

Administrative culture

*Mirko Pečarič**

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One of the basic administrative tasks is the executive function, which should be implemented by the executive branch in accordance with the law. This concept is present in the mechanistic view of the world as a system of checks and balances, but ignores the implementation of abstract and general rules. Openness of action and decision-making, negotiation and dialogue between the parties lead to better decisions, harmony, and joint action. Although it seems that these features are related to the goals of democratic governance, they are actually the means that lead to confidence in the state's action. The use of the new (old) approaches to executive action could lead to responsible behaviour, to the reduction of undesirable practices, and to the rational use of budget funds. The key lies in building trust based on mutual aid, in the cultivation of favourable working conditions, and in the enforcement of merits and accountability. Administrative culture is largely a reflection of the social climate – but it may also be alleviated to a

* Mirko Pečarič, PhD, assistant professor of administrative law and public administration at the Faculty of Administration, University of Ljubljana, Slovenia (docent upravnog prava i javne uprave Fakulteta za upravu Sveučilišta u Ljubljani, Slovenija, email: mirko.pecaric@fu.uni-lj.si)

higher level. The foundation for that is a legitimate expectation and commitment to its completion.

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1. Introduction

Since the creation of the first democratic states in the 18th and 19th century, the independence and impartiality of public administration has been (because of the former imperial absolutism) appreciated but eventually led to forgetting the true meaning of these terms; neither one of them makes it impossible to make value judgments. Value-neutral executive authority does not exist – the first evidence is a demand for respecting the adopted codes of ethics and of fundamental principles that govern civil servants' law. By emphasizing legal grounds, which had the signs of the French principle of legality and general interest,¹ the German war experiences and subsequent post-war emphasis on the protection of individual rights (Mahendra, 2001: xv), the general² understanding of the British rule of law,³ the importance of values that prevail *within* the agencies has somehow been lost. The same applies to the economic liberal and communitarian bipolar division – of the American liberalism, which emphasizes human rights,⁴ and European communitarianism. The first advocates for the theory of classical liberal market economy, which restricts⁵ social cohesion and the public interest in the name of free competition and liberal

¹ See the French Déclaration des droits de l'Homme et du Citoyen of 1789.

² In-depth insight into the components of the rule of law actually reveals that fairness (procedural and substantive) is one of its main elements (See Wade, Forsyth, 2004: 22).

³ The classic exposition is in Dicey, *The Law of the Constitution*, chapter 4.

⁴ Such a rights-based view of law is commonly associated with Dworkin's *Taking Rights Seriously* (1977) and *Law's Empire* (1986).

⁵ Most broadly, administrative law might be defined »as legal control of government« (Breyer et al., 2006: 2). From the view of classic liberal theory the main goals of society are to protect individual liberty from governmental intrusion and to pursue economic efficiency (usually defined as maximization of net social benefits or of wealth). Since competitive markets conduce to both liberty and efficiency, agencies are justified to the extent that they overcome market failures (Schuck, 2004: 9).

players dominant on the market (although an opposite trend towards civic republicanism can be also found)⁶ and the other raises the communitarian principle of legality and public interest⁷ against the policy of human rights (although an opposite trend can be found here as well).⁸ None of them emphasizes enough the importance of values that are indispensable for the functioning of agencies.

Legal control of government operations with emphasis on human rights protection and on the means for effective functioning of the market is still the *leitmotif* for majority of legal systems. In such cases, it is about the facts and circumstances that operate outside an agency and for the agency its impact on stakeholders. With all the well-intentioned aspirations a climate has been created in which priority is given to the proper recourse into the surroundings, but not to the conditions inside the agency. Here too there are values and working atmosphere that a community or an individual *per se* do not possess; this atmosphere is specific for agencies because they deal with public powers. Although it is understood that the authorities protect the rights and values of a community, it has been expected that such values would indirectly also be satisfied within the public bodies, if they respect human rights and community values. The authorities should only implement the letter of the law and thus satisfy the rule of law and welfare state.⁹ The principle of independence or impartiality

⁶ A revival of interest in civil republicanism claims that society has more substantive (and egalitarian) goals than the economists suppose. Agencies are the best institutional locus for achieving these goals because of their capacity to foster deliberation about the common good to enrich citizenship by enlarging public participation in policy decisions. Civic republicanism promises democratic government that does not exclude or coerce citizens whose background and values differ from those of mainstream society. Seidenfeld believes that »administrative agencies – the so called fourth branch of government – may be the only institutions capable of fulfilling the civic republican ideal of deliberative decision-making. I believe that civic republicanism provides a strong justification for the assignment of broad policymaking discretion to administrative agencies« (Seidenfeld, 2004: 23–24).

⁷ Public administration is subject to the law governing the organization and its activities, and managing its relations with managed ones, which are its essence and whose needs it seeks to satisfy through the implementation of the activities of general interest, or, more specifically, through public service activities. Chapus, 1996: 1

⁸ About the take-up arrangement of basic human rights of the Anglo-Saxon market-style economy in the case law of European courts, see Lasser, 2009.

⁹ If this was not confirmed for the Montesquieu's thought about the judges who are just a mouth, which passes the law (who neither add to the law nor subtract from it), it is at least equally unlikely for public administration. As the administrative law has been created largely through judicial decisions, public administration is also far from merely enforcing the laws; public administration is the medium that transfers the law into its reality.

does not remove the values – they are a value by themselves. The principle of separation of powers has led to the emergence of political idea that a debate and decision making about the values should take place only in parliament, while the government implements and the courts review them. However, is it really that simple? Can we talk about implementation without values? What puts one country above another, if they have similar laws and circumstances in which they act? Perhaps this difference is in culture, in the executive branch, in administrative culture. This article discusses the importance of administrative culture and stresses the importance of commitment to the shared common values that are realized through the working atmosphere of each public agency.

2. Culture as a »Subjective« Right of Many Mixed Dimensions

Despite the fact that we all know the generic concept of culture, each nation understands it in its *own* way, because it is a mix of (*different*) factors, in which a nation lives and works.¹⁰ Although culture can be numerically evaluated through pre-established dimensions, it cannot be transferred to another nation, as this nation would lose a lot of its identity. Despite the differences in the meaning of culture in different countries, they all have one thing in common – energy that protects what has been achieved and strives for the better, the energy that is created by the force of values and mutual confidence. It is well to be found in Tolstoy's statement that »happy families are all alike; every unhappy family is unhappy in its own way« (Tolstoy, 1999: 9) – successful countries are all alike, while the unsuccessful ones each make their own mistakes. The problem of definition

¹⁰ One way of analysing human culture is that of a Dutch anthropologist, Geert Hofstede, who developed his theory of cross-cultural communication, where he applied five dimensions of culture. He claims that cultural differences manifest themselves in several ways – through symbols, heroes, rituals, and values (Hofstede, 1991, 2001), but such a tool can help us only in numerical evaluation of what we already know – that cultures are different. Can only five dimensions measure the culture of specific nation? It seems that culture cannot be identified by a fixed set of necessary and sufficient conditions and that it is closer to the recognition technique, which was applied in the famous dictum of a US Supreme Court Justice Potter Stewart on pornography, »I know it when I see it« (*Jacobellis v. Ohio*, 378 U.S. 184 (1964)).

of culture is an old one,¹¹ while »administrative culture has often been overlooked by researchers attempting to explain the role of institutions in a political context« (Cini, 1995).

