

# *Public Voices*

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# *Public Voices*

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# ***Public Voices***

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## **Ethics in the Public Service**

### **Symposium**

#### **Symposium Editor**

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Doctor of Public Administration Program

University of Illinois at Springfield

#### **Editor-in-Chief**

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## Cover Art

“An Allegory on Public Administration,” 1656. A gravure on the cover page of the first edition of *Teutscher Fürstenstaat* (*German Principality*) by Veit Ludwig von Seckendorff (1626-1692).

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An approach to developing ethical behavior in public organizations can be achieved by implementing a cooperative learning structure in the American public school educational system. Cooperative learning towards ethical development seeks to build a contractual relationship between students in public schools that could help shape ethical behavior of students before they enter adult public organizations. Public school organizations should

develop a consensus oriented decision-making process among educators and students that acknowledges the needs of all students. The agreed upon principles will be staples in identifying abusive and deviant behavior in school and adult public organizations. Eclipsing the hierarchical structure in both public school organizations and adult public organizations with a student/worker- centered environment could optimize ethical behavior.

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*Terence M. Garrett*

At various times in one's career, whether it is in an academic or non-academic setting, a person has to deal with ethical dilemmas. Most problems do not entail a situation where a professional career is at stake. Rather, situations arise that may be handled in the normal course of events with a minimal number of consequences. Occasionally, however, an issue arises where one is faced with an ethical dilemma that the outcome determines job security versus doing what is ethically appropriate. The following story presents a situation where the professor has to make a decision as to whether he follows the dictates of a university administration set to increase the size of students in classrooms ill-designed for expansion or to remain silent concerning the expansion and knowingly allow a possible tragedy to occur. The conflict is one aspect of an overall plan to supplant university governance and participation with centralization of power at the expense of faculty and students.

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The ethical challenges of public administrators are great. In order to address these challenges the administrator requires more than legal boundaries to fall back onto. A moral foundation is also required. The moral foundation thesis is not new to the study of public administration, however, this paper proposes that one overlooked and underrepresented area for establishing a moral foundation is found in the Judeo-Christian tradition, and especially its central book of wisdom, Proverbs. This paper examines select and common public administrative principles that flow from the book of *Proverbs*, thus showing that ethical decision-making by public administrators is influenced by wisdom literature found in religious texts.

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# Cover Illustration

## An Allegory on Public Administration, 1656

From the Book "Teutscher Fürstenstaat" by Veit Ludwig von Seckendorff (1626-1692)

Mark Rutgers

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This allegory appears opposite the title page in the first textbook on public administration by Von Seckendorff. It represents public administration as constituted by (top to bottom) God or Yahweh, the Roman or German emperor (two-headed eagle), and public concerns represented by four graces, (from left to right) law or justice (sword), science or knowledge (yardstick), health (aesculapius/snake) and religion (open book).

Veit Ludwig von Seckendorff (1626-1692) can be considered the first true administrative scientist, due to his book *Teutscher Fürstenstaat* or *German Principality* of 1656. This book predates the first chairs in this new science (Camerarism or polity sciences) at universities in Prussia in 1729. It is a voluminous tome that covers a great variety of topics related to the administrative practice in a seventeenth century principality. Von Seckendorff speaks of his work as 'science' and explicitly intends to create general knowledge of administration, applicable to practitioners (Seckendorff, 1665/1976, additionem 8). The work does not fit the moral-political (so called mirrors of princes) tradition, nor is it a legal treatise. In the introduction he opts for a style more accessible and systematic than the political-philosophical literature, a literature of little value for those engaged in administrative practice according to him.

The book quickly became very popular and was used as a textbook well into the eighteenth century (Fertig, 1976, p. 19).

In the third edition of 1665 a simpler woodcarving replaces the engraving of the first edition.

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Fertig, L. (1976). Veit Ludwig von Seckendorff: Patriarchalischer Fürstenstaat und territoriale Erziehungspolizei. In V.L. von Seckendorff, *Teutscher Fürsten Stat*, [German Principality] (pp. 1-65). Glashütten im Taunus.



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- Von Seckendorff, Veit Ludwig (1656). *Teutscher Fürsten Stat / Oder: Gründliche und kurtze Beschreibung / Welcher gestalt Fürstenthümer, Graff- und Herrschafften im H. Römischen Reich Teutscher Nation, welche Landes Fürstliche unnd Hohe Obrigkeitliche Regalia haben / von Rechts- unnd löblicher Gewonheit wegen beschaffen zu seyn / Regteret / mit Ordnungen und Satzungen / Geheimen und Iustitz Kantzeleyen / Consistoriis und andern hohen und niedern Gerichts-Instantien, Aemptern und Diensten / verfasst und versehen / auch wie derselben Cammer- und Hoffsachen bestellt zu werden pflegen.* In Verlegung Thomae Matthiae Götzens: Frankfurt am Mäyn.
- Von Seckendorff, V.L. (1665/1976). *Teutscher Fürsten Stat*, [German Principality]. Reprint of 3<sup>rd</sup> edition of 1665. Glashütten im Taunus.

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**Dr. Mark R. Rutgers** is associate professor at the department of public administration, Leiden University, the Netherlands. He is director of the Pioneer-project *The Renaissance of Public Administration* which attempts to trace the meaning and scope of the western concepts of public administration. The Pioneer-project is financed by the Netherlands Organization for Scientific Research (NWO).

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# Listening to “Other” Voices: Letters from Readers

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*Dear Editors,*

Is there a reason that we do not have a “letters department” in *Public Voices*? It seems that some articles could and should generate some debate among the readers and yet there is no real voice of response to published articles. It seems that we should solicit letters to the editor in response to articles published and print those letters in the next issue after an article appears. I am not inclined to read letters on the merits of whether or not a piece should have been accepted, the reviewers have already made that determination; rather I would like to read letters on the merits of what the article expressed. The idea of shared expression only realizes its full potential when we can engage in a dialog or debate on the initial ideas an article explores.

Sincerely,

*Michael W. Popejoy*  
*Palm Beach Atlantic College, Florida*

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*Dear Public Voices Readers,*

If you’d like to share your thoughts on the material you read in our journal,  
please write to:

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# Call for Manuscripts, Book and Film Reviews

**Public Voices** is a unique journal that focuses on historical, artistic and reflective expression concerning public administrators and the public service. Published by the National Center for Public Productivity (NCPP), it is now accepting submissions for Volume VIII.

**Public Voices** is sponsored by the Graduate Department of Public Administration at Rutgers University – Campus at Newark.

Unlike traditional social science journals, **Public Voices** publishes unorthodox, controversial perspectives on bureaucracy in particular and the public sector in general. We seek submissions from public servants, writers, artists, and academics in all fields. In addition to analytical articles, submissions may include original fiction, poetry, photographs, art, critiques of existing works, and insights based on experience, observation and research. Especially encouraged are manuscripts that explore ethical dilemmas and public controversies, discuss value conflicts, or generate new ideas for improving public service and public organizations. Personal essays that relate fictionalized experiences in government agencies are also welcome.

We welcome reviews of novels, literature, popular fiction, a series of works by one author, scholarly books, films, art, etc.

*All submissions will be evaluated on a blind, peer-reviewed basis.*

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# Daily Ethical Decisions: Public Administrators Speak Out – An Introduction

*Willa Bruce*

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The articles in this symposium are about issues in the work life of public employees that are often forgotten in the concerns about serving the public interest while doing one's own job with responsibility and expertise. While academic theorists expound on ethical paradigms and platitudes, public administrators make the decisions and implement the policies that define the profession. They are challenged to make moral choices (Denhardt, 1991), avoid administrative evil (Adams and Balfour, 2004), act responsibly (Cooper), and remain faithful to regime values that prompt them to support and execute the laws of the land (Rohr, 1999).

The context of everyday experience isn't as dramatic as these challenges imply. Gruesome evil is rare and many moral choices are pre-determined by legislation and standards. Daily dilemmas are the stuff of concern for most public administrators, and a group of everyday choices, made by front line public servants, capture the interest of the scholars in this issue. The articles here demonstrate that the consequences of ethical choices are life changing, even when they are not world shattering.

In the first article, *Ethical Dilemmas in Utah's Division of Services for People with Disabilities*, Kade Minchey describes daily ethical decisions required of social workers. The article presents two cases that called for ethical consideration:

Case 1 is that of a client with self-care potential who is transitioning out of school and therefore incurring the possible loss of eligibility for services. Case 2 is about a client who needs immediate services for behavioral problems, mental retardation, and seizures. There are not enough resources to serve both clients. To whom should resources go? How social workers grappled with these decisions is the subject of this article.

Kenneth Anduze writes about *Developing Ethical Behavior for Public Organizations: Cooperative Learning at the Public School Level*. Anduze contends that the typical hierarchical approach to decision making has failed to teach students moral judgment. This practice of telling them what to do leads to their inability as adults to deal successfully with ethical

dilemmas, thus creating societal and organizational problems. Anduze provides his solution for this problem.

Terrence Garrett, in *Professor Whistleblower and the Diary of a Lost Job*, presents a fictionalized account of what happened when one employee attempted to correct an ethical problem in his organization. He was the victim of the hierarchical decision making that so concerns Anduze. He was also a man of integrity and commitment to ethical values. His story tells what happened when he tried to protect himself and others through the legitimized whistleblowing process.

Stephen King, in *A Proverbial Approach to Public Administration*, argues that ethical theory and philosophy must have real-world applications or they will not be of much use to public servants, such as those in the first three articles. King believes that legal boundaries are necessary, but not sufficient, to empower a public administrator to act ethically. Rather, for the wisdom and courage needed in difficult decision making, King suggests that public administrators look to the Judeo-Christian tradition, and most especially to the book of Proverbs. From this book, King identifies moral truths in which public service can be grounded and calls for educators to teach them.

Also included in this symposium is the *Code of Ethics of the American Society for Public Administration*. In it are the guiding ethical principles of the profession. They were not identified lightly or serendipitously. Rather, they are the result of much professional input, dialogue, and refinement. While some might disagree with them, they present, at this point in time, the essential coda of the profession. They have the potential for providing guidance to the dilemmas expressed in this issue. They are the ethical voice of public administration.

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**Willa Bruce** is Professor and Director of Doctor of Public Administration Program at the University of Illinois at Springfield.

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# Ethical Dilemmas in Utah's Division of Services for People with Disabilities

*Kade R. Minchey*

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Department of Human Service agencies always appear to be struggling. It seems that these agencies consistently have problems with budget shortfalls, public criticism, and intractable clients. Intermixed in all of these problems are the employees in the Department of Human Services that earnestly try to help the public that they serve. However, due to the nature of the clients, helping the client is never a straightforward endeavor. In my work as a performance auditor for the Utah State Legislature I have found that social workers are forced to make tough decisions daily. The decisions that these professionals make often require an ethical or moral judgment call. Social workers in all the divisions of human services find themselves in the crossfire of competing principles. This paper focuses on social workers in The Division of Services for People with Disabilities (DSPD). The Division of Services for People with Disabilities (DSPD) provides funding for services to clients that are developmentally disabled or mentally retarded (DD/MR). DSPD has a scoring system called the Critical Need Assessment (CNA) that is used to rank the severity of a client's need. The CNA is based on a 100-point scale with 100 representing the most critical need. The policy of DSPD is to fund clients based on their CNA score. The CNA takes into consideration factors such as the client's home environment, behavior problems, and severity of disability. The following two examples are based on factual cases, but some details have been changed so that any confidential information would not be compromised. The two cases are meant to be contrasting.

## Cases

**Case one: Help now or clean up later?** DSPD provided funding to a client who was high functioning and possessed little behavior problems. This client also had an extremely capable and supportive family, and received a score of 18 on the CNA test, which is considered extremely low. The rationale for funding this client was based on the client's transition out of the public school system. The social worker felt that this client needed funding because many years of training were spent in helping this young adult. The client's high-functioning skills and little behavior problems could largely be attributed to the day support services he had received. The social worker felt this client would deteriorate very quickly if services were discontinued.

**Case two: What is immediate and critical?** DSPD decided not to fund a severe DD/MR adult that scored a 70 on the CAN. This score is considered extremely high, as most clients in the 50s and 60s are classified critical and immediate, and generally receive funding within a year. This client had severe behavior problems and her mental retardation coupled with seizures was determined to be serious and critical. The client's family was indifferent and unsupportive of her condition, and the family was largely unstable and incapable of helping her. This individual was eventually provided with minimal services nearly two years after DSPD became aware of her condition because the division's limited budget went to funding other clients, such as the transition student mentioned in case one.

## Competing Values

These two cases are not as easy to judge as one may think. Imbedded in these cases are competing principles that a social worker must take into consideration. As an auditor, I grappled with examples such as these as we tried to decide if the social workers in each of these examples operated under sound ethical judgment. Questions that arose in my mind included: Should we value prevention over immediacy? What rights does each of these clients have? There are no definitive answers to these questions because certain values have competing definitions in society. When competition between defining points of a value finds legitimacy in society, an ethical dilemma is created. It is an ethical dilemma because the credence society gives to some defining points of a value makes it difficult, if not impossible, to define in certain terms a "right" and a "wrong" action. As the legitimacy of competing values finds firm roots in society, social workers are often unable to navigate through an ethical dilemma when deciding which clients to serve. Thus, social workers in DSPD often look for a strict ameliorative approach to social work by choosing to provide services to their clients that have the most potential for improvement.

The process by which competing definitions of a value create an ethical dilemma can be seen with the values of a "right" and of "liberty." A right — or that which is thought to be inalienable and owned by an individual — has been legitimately defined and applied in society as being strong or weak. A strong right is one that no person or government entity can (or should) interfere with. A weak right is less rigid and may be periodically revoked. The defining points of the principle of liberty are also in competition in society. Positive liberty aligns closely with the idea of autonomy. Positive liberty would be exhibited when one has control over his/her life, and is able to rule himself. Negative liberty is the absence of coercion by others, in other words, one is free if they are not prevented from an action. The two cases above are examples of how the definition of the principles of a right and liberty can be in competition.

## The Creation of an Ethical Dilemma

An ethical dilemma begins when society as a whole cannot agree to the answers to certain questions. Examples of questions not easily answered include: When definitions of core principles compete in society, how does a social worker decide which to follow? Is it wrong to fund a high functioning client over a severely needy one? Doesn't the high functioning client have a positive right that entitles him to receiving that which is necessary for an adequate

standard of living? Does not the severe client have a right to the best resources society has to offer? Do we want positive or negative liberty governing a social worker's action? Which rights are strong, and which rights are weak? How does a social worker answer these questions? Should the social worker choose what he/she believes? What do *you* believe? Is it the government's role to dictate and enforce what values and principles society should adhere to? When limited resources force a social worker to choose between competing values and principles exhibited in the above questions, an ethical dilemma is created.

### **The Right to Funding**

I admit when I heard DSPD funded a low need client over a high need client I was perplexed as to what the rational basis for such a decision was. I could not understand why DSPD would persist on going through an elaborate scoring process only to see their social workers turn around and disregard the outcomes of the scores. Clearly, the client in case two was more critical and immediate than the client in case one. For one to understand why funding was distributed in such a manner, one must take into consideration the presence of an ethical dilemma. The social worker that handled these two cases was faced with the competing definition of a right, and of liberty.

The right a client has to receive funding for his/her disabilities is not clear. Society over time has taken different views on this right, which has led to two competing definitions of the right to funding. In time, both competing definitions of this right have been legitimized in society. On one side of the argument are those that define this right in the strong sense – that funding should always be based on the highest score derived from the CNA test. In Utah, many political forces helped to push this definition into policy. However, some practitioners believe and have defined the right to funding in the weak sense – that funding decisions should not be based on rigid policy mandates but should be flexible allowing social workers to inject their professional judgment. Indeed, many social workers within DSPD subscribe to the weak definition of the right to funding.

### **To Choose for One's Self**

Liberty, or the ability to choose one's course in life, also creates ethical dilemmas for social workers. The competing definitions of liberty that social workers deal with include that of positive and negative liberty. Positive liberty is defined as a sufficient degree of personal autonomy allowing an individual to govern himself or herself. Certainly the goal of many social workers dealing with disabled individuals is to help them achieve positive liberty. Case one is an example of a social worker seeking to provide positive liberty to a client. The client in case one was at a critical juncture in his development. This client was in the process of achieving critical milestones that would eventually lead to the realization of positive liberty. If funding to this client was terminated, the client would no longer receive the specialized training that was teaching him how to achieve the milestones in his development. Thus, money equaled positive liberty for this individual. Indeed, providing positive liberty to this client appears to be a good thing to do. But the social worker knows that resources are limited and that she also has the client in case two on her workload. The social worker is also aware of a movement in society that advocates the definition of negative liberty.



Negative liberty advocates purport that a client's liberties should not be compromised by coercion from a social worker. A client's freedom is compromised if he/she is compelled or persuaded to act against their desires. The client in case two had disabilities, which prevented her from directly relating her wishes to the social worker, while the parents of the client were indifferent and complacent to their daughter's situation. Certainly, the client and the family would have greatly benefited from services by DSPD, but the uncaring attitude of the client's parents seemed to prevail in this case. It would have been necessary for the social worker to employ persuasion and coercion tactics on the client's parents for them to agree to services for their child. Undeniably, it is rare in DSPD to find a client or family of a client that has to be persuaded to receive services. Nevertheless, this social worker was faced with a difficult decision. If the caseworker decides to deny an increasingly popular definition of negative liberty and uses coercion to persuade the family in case two, then the social worker begins to set a dangerous precedent. The social worker had to ask herself, "When is it acceptable to use coercion, and when should it be avoided?" Do the circumstances in case two warrant the neglect of the family's negative liberties? Or perhaps the social worker should only use coercion in cases involving sodomy, abuse, etc?

What decision should the social worker have made? The social worker faced a true ethical dilemma. First, she couldn't fund all of the clients on her caseload. Second, she was faced with a polarization of values in society. The cases on her workload prodded at questions that society is divided on and therefore cannot answer. She must make a decision between two values, both of which had legitimate competing definitions. Again, what decision should the social worker have made? The choice that she made is worth discussing.

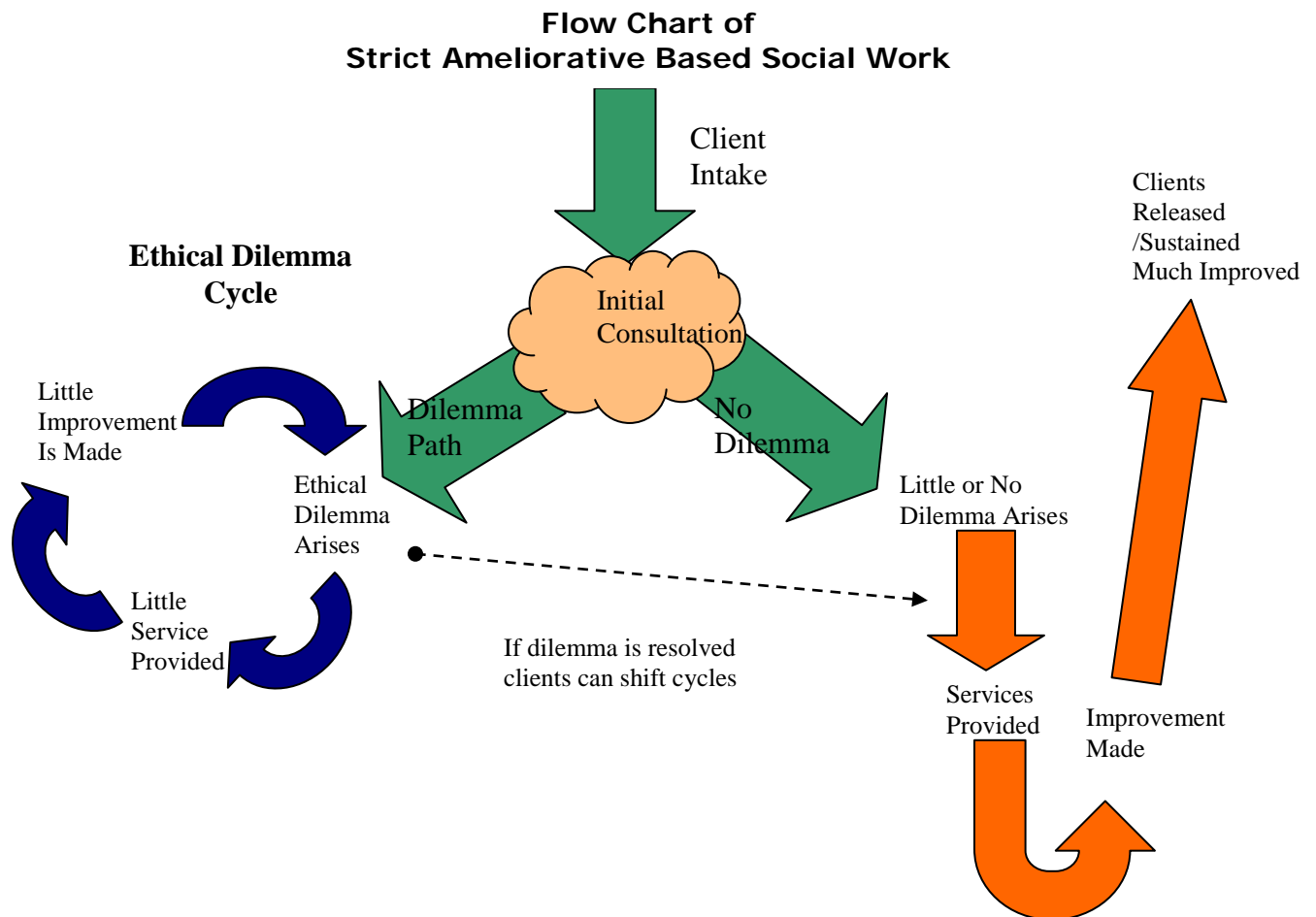
### **Strict Ameliorative Based Social Work**

The decision that the social worker made is not unique to her; in fact, I found that many social workers, when faced with an ethical dilemma, made the same decision — fund the client that has the greatest potential for improvement. The social worker vexed by competing definitions of basic values that govern her work was unable to conclusively decide which client deserved funding. Thus, the social worker resorted to a basic, undisputed value in society — helping the individual with the greatest potential for improvement, or what I have termed Strict Ameliorative Based Social Work.

