

# **ADMINISTRATIVE THINKERS**

**Material prepared according to the Textbook and Reference Books given in  
the Syllabus**

**Subject Code : 18MPA23C**

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### **Objective**

The purpose of this paper is to enable the students to understand the views of the Administrative Thinkers during classical, Neo classical and modern period which will make them to analyse further the various aspects of administration.

#### **UNIT – I: INTRODUCTION**

Kautilya – Thiruvalluvar - Woodrow Wilson.

#### **UNIT – II: CLASSICAL SCHOOL**

F. W. Taylor – Henri Fayol -Luther Gullick- Max **Weber**

#### **UNIT – III: NEO \_ CLASSICAL SCHOOL**

Elton Mayo- Mary Parker Follet – C. I. Barnard

#### **UNIT – IV: BEHAVIOURAL SCHOOL**

Herbert. A. Simon- Rensis Likert- Riggs

#### **UNIT – V: SOCIO-PSYCHOLOGICAL SCHOOL**

Abraham Maslow -McGregor- Herzberg

### **Textbook**

1. Ravindra Prasad and Sathyanarayanan - Administrative Thinkers, sterling publishers New Delhi 2004

### **Reference Books**

1. Anthony Tillet, Thomas Kemper & Gordon Willey – Management Thinkers, Penguin Books 1970.
2. Ramesh K Arora – Perspective in Administrative Theory, Associated Publishing House, New Delhi, 1979.
3. Sapru R.K.-Administrative Theories & management Thought, Prentice Hall, New Delhi 2000.
4. Singh R N – Management Thinkers, Sultan Chand Publishers, New Delhi.

## KAUTILYA

### **Kautilya's Biography**

Kautilya, Chanakya or Vishnugupta is considered as one of the most able politician and minister in the Indian history. He was a philosopher and a statesman of outstanding class and his classic compilation on material success and polity- 'Arthashastra' is valued even today. Kautilya had a great influence behind the rise of Chandra Gupta Maurya, the commencer of the great Mauryan dynasty.

Born to a Brahmin family during the third century BC, Kautilya studied in Taxila, one of the famous centers of education at that time. His father Rishi Canak was a teacher himself. Kautilya was attracted towards political studies from an early age and with his education and experience he developed into a great political strategist.

After completing his education, Kautilya started teaching in Taxila but left for Pataliputra, a very important and prosperous city. Pataliputra at that time was ruled by Dhanananda. Kautilya became the President of Sungha or Trust which controlled the Royal charity. Dhanananda removed Kautilya from the post without any reasons and utterly insulted- he promised to dethrone him. At this juncture he met Chandra Gupta a bright young man of royal blood. Under the guidance of Kautilya, Chandra Gupta defeated the Nanda King and established the famous Maurya empire.

Kautilya was a shrewd politician and an excellent strategist. His policy of using spies to destroy enemies proved useful in successful running of the kingdom. Apart from politics and religion, he had an interest in economics. He wrote 'Nitisashtra' to teach the ideal way of life. Arthshastra : Its nature and scope Arthshastra contains 32 paragraphical divisions and adhikaranas (sections). It is widely believed by scholars to be the oldest text on public administration anywhere in the world.

The entire work contains 413 maxims and 6000 verses classified into 150 chapters. Of the 15 sections of the Arthshastra only four are devoted exclusively to public administration: the first, second, fifth and sixth. Though government machinery and various aspects of personnel administration were dealt with in these chapters, the focus of attention was on the duties of the King, or, what Chanakya called Rajdharma. The first section is concerned primarily with how the King must proceed if he is to choose competent and reliable ministers and set up effective internal and external security systems. While the second adhikarana deals with

political and economic regulatory agencies, the next two focus on family regulations, criminal justice and norms of public service. The rest of the Arthshastra take up other issues of state and sovereignty, international relations and war. In brief, the Arthshastra deals with the political, social and economic management of the state. Kautilya seemed primarily interested in underlying the principles of what he called Rajdharma: Kingship and administration in order to keep empires unified and stable. The Arthshastra counsels that no means is beyond the scope of the ruler to expand the territory, gain power and wealth of a nation. Kautilya may be said therefore to have subordinated ethics to politics though he did not endorse principles that ran counter to the Vedas on which the teachings of the Dharmashastras rested.

The Arthshastra views the pursuit of artha, as the primary goal of human existence. He indicates that arjana (creation) vardhana (increase) and rakshana (protection) are three important aspects of the wealth of a nation. Though Kautilya's primary emphasis is on politics or the "science of government" (dandaniti), the importance of this science is said to derive in considerable measure from the dependence on three other crucial sciences, viz, philosophy, theology and economics. The last plays a major role in the generation of wealth which is of crucial importance for the achievement of public welfare

### **Kautilya's Idea on Governance**

- According to Kautilya, to ensure good governance there must be a properly guided public administration, where the ruler should surrender his likes and dislikes in the interest of his subjects, and the personnel running the Government should be responsive and responsible.
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- He states that "In the happiness of his subjects lies the king's happiness, in their welfare lays his welfare. He shall not consider as good as only that which pleases him but treat as beneficial to him whatever pleases his subjects". This view of Kautilya,s displays his emphasis on Good Governance
  - Kautilya further emphasized that for citizen friendly good governance there should be uniformity in the administrative practices as well as competent ministers and officials possessing qualities of leadership, accountability, intellect, energy, good moral conduct, and physical fitness, capable of taking prompt decision.
  - A ruler who administers justice on the basis of four principles: righteousness, evidence, history of the case, and the prevalent law, shall conquer the earth.