In emphasizing the sterility of separation between politics and administration, value-free administrative science¹² created an ethical vacuum, because values were regarded as a whim or irrational passion not relevant for strict scientific methods. The myth of political neutrality of the executive branch has already disappeared, but there is no adequate theory that would explain the existence of significant political power in the hands of non-elected personnel.¹³ The mechanisms of identification and enforcement of accountability are not sufficient because they are curatively oriented. The law is about striving for objectivity and material truth, about acting from the outside¹⁴ in accordance with the law. Culture, however, is subjective, intangible and personal. It is not surprising that not much ink has been spilled so far about the culture of agencies. Since it is intangible, because it cannot be prosecuted and punished, it has remained on the fringes of the law:

Culture is a system of values, beliefs, traditions, and practices which structure and regulate the behaviour of individuals as well as of groups of human beings; as such, culture influences the lives of individuals and collectives. A culture is generally embodied in »its arts, music, oral and

¹¹ In 1952, Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of »culture«. See Kroeber, Kluckhohn, 1952

¹² Culture is directly associated with values, and latter ones with ethics. Aristotle wrote about that more than two thousand years ago. See, for example, his work *Nicomachean Ethics*. Separation between politics and administration is considered from the contribution of Woodrow Wilson's famous paper of 1887, *The Study of Administration*, which was interpreted also in detriment of public administration. Wilson strongly emphasised trust and public opinion (»*trust is strength* in all relations of life; and, as it is the office of the constitutional reformer to create conditions of trustfulness, so it is the office of the administrative organizer to fit administration with conditions of clear-cut responsibility which shall insure trustworthiness'; in the conduct of administration ... public opinion shall play the part of authoritative critic«).

¹³ The French have tried to compensate for this shortage with a general set through training, acceptance tests and school programs: »as a result of this educational and professional process, the agents of the French state both ordinary and administrative judges, can claim to be rather directly representative of the citizenry. After all, entry into the upper ranks of the state takes place by testing in a form of a single, inclusive, and free educational system«. Lasser, 2009: 45

¹⁴ The function of the State is simply to secure temporal welfare of its citizens; hence it takes cognizance only of internal acts and not of the internal motive (*De internis non judicat praetor*). Hastings, Selbie, 2003: 146

written literature, moral life, ideals of excellence, exemplary individuals and the vision of the good life« (Parekh, 2000: 143–144).

This definition does not mention the law, but there is the regulation of behaviour and involvement in the fundamental ideas of humanity, which ultimately combine into a good life (which is the same starting point for any law). The above-mentioned definition implicitly refers to the guidance of human mind that evolves in the presence of other humans while performing every day activities in a limited territory. It is very similar to Hofstede's definition: »Culture is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. It is the collective programming of the mind, which distinguishes the members of one group or category of people from another« (Hofstede, 1991).

Values in the law are usually shown only in the form of honour and conscience (honorary functions, an oath before taking office, decision-making according to personal conscience). They are shown as a »subjective, individual« culture, not as a collective one. Culture is a set of achievements and values of concrete human society; it is a result of human activity and creativity in a limited area or field of an institution. It is adversely characterized by raised expectations, which overflow into custom and practice regardless of an individual and can also turn into the principle of good administration. On this basis it can be said for the collective culture (of a nation or a country) that it is subjective so far as it relates to the individual group or can be distinguished from other organizations. While culture has its place in the law (through the common denominators of values and trust in the repetition of practices)¹⁵ – how do such attitudes and activities take place inside state agencies? It could be said that the culture of a concrete state is diffused between top-down, bottom-up, and many other processes, where it evolves itself in practice through relations of the human mind, cooperation, trust, and values. Inside state agencies this »mix« is reflected in administrative culture.

¹⁵ From the perspective of the law, culture has particular value in the foreseeable values, which are transmitted through generations, from the perspective of culture the law has value in foreseeable rules that are implemented by the authorities. The confidence in equal treatment, in the ability to achieve goals is common to both cases.

3. Aspects of (Administrative) Culture

Administrative culture indicates the perception, analysis, and interpretation of the behaviour of public servants. Behavioural patterns are evident inside (among colleagues, internal organizational units, relations to superiors) and outside (to other bodies, to politics, citizens, and the media). I understand administrative culture as a set of individual reflections of all the individuals, which in a specific working relationship with public duties and powers reflect their personal characteristics. That reflection can be best defined through the concept of *locus of control*.¹⁶ Despite the personal grounds, administrative culture could be understood as a public interest – it does not represent only the sum of individual interests, but the sum *per se* adds additional value and distinction. Just as the individual's personal culture consists of the interaction of education, values, morality, and surroundings, administrative culture is a set of values, standards and rules of organization that are reflected in specific psychological phenomena that arise between officials, and is shown to the outside world in a similar way – as a (narrower) psychology of the masses.¹⁷

Culture represents a certain community. It reflects the relationships between human beings. If we observe the culture and relationships between people, we can notice that, generally speaking, the basic concept of the individual value of every human being is increasing, people are more aware of human rights and freedoms; agreement increasingly replaces violence.¹⁸

¹⁶ Within psychology, the locus of control is considered to be an important aspect of personality. The concept was originally developed by Julian Rotter in the 1950s (Rotter, 1954). Locus of control refers to an individual's perception about the underlying main causes of events in his life. Rotter's view was that behaviour was largely guided by »reinforcements« (rewards and punishments) and that through contingencies such as rewards and punishments, individuals come to hold beliefs about what causes their actions. These beliefs, in turn, guide what kinds of attitudes and behaviours people adopt. This understanding of locus of control is consistent, for example, with Philip Zimbardo: »A locus of control orientation is a belief about whether the outcomes of our actions are contingent on what we do (internal control orientation) or on events outside our personal control (external control orientation)« (Zimbardo, 1985: 275). External locus of control is guided by individual's belief that his behaviour is guided by fate, luck, or other external circumstances, while internal locus of control is guided by individual's belief that his behaviour is guided by his personal decisions and efforts.

¹⁷ It is very much like Hofstede's »collective programming of the mind«.

¹⁸ For the present, we can say that relations between parents and children, between husbands and wives, teachers and students, priests and parishioners, military commanders and soldiers, senior managers and employees do not contain coercive factor as they did in the past. Things are trying to be solved peacefully, with arrangements by negotiation. In the

The internal environment of an agency is determined by the particular characteristics of the internal and external environment that are interdependent and interconnected. The basis of any organization is its internal environment, which has similar elements throughout, while the external environment is everywhere different. Administrative culture is always a reflection of the overall situation in society, which in turn is poured into the specifics of an agency, which then lives its own life as administrative culture.