Today the majority of society still believes that helping another person in some form constitutes a *right* action. However, society places a stronger emphasis on helping those that can most benefit from the resources provided to them. Society places a particular focus on helping children because their future is bright. Many of the programs provided to criminals are geared toward helping them improve beyond a life of crime. We often give inmates in jail the opportunity of an education. We provide a library so they can strengthen their mind. Further, we laud those inmates who take advantage of these programs, we write success stories on these people, and we parade them in front of society as being saved. But those who society couldn't help are quickly forgotten, and society is reluctant to help them again. For example, California's provision to allow a convicted felon three chances and then they're "out," or incarcerated for life.

Consider the story of Kitty Genovese, a case where numerous individuals failed to assist a woman, I argue, partly because she was considered beyond help. In 1964 in New York City Kitty Genovese was attacked and stabbed to death outside her apartment building. The murderer took about thirty minutes and twice left the scene and then returned. During the course of the thirty-minute episode, thirty-eight people watched and listened from their apartments above the murder scene with not one of them doing anything to help. No one picked up the phone to make an anonymous call to the police, which might have saved Mrs. Genovese's life. No one yelled down to the murderer telling him to stop, and no one rushed to her aid (Wilcox 305-306). So, to what extent, or at what level, does society want to help others? As members in society, we all decide that some rights and freedoms are more important than others, and some people are worth helping, while others are not. Does society really want to help everyone that needs help?

The circumstances by which social workers revert to Strict Ameliorative Based Social Work are fairly straightforward. When competing definitions of values find legitimacy in society, social workers find themselves dealing with difficult ethical dilemmas. Social workers unable to steer themselves through the ethical dilemma often choose to provide funding to the clients that can most improve. Following is a flow chart of this process.



As this diagram shows, once clients are taken into the system, an initial consultation occurs. This initial consultation may consist of several visits by a social worker. If an ethical dilemma is present, the social worker generally becomes perplexed with the client's circumstances during the initial consultation phase. Upon completion of the initial consultation phase, the decision to provide funding often occurs. The clients that present the ethical dilemma generally enter what I have shown as the "ethical dilemma cycle." These clients are not provided funding, or an adequate amount of funding, and therefore make little improvement. When their case is reviewed, and if the ethical dilemma resurfaces, the client begins another turn of the cycle. The clients whose situations do not force an ethical dilemma are often provided with funding for services in a reasonable time frame. The funding allows the clients to make improvement, which translates into the client being released from the program or adequately sustained.

## Conclusion

The decision that the social worker made to ignore division policy and provide funding for services to the low-need client over the high-need one cannot be directly blamed on the social worker. Social workers are often required to grapple with intricate ethical dilemmas created by polarized definitions of values that society has given credence to. In light of these ethical dilemmas social workers often fall back on a prevailing standard in society — help those that can most improve.

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# Developing Ethical Behavior for Public Organizations: Cooperative Learning at the Public School Level

*Kenneth Anduze*

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## **Introduction**

Historically, members within the public organizational structure have had to depend on individuals within their organizational hierarchy to provide and/or exhibit leadership skills in the areas of ethical behavior, efficiency, and effectiveness. This narrow approach to inter-personal relationships that emphasizes a superior-subordinate relationship is not only being questioned in relation to the effectiveness and efficiency of organizational productivity, but also in the area of ethical behavior.

On the administrative-managerial front, the effectiveness of public servants has come under intense scrutiny and distrust within the last half century. The public's desire to privatize many public functions is evidence of a growing dissatisfaction with management and leadership techniques in the public sector. More importantly, it is indicative of the public's frustration with ethical misbehavior within public organizations. Each ethical debacle only illustrates the danger of when ethical behavior in public organizations is contingent upon a small coterie of individuals within the hierarchical structure.

## **Creating a Positive Ethical Climate**

The need for American government and public administration to become more participative, responsive, and representative of all communities has reached an unprecedented level within the context of American history. The difficulties that have resulted from political, economic, and technological socialization in America have led to childhood, young adult, and adult citizen conflict. Public controversy in America has arisen over pluralism, multiculturalism, and ethnic diversity (Banks, 1994). Global competition and technological advances have left many Americans with a profound sense of alienation.

The American perception of a dehumanized and alienated social system has created a twofold problem. First, as Denhardt (2002) argues, people's increasing dissatisfaction with government

has led them to withdraw from different aspects of American community and form privatized societies. Second, Americans have a renewed focus regarding ethics in government, yet, given the lack of community that exists in contemporary society (Etzioni, 1995), they aren't sure how to restore trust in government.

Rawls' (1971) social theory lays the foundation for the tenets of democracy, community, and the relationship between citizen and government in American society. Gardner (1991) echoes Rawls' (1971) sentiments on community and government when he writes:

To prevent wholeness from smothering diversity, there must be a philosophy of pluralism, an open climate for dissent, and an opportunity for sub-communities to retain their identity and share in the setting of larger group goals. To prevent diversity from destroying wholeness, there must be institutional arrangements for diminishing polarization, for teaching diverse groups to know one another, for coalition building, dispute resolution, negotiation and mediation (p.16).

The institutional arrangement that Gardner (1991) mentions, one that defines and exemplifies democracy, diversity, community, and ultimately ethical accountability, can best be achieved by a cooperative learning process in public school organizations. A cooperative learning process in public school organizations, which emphasizes participation by all students when their welfare is affected, should be the vehicle used to encourage ethical behavior in modern organizations. Cooperative learning, which highlights the democratic process and reflects such principles as equity, representation, and inclusiveness, is a process that should be initiated in the formative years of persons' educational experience, so that when they reach adulthood, the socialization process of ethical consciousness will have already been developed.

## **Cooperative Learning and the Development of Ethical Behavior**

Traditional school organization structure, like adult organizations, encourages those in subordinate positions to take a subservient position by pontificating to individuals within the hierarchy to provide and/or exhibit leadership skills in ethical development. Unlike the learning environment in traditional school bureaucracy, where the organization was designed so that all ethical decisions hinged on one person, primarily the chief education officer, the concept of cooperative learning for ethical development espouses that students are given the opportunity alongside teachers to express and communicate their values in order to create a humane learning environment. The concept of teamwork and group consensus, which is part of cooperative learning, has made significant impact in the areas of job satisfaction and motivation (Senge, 1992, Morgan, 1986). Within public organizations, horizontal relationships are slowly eclipsing vertical ones. Thus, the development of the group approach in public school organizations can help students develop non-violent and ethical behavior. These behavior skills will enhance their value in modern adult public organizations.

Traditional school organization structure emphasizes alienation and impersonalization as a norm of organizational behavior. A student- centered environment allows for each student to become a situational leader in helping form and implement ethical mandates. The psychological nature of

individuals' demands that they see themselves in whatever they partake of. When students contribute an ethical awareness to their learning environment and see themselves in what they have contributed to, they are more likely to abide by the ethical requirements with their peers, since their contribution is an extension of themselves.

Public school organizations are moral agents not only in the sense of reward and punishment regimes designed to channel corporate action to avoid deviant behavior, but also in terms of purposes, practices, and procedures. A humane learning environment, one that is exemplified by participation among students for ethical decision-making can promote qualities of freedom and creativity. Brown and Guguid (1991) state that the more participative the organization, the greater exercise of freedom and creativity not only in terms of production, but in terms of development of human capabilities.

In a public school environment where there is student participation and input in decision-making, all voices are heard, and there is no set of dominant moral principles that will inform all judgment. Students sharing values and working with teachers can exercise freedom and creativity in reaching a consensus for the search in what is right in a climate of conflicting values. In Habermas's (1993) discourse ethics, he suggests that with effective procedural ground-rules for communal discernment, it will be possible to achieve consensus without the necessity for the participants to be converted to the value position of others. Student participation and discourse takes place in a climate of openness, and where the responsibility to learn from others is equally important as the freedom to express views. Kanungo and Mendonca (1996) contend that a learning environment for the development of ethical behavior requires a sensitive, altruistic, and charismatic leadership which is capable of nurturing the integration of a diverse organization by supporting the process of dialogue, working with the emergence of shared values, while simultaneously gathering diverse viewpoints and affirming their potential contribution to the consensus.

The ethical responsibility of students to each other is also to be found in "the otherness" of the other (Hand, 1989). Public school organizations are also to be grounded by a more fundamental responsibility, a deep commitment to promote the good of "the other." The recognition and respect for otherness creates an ethical bond, which in affirming differences strengthens integration and participation. The discourse among students establishes internal practices and consensus, all peer values become ethically aligned.

The issue of "otherness" in the development of ethical behavior in public school organizations is a reality that has shaped the experiences of all cultures. Traditional bureaucracy in school organizations creates a hierarchy of social populations based on historical, economic, and cultural dimensions. Bureaucracy in public schools and modern adult organizations reinforces exclusion of students and workers through its hierarchical structure and impersonal environment. Ethical development of students in public school organizations through cooperative learning examines the opportunity for all to participate in classroom discussions and learning opportunity without the feeling of inferiority or stigmatization.

A cooperative learning approach for ethical development in public school organizations and adult organizations would require a more open and participatory style of management for

employee/student relations. The Hawthorne studies, which were carried out by Fritz Roethlisberger (1940), provided scientific data regarding the importance of the social-psychological approach to organizations, while other theorists like Chester Barnard (1936) and Mary Parker Follet (1940) espoused human relations in organizations from a more philosophical perspective. The cooperative relations approach is a team approach that provides for trust, interdependence, and respect between managers, employees, students, and administration.

The emphasis on a cooperative relationship amongst employees in adult organizations as opposed to a traditional impersonal hierarchical structure would be the equivalent of a student – centered environment in the American public school system. The majority of educators in the American public school system are institutionally mandated to adopt authoritarian pedagogical models (Maher, 2001). Traditional organization design stresses hierarchy, alienation, and indoctrination through rules and regulations that at times may not even be germane for organizational performance (Merton, 1952).

Students should be trained to be involved in active critical thinking, particularly when faced with organizational ethical dilemmas. Paulo Freire's (1970) banking paradigm, that is descriptive of the educational institution, is also descriptive of adult organizations outside the educational arena. Freire (1970) argued that knowledge in an educational setting is an object possessed by the male teacher who then impresses it on students who must simply sit there and take it. This same process occurs in traditional bureaucracy (Weber, 1947). The male supervisor indoctrinates the worker under an autocratic style of management, and the worker must also sit there and take it. This type of process model only reinforces domination of one group by another. In this environment, public school and public organizations harm the ethical development of students and workers through silence, and negate important experiences that could be essential to the group.

Frances Maher (2001) points out that a student-centered structure is designed to involve students in constructing and evaluating their own education. It assumes that each student has legitimate rights and potential contributions to the subject matter. Its goal is to enable students to draw on their personal and intellectual experiences. The teacher is a major contributor, a creator of structure and a delineator of issues, but not the sole authority (Maher, 2001). Senge (1992) argues that current management techniques lack creativity, and circumvent worker self-esteem, and dignity.

The opportunity for workers to make decisions that affect their welfare and the welfare of others creates self-esteem and importance within workers. A destructive process of management begins in the initial workplace, the public school system, through an insensitive bureaucratic setting. Cooperative learning promotes good work relations by building trust and a positive ethical climate. Ferguson (1984) contends that educational institutions discourage student centered learning amongst students due to the unequal distribution of power and dominance between men, women, and children.

Lewis (2000) advocates that public school organizations should include in their training:

- A commitment to democratic engagement that is explicit in a school's mission.

- An emphasis on content learning that develops knowledge, skills, and commitment.
- Recognition that gives students a genuine voice in school affairs.

Resnick (1997) professes that school connectedness has very broad and significant benefits. With greater school connectedness, there is the possibility that there will be less alcohol and drug abuse, sexual and ethnic harassment, and violent behavior in public school organizations and adult organizations. Resnick (1997) defines connectedness as being treated fairly, and feeling part of the organization. Cooperative learning creates within the individual an internal ethical code by an express form of agreement between the organization and its members, whether it is in public school organizations or adult organizations.

### **Cooperative Learning: From Public Schools to Modern Organizations, A Practical Approach**

John Rohr (1997) contends that public servants have taken an oath to uphold the constitution. Denhardt (1989) also believes that the constitution is a source where public servants can garner values that mirror public interest. The use of constitutional principles for developing cooperative learning must begin at elementary school and continue through college. Gathercoal (1990) purports that current demographic arrangements call for traditional ideological and philosophical positions, such as homogeneous value control and homogeneous cultural reproduction, to be replaced by an educational approach that reflects democratic citizenry. Cultural reproduction, which is a barrier to a cooperative learning structure in public school organizations and public service organizations, advances that societies are economically, politically, and socially stratified, and that schools perpetrate existing inequalities (Bowls and Gintis, 1976; Weber, 1947).

However, educators must now capture a constitutional initiative that reflects a democratic ethos of equality and participation that will allow students from all backgrounds to work cooperatively. Gathercoal (1990) argues that, “Judicious Discipline” which is an educational structural approach based on constitutional principles is a sound approach for developing a democratic ethos and cooperative learning. Here, the constitutional principles of personal rights are balanced against societal needs. Using the constitution as a fundamental tool for teaching cooperative learning provides students with the opportunity to exercise their own rights and responsibilities in protecting the needs and rights of others.

Rohr (1989) contends that public sector ethics education involves the current content of the ethic of that profession which is an ongoing dialogue. Sometimes this dialogue is informal and invisible between members of the community whom the profession or public servant represents. Rohr (1989) refers to these standards as “regime values.” These values and principles guide the conduct of members of a community. Regime values are based on democratic values and the constitution.

The “judicious discipline” approach for fostering a school climate of cooperative learning consists of:



- Allowing students to call meetings to discuss a predetermined problem agreed to by all students.
- During discussions, students face each other as to discourage the exclusion of students or prevent students from excluding themselves.
- Meetings are for the purpose of discussing issues and not individuals (Gathercoal and McEwan, 2000).

This format helps students develop what Rohr (1989) calls “regime values.” Respect and trust are built when students actively listen and share ideas with each other through compromise and mediation. Along with technical competence regarding success in modern organizations for the new millennium, organizations will need workers that will possess cooperative learning techniques. Stahl (1994) also lists some elements for a cooperative learning setting such as, equal opportunity for success, heterogeneous groups, and individual accountability.

## Conclusion

The process of public school education may have harmed the ethical development of workers in adult public organizations by administrative and pedagogical practices that did not cultivate a cooperative learning environment for ethical behavior in the formative years of compulsory schooling. Modern public organizations are wrestling with such issues as workplace violence, lack of worker morale, and harassment. While organizational rules and regulations are important for developing an ethical climate, full optimization for ethical development should be a consensus-oriented task, since the welfare of each person is involved.

Students entering public school organizations should be taught in ethics and the rights and duties of citizens within a consensus-oriented framework, so that they can learn how to resolve ethical dilemmas and conflicts at an early age. The process of cultivating ethical behavior in adults begins at the compulsory school level through cooperative learning.

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# A Real Ethical Dilemma: Professor Whistleblower and the Diary of the Lost Job\*

Terence M. Garrett

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\*This story is a fictionalized account of an actual event. Names have been changed to protect the innocent and the guilty. Any similarities with other persons or events are purely coincidental. A version of this paper was presented at a Roundtable discussion of the 2002 Midwest Political Science Association Annual Meeting, April 2002, in Chicago, IL, Roundtable Title – “Administrators, Activists, and Academics: Political Science at the Bargaining Table.” In no way, shape, or form is this essay about my current employer.

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**Diary entry:** January 27, 2003. *It finally came in the mail today: the arguments for appeal to the 15<sup>th</sup> U.S. Court of Appeals given by former Vice President for Academic Affairs at Directional Plains State University, John Bachelor. The name of the case is Francis P. McDonough, Ph.D. v. Hilda-Dean Joseph, Ed.D., John S. Bachelor, Ph.D., and the Regents of Directional Plains State University. I had won my case for wrongful termination from Directional Plains State University. The jury in the northeastern district of Plains State had decided in my favor! However, the Regents and VPAA Bachelor and their attorneys for Plains State have decided to appeal the decision of the jury. This chapter of my life will be dragging on for at least two more years. How disappointing!*

I have been able to rebound somewhat from the ill effects of having lost my assistant professorship at DPSU since the Spring Semester of 2000. I was in the fifth year in the Social Sciences Department and was approved for tenure and renewal unanimously by the faculty and the chair. The Dean of the College of Arts and Sciences had recommended renewal of my contract for the 2000-2001 academic year. Without any warning from the administration at DPSU, I was called in by VPAA Bachelor that fateful day, February 7, 2000, and was told my contract would not be renewed and that I would not be given a year to find another position elsewhere in the academy (this last aspect was in complete contradiction to DPSU practice). This is what I recall:

**Diary entry:** February 7, 2000. 8:30 a.m. – Dean Rao called me this morning to inform me that I had to meet with VPAA Bachelor at 11:00 a.m. in his office. I asked the Dean what the nature of the meeting was about and he told me that he could not say. At the time, I suspected that the meeting was about the classroom over-crowding issues I had raised the previous semester and that I was going to be punished in some capacity (perhaps even fired). In any case, I had never been to the VPAA office for any reason in my five years at DPSU, so I knew it would not be good. 11:00 a.m.-the meeting with VPAA Bachelor was short. Dean Rao was also present. Introductions were exchanged then the VPAA informed me (that is how they do it: they inform the victim rather than discuss the issue at hand) that (1) my contract was not going to be renewed for the 2000-1 academic year; (2) the DPSU administration (including himself) was not going to provide me with any reason for the termination; and (3) the DPSU administration was giving me three days to resign. Of course, being the university AAUP chapter president and ASPA state chapter president<sup>1</sup>, I asked for reasons for the termination and for an extra year to find suitable employment, due to the difficulties of finding an academic position. I was informed by the VPAA that under DPSU Regents policy, that the university did not have to provide me any reasons for the contract termination. Needless to say, I was shocked and devastated! I told the VPAA that I believed the process of my termination to be unethical and unprofessional and left his office. I went back to the Social Sciences Department and told them the bad news.

For the remainder of the semester I taught my classes, went to professional conferences, and continued to serve in my capacity as faculty senator for the Social Sciences Department at DPSU. I attempted to proceed with the tenure process after having been encouraged to do so by my colleagues in the Social Sciences Department and others in the university community. I was thwarted by the DPSU administration at every turn in the process. In the meantime, I sent out curriculum vitae to prospective employers.

Trying to procure employment in the middle of the spring semester and into the following summer for the next academic year is extremely difficult. Even with the difficult circumstances, I was able to garner three interviews: two before the end of the semester and one in late summer. In all three instances I was asked why I was leaving DPSU. When I told two of the interviewers the circumstances, they were incredulous. Both told me they had problems with my story because there was no way any administrator at a university would be stupid enough to fire someone who was a whistleblower under those circumstances! And since DPSU would not provide any reason for my termination, they were hesitant to take a chance on hiring me because there were other qualified candidates. Finally, approximately three weeks prior to the 2000-2001 fall semester, Tropical State University decided to take a chance on me as a lecturer. I have been at TSU ever since.

Currently I am in the third academic year of a renewable lecturer position at Tropical State University. What is most disruptive in the past few years is that I have moved my family to Tropical State after having been away from them for a full academic year (2000-2001). The late hiring date meant that I had to leave my wife and two kids behind in Plains State. We had a

mortgage for our house in Capitol City and had to get the house ready for sale. My wife, Angela, had to find a position in the company she was working for in order to move to the new job location in Tropical State. These things take time but eventually we were able to overcome the adverse circumstances though at a considerable cost.

