

Contextualism Revisited: Towards a More Relevant Conceptualization of Public Administration for Ethical and Sustainable Leadership in the Global Context

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***Abstract.** The paper examines how the contextual approach to the conceptualization and the design of public administration systems can still be a viable alternative for today's environment. By making reference to a proposed conceptual model, predominantly based on the cultural and social values in different contexts, the paper juxtaposes both the traditional Universalists and recent NPM approaches to the Contextual model by reviewing the literature on the impacts of globalization and other recent developments in the area public administration and public policy both at the national and international levels. Special attention is paid to the significance of two major elements of ethical leadership and governance for creating a viable and sustainable public administration system that incorporates and emphasizes the process of political development and enhancing the civil society based on indigenous cultural and social values. The conclusion of the paper reinforces the validity and utility of the contextual approach by including these two major elements into its original conceptual framework.*

Key words: universalism; contextualism; ethical leadership; cultural values, globalization.

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JEL Codes: H11, H83.
REL Codes: 13C, 13G.

Introduction

The core argument of this paper is what would be the direction of public administration (PA) in the new millennium to cope with unprecedented changes the world is facing. Among many recent initiatives, NPA, the whole of the government, and few others postulate some kind of universal approach, although theirs might be somehow a modified version in terms of traditional universalism. The dialog on how the new direction of PA must be seems to be a kind of never ending discussion as how the public administration must tackle with issues facing different societies in attempting to enhance the quality of life internally and peaceful relationships with other nations externally. While in recent years there has been some criticism extended to the Universalists' viewpoints on the functional side, it seems that its very philosophical and conceptual directions have not been challenged. This author feels that at the heart of the matter lies the old controversy between Universal and Contextual approaches both in term of overarching philosophies, methodology and practices. While in recent years many new labels are being created for PA, when discussing the increasing complexity and dimensions of its issues, agenda, and challenges, little attempt has been made to understand the fundamental and philosophical differences of these two approaches that may divert attention from dealing with the causes to the symptoms of existing and emerging problems. Anyway that we look at it, the perennial question seems to be whether PA theories, concepts, models and practices, or in other terms the "PA Paradigm", using Khun's terminology (1974), are indeed universally or

contextually bound when applied to a variety of situations and contexts. The argument has become too complex in the wake of new information technology, globalization, and new capabilities for easier oversight and control by central authorities that may give Universalists a kind of leverage for supporting and reinforcing their traditional position. On the other hand, qualitative changes and developments in the very fabric of present day societies evolving continuously, provide some unique and unprecedented contexts manifested by increasing expectations of citizens for more involvement and bigger say in the political decision making process, public policy formulation and implementation, as well as other claims they have regarding civil liberties and individual rights, pose many challenges to that traditional position and mindset. The adverse impact of globalization, environmental concerns, hegemony of powerful countries, struggle of a majority of developing countries in Africa, Asia, and Latin America in providing a decent life for their citizens, as well as their fights against poverty, illiteracy, fatal diseases like Aids, among many others as manifested by the U N Millennium report and goals (UN, 2005), are examples of serious global challenges. Added to that are failures of international agencies in helping these countries due to their aggressive, if not dysfunctional, imposition for imported democratization as manifested by the outcome of misguided one size-fits-all policies. Market liberalization, free trade, defensive budget approaches of international organizations like IMF, WB, and WTO, and impositions by hegemonic powers, among many others are examples of such imposed policies. All of these seem to be indicative of dysfunctionality, and to some

extent obsolete philosophy and practices, rooted in Universalists' approach. As a kind of reaction to such centralized, power based, and cliché mode of operation, as opposed to contextual and consensus based ones, even in progressive developing countries, one can observe that new emerging trends are geared towards pushing for more engagement and participation in public policy decisions by citizens in order to shift the weight from what traditionally governments used to have in shaping such policies, to non governmental institutions and other components of the civil society. This paper will first present a brief summary of universalism and its modern substitutes manifested in postulates like NPM, along with a Contextually based model presented a couple of decades ago by this author and his co-author intended to offer a different venue for some societies to move towards a more meaningful, relevant, and culturally based public administration system. Next, it will address some of the compelling issues confronting the PA particularly with regard to Globalization, its success and potentials as well as its failure and drawbacks along with the emerging interest in issues like ethics, accountability and the role of governance that go beyond the traditional authority based models. The role of leadership in shaping and directing an ethical and responsive public administration system will be explored and a few leadership approaches that have emerged in recent years and seem to have potential towards that end will be examined. Finally, based on such review and examination, the paper will revisit the role of contextualism and the contextual approach in this new environment along with some recommended revisions.

The universalists approach

The Universalists approach that has its roots in several evolutionary trends and in a sense gets its roots from the era of industrial revolution sought general principles for running efficient and effective organizations. Dating back to Adam Smith's *Wealth of Nation*, and moving to organizational researchers and practitioners like Charles Babbage, Galbreth (1904), Taylor's *Principles of Scientific Management* (1911), Henri Fayol (1916), Weber's ideal type Bureaucracy (1922), Mooney and Reiley (1931) and Culick's famous POSDCORB (1937), as noted by Shafritz et al. (2007), all were the precursors of what became known as Universalists approach to management and administration. According to this approach, general and firm principles had to be adopted if private and public sector entities were to be managed efficiently and effectively in order to attain what they are made for. In case of public sector, laws and regulations as the foundation and guidelines for operation and compliance, manifested by bureaucracy's legal-rational authority described by Max Weber, were considered the golden rules (1964). Although the emergence of Simon's Decision Theory (Simon, 1979), application of System Approach (Checkland, 1981) and later Contingency approaches to management all created some shake ups in most of these foundations. Nonetheless, Universalists' theories and principles that served well in its own time survived and some were revitalized under disguise up to the present as a blue print for attaining efficiency and effectiveness. Such serving was more rigorous in public sector that was in quest of stability and order as its

overarching values. While in private sector the authenticity and utility of those principles have been questioned easier and a host of new trends emerged to replace them, the public sector did tend initially to ignore and later adopt them partially and more slowly.

Over time, in public sector the dysfunctions of bureaucracy particularly with regard to the “development administration” gained some impetus as more and more developing countries became frustrated with the lack of results as promised by Universalists by following one size fits all theory. Shafritz and Russell mention that it is such a blind conformance that gives bureaucracy its catch-22 quality. What Merton referred to as its “tainted incapacity” in reference to a “state of affairs in which one’s abilities function as inadequacies or blind spots” (2007, p. 266). Such tainted vision and rigidity, not prone to flexibility that was required for the design and implementation of modified and in some case very different administrative system in a given society, was the order of the day. This ironically has been considered, by those with dominant powers like international agencies and powerful countries, as the source of stability that developing countries needed in order to improve their administrative systems for attaining their developmental goals. This is the theme that Baaklini brings to the fore with regard to both scientific, Universalists approach of development administration that subsequently omit the political development so crucial for most developing countries. In his argument about the challenges of new development administration, he convincingly argues that the Anti-Political stance of the development administration has been the source of a failure to benefit from the rich

intellectual history of this field in America. He counts several sins committed in preventing developing countries in reaching the long-range paradise where a democratic political community is supposed to flourish (Baaklini, 2002, p. 59) Among the sins he refers to, one is the sin of omission of democratic development. This has to do with how government activities might impinge on the political rights in such a way that they fail to inform how democratic political institutions, as an end product, can come about from development goals, policies and programs that are essentially either contradictory to or altogether oblivious of those political institutions (p. 59). He also refers to the centralization of power, and not dispersion of it, as means of achieving development, and substantiates this assertion by making reference to Huntington (1998), Binder (1971) and others who echoed such proposition before. Thus, according to him, uncontrolled economic central planning and accumulation of power in the hands of a few affects individual freedoms and political rights which is considered an insignificant matter that can be handled by the “ripple” effect or “filtering down” of the fruits of economic development (p. 60). Baacklini’s main point, however, is focused on the impact of development ideologies on the centralizing tendencies. Quoting Illchman (1965), he states that according to this theory bureaucracies are considered the best and most objective instrument for achieving development that by some authors like Janowitz (1964) and Johnson (1972) even got to the point of advocating the advantage of military bureaucracies as instrument for development. He presents this as a full review of the

anti-democratic nature of much of the development literature (public administration) taught at our universities. He rightly considers negative perception towards politics and legislature, poor capabilities of newly established legislatures including lack of access to information system needs and its management, absence of comprehensive legislative development strategy, impart of emerging private markets and the global economy as the major challenges of development administrative that must be dealt with (p. 61).

In spite of such valid criticisms, however, even among the contemporary researchers there are those who still advocate the Universalists position as the right path for PA and International PA. For example Minuva and Chackerian, in their report on Zimbabwe civil service reform (2002), see globalization as worldwide integration and transcendence that pervades the field of PA today and make an optimistic assessment of this process predicting the advent of the global village and world order beyond nation states that eventually will lead to a single world government and a global management system. They believe in international diffusion of common public administration professional standards leading to efficiency, effectiveness and responsiveness in the operation of PA system worldwide. They use institutional theory as a framework to examine the civil service reforms recommended by international agencies and adopted by the government of Zimbabwe to develop their development model inspired by globalization (p. 98). Their main argument and conclusion is the notion of PA based on principles that can be universally applied that goes back to its roots as a

discipline. They state that from Woodrow Wilson on application of management science, pervasive then in France and Germany, the notion of the universalism was the core of the emerging discipline and that the post World War II, the application of administrative science worldwide, and proliferation of training institutions became the method of administrative reforms. They continue that based on global forces, the reminiscent of classical modernization theory again view PA system as gravitating towards a single form of “modern organization” (p. 93). It is somehow ironic that they refer to the pervasive adoption New Public Management (NPM) reforms by advanced and developing countries alike as an illustration of the internalization of best practices, as preached and reinforced by international agencies like UNDP responsible for administrative reform in the Third World countries. These examples denote the fact that at least a major stream of scholarship and research is still prescribing the Universalists approach as the best way for PA to flourish and create the most relevant and effective system worldwide. The concluding part of this paper will revisit these viewpoints along with some evidences that, ironically, offer some counterpoints to their very own theoretical position.