Public administration is merely an aspect of the social system. Thus, enhancement of the administrative capacity requires changes in social environment, i.e. the development of society. So long as the majority of the public remains poor, uneducated and unaware of their rights and duties, they cannot participate in development programmes properly. Import of high technology cannot deliver the goods in a situation of general economic and social backwardness. Therefore, if the data received from the field are defective; their processing on a computer by highly trained specialist is of no use. The enhancement of administrative capacity thus requires the development of society in general, even as administrative development helps all-encompassing development. It can be concluded that administrative culture is not just a function of the training environment and the value systems of the civil service. In fact, it reflects the changing values in the social environment itself (Joshi, 2003: 20).

One of the main qualities of human beings is that they like a predictable environment to cope with. Both culture and the law express this predictability through trust and belief that an individual is capable and willing to do what is expected of him/her. This »good manner« as the foundation of culture is reflected in personal trust and in the objective rules of the law. In culture, we trust that the values will be bred and working styles will be transferred from the past to the future; in the law, we rely on written rules, which should lead to the desired future goals. However, objective rules are also invoked on subjective side, because humans implement them. Since the rules are actually incomplete abstract proxies for concrete examples, they are observed in the way that is understood and respected by the authorities. Administrative culture thus becomes a *mixture of public trust that public authorities will act in accordance with the rules and of internal*

law both parts are reflected through the protection of human rights and freedoms based on rule of law and the increasing possibility of a peaceful, alternative dispute resolution.

*efforts that they will justify that trust.*¹⁹ If public expectations are fulfilled, the willingness of public authorities to do so might be reflected in better compliance with the laws that empower them, and they might put additional effort in justifying public trust (win-win situation).

This effort is reflected in optimal use of the rules in actual situations. Objective rule is subjected to personal perception, which fills its content. Each subjective aspect contains its unique values. Decisions about values are constantly taking place at all levels and activities. If the values are common to a number of individuals in an agency, it results in a favourable climate for a common culture – the same course of action in the same cases. However, every decision can, by its repetition, lead to routine, if enough attention is not given to small nuances, each having its own difference. *Careful observation and comparison of differences* is therefore a very responsible task and usually takes a long effort to turn the previous practices into a new course. Such points of change require strong individuals who can change the majority opinion in an agency.

Organisations are, despite their inclusion into a wider system, relatively autonomous entities, whose characteristic is to seek answers to challenges in their environment. Internal environment and relations between internal stakeholders is often shown through corporate culture, which is the connective material. On one hand, values are a reflection of the whole community and on the other, they represent an independent reflection of the work of individual authorities, which is allowed (but not necessarily implemented) by law. Thus, for example, transparency and decision-making, negotiation and dialogue between the affected parties and civil society should contribute to better decisions, harmony and joint action. The application of new regulatory tools in decision-making can lead to a shift from authoritarianism. However, it is only one of the factors in the community coexistence and cooperation within organizations. *Normativity includes only the values present in the functioning of organizations, but only their awareness gives organizations the level of excellence.* Only when the values are included in an institution within its actual being,²⁰ they guide its work in an optimal direction.

¹⁹ It differs from the principle of legality in the double personal approach: in administrative culture, it is about trust in respecting the rules, while in the principle of legality the respect is demanded. In the former, officials themselves are personally interested in optimal use of the rules; in the latter, they only meet the required minimum.

²⁰ Thus, for example the National Assembly of the Republic of Slovenia on 19th November 2009 adopted a Resolution on normative activity (Official Gazette 95/09), which

Public administration is generally perceived as rigid, inflexible and resistant to change. In a time when we increasingly emphasize the protection of human rights at the expense of public interest,²¹ public administration gets even stronger connotation of legal action. The law is usually conservative, because only as such, it can protect the legal principle of legal certainty, reliability, and predictability. Despite such rigidity, it is usually public administration that first benefits from cultural changes in society as a whole. The New Public Management is one of those trends that tried to introduce the market paradigm to public administration. Despite the fact that public administration is perceived as inflexible and incomprehensible, it is subject to constant change, which occurs in a much greater extent than in the other branches of government. Because of the rigidity and uniformity, it is sometimes understood as a culture of »all for one and one for all« (public administration is what its civil servants are and they in turn represent public administration as a whole).²²

The traditional structure of the organization includes a range of functions that operate almost independently of each other and each one is

aims at enforcing the standards of quality in drafting laws and regulations and thus ensuring one of the prerequisites for the successful operation of the rule of law. The Resolution is the result of governmental analysis, which has shown a significant weakness of the existing state legislative activity. Apparent reasons for this were argued to be hidden within the time pressures on the instigators of rules, in failure to comply with statutory deadlines and in inadequate interaction of the state administration with the professional, objective and general public. In order to improve the quality of drafting regulations, the National Assembly in its resolution also sets out minimum standards for public consultation, including a minimum period of consultation from 30 to 60 days. The Centre for Information, Cooperation and Development of NGOs warned, at the time when the resolution was prepared, that the resolution could only represent an alternative to the announced law on public participation, because in case of its violation it did not provide penalties for offenders or even legal means for citizens. To test the effectiveness of the resolution and to check their own claims about its inadequacy, the Centre has prepared the counter for measuring the number of violations of resolution's provisions on consultations with the public. By 29th March 2010, they cited 104 violations (from then on the counter has not been updated any more – perhaps because of the large number of violations; <http://civilni-dialog.net/>, 13. 2. 2011). This case is an evident example of the discrepancy between the normative rule and its enforcement.

²¹ See the first chapter, text in connection with footnotes from 5 to 8.

²² In fact, it was a motto of the Swiss public administration at the end of the 19th century, which wanted to create a sense of solidarity to tackle common problems. It is also known as the motto of the Three Musketeers (*un pour tous, tous pour un*) by Dumas. After major floods in the Alps in 1868, Switzerland began a major campaign launching this slogan to wake up a sense of duty and solidarity in its people, and national unity in the young population. Switzerland became a federal state only 20 years before this campaign, while the last civil war between the cantons, »Sonderbundskrieg«, culminated in 1847 (Pfister, 2005). Today's most typical forms of solidarity are pension, health care and welfare systems.

under the hierarchy of management leadership. The functions performed as the vertical work of »long chimneys« do not know about each other, but each goes its own way to the top, where they exchange information. Mere vertical relationships with the function of command and control can no longer qualify as a leading idea. Integration of previously separate functions is perceived in connection with the horizontal, vertical and diagonal business processes. Vertical features will still remain, but more emphasis must be put on team and project work at the lower organizational levels. Achieving synergy between all the levels that intersect, complement, and positively/negatively impact the work of one another at a particular level will create the conditions for the development of administrative culture.

3.1. Cyclicity and the Interplay of Periods

Although the classical period of the organizations ended in the 1930s, we may still be able to follow its main features in today's organization of public administration. Its modern representative is the New Public Management with a focus on performance and measured results (see also Diefenbach, 2009). Unlike traditional classical theory, the neoclassical theories of organization emphasize the human factor. The main theory is primarily known as the Hawthorne experiment with Elton Mayo, whose study resulted in the conclusion that the productivity of the test group and the overall success are not related to the physical conditions of work, but to the psychological and social factors that are in essence human relations. It is human relations that put people at the front of the theories of organization and management (see Mayo, 2003).