## The Cause for Dismissal

The DPSU administration would never admit to firing me over contacting the state fire marshal's office, or the fact that I was the Personnel Policy Committee chair of the Faculty Senate and had persuaded my colleagues to not support the university administration in their attempts to deny reasons for non-continuance of untenured faculty. They had the entire process rigged in their favor. VPAA Bachelor made the non-continuance policy "the law" over the unanimous objection of the Faculty Senate. This aspect as well as the overall poor treatment of the faculty led to an eventual vote of "no confidence" in the VPAA that took place on February 10, 2000. I only wish that I had taken action directly on getting the vote to the faculty! However, disgruntled Music Department Faculty Senators had made the event possible. This action, though, was a major factor in the termination of VPAA Bachelor's contract within two years. However, I would like to think that I played a small part in his departure.

The primary cause for my dismissal stemmed from my contacting the state fire marshal. Classroom overcrowding was an issue for my colleagues and me for at least two years. The DPSU administration was placing seventy to seventy-five students into classrooms designed for no more than forty people. This last aspect came to my attention when one of my History colleagues told me on September 14, 1999. I was shocked by his story and went to the Assistant Dean/Acting Chair of the Social Sciences Department, Molly Bergstrom, to discuss the problem (the DPSU administration is real big on following the scalar chain of command). Assistant Dean Bergstrom, upon hearing about the problem, informed me that she had been to the room and determined that as many as 78 students could be placed in the room and that the History faculty members were fortunate that there were not that many assigned to the classrooms! I told her that there was only one doorway into the affected rooms in the Johnson Building and the students were squashed into the rooms as if they were sardines. I remarked that the matter was serious enough for me to contact the Plains State Fire Marshal and get room specifications. She told me to go ahead and "do what you need to do" regarding the fire safety issue. So, I sent an email to the state fire marshal as follows:

**Email Message of September 14, 1999, 08:00a.m.** — *To: State Fire Marshal Franklin; CC: Dean Bergstrom, Dean Rao, Members of the Social Sciences Department; From: Dr. Frank McDonough*

*Dear Fire Marshal Franklin,*

*We may have a potential problem at DPSU regarding fire safety issues. The Johnson Building has 70-75 students crammed into classrooms with no doorways, sprinklers, or windows. This is a serious concern and may be a potential safety problem. I am no expert in these matters but feel obligated to get information from your office.*

*Please send me room specifications so that the DPSU administration may see if there are any problems. Administrators at DPSU seem unconcerned about the issue so I have contacted you. I may be jeopardizing my career at DPSU but I believe I have a professional responsibility to my colleagues and students.*

*Sincerely,*

*Francis P. McDonough, Ph.D.*

Within ten minutes of the September 14 email transmission, I was in the office of Dean Rao. He was in an ill-tempered mood and immediately began to verbally attack me for sending the email message. Dean Rao wanted to know why I had not gone to him to discuss the matter. I explained that I was on a fact-finding mission to find out whether there were any problems regarding classroom fire safety issues and that I had been given the okay to contact State Fire Marshal Franklin by Assistant Dean Bergstrom. After my explanation, Dean Rao excused me from his office. Approximately four hours later, I received the following email message from the Associate Vice President for Academic Affairs, Dennis Pickles (VPAA Bachelor's chief assistant):

**Email message of September 14, 1999, 12:30p.m. — To: Dr. Frank McDonough, From: AVPAA Pickles**

*Frank:*

*I spoke with Dean Bergstrom and I cannot believe that you were completely honest in your attempts to resolve the fire safety issues in the Johnson Building locally. If you had even bothered to ask around, you would have found that I have been working on fire safety issues for at least two years. Your conduct in this matter is unprofessional! I used to have respect for you but do no longer.*

*AVPAA Pickles*

That same afternoon, I received via campus mail a note from DPSU President Hilda-Dean Joseph that was written on a copy of the email message that had been sent by Dean Rao to VPAA Bachelor's office. The handwritten note was as follows:

*Frank,*

*Who have you contacted locally regarding the fire safety matter in the Johnson Building? We take safety matters seriously at DPSU! You need to be informed that AVPAA Pickles has been working on this matter for some time, so you need to contact him.*

*DPSU President Hilda-Dean Joseph*

I believed that President Hilda-Dean Joseph did not quite get all of the facts straight regarding what I was doing, so I sent her copies of all the correspondence I received. I was particularly disturbed by the tone and tenor of AVPAA Pickles email and provided the President with the information. I did not hear from anyone in the DPSU administration until February 7, 2000 when I was summoned by VPAA Bachelor to hear my fate.

The following day, September 15, 1999, a vehicle from the Plains State Fire Marshal's office appeared in front of the DPSU Administration Building. At the time, no one knew why it was there, but I had a good idea as to why. In the November 1999 Faculty Senate agenda, the DPSU Regents report showed that the State Fire Marshal's office had determined that rooms on campus were in violation of state codes and the university was going to have to pay in excess of \$140,000 to put extra doors into the affected classrooms. Ever since that revelation, the DPSU faculty have referred to the new additions as "McDonough doors."

### **Frank McDonough's Lawyers, Tort and Lawsuit**

*Diary entry: June 13, 2000. Today my attorneys, George Prudhomme and Gary Warner, have filed a tort claim against the DPSU Regents! Under Plains State law, whistleblowers have protection against wrongful termination for speaking out on matters of public concern. George and Gary do not believe that the state will take any action on the claim within the requisite 180 days. At that time, we will file a federal claim in the Northeastern Plains State Federal District Court against President Joseph and VPAA Bachelor for 1<sup>st</sup>, 14<sup>th</sup> Amendment and 42 U.S.C. 1983 violations along with the DPSU Regents claim (pendant jurisdiction). Perhaps I'll eventually get satisfaction.*

When the semester had ended in May of 2000, I was desperately searching for full-time employment. My health had deteriorated to the point that I was now on blood pressure and cholesterol medicine due primarily to stress as a consequence of the job termination. My colleagues at DPSU suggested that I get legal help and try to get my job back. So, I contacted the best employment-law attorney in Plains State, Mr. George Prudhomme. Mr. Prudhomme agreed to take the case. The lawsuit process had begun.

Right away it was clear to Mr. Prudhomme that my case involved issues of free speech on a matter of public concern. The strategy we employed turned out to be very effective, culminating in a jury verdict and award in my favor against VPAA Bachelor and the DPSU Regents. Unfortunately, DPSU President Hilda-Dean Joseph got off the hook. How this occurred is recounted in the next section. The Plains State Attorney General's Office under the guidance of Assistant Attorney General F. Leghorn, was the principal defender of the DPSU Regents as well as DPSU President Hilda-Dean Joseph and VPAA John S. Bachelor. The DPSU President, VPAA, AVPAA Pickles, Dean Rao and myself were all deposed during July and August 2001. The trial date was eventually set for June 17, 2002. My day in court would finally come!

## The Trial—June 17 –24, 2002

The first day was spent picking the jury. There were seven people selected: three women, three men and one woman alternate. The alternate proved to be necessary as VPAA John S. Bachelor was caught by my attorneys outside the Federal Courthouse smoking and talking with Juror Number One (a male) during a lunch break half way through the trial! Bachelor's story was that they were talking simply about the weather and not jury tampering when he had to confront the federal judge. My attorneys and I believed that he was trying to get a "mistrial" because the case had gone so badly for Bachelor. We also think that his actions are indicative of his unethical character. However, the judge simply admonished VPAA Bachelor and removed Juror Number One and we completed the trial.

I gave testimony on the second day. Before that day, I had never testified or had ever been in a federal courtroom. The task was daunting and exhausting and lasted the entire day, but I made my case with the help of my attorneys and the inept attempts by AG Leghorn to trip me up and confuse me. I think that the jury believed me.

On the third day, VPAA Bachelor took the stand. He was making the argument that my scholarship and student teaching evaluations were sub-par for DPSU. Bachelor's arguments were refuted by the evidence. In fact, the faculty and student evaluations showed the opposite of Bachelor's claims. In addition to the problem of my good evaluations, Bachelor and other members of the DPSU chain of command had never counseled or advised any counseling for deficient student evaluations. The faculty evaluations of my teaching were all outstanding. It also came out during the testimony that I also had more peer-reviewed papers published than the DPSU President, VPAA, and AVPAA combined! Bachelor's credibility was shot. Bachelor had also made the recommendation to President Joseph for non-continuance of my contract for the 2000-2001, effectively firing me from DPSU.

During the rest of the week, faculty members from the DPSU Social Science Department gave evidence that strongly supported me. Even Dean Rao pointed out that *no fire plans had been in effect before or after the email message sent to the State Fire Marshal*. Rao's testimony was in direct contradiction to AVPAA Pickle's testimony that there was, and always has been, a DPSU Fire Plan of Action (though he has never shown it to anyone nor could he produce one at the trial!) Finally, DPSU President Joseph took the stand. She was now retired (reportedly she was told to step down by the DPSU Regents at the first meeting *after* the tort claim was filed and received an additional year after begging for it). President Joseph had admitted that she made her decision to the DPSU Regents for non-continuance of my contract based on VPAA Bachelor's recommendation. Also, she looked old and feeble and this may have impressed the jurors favorably.

## The Verdict

On June 24, 2002, the jury decided against VPAA John S. Bachelor and the DPSU Regents and in my favor. President Hilda-Dean Joseph, however, was not found culpable of violating my civil rights. I was awarded approximately \$90,000 in direct economic damages and \$45,000 in



attorney's fees. I received no punitive damages in the award from the jury. This amount of money may seem to be a pittance, but at least I received some satisfaction at last. The defendants have appealed.

**Diary entry:** January 28, 2003. *Well, all things considered, it isn't so bad that my tormentors have appealed the case. I mean, it could be worse! I could have lost the case and not have any chance to appeal. It is better to have won with a jury of my peers and wait for the 15<sup>th</sup> Circuit Judges to either hear the case or not. I was fired for standing up for the faculty and students at DPSU. Both President Hilda-Dean Joseph and Vice President for Academic Affairs John S. Bachelor are gone. I receive periodic congratulatory emails from friends and colleagues at DPSU. I miss them. I don't have a tenure-track position, too. This is painful. Do I have any regrets and would I go through this terrible ordeal again? The answer to the first question is an unqualified "no." As to the second part of the question: you better believe it.*

*Francis P. McDonough  
Tropical State University*

## Postscript

Bad things can happen to whistleblowers when following their conscience. In this case, I lost my job, but then, so did the administrators at DPSU. When viewing the *ASPA Code of Ethics* as I was the former ASPA state chapter president, I found support and some small measure of comfort for my position in all five of the subsections of the code, i.e., "Serve the Public Interest," "Respect the Constitution and the Law," "Demonstrate Personal Integrity," "Promote Ethical Organizations," and "Strive for Professional Excellence." Unfortunately for me not all members of the organization at DPSU shared my respect for the document. As an untenured assistant professor, I was too far down the organizational chain to effectively fight the DPSU administration on a level playing field. The DPSU administration had intimidated the senior faculty to the point where they could no longer fight them on basic academic freedom issues and, indeed, safety issues for the faculty or their students. It took my lawsuit to bring about change at DPSU and I do not know whether the episode will have any lasting effects on the current leadership at the institution.

As a former chapter president of AAUP at DPSU, I received some support from that organization in the form of letters of support from the national office "Committee A" on academic freedom. The state chapter, too, provided some support. Primarily, though, the support came from my AAUP colleagues at the university. Additionally, I received help from my colleagues in the Social Science Department at DPSU in terms of letter writing and some financial support regarding the eventual lawsuit. In an episode like this, one quickly learns who one's friends are.

Dr. **Terence M. Garrett** is a professor with the Political Science Department, University of Texas-Pan American.

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## Notes

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<sup>1</sup> AAUP is the American Association of University Professors and ASPA is the American Society for Public Administration.

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# A Proverbial Approach to Public Administration

*Stephen M. King*

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## Introduction

Today's public administrator is inundated with a myriad of challenging and oftentimes complex issues, all of which, in one way or another, entail ethical dilemmas. Dilemmas, which by definition mean "making a choice between equally unfavorable or disagreeable alternatives," require the public administrator to balance competing political and administrative interests with the interests of the whole community and other various groups, all the while working within legal and constitutional frameworks. The results of such decisions are often times confusing and sometimes conflicting, simply because the administrator believes it is necessary to try and meet *all* of the competing parties' needs.

Public administration theory (Frederickson, 1997), various ethical paradigms (Garofalo and Geuras, 1999), philosophical direction (Gawthrop, 1998), and even spiritual guidance (Bruce, 1999) have been posited as scholarly models for establishing the moral foundation of public administrators. Too often, though, the cry from practitioners is one of relevance. The practitioner is, as Harold Gortner contends, "interested in the ethical aspects of their tasks." The ethical subject, however, "becomes alive to them only when the discussion moves to the level of operation and/or application with its implications for the decisions and actions that affect lives" (1991, 2). In other words, if the theory and philosophy do not have "real world" application, the practitioner does not find the ideas germane to his or her job. Critical to bridging the gap between theory and practice is the use of public administration principles.

## The Use of 'Principles' in Public Administration

Principles are defined as "comprehensive and fundamental laws or doctrines." There are various ways to unearth principles — by reason, by investigation, and by intuition. Studying principles provides a framework for understanding, for example, complexity of human relations in public administration. The public administrator is faced daily with the ethical dilemmas that require guidance, guidance that often times comes through the development and application of time-

tested truths, ones that govern our interpersonal, organizational, and even institutional relationships (Cooper, 1998).

Much of the literature cited in this paper uses the term ‘principle’ to apply to the discipline and/or field of public administration, and not to the personal values or virtues exemplified by some public administrators (Cooper and Wright, 1992). Kathryn Denhardt presses the field of public administration to form a consensus on three principles and virtues: honor, justice, and benevolence (1991). Even though many times the terms ‘virtues’ and ‘principles’ are mixed, she contends, “Though virtues do not provide the substantive guidance of moral principle, they are necessary to bring moral principle in practice” (1991, 102). Further, she writes that “in offering a core definition of the meaning and character of a profession, it is valuable to address both the core moral principles of the profession *and* the qualities of character necessary to interpret those principles and put them into practice, as one is insufficient without the other” (102).

H. George Frederickson, in his acclaimed *The Spirit of Public Administration* (1997), outlined eight basic principles of public administration. The eight included collective governance, management task, administrative scope, legal jurisdiction, management of organizations, individual administrative responsibility, social equity, and morality of benevolence (225-234). All are directed toward fulfilling the spirit of public administration, which for Frederickson is an expansionist perspective of the role of public administration and government authority. Most of the principles, such as social equity and benevolence, are terms he and David K. Hart (1985) and others formulated for public discussion during the early 1970s. Clearly, Frederickson is concerned that public administration scholars and practitioners understand the scope and importance of government institutions that are efficient, economical, and effective, but that are equitable and ethical as well.

Others, including Kathryn Denhardt (1991), John Rohr (1989), Charles Goodsell (1989), Terry Cooper (1987), and Stephen Bailey (1965) also demonstrate the philosophical and practical need to discuss the place and function of principles, especially from a character-based virtue framework, as they are revealed in individual administrator ethical behavior. Louis Gawthrop (1998), on the other hand, writes that “the ethos of public service, so essential for the spirit of democracy to flourish, can be realized only if directed by a moral imperative bound to the common good” (xiii). In order to fulfill the common good for all as opposed to fulfilling the self-serving good (134) for a few, Gawthrop pinpoints that the greatest need for public administration as both a field and discipline *and* for individual public administrators is to find the nexus between categories of competing principles. Some of these principles are shown in Table 1.1 below.

**Table 1.1: Competing Values (or Principles) in a Pluralist Democracy<sup>1</sup>**

Political	Individual	Virtues
1. Justice	1. Prudence	1. Benevolence
2. Equality	2. Temperance	2. Justice
3. Freedom	3. Fortitude	3. Kindness
4. Responsibility	4. Justice	4. Unselfishness

<sup>1</sup> The values are listed on p. 144 of Gawthrop’s *Public Service and Democracy: Ethical Imperatives for the 21<sup>st</sup> Century* (Chatham House: New York, 1998).

In essence, the three sets collapse into two categories: civil (political) and moral (personal and virtuous). The primary principle that links the two categories is justice. But justice alone is insufficient, argues Gawthrop, “to guide public administrators toward a mature vision of the common good” (144). Still other principles, for example, are necessary to “create a dynamic system energized by a holistic ethical-moral perspective” (144). According to Gawthrop, these principles are faith, hope, and love, principles that are not considered mainstream public administration.

Faith, hope, and love, however, are critical to bridging the gap between democracy and bureaucracy, and between the citizenry and bureaucrat, because they not only convey individualistic appeal but also institutional applicability for ethical behavior. These three foundation principles are invaluable for moving past the ritualistic function of legal-rational ethics in order to encompass a broader moral ethic, one that provides the true spirit of public service, which is to fulfill the common good. Not only was the spirit of civil service born out of the essence of these foundation virtues (Gawthrop, 1993), but so too, I contend, was the spirit of secular democratic and constitutional values, so important to the development of public administration theory (Frederickson and Hart, 1985; Cooper, 1987; Richardson and Nigro, 1987; 1991; Rohr, 1986; 1989; 1998).

Principles *of* and *in* public administration are necessary components to improving the lives of citizens, to making bureaucracy more responsive to citizen and client needs and demands, and for not allowing the field and profession of public administration to ghettoize into the legal-rational web of ethics. Pursuit of the common good is affected by the outlining of democratic and bureaucratic principles, principles that are self-evident truths, which although they do appeal to rational inquiry, are also found in the Judeo-Christian ethic model (Golembiewski, 1962; 1992). Frederickson’s principles, for example, are both self-evident and secure from both a rational inquiry and secular value position, however, they are not presented directly nor even implied by Frederickson to be grounded in the Judeo-Christian ethic per se. The foundation principles enumerated by Gawthrop — faith, hope, and love — however, do reflect the rich and enduring legacy of certain religious values and heritage, often found in religious writings. One type of religious is wisdom literature, such as is found in many religions around the world, both Christian and non-Christian alike. (See footnote 5 below for a further explanation and overview of non-Christian religions). For the purposes of this paper, however, I will confine myself to an examination of proverbial wisdom principles drawn from the book of *Proverbs*.

I turn now to a brief overview of the book of *Proverbs*. Following, I will examine several of these principles that are found in the book of *Proverbs*, show their applicability to the person and work of public administrators, and then offer some concluding thoughts.

## **An Overview of *Proverbs***

*Proverbs* was composed by many authors, including King Solomon, somewhere around the tenth century B.C. The book is considered to be one of the most practical and therefore useful books in the Bible (Lockyer, 1966, 149). *Proverbs* contains thirty-one chapters, with the first 24 written by Solomon, chapters 25-29 written by Solomon but later compiled by King Hezekiah, chapter

30 written by Agur, and chapter 31 written by Lemuel (Klima, 1999, 3, 4). The thrust of *Proverbs* is its continual emphasis on the influence of wisdom for daily human interactions, including the workplace. Chapters 1-9 describe a portrait of wisdom, its detractors and advocates, and its methods. Chapters 10-22 comprise a wide assortment of foundation values enumerated by Solomon, particularly focusing upon the practical dimension of life. Finally chapters 23-31 include a potpourri of wise sayings by Agur, Hezekiah, and Lemuel (Atkinson, 1996). As one theologian put it, "... (it is) a veritable gold mine of good counsel for the art of right living" (quoted in Purkiser, 1966, 265).

It is impossible to separate *Proverbs* from its theological moorings. In 1:7 it reads, "The fear of the Lord is the beginning of knowledge..." The book, then, is grounded in faith, faith in the living God, who is the Creator of all things. *Proverbs* presents a favorable and lofty position of God. God is at the center of his creation, and therefore he is jealous for its protection and existence. *Proverbs* instructs us to always "seek after wisdom and to find understanding" (Proverbs 2:2-6). It is in this process, this time of reflection and meditation, that wisdom will benefit the seeker by providing him with understanding and awareness.

I contend, however, that the principles contained in *Proverbs* are not reserved in some elitist way for the pious and religious types. In fact, the ethical-moral values outlined throughout the book, when appropriated by anyone—whether a theist, moralist, or pragmatist—avail positive results. The theist, for example, holds that morality is revealed in the human heart (Romans 2:14-15).<sup>2</sup> The moralist, although he does not accept revelatory truths, does acknowledge that man is and can be virtuous (James 1:5-8).<sup>3</sup> Finally, the pragmatist does not hold to the authority of biblically or spiritually revealed truths. Nor does he ground his "faith" in Aristotelian virtues per se. He is simply moved by what works, what is utilitarian (Luke 12:48; Matthew 6:2, 18).<sup>4</sup> The common ground upon which all three stand is the pursuit of knowledge and wisdom in order to influence the common good.

## Proverbial Wisdom

This paper posits that ethical guidance that is based upon religious wisdom literature has relevance to the "real world" of the public administrator (King, 2000). Of course the criticism of religion playing any significant role in areas where rational scientific inquiry is appropriated is not new (Halverson, 1976; Schneewind, 1965). Garofalo and Geuras (1999, 63) question the

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<sup>2</sup> "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness..."