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- According to him, there is stability if rulers are responsive, responsible, accountable, removable and recallable, otherwise there would be instability.
  - For good governance, all administrators, including the King, were considered servants of the people. They were paid for the services rendered and not for their ownership of anything.

#### **Views on Corruption:**

- His views on corruption in public services were remarkably realist and underlines his emphasis on practice rather than theory.
  - According to him corruption can be difficult to avoid as Kautilya said that it is impossible to tell that, “just as fish moving under water cannot be possibly be found either as drinking or not drinking water”.
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- He recommends strictest punishment, both material and corporal, as a disincentive to cheat.
  - Kautilya was well-versed with the characteristics of bureaucrats and statesmen and laid down rules to prevent misuse of power.
  - He emphasized the importance of accounting methods in economic enterprises to properly measure economic performance.

#### **The Saptanga Theory.**

The state of nature is visualized in Arthshastra as a state of total anarchy, in which the governing principle was matsya-nyaya, (the law of the fish), in which the bigger fish swallow the smaller fish. To escape this situation, the people selected Manu, the son of Vivasvat (the Sun) to rule over them. It was settled that the king would receive one sixth of the grain and one tenth of merchandise and gold as his due to ensure the security and prosperity of his subjects. People agreed to pay taxes and be ruled by one person in order that they might be able to enjoy basic securities and well being. Therefore there is a hint of a social contract though Kautilya does not explicitly discuss it. By taking Manu (the descendant of God) as the ruler an element of divinity is attached to Kingship. Monarchy and rule by a single individual is Kautilya’s favoured political norm. In his Saptanga Theory, Kautilya enumerates seven prakritis or essential organs of the state. They are Swamin, Amatya, Janapad, Durga, Kosha, Danda and Mitra.

## **The Swamin**

Kautilya gives extensive powers to the king, alongwith an extensive list of duties which he must perform for the welfare of his people. Firstly, the king should preferably belong to the nobility, be a native of the land and follow the teachings of the Shashtras. Emphasis is laid on the King's training in philosophy, economic sciences and political science, therefore expecting every King's legitimacy to rest on education and training. The King's foremost duty is rakshana (protection) and palana (nurture) of his subjects. He is also asked to ensure their Yoga-Kshema, a broad term implying the idea of welfare, wellbeing, prosperity and happiness. The text asserts "In the happiness of the subjects lies the happiness of the King and in what is beneficial to the subjects, lies his own benefit". The king was the head of civil, judicial and military administration. Appointments to the most important offices were to be made by him, though a rigorous method of training was also mandatory for his civil and military personnel in order to be trained for their tasks. The King would lay down the broad outlines of public policy and protect the social order based on the varnashramas. Though the preservation of the Vedic social order was emphasized, governance was to be organized through codes of law which were completely secularized. Religion was not meant to interfere in matters of state and administration.

Among his other duties, great stress was laid on welfare administration, such as building of bridges and irrigational works, providing pastures for livestock, opening of trade routes and working of mines. The subjects were to be protected from natural calamities and anti social elements. It was the duty of the King to provide social security for the minors, the sick, the aged and the unemployed.

Together with the ideal of the welfare state, the Arthshastra maintains that danda (the use of coercive power) is the symbol of sovereignty and is absolutely mandatory to prevent anarchy in a state. However, he also advises the King to exercise danda with utmost restraint. Its improper use turns the ruled against the ruler, a situation of revolt may also develop if a majority of the public are discontented (atusta) or disaffected (apacarita) and the army rises against the King. The threat of a revolt is expected to serve as a warning to every ruler that in the last analysis, the stability of his regime depends on the contentment of the subjects.

Kautilya's conception of law was essentially empirical and his conception of justice consisted in compliance with what the law sanctioned on the ground that it promoted the common

good. Some 300 offenses, together with the fines to be imposed create the basis for an elaborate system of criminal justice administration in Arthshastra

By virtue of his power to guard the violation of the Dharmas, the king is the fountain of justice. The king who administers justice in accordance with sacred law (dharma) evidence (vyavahara) custom (samstha) and edicts of king (nyaya) will be able to conquer the whole world. Kautilya was the first to emphasize the importance of secular law and recognized reasoning as a source of state law

### **The Amatya**

The king rules through an elaborate administrative machinery. Amatya stands for the higher echelons of administration who form an inner cabinet. The Prime Minister and the High Priest are the most important ministers. In times of emergency, Kautilya asks the king to consult the members of a wider council of ministers. The Inner Cabinet assists the king to appoint the ministers and the executive heads of departments. The important ministers in Arthshastra include the priest, the prime minister, the commander of the Army, the Treasurer General and the Collector General.