The transition from the arbitrary use of power to the introduction of bureaucracy, in which civil servants act in accordance with the rules, signifies a major improvement, since from this time on citizens can rely on pre-set rules, on predictability, and legal certainty. Bureaucracy initially has a positive value, because such a system guarantees stability, legitimacy, equality, and distribution of goods and services that are in the public interest. The increasingly rapid development of the bureaucratic system has made it cumbersome and inefficient; and this is the reason for current attempts to replace it with the new public management system. Again, even this cannot be fully operational due to »human factor«, which is not contained only in the idea of the consumer, but also in the idea of the citizen, and in the idea of anyone who is willing to contribute to the greater good.

The main feature of modern organizations is their interdependence, where no one has complete autonomy, where the employees are connected in the course of their work, technology, management system, and (net) hierarchy. Today's integration is more a challenge of communication than of design. Connectivity must include credibility. It ultimately also leads to increasing competence. Connectivity helps to overcome the problems of empowerment in at least two directions. When the direction is clear and achieved through communication throughout the organization, the employees can carry out their tasks without vulnerability, and this also lowers the possibility of excuses. Good leaders motivate employees in several ways. They must stress the vision of the organization in a way that emphasizes the values of the public to which they address. By doing that, they also stress the value of their work with regular inclusion of employees in deciding how to achieve the vision of the organization, which gives the people not just the sense of purpose, but also the power to control and supervise.²³

The idea of administrative culture can be connected (beside the study of human relations) with the organizational school, which, in the 1960s, saw the organizational problems in terms of decision-making and integration of various factors. The pioneer of this organizational direction was Herbert Simon. The main issue of decision-making is the question of *freedom in deciding*, its *level* and *participation of people*. Organizations should be more humane; so they could lead to self-actualization, when they find a balance between freedom and prohibition. The individuals, not the organizations are the ones that create excellence at work. Individuals with their own special abilities show and build a road for others who follow them into excellence. It is necessary to know what motivates employees to participate in the search for a thing that is the best or better than usual in their work, in business, tasks, or services for better fulfilment of consumers' needs and for personal satisfaction. Managers, who apply development and cooperation, should give employees more autonomy. At the same time, they must also establish the ways of (self) control. Management by objectives and mutual interaction provides confidence in the ability of employees and strong focus in finishing what was agreed upon (Simon, 1976).

²³ Similar in Kotter, 2001: 91–93

Modern understanding of the organization tends to understand it as a *process*,²⁴ which involves more than one level. Introducing the elements of management into public administration also requires a change in the role of an official, who requires the mobilization of all potentials for action. He needs more space. The procedural aspect of the operation comes to the lime light. Along with the raw materials (budget) and outcomes (decisions), what also matters is the work processes between inputs and outputs and the use of the feedback loop that connects them to the system. Administrative culture could be seen as interplay of factors that shape the work of management; we could find psychological, sociological, organizational, and legal sets of questions in it. As such, it is a broader concept of good governance, which focuses primarily on the legal values. It includes a hierarchy, network connection, command, and negotiation of individuals, team or individual work. They all reflect the work of an agency, while we usually view the agency only by its results. However, the latter are dependent on the former – on culture. The culture of the agency and its inner connections can be seen primarily as a work of employees; people who make a decisive contribution to the work of the agency, to its mission, performance, success, and satisfaction of the general public. We could be looking at a new era of human relations in administrative culture, which is not actually a new period but a new emphasis on old findings; an era that does not deny the others, but combines and connects them in new ways. The era that is not only about the results but also about the expectations, trust, and feeling. If we are successful in the latter, the former will not be absent either. It could be said that administrative culture is so complex that it is adjacent to chaotic systems, which hide in themselves forms of order despite the apparent mess, and where even a small change in behaviour can make significant differences (the butterfly

²⁴ According to Pascal, a new organizational paradigm leads from the image of organizations as machines, with a focus on concrete strategies and systems toward the idea of organization as an organism with an emphasis on »soft« dimensions – style, staff and values; from hierarchical model with solving problems step by step, to networking model with parallel intersection of knowledge that covers problems until they are removed; from the view of status where the managers think and employees do what they are told to do, toward the view of a manager as a facilitator and catalyst, to workers with greater powers in introducing improvements and changes; from vertical to horizontal tasks with cooperation between them; from orientation to content and proper use of tools and techniques, focusing on the process and complete linking of techniques (Pascal in Armstrong, 2003: 247). Ghoshal and Bartlett emphasize the need for managers to deal with organizations in various ways. Rather than a hierarchy of static roles they look at them as a portfolio of dynamic processes, the organizational process is seen as the core, which reproduces and often prevails over the vertical that is hierarchical structure based on the authority (Ghoshal, Bartlett, 1993: 96).

effect). I can also be said that administrative culture is as a major political and professional field interposed between democracy, government, and people, between the process and content in the way of un/authoritative de/placement of state into society. Free choice can be based only on information that sheds light on the matter; this is basis for (self) reflection and contemplation, showing the »right« way and making creativity possible.²⁵ Only on this basis the objectives and the path to them can be in the closest proximity. Therefore, trust and values are built on this, and this is the foundation of (administrative) culture.

3.2. Evaluation of Employees

In an administrative culture that is seen as a system of values, people are the most important. All employees who act within their rights and obligations make value judgements. They move from their values through (and to) moral and legal aspects of the current rules and regulations and back. Humans cannot stop valuing. Society is in general ruled by different interests that pursue their own goals. If the interests are equal to established rules, people usually act on them, but if the rule represents a great obstacle in meeting their interests, they try to avoid it, if doing so does not generate major problems. Social contradictions are part of our everyday life, in which public officials decide; we expect that they will act according to the established rules, but we usually do not perceive that the rules are abstract and general. As a rule, we are also not aware that employees usually reflect the general social climate that prevails in a society. Public servants are perceived to be the interpreters of societal conscience; they are also the people who turn the public's moral values into fair results by operationalizing public morality into action. Public trust is what governance is all about. For a liberal democracy to flourish, it is crucial that its public service exhibits a sense of fairness and a sense that everyone is entitled to that fairness. Based on that, we protect other values in society

²⁵ Along with the instinctiveness of speech, Chomsky also introduces another fundamental human characteristic – it is about getting complex and sophisticated knowledge from very limited data, which he names creativity: »If it is true – which I think is – that a fundamental element of human nature is the need for creative work, for creative research, for freedom of creativity, that the coercive institutions do not arbitrarily restrict, then from that follows that the decent society should maximize the opportunities for achieving these basic human characteristics. Each autocratic limitation of any of the fields of human endeavour can be justified – if any – only with the need for urgent life means, with the need for survival or defence against a terrible fate or the like«. Foucault, Chomsky, 2007: 38

such as integrity, compassion, tolerance, courage and idealism. All these values are an integral part of the shared values that a nation has. Thus, *idealism, integrity, tolerance, compassion and courage* are the cherished values of the civil service. Only when the civil servants show such values through their deeds, will they have the respect of the public and the gratitude of history. Thus, it is up to them to make the dream of cultural equality, equity and justice come true (Dwivedi, 2001: 7).