<sup>3</sup> "If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways."

<sup>4</sup> "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." And in Matthew 6:2, 18 the Scripture reads, "Therefore when thou do alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly, I say unto you, They have their reward." "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which sees in secret shall reward thee openly."

validity, relevance, and rationale of “religious-based deontology” to moral development and ethical understanding. Louis Gawthrop, on the other hand, argues that religion, especially Judeo-Christian religion, has much to contribute to the development of what he terms the “ethical-moral” construct. He notes that none of the Founding Fathers, even those who were not religious, “was prepared to argue that a commitment to public service was to be devoid totally of ethical value or moral virtue.” He further notes that “To suggest that a notion of public ethics should be viewed with an amoral detachment would...leave the Founding Fathers “aghast—not just at our vulgarity, but at our temerity”” (1998, 151).

I maintain that these types of works can and do have real world significance on resurrecting and maintaining the “ethical-moral” construct that promotes the common good as opposed to the legal-rational approach of administrative ethics, which is self-serving (Gawthrop 1998). Many such religious faiths and works might be drawn from,<sup>5</sup> however, in this paper I will confine myself to the book of *Proverbs*.<sup>6</sup>

Some in public administration, for example, use the term ‘proverbs’ to mean something little more than a pithy saying (Williams, 2000, 582). Others, like Herbert Simon, in his famous piece titled “The Proverbs of Administration,” argued that ‘proverbs’ “are a great help in persuasion, political debate, and all forms of rhetoric. But when one seeks to use proverbs as the basis of scientific theory, the situation is less happy” (quoted in Shafritz and Hyde, 1997, 127). And although this paper is not developing “scientific theory;” it does contribute to public administration’s philosophical knowledge base.

Some have used the book of *Proverbs* to explain how their disciplines, such as business (Zigarelli, 1999; Goshay, 1993) and law (Beggs, 1995), can be influenced and guided by the wisdom found in *Proverbs*. The word ‘proverb’ in the Hebrew language, however, does not simply refer to a “pithy saying” or “mutually contradicting phrases.” The word means “likeness, comparison, or symbolic saying” (Purkiser, 1955, 261). The purpose or intention of a single ‘proverb,’ as well as the entire book of *Proverbs*, was, among other things, to “teach wisdom, discipline, and discretion” (Beggs, 1995, 835) to a diverse number of interpersonal relationships, including political and administrative officials. The reader is invited then, to consider whether or not the principles expressed in *Proverbs* provide the needed moral and ethical guidance for modern public administration as well. (See Table 1.2 in the appendix for a more comprehensive description of various issues in *Proverbs* as they might apply to public and/or private administration).

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<sup>5</sup> For examples of wisdom literature from numerous world religions see *World Scripture* at [www.unification.net/ws/intch15.htm](http://www.unification.net/ws/intch15.htm), 27 June 2001. In addition, I refer you to Thomas and Cynthia Lynch’s work titled *The Word of the Light*. 1998. Seattle, WA: Hara Publishing Co., which contains a broad overview of numerous world religions, their value structures, and wisdom literature. Ewert Cousins of Fordham University argues in his article titled “Religions of the World: Facing Modernity Together.” *Global Virtue Ethics Review*, 1 (1), 1999: pp. 8-20 there is a world wide transformation in human history under way, spurred in large part due to the awareness of what he calls “spiritual consciousness” for the global community. This consciousness is revealed in large part through the various religious doctrines and literature espoused by the world’s religions.

<sup>6</sup> The Scriptures in this paper are, except as otherwise noted, taken from the *Holy Bible, Authorized King James Version*. Nashville, TN: Holman Bible Publishers, 1987.

## Principles from *Proverbs* Applied to Public Administration

In Gordon Beggs' article he posits eight principles or concepts of legal ethics that are rooted and developed in the book of *Proverbs*, including justice, purity, mercy, humility, honesty, candor, truthful testimony, and civility (1995, 837-844). He contrasts these eight principles or concepts with the formal ABA code of ethics, essentially arguing that a lawyer's personal character and professional behavior will not be challenged only by the adherence to a set of legal-rational dictums. Instead, a lawyer will understand the preceding eight principles when they are appropriated according to their "proverbial" position. This in turn, as developed by Gawthrop (1998), Denhardt (1991), and Kidder (1996) for the study and practice of public administration, for example, means that "Ethical practice is not possible absent foundational moral values" (Beggs, 1995, 846). These foundational moral principles are found in, among other religions as noted earlier, the Judeo-Christian "ethical-moral" tradition.

The list of principles discussed in this paper is not complete, of course, however, they reflect the basic ethical-moral construct necessary for the public administrator to function and succeed. Further, these principles are evidence of the basic human qualities common to our three types of individuals—the *theist*, *secular moralist*, and *pragmatic*. In other words, there are common philosophical and religious grounds on which the public administrator, who will find himself in one of these categories, can base the meaning and implications of his authority and action. We will begin with one of the most basic and accepted principles in public administration: justice.

### Principle 1: Just administration is equitable administration.

Justice is a key principle for the public administrator to follow. However, justice without wisdom is foolishness (Klima, 1999, 32-40). Atkinson writes, "Wisdom's character includes a strong streak of justice. To walk in the way of Wisdom is to walk justly. Her ethic is an ethic of justice, an invitation to and a requirement for justice" (1996, 39). But justice for justice sake's — in other words, to simply meet the legal-rational construct of ethics — is to miss the vital point that "Wisdom's morality is broader than morality of law; her justice is more personal than merely fairness" (39, 40). Justice is the fulfillment of the common good, not the self-serving good; it is the definition and description of what is honest and fair for *all* parties involved, not just a few (Denhardt, 1991, 106). However, justice is also what is righteous according to the foundational standards of "faith, hope, and love" (Gawthrop, 1998, 144).

In the *Proverbial* literature, "to receive the instruction of wisdom, justice, and judgment, and equity" (1:3) is the primary pursuit of the civil servant. Justice is of the heart, not only of the mind. Further, we read that "The king by justice establishes the land, but he who exacts gifts and tribute overthrows it" (29:6). And it is the function of civil servants to rule justly and "decree justice" (8:15)<sup>7</sup> whenever possible. The function and application of *proverbial* justice is the linchpin, for example, for linking the regime values of Rohr to the ethical-moral principles of Gawthrop. Without considering, holding onto, and promoting this *Proverbial* essence of justice, the civil servant's responsibility becomes little more than following bureaucratic mandates, legislative rules, and executive orders.

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<sup>7</sup> "By me kings reign, and princes decree justice."



The scholarly attention paid to the concept of social equity – a type of biblical justice – is weighty. Obviously, the work by Frederickson (1997) stands out. Frederickson and others refocused the attention of both public administration and the public administrator toward the government's role of exhibiting social fairness for all citizens. Equity is a form of justice, both procedurally and substantively. Public administration is to recognize and maintain a form of administrative due process so to speak, one where the parties involved are treated evenhandedly (2:9).<sup>8</sup> Further, any system that acquits the guilty and detains the innocent (17:15),<sup>9</sup> and chastises the civil servant for acting in like manner (17:26)<sup>10</sup> is an unfair and unjust system. The *Proverbial* definition and application of “equity” contains both procedural and substantive claims.

**Principle 2: Sound communication is the key to organizational health.**

Public administrators are to be excellent communicators, both projecting and receiving. The purpose is not selfish, but is for the betterment and longevity of the organization, especially the “health” of the organization. In 25:15 the writer notes, “By long forbearance and calmness of spirit a judge or ruler is persuaded, and soft speech breaks down the most “bone-like” resistance.” The level and degree of positive and constructive communication projected by the public administrator impact disaffected workers and clients.

The manner in which the public administrator communicates dictates his motivations and thus his behavior. The wisdom in 18:20 is that “A man's belly (i.e. his moral self) shall be satisfied with the fruit of his mouth; and with the increase (or consequence) of his lips (or words) shall (he) be filled.” However, not only is the individual administrator affected, but the organizational climate is also affected (Rainey, 1991, 185-190). Communication of idle words in an idle manner will be detrimental to the broader scope of things.

Further, sound communication is measured interpersonally by the administrator who carefully listens and truly “hears” what is said, and acts upon that information. Proverbs 13:1<sup>11</sup> and 15:32<sup>12</sup> attest to the discerning hearer, and the beneficial results of listening to others. Listening and hearing to co-workers and colleagues generates, among other virtues, trust. Fostering and maintaining managerial and organizational trust in the public sector is deemed critical to a variety of interests, including improving performance (Berman and West, 1998; Berman, 1996; Carnevale and Wechsler, 1992) and ultimately promoting the common good.

**Principle 3: Telling the truth is both moral and practical.**

Telling the truth, not listening to nor speaking lies is crucial for the civil servant. Being honest is part of being honorable; it is recognizing that telling the truth strikes to the personal core of a person's character (Bok, 1978; Sheeran, 1993). A civil servant that lies and entertains lies discredits himself, does disservice to his organization, brings greater reproach upon other civil servants, and fosters even more distrust among the citizenry toward government (Dobel, 1999).

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<sup>8</sup> “Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.”

<sup>9</sup> “He that justifies the wicked, and he that condemns the just, even they both are abomination to the Lord.”

<sup>10</sup> “Also, to punish the just is not good, nor to strike princes for equity.”

<sup>11</sup> “A wise son hears his father's instruction, but a scorner hears not rebuke.”

<sup>12</sup> “He that refuses instruction despises his own soul: but he that hears reproof gets understanding.”

*Proverbs* 16:10 states “Divinely directed decisions are on the lips of the king; his mouth should not transgress in judgment.” Telling lies, misstating the facts, providing misleading information is damaging not only to the reputation of the person, but harms the integrity of the person’s organization and colleagues (29:12)<sup>13</sup> as well as harming the character (14:34, 35)<sup>14</sup> of the individual himself, either in the short or long-term (12:19; 17:17).<sup>15</sup> Lastly, the writer of *Proverbs* admonishes the wise servant not to lie, primarily because lies will always catch up with the talebearer and that lying is an “abomination” against God (*Proverbs* 6:2, 17).<sup>16</sup>

#### **Principle 4: Personal character influences public action.**

Biblical integrity is not equivalent to the traditional understanding of honesty. Rather, biblical integrity encompasses honesty. Integrity is the good character or internal dimension of a person. Studies are confirming what the proverbial wisdom points out: that personal integrity and ethical behavior positively benefits the public sector (Burke and Black, 1990). As we noted, honesty is telling the truth and not listening to or entertaining lies. Integrity, however, in the Hebrew (*tumach*) literally means “to be complete; to be a complete person.” The implications of the word mean “sincerity and simplicity, and uncomplicated.” A civil servant that is filled with integrity and acts with integrity is certainly honest. More importantly, however, he is one whose character is “innocent in a moral context.” Although some public officials—and apparently a few in the citizenry—do not agree that there is direct connection between one’s character and actions; the *proverbial* literature does not support this contention.

The relationship between the two — character and action — is evident in the statement “The man who walks uprightly walks assured (who has good character); but he that perverts his ways (or actions) shall be known” (10:9; 28:6).<sup>17</sup> A civil servant’s integrity is his guide to making sound decisions (11:3),<sup>18</sup> decisions that are honest and equitable, decisions that benefit the common good rather than the self-serving good (Gawthrop 1998). Many other scriptures in *Proverbs* convey the meaning of integrity (11:20, 28; 12:3, 16:12),<sup>19</sup> exacting a high standard for civil service conduct, including making decisions that benefit the poor and needy, terms that refer to socio-economic conditions as well as spiritual position (14:31).<sup>20</sup> It is, of course, the former condition that the civil servant ought to be aware of.

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<sup>13</sup> “If a ruler hearkens to lies, all his servants are wicked.”

<sup>14</sup> “Righteousness exalts a nation: but sin is a reproach to any people. The king’s favor is toward a wise servant: but his wrath is against him that causes shame.”

<sup>15</sup> 12:19—“The lip of truth shall be established forever: but a lying tongue is but for a moment.” 17:17—“A friend loves at all times, and a brother is born for adversity.”

<sup>16</sup> 6:2—“Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.” And verses 16-17 describe several things that the Lord hates, one of them being a “lying tongue,” listed in verse 17.

<sup>17</sup> 28:6 is quite similar. It reads “Better is the poor that walks in his uprightness, than he that is perverse in his ways, though he be rich.”

<sup>18</sup> “The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.”

<sup>19</sup> 11:20—“They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.” 11:28 reads “In the way of righteousness is life; and in the pathway thereof there is no death.” 12:3—“A man shall not be established by wickedness: but the root of the righteous shall not be moved.” 16:12—“It is an abomination to kings to commit wickedness, for the throne is established by righteousness.”

<sup>20</sup> 14:31—“he that oppresses the poor reproaches his Maker: but he that honors him has mercy on the poor.”

**Principle 5: Practice 'active' public administration.**

A diligent civil servant is an “active” or progressive civil servant, one who is actively and aggressively promoting the common good (Gawthrop, 1998). He is one that is not slothful in work (10:4; 22:29),<sup>21</sup> that makes good decisions with corresponding good results (12:27),<sup>22</sup> and is aware of his environment and surroundings, both politically and administratively (27:23).<sup>23</sup> Common sense implies that the person that is diligent will be the type able to make decisions for the betterment of all (12:24).<sup>24</sup>

**Principle 6: Discern right from wrong and act accordingly.**

Meanwhile, prudence is another principle that guides the behavior of public administrators. Prudent in the Hebrew (*nabom*) means to be “discerning or heady.” The implication is that the public administrator should have a “sense of knowing” of what is “good and right” for himself, for the organization, and for the citizenry. What does a “sense of knowing” mean? According to Garafalo and Geuras (1999), it is what might be referred to as *intuition* (57-59), a form of decision making that is *not* based upon evident rational thought or inference from empirical investigation. Rather it is based upon “perception” of what is right and wrong. Good public administrators have a “knowing” about what is the right thing to do in any given situation, but cannot rationally defend or define per se why it is they made a particular decision.

In the *Proverbial* literature the wise public administrator is one “who looks and considers well where he is going” (14:15).<sup>25</sup> The prudent manager does not isolate himself from knowledge (18:15; 12:23),<sup>26</sup> nor does he use or apply knowledge foolishly (15:2).<sup>27</sup> The prudent manager, in fact, seeks to learn, and to become aware of the issues, people, and events he is surrounded by (14:8).<sup>28</sup> He is not fearful of learning nor of being wrong and admitting when he is wrong (15:5).<sup>29</sup> Prudence is provides balance and direction for both the rational and moral public administrator.

**Principle 7: Be humble for the sake of others (or the common good).**

A humble public administrator is a civil servant with heart for achieving the common good, even at the expense of his own career path or professional goals. Michael Zigarelli, in his book *Management by Proverbs* (1999), points out that the humble manager is one who recognizes that “those under us at work in fact stand next to us, where it really matters, before the Creator” (62). A civil servant does not view himself or his position of authority as superior; it is simply a means to fulfill the common good. In order to accomplish this, the humble public administrator is

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<sup>21</sup> 10:4—“He becomes poor that deals with a slack hand: but the hand of the diligent makes rich.” 22:29—“See a man diligent in his business? he shall stand before kings; he shall not stand before mean (or mere) men.”

<sup>22</sup> “The slothful man does not roast that which he took in hunting: but the substance of a diligent man is precious.”

<sup>23</sup> “Be thou diligent to know the state of thy flocks, and look well to thy herds.”

<sup>24</sup> “The hand of the diligent shall bear rule: but the slothful shall be under tribute.”

<sup>25</sup> “The simple believes every word: but the prudent man looks well to his going.”

<sup>26</sup> 18:15—“The heart of the prudent gets knowledge; and the ear of the wise seeks knowledge.” 12:23—“A prudent man conceals (or protects) knowledge: but the heart of fools proclaims foolishness.”

<sup>27</sup> “The tongue of the wise uses knowledge aright: but the mouth of fools, pours out foolishness.”

<sup>28</sup> “The wisdom of the prudent is to understand his way: but the folly of fools is deceit.”

<sup>29</sup> “A fool despises his father’s instruction: but he that regards reproof is prudent.”

careful to recognize that at the most basic level, regardless of title or authority or paycheck, “there really is no difference...” between the manager and the worker, clientele, or citizen (60).

*Proverbs* states unequivocally that “Rich and poor have this in common: The Lord is Maker of them all” (22:2). This statement does not acknowledge the Christian God as one’s “savior” or that one has to have a “saving knowledge” of Him. No, this proverb only notes that there are two relationships in life and work: with each other and with our Creator. Even if the secular moralist and pragmatist do not acknowledge the Christian God as Creator, they cannot deny that the stated relationships exist. And in order for a public administrator to move toward fulfilling the common good, both of these sets of relationships are necessary.

Practicing administrative humility is also pragmatic. The humble civil servant, which is one that does not elevate himself, his skill, or his authority, will reap promotions (18:12),<sup>30</sup> and material success (22:4).<sup>31</sup> So even at the most pragmatic level the public administrator reaps the power of humility in the work environment and in decision making circumstances.

## Concluding Thoughts

The preceding principles and virtues — justice, honesty, integrity, diligence and prudence, and humility — should be self-evident to the profession of public administration and to the work of the public administrator. The vast majority of public administrators more than likely exhibit these principles of morality. What is challenging for the rational and modern mind, however, is that instruction and wisdom found in religious literature, such as *Proverbs*, is a focal point for unearthing the moral truths about public administration and the individual virtues necessary to fulfill the duties of the public administrator.

The field and practice of public administration does require some type of moral consensus, as Kathryn Denhardt pointed out in 1991. Whether the consensus *only* revolves around the three principles she articulated (i.e. honor, benevolence, and justice) is food for debate at another time. However, what is critical is that we as public administration educators not remove ourselves from the discussion or transmittal of this moral foundation, even if that foundation is found in religious wisdom. In fact, I contend that further theoretical and empirical research be done to explore and compare other world religious wisdom literature. One place to begin would be with the three largest monotheistic religions: Judaism, Christianity, and Islam. Additional work might be done with Eastern religions, such as Taoism, Buddhism and others. Both individual case studies as well as comparative studies will contribute to our knowledge of the vast influence that religious wisdom literature has had upon the moral foundations of human society, including public administrative ethics.

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<sup>30</sup> “Before destruction the heart of man is haughty, and before honor is humility.”

<sup>31</sup> “By humility and the fear of the Lord are riches, and honor, and life.”

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## Appendix

**Table 1.2: Proverbs Themes Applicable To Management<sup>32</sup>**

Proverbs Themes	Specific Guidance
1. Advice to leaders	♦ Be honest, humble, just, reliable, self-controlled and sober.
2. Money	♦ Avoid get-rich-quick schemes, unfair pricing, charging exorbitant interest rates, and bribery; recognize consequences of gaining money dishonestly, money's ability to motivate people to work; share money liberally with the poor.
3. Proper use of words	♦ Use words to impart wisdom, encourage, protect, and nurture.
4. Improper use of words	♦ Avoid lying, slander, gossip, false witnessing, mocking, perverse talk, boasting, flattery, or quarreling.
5. Virtues	♦ Show courage, diligence, humility, generosity, honesty, integrity, kindness (to poor, to needy, to animals), love, patience, self-control, reliability, sobriety, teachability, and truthfulness.
6. Vices	♦ Don't acquire money dishonestly, be angry or lose temper, bribe, be drunken, envious, greedy, hypocritical, unjust, jealous, lazy, oppress the poor, or be proud.
7. Work and family	♦ Be faithful to spouse; show priority of spouse and children over work.

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<sup>32</sup> See Zigarelli, pp. 16, 17. Some of these admonitions for moral development are directed toward to private management, however, the general theme and thrust of all can be directed toward public administration also.

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# Code of Ethics

*American Society for Public Administration*

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The American Society for Public Administration (ASPA) exists to advance the science, processes, and art of public administration. The Society affirms its responsibility to develop the spirit of professionalism within its membership and to increase public awareness of ethical principles in public service by its example. To this end, we, the members of the Society, commit ourselves to the following principles:

## **I. Serve the Public Interest**

Serve the public, beyond serving oneself.

ASPA members are committed to:

1. Exercise discretionary authority to promote the public interest.
2. Oppose all forms of discrimination and harassment, and promote affirmative action.
3. Recognize and support the public's right to know the public's business.
4. Involve citizens in policy decision-making.
5. Exercise compassion, benevolence, fairness and optimism.
6. Respond to the public in ways that are complete, clear, and easy to understand.
7. Assist citizens in their dealings with government.
8. Be prepared to make decisions that may not be popular.

## **II. Respect the Constitution and the Law**

Respect, support, and study government constitutions and laws that define responsibilities of public agencies, employees, and all citizens.

ASPA members are committed to:



1. Understand and apply legislation and regulations relevant to their professional role.
2. Work to improve and change laws and policies that are counter-productive or obsolete.
3. Eliminate unlawful discrimination.
4. Prevent all forms of mismanagement of public funds by establishing and maintaining strong fiscal and management controls, and by supporting audits and investigative activities.
5. Respect and protect privileged information.
6. Encourage and facilitate legitimate dissent activities in government and protect the whistleblowing rights of public employees.
7. Promote constitutional principles of equality, fairness, representativeness, responsiveness and due process in protecting citizens' rights.