### **The Janapada**

This refers to the citizens settled in the territory of a nation. Kautilya points out that the territory of the state should be devoid of rocky, saline, uneven and thorny tracts, be free from wild beasts and abound in fertile lands, timber and elephant forests. The land should be watered by rivers and there should be suitable places for establishing villages and cities and should be provided with all means of communication. The people should be industrious and followers of dharma. The king has to protect both land and the people from external aggression and make all possible efforts to promote the economic prosperity of the state.

### **The Durga**

Durga is the fourth element of the state and it literally means a fortress. Kautilya has referred to only four types of durgas, they are as under: audaka durga (surrounded by water), parvata durga (made of rocks) dhanvana – durga (surrounded by desert) and Vana – durga (surrounded by forests). The first two type of durgas were useful for protecting Janapada in case of emergency and the following two types provided shelters to the king in the event of any emergency. It has also been said that on the frontiers of Janapada on all four sides the

king should get such natural forts erected which may be suitable particularly from the defense point of view.

### **The Kosha**

This is the fifth most important element. All the activities of the state depend on finance and therefore foremost attention should be given to the treasury. The state treasury should be a permanent source of revenue for the state. The king is advised to take one sixth of the produce and there must be sufficient reserves of currency and valuable minerals like gold. In case of emergency, particularly in times of war, the king was at liberty to collect heavy taxes from his subjects. The chief sources of income of the state were the King's share of the land produce, customs duties and the amount collected as fines. The main tax payers were the farmers, traders and artisans.

### **The Danda**

The King should have at his command a strong military force. The army ought to be well versed in military arts, contented and therefore loyal and patriotic. The soldiers recruited in the army must belong to one these seven categories 1) maula (recruited on hereditary grounds) 2) bhrtaka (paid) 3) shreni (well trained) 4) mitra (soldiers of friendly kings) 5) amitra (soldiers of conquered or hostile territories) 6) atavika (tribal soldiers) or 7) autsahika (leaderless and invaders). The kshatriyas are best for military service and the senapati (commander in-chief) should generally belong to this caste. Under him, there are two branches, one in charge of actual defense forces controlling strategy and tactics on the field and the other in charge of supplies. A good fighting and loyal army is an invaluable asset to the King.

### **Mitra**

The last element mentioned by Kautilya is mitra or allies and friends in need. Kautilya describes six type of friends i) traditional ii) permanent iii) those who could exercise restraint upon themselves iv) not of hostile attitude v) endowed with courage and ability to offer worthy advice and vi) those who could help in times of need. A friend (inside or outside the state) equipped with all these qualities was indeed a real friend. It was indispensable for a king to make friends and enjoy the confidence of allies in order to achieve the goal of a prosperous state. Each of these seven components are organically linked. The king however remains the most important of all the prakritis.



## **Central Administrative Machinery**

The King is the chief executive and the ministers are selected by the King on the basis of their qualities and they are individually responsible only to the monarch. The King, the Prime Minister, the High Priest and a chosen few form the Inner Cabinet whereas there is a larger body known as the Council of Ministers. Kautilya categorises the amatyas, mantrins and heads of departments into 18 tirthas.

They are:

- ✓ Mantrin – Minister
- ✓ Purohita – Priest
- ✓ Senapati – Commander of the Army
- ✓ Yuvaraja – Prince
- ✓ Dauvarika – Chief of Palace Attendants
- ✓ Antarramsika – Chief of the King's Guards
- ✓ Prasastr – Magistrate
- ✓ Samahatr – Collector General
- ✓ Samnidhatr – Chief Treasurer
- ✓ Pradestr – Commissioner
- ✓ Nayak – Town Guard
- ✓ Paur – Chief of the Town
- ✓ Karmanta – Superintendent of Mines
- ✓ Mantri Parishad Adhyaksa – Chief of the Council of Ministers
- ✓ Dandpala – Officer of the Army Department
- ✓ Durgapal – Guardian of the Forts
- ✓ Antapala – Officer-in-charge, Boundaries
- ✓ Ativanika – Officer-in-charge, Forests

In the hierarchy of Officers, Kautilya attaches importance to the superintendent, lower in position than the minister and belonging to the sixth order according to remuneration. He is not head of any department; he is the chief of the section dealing with varied economic and administrative activities of the government. e.g. the superintendent of commerce is under the dual control of the Collector General (for collection of revenue) and Treasurer General (Supply of produced and collected commodities).

## **Local Administration – Urban and Rural**

Another distinctive feature of the administrative system is the marked preference for a decentralized polity. There are indications that a Janapada is to contain 800 gramas with a sthanika at its centre. It is also mentioned that a Samahartr (Collector General) should divide the Janapada into four divisions for revenue and administrative purposes. Under the sthanika, there are junior officers called gopas each in charge of five or ten villages. With their help, the samahrta is to maintain a record of all towns and villages. The gopa is responsible for maintaining a record of all agricultural and other holdings in the village, census etc. For maintaining order, the samahrta has the pradestrs who are stationed at the headquarters of the gopa and sthanikas. They operate both as revenue and police officers.

