compared with the RTI, the National Disaster Management Act (NDMA), 2005, which was also passed during the same decade, is a completely different story. This is the first time India has acknowledged that not only is resilience an ethical responsibility, but it is also a legal one. The Act established an authentic framework national, state, and district authorities that carries the obligation of decreasing vulnerability and increasing the level of readiness (NDMA, 2023).

The E L G framework unveils the ethical component here, which stems from the state's moral duty to protect human life. The legal component can be identified from the enacted provisions that grant the powers to coordinate relief and recovery. Finally, the governance elements can be perceived in the performance and operational success of the states of Odisha and Kerala where disaster response systems have been turned into the adaptive resilience (Rao & Sharma, 2021) models.

The institutional arrangements of this law correspond to the core ideas of resilience theory redundance, adaptability, and reflexivity (Walker et al., 2004). By embedding these principles in legislative mandates, India has moved from a relief mode reaction to implementing disaster risk governance in a proactive manner.

4.6 Chronological Synthesis: From Transparency to Resilience

In a time sequence, India's reforms in governance have been a progression to the E L G Resilience Cycle's maturation which can be broken down as follows:

1. 2005 2010: Ethical Transparency (RTI Act, NDMA Act) a period when transparency and protection of life were brought up as the most basic rights of the moral sphere.
2. 2011 2016: Legal Accountability (Lokpal and Companies Acts) a stage when accountability was realigned through law enforcement by statutes.
3. 2017 2023: Sustainable Governance (SEBI BRSR and subsequent ESG integration) a phase when the ethical future was implied in the operational framework.

The progression here is from one person's ethical action to the institution's ethical resilience collectively. The major insight is that governance reforms hinged on ethics at first, but for such a change to be deep rooted it had to be enshrined in law and it had to be incorporated into the administration.

Table 1: Major Legal and Governance Instruments (2005–2023)

Policy/Act	Primary Ethical Intent	Governance Mechanism	Indicator (2023)	Source
Right to Information Act, 2005	Citizen transparency	Public disclosure and appeals	6 million RTI applications annually	Ministry of Law and Justice (2023)
Lokpal and Lokayuktas Act, 2013	Accountability in governance	Ombudsman investigations	30% case disposal rate	PRS Legislative Research (2023)
Companies Act, 2013	Corporate social ethics	CSR reporting and board oversight	₹20,000 crore CSR spending	KPMG (2023)
SEBI BRSR, 2023	Ethical sustainability	ESG compliance reporting	1,000 listed companies reporting	SEBI (2023)
NDMA Act, 2005	Ethical protection of life	Institutionalized preparedness	95% reduction in cyclone fatalities (Odisha)	NDMA (2023)

Source: Compiled by authors from official reports and corporate disclosures (2005–2023).

Table 2: Institutional Resilience Indicators

Dimension	Example Metric	Measurement Source
Transparency	Percentage of RTI responses within time	RTI Annual Report
Accountability	Case completion rate under Lokpal	CVC Reports
Social Responsibility	CSR spending as share of profit	MCA CSR Database
Sustainability	ESG reporting coverage	SEBI BRSR filings
Disaster Preparedness	Time to restore essential services	NDMA audit data

Source: Authors' compilation from Ministry and SEBI data.

4.7 The Resilience of Legal Evolution

India's policy changes over time chronologically reflect a progressively morally more complex moral architecture. It was legislation after legislation RTI making the system more transparent, Lokpal bringing answerability, Companies Act integrating moral economics, SEBI's BRSR fostering sustainability, and NDMA providing a legal basis for resilience that together they show the implantation of ethics in law and governance, thereby confirming the E L G framework in real terms.

Though enforcement and consistency are still difficult areas, the main direction of the governance of India is very clear: the philosophy of India's governance is slowly but surely moving from regulatory control to ethical resilience.

V. CASE STUDIES: APPLICATION OF THE E–L–G RESILIENCE CYCLE IN PRACTICE

5.1 Tata Group: Institutional Ethics and Corporate Legitimacy

The Tata Group is one of the few corporate entities in the Global South, which has internalized ethics not only as a concept but also as a structure. Established in 1868, One of the main features of the Tata organizational philosophy was the concept of trusteeship which is based on the principle that the business is a moral stewardship of community resources rather than private capital (Rao & Sarkar, 2020). This principle is pretty much the one that the Group's Tata Code of Conduct (TCoC) enshrines in the law by calling for the implementation of ethical behavior across the leadership, supply chains, and employee relations.