This kind of tendencies prevalent in development administration and to a large extent in developing countries as to relay heavily on the power of central governments has created so many tensions for scholars, practitioners and concerned citizens on the real role of public administration as manifested by the executive branch. This trend seems to have gained momentum even in developed countries, to a large extent as the consequence

of 9/11 catastrophe. One cannot go very far to see many compelling issues facing the United States in the past few years. Wire tapping, bypassing congress for continuing and escalating war in Iraq, avoiding fair and impartial investigation on CIA leaks, and most recently the controversy over the dismissal of 8 general attorneys by the department of Justice, allegedly inspired by White House top aids are just a few examples of challenges and controversial and dubious acts by top level public administration officials. These, as well as many other issues, confronting public administrations in different countries point to the direction that most public administration systems are striving for more power, centralization of authority, that consequently overshadows the people's rights as manifested by the legislative bodies, as well as weakening the civil society.

Justice cannot be done to any discussion on these issues unless we look at the very fabric of both the structure and function of governance at the societal level as well as the role that ethics leadership can play in maintaining the delicate balance of protecting civil liberties and security in such a turbulent environment on one hand, and maintaining a responsive and effective public administration system on the other, while facing so many limitations and hurdles like environmental issues, energy crisis, poverty, illiteracy, health service, civil turmoil and tumultuous international relations.

NPM and the universalists

To what extent Universalists approach differs from the NPM? Cheung provides some good insight into this issue. Although his point

of reference is the Asian countries administrative reform, nonetheless, his account is very informative about the differences and similarities of these two approaches. In his report on administrative reform on Asian countries, he states:

A common explanation of administrative reforms at the global level is NPM, the substance of which is well articulated in the literature (e.g., Hood 1991, Lane, McLaughlin, Osborne, Ferlie, Pollitt Bouchaert). As reform prescription, NPM represents a critique of the traditional model of public administration based on state bureaucracy (Dunleavy, Hood, Hughes) and of the general failure of government – expressed as an unresponsive but invasive state, overextended state, or private-interest state captured by privileged groups (Minogue). Because of PNM's growing international currency, it is easy to understand its impact on Asian and other countries in the newly developed or developing world, which feel the urge to follow the latest international "best practice." Paul DiMaggio and Walter Powell saw public-management changes as heavily driven by "mimetic" processes. These are in addition to policy learning and international organizations that promote ideas about "best practice" and benchmarks on "good governance," such as the World Bank and OECD (Cheung, 2005, p. 259).

In explaining the Asian PA reforms Cheung refers to both supply and demand sides of the equation. On the former, he says it may rest on the claim that certain ideas and practices proving to be effective (such as NPM) are being spread or "exported" by reform pioneers and leaders to the follower/learner/imitator countries. Such an exporting process can be logically sustained by policy transfer and

policy diffusion theorizations. However, the force of such supply-side explanation is not without conditions or bounds. Such conditions ranged from limit to the internalizing of policies in spite it given some legitimacy to the national reform, but if such exportation is not distilled by national politics (most policies are local by nature) and also from the fact that a global reform paradigm, even in its place of origin, may not represent a single fixed set of reform instruments or strategies. In the case of NPM, it embraces a whole range of measures and strategies lumped together for government reformers to pick and choose. And he refers to Christopher Pollitt and Geert Bouchaert categorization of these as the strategies of four “Ms” – maintaining, modernizing, marketizing, and minimizing the public sector (p. 274).

On this point Kettle also brings the fact that the actual strategic choice is determined by national conditions and the political agenda, as well as by motives and preferences of decision makers, resulting in distinct national reform styles representing diverse philosophies (Kettl, 2000). As Pollitt reports, Chung (1997), Hood (1996) and Ingraham (1997) all assert that NPM reforms are noted more for their divergence than for uniformity and that its convergence may mean quite different things – talk, decisions, actions, and results. As Pollitt mentions, there is a lot more information around the world on discursive and probably decisional convergence, yet far less evidence on practice and results convergence (Pollitt, 2001). One can also argue that NPM, by its very nature, was intended to reform the PA systems within the pre-established boundary as defined by this field. Those who are critical of NPM not only have been skeptical about its universalism, but themes that are not in the forefront of both

academic and professional circles like capacity building, corruption, stakeholders, citizen empowerment and overall decentralization that seem to be outside the conventional domain of NPM. Most attention now-a-days may be as a post NPM movement that points out to the importance of civil society (Polidano, Hulme, 1999), and new forms of governance, as will be discussed later, all go well beyond the managerial component of NPM.

The contextual approach

Contextual approach came to prominence since late 1970s when not only different societal administrative arrangements faced with problems of unqualified adoption of others’ models and practices, but also it manifested itself within different organizations in the same society as a viable alternative to the idea of one size fits all. May be the best example of contingency approach as depicted by authors like Daft (p. 26) is contingency approaches to leadership that defied the authenticity of previous models like Trait and Behavioral models of leadership. This new recognition while, maintaining the usefulness of some of the old techniques, but at least implicitly, demonstrated that major contextual factors as the dominant factors in determining what fits a given situation.

Couple of decades ago, Bjur and Zomorrodian presented a conceptual framework for developing a contextual-based, indigenous framework of administration in their article presented to the Symposium on Cultural Differences and Development Administration (IRAC, 1987) based on several years of research and practice in some developing and developed countries. They took on the idea of

contingency approach that was in its infancy, but started from a kind of more in-depth premise that would lay the foundation of an emerging framework that eventually leads to the application of different techniques and models primarily in public organizations and institutions. Their framework, as indicated the Figure 1, outlines steps helpful in identifying values in the background culture that affect the success and failure of administrative process and techniques (both invented and borrowed) by a given society that can be tested for match or mismatch against basic values guiding the organized, collective action in a given context.

The proposed framework, called *indigenous model*, was based on several important assumptions that would have been essential in approaching the design of such model:

1. In every culture, coordinated activities occur in multi-employee organizations even though neither subordinate nor superior has had any formal training in administrating. This argues that the local culture has socialized its members with training in various roles and values necessary to organizational functioning.

2. The study of administration during the past century is generally recognized as a rational effort to enhance the value of efficiency in collective action. Efficiency is simply defined as efforts to maximize output while minimizing costs.

3. Some of the values and behaviors taught in a culture and are natural allies in this drive towards efficiency, while others are its logical and behavioral enemies. Every cultural context, therefore, presents a different mix of values “allies” and “enemies” in the administrative pursuit of efficiency.

4. It can be observed that in some organizations (and in some entire cultures)

efficiency, although valued, has been made subservient to other overarching values in day-to-day administrative practices (Bjur, Zomorrodian, 1987, p. 398).

The logic of using culture as the bedrock of such theorizing according to the authors stems from the fact that “...many problems and failure in attempts to borrow its (administrative) precepts and techniques for application in other cultural context (predominantly US).. and the problems of transfer of administrative theories and practices ... (are) due to lack of consonance in the basic value structures of donor and borrower societies” (p. 399).

The Conceptual model as depicted in Figure 1 (See Appendix) points out to four levels starting from the domain of cultural values, denoting the most fundamental values which establish the norms by which leaders and followers alike are able to distinguish between “right” and “wrong” decisions and actions (p. 403). Then, at the second level, Institutional values are addressed that are inspired and drew from the fundamental values and represent the dominant political, economic, social and cultural values and these enduring social, political and economic organizations derive their basic legitimacy from adherence to, and or representation of, these perennial values (p. 404).

Level three focuses on the instrumental values that incorporate into the organizational structure, which establish hierarchies or responsibilities between employer and employees and include a host of organizational structure and behavior elements discussed in management literature necessary for running effective organizations. Issues like efficiency and effectiveness, productivity, competency, etc. are dealt with at this level. Finally, the forth

level addresses specific techniques and models designed for selective organizations and entities of a given system based on those value premises. The authors make a comparison and provide examples as how the ideological based cultures are compared with those secular-instrumental cultures in dealing with the way each proceed with structuring and functioning of their institutions. These approaches are direct consequences of the directives from the fundamental values with a profound impact on both the direction and control of those institutions. Using a previous model developed by Zomorrodian, the authors show how administrative theories find their indigenous shape and application within a given society both normatively and instrumentally as depicted in Appendix, Figure 2, although the latter might not manifest itself clearly in all domains of institutional activities (Bjur, Zomorrodian, p. 403).

The gist of the Indigenous theory as summarized by the authors encompasses three important points. One has to do with legitimacy that draws predominantly by the culture. They state that “it has seemed obvious that any administrative theory which pretends to describe existing reality, to guide administrative practice and clarify legitimate administrative objectives must necessarily spring from the cultural values which govern social interactions and dominate intra- and inter-organizational relations... more dramatically apparent in the Third world than in US...” (p. 415). The second has to do with organizing and ranking in hierarchical importance some of the cultural values of most concern to administration. “It points out that values such as efficiency, to be unquestionably superordinate for assessing and improving administrative functioning, may in

fact be secondary to other valued objectives in some culture settings. And thirdly by the proposed framework, the authors hope that it provides a base for a conceptual approach to organization/ administrative theory building, particularly for those who are wrestling with the problems of innovation and adaptation in the field” (p. 416).

While the theory may need improvement based on the new developments in the field and a few major changes occurred in the area of development administration in the past 20 years or so, the gist of the argument remains the same. The conceptual foundation seems to have been validated by new developments in the new focus of public administration to the culture, diversity, societal norms and particularly religious beliefs as the foundation of thinking and behavior in different societies. Strong emphasis on the role of political development, in terms of governance and civil society, with their different formats, stemming from the societal and cultural foundations, are evidences that support the validity of contextual approach. These developments attest the fact that any sustainable theory building must be based on the indigenous cultural value system that directs the development of any institutional and organizational systems and processes.

The impact of globalization

No phenomenon has attracted more attention, discussion, and controversy than globalization in the past several years. This section will examine some definitions, characteristics, and specific features of globalization in order to see what impacts this phenomenon have for public administration at both national and international levels.