### **III. Demonstrate Personal Integrity**

Demonstrate the highest standards in all activities to inspire public confidence and trust in public service.

ASPA members are committed to:

1. Maintain truthfulness and honesty and to not compromise them for advancement, honor, or personal gain.
2. Ensure that others receive credit for their work and contributions.
3. Zealously guard against conflict of interest or its appearance: e.g., nepotism, improper outside employment, misuse of public resources for the acceptance of gifts.
4. Respect superiors, subordinates, colleagues and the public.
5. Take responsibility for their own errors.
6. Conduct official acts without partisanship.

### **IV. Promote Ethical Organizations**

Strengthen organizational capabilities to apply ethics, efficiency and effectiveness in serving the public.

ASPA members are committed to:

1. Enhance organizational capacity for open communication, creativity, and dedication.
2. Subordinate institutional loyalties to the public good.
3. Establish procedures that promote ethical behavior and hold individuals and organizations accountable for their conduct.
4. Provide organization members with an administrative means for dissent, assurance of due process and safeguards against reprisal.
5. Promote merit principles that protect against arbitrary and capricious actions.
6. Promote organizational accountability through appropriate controls and procedures.
7. Encourage organizations to adopt, distribute, and periodically review a code of ethics as a

living document.

## **V. Strive for Professional Excellence**

Strengthen individual capabilities and encourage the professional development of others.

ASPA members are committed to:

1. Provide support and encouragement to upgrade competence.
2. Accept as a personal duty the responsibility to keep up to date on emerging issues and potential problems.
3. Encourage others, throughout their careers, to participate in professional activities and associations.
4. Allocate time to meet with students and provide a bridge between classroom studies and the realities of public service.

Enforcement of the Code of Ethics shall be conducted in accordance with Article I, Section 4 of ASP A's Bylaws.

In 1981 the American Society for Public Administration's National Council adopted a set of moral principles. Three years later in 1984, the Council approved a Code of Ethics for ASPA members. In 1994 the Code was revised.

# Inner Thoughts or How Woodrow Wilson Came to Write “The Study of Administration”

*Diane Ketelle*

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1887 – Bryn Mawr College

*Dear Diary,*

I have been debating with myself for some time now as to how I will present my thoughts on administration. Those thoughts are, actually, not all that clear to me, so I write today to reflect and give myself some direction before writing my essay. The title of the essay I want to write keeps slipping away from me – “Administration is Worth Studying,” seems solid, but I am also considering, “Irrationality and Administration.” Clearly, my message is everything and alas, I am unclear.

On the one hand, I embrace the values of the progressive movement. Since the passage of the Civil Service Act there has been a focus on reforming the management of American government at every level, and I view this as positive. During this time of rapid change in business, industry and technology it is important to focus on the highly practical. The practice of administration has to be separated from politics. Administration from this perspective is rational and its key purpose is to execute policy. Scholars and practitioners are too focused on political institutions, and they are not giving enough attention to administrative questions. I believe that creating an ideology for civil service connotes that bureaucracies have no power, only administrative burdens.<sup>1</sup> I sometimes feel the more rational the administrative infrastructure, the more rational the society. After all, we need only look at the French or the Prussians to learn more about rationally managing public programs.<sup>2</sup> Government needs to function more effectively and this can be done by pursuing private sector type business operations.

However, there are times when I question this paradigm. What if administration is imprecise and inefficient by nature? If this were true, how could administration be studied? Through decisions? If this were true it could mean that administrative rationality is quite limited. Thinking of this nearly overwhelms me. Putting such an idea forward could place me at risk of being regarded as a “Simple Simon.” Placing irrationality at the center of my thinking makes my

rational model seem like it is made up of "proverbs."<sup>3</sup> If I fully dismiss all formal principles of administration, what becomes the new model? What replaces my model of rationality? Again, I am overwhelmed.

It is time to study how administration really works.<sup>4</sup> The fact is there is inefficiency and open corruption abounding in the government and certain remedies need to be suggested.<sup>5</sup> Rationally, it seems there are four guiding assumptions that shape the study of public administration: "1) the science of administration should be based on a single organizational prototype universally applicable to all political regimes; 2) any good science of administration must divorce itself from the field of politics; 3) the guiding value of the science of administration is efficiency; and 4) efficient public administration requires a single dominant center of governmental power."<sup>6</sup> The problem I continue to grapple with centers around a politics / administration dichotomy. By this I mean that a distinction needs to be made between "political" activity and "administrative" activity in public organizations.<sup>7</sup> I find it quite difficult to specify precisely the dimensions of the dichotomy. For this reason, as I write I seem to use many qualifiers.<sup>8</sup> Maybe, however, I am simply ambivalent about what administration is. Perhaps all my arguments have failed "to amplify what the study of administration actually entails, what the proper relationship should be between the administrative and political realms, and whether or not administrative study could ever become an abstract science akin to the natural sciences."<sup>9</sup>

Apparently our Founding Fathers did not find it necessary to consider how our new government would be administered. We cannot look to the Constitution for answers. I dare say that it has become "harder to run a constitution than to frame one."<sup>10</sup>

I believe that when we rationalize government, we rationalize society.<sup>11</sup> The problem is that administration is too often "put aside as a 'practical detail' which clerks could arrange after doctors had agreed on principles."<sup>12</sup> After all, I fundamentally regard public administration to be a subfield of public law.<sup>13</sup> If I am ever to found a school of public law with public administration as a major unit within the institution, I must focus on that as a goal.<sup>14</sup> "Public administration is the detailed and systemic execution of public law. Every particular application of general law is an act of administration...The broad plans of governmental action are not administrative...administration lies outside the proper sphere of politics. Administrative questions are not political questions."<sup>15</sup> Public administration should focus on those public purposes that define public administration.<sup>16</sup> Research in the field should then be grounded in the idea that public administration is a subset of two social processes: administration and governance.<sup>17</sup>

Administration is worth studying. I know that to be true. But, my inner conflicts are of little assistance to the management of government. Words matter and I must consider the words I use on this topic carefully. Nothing should be taken lightly, after all, influence could grow from my essay. What is the influence I would offer? I know God is on my side and my alliance with God grants me the moral serenity to explore these and other ideas.<sup>18</sup>

The emphasis on rationality assumes that choice is only constrained by such things as availability or cost or time. How does our understanding of human limitations resulting from our growing knowledge of emotional intelligence play into administration?<sup>19</sup> Perhaps, the capacity of the

human mind to formulate solutions to complex problems is very small. Maybe it is hard to achieve objective rational behavior in the real world.<sup>20</sup> The world, after all, is not black and white. There are instead many shades of gray. There are human behavioral complications in the application of some scientific or rational theories. I mean there are millions of people in the world, and how many do I control? Maybe within organizations managers just try to get by. The best rational choice may not always be an option. There might be a kind of “bounded rationality” that could better explain the relationship of organizational processes to bureaucratic behavior and policy outcomes.<sup>21</sup> Although I can conceptualize irrationality, how committed to it as a theory of study am I? Can the complexities of human functioning enter into organizational thinking and lead to more effective government? I have concern about corruption and I wonder if a discussion of irrationality and understanding it will help at all. I can conceptualize this argument and exploring it is exciting. People are, perhaps, more naturally irrational in their basic functioning, so why then would an administrator be more rational than the average man?

Which of these ideas should I explore more fully? Perhaps the best way to decide on the essay I will write is by flipping a coin. If it lands “heads” I’ll write on rationality – “tails” irrationality. How shall I title my essay? Perhaps something like, “The Study of Administration,” would work.

“Thank God for health and strength.”<sup>22</sup>

*Woodrow*

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## Notes

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# The President's Sabbatical

*Michael W. Popejoy*

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Dr. P.R. Coots, president of the much less than prestigious Port Bumby Avenue College, stood at the bay window of his large and expensively decorated office. The walls were adorned with original works of bargain sofa art from unknown artists. The paintings were mounted in ornate gold trimmed frames color coordinated to the décor. Several massive oak bookcases displayed collections of classic books from ageless authors. He never read them, always intended to—but even so they looked great—expensive, with gold lettering on leather binding, gilded pages, and silk bookmarks. This was the kind of stuff expected in a college president's office. Coots knew how to play to the image.

His second floor view overlooked the scenic Monroe River meandering through the town of West Port Bumby—a growing seasonal tourist and clean industry city in south Florida. He was watching expensive pleasure boats working their way up and down the river and the lighter than usual traffic on the two-lane, one-way road that separated the river from the campus. He rather enjoyed spending his time watching students sitting on the river bank enjoying the sunny days, reading, talking, smoking pot, making out—mostly just ditching class.

Coots is the quintessential college president; tall, lean—athletic looking without being overly muscular, gray hair—almost white, thinning but not yet bald. He enjoyed a better than average upper middle class income and then some thanks to a generous board of trustees and a shrewd contract attorney. He belonged to the proper country club courtesy of the board. He never really quite got the hang of golf even though he owned a very expensive set of designer clubs nestled in a golf bag made of the finest leather—a gift of course. Mostly he never got past the country club's well stocked bar and four star restaurant. He wouldn't humiliate himself chasing that little white ball around the green fairways when there was old bourbon, aged steaks and fresh salad on the menu. He didn't have the swing, the follow through, or any chip shot to mention, but he could bend an elbow, kibbutz with the wealthier members and play a good hand of poker in the private game room. He lived a life of just managing to do a bit better than break even.

He dressed stylishly conservative and very expensively since he had negotiated a substantial clothing allowance into his latest contract. The college paid for his laundry, dry cleaning and the

man who shined his shoes; and to have his car washed and waxed every week, and also a maid who took care of his large presidential home while a gardener maintained the grounds and the pool man kept his pool clean and pH balanced. Coots thought himself fortunate considering his rather undistinguished academic career as an underpaid professor prior to being appointed president. It is a little known fact outside of academia that college and university presidents rarely come from the ranks of the best faculty. Money and power drives these academic players, not serious scholarship.

He was deep in thought over the latest resolution he had just received from the faculty senate requesting sabbaticals. He never really took to the idea of a faculty senate, but regional accreditation required a faculty forum for shared governance. He didn't much like shared governance either—he governed the college and he didn't like sharing. What did the faculty know about budgets, enrollment management, building construction and keeping the board of trustees off the campus and out of things? He was thinking what a great career higher education would be if it weren't for students and faculty. Together, they take all the fun out of being a college president. If it wasn't for the salary, the big house, the Lexus, and his generous expense account, he would find other work. The faculty resolution he received last month was a budget request for a side arm and rubber bullets for the faculty senate's sergeant-at-arms. It was their feeble attempt at humor since, apparently, the monthly meetings had been getting a bit out of hand.

Dr. Coots knew that this time he had no choice but to grant sabbaticals. A recent visit to the campus from the regional accrediting agency criticized his handling of the faculty's lack of intellectual development. The words "intellectually challenged" were inserted prominently in the report—a document he knew the board of trustees would soon read. Always careful never to let the board see or hear anything that was not thoroughly sanitized by his office first--this was going to be tough. He made a mental note to get another supply of those great brownies from the Omega Tao Chi fraternity. They were a big hit at the last board meeting. He had never seen the board so mellow—and hungry; they cleaned out the buffet in record time—then approved the entire agenda after a great deal of senseless chatter. He walked over to his oversized oak desk and wrote a reminder in his memo pad to discuss a larger buffet with the campus food service manager, and make sure the punch was heavily spiked as well. Maybe he could spin this problem under control after all. One of the keys to his success was throwing great parties for his supporters, the board and the wealthy locals who wrote substantial checks, many of whom couldn't remember the next morning what they had been convinced to contribute.

Paid time off for scholarly work was never part of the college's benefit package for professors. Heavy teaching loads earned revenues from tuition, not so with research—whose financial and prestige enhancing returns were more long term and whose impact on the college were more intangible, at least in the short-run. This was not a school known for faculty research, or much of anything else—except maybe the river front view and high tuition. It had been years since the last sabbatical was granted. Next thing you know, he thought, the faculty will want tenure.

A meeting of his cabinet to prepare the board agenda was due to start in a few minutes, and as usual the college provost, Dr. G.W. Greedman arrived early. Greedman's job was to make sure the president never got caught by surprise. Presidents never want to appear unpresidential which



is why they invented provosts; keep the barbarians at the gate, particularly the faculty, and failing that—take the blame.

Greedman was handpicked for the job—the result of a one day provost search that had only one applicant and only one finalist interviewed. Coots and Greedman had been childhood friends, attended high school together, and were roommates in college. As kids though, Greedman was always in the background, but went on to earn a doctorate in medieval history from Yucca State College, while Coots got his doctorate in communications from the now defunct Indiana Institute of Telemarketing Communications—downtown Indianapolis—The Hart Building—5<sup>th</sup> floor campus. Now, here they were, together again; of course with Coots in the bigger office—the one with a river view window. Greedman was pretty loyal to the man who rescued him from a life of teaching medieval history, a life imprisoned in a small office with no windows, a small salary and no secretary.

“G.W., have you seen this latest request from the faculty?” Coots said waving the paper in the air in frustration as he sat down and looked over at his preppy dressed provost complete with bright red bow tie and matching suspenders, unmanageable tufts of white hair arced widely out from his head and gold metal framed spectacles hung around his neck from a cord. His eyes were always red and puffy—he was a man who liked his scotch neat and a lot. Greedman didn’t even bother with the pretense of golf clubs, he exercised his country club membership at the bar, or in his office. He didn’t get a clothing allowance in his contract, but all graduates from Yucca State dressed like the old Harvard professors. Years ago, marketing consultants had advised them that dressing Boston oxford style made them look more prestigious—so, everyone went for the Brooks Brothers look. G.W. needed credibility and now that he was a Provost, he could afford the affectation. After all he was an aging medieval historian from Yucca State and there were no prospects for a distinguished academic career in his future.

“Yes. I heard all about it today from one of our spotters in the faculty senate meeting,” G.W. responded as he walked over to the conference table, sat down, took out his note book that readily became his doodle pad in all meetings; he reached into his pocket for his black Mont Blanc pen and began his first doodle of the day. Greedman wasn’t long on attention span. Any meeting lasting longer than 15 minutes, and he would drift.

“Well, what’re we going to do about it?” Coots said, rising to greet another of the two members of his cabinet exclaiming, “Faculty sabbaticals! It’s a waste to give professors a year long paid vacation! They are paid to teach a full load—five courses each semester—it’s in their contract. They’re here to generate revenue—not scholarship.”

“Oh, just give *someone* a sabbatical. It’s what we’re going to have to do anyway for accreditation. They have it in for us.” G.W. said shaking his head as he began to sketch another picture on his note pad. “They don’t think much of our management of the college. They believe faculty should have a central voice in governance. Remember, most of those agency site visitors are or have been faculty members somewhere.”

Dr. Coots thought for a moment, then had one of those brilliant ideas that made him the man he is today—a college president with the ability to fall face first into horse manure and come up

smelling like roses. He rushed over to his desk almost slamming the door into the face of the college's CFO who was just then walking into the office.

"I've got it, G.W.! I'll go on sabbatical! I'm not just the president here, I'm also a professor—look it says so right here in the college catalog," he said as he picked up the catalog off his desk to show Greedman that he indeed had a professorial appointment that came as a courtesy with his presidency of the college. "It says here specifically; president of the college and professor of telemarketing communications."

Mike Cashen, the college's CFO overheard the conversation—"What is it now? How much is this going to cost?" Mike's job security was his ability to finance any ideas that Coots cooked up, no matter how farfetched. This usually meant an increase in tuition or a decrease in staff and faculty benefits—or both.

It is unusual, maybe even unheard of, for college or university presidents to grant themselves sabbaticals, but then Dr. P.R. Coots was an unusual president. He had never been particularly concerned about what was thought of him or said about him as long as he was the president—keeping the board happy was his main concern or he might have to go back to teaching for a living. This singular personality trait empowered him to make decisions often unpopular with faculty, staff, and students.

G.W. looked over at his boss and childhood chum and stated flatly, "that'll be a tough sell to the board since you haven't taught a class in over 20 years. You never published anything—not even your dissertation. We also don't have telemarketing as a major here."

"Well, we'll promote this as prep time for a new page in my career and a new program for the college. I'll teach, do some research, diversify a bit—you know—how hard can it be?" Dr. Coots looked over at Greedman, "By the way G.W., look who's talking? You haven't taught a course since the faculty curriculum committee changed medieval history to an elective and no one elected to take it."

"You and I both know that committee had it in for me; but I saw my future, and it was not teaching. I chose academic administration where the pay is better and I get a window and a secretary. Sabbaticals are for professors. I wouldn't even try this one on the board. I still say it'll be a tough sell."

Coots turned, speaking to the room, "Gentlemen, be calm, I carefully selected each of those board members to be easy to work with, and of course, they're also wealthy donors too busy managing their portfolios to care much about what goes on here. They just want their names on buildings and plenty of food and spirits at their meetings. I don't expect them to argue much. They never do. They grumble and complain and end up giving us pretty much whatever we want. Besides, we are putting in an order for more Omega Tao Chi brownies for the meeting. Hey, we can get anything approved!"

"Yeah, the board really liked those at the last meeting," commented the CFO nodding. "The OTC boys have a great future in baked goods if they can't get a job after graduating from here."

He mentally calculated the cost of putting additional food on the buffet. The OTC brownies weren't cheap either. The core ingredients that created so much magic in negotiations could be hard to get from time to time. The Board meetings often got quite expensive; a major reason they were held as infrequently as possible.

"Now, stop that, Mike. We all agreed. No more talk about our unemployed graduates." G.W. said leaning on the table with his chin in his left hand while his right hand continued doodling, "It's just the economy. It's temporary. They'll all find work soon enough."

"Don't bet on it," said Dr. May Martin, the tall, blonde middle aged vice president of student services as she briskly walked in for the meeting. "No major employers in three counties return calls to the career services office. That's not good." May's job was to keep the students from bothering the president. She was the chief enrollment agent for the college. She succeeded by accepting everyone who applied, everyone whose check cleared to be precise, and convincing professors not to flunk anyone—lost tuition was bad for business. She made sure student government was as ineffective as the faculty senate; and she filled the dorms with students or anyone else who could pay rent and buy a meal plan from the campus cafeteria.

Dr. Coots walked over to his seat at the conference table, sat down and looked over at Dr. Martin as she adjusted herself in her seat at the table, "Jees, May, are you pregnant again? I just heard the rumor."

"Yes, the rumor is true; number five is alive and in the oven."

"You know the campus nurse has pills for that," G.W. said barely looking over at her—just his eyes moved; his chin remained planted in his hand, still doodling thinking fondly of the bottle of scotch hidden in his desk drawer back in his office.

"Yeah, but we want a big family," May replied rubbing her belly that was just beginning to show evidence of a long weekend away from campus.

"This is getting expensive. We're self insured now, you know," said Mike. "And, the maternity leaves aren't cheap either. We need to put a cap on this, May," he chuckled but was serious nevertheless, concerned over the cost of Dr. Martin's one woman population explosion since coming to work here.

Coots added sharply, "I hope your husband is doing well these days, May, you're not getting another raise."

"Right," added the CFO instantly. Delighted that Dr. Coots had said it first. Dr. May Martin demanded a salary increase every time her water broke.

G.W. always attuned to possible political incorrectness, which always seemed to be corrected with a payment of a cash settlement, changed the subject to call the meeting to order, "OK, let's get on with the meeting. We need to make some decisions about sabbaticals. Have we ever given anyone a sabbatical here?"

Mike answered, "I checked the history on that. It appears that we did about 20 years ago, of course, before any of us were here, and the guy never came back."

"Smart guy," May said.

"Hey, we're supposed to stop the negative talk," said Coots. "So, let's keep it upbeat."

Everyone nodded their agreement but all knew that Port Bumby Avenue College was not a resume builder and they were reassessing their own career choices. At this point, it seemed safe enough to send Dr. Coots away for a year. It was doubtful he would not come back. His choices were limited. He was nearing retirement without a distinguished scholarly record; he would surely be back to collect his pension and his perks. He really had nowhere else to go.

For most people, Port Bumby Avenue College was a terminal career move. The application package should come with warning labels. ***Apply at your own risk. You could get hired and never be heard from again.*** Universities are ranked in tiers based on their perceived level of prestige. This school hadn't even made the bottom rung, and it's a long look up from so far down.

G.W. was the first to speak up. He wanted a quick decision so he could get back to his office and take his afternoon nip and then his nap. "OK, then, it's settled. Dr. Coots will be away next year on sabbatical upon the approval of the board. Let's get it written into their agenda. And, let's hope they vote affirmative without thinking too much about it. Thankfully, no one on the board has an education administration background. This just might fly—sending the president on sabbatical—who would ever have thought."

"Just the way I planned it," Coots said smugly. "This'll work."