That an administrative culture is a culture that develops within the agencies is shown by the findings about the level of democracy in concrete states. Although the degree of democracy can be at a low level, the institutions of public administration can be among the world's best in quality. On the other hand, the highest level of democracy does not automatically provide for the highest quality of institutions.²⁶ Here, too, it is shown that the evaluation takes place over a number of areas, that culture represents a mixture of multi-dimensional effects and influencing factors. However, it can be said (with some reserve) that the rule – more democracy, better institutions – is correct in general. Where the decision-making is inclined to a centralized system, most participants are excluded from exercising control over their own behaviour. Most rational actors could justify this classification in the service of rationality: control means directing and coordinating behaviour to achieve results. However, very few of them understand that there is a possibility that mutual control is an end in itself – that feature of sophisticated hierarchy and large units does not ensure only control, but also a favourable climate for the operations »strictly by the book«, which means the death of creativity. It is also rational to argue that the effectiveness of central management is inversely proportional to the size of the field. In the broad areas, the employees who cannot propose their own ideas reflect the ideas of central leadership.²⁷ Malik has shown

²⁶ According to the data of the World Resource Institute that measured the level of democracy on the scale from -10 to + 10 in 2003, Slovenia reached the highest score 10, the same as Sweden, Finland, New Zealand, Denmark and Switzerland, while Singapore's evaluation was - 2. Polity IV Project. 2005. http://earthtrends.wri.org/searchable_db/index.php?action=select_countries&theme=10&variable_ID=509 (13. 2. 2011). According to The Global Competitiveness Report 2010-2011 provided by the World Economic Forum, the highest quality of institutions in the world can be found in Singapore, sharing the first place with Sweden (followed by New Zealand, Finland, Denmark and Switzerland), while Slovenia is in 45th place.

²⁷ It may be that employees do not know who the first head of the organization is. This option increases with the expansion of the organization or of areas. This finding also supports interesting TV show »Undercover Boss« – a television franchise series that has been released in many countries, originating in 2009 on the British Channel 4 (Rocchio, 2009).

human life force in the alienated form, which, in public administration, can be characterized as a tendency to be agreeable to bosses (material rewards), to employees (equal working norm), or to rules (bureaucratization). In administrative culture, it is about the question to what extent the employees can become a subject of joint decision-making in matters of organization and what impact they have on the implementation of the decisions that will also satisfy the public, for which purpose decisions and actions have been designed in the first place.

Decision-making is connected to knowledge and experiences in specific areas. The more knowledge employees have, the greater will be their qualification to decide in the preparation of proposals, solutions, and methods of decision implementation. Expertise is one of the major determinants the authorities have for adaptation, because the non-specialists must adapt to the decisions of experts if they want their decisions to succeed in real life. The times of classical theory of hierarchical organizations are long gone in today's fast-changing world. One of the basic characteristics of hierarchical organizations – that an individual has a maximum power, if he/she is the highest on the pyramid and thus is also right in every occasion and case, now and in the future – is not a recipe for long-term success, because the acts of his/her subordinates are focused on narrow, specific, and concrete areas that the leader cannot be informed about. Simon already knew that such unity of command is incompatible with the principle of specialization, but it was somehow forgotten that »administrative theory must be interested in the factors that will determine with what skills, values, and knowledge the member of the organization undertakes his work. These are the 'limits' to rationality, with which the principles of administration must deal« (Simon, 1946: 64).

Employees need to be heard so that they can familiarize themselves with the problems of certain areas and use them to solve pending issues. Boxall and Purcell defined the »Employee voice« as a term that is increasingly used to capture all the diversity of processes and structures that enable and empower employees at times, directly or indirectly, to contribute to decision making in the organisation (Boxall, Purcell, 2003: 162). The voice of a worker can be viewed as the »ability of employees to influence the conduct of the employer« (Millward, Forth, 2000: 121). The concept of employee voice should deal essentially with creating the opportunities for employees to express dissatisfaction and modifying the power of management. It includes the integration and more importantly, participation. Integration means that the management allows employees to discuss the matters that affect them with the management, while the management re-

tains the right to manage. With participation, the employees play a more significant role in decision-making process; the right to influence management's decisions and to contribute to the improvement of organizational business is given to them.

The main methods of employee voice are divided into two categories: representative participation and the bottom up problem solving. The former represents the direct consultation, partner schemes (emphasizing the common goals in a spirit of cooperation), the working committees and group representation (the role of trade unions and other forms of human resource associations in the collective negotiation, representing the interests of individuals and groups of employees). Problem solving takes a form of communication via electronic media (intranet), two-way communication (meetings between management and staff and working groups), research of actions and behaviour, proposals and project groups (Marchington et al., 2001). Proposals of the employees may represent significant progress in participation within the agency and also its improvement in relations with the public.²⁸

3.3 Ethical Approach to Participation and Decision-making of Officials

»Dunleavy (1991) and Wright (1997) rightly point out that contrary to the general concept of mandarin only senior officials were the ones, who were key factor in reforming the public sector. School of new institutionalism (Lowdnes, 1996) argues that the wider forces of politics and economy are operating through a network of institutions, which have a major impact on what actually happens in the course of reform and thus on the final results of this process. Among the major political ideas and global economic pressures on the micro-level are interactions between specific

²⁸ Externally, it can result in a form of material acts of advice to the public and individuals of how to proceed to realize the goals or even in acting as a mediator: »... in some cases, Japanese companies and individuals request for administrative management, where the state is often asked for the role of mediator. Although the public is not necessary bound to administrative leadership, public in general stick to it, although the companies did not agree with the content (because they fear that their failure would lead to deterioration in relations with administrative authorities, especially if they receive government subsidies). Administrative guidance is the mechanism through which parties may challenge practices of regulatory bodies, developed from the inspection functions of the administrative personnel authorities«. Kahal, 2000: 240–241

individuals, units, and departments, which powerfully represent the daily lives of public officials. This relation may reveal interesting connections and striking variations« (Pollitt, Bouckaert, 2004).

The effectiveness of the state should rely directly on the positive and dynamic administration. Here the problem arises. How to ensure the impact of ethics in governance, which has its foundations in normative values of honesty, credibility, communication, and the very sense of community, when we know that an individual (and also a public servant) cannot be completely impartial? He/She must actually put the elements of value into his/her decision-making. Insisting on the need to satisfy the law, regardless of everything else, without exception, closes civil servants in an impassable labyrinth of instructions, distant from people, where the rule is more important than humanity.²⁹ Insisting on the letter of the law regardless of the price has been formally confirmed in legalism and positivism in the early 20th century. If we want a normative system to be realized in life, as a balanced system of rights and duties, there must be a counter system of inner weight, distributed power, and power to influence in actual social relations.

The sooner we recognize that democracy must also operate within the state authorities, the better for democracy as a whole. If legal duties are carried out just to satisfy legal obligation for its own sake, it is the first sign that calls for change.³⁰ If the change does not occur, we witness an inactive, unresponsive administration of ever more bored and dissatisfied employees. First, they are the people and only later the employees. Because of their inability to influence the leadership and of decreasing awareness of potential opportunities they have as people, they experience apathy and the fundamental lack of interest in everything around them. This is what public administration should not be like.