Definition: There are many definitions for Globalization. Stiglitz, in his best sellers (2003), provides an informative account based on his experience and work in different countries and as VP of the World Bank, from 1997 to 2001, a kind of disillusioning tale of how most developing and former communist countries failed to benefit from globalization and states that for most part what is remained about this phenomenon is discontent. Providing ample evidences ranging from Russia, China, South East Asia to Africa, he shows how the cliché policies of international entities like IMF and to some extent WB, and WTO hurt and not helped these countries in their quest for economic and social development. In most cases, according to him, such interventions affected negatively these country's very constructive efforts for development as manifested by the famous South Asian Crisis of 1997 (Stiglitz, 2003, pp.104-109). The overall theme of Stiglitz focus has to do with the flexibility and "made at home" approaches to development, in terms of policy formulation and implementation and getting away from the imposition of international agencies of what he calls "conditionality" imposed by them in extending aids and loans supposedly to help them in their development efforts. At the same time he does not totally ignore the huge potential of globalization for both developed and developing countries in terms of benefits from modern information technology, foreign trade, technical and scientific exchange, as well as all sort of collaboration that may make the world a better place to live as well as in coping with numerous challenges of poverty, disease, illiteracy, and security facing virtually all nations. He is advocating the process of institutional building and generating right

policies by individual countries themselves, by enjoying more freedom instead of imposition by powerful countries, and through encouraging more regional alliances. Although his ideas are mostly concerned with economic and to some extent political development (p. 27), they clearly support the application of contextual models advocated by this author. A major theme of Stiglitz has to do with unavoidability of globalization and everything that goes with it that puts all societies in one boat, so not only the world problems are becoming global, but solution to any problem will be the responsibility of all, and not any individual country or countries.

Chung, too, addresses the impact of globalization from the perspective of public administration reform in Asian countries and the fact that these countries have been riding increasingly on the global movement of public sector reforms. He adds that since the 1997 Asian economic crisis, which caused doubt to be cast on the validity of the previous "East Asian Miracle" thesis (World Bank), there have been calls for institutional reforms in some Asian countries to cope with the challenge of globaliza-tion and catch up with some recognized "best practices" (Asian Development Bank [ADB] 1999, 2000, Schiavo-Campo, Sundaram). Countries relying on the assistance of international organizations or developed donor countries have become particularly prone to imposed conditions of aid in the form of requirements on speciûc reform targets and strategies (p. 276).

He also adds that apart from economic and fiscal pressures, however, domestic political changes, including regime change, democratization, and the collapse of the preexisting political order, have also resulted

in a new articulation of governance that underlies new institutional arrangements. This is in addition to the innate influence of national administrative traditions such as the colonial, military, or imperial legacies of some countries. Asian administrative reforms. According to him, are often closely linked to political reforms arising from decolonization and nation building and also “socialist” countries such as China and Vietnam that have embarked on paths of economic and administrative transformations because of systemic reform and ideological revision (p. 278). As was mentioned earlier he refers to some examples of global influence on public administration the “new public management” (NPM) and “good governance”. However, for these countries may be the regional alliances and influence has been equally important, if not more in their quest for globalization. Examples of these are OECD, Organization of Economic Co-operation and ASEAN, emphasizing on good governance, an objective advocated by regional and international organizations. However, a major point expressed by Cheung and others again refer to the fact that not all OECD countries shared the same past in the form of a “traditional bureaucracy.” In many countries, more autonomous state bodies existed. Similarly, Asian national situations cannot be casually lumped together into a regional pattern and for that matter Asian reforms are noted for their features of nation building and state capacity enhancement, which have been motivated by national politics as much as by external inspirations. He refers to Christopher Pollitt (2000, p. 185) who observed that, “path dependent” explanations ũt public management reform rather well. Some countries (such as Germany) have found

it more politically and legally difficult to change central administrative structures, and, how-ever, the “political” nature of such reforms cannot be stretched too far; after all, reforms in most countries are not devoid of political motives and calculations as Kettl states, not to mention the domestic need to build and sustain political coalitions for change. Overgeneralization is as much an analytical risk as overplaying local uniqueness (p. 280).

Bolia and Lechner take a different approach in describing globalization. They define globalization from a broader cultural perspective and see it as a process that involves expanding worldwide flows of material objects and symbols, and the proliferation of organizations and institutions of global reach that structure those flows. They also define the world culture as a cultural complex of foundational assumptions, forms of knowledge, and prescriptions for action that underlie globalized flows, organizations, and institutions, encompassing webs of significance that span the globe, conceptions of world society, world order, and models and methods of organizing social life that are assumed to have worldwide significance or applicability (p. 6263). They state that while many types of global flows have been rising cyclically for centuries, it was only in the second half of the nineteenth century that a transnational cultural complex took a sufficiently organized form to constitute an emerging world culture. They consider Western Europe as a source that promoted political and philosophical principles, societal and individual goals, modes of organizing, and ways of conceiving and manipulating reality that they deemed universally applicable (p. 6264). Epitomized above all by technical and scientific

principles and practical knowledge presumed to be invariant across time and space, emerging world culture also included more historically bound constructs and ideologies, such as nationalism, citizenship, and individualism (p. 6265). They look at this early version of world culture, as “transeuropean” culture, was carried far and wide by missionaries, traders, military expeditions, colonialists, intellectuals, and travelers. In this same period, transnational organizations and global structures emerged with increasing frequency, eventually to form a structural backbone or framework for world culture. Of our interest is their reference to a vast majority of transnational organizations as products of international or global “civil society” – voluntary associations founded and operated by individuals from many countries to pursue specific goals through democratically coordinated action. Typical early examples include the International Charity Association (1855), the International Sugar Union (1864), the Scandinavian Dental Association (1866), the Permanent International Committee of Architects (1867), and the International Meteorological Organization (1873). By the 1890s, such international nongovernmental organizations (INGOs) were appearing at the rate of more than 10 per year, across a wide range of social sectors, drawing participants mainly from Europe and North America but also from Latin American and some Asian countries, particularly India. These bodies defined themselves as global actors and sponsored periodic conferences at which universalistic issues, problems, methods, and solutions were proposed and debated. They came to constitute a formalized global public realm in which world culture was defined, documented, elaborated, and propagated to

what the growing number of participants in this public realm were beginning to think of as a single world society.

They see the world wars and other major events impediments to cultural structuring, but believe that the process rebounded quickly and that the transnational cooperative relationship increased through intergovernmental organizations, but more so by number of INGOs that soared into the thousands after the WWII. This helped expanding complex of global organizations came to center on the United Nations, whose agencies and programs became axes of global governance regimes in such major institutional areas as education, health, and development (p. 5265).

These two authors conclusion of their lengthy treatment of the global culture is that the World culture is not only a homogenizing force but the fact that it also engenders and supports diversity and differentiation. According to them five explains how the world culture promoted heterogeneity that ironically may serve the world culture’s homogenizing capacity. They are:

(a) Success of the nation-state political form. Rapid decolonization after 1945 produced a world organized almost entirely as independent states. Most new states have eagerly joined global governance organizations, debating and helping to shape agreements expressing world-culture principles and prescriptions.

Citizens of the new countries became avid joiners of INGOs, expanding the range of their memberships much faster than citizens of older countries (p. 6263).

(b) Cultural relativism and the ideology of cultural authenticity. Intellectual movements in the social sciences and humanities, coupled

with the ideologies of nationalism and national self-determination, have made the principle of the fundamentally equal value of all human cultures a central assumption of world culture. Ethnocentrism has come to be seen as both trap and injustice; tolerance and, indeed, the championing of difference occupy the moral high ground. Of particular moral virtue in contemporary world culture are the poor, the excluded, the oppressed – marginal peoples whose right to their own cultures has been violated by the onslaught of globalization. This universalistic form of particularism impels peoples to emphasize or invent tradition and distinctiveness in counterpoint to universalistic world-cultural principles that are supposed to operate uniformly in all places.

(c) Regionalism. Roughly half of the international organizations founded since 1950 have been regional in scope, activating European, Latin American, Asian, francophone, Islamic, Andean, and many other sub-global identities. Like ethnonationalism, regionalism has flourished in the wake of world-cultural intensification. Global structures, ideologies, principles, and models provide an overarching framework of commonality and shared meaning for disparate social units. With the framework well in place, diverse regional organizations and movements have expanded to implement, modify, and argue about the framework's content and implications.

d) Consumerism as adaptive interpretation. While global popular culture contains products and symbols that penetrate most local markets, its accompanying ideology of economic freedom and consumer choice encourages varied uses and interpretations of standardized consumption patterns. For instance, consumers in Hong Kong might appreciate a McDonald's

restaurant as much for its clean facilities as for its food.

(e) Creolization. In many domains, the homogenizing force of world culture encounters ingrained local tastes and traditions, which may in turn be the residue of earlier such encounters with neighbors or colonizers. Due to creative interaction processes, common elements take different forms in different places.

In spite of their optimism about the unifying role of culture they also look at it as a source that engenders conflict in world society through a process that has, as it was, turned the West against itself. By the 1970s, when scores of new states had formed in Africa and Asia, vociferous opposition to continued economic and cultural domination by Western countries (labeled neocolonialism and cultural imperialism, originally formulated in the West) began to penetrate global organizations, especially UN bodies. Various associations of less developed countries called for a restructuring of world society – a New World Economic Order and a New World Information Order that would put restraints on the operations of transnational corporations and shift resources to the poorer countries (p. 6264).

Their final observation goes somehow further than this and points out to the cultural conflicts that directly and indirectly many cause many complex problems, discontent and even dysfunctional relations among nations if differences among them are ignored or taken for granted. This a point that has been emphasized by other authors, Stiglitz included. They observes:

As non-Western cultures and regions have become more prominent in the world policy, it makes increasing sense to speak of world cultures (in the plural) rather than a singular

world culture. Dominant Western models have penetrated deeply in most places, but they have also evoked resistance as well as efforts to revivify and globalize alternative models. Most notable in this regard is the assertiveness of Islamic cultural carriers, particularly since the 1970s. Many Muslim leaders and organizations promote a societal model that infuses the state with religious precepts and recasts the relationship between state and citizen (codified in 1981 as the Universal Islamic Declaration of Human Rights). African and Asian models of social organization and development have also emerged, and some observers argue that conflict in the twenty-first century will revolve primarily around grand civilizational axes rather than the nation-state clashes that have dominated in recent centuries. The same token, more fine-grained analyses of world culture(s) identify multiple models of central world-cultural constructs. For example, derived from the Western tradition are liberal, socialist, corporate, and welfare models of the state; from Asian sources, quasifamilial and state-led development models. Multiple models of the individual, the business enterprise, and the national polity are further examples. World-cultural complexity has increased rapidly in recent decades, perhaps most sharply since the collapse of Communism and the end of the Cold War, as ever more cultural centers generate more alternative cultural constructions. Their conclusion is that in a nutshell. In sum, religion is a central aspect of cultural globalization, as traditions spread, transnational networks expand, national cultures become more mixed, and new ways of experiencing the world emerge. In many countries, religion mediates the pluralizing effect of world culture. It plays an important role in the intense contest

concerning global values and world order. Yet the construction of world culture has become a mainly secular process; it has no transcendent content in the conventional sense. Cultural heterogeneity and conflict themselves take many forms, only some of them religious. While world religion is intimately connected with globalization and involved in the latter's dynamics, it is by no means a dominant force. Whether it can, or should, take on a greater role in defining the desirable world order is likely to be a central issue in future global cultural contestation (p. 6266).