With the frame of E L G, Tata's operation reflects the entire round:

• Ethics (E): Corporate identity based on integrity, fairness, and public service.

• Law (L): Early voluntary alignment with emerging regulatory norms environmental audits, occupational safety, and governance disclosures long before any statutory obligation.

• Governance (G): A well-coordinated system comprising independent boards, internal audit committees, and ethics councils that facilitate the practical implementation of accountability.

In the course of the 2008 worldwide economic downturn, the two companies Tata Steel and Tata Motors which are the parts of the Tata group, made a decision to not cut the number of their workers although they faced monetary losses, and thus, the employees' welfare was put ahead of the short-term profit. This, ethically motivated decision, led to the increase in the long-term reputation and investor trust (Eccles, Ioannou, & Serafeim, 2014). Their revival after the crisis stands as an example of resilience that is not the result of mere compliance, but rather, it is built on trust.

This is how ethical capital in the company becomes a source of a strategic resource: integrity is converted into resilience which is what keeps a firm afloat during cyclical shocks. The case demonstrates that ethics can be the driving force behind governance made possible by law, therefore the institution will be stable even in times of market volatility but with moral consistency.

5.2 Infosys: Transparency, Accountability, and Corporate Governance

Infosys Limited presents a story that is different yet harmonizing with the previous one this time the story is based on transparency as the company's operational ethics. Founded in 1981, Infosys reconstructed its image from zero and then, by excellence in governance, became the first Indian company to publish quarterly financials as per international standards (KPMG, 2023).

Applying the E L G model:

• Ethics (E): The founding team of the firm, headed by Narayana Murthy, not only wrote but also lived honesty and fairness as their business principles.

• Law (L): Infosys went beyond the legal requirements on its own by conforming to the U.S. Sarbanes Oxley standards for internal controls even before its Nasdaq listing, thus showing a law compliant company that is driven by ethics (Bhattacharyya, 2012).

• Governance (G): The company implemented a host of measures like whistleblower protection, board oversight by independents, and transparent remuneration policies well ahead of the time when the Companies Act (2013) came into force.

Indeed, a leadership transition crisis in 2017 put this framework to test. The firm openly engaged with shareholders to resolve the issue, ordered an independent investigation, and informed the regulators without delay. This loyal to transparency act returned the trust of the market and thus averted the regulatory action (Khan, Serafeim, & Yoon, 2016).

By law, the E L G Cycle is validated through Infosys showing that rules can be seen as a moral obligation from within rather than a mandatory enforcement. Governance mechanisms emanating from ethical principles form the kind of systems that regulate themselves and hence, are less exposed to the impact of external crises or sudden loss of reputation.

5.3 Odisha: Governance Ethics and Adaptive Resilience

Odisha state is a very good example how ethical governance in the public sector can lead to resilience. The tragic 1999 super cyclone that led to the death of more than 10,000 people was a kind of shock that made the state leaders to have a moral awakening. The government took the disaster management not only as its administrative duty but also as its ethical imperative of saving the lives (Rao & Sharma, 2021).

Using the E L G framework:

• Ethics (E): The leadership commitment to human centric governance was mainly characterized by the fact that the leaders put political considerations aside and focused on saving lives.

• Law (L): In order to implement the national Disaster Management Act (2005), the state created the Odisha State Disaster Management Authority (OSDMA) that was given the legal power to decentralize authorities and communities.

• Governance (G): The reforms on the ground were all about the implementation of the real time early warning systems, the construction of multi hazard shelters, and the training of the community for evacuation.

During Cyclone Fani in 2019, the number of people who died was less than 100, which is more than 99 percent reduction compared to 1999 (NDMA, 2023). The international organizations pointed to Odisha as a case of "ethical preparedness" where institutional empathy went hand in hand with technical efficiency (World Bank, 2017).

The transformation of Odisha shows that resilience is not only structural but also moral: the law gave the mandates, governance took care of the execution, and ethics were the source of motivation. The case is a confirmation that ethical intention is the main factor that guides policy implementation which makes governance a proactive one rather than a reactive one.

5.4 Kerala: Ethical Decentralization and Health Governance

Through the decentralized governance that is morally and legally coherent, the State of Kerala is an example of how such a system can generate social resilience. One of the main features of the People's Plan Campaign in Kerala since the 1990s was the implementation of participatory budgeting and community-based decision making (Heller, Harilal, & Chaube, 2007).