Next down the hierarchy is the village headman who is referred to as the gramika. Power in the rural areas was to be centred in the hands of the samaharta with subordinates spread over the country side. Decentralization in Arthshastra was for administrative convenience and efficiency alone. One cannot deduce a notion of village democracy from a reading of the scheme.

Cities should be kept neat and clean. Kot-Palla was the officer-in-charge of the city and the Administrator was called Nagaradhyaksha. Each city was divided into 4 parts and each one was headed by a Sthanik assisted by a junior officer called gopa. Each looked after 20 houses. Nagarakas were to maintain peace and keep an eye on the income & expenditure of residents and foreigners. They were to take possession of unclaimed property and see that epidemics don't spread, maintain sanitary conditions and keep record of births and deaths. They could set up committees to take care of separate things like, collect taxes, maintain market standards, export and import of goods from cities etc.

## **Personnel Administration**

Arthshastra gives great attention to the education and training of the King and the princes. Kautilya lays down a series of qualities, differing in number and order of officers holding different positions in the administrative hierarchy. The important competencies can be broadly classified as i) technical competence ii) decision making skills particularly during times of emergency iii) communication skills iv) interpersonal behavioral competence v) strength of character. Though the word 'recruitment' is not really used, Kautilya prescribes qualifications for each post which goes to prove that certain basic qualifications were made mandatory for entry into government service e.g. a prince is asked by Kautilya to study

science and to observe its precepts under the authority of specialist teachers. All major appointments were made by the King himself or assisted by the Inner Cabinet and only persons having prajna (intelligence) and vakyasakti (power of expression) were to be considered suitable for state services. He also prescribed tests such as dharmopadha, arthopadha, bhayopadha and kamopadha. Those who passed the dharma test were to be appointed as judges and magistrates, those who passed the artha test were to be appointed as revenue officers, those who passed the bhaya test would work in proximity to the King and those who passed the kama test would help in entertainment. Ministers were expected to be conversant with the teachings of the Shastras.

Though Arthshastra places great importance to the training of the prince and the men in army there is very little discussion on the training of the personnel manning the civil departments. Superintendents were given the power to regulate the salaries, wages, transfer and appointments of the personnel under them (with salaries ranging from 100 to 1000 panas per annum). There are no definite rules about promotion. But the government servants who are loyal and doing good work should be rewarded according to their contribution. Every government servant is subject to punishment or transfer if he is found corrupt, slack or insensitive to public grievances. No transfer of officers was allowed in guarding royal buildings and forts. Salaries were liberal - from the highest 8000 panas for ministers to 60 panas for attendants. Pension was not allowed except to the dependents of those who died in harness. A strict code of conduct for civil servants was specified in Arthshastra.

### **Legal Administration**

Administrative courts consisting of three persons proficient in Dharmshastras and three ministerial officers in the administration of law are mentioned in Arthshastra. A hierarchy of courts - from the court catering to a group of ten villages rising up to the King's court are to be maintained. Arthshastra contains references to a Code of Law. The code is set forth under 17 heads, including marriage, property, slaves, theft, injury and assault. There are four bases of law – dharma (sacred law) vyavahara (evidence) charitra (history) and rajasasana (King's edicts). In case of conflict, edicts override other bases. Judges should be knowledgeable, discerning, kind, balanced and incorruptible. Courts are of 2 types, civil and criminal. Arthshastra contains an elaborate scheme of punishment for all kinds of officers to be followed in courts of law.

## **Financial Administration**

A great deal of attention has been paid to financial administration in the Arthshastra. All undertakings depend on finance, hence foremost attention was paid to matters relating to the Treasury. Revenue generation and enhancement of the wealth of the nation were the primary tasks of the king. Loan, fabrication of accounts, self enjoyment, barter and defalcation are the causes that tend to deplete the Treasury. Increasing revenue was essential in retaining the support of the King's army and preventing it from going over to the enemy. The details of a modern budgeting system as a means to monitor the performance of various departments is given in Arthshastra. The concerned officer shall communicate the real nature of the work of his department together with the income and expenditure in detail and in the aggregate. In case the expenditures exceeds the budgeted grants, the official is personally liable to bear the excess expenditure. Both revenues and expenditures were classified according to various parameters such as heads of income, source, period, quantity etc. This is geared towards monitoring of the 12 revenues and expenditures as well as the other details associated with them. In addition to the financial information and control system, there is a very detailed audit and internal control system. A separate office of records and accounts and audit is assigned for this purpose. Arthshastra classified 67 sources of revenue, based predominantly on land, and grouped them under seven heads, resting essentially on the location of the activities and individuals concerned subject to taxation; e.g. those found in fortified and urban areas and those found in rural situations, those found at sites of minerals, or in pastoral, forest, or intensely cultivated areas and those situated along traffic carrying roads and waterways.