Ethical leadership and the issue of accountability

Transparency & Legitimacy

Regardless of the applicability of the a given set or sets of public administration, a few important issues that call for immediate attention at both national and international levels has to with accountability, legitimacy and ethical leadership that ply a decisive role for public administration in action. The prominence of these issues as challenges of the present day PA has gained more momentum due to so many national and international events in the recent years. Lack of transparency and exceeding the boundary of legitimate power by public officials across the globe, and problem with lack of oversight and corruption that resulted in loosing public trust in both corporate governance and public institutions are challenges that call for different approaches to leadership and governance. One does not have to go too far to see what impacts notorious actions by some US corporations like World Com, Global Crossing, Tyco, and Enron cause in public trust in both governance of private

companies and public agencies ability or will in fulfilling their oversight responsibilities. Lack of effective oversight and consequences of such fraudulent activities affected the lives of hundreds of thousands of people directly and poor response on the part of the government that make them look as partners in such wrongdoings are so note worthy for bringing the issues of accountability and transparency as vital issues to be dealt with. With loosing trust or at least increasing suspicion of pubic sector, more push are being directed toward establishing stronger civil society and their role of ethics and ethical leadership. The issue of transparency and accountability takes a more sophisticate role in helping (and in some cases hindering) the challenging role of pubic policy in that area. As an example, Curtin and Mejer, in their research on transparency and legitimacy, focus on the European Union's policy that the Internet is to be used to increase its transparency by providing more information to citizens. They cite EU's main portal: "European Union On-Line" or "Gateway to the European Union" (europa.eu.int) as web site that allegedly is "the largest website in the world" and contains 6 million pages and receives 50 million consultations per month. They raise the question that if enhanced transparency indeed boost the legitimacy of the EU and provide what they call a critical perspective on the assumptions underlying the relation between transparency and legitimacy. Their definition of transparency is the one borrowed from Oderman who sates it as: "the process through which public authorities make decisions should be understandable and open; the decisions themselves should be reasoned; as far as possible, the information on which the decisions are based should be available to the public" (p. 111).

In tying Transparency with Legitimacy and by using Spicer's (1995) assertion that legitimacy "means conformity" to the broadly accepted principles or rules and customs of a political and social order, they refer to three types of transparency that include Input legitimacy, Output legitimacy and Social legitimacy (p. 112), each having direct impact on the perception of citizens on the level and degree of transparency and judgment that if decisions or actions are being held as legitimate by them.

Cawley in his addressing environmental problems emphasizes on legitimacy as extremely thorny issue that deserves much attention. Addressing legitimacy, he bring a very valid point about the political nature of the public administration by citing Woodrow Wilson (1887) who asserted that the objective of administrative study as to discover, first, what government can properly and successfully do, and secondly, how it can do these proper things with the utmost possible efficiency and at the least possible cost either of money or of energy." Then he makes reference to a few major government reforms like the Brownlow Report (1937), that defined the goal of their reorganization proposals as an attempt "to make our Government an up-to-date, efficient, and effective instrument for carrying out the will of the Nation." As well as Gore's NPR of 1993, all evidences of how politics define the objective and the role of the public administration. He looks at the industrial society as being the major cause of environmental problems that at the same time has made lots of contribution to increasing stable standard of living for most people in recent decades. This, according to him, explains that the underlying situation of public

administration as manifested in the conservation movement and reform environmentalism. Thus, in accepting the goal of maintaining industrial society, the political dialogue has focused almost exclusively on the techniques of management and dealing questions like how can we use natural resources which are crucial for the welfare of the (human) population while minimizing the environmentally disruptive aspects of that use? He sees the answer to this type of question as being framed in the language of technique (Cawley, p. 85) while this concept of legitimacy might be true when it comes to the areas of instrumental values (choosing the best technique to solve a practical problem), it will have a broader policy (basic value) implication as what direction the society wants to take. Even when the direction is set one cannot be sure the legitimacy is going to be attained in action. One example in recent action of the US House of Representatives may shed light on this issue. The Prescription Drug legislation, as reported vastly by media, was put into an Act by legislature based on following the established legitimacy of this entity and majority vote of the members of congress. However, based on the numerous accounts there has been exemplary manipulation by the House leadership is getting the approval for this Act that would have provided a windfall for the drug companies. Representatives had to read some 10,000 pages in just a few hours and then vote in an extended session of the House that stretched into mid-night, when the audience of CSPAN are very few to watch the voting process via live broadcast. The House leadership (then Republican majority) extended the voting time for three hours, outside of the schedule, to force some of the

representatives to change their initial votes that was not in favor of the Bill (CBS 90 Minutes, 3/3/07). What was the catch? The Bill prevents the Medicare Administration from negotiating a better deal (based on competitive market) from drug companies. Ironically 15 people, who pushed for this Bill rigorously, including the chair of the relevant Subcommittee, were later hired as drug companies' lobbyists after of the passage of the Bill. The Chair is reported to make a salary of \$2M million a year! (60 Minutes, 3/30/07). So, this might only be one example of how the very established legitimate mechanisms, in this case market economy as backbone of the capitalist society, is being compromised at the highest level of political structure!

Cawley's final remark and conclusion base on his thorough analysis of the environmental problem as a case to discuss the legitimacy is interesting too. Using his Industrial movement and industrial society as his main metaphor, he ties it to the ideology and the pragmatism as main sources of struggle. He asserts that "In losing sight of the fact that industrialism is an ideological posture, we have tended to misunderstand the political character of public administration. Herein is yet another connection to governmentality." Foucault (1991, p. 103) asserted that in an age of governmentality the "techniques of government... become the only political issue, the only real space for political struggle and contestation" (Cawley, p. 94).

The leadership factor

One may argue that there is no topic that has been more important to business and government success than leadership. There have been approximately 1,700 books written

on leadership and those topics that are closely related to leadership. Bennis and Burt Nanus, when they wrote their book titled “Leaders” in 1985, found over 350 different definitions of leadership (p. 12). Modern leadership, in spite of its too many definitions, and deliberation, all contain some common process elements like personal commitment, relationship building, vision creation, ethics, and vision into reality as few examples.

Van Wart states that there is a timeline for the leadership phenomena that spans for many years from pre-1900 to this present time (Van Wart, 1951). The timeline provides information concerning many leadership eras such as the great man era that has emphasis on the emergence or entry of a great figure like Martin Luther King Jr., George Washington, Gandhi and many others along with their business counterparts known as captain of industries. This era described people who had a substantial impact on society whether it was negative or positive. The timeline also talks about several other eras such as trait, behavioral, contingency, and more contemporary leadership approaches.

Generally speaking as time passed by leadership theories moved from simplicity to more complexity in order to cope with the complex environment. Simplified trait and behavioral theories were replaced, at least theoretically, by more sophisticated theories and models known as contingency theories, transformational leadership, and more participatory approaches like super leadership. Along with that another movement that started in late 1970, obtained a new momentum for focusing on the ethics and morality of the leaders and leadership styles. Prompted by his famous article, Greenleaf coined the term

“Servant Leader” and “Servant Leadership” that now-a-days are the focus of most academic and professional circles. While the focus of contingency models is to explain the relationship between leadership and various situations that could occur within companies, approaches developed and recommended by researchers like Fiedler, House, Heresy and Blanchard started with the idea of matching the situation with the appropriate leadership style (Daft, 2003), and were extend rigorously to the quality of the leader-member relationship, thus emphasizing the importance of followers. The first manifestation of this was shown through a more advanced contingency theory called the path-goal theory by Evans and House. Leaders have the ultimate responsibility to enhance or increase the subordinate’s motivation by clarifying their path to rewards that are available and to provide the necessary support system to help the followers by adopting the appropriate leadership style that fits a given situation (Robbins, 2005).

At the heart of the effective leadership both the organizational and societal levels two major issues are at work. The first one has to do with issue of power and the second is the role of leadership in jumpstarting, facilitating or hindering, the change process that is the salient feature of any organized system at the present time.

Leadership and the issue of power

Different types of power might be classified into three major categories. The Position Power in which the leader gets his or her power through position whether it is in the organization or in the political arena. This is also called the legitimate power in that it is

given to the individual based on the virtue of the position or the office held. Most of the time the power comes from a person's position within the organization as Daft (2003) states. Legitimate Power (position) comes from a formal management or leadership position and varies in terms of amount that normally is tied to the hierarchy. Thus CEO's and Executive Directors, usually at the very top of the organizational chart, have more power than other management positions just because of the spot they hold in the organization. The same thing is true in public sector as Van Wart (2005) refers to that department heads have more power than the subordinates, and division director and secretary or minister more until you get to the pinnacle of the pyramid that the President or Prime Minister who has the most authority due to the office she/he holds. The second source of power is Personal Power that either has nothing to do with the position power or builds upon it both in terms of quality and quantity on the top of position power. As we move away from the hierarchical directive styles of leadership, the application of power seems to be moving from position to personal and the quest for complacency on the part of the leader will switch to "identification" i.e. understanding the reason behind following a particular path, or "internalization" that has to do with adopting the very "values" that the leader espouses and make it (their own.) This approach is more in line with several major styles known as participative, servant, charismatic, super and transformational leadership, all appealing to the empowerment of the followers through the decision making and implementation process.

The third source of power comes from coalition and alliances with others. Leadership

does this both for achieving goal and establishing mechanisms for joining forces in terms of capabilities (pooling resources and know-how) and or consensus and agreement (issues dealing with diversity and pluralism) as well as achieving synergy in attaining the power and ability that otherwise would be lacking for such an attainment. This last part is more relevant with the issues of public administration and at the same has great implications for achieving check and balance, safeguarding ethical principles and on-time accountability. Like any other phenomenon when it comes to power all these sources and their relevant mechanism might unfortunately be misused by unethical and self-serving leaders. There are many evidences of misuse of position power, and expanded power gain thru collusion and alliance for the purpose of attaining personal objectives and agenda in private, public and international arenas, mostly refer to as corruption. While most examples of leaders who rely on their personal power and charisma are positive, both in the organizational and political/societal arenas, there are instances for such leaders who misled the followers toward illegitimate and even destructive goals based either on extreme ideology or even personal whims. The expression that "power corrupts" stands tall at all time and calls for unavoidable mechanisms for check and balance.