"This is actually a very good idea, financially" Mike said leaning forward to emphasize his point. "We won't need to hire adjuncts or a visiting professor to replace him while he's gone like we would if we sent a faculty member. We can do without a president for a year; since he doesn't teach, so there are no cancelled classes, no lost tuition revenues. That would solve my cash flow concerns."

"Just don't anyone try to make any decisions while I am gone, either," Coots interjected loudly while pointing his finger at each of them. "I'll run the college by email. If we can do distance learning, we can do distance presidency."

"So, have you given any thought as to what to study on your sabbatical and where you want to go?" G.W. said as he looked over at his boss and lifelong friend, and soon to be absentee partner in administration.

"Well, you know I had given this some serious thought over the past five minutes. The faculty senate a few years ago voted to create a graduate public administration program," Coots said as he tried to remember where the proposal package had been filed away at. "They had insisted the MPA degree would have real growth potential for the college considering the senile idiot

currently running the city and the good ole boy network governing the county.” Coots never did like the 78 year old mayor whose life alternated between Prozac and Viagra. The word on the street was that his young wife pretty much ran the city from her office located right next to his in city hall. It’s easier to get on welfare in this town than to get a building permit approved since the mayor had to personally sign off on all new development projects—when he was awake, but then he could never remember what he had signed or where he had left it.

“And, if I remember correctly, you rejected it outright as an unprofitable new graduate program for us,” G.W. said with Mike Cashen nodding his agreement as he added, “Your philosophy has always been; ‘if they come first, will we build it, later—maybe, if someone funds it. But, then I’ve always been partial to endowed programs.”

“Maybe this time, ‘if we build it first, they will come, soon’—and just maybe they’ll get jobs after they graduate,” Coots said looking at Dr. Martin who shrugged her shoulders and sighed in mock agreement.

“So, you want to study public administration on your sabbatical?” G.W. asked.

“Sounds better than telemarketing communications,” May interjected with some light sarcasm in her voice as she looked down at her notes.

“What’s your doctorate in, May?” asked G.W. looking over at her with a sly smile already knowing the answer.

“Reproductive biology,” May said laughing as she sat there pregnant for the fifth time since coming to the college.

“I rest my case. No sabbaticals for her,” G.W. added. “And, you still don’t get a raise, either.”

Dr. Martin just rolled her eyes and sighed as Mike again nodded his approval. Mike Cashen, ever the CFO though asked the typical killer question of all great ideas, “So, how much will this cost?” and quickly added, “Can we fit it in the budget?”

G.W. reflected on this; then asked Coots, “Where do you want to study?”

He thought for a moment before answering, “How about the Maxwell School at Syracuse? I hear they have a decent program there. My brother-in-law got his MPA there.”

“I thought he drove a truck for the Solid Waste Authority,” G.W. asked.

“He’s working his way up,” Coots whined. “He’s in the management training program and everyone starts in waste collections. At least he’s driving now instead of running behind the truck.”

“Well, that’s much better than one of those expensive international sabbaticals that are so popular with the young jet set professors,” Cashen said. “I was afraid you wanted to go to London or Paris or somewhere, expensive.”

“My thoughts exactly; and, I’m sure that’ll make it much easier to shuffle by the board,” Coots added as he turned to everyone, “So, are we in agreement?”

Everyone nodded affirmative, which is what Coots always expected from his cabinet. They were handpicked to agree with him. As a high ranking administrator of the academy, he was not a man who actively sought or eagerly appreciated spirited devils’ advocacy on issues for which his mind was already made up—which was on most things. His idea was to get quick consensus on what he had already decided—that was his view of effective academic leadership.

“OK, now on to the next item for the board meeting agenda,” Coots stated officially. “We need to budget salary increases for next year. With enrollments flat again, as we have come to expect, we cannot afford to hike tuition significantly next year.”

The CFO spoke up immediately, “I have had an idea brewing in my mind that I want to float by you all today.” Again he leaned forward to get everyone’s attention, “What about this?” He said as he made eye contact with each of his colleagues, lowering his voice conspiratorially as though he were afraid the office was bugged, “We give a two or three percent pay increase at contract renewal. That should satisfy everyone; then in a few months after the faculty contracts are signed, we cut the contribution we make to the employee health insurance benefit trust by 40 percent—shifting that cost directly to the employees. When they figure it out, it’ll be too late. Faculty contracts will already be signed for next year *before* we make the announcement.” He paused a moment to assess the effect of his idea on the others.

The pregnant Dr. Martin blanched at the idea since she was a significant user of health insurance. Cashen saw the look on her face and sensed her disapproval. He did not want to lose the fight in the first round. He was planning a raise for himself in the course of this plan. “Of course, this would not apply to senior academic administrators—just everyone else.” Dr. Martin smiled her relief at his brilliant idea which she was now fully prepared to support.

Dr. Coots and G.W. were all ears at this point. Coots knew that once the faculty contracts were signed for the next academic year, and the fall term had commenced, faculty would be stuck despite the deep cut in family benefits resulting in a decrease in their net pay and effectively voiding their pay increases. And, by the year after that, most of them would have forgotten what happened and would sign their contracts for another year anyway. Most of them had nowhere else to go either—they were not a particularly distinguished faculty or they would already be working elsewhere. Coots expected a riot in the faculty senate. No matter, he never paid attention to the faculty senate anyway. Maybe the rubber bullets and Kevlar vests wasn’t such a bad idea.

Mike continued more excitedly, “And, get this; we net out significant positive cash flow. I estimate it will be enough to pay for the budgeted capital improvements to Dr. Coots’ presidential home while he is away, all of his sabbatical costs—and there will be more than a few bucks left over for nice raises for each of us on the executive staff. And, I thought we could even

send the board of trustees on a retreat—maybe a cruise or a trip to Aspen. Of course, the cabinet would have to go along.” He looked around to make sure he was winning points. Seeing that everyone was looking pretty positive on his great idea, he added, “We’ll call it a Strategic Planning Retreat. The board will love it! We’ll all work on special projects.”

“Excellent idea!” Coots said as he clapped his hands together in glee. “You know, Mike, you’re a financial genius! I’ve been thinking of making you a vice president for quite some time now. Can we afford that rather large pay increase for your promotion?”

“I’m sure I can find the cash somewhere for just such a deserving cause,” Mike said smiling broadly seeing his plan coming together splendidly.

G.W. said glumly, “Well, welcome to the club, Mike. Michael T. Cashen, CFO and VP for Business Services. We’ll make the announcement at the board meeting.” G.W. made the notation on the board’s agenda. “I’m sure they will approve it since they will be full of those brownies and soon to be off on a splendid retreat.”

Dr. Martin added quietly as she leaned over to Mike’s ear, “Saved your bacon with the idea of cutting their benefits and not ours, Mike. That’s academic VP talk if I’ve ever heard it.”

Dr. Coots added delicately, while everyone was glowing with their new found cash, “Now,” he paused and shifted nervously in his seat, “there is the business of making my nephew a vice president. You know the campus grounds have never looked so good since he came here. What do you all think?”

Coots was pretty slick in sneaking this one into the agenda. His sister had been nagging him for months to find something important for her son to do. He needed permanent employment as a condition of his parole.

The president’s cabinet, as he fully expected, all nodded their agreement in unison. While everyone hoped privately that those brownies were particularly special for the next board meeting—they were going to need it.

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# Closer to Town

*Denise Barker*

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My three-year-old '67 Toyota rattled loosely as I drove up the long sandy driveway. I could hear the crackle of grasshoppers under the wheels of the car. There was a plague of grasshoppers that year and they covered the roads and would jump into the car whenever I opened the door. I grumbled to myself about the fate that brought a New York girl to the drylands of Colorado to wander around this desert. Weld County Colorado was a long way from New York, and the natives laughed at my accent. The sun was bright in the dry mountain air and often made me sleepy as I drove the straight empty highways and bumpy dirt roads.

I was working as a caseworker for the elderly and disabled, a job I had thought would make me a servant to the needy, who would thank me for my kindly help. Instead I found that my clients feared the power I had over their pitiful incomes and loathed and dreaded the sight of me.

The one exception was Rattlesnake Annie, whose little rough wooden cabin I was now headed for. She always threatened to shoot me, but I knew she really liked me.

"Who's there?" She shouted as I drove closer to the house. She came out of the doorway with a shotgun. I waved from the car and she scowled and turned to go in. The cabin was totally isolated, a ramshackle one-room affair with a wood stove giving off a small stream of smoke through a chimney that Annie, at 82 years, would often climb onto the roof to clean.

She was a tiny, sun-browned, white haired woman. "Don't sit in the duck shit," she greeted me amiably. The oven of the woodstove was open and a family of ducklings could be seen nestled in a pile of rags in the warmth. "Just had a hatching before the frost. Couldn't leave them outside," she said defensively.

I sat on what I took to be a couch. "Did you tell those people they're not getting my rattlesnake dress?" she asked. She had promised the local historical society the donation of a dress made of rattlesnake skins, but had since decided to keep it. She now feared that they were going to demand to have it anyway. She had often told me the story of the dress.



She had come west with her young husband as homesteaders. They had a baby son. Her husband had died of a fever. One day while crossing the desert, coming back from town she and the boy were suddenly surrounded by rattlesnakes. She had jumped from her horse, holding the fencepost she carried for defense, and beaten 28 snakes to death. The dress was made of those snakeskins. She had gone on to marry again, had raised sheep on her 40 acres, built a larger cabin with her own hands and became a sort of a legend in the county. Annie had been through five husbands in her 82 years and I often found a grizzled old cowboy sitting on the settee among the duck feathers when I stopped by.

"Are you ready to go into town, Ms. Crawford?" I asked. My mission today was to take her shopping for supplies. The Department of Social Services wanted me to convince her that she should move from her isolated home to a place closer to town. A boarding house or group home, I guessed was what they had in mind. I was only in the job for two months, and felt like I was way out of my depth most of the time. She was looking increasingly frail, but she was still of a pioneer spirit. I didn't think she would be ready to move any time soon, although she was beginning to note that the winters were getting harder every year, and it would be nice to have electricity.

We got into the car, shooing the grasshoppers away. She laughed as I hopped around trying to avoid them. "You sure aren't a country girl," she said, "afraid of a few hoppers."

I tagged along after her through the general store as she bought duck feed, flour and potatoes. She strode along at a fast pace, her old fashioned, lace-up boots tripping quickly along beneath her baggy trousers and heavy jacket. Her white hair was tied in a bun and covered by a western style hat. We went to the liquor store next, where she bought her usual two gallons of whiskey. She joked with the proprietor, threatening to shoot some young hunters who had been on her land, although I knew for a fact that she tolerated them quite well and that they always brought a rabbit or two by to share with her.

I wandered among the aisles of the store, trying to be unobtrusive while she shopped. Finally she was ready to leave. Just as we came through the door, into the daylight, she seemed to have a moment of confusion or dizziness. She fell to one knee as I caught her by the upper arm. The two jugs of whiskey went crashing to the wooden porch floor and shattered, the shining brown cresting over the toes of her boots and spreading out. "Oh, damn, look at all that good whiskey," she said sadly.

"Are you all right?" I asked, alarmed, as I thought she had a momentary blackout. I looked at her and saw that there were tears seeping from her eyes.

"I never spilt a drop of liquor in my life. I just tripped over nothing," she scolded herself. I looked away. The shop owner came out and began to pick up the broken glass.

"Don't worry about this now, I'll just get it right up," he said. "And Annie, I'll get you another couple of jugs to take with you." He glanced quickly at her out of the corner of his eye and then he too looked away.

Annie was quiet as we drove home, not even laughing at me when I screamed as the grasshoppers leaped against my shins as I drove. And she seemed stiff and slow as she climbed from the car.

She patted my arm as I left her at her door. "I guess you can tell them historical people to call me about my dress," she said. And then, as an afterthought, "and maybe I will think about being closer to town," she turned and went inside without waving.

I sat in my car for a minute finding the map to my next visit. As I unfolded the map, a grasshopper jumped out and onto the steering column. I picked it up in my hand and dropped it out the window.

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# *Public Voices*

## Symposium:

### **Governments, Governance and War: What We Learned in Iraq**

#### **Call for Manuscripts**

Iraq's links to al-Qaeda and its illicit stockpiles of weapons of mass destruction were the chief reasons advanced by the Bush Administration in making the case against Saddam Hussein and generating public support for the preemptive war with Iraq. A year later, no one expects to find weapons of mass destruction any more; the U.S. credibility has been shaken; the oil giant that Iraq once was lies in ruins, paralyzed by an energy crisis, anarchy, crime and atrocious acts of terror; the death toll of American soldiers keeps rising; and the liberated people do not show any signs of gratitude toward their liberators, even after the official transfer of power to the new Iraqi government. At this point, it is clear that bringing peace and security to Iraq will take much longer than initially anticipated and that creating a democracy there is a very distant goal.

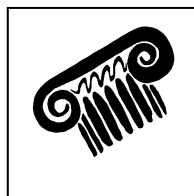
So, what vital lessons we, as public administrators, learned in Iraq? How has this new experience enriched, changed, confirmed, or refuted the theoretical tenets and practical guidelines of our discipline? *Public Voices* invites you to share your thoughts on the subject with its readers.

We seek manuscripts that reflect the unique approach of *Public Voices* in its focus on historical, artistic, and reflective expression concerning public administrators and the public service. Unlike more traditional journals, *Public Voices* publishes unorthodox and controversial perspectives on bureaucracy and the public sector. We encourage contributions from public servants, writers, artists, and academics in all fields. In addition to analytical articles, submissions may include eyewitness accounts, reflections, memoirs, original fiction, poetry, photographs, art, and critiques of existing works.

Valerie Patterson, Assistant Professor of Public Administration at the Florida International University, has gracefully agreed to 'host' the symposium.

Please send your submissions to:

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# Tears of Heart

*Alexander Dawoody*

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As I watched the final chapter of Iraq's war draw to an end a little Iraqi girl taught me a great lesson. She had been terribly burned by an American bomb, and the bandages that were covering her face were turning yellow and stuck to her wounds. The local hospital could not treat her because it lacked antibiotics and other medical necessities that had been prevented from reaching Iraq since the 1991 UN economic sanctions. An American Marine arrived and carried her in his arms to his own medical unit. Despite her pain, the little Iraqi girl turned to the American Marines and said with a smile, "Thank you for saving us from Saddam."

This little girl's simple statement of courage and faith in the future transcended politics, geopolitical boundaries, language, nationality or religious barriers. It is a lesson directed especially to those of us involved in public affairs; to understand the impact of our decisions, the intended and unintended consequences, and how to incorporate into our thinking global interdependence. Humanity cannot afford a fragmented world. We are universal public servants despite our locality.

I dedicate this poem to all those who gave their lives to bring peace to humanity, to those who have suffered under tyranny, and to those who taught us with their pain how to be human.

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I will walk toward you  
and wash your wounds  
with my tears  
I will guard you  
as you sleep  
and hold for you the shining sun  
until you are awake

I will sing your story  
and take your pain  
for you, my child  
had suffered long and most  
and I left you behind  
to endure your suffering alone  
I'll be with you  
from now on  
as you had taught me  
with your love and your courage  
what it means  
to be human  
what it means  
to live with courage  
what it means  
to live  
in hope  
yet, never once  
to complain  
I am with you,  
my child  
for I will fight your fight  
and absorb your pain  
You will inherit tomorrow  
You will inherit the sun  
and you will inherit  
the rain.

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# Waldo Revisited, or the Genesis of the Idea of Looking at Administration through the Prism of the Arts

(An Introduction to the Literary Resources to Public Administration)

*Iryna Illiash*

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One person's life is necessarily limited, but through the knowledge and skill of the artist he participates in many lives; in terms of our interest, we can learn about administration in times, countries and activities quite remote from personal experience. Literature is not Life, to be sure. But it is not necessarily inferior to Life, hour for hour, in its educational impact. Given a talented author and a perceptive reader, it may be immeasurably better (Waldo, 1968, 5-6).

## Waldo's Concern

Throughout his life, Dwight Waldo was an ardent proponent of the idea of "integrating administration with civilization," and "not just with its economy, its government and its legal system but with the entire cultural complex" (Waldo, 1994, ix). Such comprehensive integration, according to Waldo, was made necessary by a widely accepted interpretation of the contemporary world as the "Era of Organization" (Waldo, 1968, 2), where organization is understood in terms of "individuals whose base in "natural" societies (tribal or traditional) has been dissolved and whose family structure has been eroded, leaving them more or less mobile, undifferentiated, normless and restless; struggling with problems of subsistence, identity, meaning and direction, which the new organizations in some senses solve, but in some senses fail to solve, and in some senses accentuate" (Waldo, 1968, 3).

It is in this complex world of Organization that administrators operate, routinely making myriads of decisions that require extensive knowledge, deep understanding, clear vision, shrewd foresight, penetrating insight and quick reaction. And it is this complex world of Organization that, more often than not, renders the existing normative criteria and supportive systems insufficient in guiding administrative decision making, as these systems and criteria "tend... to operate at the macrocosmic rather than the microcosmic level" (Goodsell, 1995, 28). Therefore, while the generalized norms of legality, constitutionality, and personal ethics are the great beacons of administrative conduct essential to democratic and honest administration, their applicability is limited to relatively infrequent borderline situations involving potentially illegal or unethical acts; they are but of little help to the administrator in managing day-to day

operations, meeting deadlines, responding to crises and handling dozens of other such minievents (Goodsell, 1995, 28).

The question then is where the administrator should turn to in order to find those criteria and supportive systems that would be sufficient to guide him through the pitfalls of administrative decision-making. Traditional sources, such as professional and academic literature and training are not enough. In her analysis of the three categories of administrative norms, Nancy Murray (1995) points out that the so-called instrumental values, such as efficiency, economy, dependability, and effectiveness, have been sufficiently covered in both academic and practical circles; the so-called moralistic values – those that “prescribe lawful, ethical, equitable, responsive, and participative behavior – are increasingly addressed in the academic literature and seriously discussed within the practitioner community;” however, the third category of administrative norms – “qualitative enrichment of the experiences of bureaucrats as administrative actors and as participants in administrative life” – has been largely ignored by public administration scholars and practitioners alike (213).

It is precisely for these reasons that Waldo argued that we should seek knowledge about the organization from all possible sources, both conventional and unconventional (1968, v). “To master or surpass Organization,” according to Waldo, the whole range of human talents and attainments was needed: “professional literature – to supply knowledge and skills; “mother wit” and experience – to buttress them; and finally “the *métier* of the artist [ – ] to give us “insight,” “vision,” “wisdom:” a type of knowledge accessible neither through science nor common sense” (Waldo, 1968, 3). Waldo was convinced that if the administrator makes a conscious effort to relate his literary-artistic experience to his professional concerns, he would most definitely gain a new perspective on his professional role and how it is viewed and valued in the society (Waldo, 1968, 10).

### **“Bridging” the Spheres**

Waldo’s sentiment is shared today among contemporary scholars. Thus, David Farmer (1997), while discussing postmodern challenges to public administration, notes, “Public Administration as a “social sciencey” enterprise can be expected to become even less defined and even more open to sources like literature and art” (5). Similarly, Goodsell and Murray (1995) advocate the arts’ ability to enrich and illuminate any human experience, including administrative. They argue in particular:

The illuminating and inspiring capacities of the arts lie both in how people think about art, which is the study of aesthetics, and in the content of art itself, that is, concrete works that we see, hear, read, and feel. These contributions come in part from “high” or classic art, for example, learned discussions of aesthetic philosophy and the great novels, plays, poems, and edifices. They can also derive from the artistic content of popular culture, such as the best of motion pictures, television programs, and entertainment fiction (5).

Murray (1995) distinguishes two levels of public administration – individual and collective – at which the art and administrative experience can connect:

The most fundamental level is that of individual administrators whose internal voices must be heard so that they can lead more enriched lives, both as private persons and as persons working in an official capacity. This “soul work” is accomplished by such steps as imparting a sense of artisanship and by adapting the concept of the Tao to their daily work lives. The consequence is a more genuinely experienced professional life.

The arts also possess the potential to infuse administrators with a deeper understanding of the social bureaucratic world in which they work. This connection carries them to a more profoundly experienced professional life. Through inspiration, the arts can provide administrators with intuitive knowledge in performing as leaders. It allows them to relate more fully to fellow employees, people they serve, and the broader community and polity in whose administrative activities all citizens, including themselves, participate (214).

However incongruent public administration and the arts might seem, Goodsell and Murray (1995) argue that it is possible to build conceptual bridges between them. Through these bridges, “the applied, practical, and instrumental processes and products of administration can be infused with insight and inspiration from the processes and products of artistic achievement” (5-6). They distinguish five such bridges.