Kautilya also named seven forms of revenue by type. He divided the kingdom into four districts, distinguished the urban centres from the villages, and classified the villages according to size and nature of tax liability

## THIRUVALLUVAR

Thiruvalluvar has written the Book Thirukkural. An '**acronym**' is a word formed by using the first letters of many words. Students of management are aware of the acronym coined by Luther Gulick in 1937 which is **POSDCORB**.

This term is widely used in the field of Public Administration.

In fact, it explains the functional elements of the work of a leader.

P = Planning

O = Organising

S = Staffing

D = Directing

CO = Co ordinating

R = Reporting

B = Budgetting.

Thiruvalluvar speaks of these skills required for an able administrator in many kurals.

In modern management SWOT analysis is used to evaluate any company's Strength, Weakness Opportunities and Threats. ( SWOT is another acronym).

By using SWOT analysis company's- Strength can be increased , weakness can be rectified , opportunities can be exploited and threats can be countered..

In the Kural 471 Thiruvalluvar says,

While Planning a project-

The strength of the project, strength of our own, strength of the opponents and strength of the partners should be weighed.

வினை வலியும்/ தன் வலியும்/ மாற்றான் வலியும்/

துணை வலியும்/ தூக்கிக் செயல் ( 471 )

Organizing is the set of activities which are essential for effective management.

For the success of any management right planning and organizing are essential. Kurals 382 and 383 say- For leaders-

courage, generosity, knowledge, motivation, alertness are essential.

அஞ்சாமை ஈகை அறிவூக்கம் இந்நான்கும்  
எஞ்சாமை வேந்தற் கியல்பு .(382)

தூங்காமை கல்வி துணிவுடைமை அம்மூன்றும்  
நீங்கா நிலனாள் பவற்கு. ( 383) ( தூங்காமை = alertness )

Unless these skills are utilised ,efficient planning and organizing are not possible.

Staffing is bringing in the people with required skill sets and getting the work done through them. Kural 504 cautions, While recruiting candidate's merit and demerit should be weighed and selection should be done with right judgment. Kural 517 says, Thus selected persons should be allowed to function on their own .It means there should not be any micro management .Directing is guiding the subordinates to function according to the organisation's goals. Many management experts refer directing to leadership and decision making. Kural 582 says

A leader should know what is happening to everybody at all times.

எல்லார்க்கும் எல்லாம் நிகழ்பவை எஞ்ஞான்றும்  
வல்லறிதல் வேந்தன் தொழில். (582)

A good leader should have the knowledge of everything that happens under him, then only he can direct the subjects in the right direction. Co ordination is making the different people to work with right understanding to achieve the goals, It is interlinking various activities of a project. Kural 568 advises that a leader should call his subordinates and discuss. A leader who does not consult his associates will function with anger and reduce the capital.

இனத்தாற்றி எண்ணாத வேந்தன் சினத்தாற்றிச்  
சீறிற் சிறுகுந் திரு. ( 568) ( திரு.= capital )

Also kural 677 advises to go for the consultations of the experts in the field.

செய்வினை செய்வான் செயன்முறை அவ்வினை

உள்ளறிவான் உள்ளங் கொளல்.( 677)

உள்ளறிவான் =An expert who knows in and out ,

உள்ளம் கொளல் = use his experience ( consult him ).

Reporting is keeping others informed about the ongoing activities, maintaining required records and preparing final report. In this regard , no doubt the subordinates would be proud if the organisational matters are relayed to them, but Thiruvalluvar says, it should be done with caution. Disclosure of certain assignments before the completion, will lead to innumerable problems.( 663 )

This is applicable in certain war times military strategic operations which should never be disclosed till successfully executed. In modern days, the features of new electronic products are not revealed till they are released. Budgetting is nothing but preparing probable list of income and expenditure.( fiscal planning ) Kural 478 says- Even if the income is less, does not matter, if the expenditure does not exceed the income.

ஆகா றளவிட்டி தாயினுங் கேடில்லை

போகா றகலாக் கடை.( 478)

Thiruvalluvar advises surplus budget, in case of deficit budget, the deficit should be taken care through reasonable taxation by Governments,in case of manufactures, by competitive price increase, cost cutting , lay off, retrenchment, etc. In the families depending up on monthly fixed income, the expenditure should never exceed the income. There should be some savings to meet any unexpected expenses. The accepted thinking is, " Maximize the income and minimize the expenditure"

Thirukkural speaks on many subjects, what he had said for kings and ministers of ancient days are rightly applicable for CEOs , head of the Governments and council of ministers of modern days..Thirukkural 487 in Tamil

ஆகு ஆறு/ அளவு இட்டிது ஆயினும் கேடுஇல்லை/

போகு ஆறு/ அகலாக்கடை (478)

ஆகு ஆறு = Income, போகு ஆறு = Expenditure

- **Decision making.**

Thiruvalluvar says in Kural 467: "Any task should be started after a deep thinking.

Reconsidering the decision later is a disgrace."