At the corporate level, as Nolan states, good leadership makes a significant difference in an organization. It helps develop good employees that will work hard to make sure that everything is working well and that the working environment is good and healthy at all times for everyone. The "human element" is far greater than any leadership style or theory

utilized by the leader (Nolan, 2000). Leaders must be fair and consistent in their employee dealings at all times. While leadership has such a profound impact on the life of organizations, its impact can be much more in the public service arena. This is the arena that the impact of the decision is so profound that it may shape and perhaps shape the direction and even the destiny of a nation or even the whole. Overall while there zillions of topics can be associated with leadership for our purpose here “leadership style” and the “leader” himself or herself, and the concept of ethical leadership are the main topics to discuss.

Leadership styles

After the great man approach that led to the Trait theory (early 1900s) and then to Behavioral theories (1930s and beyond) that sought effective styles for leadership in organizations based on two major research projects (Michigan and Ohio State studies), contingency/situational approaches came to prominence due their broader and more flexible conceptual framework. In spite of the emergence of quite a few other approaches that normally are studied independently and not under the rubric of situational approach, all of them virtually stick to the main premise of contingency approach in that they make the adopted leadership style a function of situational variables. Situational variables, the core of contingency/situational leadership models, focus on factors like technology, nature of the task, size of the organization, organizational environment, organizational culture, and structure among others. May be “The Factor” in contingency/situational equation can be considered the “followers”, the one that eventually will determine the

optimal style of leadership to be adopted in a given situation. The new trends of leadership offered more sophisticated and dynamic models that ranged from Fiedler’s Contingency model to Heresy and Blanchard’s Situational Leadership, and Hous and Michell’s Path-Goal theory as major models that help leaders to be effective in complex organizational environment (Zomorrodian, 1998, pp. 29- 30). Contingency theories, though, embraced the very principle of behavioral approach that leadership not innate rather can be learned full-heartedly and focused on creating effective leaders through education, training, practice, mentoring, and a host of other developmental techniques.

The leader

Although traditional Trait theory and the concept of Great Man both are no longer hold well, nonetheless, contemporary approaches to leadership focus on the leader per se, as the most important theme in leadership studies. Building on the conceptual base of Contingency/Situational models, individual leader’s character, readiness, commitment, and distinctive qualities in terms of Emotional Intelligence (EI) that for most part can be mastered by intersected individuals came to the fore in making the leadership approaches more humanistic, realistic and for most part empowering the followers. It is no surprise that contemporary leadership approaches focuses on the individual leader along with the leadership styles in relation to the followers. Since this element (leader him or herself) is so important for institutionalizing an effective ethical leadership, both at organizational and societal levels, a few specific contemporary approaches to leadership like Transformational,

Charismatic, and Servant leadership will be discussed in more details.

Transformational leadership

Transformational leadership is inspirational leadership that is characterized by the ability to bring about the significant change. Transformational leaders have the ability to lead changes in the organization's vision, strategy, and culture as well as promoting innovation. That is why normally this type of leadership is considered for major and fundamental changes needed for the organization or social entity that faces an existing and potential challenge. By nature it is strategic and in that sense it can be equated to strategic leadership since the leader has to facilitate the process of strategy implementation through creating and fostering the right culture in the organizations (Zomorrodian, 98, p. 35). Daft states that Transformational Leader (TL) can take the organization through several major changes by successfully achieving the following:

1. Create compelling vision.
2. Mobilize commitment.
3. Empower employees.
4. Institutionalize a culture of change

(Daft, 2005, pp. 507-508).

Thus Transformational leadership is not only forward-looking, but at the same time can be seen as inspirational and ethical based on the legitimate values and leader's credibility enabling the followers to internalize those values.

Charismatic leadership

Robbins account of charismatic leadership theory states that followers make attributions of heroic and extraordinary leadership abilities when they observe certain

behaviors (p. 363). Prominent figures in the political, military, and social arenas like Kennedy, Clinton, Martin Luther King, Mother Teresa, and Gandhi on the positive side and Adolph Hitler, Charles Manson and Jim Jones, on the negative sides are examples of charismatic leaders.

Several characteristics of charismatic leaders identified by Conger and Kanungo, and reported by Robbins are ability of these leaders to articulate visions; taking personal risks, sensitivity to the environment, sensitivity to the followers and unconventional behavior meaning engaging in behaviors that are perceived as novel and counter to norms (Robbins, 2005). Thus, in a sense, charismatic leaders are more or less change agents like transformational leaders but with a stronger sense of dedication that may go beyond the limited boundary of a given organization. Although charismatic leadership seems to have been around since the dawn of history, a major difference in new theorizing is that most of the charismatic qualities and abilities can be learned and the traits/abilities are not confined to exceptional people who are born with them. In fact, a major issue in contemporary leadership that cut across all recent theories has to do with Emotional Intelligence (EI). These qualifications, that can be learned, developed and nurtured, denotes to the ability/readiness of leaders who are charismatic, transformational, and are able to appeal to their community or society for major change and redirection. Key components of EI consist of self-awareness, self-management, self-motivation, empathy, and social skills, all giving the leader sufficient proficiency in interacting with the followers, relating to them and inspiring them toward worthy end (Robbins, pp. 368-369).

Servant leadership

Servant leadership is one of the major leadership concepts or theories to have been conceived and studied by scholars and practitioners. The late Robert K. Greenleaf, who after retiring from corporate life started a new career as a leadership consultant and writer, coined the term.

Greenleaf (1970) observed that a leader who was also a servant (served his followers in support of their daily task or duties) accomplished a great deal of their workload because of the symbiotic relationship between servant and leader. Each could and would help the other to achieve their goals. This leadership concept is very different from the traditional hierarchical or tyrannical leadership models (paradigms) of the past and present. Sendjaya refers to servant leadership not so much a theory as an attitude of the heart, which shapes the decisions and actions of corporate leaders at all levels. It is not another leadership style one can choose to use whenever she likes or when the situation calls for it. It is not something that can be turned on and off. Servant leadership is a commitment of the heart to engage with others in a relationship characterized by service orientation, holistic outlook, and moral-spiritual emphasis. He accounts for six multidimensional concepts of servant leadership. They include Voluntary Subordination, Authentic Self (the state of knowing and being who we really are), Covenantal Relationship, Responsible Morality (behaviors of the leader which elevate both leaders' and employees' moral convictions and actions as manifested in the leader's moral reasoning and moral action), Transcendental Spirituality, and Transforming Influence, all so important for public or non-profit sectors leaders (Kettl, 2005).

Historically speaking, in the US many leaders like George Washington and Thomas Jefferson have conducted themselves as servant leaders. With regard to George Washington, Kettl states that argument will be made that his successes in performance follower loyalty and alignment of his duties with national needs was based more on his administrative skills than his military skills or political skills. As a military man, he certainly had more failures than successes, and possibly only one great success during the American Revolution. As a politician, he disliked factions and frequently was nearly derailed by the politics of his own army staff or his divisive cabinet. In the end it was a mix of traits, skills and behaviors that we identify with an administrator that enabled him to succeed and ultimately inspired the epithet "father of the Republic" (Kettl, Fesler, 2005, p. 428).

Van Wart states that the final or the highest level of exemplary leadership is often perceived as the willingness to make sacrifices for the common good and/or show uncommon courage. David Hawk (1992) discusses such leaders as they confront moral episodes. Sacrifice is denying oneself commodities that are valued in order to enhance the welfare of others or the common good. Leaders who sacrifice may give extraordinary time, do without financial emoluments, pass up career advancement's, or forsake prestige as part of a passion to serve others. The best leaders may be those who are able to make sacrifices but nonetheless feel joy at the opportunity to help (Block, 1993, De Pree, 1989). Greenleaf (1977) calls these servant leaders. Servant leaders are highly concerned about empathy, development of others, healing, openness, equality, listening, and unconditional

acceptance of others. When they act, they do so with quiet persuasion that places a high threshold on inclusion. They'll avoid the unequal power paradigm typical in hierarchical organizations and instead use the *primus inter pares* (first among equals) paradigm (Greenleaf, 1977, pp. 61-62). Indeed, they assert that the hierarchical model of leadership is often damaging to leaders. However, some leaders are willing to make exceptional and painful sacrifices or decisions that required great courage (Van Wart, 2005).

Ethics in leadership

Ethics is a code of moral principals that sets standards of what is good and right or what is bad or wrong in the conduct of a person or group (Schermerhorn, 2002). Recent history has warned us that there are people who have low ethics and will do just about anything to fill their pockets with the almighty dollar. Ethical leadership can become a personal challenge and be quite easy for most executives and most difficult for some men and women. Trusted executives have engaged in unethical behaviors that have advanced a few but hurt many others because of their greediness. They made some decisions that resulted in people losing their jobs, losing their retirement pensions and yes some went to jail or prison (Schermerhorn, 2002). The executives who engaged in the unethical behavior had no idea how many people would be affected by their decisions. Some people just engage into what is called ethical leadership and have leadership integrity. In relationship to Enron and World com we ask the question of what type of people were the executives. It seems that it would be much easier to do the right thing because when there is wrong doing it takes much more effort

to conceal the lies or the wrong doing. That's why it has been necessary to develop some safe guards for companies to protect the innocent people within the company's or organizations structure. Sometimes unethical behaviors are brought to light by whistleblowers. Whistleblowers are employees who discover and report the unethical behavior or conduct. The Fair Claims Act was developed in 1863 but has had several amendments or provisions down through the years. One of the provisions was put in place to help protect or give the whistle blowers certain protections against the employer (Schermerhorn, 2002).

Kaptein and his coauthors have done some resort in this area and state that from a moral and legal point of view, managers are increasingly held responsible not only for what they know, but also for what they could and should have known (Kaptein et al, 2002). As one manager of a Dutch government department remarked: "It's not what I know that scares me – it's what I don't know" (Kaptein et al., p. 302). He states that without an understanding of the ethical quality of the organization, management cannot determine whether it is in control or at risk, and whether current oversight activities are effective or other measures are needed. Kaptein reports on a survey technique as instrument for measuring ethics because of its potential to generate valuable information. Involving employees in the measurement of organizational ethics also demonstrates ethical leadership. His reference to 2000, KPMG National Family Opinion, to create a representative database on US employee perceptions and behavior with respect to integrity in the workplace is informative both in terms of results and the conceptual models (Figure 3) used.