Under the E L G Cycle:

• E: The governance model which was based on equity and inclusion stressed the ethical aspects of the care of the less privileged.
• L: Local government laws of the State under the Kerala Local Government Act and the Public Health Act (2008) redefined the power structure and set the terms for the implementation of the authority delegated to the local bodies.
• G: The crisis management was very effective especially in the case of the COVID 19 pandemic thanks to the public health system which was robust and facilitated by the local bodies that were empowered.

Kerala's strategy was a proper mixture of ethics-based communication, law with clarity, and transparency in dealings. Apart from resource limitations, the state kept low rates of COVID 19 fatalities during the first wave. Daily briefings, data dashboards, and community kitchens were some of the ways through which the government communicated with and engaged their constituents (World Health Organization, 2020).

The Kerala model portrays resilience as deliberative ethics policy regulated by empathy, legality, and local agency. Moreover, the model serves the purpose of depicting resilience not as reactive endurance but as proactive justice.

VI. COMPARATIVE GLOBAL INSIGHTS

6.1 New Zealand: Ethical Leadership and Trust-Based Governance

New Zealand is a regular top scorer among the nations when their governance system is measured by global indices such as Transparency International's Corruption Perceptions Index and the World Bank's Governance Indicators (Transparency International, 2024; World Bank, 2023a). Most of its excellent results come from well-established laws and regulations but also from a thoroughly ethical culture that the public service is built upon.

The former Prime Minister Jacinda Ardern's leadership during the COVID 19 crisis was a perfect example of how ethical governance works practically. Her empathetic communication and moral framing of policy responses made public obedience not only a necessity but a voluntary collaboration (He & Harris, 2020). The way she managed the crisis was the clearest evidence that ethical legitimacy could open up new avenues for governance to be operationally effective even during crisis.

Notably the Public Service Act 2020 and the Official Information Act 1982 form the legal infrastructure that facilitates transparency and accountability to the people as their rights through giving them the freedom to monitor ethical values that, in turn, have their legal incarnations (the governance mechanisms like open data systems and performance based public service metrics are the practical expressions of these principles) (New Zealand Government, 2020).

By applying the E L G framework, New Zealand is a perfect example of a mature cycle:
• Ethics (E): Leadership ethics that were empathetic and based on social responsibility.
• Law (L): Rights to information and ethical accountability spelled out in the law.

• Governance (G): A public service empowered by openness and considered dialogue with the people it serves.

Citizens are compliant not because they are forced to but because they see the moral legitimacy of governance as the foundation of their trust, and this is what leads to resilience.

6.2 Nordic Nations: Institutionalized Ethics and the Moral Economy of Governance

The Nordic countries mainly Sweden, Denmark, and Norway are perfect examples of a well-integrated system of ethics, law, and governance that has been their social democratic consensus product for decades. Academics define this model as the moral economy of governance (Rothstein & Teorell, 2008), which means public integrity is not secured by harsh laws but by the ethical norm becoming something natural.

The ethical aspect becomes an inherent feature of the culture through the focus on the concepts of equality, trust, and social support. Those values are translated into legal frameworks that give top priority to citizens' rights, the protection of the environment, and gender equality (OECD, 2015). Governance is made effective by the decentralized administrative systems, where local governments are allowed to have their own way of decision making within the boundaries of accountability and public dialogue (Pierre & Peters, 2020).

One of the strongest proofs for the existence of this correlation is real life data. The Nordic nations regularly achieve the highest scores in the World Happiness Report and the Human Development Index, two indicators that are tightly connected with public trust and ethically sound policies (UNDP, 2023).

Therefore, the Nordic model presents a perfect illustration of the self-reinforcing E L G Cycle:

• Ethics becomes the core of policy and civic behavior.

• Law guarantees the aspects of being fair and providing access.

• Governance makes good on its promises through citizen engagement and institutional transparency.

Most significantly, this ethical legal governance balance is not attributed to the influence of any single personality but rather it is an inherent systemic feature. The switch of leaders does not affect the moral consistency implying that the existence of ethics in the system is beyond the sphere of individual virtue. To India, this means that there is an urgent need for the transition from the episodic nature of ethical leadership to the structural nature of moral governance.

6.3 Singapore: Legal Meritocracy and the Discipline of Ethics

Through law, Singapore provides a different but equally effective model, ethics by design via legal discipline. During Lee Kuan Yew's leadership, the country built a governance system where rule of law, administrative meritocracy, and zero tolerance for corruption were the mainstay of public trust (Quah, 2011).