The first bridge, called the Theory Bridge, links public administration theory to the theory and philosophy of aesthetics. The argument here is that aesthetic inquiry’s intent to comprehend beauty, and to consider the individual’s place in that abstraction, can have application to the practical affairs of public administration, if only by analogy (Goodsell and Murray, 1995, 6). This idea also resonates in the work by Czarniawska et al. (1994):

A work of art can be very personal in tone but still have an objective quality. This aesthetic quality, which some people might want to call ‘truth,’ is not subjective or arbitrary. It has an objective relevance for all of us, by making it possible to approach salient problems in a personal, although not private, way. It is perhaps more pertinent to speak about generality vs. particularity than objectivity vs. subjectivity. Novels talk to us even when written in the most subjectivist of all styles, the stream of consciousness, because we read in them a message that has a general value, that applies to many readers and not only to this one particular character. Fiction accomplishes the feat which organization theory often misses: it combines the subjective with the objective, the fate of individuals with that of institutions, the micro events with the macro systems (8-9).

The second, Value Bridge, concerns the system of values germane to public bureaucracies. At its foundation is Waldo’s argument that literary works on administrative subjects can provide us with insights not normally attainable in textbooks or classrooms by making concrete such norm-laden abstractions as power, ambition, survival, caring and vision (Goodsell and Murray, 1995, 6). Consonant with the Value Bridge concept is Eagleton’s (1983) argument about the relationship between literature and morality in general:

Morality is no longer to be grasped as a formulated code or explicit ethical system: it is rather a sensitive preoccupation with the whole quality of life itself, with the oblique,



nuanced particulars of human experience. Somewhat rephrased, this can be taken as meaning that the old religious ideologies have lost their force, and that a more subtle communication of moral values, one which works by ‘dramatic enactment’ rather than rebarbative abstraction, is thus in order. Since such values are nowhere more vividly dramatized than in literature, brought home to ‘felt experience’ with all the unquestionable reality of a blow on the head, literature becomes more than just a handmaiden of moral ideology: it is moral ideology for the modern age... (27).

The third, Leadership Bridge, pertains to the complexity of human conduct. Here, literature provides insights into the multifaceted world of organizational leadership, full of challenges, normative tensions and ethical dilemmas. To organizational outsiders, a “walk” across this bridge can be an eye-opening experience; “to the leaders themselves, it can serve as a stimulus for reflection and self-examination” (Goodsell and Murray, 1995, 6-7).

The fourth, Policy Bridge, concerns the outcomes of administration and public policy. At first glance, “the arts seem exceedingly distant from the strategizing of elected officials, the pleadings of pressure groups, or the conduct of rational analysis by experts.” However, because public policymaking takes place in “the arena of broader public discourse,” where “influences build not merely from attempts to control but also from the subtle and unpredictable flow of ideas,” “the trends of popular culture or even works of fine art may set the stage for emergence of ‘an idea whose time has come’” (Goodsell and Murray, 1995, 7).

McCurdy (1995) seems to agree. Starting with the axiom that ideas precede action, he develops the following argument: Being part of culture, “art, through reaching a mass audience and touching emotions, plays a critical role in creating a receptive audience for new ideas. Since the policies that public managers administer “often germinate in the popular culture that art helps to sustain,” “art influences public policy by enlisting support for new directions, inspiring governments to undertake new activities, and creating many of the constraints under which managers labor” (McCurdy, 1995, 177).

The fifth, and final, Teaching Bridge helps animate otherwise sterile classroom methods of teaching with the vividness and concreteness of the art forms, which makes the latter perfect conduits for transmitting the subtleties of administrative processes to novice students (Goodsell and Murray, 1995, 7).

Goodsell and Murray’s (1995) argument about the pedagogical value of “bridging” public administration and the arts is in line with one of the tenets of contemporary critical theory, which does not limit pedagogy to classroom practices or instructional methods but understands it as the “act of producing and disseminating knowledge in culture, a process of which classroom practices are only one instance. From this point all discursive practices are pedagogical...” (Morton and Zavarzadeh, 1991, vii).

## A Step Back

Among all art forms, literary works are unparalleled in providing the plethora of material that highlights administrative experience. By Jorgensen's (1994) admission, "In fiction one can find descriptions of a long range of concrete functions which public organizations perform towards the citizens" (270). Unlike academic text books, however, works of fiction rarely focus on these concrete activities as such. On the contrary, "fiction literature concentrates on reflections on the objectives, the implications of the concrete activities and the political, moral and organizational context" (271). It makes us ponder: "What is the significance of the activity and the way it is organized to the public organization, to the civil servant and to the citizen?" (271).

The beginning of the academic discussion on the value of literature for public administration is often traced to a 1924 essay by Humbert Wolfe examining the portrayal of public servants in English novels, entitled *Some Public Servants in Fiction*. The discussion was then continued in the 1940s on the pages of *Public Administration Review (PAR)* in a series of reviews of such novels as John Hersey's *A Bell for Adano* and George Stewart's *Fire* by Rowland Egger, and Pat Frank's *An Affair of State* by Stephen Bailey. The reviewers, independently, reached a conclusion that "the novels actually spoke more truth about public administration than did much of the professional literature" (Goodsell and Murray, 1995, 8). Arguments like this have "led to an awareness, often more implicit than explicit, that literature can provide a more interesting and perhaps more effective approach to administrative studies than can more orthodox texts and teaching methodologies" (Holzer et al., 1979, vii).

Waldo was the first academic to undertake a systematic study of literary and historical treatments of administration, which he subsequently summarized in *Perspectives on Administration* (1956) and *The Novelist on Organization and Administration* (1968). Having narrowed his focus to the so-called "administrative novels," Waldo argued that, while not being able to substitute for the professional and scientific literature, they, nevertheless, could complement and expand our knowledge about administration and the world of organization by helping "restore what the professional-scientific literature necessarily omits or slights: the concrete, the sensual, the emotional, the subjective, the valuational" (Waldo, 1968, 5) – everything that gives, according to Mort Kroll, the "third dimension" to public administration. Kroll argues that advantages of treating the organization from the private, individual dimension remain beyond the scope of the public administration scholars whose treatment of administration has been two-dimensional, that is the study of the formal organization and its official objectives and the look at the informal organization, on the level of either the whole organization or of the informal group (McCurdy, 1987, 568-569). Meanwhile, it is hard to overlook that:

1. Novels reinforce the understanding of what one already knows. As Waldo (1968) put it,

Through perusal of good administrative novels one can flesh out the abstractions of the treatises, and find a meaning, or a deeper meaning, for his personal experience in organization (5).

2. Novels extend the range of one's knowledge about the organization by filling the gaps of a limited personal experience with various vicarious experiences (Waldo, 1968). As

pointed out by Czarniawska et al. (1994), through novels a person can relive such experiences in different cultures and traditions. As a result, knowledge and experience acquired in this way is not decontextualised or simplified, but bears a wider reflection on administrative culture than do managerial cases (9). In addition, novels often provide the historical perspective of events, through which the reader attains understanding of what changes and what resists change in the world of organizations (Czarniawska et al., 1994, 10). Lastly, novels need not describe public administration or adhere to such concepts as “public management” or “comparative administration” in order to convey a message about the discipline or the nature of governmental organizations (McCurdy, 1987, 545; Holzer et al., 1979, vii). They do it by transmitting what Czarniawska et al. (1994) call *tacit knowledge*:

[T]hey describe knowledge without analyzing it, thus tapping on more than an explicit message characteristic for paradigmatic teaching. In broader terms one can say that novels are rich in narrative knowledge, as the one which depicts the world in terms of human actions and motives, in contrast to the logoscience one, which depicts the world in terms of causal laws and abstract models. Attempts to translate narrative knowledge into the scientific often lead to an absurd reduction, ...[as] the two kinds of knowledge are not reducible to one another (Czarniawska et al., 1994, 9).

3. They provide an “outsider” view of the “Organization Man” (Waldo, 1968). They also emphasize the quality of people as a factor in administration, which scholarly literature tends to de-emphasize and avoid as a not-easily quantifiable variable. In novels, to the contrary, the success of administration is tied to “the goodness or intelligence of the people who staff the organization” (McCurdy, 1987, 569).
4. Through such devices as identification and displacement, novels provide the reader with a desirable emotional stimulation or release. Out of a wide specter of emotional responses, Waldo distinguishes two as the most noteworthy. The first one is “a strong sense of sympathetic identification with an administrator who has to make a difficult decision involving other people’s lives and fortunes.” The second involves a notably strong response to the treatment of red tape and excessive bureaucratic formalism. Here the emotional tone in which the matter is put by the author ranges from gentle irony, to broad humor, to savage sarcasm, etc. (Waldo, 1968, 7).
5. Novels teach better professional balance and humility. Literature’s view of the world is infinitely richer, more nuanced, and more rounded than that of any single person. Whoever understands that can gain a useful sense of personal limitations, at the same time getting “an appreciation of the large area yet unconquered ... by bureaucratic rationality” (Waldo, 1968, 7).
6. They illuminate psychological and moral aspects of administrative decision-making (Waldo, 1968, 8). McCurdy (1987) helps explain:

Because they deal from the third dimension, novelists are much more likely to believe that personalities and private motives play an important role in administrative decisions. ...As Kroll points out, scholars have difficulty dealing with private motives in administrative decisions. Private motives are difficult to identify with any degree of confidence. The tools of the administrative scientist are not suited to the task of making private motives explicit, even though everyone suspects that they exist.

The tools of the novelist, on the other hand, are ideally suited for displaying this dimension of decision making. Operating from the world of fiction, the novelist is free to describe private motives and ask the reader whether they are reasonable given the direction of the story (569).

7. The best administrative novels help us achieve Wisdom, as they “convey a rounded and balanced picture of an activity at the center of the contemporary world, of the conflict and blending of good and evil, of the commingling of the rational and the irrational, of the absurd jostling of the significant and noble by the trivial and petty, of high achievement shadowed and suffused by an inescapable element of tragedy” (Waldo, 1968, 8).

The mechanism that fiction employs to create this unorthodox perspective on the world of organization deserves special consideration. This mechanism has to do with the nature of “fiction itself, which draws us for a while into a different yet familiar world. We recognize situations and characters similar to those in the “real world,” but at the same time we remain distant enough to analyze the situation before us – a position we rarely enjoy when we ourselves are involved in the workings of a large organization” (Holzer et al., 1979, vii). This happens, because, as McSwite (2002) informs, print as a medium “cuts the reader off from all contexts save the one it sets” (89). McSwite (2002) likens reading a novel to “participating in a séance, where a medium (the author) conjures up images and voices from “another world” that are then perceived through the reader’s own unconscious process” (90). Since fictional narratives operate at the level of the unconscious, they are able to provide us with what Carl Jung called *archetypal patterns* – “the large and small forms through which human life is lived” (McSwite, 2002, 90). Therefore, McSwite (2002) concludes, “the medium of the novel is one of the best methods for revealing and understanding the archetypes that bear on public administration” (McSwite, 2002, 90).

## Science versus Poetry

Many scholars argue, “No matter how realistic the writer seeks to be, the facts in any work of fiction will always be distorted to some degree to fit the purpose of the story” (McCurdy, 1987, 570). McCurdy (1987) believes, however, that this seeming weakness of fictional works is, in fact, their strongest point, and novelists understand this strength and turn it to their advantage:

Rather than minimize this distortion, which is the approach of the scientist, the novelist explores it. Relative to empirical research, fiction makes its most significant contribution

to administrative understanding in those areas where individual perceptions matter most. This is the realm of private motives and personal character. Here fiction does more than simply reflect public attitudes toward government and public administration. It provides insights into administrative issues that are difficult to approach with other tools. The validity of works of fiction in areas such as these must ultimately be judged on the basis of the credibility of the ideas that the author seeks to express and whether the experiences shared with the reader seem reasonable given the purpose of the story (McCurdy, 1987, 570-571).

McSwite (2002) develops this argument even further by denouncing as false the context-free stance of traditional science. McSwite (2002) contends that scientific abstractions work well only in the realm of physical sciences. When taken to the level of application, scientific methodology has repeatedly failed to predict what would happen. That's because, as McSwite (2002) reveals, in the social sciences it is the context that gives any meaning to the general (93). Being a practical discipline, public administration cannot operate only on the level of scientific abstractions; it needs to be set in context, which novels can create.

McSwite (2002) also points out that by refusing to accept that scientific knowledge and the novel are similar at least in that both are narrative forms that depend on the printed page, science forfeits the possibility of reconciliation between theory and practice that narrative offers (McSwite, 2002, 94).

Social sciences cannot solely be blamed for the lack of comity with the fiction, however. Waldo (1968) was the first one to notice an emerging tendency among the contemporary novelists to exhibit increasing hostility toward the world of organization, resulting in a one-sided, usually overtly negative, depiction of administrators in their works. Before World War II, according to Waldo (1968), the writer "accepted" the modern world and was seeking to reform it. But beginning with World War II, the writer would more often than not try to escape from this world or abolish it (Waldo, 1968, 63). This, in Waldo's mind, had widened a gap between the "antiorganizational" and "antitechnological" man of letters and the social scientist that does not shy away from the world but actively studies it. Therefore, Waldo called for the necessity of "going sideways" – for "a joint effort of creative imagination combined with scientific probing and testing, to make the best we can of the only world we have" (Waldo, 1968, 74).

Although McCurdy (1987) agrees that "skepticism about the civilizing influence of institutions continues throughout modern literature" (547), he seems to disagree with Waldo on several accounts. First of all, he tries to justify the hostility of artists toward government bureaucracies:

Hostility to centralized, bureaucratic administration is no accident of art. In the eyes of the novelist, organizations are no better than the people who make them up (McCurdy, 1987, 570).

Second of all, he traces the origins of this hostility to a much earlier period than World War II – at least to Mark Twain's times. He writes in this regard:

In Twain's view, institutions do not serve us well. They become vehicles for bondage and injustice. ...Twain was not being cynical, he was merely trying to be realistic. People are a bundle of good and evil, and institutions provide an opportunity to elevate the wrong tendencies (McCurdy, 1987, 547).

After studying the effects of an organization on its employees and clients, as well as on the individual behavioral patterns depicted in literature, Holzer et al. (1979) also reached a conclusion that fictional treatments of bureaucracy are predominantly negative (viii). They developed a scheme by means of which they categorized "Pessimistic Views of Administration's Impact on Individual Values" by level of analysis and by intensity. The resulting "Matrix of Concern in Fiction" describes the impact of the organization in the following terms: at the intra-organizational level (interactions between bureaucrats) – as "stifling" and "demoralizing/corrupting;" at the extra-organizational level (interactions between bureaucrats and clients) – as "impersonal," and "unjust;" and at the individual level (which includes the individual's possible reactions to organizational processes and/or the individual's means of coping with organizational pressures) – as "not bothered," "bothered but feeling inadequate to object," "bothered but coping through pity or scorn," and "coping by disassociating oneself from the organization" (Holzer et al., 1979, ix). The authors conclude, "If administrative fiction is, on the whole, pessimistic, then we should try to understand why" (Holzer et al., 1979, x). This echoes Waldo's belief that even the "antiorganizational" novelists are making important contributions to our understanding of the health and viability of an Organizational Society (Waldo, 1968, 67). In Waldo's (1968) opinion,

[T]he simple but massive fact that organizations and "organization men" are so overwhelmingly portrayed negatively... is a datum of prime importance, signaling dissatisfaction, disaffection, trouble. Nor is this literature important only by reasons of its gross testimony; it is worth serious study (regardless of literary quality) for clues as to what, precisely, is felt to be wrong and how it may be remedied. After all, Luddism indicated an evil and a problem, however simplistic the attempted solution (67).

To enrich the field of public administration with unorthodox insights and to illuminate our professional experiences, we have compiled a list of administrative fiction that can be equally used in teaching about the organization and developing the organization theory, as well as in the practice of organization management.

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# Literary Resources to Public Administration

Compiled by Iryna Illiash and Tony Carrizales

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## Albania

Kadare, Ismael (1992). *The Pyramid*. Arcade Books, 1996.

This novel investigates the relationship between hierarchy and absolute power. It is set in 2600 BC. The Pharaoh Cheops is inclined to forgo the construction of a pyramid in his honor, but his court sages hasten to persuade him otherwise. The pyramid, they tell him, is not a tomb but a paradox: it keeps the Egyptian people content by oppressing them utterly. The pyramid is the pillar that holds power aloft. If it wavers, everything collapses.

## Ancient China

Anonymous (81 B.C.E.). Debate on Salt and Iron. In Patricia Ebrey, ed., *Chinese Civilization: A Sourcebook*, 2nd ed. New York: Free Press, 1993.

The document deals with imperial control of salt and iron monopolies.

Confucius (c.500 BC). The Analects. In Confucius, James Legge (Ed.). *Confucius: Confucian Analects, the Great Learning and the Doctrine of the Mean*. Dover Publications, Incorporated, 1989.

The importance of a good government, based upon harmony and peace among individuals.

Confucius (c.500 BC). *The Book of Mencius*. Perseus Publishing, 1999.

This ancient text records the teachings of Mencius (4th C. B.C.E.), the second originary sage in the Confucian tradition, which has shaped Chinese civilization for over two thousand years. In a culture that makes no distinction between those realms we call the heart and the mind, Mencius was the great thinker of the heart, and it was he who added the profound inner dimensions to the Confucian vision (From the Publisher).

Confucius (c.500 BC). The Great Learning. In Confucius, James Legge (Ed.). *Confucius: Confucian Analects, the Great Learning and the Doctrine of the Mean*. Dover Publications, Incorporated, 1989.

The importance of a good government, based upon harmony and peace among individuals.

Confucius (c.500 BC). Doctrine of the Mean. In Confucius, James Legge, Ed. *Confucius: Confucian Analects, the Great Learning and the Doctrine of the Mean*. Dover Publications, Incorporated, 1989.

The importance of a good government, based upon harmony and peace among individuals.



Confucius (c.500 BC). Confucius on Government and Administration. In Wilson, E. (ed.) (1900). *The Wisdom of Confucius*.

The ancient philosopher's views on government and administration.

Lao-tze (Lao Tzu) (c.5-c.4 BC). *Tao Teh King (Tao Te Ching)*. NY: Harper Perennial, 1991.

The treatise discusses the qualities of reason and virtue, preeminent position of the state over people.

Lao-tze (Lao Tzu) (c.5-c.4 BC). *The Way of Life*. NY: Mentor Books, 1955.

A treatise on the art of "being in the world."

Sun Tzu (c.5-c.4 BC). *The Art of War*. Barnes & Noble Books, 1994.

This oldest treatise on military strategy in the world provides practical guidance on the number of activities that require strategy, including business and state affairs. "Thus it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory" (From the Publisher).

## Ancient Greece

Aristotle (350 BCE). *Nicomachean Ethics*. Dover Publications, Incorporated, 1998.

The first systematic treatise on ethics, and two millennia after it was written, it is still among the best.

Aristotle (350 BCE). *Politics*. Dover Publications, Incorporated, 2000.

A treatise on different political regimes and on how a large middle class ensures liberty and order.

Homer (8th c. BC). *The Iliad*. Barnes & Noble Books, 2004.

The story of the fall of Troy, this epic poem also depicts early Greek administrative structures.

Homer (8th c. BC). *The Odyssey*. Barnes & Noble Books, 2004.

This epic poem details the adventures of Odysseus, king of Ithaca and hero of the Trojan War, as he struggles to return to his home and fulfill his role as the ruler of the city.

Plato (c380 BC). The Apology. In *Great Dialogues of Plato*, translated by W.H.D. Rouse. NY: Mentor, 1956.

The treatise is an account of the speech Socrates makes at the trial in which he is charged with not recognizing the gods recognized by the state, inventing new deities, and corrupting the youth of Athens.

Plato (c380 BC). The Laws. In *Great Dialogues of Plato*, translated by W.H.D. Rouse. NY: Mentor, 1956.

A treatise in which Socrates has designed another militaristic state with a virtuous objective; although his primary method of attaining this is through universal compulsory education, his plan is also quite legalistic and autocratic with more emphasis on the good of the state than of the individuals.

Plato (c380 BC). Meno. In *Great Dialogues of Plato*, translated by W.H.D. Rouse. NY: Mentor, 1956.

A dialogue between Socrates and Meno with attempts to dissect an ethical term by questioning a person who claims to know the term's meaning, and eventually concludes that neither he nor the "expert" really know what the term means.

Plato (c380 BC). The Republic. In *Great Dialogues of Plato*, translated by W.H.D. Rouse. NY: Mentor, 1956.

The work is an examination of the "Good Life;" the harmony reached by applying pure reason and justice. The ideas and arguments focused on the social conditions of an ideal republic - those that lead each individual to the most perfect possible life for him.

Sophocles (440 BC). *Antigone*. Oberon Books, 2001.

A drama about the moral agony of a politician who must choose between personal desires and the necessities of public office; nature of justice.

Sophocles (440 BC). Oedipus the King. In Sophocles, Robert Fagles (Translator). *The Three Theban Plays: Antigone, Oedipus the King, Oedipus at Colonus*. Penguin Classics, 1984.

Oedipus would rather risk disgrace and death than compromise his principles. However, his determination to save his city results in the horrific discovery that he has committed both incest and patricide. This tragedy shows the weakness of leadership.

Sophocles (440 BC). *Oedipus at Colonus*. In Sophocles, Robert Fagles (Translator). *The Three Theban Plays: Antigone, Oedipus the King, Oedipus at Colonus*. Penguin Classics, 1984.