A questionnaire with 133 data-collection points was sent to a representative sample of the working population consisting of 3,075 adults. This sample was obtained from a panel of the US population, consulted frequently by the National Family Opinion for all types of surveys and carefully composed to be representative of the workforce. See Table 3 in the Appendix.

The results of the survey of US public servants clearly show that public organizations face the risk of unethical behavior undermining their performance, credibility, and legitimacy. Managers can only manage organizational ethics if they have a clear idea of the effectiveness of current efforts (e.g., codes of conduct and compliance programs) aimed at preventing unethical behavior and stimulating ethical behavior. Because management is not omniscient and organizational hierarchies may prevent employees from freely communicating violations, it is advisable to conduct ethics audits to determine whether management's view of the organization is a true reflection of the state of affairs (Kaptein et al., p. 309).

Servant leadership in public sector

Servant leadership is in a sense a variation of the ethical or moral leadership concepts. As stated earlier, ethics as well as accountability are important elements of servant leadership. They are also characteristics of a desirable public servant. This concept of ethics and accountability are so important to the administrative process in the public arena that Kettl closes his text with the ethical concerns and significance of serving in the public arena (Kettl, 2005). Bureaucratic accountability and ethics in the public arena are based on the Constitution and the law. Fiscal, process, and

program accountability are areas of accountability that must be maintained and implemented. Servant, ethical or moral leadership concepts provide just the background and training to keep leaders ethically balanced and accountable. Kettl states: Citizens and elected officials alike demand a higher standard of ethics than typically prevails in the private sector. Indeed, that ethical upgrade often comes as a shock for political appointees who come to government from the private sector (Kettl, Fesler, 2005). Donna Shalala, the former secretary of US health, education, and welfare, identified 12 points in her leadership practice that she used while giving a speech at the national conference of the American Society for Public Administration on March 28, 2004 in Pollard, Oregon. She said that the principles kept her focused, effective, and out of trouble (her boss was impeached). The 12 points expressed principles that apply to all public servants. She also stated that public servants need to build ethical considerations into their decision-making. Here are the heading of her 12 points of leadership in public sector. The twelve principles are as follows:

- “Always adopt the attitude”. The buck stops here.
- “Choose people based as much on the content of their character as their expertise.”
- “The game is often won in the huddle.” Planning requires team work, which requires a genuine openness to the ideas of others.
- “Bureaucrat is NOT a four letter word.”
- “You must accept bad news and learn from it.”
- “Stop shoveling.” When you make a mistake, admit it.

- “You can’t cultivate honesty and integrity in the dark.” Transparency is always the best long-term policy.
- “You can’t subordinate policy to politics.”
- “You have to look at issues through a prism-may perspectives.”
- “It is your friends, not your enemies, who get you into trouble.”
- “Ethical employers care about their employees.”
- If you don’t tell people where you are going, you might end up somewhere else (Van Wart, 2005, pp.88-89)

Leadership in public service has also been fused with experiential learning under a new name called service-learning. Service-learning or “learning by doing” as the term servant has become very popular in public universities and the public policymaking arena. Service learning is now one of the major programs focuses of the National Society for Experiential Education. Servant leadership is seen as the philosophical basis for these new service-learning programs (Spears, 2002). Gerston’s book, *Public Policy in a Democratic Society: A guide to Civic Engagement*, was written as a service-learning supplement for college courses in public policy, government, and history (and other subjects) that have service-learning components (Gerston, 2002). Service-learning allows the servant leader or participant to become personally involved with the subject, area, or topic being studied. The emphasis in service-learning is to provide service first and at the same time learning from the wisdom of others. Participants in service learning programs are placed in organizations or situations where they can serve the community while assisting public service or community-

based workers and at the same time complete their academic coursework. This, especially, helps students who are placed in public service organizations where the main emphasis is to serve the citizens. This is consistent with the servant leadership emphasis, which is to first serve the followers, or the organization represented before serving oneself.

One major application for service-learning in the public arena is public policy advocacy. A service-learning student serving as a public advocacy trainee has the opportunity to combine the theory from their book learning with the practical application from their on-the-job training. Students could get the opportunity to serve in soup kitchens, homeless shelters, community service centers, political advocacy groups, or as government aides or interns. The insider experience would give students the opportunity to learn characteristics of true citizenship, while at the same time getting a first hand account of what the recipients are experiencing. This experience is invaluable when making decisions that will affect the citizens being served (p. 94).

Involvement is also a key to becoming a servant leader. Service-learning and servant leadership are in many ways one and the same thing. They both support the idea (or paradox) that to serve is to ultimately lead.

Modern-day paradoxes of connection and alienation describe the new science (The Internet connects people, yet the lack of physical contact can be lonely and alienating). The new science promotes participation among individuals and introduces new ways of human participation. The new science, which can be typified by principles of quantum physics, can also be applied to organizational practices. This new science (using quantum physics principles)

provides radically different approaches to change within a living or organizational system. It provides a new way of thinking about life and organizations and has the ability to illuminate most critical leadership issues. Although the Newtonian science (or traditional science) is materialistic and focuses on physical senses, the new science is holistic and focuses upon relationships within given organizations, societies, or systems. Concerning the new science, as Wheatley states, ethical and moral questions are no longer fuzzy religious concepts but key elements in the relationship any organization has with colleagues, stakeholders, and communities (Wheatley, 1992, p. 14).

This brings us to the fact that new leadership theories and models, like servant leadership, are imbedded in the two twin concepts of participation and empowerment and any derivatives from them for preparing people at all levels, educational institutions as just one case, that eventually may lead to more accountability, ethics and transparency.

The issue of governance

Any discussion about the validity of universal, contextual, new or Universalists practices of public administration might not be relevant unless the very fabric of governance systems is examined. This issue lies at the heart of modern public administration that surrounds the access to and application of power. It addresses the questions like: Who has the legitimacy and access to power? Who actually is in the position to apply the power? What are the checks and balance to insure the appropriate use of power? All these will bring us to the question how public administration is or can be defined in the present era that deals the concentration of power and its easier access

to control mechanisms due unprecedented advancements in information technology. The rising expectations of citizen for participation and safeguarding their rights and destiny from the whims of public officials who intentionally or unintentionally may go astray on using or misusing their power is the side of the same coin. When it comes to developing societies and emerging democracies, governance gets more significance since it may signify the degree and level of “political development”, to some even more important than other aspects of development like economic and technological, considered as a narrow focus of failed traditional approaches. Since governance has a lot to do with the acquisition and application of power by different actors, it will to large extent create a context for exercising the right or wrong leadership. It can facilitate, encourage and demands ethical and responsive leadership, or it can nurture an environment prone to complacency, lack of oversight, no response to misuse of authority becomes the norm thus prolong the problems of the society and the chance to bring back the society to the its right direction.

What Governance is and what role (s) it plays in enhancing the public administration and the societal development as a whole? Different scholars and researchers have examined this phenomenon from different perspectives. Hyden describe governance alongside two dimensions. One, the substantive content that addresses two viewpoints of governance. It concerns with rules of how to conduct public affairs and those who look at it as steering or controlling public affairs, on one hand, and the governance process and an activity, on the other (Hyden, 2002, p. 14). He suggests that the issue of governance cross over

the boundaries of different fields like international relations, comparative politics, international development and public administration. As far as the latter, he argues while the European scholars first referred to the point that conventional jurisdictional boundaries of administration no longer have the same relevance as the past, it also gradually became an integral part of the American public administration theory as well (pp. 14-16). An important point that Hyden brings to the fore in the role of governance for sustainable development. He defines sustainable development as the process that development is owned and generated by real people working together. He calls this process as a shift from macro to micro level and as an important ingredient of the new approach that calls for realigning relations between state and society, government and citizen (p.19). This emphasis demands a greater reliance on local resources and strategies to cope with local and economic issues, empowerment of local actors and the need for improving their access to additional resources that can help them make progress on their own. In short, Hyden argues that such strategies not only reduce the sense of vulnerability and powerlessness of people but create an environment that is not only *enabling* – in terms of economic liberalization – but also *reassuring* – a concept closely aligned with sustainable development (p. 19).

Kersbergen and Waarden look provide a broader conceptualization of governance. They refer to this phenomenon from different disciplinary perspective and come up with at least seven definitions based on disciplines orientation of which several might be more relevant to our discussion. They generally believe that it is kind of too much to expect for

a common theory of governance to appear in the near future. They assert that the political meaning of governance as depicted by political science perspective was largely in ignorance of other disciplines. Their reference to Janning's (1997) as the first prominent modern usage of "governance" is in the field of economic development, where the World Bank and other international organizations have been stressing for sound or good governance is interesting. Good economic governance belongs to the so-called "second generation reforms", consisting of reducing wasteful public spending; investing in primary health, education and social protection; promoting the private sector by regulatory reform; reinforcing private banking; reforming the tax system; and creating greater transparency and accountability in government and corporate affairs as postulate by researchers like Rosenbaum and Shepherd (2000), Woods (2000), Philip (1999) and Kiely (1998) among others who come close to post NPM postulates.

Another meaning of the concept stems from international relations theory and refers to the possibility of governing without government depicted by Rosenau and Czempiel (1992), in the form of international or even global governance; by Prakash and Hart (1999) and global democracy by Holden, Murphy, and Sassen (2000) and host of others. The main thrust of this orientation seems to point to the possibility of policy cooperation between nation-states in an international system and the fact that such system lacks a hierarchy, or in other words is characterized by an anarchy of competing, interdependent states that acknowledge no authority other than their own as asserted by Lieshout (1995).

And yet, another difference comes from using governance to self-organization of societies and communities, beyond the market and short of the state. Kersbergen and Warden refer to the work of Elinor Ostrom (1990), who studied the capacity of communities in different places and times to manage common pool resources and prevent their depletion and the fact that small local communities have done so without the help of a formal government through bottom-up self-government by associations, informal understandings, negotiations, regulations, trust relations and informal social control rather than state coercion (p. 167).