Human autonomous evaluation is not a matter of dictated norms, rules, regulations, and guidelines, but is mainly a matter of individual free choice and internal desire to be moral and upright; compulsion arises from the basic sense of fairness and the ability for moral assessment. When official

²⁹ A contributing factor is also the fact that a notion of (administrative) culture is often not even mentioned in the index of words in works relating to administrative law. See e.g. Breyer et al., 2006; Chapus, 1996; Wade, Forsyth, 2004; Craig, 2003; Craig, 2006; Strauss et al., 2003; Popper et al., 2010.

³⁰ To satisfy the law because it alone can constitute an act of greater justice (*Fiat iustitia et pereat mundus!*) or the maximum red tape. In both cases, the act is on the individual to perform.

moral behaviour descends, regulations, rules and laws become stronger, but they remain without effect because they are powerless against morality. Personal assessment and decisions about actions are the foundation of democracy. If an individual does not act or deliberate on actions *in persona*, he executes them in a sloppy, disinterested, apathetic, unprofessional, and estranged way. If public administration does not introduce measures to ensure internal freedom of the civil service to hold opinions, ideas, and initiatives, the most advanced staff will move into the private sector, where business owners can offer higher wages to individuals. Because public administration does not have major financial incentives, it must build on values that are culture. *Who doesn't share, doesn't care.*

While public management reforms have made significant impact on achieving efficiency and effectiveness, some adjustments have unintentionally impacted upon the ethics or standards of conduct. Countries try to fight these shortcomings with better integration of ethical conduct throughout the management of the public sector. This raises the question of how they can ensure that their ethical infrastructure is consistent with public administration reforms. Potential tensions between traditional ideas of public administration and new forms of governance are slowly rising. Reduction of controls allows more opportunities for mistakes and misconduct, but too many rules and controls can lead to congestion and administrative burdens.

Many countries are faced with declining confidence in the executive branch of government. Citizens have also lost faith in parliamentarians with corresponding negative implications for the legitimacy of the government and its institutions. This so-called trust deficit is filled with the published scandals that can be shown as improper conduct of civil servants, from smaller disciplinary breaches to corruption. In 1996, the OECD published its document, the *Ethics in the public service*,³¹ which put the greatest emphasis on three objectives provided by the three »Es«: economy, efficiency, and effectiveness, and to which they also added the fourth »E«: ethics. Proper conduct has always been a prerequisite for good governance. Due to the changes that have occurred in the public sectors of the OECD member states, good and ethical conduct represents an even bigger imperative. The success of public administration reforms and confidence in government will depend on the effective ethical con-

³¹ Ethics is constantly considered by the OECD; the latest document in this field is an OECD Recommendation on Principles for Transparency and Integrity in Lobbying (2010).

duct. *Ethics is one of the major checks and balances against the arbitrary use of official authority. It is a vital factor in creating and maintaining confidence in the government and its institutions.*

4. Elements of Common Values for Individual Public Administrations

At the beginning of philosophy and science was the wonder at the fact that similar items exist around the world – it was also the start of their investigation. The same applies to public administration – the wonder is that we find similar principles or their elements in different legal systems on different continents: the French elite group of public servants »grand corps« emanating from the best schools *grandes écoles* (e.g. *l'Ecole nationale d'Administration, l'Ecole Polytechnique*) has a forerunner in Chinese Mandarin³² tradition of general career bureaucrats that reached India through the British imperial administration and was transposed into the English administrative caste of Whitehall, and proceeded to radically alter the American public administration. Similarly, we find the British »separation of powers« and bicameralism in most countries. The French organization of administrative justice with the *Conseil d'Etat* as the superior court is found in the same or similar versions in many continental countries (as a self-regulatory body *Consiglio di Stato* in Italy, or for example as a specialized administrative court – Administrative Court – in Germany and Slovenia). Since 2000, administrative courts have also been special courts within ordinary courts (Administrative Court in the High Court of Great Britain). The Austrian »fair proceeding« from the Administrative Procedure Act (1925) can be found both in continental and in Anglo-Saxon administrative proceedings of »Due Process«; the same applies to the Swedish Ombudsman (1809) and independent agencies. The right to information has its roots in ancient Chinese writings dating back to the 7th

³² The word originally refers to an official language that was spoken by officials (»speech of officials«). Mandarin, Chinese (Pinyin) Guan or (Wade-Giles Romanization) Kuan, Students in a Mandarin language class in China, late 19th or early 20th century. [Credit: Library of Congress, Washington, D.C. (Digital File Number: cph 3b27203)] In imperial China, a public official of any of the nine grades or classes that were filled by individuals from the ranks of lesser officeholders who passed examinations in Chinese literary classics. The word comes through the Portuguese mandarin from Malay mantri, a counselor or minister of state; the ultimate origin of the word is the Sanskrit root man-, meaning »to think« (Encyclopaedia Britannica, 2011).

century, while in the 18th century (in 1766) the Swedish Law on Freedom of the Press and Access to Public Documents was adopted. This right has afterward spread across the whole world.

Evaluation and participation of officials is inherent in the Japanese mode of decision-making. The Japanese have a strong identity and ethics of cooperation in working groups. The emphasis is on participative management, problem solving, and consensus-based decision making within a patient, long-term perspective. The open conflict resolution is given little emphasis. To the Japanese, it is the most important to avoid embarrassment or »loss of face«, if they fail to perform their duties. Understanding the Japanese decision-making process requires an understanding of their national cultural character, which emphasizes values and norms of behaviour. Most of the Japanese culture and working relationships can be explained by the principle of »wa«³³ which means peace and harmony. It forms an integral part of »amae«, the love of loyalty, courtesy, and dependence that most likely has roots in the Shinto religion, which focuses on the spiritual and physical harmony. Amae is expressed in »hinyo« involving mutual trust,³⁴ faith and honour that are necessary for successful business relationships (Mente, 1989).

When comparing various states we can distil common values from the quality of institutions in individual countries. The quality of institutions is an important basis for the functioning of the market and for classical forms of monopoly. The best quality of institutions in the world is (according to The Global Competitiveness Report 2010–2011) in Singapore and Sweden, while the second place is shared between Finland and New Zealand. The most competitive country in the world, Switzerland, is a federal and parliamentary republic (Assembly System), the next is Sweden – a constitutional monarchy with parliamentary democracy, and the third is Singapore – a parliamentary republic again. The quality of institutions

³³ The Japanese believe that the »wa« or harmony, which is a fundamental premise of Japanese culture, can be maintained in a consensual mode of decision-making, where everybody must agree with the final decision (Chen, 1995).

³⁴ The Japanese strive to meet the expectations of others, especially those in power. Doing something in the right (role model) way is more important than achieving a favourable outcome. A glorious defeat is better than victory achieved with the wrong (nonconforming) attitude. Behavioural models save the Japanese worker from embarrassment. Unstructured social situations are therefore to be avoided at all costs. Trust is essential in Japanese relationships, but the trust is based on predictability of behaviour rather than emotional rapport or intimate friendship (VanAuken, 2011).

by their dimensions³⁵ can also reflect administrative culture. The former is a starting point of the same nature regardless of the type of government (all of them try to solve problems with similar actions), while the latter differs as a final point, although the same regulative solutions are applied. This is also true for *Sweden* and *Singapore*, which have *the highest quality of institutions in the world*; obviously the differences can be seen only in details that may give a unique image of characteristics of the whole society – Sweden is based on openness, Singapore on non-corruption, but *confidence* is crucial for both of them, because it represents the essential bonding in administrative culture.