In Singapore, morally right behavior is not left to one's personal preference, rather it is fitted with systemic incentives and deterrents. The Prevention of Corruption Act (PCA), Public Service

Commission, and Civil Service Code of Conduct make up a complete legal framework that processes and implements ethical conduct at all levels of the administration (Tan, 2020).

Governance in Singapore is a reversal of E L G logic where law comes before ethics. Ethical compliance is secured by enforcement that is always present and design of institutions that is transparent. As a result, it is a governance ecosystem where public officials through their professional culture and credible sanctions rather than abstract moral appeals internalize ethical norms.

The journey of Singapore confirms that the implementation of the law can create an ethical culture, particularly in the contexts of developing countries where moral capital is not equally distributed. The state's ethical resistance is in the predictability of its systems rather than the charm of its leaders.

VII. POLICY IMPLEMENTATION FRAMEWORK AND METRICS

7.1 Phase I: Capacity and Culture Building

Human and institutional capacity building is the core of ethical governance. The truth is that ethics is one of those things that cannot stay in the realm of abstraction; it must become a skill one practices. That is why leadership training programs in public and corporate sectors should come with modules on ethical reasoning, moral decision-making, and crisis empathy.

Deliberations on public value at local and provincial levels could be a way for administrators to reach out to citizens and jointly design ethical governance priorities. It is also very important for institutions to have an ethics officer who in addition to leading integrity audits and vigilance coordination, will log the different aspects of this work into a viable communication channel. The professional culture created through such initiatives will be the one in which ethical reasoning will be considered a part of the administrative performance.'

The very first visible effect of this stage shall be the gradual presence of morality as the inner voice in the decision-making systems thus lowering the incidences of arbitrariness and creating a sense in public servants and business leaders of accountability before the community even without being asked.

7.2 Phase II: Legal Reinforcement

Ethical governance becomes less likely to change when backed by law. Legal reinforcement is a must if we do not want ethical behavior to be left at the mercy of a person's discretion but recognized as the duty of the institution.

One example could be the changes in the existing laws such as the Companies Act (2013) that would basically make the ethical responsibility of a corporate director the first of his legal obligations. Similarly, the Business Responsibility and Sustainability Reporting framework of SEBI should be a mandate that requires verified disclosures for the sole purpose of ensuring authenticity. What is more, a unified Ethical Governance Code for the public sector, apart from

consolidating service conduct rules, would be one standard that combines moral guidance with accountability that can be enforced.

Furthermore, vigilance systems powered by technology—opening data from the Central Vigilance Commission, Lokpal, and the Right to Information portals—will be a big transparency booster. All these reforms together can guarantee that moral obligations get their legal backing while ethical deviations would be met with enforceable penalties.

7.3 Phase III: Monitoring and Learning

Monitoring is the guarantor of the presence of ethics and law in governance practice. The third stage is about institutionalizing the mechanisms for feedback and adaptive learning through the ongoing performance review. The National Institutional Resilience Index (NIRI) facilitated by NITI Aayog can become a tool to measure the performance of ministries, states, and enterprises against the benchmark of ethical, legal, and governance principles. The independent check of an Ethics and Resilience Commission can offer the government its policy feedback and simultaneously pinpoint good practices.

Annual reports on Ethical Governance can be the tool employed by the public and private institutions to both keep track and document the progress and the challenges encountered in the implementation of integrity-based governance. Regular resilience assessments after major policy or crisis turning points may become a structured system to provide lessons for future reform.

The explicit aim of this stage is to have an ever-present cycle of learning which results in governance levels reflecting on the past, making the necessary changes, and being open about their conclusions/plans.

7.4 Implementation Roadmap

A phased national roadmap will help synchronize efforts across institutions.

Stage 1: Design and Pilot (Years 1–2)

- Develop and test the Institutional Resilience Index in selected states and public sector enterprises. Incorporate ethics and resilience modules in administrative training programs.

Stage 2: Institutional Integration (Years 3–4)

- Establish an Ethics and Resilience Commission to oversee implementation. Link ethical performance indicators to administrative and corporate evaluations. Recognize institutions demonstrating excellence through national awards for ethical governance.

Stage 3: Consolidation and Public Disclosure (Year 5 onward)

- Publish annual National Resilience Reports benchmarking institutional performance. Integrate resilience indicators with Sustainable Development Goal 16 monitoring frameworks. Enable citizens to access performance data through public dashboards.

This roadmap encourages coherence among ministries, corporations, and civil institutions, promoting both accountability and moral innovation.