Governance as constellation of Networks

May be the most interesting definition of governance is what these two authors refer to as governance through networks. They state that while there are many strands of this approach, a main distinction is between those that refer to networks of public and of private organizations, and of mixes of public and private ones. However, in most the relevant literature, networks are explicitly conceptualized as pluricentric forms of governance in contrast to multicentric (market) and unicentric or hierarchical forms state, firm hierarchy (p. 146). Networks, according to Rhodes (2000), are considered to be self-organizing, and to “resist government steering, develop their own policies and mould their environments and are characterized by an exchange of resources and negotiations, and by game-like interactions “rooted in trust and regulated by rules of the game negotiated and agreed by network participants. /... by making reference to a few major research state that while networks of public policy organizations have been considered to be ‘the analytical heart of the notion

of governance in the study of public administration, there are many versions of the literature, varying from early analyses of corporatist networks of interest groups via the state’s (limited) capacity of societal steering and the actor-centered institutionalist (ACI) analysis of policy networks to network society and the sociocybernetic analysis of public-private mixes of societal problem-solving” (p. 148).

Their reference to the combined public and private organizations network that empathizes that many public services are not exclusively delivered by government but through networks of actors from the government, private and voluntary sectors that coordinate and allocate resources, and are again an alternative to, not a hybrid form of, the market or the state, might be a form that show us how governance move more towards the creation and enhancing the civil society and away from public sector monopoly of power. This in line of what they refer to of what Marks et al. (1996) mention as criticism of unitary theorists (government a rational actor) by multilevel theorist, who in case of EU deny that nation-states are the exclusive connection between domestic politics and intergovernmental bargaining and stress the importance of policy networks that are organized across policy areas and government levels. They also refer to an important study by Kohler-Koch and Eising (2000) prefers to speak of “network governance” in the EU, the core of which is stated as: political actors consider problem-solving the essence of politics and that the setting of policy-making is defined by the existence of highly organized social subsystems....The “state” is vertically and horizontally segmented and its role has changed from authoritative allocation “from above” to the role of “activator”. Governing

the EC (European Community) involves bringing together the relevant state and societal actors and building issue-specific constituencies. Thus, in these patterns of interaction, state actors and a multitude of interest organizations are involved in multilateral negotiations about the allocation of functionally specific “values” (Eising, Kohler-Koch 2000 cited in Kersbergen and Waarden).

A more restrictive definition of governance is used by Cheung, who in his account about Asian countries PA reform sees this phenomenon form a more traditional, state-based format. He starts with the definition that governance may be defined in terms of a wide variety of values that contribute toward enhancing government’s capacity to deliver good performance to meet citizen needs and expectations, such as accountability, participation, transparency, and predictability (ADB, 1995, pp. 7-13, Commonwealth Secretariat, 2000, pp. 7-9). As a concept, governance goes beyond the issue of public management to address the more fundamental question of how to strengthen government and other institutions in society to help solve problems and meet challenges, entailing government-market, government-society, and intra-government relationships. Under the good governance paradigm, public management reform is necessary in many developing countries whose public sector has been tainted by “uneven revenue collection, poor expenditure control and management of a bloated civil service, (and) a large para-statal sector” (Commonwealth Secretariat 2000, p. 11; also ADB, 1995, pp. 26-33). State institutions have to be reformed to make them more efficient, accountable, and transparent.

Civil service reforms are needed to restore the morale and integrity of the public service through merit-based recruitment and promotion.

One has to consider that his reference make sense in discussing PA since some of these countries share colonial heritage and at least one experienced a long-term party-state centralized system in case of China. That is why he refers to Nunberg’s account of: In most Southeast Asian countries, public sector jobs provided employment for constituents and opportunities of patronage for political supporters, helping to consolidate the power of the ruling elites, for example, in Indonesia, Thailand, the Philippines, and Malaysia. Cutting the size of the public sector often failed to go beyond the rhetoric and would anyway be opposed strongly, forcing the regime to provide substitute provision, for example, through state-sponsored or government-linked enterprises. Overall, some bureaucracies were too strong and too resistant to reform, while others, like in the Philippines and Indonesia, had a capacity level too low to undertake vigorous modernization (Nunberg, 2002, p. 12).

Researchers and scholars who focus on governance from the development administration and international devotement perspectives have a kind of more focused emphasis on governance and see it as the key to the success of development programs prompted by UN and other international entities. They consider it as the heart and soul of the administrative reform that can make or break the new global programs in fighting poverty, illiteracy, health care crisis, and even international conflicts and more so for civil liberties and promoting the rights of minorities as women, like those indicate as the NU

Millennium goals. The gist of some these ideas are as follows.

Jerisat echoes the fact that there is lack of precise definition for governance and adds that it is frequently associated with three dimensions of How, Why, and What? How and why refer to the way the governance is structured, while, what refers to process employed and results accomplished. He believes that for real public administration reform in the 3rd world the better hope is better governance and to substantiate his point he cites Kuffi Annan' remark on this issue: "The issue is primarily one of governance-how the international community of sovereign states and multilateral organizations cope with global challenges and how individual nations manage their own affairs so as to play their part, pull their weight and serve their people" (Annan on DCs, quoted in Jerisat, 2002, p. 3).

He also states that Millennium Summit and others' unoptimistic view of development efforts/the past few decades can be attributed to lack of effective governance. Among major impediments, "exploitation by greedy, self-regarding, corrupt and all too often incompetent economic and political elites" (p. 4) are eye-catching.

As for the role of governance in developing countries, Jerisat refers to powerless public institutions controlled by corrupt and authoritarian leaders that made the governance process almost inoperable and made the catalog of governance failure quite lengthy. Political leaders decline the opportunity to develop reliable methods of succession; Failure to advance sustainable & equitable economic policies that are institutionally-based; Lack of enforceable legal rights of citizens within a civil society. In order for these countries to become

an equal partner in globalization efforts must realize that governance is no less important than "Free Market" and that they lose the directions of their economy, in the absence of effective governance that supports functioning legal system and regulatory process and accountable/legitimate authority. He uses governance also in a more focused context that has to do with process of institution building and processes of decision making as well as consequences of them, rather than nation and state building prompted by few others as well politicians (p. 16).

Elsenhans, another international development scholar, looks at governance as the art of managing the interaction of three mechanisms: The Market; The State; and The Civil Society. His major point is not exclusively about the autonomy each of these three, but also a more synchronized combination of the measures at a variety of regulatory levels complemented by appropriate economic policies (Elsenhans, 2002, p. 28). He emphasizes on the fact that reliance on the private sector for rapid development works when certain constellations of a lean state, thriving private non-profit associations of a civil society and a non-monopolistic world market create synergies conducive to such reliance. His reference to market failure under certain conditions and the issue of checking the state by means of non-market actors and non-government organizations (NGOs), as transparent actors are all very informative and directly relate to the problems of governance and political development not only in developing but in developed countries as will be referred to a few examples and eth conclusion of this paper.

Baaklini examination of the role of public administration in developing countries,

mentioned before, see the key in being prepared to face the formidable challenges of the twenty-first century, as the democratic transition and institution building for enhancing capacities to insure proper control over the administrative process. His main emphasis is on strengthening of the legislative branch that in most cases may lack enough power and information to act properly (p. 55). This, by the way can be a kind of syndrome in the well developed societies like US. In order to properly use their responsibilities and commitment assigned to them by the public.

Mavima and Chackerian focus on the global public administration system as moving towards common norms and standards those results in efficiency, effectiveness and good governance (p. 78). Although there seems to be more inline NPM and even to some extent the renovation of Universalists themes, nonetheless they took governance, like others, as a key dimension of success for a meaningful PA system.

Hyden's account of governance as the "conscious management of regime structures with a view to enhancing the legitimacy of the public realm" identifies difference between how to conduct and how to control public affairs and between activity and process as mentioned earlier. He also links sustainable development trends to associate governance with regime rather than state or civil society. Sustainable Development (SD) the major theme; SD rests on three fundamental premises; We must live on the planet as if we are here to stay; We must take a holistic approach to dealing with our livelihood predicaments; That people themselves must have an interest and stake in any effort improve their livelihood (p. 17). It seems that his take on the governance comes

closer to that of Chung and other NPM theories to tie this concept to the formal political structure of the society. This become clearer when he refers to two aspects of governance and state that: First, it is associated with regime rather than state or civil society. In this sense it refers to the alignment of state-society relations, constitution or reconstitution of rules that guide public or political actions. The second, it is different from policy-making, public administration, or project management. It takes place at an analytical meta-level, meaning that other activities listed above are circumscribed by the rules established at the regime or government level (p. 19). Nonetheless, his four stages of operationalizing governance: Articulation; Mobilization (developing skills for civil engagement); Distribution of power: leadership readiness to distribute power to individuals and groups so that political system becomes more pluralistic); and Confirmation (readiness of citizens and public institutions to respect the principles of rule of laws, and by decision of Judicial Institutions) denote to a more participative and civil society based orientation (p. 23).

So, development administration theories, regardless of their theoretical position of being more inclined towards the NPM or Post NPM, like many others, consider governance as the center of any administrative reform and restructuring. Most of them expand the domain of this mechanism to the combination of market, state and a rigorous civil society. As Kersbergen and Waarden (p.153) rightly mention, all strands of literature that use the term "governance" identify, hypothesize and discuss one or more crucial shifts in governance. To advance interdisciplinary learning it is important to bring these shifts to

light. They add that vertically, there are upward shifts from nation-states to international public institutions with supranational characteristics such as the EU, the WTO (World Trade Organization) or NAFTA (North American Free Trade Association). Controversies focus on the centrality of states in the international system and effects on their capacity for autonomous policy making. When it comes to EU Member States, they raise several questions like: if – as the classic international actors – they had to make way for transnational and supranational actors? To what extent are policies decided at the European level? What policy-making capacity do nation-states still have? The formal and informal European policy-making institutions' influence the capacity and autonomy for policy making at the national level. On the one hand, European integration may enhance the capacity of national institutions to deal with the effects of economic internationalization. On the other hand, it may exert pressure on Member States to adapt to European rules and regulations, and thus may affect the national institutional framework of policy making. In the final analysis it seems that with the changes in the location of policy and in rule production, the style of governance seems to change as well. In more complicated network structures, the traditional approaches of command and control and enforcement are less effective and efficient. New forms of governance come to replace them, such as negotiation and concentration and the management or manipulation of information in networks. These new reforms include, for instance, the comparison of information and of performance scores, exemplified in the increasing popularity of benchmarking and the comparison of best practices, initially in the

private and now also increasingly also in the public sector. Several recent and ongoing trends seem to be redrawing the boundaries of the various societal spheres like those between the public and private and the political and economic. These trends are interlinked, sometimes mutually reinforcing, but at times also contradictory. They seem to be affecting the governance capacity of existing arrangements. Decision-making power is being shifted, and with that sources and relations of regulation, of providing social order. Again, such issues are the core business of political science, but by their nature can best be dealt with by adopting a multi-disciplinary approach.