In Sweden »there is a great deal of confidence between people, which creates both a sense of security and the opportunity to develop ... Our public institutions are relatively efficient, we have minimal corruption and, unlike large parts of the rest of the world, we have growing confidence in politics and political representatives« (Reinfeldt et al., 2011). »Swedish public administration is characterized by a high degree of openness and accountability, a higher degree of autonomy³⁶ for civil servants than can be found almost anywhere else, and a far-reaching decentralization of political authority to regions and municipalities, the scope of which is unusual in unitary states« (Levin, 2009: 4). According to Rothstein Swedish society is characterized by a high degree of trust – both between fellow citizens and toward government institutions. Arguably, this trust helps ensure effective and stable institutions of public administration and makes it possible for the central government to allow high degrees of administrative autonomy, public insight and accountability, and decentralization without fearing a debilitating loss of control (Rothstein, 2000: 478).

³⁵ The quality of institutions is made of property rights, intellectual property protection, diversion of public funds, public trust of politicians, irregular payments and bribes, judicial independence, favouritism in decisions of government officials, wastefulness of government spending, burden of government regulation, efficiency of legal framework in settling disputes, efficiency of legal framework in challenging regulations, transparency of government policymaking, business costs of terrorism, business costs of crime and violence, organized crime, reliability of police services, ethical behaviour of firms, strength of auditing and reporting standards, efficacy of corporate boards, protection of minority shareholders' interests and strength of investor protection. WEF, 2010.

³⁶ A large part of the autonomy of officials is evident from the Law on Administrative Procedure, which has 33 articles (Slovenian Law on General Administrative Procedure has more than 330)!

In Singapore, as »an administrative officer, you will set an example in championing public service values«. ³⁷ In Continuous Training for the Administrative Service, a young administrative officer increases exposure to issues on the field and participates in a four-month Community Attachment Programme. The Programme helps administrative officers appreciate the problems and needs of ordinary Singaporeans. To such officers a scholarship may be given to pursue postgraduate training, they can attend seminars, workshops, study trips, attachment opportunities, and can also choose to gain further understanding of how different communities are served through attachment to grassroots or international organisations and unions. ³⁸ Core values of the Singapore public administration are safeguarding (the independence, sovereignty, security, and prosperity of Singapore) and upholding justice and equality, guided by the principles of incorruptibility, meritocracy, and impartiality. ³⁹ Employment patterns shift from lifetime employment to lifetime employability. Now public sector agencies have greater flexibility to decide on terms and conditions of employment, and to promote family-friendly practices. The Public Service is committed to developing the capabilities of public officers at all levels, to equip them with the knowledge, skills and attitudes needed to deliver excellent public service. All public officers are entitled to 100 hours of training and development in a year so they can upgrade or acquire new working skills and attend personal enrichment courses. ⁴⁰ The growth formula for the next 40 years consists of trust, knowledge, connectivity, and life. »Trust« for Singapore public administration expresses the character of trustworthiness, integrity, quality, reliability, productivity, rule of law, respect for intellectual property, and a strong stand against corruption. ⁴¹

Despite the fact that foreign models are very interesting, they also present problems related to intercultural learning. It is easy, for example, to implement the Swedish act, which provides access to official documents or to introduce the Singaporean anti-corruption system, but it is impossible to do this without the culture of openness or integrity and impartiality. Just as the very concept of culture derives from the concept of growth, we can represent this with the metaphor of a potted plant – even if we bring the

³⁷ <http://www.adminservation.gov.sg/AS/> (12. 2. 2011)

³⁸ <http://www.adminservation.gov.sg/AS/TrainDev/> (12. 2. 2011)

³⁹ <http://www.psd.gov.sg/PublicService/CoreValue/> (12. 2. 2011)

⁴⁰ <http://www.psd.gov.sg/PublicService/EmpowerPo/> (12. 2. 2011)

⁴¹ <http://www.psd.gov.sg/PublicService/WorldSingapore/> (12. 2. 2011)

plant from elsewhere, we must take care of it and nurture it at our home, if we want to have good and beautiful flowers. Similarly, administrative culture is not subject to copying; it is not planted, but nurtured in domestic institutions, which must provide opportunities for its (our) growth.

Possibilities are based on the values by which people must live and work. We must also rearrange them and us to the new format.⁴² If they were marked only in law as the fundamental principles that no one applies, they serve only as nomotechnical decorations of an act. Yet another challenge is the new connection between states – the European Union being a very prominent one – which seeks to combine the »equality in diversity« and the new migration flows and their attendant multiculturalism. The effects will also be seen in administrative culture, which, despite the diversity keeps the same characteristics – the people all over the world want certainty, predictability, trust in good performance of the authorities, and the belief that they will justify such trust.

4.1. Ideas for Breeding Administrative Culture

How to indicate the dimensions of administrative culture, if each nation (state) is unique? How to indicate the path for administrative culture in cultural relativism and diversity, when pluralism is valued in democratic states?

»The world of the 21st century is going to be a world of cultural diversity and poly-ethnicity instead of the world of cultural homogeneity and dominance or cultural exclusion and coercion. The prevailing historical and ethno-cultural demography of our world has minimized the possibility of a worldwide mono-cultural society, be it based on the Western or a non-Western culture. Nevertheless, the globalization of the culture of governance should be watched carefully, so that not one single nation or a culture acts as a global missionary and assumes the role of a moral

⁴² The success of the transfer of foreign law into domestic law is based primarily on the developed system of values in a specific area. Thus, for example for Slovenia it can be said that the Law on Access to Public Information has very good results because people were prepared with regard to its values. After decades of secret and confidential behaviour of the authorities in the post-second world war era of secret police and secret official gazettes such success is understandable. A little less successful (but still good) is Anti-smoking Law, but it is almost impossible to limit alcohol consumption or to introduce the constitutional provision on the mandatory tender for civil servants (despite the desired fairness, they are still to a large extent recruited because of friendships or because of other connections).

leader to dictate its own values, such as those advocated by the New Public Management or other business management precepts, which may not be relevant for many nations. The presence of cultural diversity in governance, national and sub-national administration and multinational corporations, as well as in international organizations, is equally desirable. It is here where the worldwide movement for managing diversity, propelled by the United Nations, is going to have global impact on governance and its culture. The time has come for world of the 21st century to learn to live with, accept, celebrate and operationalize its own diversity« (Dwivedi, 2001: 13).