7.5 Alignment with Global Practices

The present framework corresponds to the OECD's Public Integrity Indicators, the UNDP's Governance Assessment Framework, and the World Bank's Governance Indicators, which all point out that transparency, accountability, and rule of law are the main elements of institutional strength. The Institutional Resilience Index of India surpasses these frameworks by incorporating a factor that directly assesses the harmonization of ethics, law, and governance an aspect that is most of the time overlooked in international metrics.

By adopting such an extensive model, India would be able to breathe new life into public trust, the rule of law would get stronger, and real steps towards Sustainable Development Goal 16 would be taken. The final outcome will be the transformation of governance from a procedural to a moral one a system where institutions not only deliver their services effectively but also responsibly.

VIII. DISCUSSION

The ELG Resilience Cycle, which visually merges ethics, law, and governance into a single system, is a very sophisticated, composite lens for an in-depth investigation of India's social and government institutions their uplift through the higher performance. The proposed model points that the question of survival of a governance structure, which is law observing, is solved not only through legal provisions but its rightfulness and its ability of continuous self-renewal along the way. This singular argument unifies all its constituent parts: universal philosophical postulates, experiential research, and the policymaking art, thus enlightening both theoretical and practical ramifications of the ELG paradigm.

The most outstanding point is that the ethical leadership constitutes the core single power unit of the institutional resilience. Without any exceptions, the leadership of the corporate or the public sector, Tata Group, Infosys, Odisha, and Kerala, showed that the ethical motivation was the driving force behind the both the structural and procedural changes. For Tata, one of the key elements of the trusteeship model was the vehicle of legal compliance and governance legitimacy that ethics acted. By simply implementing transparency principles, which were also targeted at communication with stakeholders, in very difficult moments, Infosys managed to become the most accountable and transparent company in their sector. The governments of Odisha and Kerala proved that the moral perspective of the leaders not only led to the policy authenticity but also helped in winning the public trust. These research outcomes are consistent with the findings of Brown, Treviño, and Harrison (2005), who argue that ethical leadership has a "trickledown effect," collective behavior changes, social and institutional standards get influenced.

The second notion is that the law is bestowed with its worth only when it is subordinated to ethical ends. The lawful means utilization such as the Right to Information Act, the Companies Act, and SEBI's BRSR framework signify the planned accountability manifestation through the integration of these laws. Accountability, which is already codified, becomes real only when the leaders deeply internalize the moral objectives behind these regulations. This observation speaks volumes in support of Sen's (2009) view that law and ethics are two sides of the same coin: on one hand, moral reasoning guides legislation, on the other hand, law offers the institutional stability to which

ethics is not capable. However, in India, it is mostly due to the uneven enforcement, and the procedural hindrances that this relationship is dispersed in fragments. Ethical motivation remains futuristic when it comes to the implementation of provisions since it is quite difficult to envisage feasible supervisory tasks on the ground and offices.

The third insight is about governance as the practical means that connects moral and legal systems. Governance is a representation of the morality and laws in practice it is basically the place where the ideals meet the limitations. The examination of the cases shows that governance reform is more vigorous and successful in those environments where the ethical judgment is already ingrained in the constitution of the body. By studying the instances of Odisha's disaster preparedness and Kerala's participatory health governance, we understand how moral accountability is converted into tangible outcomes among which quick recovery and high citizen trust are conspicuous (Rao & Sharma, 2021; World Health Organization, 2020). The given findings conform to the view of Kaufmann, Kraay, and Mastruzzi (2010) who maintain that the quality of governance depends on both rule-based efficiency and moral legitimacy.

ELG model theoretically advances governance literature by bridging the normative and empirical paradigms. Conventional public administration theories have quite often separated ethics from institutional analysis, treating morality as an individual feature rather than a system characteristic. The E L G framework treats ethics as an institutional source a sort of "moral capital" that elevates legitimacy and stability. The incorporation substantially contributes to governance theory debates which seek to harmonize Weberian legality with post bureaucratic values such as participation and accountability (Pierre & Peters, 2020).

The transformation of India's governance system from transparency (RTI) to accountability (Lokpal) to sustainability (BRSR) is, in fact, a gradual layering process rather than a drastic change. Ethical consciousness has been the main feature of each reform, which was either initiated by public demand or a crisis. Nevertheless, the persistence of ethical deficiencies such as corruption, inefficiency, and opacity indicates that the moral behavior of people is behind the enactment of laws and governance mechanisms. Therefore, institutional ethics should not be looked at just as a compliance requirement but more as a developmental process that entails education, training, and cultural change.