Also one has to consider the increasing role of judiciary in policymaking and creation of a host of constitutional, administrative and other types of court. All of these might ironically create more problems with the expansion of regional alliances like EU, ASEAN, and similar institutions that are so vital for achieving a better global understanding, and sharing resources not only to improve the living conditions of the citizens and cope with unprecedented problems affecting the world. How might these new problems of governability, accountability and legitimacy be solved? Is it what Hirst refer to as large-scale institutional reform, the adoption of the so-called “associative democratic model”, which “involves devolving as many of the functions of the state as possible to society and democratizing as many as possible of the organizations in civil society” (Hirst, 2000). Or a move towards the development of new levels (vertical) and arenas (horizontal) in public and private multilevel networks as suggested by implying that these different levels and arenas form checks and balances for each other, just

as federalism at the level of the nation-state has traditionally been a major check on central state power (p. 162).

Contextual approach revisited

So, how does the contextual approach stand the acid test of new realities? It seems that the very conceptual base of the model is not only intact but it gets more rigor and relevance by new evidences and applications due to technological advances and globalization. Comparison of rapid marketization of Russia vs. indigenous approach of China, growth of South East Asian countries, in spite of imposed universal policies by IMF and WB, and comparison of two African and Asian countries approaches to development namely Ethiopia and Thailand as reported by Stiglitz (p. 32 and p. 198) testify to such claim. More so, as unfortunate as it is, we learn from the negative experiences of some countries due to ignoring the very fundamental cultural and ideological values as how imposed cliché approaches did so much harm than good to them. Democratization of the Third World countries after the Western pattern, as manifested by Iraq War, and tumultuous situation in Lebanon, and recent developments in some Latin American countries that more extreme governments came into power are all examples that can shed some light on the very fact that Public Administration theories and models must be built, developed and nurtured based on the indigenous/cultural values in the first place, and then once such conceptualization is in place, and then adopt techniques, models, and instruments that can function effectively with higher level of relevance, thus safeguarding the suitability of achievements.

As for Universalists approach, I have already referred to Mavima and Chackerian's study of Zimbabwe as the focal point. They complain that one the major factor for the reform failure has to do with the resistance of the local organizations in complying with the reform initiated and supported by international agencies. It is ironic when they discuss their methodology of institutional approach and define the term "institution" as being used to refer to phenomena such as customs and norms that provide parameters for organizational structure, the influence of local factors, legitimacy and the power of sanction by local institutions, that is exactly the opposite of what their Universalists position. Also it is interesting that in discussing the synergy and tradeoff in global and local factors (to development) they state: The way international and local forces influenced each other depend on the political and economic contingencies prevailing at a given time. Local political and economic conditions have the potential of either inhabiting or supporting the adoption and implementation of the reform. The key is situational adaptation that is contrary to the forced adoption imposed upon a given society... and that the tenet of Institutionalism is to place the importance of constraining effects that institutions have on organizational and individual actions. And finally the authors see global public management capacity enhancement as sociological institutionalism that suggest organizational structure and process are functions of cultural and inter-organizational influences (p. 97).

Thus, it seems even the researchers who belong to the Universalists camp acknowledge the differences of various contexts based on their cultural and other major value systems,

customs, traditions in adopting the PA systems offered to them and criticize unqualified imposition on them. Such contradiction, if not a fallacy, stems from the fact that most of these authors do not distinguish between the domains of “Basic” vs. “Instrumental” values. The former belongs to the cultural and ideological ones that set the direction for the society and what is right or wrong, for the people who believe them, and shaping the very framework of social order. The latter belongs to the domain of techniques and methods, adaptation of new and progressive technology that comes with it and must be subject to qualified adaptation within the framework of the basic values. This is the tenet of the proposed “Indigenous Theory.” It not only attempts to provide a meaningful and effective framework for such adoption and cooptation, but also aims at offering a border spectrum of different expectations in different societies and localities, resulting in adding to the reservoir of the knowledge and scholarship in the field. It seems that the original Indigenous model may need a couple of major adjustments with regard to a few major elements, i.e., Governance and Ethical Leadership. Both elements definitely have to do with basing their foundations on the indigenous values systems, the same values that are used in building, shaping, and developing the social, political, cultural and economic institutions. Thus, level II of the conceptual framework (Figure 1) needs to be expanded in order to explicitly incorporate these two elements. As such, for the ethical

leadership and governance, a major thrust of the institution building that is part of Administrative Subsystem provision (level III) would heavy emphasize the “political development” leading to an effective and functional Civil Society. The system adjustment might also be needed in the General Schema for Indigenous Model (Figure 2). There would be a need to add an addition level between Stage II and Stage III, to reflect building the foundations of such institution. This new level can also act as an interface between the domains of basic and instrumental values.

A final note on the emerging trends that focus on the human choice even at the level of techniques and methods in line with the postulates of indigenous theory of administration is in order. Chambers redefine the whole spectrum of development very differently, compare to what was traditionally dealt with, and looks at it as a process of *human development* to give it a kind of prior order over techniques and models and even institutions (Cambers, 2004). Dale goes even further and in his account on Development Planning, looks at planning process as a people oriented endeavor that incorporates continuous interventions on the part of constituencies and stakeholders throughout the whole planning process and making it subject of adjustments and readjustments as the emerging values of people in a given situation call for (Dale, 2004). This comes a long way and seems to be a significant departure from the Universalists’ theoretical and practical positions.

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Appendices

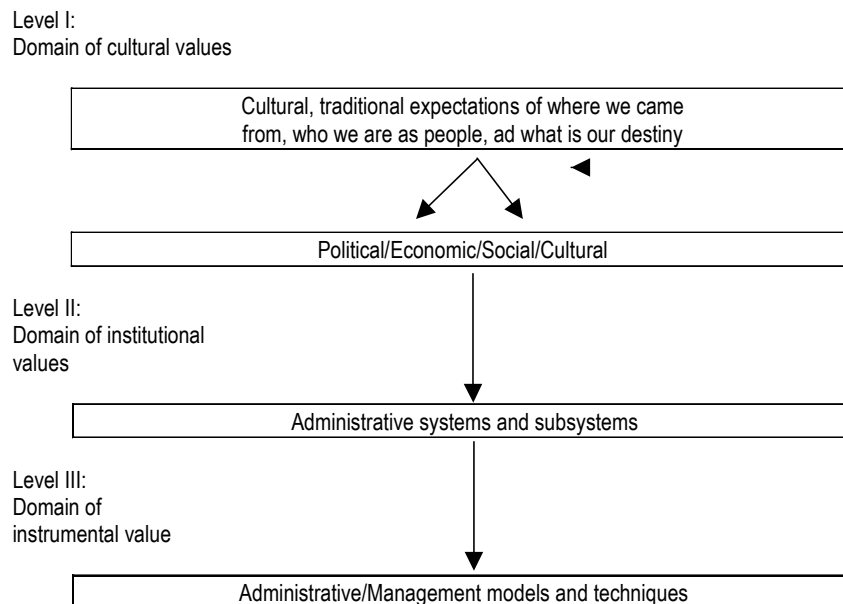


Figure 1. Conceptual formwork for indigenous administrative theories

Source: Bjur, Zomorrodian, 1986.

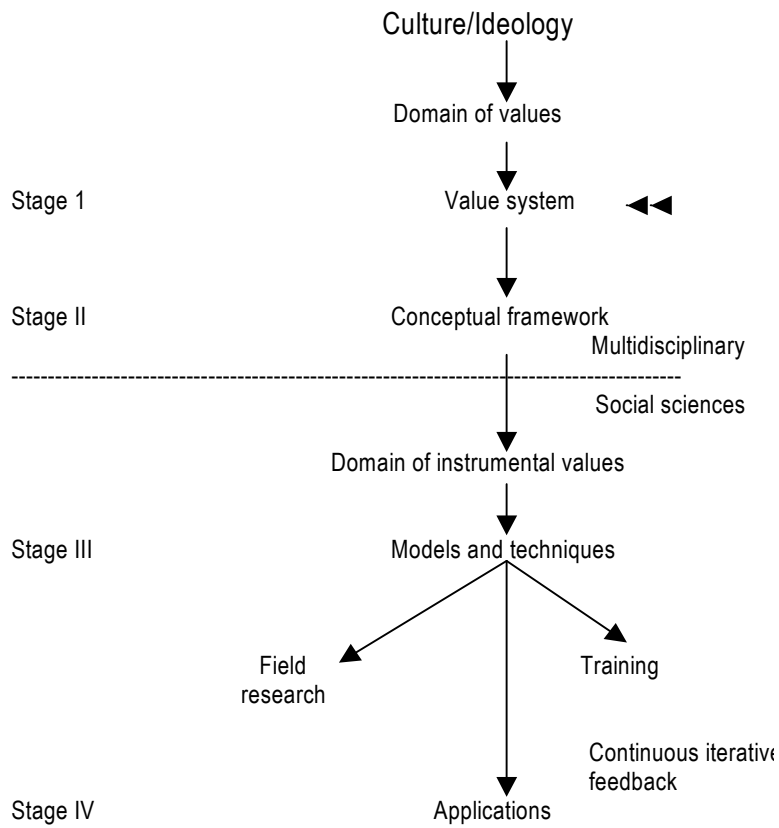


Figure 2. General schema for indigenous administrative theories

Source: Zomorrodian (1979).

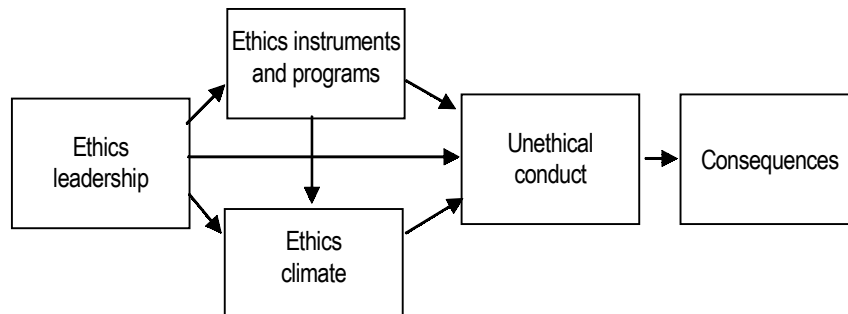


Figure 3. Research model

(adopted from: Captein et al., 2002)