Despite seemingly impenetrable labyrinth even the very short above-mentioned comparison shows a *strong emphasis on public servants*. Sweden and Singapore provide a sufficiently clear note – *trust as a belief that one is capable, willing to do what is expected from him, gives the main basis for the administrative culture*.⁴³ While the point of »what is expected from him« is different regarding the conditions of each country (and ever more global surroundings) there is the common denominator – trust and confidence in the best results that must be possible with or even without clear guidance. »No knowledge of administrative techniques can relieve the administrator from the task of moral choice – choice of organisational goals and methods, and choice of his treatment of other human beings in his organization. His code of ethics is as significant part of himself as an administrator as is his knowledge of administrative behaviour, and no amount of study

⁴³ In contrast, for example the Slovenian Law on Civil Servants (Civil Servants Act – CSA) has abolished the mandatory professional examination for appointment to certain positions and replaced it with only mandatory training for appointment, the section on education, training and further training has but five (5) »organizational« articles (In this way the fundamental principle of professionalism should be implemented?!), the word »trust« is mentioned only in the conclusion of the fixed-term employment for jobs related to the personal trust officer, the principle of equal access to public competition is an empty article in the absence of appropriate sanctions and human resources management, the principle of honorary conduct should be reflected in accordance with the rules of professional conduct, where it can be applied the Code of Conduct for Public Servants (which is not operational and is legally invalid because it has not been adopted in accordance with the CSA, has not been subject to review or update in any of its parliamentary appearances since 2001 onwards, it is inconsistent with the legislation related to reporting irregularities and also in accordance with the draft, drawn up by the Council of Europe). The principle of accountability of results and the principle of good economy were left solely on the level of »principle«. CSA also provides the articles on work performance under the direction and orders. Article 94 of CSA has not been changed significantly since 1946, when the area was regulated by Article 25 of the Yugoslav Law on State Servants. The state has unilaterally and without proper dialogue with the labour unions abolished the Collective Agreement for the Public Sector with regard to the already acquired right to the abolition of wage disparities.

of the 'science' of administration will provide him with this code« (Simon, Smithburg, 1991: 24).

Administrative culture is a subpart of general culture. It has also grown on the principle of »good manners«, emphasizing the values, confidence in the work of colleagues, institutions, and in creating suitable conditions for training and education of public servants. More efforts can be made to improve working conditions, to add to the power of sincere and clear words, to fulfil the given commitments. Administrative culture can ultimately be related to the question of the possibilities for timely and active action to solve concrete problems and to the degree of autonomy given to each public servant within every public body, and, finally, to the executive branch itself. Whatever the system of state regulation may be, the people are always the most affected and rewarded by the conduct of the executive branch. Within such faint limits, there can be differences under the same rules that can be explained only through administrative culture, the degree of locus of control and through collective programming of the community as a whole. In order to grow administrative culture, the government has to be able to re-act within its jurisdiction, which must be done in the way that will actually allow the needed changes for the better and punish violations.⁴⁴ Finally, all aspects of administrative culture can be concentrated on one question – *what does the state do in order for its public officials to carry out the responsibilities for which they are paid legally and effectively, without affecting their and human dignity?* The responses to this question are clearly different for each state.

5. Conclusion

One of the basic administrative tasks is the executive function, which should be implemented by the executive branch in the classical approach according to the law. This concept relies on the mechanistic view of the world as a system of checks and balances, but it ignores the specific terms of the implementation of abstract and general rules and personal values. Public administration is expected to play a major role in the formation

⁴⁴ Specific options may be related to the possibilities of disclosure of irregularities (whistle-blowing) in rewarding good ideas, in the empowerment of employees, in the introduction of best practices, in common personnel records (with the introduction of references and records of employees' desires to work in other areas of state administration), in punishment of violations of advertising job vacancies, etc.

of democratic values, although it is within itself in many instances still an undemocratic institution, despite the existence and effect of general democracy. The attitude of an official who mechanically responds to management imperatives must be changed in the direction of broader and deeper view, focusing on human beings as concrete employees, to whom we must necessarily ensure all the basic achievements and reflections of democratic rights of people and citizens – and these achievements must rule in their workplace. Poor enforcement of regulations is also a reflection of poor motivation of those who should implement them.

In the time of world economic crisis, many banking industries are nationalized, while globalization, liberalization, privatization, risk management and security are mixed with various solutions and diverse problems. All are interchangeably intertwined. There is no unique solution for all the problems, but many solutions can be easily overturned almost overnight. In the today's chaotic space, the accountability of public administration with good values present among the administrators and citizens' trust in administration, along with adequate tools for solving different problems, must doubtlessly be formulated and implemented in an objective, conscious, moral, and committed manner. Only in such a manner can people retain trust in public administration that will lead the nations towards better future. Whether or not public administration moves beyond its current crossroads, it is likely that a new administrative culture will always emerge when a new level of confidentiality arises, when the state deals with public servants as equal partners. Public administrators of the future will have to operate in a complex world, where flexible rules and stable values will prevail. Some things will remain constant, however. Good governance of public administration, equipped with trust in its work will remain the key to a better society and world. The world's best public administration institutions, regardless of concrete rules, rest on confidence between state agencies and the public. In the former, collective mind is programmed to achieve good results for society, while the latter contains much needed legitimacy for necessary changes. This relationship is the essential bonding of administrative culture where each individual counts.

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ADMINISTRATIVE CULTURE

Summary

One of the basic administrative tasks is the executive function, which should be implemented by the executive branch in accordance with the law. This concept is present in the mechanistic view of the world as a system of checks and balances, but ignores the implementation of abstract and general rules. Openness of action and decision-making, negotiation and dialogue between the parties lead to better decisions, harmony, and joint action. Although it seems that these features are about the goals of democratic governance, they are actually the means that lead to confidence in the state's action. Using the new (old) approaches to executive action could lead to more responsible behaviour, to the reduction of undesirable practices, and to the rational use of budget funds. The key lies in building trust based on mutual aid, in the cultivation of favourable working conditions, and in the enforcement of merits and of accountability. Administrative culture is largely a reflection of social climate – but it may also be alleviated to a higher level. The foundation for that is a legitimate expectation and commitment for its completion.

Key words: administrative culture, relations between employees, attitude towards employees, values, trust, feedback, empowerment, connectivity, locus of internal and external control

UPRAVNA KULTURA

Sažetak

Jedan od temeljnih upravnih poslova jest izvršna funkcija, koju bi trebala obavljati izvršna vlast prema slovu zakona. Ovaj koncept postoji u mehanicističkom pogledu na svijet kao sustav kontrole i ravnoteže, ali on ignorira primjenu apstraktnih i općih pravila. Otvorenost postupanja i odlučivanja, pregovaranje i dijalog između strana u postupku vode do boljih odluka, usklađenosti i zajedničkih akcija. Iako se čini da se radi o ciljevima demokratske vlasti, zapravo su u pitanju sredstva koja služe stvaranju povjerenja u postupke države. Korištenje novih-starih pristupa izvršnim radnjama moglo bi potaknuti odgovornije ponašanje, smanjenje broja nepoželjnih postupaka te racionalnu upotrebu proračunskih sredstava. Ključ je u izgradnji povjerenja koje se temelji na međusobnoj pomoći, njegovanju povoljnih radnih uvjeta te uvažavanju zasluga i profesionalne i političke odgovornosti. Upravna kultura u velikoj mjeri odražava društvenu klimu, no može ju se podići i na višu razinu. Podloga za to jesu legitimna očekivanja i odlučnost da se upravna kultura poboljša.

Ključne riječi: upravna kultura, odnosi među zaposlenicima, vrijednosti, povjerenje, povratna informacija, ovlašćivanje, povezivost, mjesta vanjske i unutarnje kontrole