From a policy angle, the proposed Institutional Resilience Index (IRI) along with the three-phase implementation framework offer practical means for putting ethical governance into practice. They serve as tools to the extent that they make it possible to ascertain the achievement of normative goals through providing tangible outcomes. Thus, institutional performance can be made consistent with Sustainable Development Goal 16 on peace, justice, and strong institutions (UNDP, 2023). Besides, these instruments when supported by open reporting, regular evaluations and ethical training can generate a feedback mechanism through which the governance system is constantly improved due to the process of reflection and learning.

The main implication of this model is that the attribute of resilience should not only be looked at from a technical point of view but also from a moral one. The institutions which not only survive but also thrive under difficult circumstances are not only those which are efficient but also because

they possess the values that can be trusted. Ethics supplies the institution with moral coherence; law with structural reliability; governance with adaptability. The conjunction of these three factors makes up the moral core of sustainable development. The use of the model shows that resilience has more to do with flexible integrity, that is, the ability to adjust without breaking moral or legal principles, than it is being tightly controlled.

India's trajectory when compared to other countries is somewhat similar to the governance cultures of New Zealand, the Nordic countries, and Singapore. However, while these nations have made ethics an integral part of their administrative DNA, India still operates on the basis of episodic reform and morality that comes from the leadership. The challenge is to figure out how to move from morally relying on the individual's personality to morality based on the system. The policy framework referred to here, including ethics codes, laws relating to transparency and governance audits, can be looked at as a vehicle for this kind of systemic change.

This study, in the end, also points up the requirement for constant interdisciplinary communication among law, management, and public policy. The implementation of ethical governance should not be confined to separate areas of study. Legal scholars need to work with moral philosophers; management professionals should understand the regulatory intent; Public administrators, however, should balance their empathy with efficiency. Those institutions that provide for such exchanges are, presumably, expected to have higher levels of ethical agility and resilience.

In the end, the ELG Resilience Cycle is an example of how long term governance depends on the close interrelation of moral, legal, and administrative systems. The framework is a strong one because it is adaptable: it can serve as a compass for national policy, corporate governance, or even local administration. Its embracing would be an acknowledgment of a shift from compliance towards value driven governance, thus changing the meaning of resilience from the ability to survive to the ability to endure with integrity when confronted with change.

IX. CONCLUSION

According to this study, the environmentally friendly management concept in India depends more on the ethical aspects of the institutions rather than on the number of laws or administrative controls that are made. The E L G Resilience Cycle is a concept that combines ethics, law, and governance which subsequently leads to the normalization, adaptability, and public trust of institutions. The results of the study advocate that ethics constitute the foundation of authentic governance. Rules and devices can be ineffective if they are devoid of a moral intention. The evolution of the Right to Information Act, the Lokpal and Lokayuktas Act, the Companies Act, the SEBI BRSR framework, and the National Disaster Management Act leaving behind mere compliance and moving towards ethical accountability is very obvious. Every reform is a milestone in the Indian governance drive not only to be transparent but also to be value driven.

The cases of the Tata Group and Infosys along with the States of Odisha and Kerala have been analysed. These cases show that organizations which integrate ethical leadership in their management can never be destabilized. From a moral point of view, legal compliance may become

a firm if the company possesses the right ethical perspective. Trust, participation, and accountability are the pillars that not only stabilize a system through the crisis but also make it legitimate again after the crisis. The recommended implementation plan and the Institutional Resilience Index are two very potential tools for the ethical governance integration in public policy formulation and corporate decision making. These are real indicators that gauge the progress of national governance towards Sustainable Development Goal 16 which focuses on justice, integrity, and strong institutions.

This work points out a very important lesson. The execution of governance reform should be based on moral grounds and not on the administration's design. Law should serve ethics and governance should be the example of both. The fusion of these three elements in a particular institution implies going beyond mere compliance and thus achieving performance that is conscience driven. Future research may focus on how technological advancements and digital tools for governance can facilitate ethical decision making without impinging on privacy or justice. Experts in legal studies, management, and public policy working together will greatly facilitate the implementation of the E L G framework in everyday practice.

India's rule in the future is dependent on her ability to convert her values into institutions. The institutions that will be instrumental in leading the country to sustainable development will not only be ethical and legally compliant but also operationally agile. Apart from serving as a change blueprint, the E L G Resilience Cycle also depicts a resilient governance vision that can endure because it is driven by good faith.

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