எண்ணித் துணிக கருமந் துணிந்தபின்

எண்ணுவ மென்ப திழுக்கு.( 467)

Every decision has its own consequences, problems should be boldly faced and wisely solved, there should not be any attempt to go back from the decision made

- **Leadership.**

" Courage, generosity, knowledge (wisdom), motivation (Zeal) , education, bravery are the essential elements of a successful leader ."In the kural 383 Alertness, education and bravery are added totalling seven.

அஞ்சாமை ஈகை அறிவூக்கம் இந்நான்கும்

எஞ்சாமை வேந்தற் கியல்பு. ( 382)

தூங்காமை கல்வி துணிவுடைமை அம்மூன்றும்

நீங்கா நிலனாள் பவற்கு. ( 383)

அஞ்சாமை = Courage, ஈகை = generosity, அறிவு = Knowledge, ஊக்கம் = motivation.

தூங்காமை = Alertness, கல்வி= Education, துணிவுடைமை= Bravery

- **Communication.**

Kural 645 gives a guide line:

"The words used should be carefully selected so that no other words can effectively replace them. Which means, there should not be any ambiguity in the words used."



சொல்லுக சொல்லைப் பிறிதோர்சொல் அச்சொல்லை

வெல்லுஞ்சொல் இன்மை அறிந்து.( 645)

அச்சொல்லை வெல்லுஞ்சொல் இன்மை = No other word can replace it

An executive capable of communicating complex concepts successfully is well recognized by everybody. People like Winston Churchill, Edmund Burke, Pandit Nehru and others were known for their inspiring speeches which kept the entire audience spell bound. In democratic countries only powerful speakers become heroes in politics. Along with education, students should develop communication skill by participating in debates and elocution competitions. In modern days communication skill is very much required to enter into certain key positions. He has also contributed on the following topics of administration

- Recruitment
- Delegation
- Motivation
- Diplomats

## WOODROW WILSON

28, 1856, Staunton, Virginia, U.S. - died February 3, 1924, Washington, D.C.), 28th president of the United States (1913–21), an American scholar and statesman best remembered for his legislative accomplishments and his high-minded idealism. Wilson led his country into World War I and became the creator and leading advocate of the League of Nations, for which he was awarded the 1919 Nobel Prize for Peace. During his second term the Nineteenth Amendment to the U.S. Constitution, giving women the right to vote, was passed and ratified. He suffered a paralytic stroke while seeking American public support for the Treaty of Versailles (October 1919), and his incapacity, which lasted for the rest of his term of office, caused the worst crisis of presidential disability in American history.

During his academic career, Wilson authored several works of history and political science and became a regular contributor to *Political Science Quarterly*, an academic journal. Wilson's first political work, *Congressional Government* (1885), critically described the U.S. system of government and advocated adopting reforms to move the U.S. closer to a parliamentary system. Wilson believed the Constitution had a "radical defect" because it did not establish a branch of government that could "decide at once and with conclusive authority what shall be done." He singled out the United States House of Representatives for particular criticism, writing, divided up, as it were, into forty-seven seignories, in each of which a standing committee is the court-baron and its chairman lord-proprietor. These petty barons, some of them not a little powerful, but none of them within reach [of] the full powers of rule, may at will exercise an almost despotic sway within their own shires, and may sometimes threaten to convulse even the realm itself. Wilson's second publication was a textbook, entitled *The State*, that was used widely in college courses throughout the country until the 1920s. In *The State*, Wilson wrote that governments could legitimately promote the general welfare "by forbidding child labor, by supervising the sanitary conditions of factories, by limiting the employment of women in occupations hurtful to their health, by instituting official tests of the purity or the quality of goods sold, by limiting the hours of labor in certain trades, [and] by a hundred and one limitations of the power of unscrupulous or heartless men to out-do the scrupulous and merciful in trade or industry." He also wrote that charity efforts should be removed from the private domain and "made the imperative legal duty of the whole," a position which, according to historian Robert M. Saunders, seemed to indicate that Wilson "was laying the groundwork for the modern welfare state."

His third book, entitled *Division and Reunion*, was published in 1893. It became a standard university textbook for teaching mid- and late-19th century U.S. history. In 1897, Houghton Mifflin published Wilson's biography on George Washington; Berg describes it as "Wilson's poorest literary effort." Wilson's fourth major publication, a five-volume work entitled *History of the American People*, was the culmination of a series of articles written for *Harper's*, and was published in 1902. In 1908, Wilson published his last major scholarly work, *Constitutional Government of the United States*.

### **Contributions of Woodrow Wilson to Public Administration**

Woodrow Wilson was the 28th President of USA (1913-1921) and is often addressed as the father of American Public Administration. Wilson and his contribution to the subject of public administration is widely read and referred to. He was one of the first political leaders who emphasized the need to increase the efficiency of the Government.

**Wilson argued that administration is the most obvious part of the Government and the least discussions happen around it.** He further says that despite being the executive, the operative and the most visible side of the Government and being as old as the Government itself it has remain hidden from the scrutiny and inspection of writer, authors and subject matter experts where it should have been the centre of debates and researches. He shows little appreciation towards the obsession regarding the constitution of Government, the philosophical approach towards the existence of State, the sovereignty or some greater meaning lying at the heart of the Government. Basically what he meant was the know-how of the actual business of Governing people and how that can be made more efficient.

In the context of the early 20th century USA and the world in general, Wilson and his ideas regarding administration made sense. Life had changed much since the good old days of farms and cattle and now there were complexities of trade and commerce, stocks and bonds and financiers and then the national debts, the ever increasing conflicts between the capitalist class and the workers. In the light of these developments, ways the Government can function also needed a change which unfortunately was not assessed adequately resulting in inefficiency and wastage of resources.

In addition to above aspects, the Government's sphere of work was expanding, like the postal service in America and rail-road lines in Europe. So, if the transition was happening at the grass root level say for example to manage rail-road, national commissioners were made in

addition to older state commissioners, the resulting extension of administrative function became a matter which needed to be delicately handled and not carried out in haste.

**Wilson also clarified that the studies conducted in the field of public administration were mostly carried out by French and German academicians and were therefore not entirely relevant and suited to the needs of the American people and State in its original form.** He suggested that any principle adopted from Europe would have to be Americanized and modified for the complex and multiform state and a highly decentralized form of Government in the USA.

Wilson had carefully studied the administrative practices of not just France and England but a small nation like Prussia and praised the ruler Frederick the Great who regarded himself as the chief servant of the people and his office as a public trust. He also wrote favorably of Napoleon and his recasting of French administration after ending the monarchial rule. He however; wrote harshly about the ways of English administrators and those of his own country; pointing out that their history was not of administrative development but of legislative oversight. There were little progress made in Government organizations but vast leaps taken in law making and political criticism.

While reading Wilson one cannot help but wonder that whether enthroning public opinion in the matters of Government a wise decision at all? The dark side of it is that it becomes a larger obstacle to manage; since any change or reform proposed needs to get pass veto at so many levels. To sum up, Wilson proposed a very no-nonsense and business like approach to administration which should be free of shackles of political doctrines.

### **Science of Administration**

At the very outset of his essay, Wilson clarified the concept of administration. To him, 'administration is the most obvious part of government; it is government in action; it is the executive, the operative, the most visible side of government, and it is of course as old as government itself.' However, this concept of administration has not received the early attention of political scholars as is clear from his observation that 'no one wrote systematically of administration as a branch of the science of government until the present century....all the political writers whom we now read had thought, argued dogmatized only about the constitution of government, about the nature of the state, the essence and seat of sovereignty, popular power and kingly prerogative; about the greatest meanings lying at the

heart of government, and the high ends set before the purpose of government by man's nature and man's aims'. To them, the fundamental question was always; who shall make law, and what shall that law be? The other question, how law should be administered, with enlightenment, with equity, with speed, and without friction, was put aside as practical detail. In brief, the issue in early times was almost altogether about the constitution of government; and consequently that was what engrossed man's thought. The reasons attributed for this state of affairs, according to Wilson, were simple nature of government functions, simple system of public revenues and public debts, simple sorts of property, manageable number of populations and predominance to possession of power than its exercise. However, according to Wilson, nowadays the functions of government are becoming more complex and difficult as he said that 'there is scarcely a single duty of government which was once simple which is not now complex.' Besides, these functions are vastly multiplying in number. In brief, 'the idea of the state and the consequent ideal of its duty are undergoing noteworthy changes and to him the 'idea of the state is the conscience of administration.' Seeing every day new things which the state ought to do, the next thing is to see clearly how it ought to do them. Thus in the changed scenario Wilson felt the need and significance of the science of administration. He explained that this is the reason why administrative tasks have nowadays to be so studiously and systematically adjusted to carefully tested standards of policy. However, moving cautiously he observed 'the weightier debates of constitutional principle are even yet by no means concluded; but they are no longer of more immediate practical moment than questions of administration.' In this regard he aptly remarked that 'it is getting to be harder to run a constitution, than to frame one'.

### **Dichotomy between Politics and Administration**

Wilson argued that the field of administration is a field of business. It is removed from the hurry and strife of politics; it at most points stands apart even from the debatable ground of constitutional study. It is a part of political life only as the methods of the counting-house are a part of the life of society; only as machinery is part of the manufactured product. Likewise, at another place he observed that 'administration lies outside the proper sphere of politics. Administrative questions are not political questions. Although politics sets the tasks for administration, it should not be suffered to manipulate its offices.' To Wilson, this is a distinction of high authority. In support of this proposition, he even quoted Bluntschli, an eminent German writer who said: Politics is state activity "in things great and universal," while "administration, on the other hand," is "the activity of the state in individual and small

things. Politics is thus the special province of the statesman, administration of the technical official.” Wilson referred to another distinction between administration and politics - the distinction between constitutional and administrative questions, between those government adjustments which are essential to constitutional principles and those which are merely instrumental to the possibly changing purposes of a wisely adapting convenience. However, there is ambiguity and confusion with regard to Wilson’s views regarding dichotomy between politics and administration when he stated that ‘no lines of demarcation, setting apart administrative from non-administrative functions, can be run between this and that department....A great deal of administration goes about incognito to most of the world, being confounded now with political “management,” and again with constitutional principles.’ This confusion was perhaps due to his ideas regarding liberty. ‘Liberty’, he said, ‘cannot live apart from constitutional principle; and no administration, however, perfect and liberal its methods, can give men more than a poor counterfeit of liberty it rest upon illiberal principles of government.’ Notwithstanding this, he was very much clear that there is a distinction between constitutional law and administrative functions and there can be a definite criterion suggesting this distinction. Wilson aptly remarked that: ‘Public administration is detailed and systematic execution of public law. Every particular application of general law is an act of administration. The assessment and raising of taxes, for instance, the hanging of a criminal, the transportation and the delivery of the mails, the equipment and the recruiting of the army and navy, etc., are all obviously acts of administration; but the general laws which direct these things to be done are as obviously outside of and above administration. The broad plans of governmental action are not administrative; the detailed execution of such plans is administrative.’

Wilson was of the strong view that there is one point at which administrative studies trench on constitutional ground and that is the distribution of constitutional authority, an integral part of the study of administration. To him, if administrative study can discover the best principles upon which to base such distribution, it would have been a great service to constitutional study. According to Wilson, this sort of exercise is of utmost importance under a democratic system where officials serve many masters. There is no denying the fact that all sovereigns are suspicious of their servants and the sovereign people is no exception to this rule. But the fundamental question is how to ally this suspicion? Wilson’s answer to this is that ‘if that suspicion could be clarified into wise vigilance, it would be altogether salutary; if

that vigilance could be aided by the unmistakable placing of responsibility, it would be altogether beneficent.’

### **Public Opinion and Administration**

Wilson, thus, raised a pertinent question - the proper relations between public opinion and administration or in other words what part shall public opinion take in the conduct of administration? He seemed to be quite forthcoming by replying that ‘public opinion shall play the part of authoritative critic.’ But at the same time he was conscious of the fact that it is not an easy proposition particularly in U.S.A. where public opinion is meddling. It is clear from his observation that ‘in those countries in which public opinion has yet to be instructed in its privileges, yet to be accustomed to having its own way, this question as to the province of public opinion is much more readily soluble than in this country (U.S.A.), where public opinion is wide awake and quite intent upon having its own way anyhow.’ So he wanted to make public opinion efficient without suffering it to be meddling and for this he preferred administrative studies over universal political education. In Wilson’s own words, ‘the time will soon come when no college of respectability can afford to do without a well-filled chair of political science. But the education thus imparted will go but a certain length. It will multiply the number of intelligent critics of government, but it will create no competent body of administrators....It is an education which will equip legislators, perhaps, but not executive officials. If we are to improve public opinion, which is the motive power of the government, we must prepare better officials as the apparatus of government.’

Wilson was of the firm view that administration in the United States should be at all points sensitive to public opinion. But at the same time administrators must adhere to the policy of the government they serve and that policy should be the creation of statesmen, whose responsibility to public opinion will be direct and inevitable. He concluded by saying that civil service should be ‘cultured and self-sufficient enough to act with sense and vigor, and yet so intimately connected with the popular thought, by means of elections and constant public counsel, as to find arbitrariness or class spirit quite out of question.’

### **Comparative Methods**

After dealing with the subject matter and objects of the study of administration, Wilson also examined the best suitable method for it. He unequivocally favored comparative method when he said that ‘without comparative studies in government we cannot rid ourselves of the misconception that administration stands upon an essentially different basis in a democratic

state from that on which it stands in a non-democratic state.’ It is only after such studies that one can appreciate the democratic set up in which all issues affecting the public welfare are debated and determined on majority basis. Woodrow Wilson, further, observed that historical comparative method can more safely be used in the field of administration than anywhere in the whole gamut of politics as he rightly remarked: ‘Let it be noted that it is the distinction, already drawn, between administration and politics which makes the comparative method so safe in the field of administration.’ In this context, he also observed that ‘we can never learn either our own weakness or our own virtues by comparing ourselves with ourselves.’ While explaining this, he said, that all governments have a strong structural likeness regarding administrative functions especially when these are to be uniformly useful and efficient. At the same time all governments alike have the same legitimate ends of administration. Comparative studies of different systems help in finding the best method of good administration which can be adopted by others after necessary modifications. In Wilson’s own words, ‘we can borrow the science of administration with safety and profit if only we read all fundamental differences of condition into its essential tenets. We have only to filter it through our constitutions, only to put it over a slow fire of criticism and distil away its foreign gases.’ Wilson was aware of the fact that there is an apprehension in the minds of some of his countrymen that the studies of comparative methods might prove some European principles better than those of America. However, dispelling such fears he said that ‘our own politics must be the touchstone for all theories.’ Elaborating this point further, he observed that: ‘Our duty is, to supply the best possible life to a federal government, to systems within systems; to make town, city, country, state, and federal governments live with a like strength and an equally assured healthfulness, keeping each unquestionably its own masters and yet making all interdependent and cooperative, combining independence with mutual helpfulness.’ He asserted that if comparative studies help us in this endeavor, they will be worthy of undertaking.

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