Oedipus would rather risk disgrace and death than compromise his principles. However, his determination to save his city results in the horrific discovery that he has committed both incest and patricide. This tragedy shows the weakness of leadership.

Thucydides (c431 BC). *A History of the Peloponnesian War*, translated by Rex Warner. Viking Press, 1954.

An interpretation of a diplomatic exchange of views between the Athenians and the Melians, who preferred the perils of nonalignment to the known consequences of joining power blocs dominated by more powerful states.

## Ancient India

Kautilya (3<sup>rd</sup> c. BCE). *Arthashastra*. In Ramaswamy, T.N. *Essentials of Indian Statecraft: Kautilya's Arthashastra for Contemporary Readers*. Bombay: Asia Publishing House, 1962.

The treatise discusses technical aspects of administration and justifies a centralized spying institution.

## Ancient Israel

The Old Testament (10<sup>th</sup> c. BC-2<sup>nd</sup> c. BC). In *The Holy Bible: Illustrated King James Version*. Studio, 1999.

The works comprising *The Old Testament* have acquired canonical status: they were granted religious authority and thus became the basis of an entire culture. Despite the variety of its authors, dates and subjects, they present a coherent system of belief because they are characterized by a relatively uniform view of the universe and of its creation and government by a single, all-powerful divinity (von Staden, Heinrich).

## Ancient Rome

Aurelius, Marcus (c.161–180 A.D.). *Meditations*. Random House Publishing Group, 2003.

A series of spiritual exercises by a philosopher and emperor of Rome (A.D. 161–180), filled with wisdom, practical guidance, and profound understanding of human behavior, this remains one of the greatest works of spiritual and ethical reflection ever written.

Cicero, Marcus Tullius (45 BC). *De Finibus Bonorum et Malorum*. Oxford University Press, 1998.

*De Finibus* consists of three separate dialogues, dealing respectively with the ethical systems of Epicureanism, Stoicism, and the 'Old Academy' of Antiochus of Ascalon.

Cicero, Marcus Tullius (54-52 BC; ca.52-46 BC). *The Republic and the Laws*. Oxford University Press, 1998.

These two philosophical works are Cicero's impassioned plea for responsible government written just before the civil war that ended the Roman Republic. The first treatise discusses the need for good and honest citizens to participate actively in public life, the system of checks and balances, virtue and nobility. The second essay idealizes the Roman administrative code.

Cicero, Marcus Tullius (). *On Obligations: De Officiis*. Oxford University Press, 2001.

Cicero wrote *On Obligations* after the assassination of Julius Caesar to provide principles of behavior for aspiring politicians. It has subsequently played a seminal role in the formation of ethical values in western Christendom. Adopted by the fourth-century Christian humanists, it became transmuted into the moral code of the high Middle Ages. Thereafter, in the Renaissance from the time of Petrarch, and in the Age of Enlightenment that followed, it was given central prominence in discussion of the government of states. Today, when corruption and conflict in political life are the focus of so much public attention, *On Obligations* is still the foremost guide to good conduct (From the Publisher).

Cicero, Marcus Tullius (60s-40s BC). Speeches. In P. MacKendrick and H.M. Howe (1963). *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press.

The political work looks at topics such as people's consul and foundations of law and order.

Cicero, Marcus Tullius (44 BC). Tusculan Disputations. In P. MacKendrick and H.M. Howe (1963). *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press.

The essay looks at ethical issues and democracy's alleged hatred for the superiority of virtue.

Cicero, Marcus Tullius (44 BC). On Duty. In P. MacKendrick and H.M. Howe (1963). *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press.

The work examines the duty of public service; and an argument for a public administration which should be nonpartisan.

Livy (Titus Livius) (27 BC-17 AD). History of Rome. In P. MacKendrick and H.M. Howe (1963). *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press.

A look at Ancient Rome's state building, leadership, and political struggles.

Lucretius Carus, Titus (c95-55 BC). *On the Nature of the Universe*. Penguin Classics, 1994.

A philosophical poem about the progress of man, evolution of human institutions in Ancient Rome. Proceeding from the atomic theory expounded by the Greek philosopher Epicurus, Lucretius argues that men should not fear death since the soul is mortal, and the world and everything in it is governed by the mechanical laws of nature and not by gods; and that by believing this men can live in peace of mind and happiness.

Sallust (C. Sallustius Crispus) (ca. 51-49 BC). To Caesar on the Commonwealth, II. In P. MacKendrick and H.M. Howe. *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press, 1963.

A letter with advice to Julius Caesar about constitutional reform.

Sallust (C. Sallustius Crispus) (ca. 43 BC). The Conspiracy of Catiline. In P. MacKendrick and H.M. Howe. *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press, 1963.

A historical monograph on aristocratic mismanagement, development of governing power, lust for power.

Sallust (C. Sallustius Crispus) (ca. 41 BC). The Jugurthine War. In P. MacKendrick and H.M. Howe. *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press, 1963.

A historical monograph on public interest, citizen rights, corrupt nobility, aristocratic mismanagement, true leader.

Tacitus, Publius Cornelius (c.1 AD). Annals. In P. MacKendrick and H.M. Howe (1963). *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press.

A critical study of the Roman empire of the 1st century.

The New Testament (1<sup>st</sup> c. AD-4<sup>th</sup> c. AD). In *The Holy Bible: Illustrated King James Version*. Studio, 1999.

Teachings of a young Jewish prophet give birth to a new community that knows no geographic boundaries – the Christian Church.

Vergil (19 BC). Aeneid. In P. MacKendrick and H.M. Howe (1963). *Classics in Translation. Vol. II: Latin Literature*. Madison: The University of Wisconsin Press.

A poem on leadership.

## Australia

Ayres, Russell (1994). My Grandfather's Spoon. *Public Voices* I (2), Winter/Spring 1994.

A short story about generational change in the professional and personal lives of a father and son working in the Department of the Arts and Administrative Services.

## Austria

Roth, Joseph (1932). *The Radetzky March*. Overlook TP, 2002.

The novel portrays the latter days of the Austro-Hungarian Empire, its multiethnic equilibrium and bureaucratic correctness.

## China

Jin, Ba (1931). *Family*. Beijing: Foreign Languages Press, 1958.

Drawn largely from Pa Chin's own experience, *Family* is the story of the Kao family compound, consisting of four generations plus servants. It is essentially a picture of the conflict between old China and the new tide rising to destroy it, as manifested in the daily lives of the Kao family, and particularly the three young Kao brothers.

P'u, Tseng (1904). *A Flower in an Ocean of Sin (Nieh-hai hua)*.

The novel satirized the corrupt way of life of the "highbrow" scholars. It looks at the incompetence in Chinese diplomatic administration and the senior central government.

## Colombia

Márquez, Gabriel Garcia (1967). *One Hundred Years of Solitude (Cien Años de Soledad)*. Harper Collins, 2004.

The novel tells the story of the rise and fall of the mythical town of Macondo through the history of the Buendía family. It is a rich and brilliant chronicle of life and death, and the tragicomedy of humankind. In the noble, ridiculous, beautiful, and tawdry story of the Buendía family, one sees all of humanity, just as in the history, myths, growth, and decay of Macondo, one sees all of Latin America. Love and lust, war and revolution, riches and poverty, youth and senility -- the variety of life, the endlessness of death, the search for peace and truth -- these universal themes dominate the novel.

## Czechoslovakia

Jaroslav Hasek (1921-1923). *Good Soldier Svejk and His Fortunes in the World War*. Alfred A. Knopf, Inc., 1993.

Based on Hasek's war experience, the novel is considered one of the greatest satires in the world literature. Through Schweik, a totally undisciplined liar, drunkard, and apparently stupid man but one who actually outwits his superiors and the army, it ridicules the absurdities of the Austro-Hungarian military bureaucracy.

Havel, Vaclav (1963). *The Garden Party*. In *The Garden Party and Other Plays*. Grove/Atlantic, Inc., 1993.

In this satire of modern bureaucratic routines, Mr and Mrs Pludeck have middle-class aspirations for their two sons, Peter and Hugo, who are both searching for their way in life. They dismiss Peter as a 'bourgeois intellectual' who chooses to withdraw from an empty social world and concentrate on his studies and romance with Amanda. For Hugo, the elder son, life is a game of chess: a competition with winners and losers. Eventually he becomes 'chief liquidator of the liquidation office', a meaningless institution of a bureaucratic superstructure, and his parents believe he has made it in life. But both Hugo and his brother reject the choices presented to them and meditate upon the chances of a happier, freer world, where love is possible and permitted, and human beings are considered more complex than any theory or ideology imposed upon them (Stephanie Kitchen).

Havel, Vaclav (1965). *The Memorandum*. NY: Grove Press, 1980.

A play denouncing the absurdities of state bureaucracy. When an artificial language that is supposed to allow for greater precision in communication is introduced, a complete breakdown of human relationships occurs.

Havel, Vaclav (1968). *The Increased Difficulty of Concentration*. In *The Garden Party and Other Plays*. Grove/Atlantic, Inc., 1993.

This play is an attack on fashionable sociological terminology.

Havel, Vaclav (1978). *Audience*. In *The Garden Party and Other Plays*. Grove/Atlantic, Inc., 1993.

Part of the Vanek trilogy, this one-act play is built around a dissident playwright in trouble with the authorities, who faces the absurd realities of Czech life.

Havel, Vaclav (1978). *Unveiling*. In *The Garden Party and Other Plays*. Grove/Atlantic, Inc., 1993.

Part of the Vanek trilogy, this one-act play is built around a dissident playwright in trouble with the authorities, who faces the absurd realities of Czech life.

Havel, Vaclav (1978). *Protest*. In *The Garden Party and Other Plays*. Grove/Atlantic, Inc., 1993.

Part of the Vanek trilogy, this one-act play is built around a dissident playwright in trouble with the authorities, who faces the absurd realities of Czech life.

Havel, Vaclav (1983). *Mistake*. In *The Garden Party and Other Plays*. Grove/Atlantic, Inc., 1993.

In this play Havel criticizes the tendency of humans to not only adapt to repressive systems but to devise totalitarian societies at their own levels.

Havel, Vaclav (1985). *Largo Desolato: A Play in Seven Scenes*. Grove/Atlantic, Inc., 1987.

This play dramatizes humans pitted against the totalitarian state.

Kafka, Franz (1924). *A Hunger Artist*. NY: Schocken, 1971.

The story highlights the decline of interest in the art of fasting.

Kafka, Franz (1925). *The Trial*. NY: Penguin Books, 1954.

The story looks at oppression by an ambiguous system where the citizens have to accept an undefined & general guilt and a man persecuted & put to death by the inscrutable agencies of an unfathomable court of law.

Kafka, Franz (1926). *The Castle*. NY: Knopf, 1954.

The story looks at the indefinable power of bureaucracy; relentless but futile efforts of the protagonist to gain recognition from the mysterious authorities ruling (from their castle) the village where he wants to establish himself.

Klima, Ivan (1978). *Judge on Trial*. Vintage, 1994.

An epic novel about those who stayed in Prague after 1968. When middle-aged judge Adam Kindl is asked not only to try a double murder case but is also expected to find the accused guilty, it is his own shattered faith in the political system that is put on trial.

Kundera, Milan (1984). *The Unbearable Lightness of Being*. Perennial, 1999.

The novel tells the story of a womanizing Czech surgeon forced to flee the Russian invasion and take on menial roles, giving him a different perspective, as he is no longer a doctor but just a window-washer.

## Denmark

Andersen, Hans Christian (1837). *The Emperor's New Clothes*. Harcourt Brace & Company, 1998.

In this ageless story of over-the-top vanity two rascally weavers convince the emperor they are making him beautiful new clothes, visible only to those fit for their posts, but during a royal procession in which he first wears them, a child whispers that the emperor has nothing on.

Baggesen, Jens (1792-93). *Labyrinth*. Kobenhavn: Kunstforlaget.

In this witty account of his journeys the author conveys the idea that the authorities' treatment of citizens purposefully reflects the worth of the latter in the eyes of the former.

Becker, K. (1934). *The World Is Waiting*. Kobenhavn: Stig Vendelkaers Forlag, 1983.

A novel in which psychiatric wards are depicted as protecting society and deviants from each other and where the authorities carry out the "normalization" function.

Blicher, S.S. (1934). The Vicar of Vejlbj. In *Hosekraemmeren og andre noveller*. Kobenhavn: Fremad.

This novella tackles the issues of loyalty to the office and loyalty to the family.

Clausen, Sven (1922). *The Office Slave*. Kobenhavn: Fremad.

The book looks at the idea of infallibility of the administration.

Horst Petersen, U. (1983). *At the Service of the House (I Husets tjeneste)*. Kobenhavn: Gyldendal.

The novel plays up the theme of the possibility & occurrence of mistakes in bureaucracy.

Jensen, E. Albaek (1971). *The Case (Sagen)*. Kobenhavn: Gyldendal.

The novel raises the question: where to place the responsibility for a blunder?

Jersild, P.C. (1968). *The Pig Hunt (Grisejagten)*. Kobenhavn: Samlerens Forlag.

In this novel, an administrator dissolves as a human being.

Jersild, P.C. (1978). *The House of Babel (Babel hus)*. Kobenhavn: Samlerens Forlag.

In this novel, a modern large hospital symbolizes the "normalization" function of the authorities.

Moller, Viggo F. (1953). *The Unspoken World*.

The novel covers the public life of a public servant.

Mortensen, Henning (1980). *The Autumn of Miss Frandsen*. Arhus: Modtryk.

A novel on the new type of authorities: close to the client & understanding.

Pontoppidan, H. (1953). When the Wild Geese Migrate. In: Knudsen, M. and Lundbo, O., eds. *Humor fra Danmark*.

This is a humorous take on the public life of a public servant.

Samarakis, A. (1965). *The Mistake (Fejtagelsen)*. Kobenhavn: Selskabet Bogvennerne.

The novel covers the idea of infallibility of the administration.

Schack, Hans Egede (1857). *The Dreamers (Phantasterne)*. Kobenhavn: Gyldendal, 1964.

A novel on the apparent lack of any relevant activity within the administration.

Scherfig, H. (1938). *The Head Clerk Who Disappeared (Den forsvundne fuldmaegtig)*. Kobenhavn: Gyldendal, 1962.

A novel about the problem of the citizen: citizens' misery and poverty are caused by themselves, and they alone bear the responsibility.

Seeberg, Peter (1962). The Patient (Patienten). In *Eftersogningen og andre noveller*, Kobenhavn: Arena.

A novel on the limits of "normalization": transplantation of malfunctioning organs.

Soeborg, Finn (1950). *Sadan er der sa meget*. Kobenhavn: Naver, 1979.

The novel highlights the protecting function of procedural rigidity.

Stangerup, Henrik (1973). *The Man Who Wanted to Be Guilty*. Marion Boyars Publishers, Ltd., 1991.

This is a novel with an attack on the welfare state from an existentialist perspective. Issues of guilt and a permissive society arise.

Waltari, Mika (1945). *Sinuhe, The Egyptian*. Chivers, 1973.  
A novel about the power of an administrator as an expert opinion.

## Egypt

Al Hakim, Taufik (1947). *Maze of Justice: Diary of a Country Prosecutor*. Saqi Books, 1989.

An Egyptian comedy of errors. Partly autobiographical, it is in the form of a diary by a young public prosecutor posted to a village in rural Egypt. Imbued with the ideals of a European education, he encounters a world of poverty and backwardness, red tape and incompetence of state officials (From the Publisher).

El Saadawi, Nawāl (1974). *God Dies by the Nile (Mawt al-rajul al-wahīd 'alā 'l-ard)*. Zed Books, 1985.

The novel tells the story of a family living across the street from the mayor of the peasant village of Kafr el Teen, along the banks of the Nile. We learn early on that the Mayor is a nasty fellow, and with his three cronies (the village doctor, the Captain of the Guard, and the head of the mosque), he controls all the power in the village. Needless to say, he uses this power for the most corrupt of ends.

## France

Balzac, Honore de (circa 1824). *Bureaucracy*. IndyPublish.com, 2002.

Monsieur Rabordin, a ministry chief, battles bureaucracy as he and his socially conscious wife deal with the fact that his career has not advanced further because of an unfortunate incident involving the contents of the special list of civil servants of Paris providing information on their sources of income outside the civil service that has leaked to the public.

Balzac, Honore de (1834). *A Murky Business (Une Tenebreuse Affaire)*. Penguin USA, 1983.

This is both a historical novel and a detective story, in which the sinister, implacable police agent, Corentin, stalks his way towards vengeance on his aristocratic enemies. The novel depicts amoral ruthlessness of the police machine.

Balzac, Honore de (1839). *The Deputy of Arcis*. IndyPublish.com, 2003.

The novel is about managed elections and the compromises a candidate has to make in order to gain office.

Boulle, Pierre (1952). *The Bridge over the River Kwai*. NY: Vanguard Press, 1983.

The novel depicts the story of POWs from a Japanese Labor Camp who are forced to build a bridge for the Japanese war effort. The grueling work becomes for the prisoners a means to regain self-respect, but all their achievements in turn are just a ridiculous testament of the madness of war.

Boulle, Pierre (1959). *S.O.P.H.I.A.* NY: Vanguard Press.

In the focus of this novel is an international French company operating in British Malaya.

Courteline, Georges (1899). *Commissioner Has a Big Heart*. In *Three Popular French Comedies*. Continuum International Publishing Group, 1975.

This one-act play explores the conflict between ideal justice and manmade law as manipulated by lawyers and functionaries.

Courteline, Georges (1893). *Messieurs les ronds-de-cuir* (tr. *The Bureaucrats*, 1928). Monte-Carlo: Dubout, 1949.

Sketches satirizing official red tape.

Courteline, Georges (1897). *Hortense, couche-toi* (tr. *Hold on, Hortense*, 1961).

The pitfalls of justice in the courts are hilariously exposed in this play.

Courteline, Georges (1900). *L'Article 330* (tr. 1961).

The pitfalls of justice in the courts are hilariously exposed in this play.

Descartes, Rene (1637). *A Discourse on Method*. Rutland, Vermont: Charles E. Tuttle Co., Inc., Everyman's Library, 1992.

- A treatise on Cartesianism, applying mathematical techniques to solve scientific problems.
- Camus, Albert (1947). *The Plague*. NY: Knopf, 1948.  
Set in Algeria, in northern Africa, the novel is a study of human life and its meaning in the face of a deadly virus that sweeps dispassionately through the city, taking a vast percentage of the population with it. It indicts the inaction of city bureaucracy in the face of disaster.
- Gaboriau, Emile (1869). *Monsieur Lecoq*. Indypublish, 2002.  
A detective novel over the police as a mysterious authority that sees and hears everything without being seen or heard itself.
- Malraux, André (1933). *Man's Fate (La Condition Humaine)*. New York: Random House, 1968.  
An account of a crucial episode in the early days of the Chinese Revolution, foreshadows the contemporary world and brings to life the profound meaning of the revolutionary impulse for the individuals involved. A study of conspiracy and conspirators, of men caught in the desperate clash of ideologies, betrayal, expediency, and free will.
- Maupassant, Guy De (c.1880s). *An Affair of State*. In *Complete Short Stories*, Garden City, N.Y.: Hanover House, 1955.  
The short story covers the affairs of two rival politicians who seem able to produce only ludicrous results when they appeal to the voters for support.
- Maupassant, Guy De (c.1880s). *The Legacy*. In Boyd, Ernest, ed. & tr. *The Sisters Rondoli and Other Stories*. Freeport, N.Y.: Books for Libraries Press, 1971.  
This short story provides insights into the French civil service.
- Rabelais, Francois (1532-1542). *Gargantua and Pantagruel*. W.W. Norton, 1991.  
A satire on law and justice where judges rely on their experience to lead them to a just result and use logic afterwards in writing a coherent and consistent opinion justifying their decision.
- Saint Exupery, Antoine de (1931). *Night Flight*. Harvest Books, 1971.  
This novel describes how a chief of airmail service in Argentina handles the flight when his mail plane is lost in a storm.
- Sartre, Jean-Paul (1948). *Dirty Hands*. In *No Exit and Three Other Plays*. Random House, Inc., 1989.  
This play is an arresting attack on American racism.
- Stendhal (1830). *Le rouge et le noir*. Larousse, 2001.  
A novel about policing power.
- Stendahl (1894). *Lucien Leuwen*. Penguin, 1991.  
A novel about legislative politics in post-Napoleonic France.
- Tocqueville, Alexis De (1835). *Democracy in America*. Signet, 2001.  
The sharpest critique of popular government by public opinion ever written by any observer of American politics. The tyranny of a majority arises not alone from the strength of numbers but from the unshakable conviction that what most men desire or think has to be right.
- Volkoff, Vladimir (1979). *The Turn-around (Le Retournement)*. Vintage, 1981.  
A high-ranking officer in the KGB arrives in Paris under diplomatic cover to steal nuclear secrets from the French. French Intelligence knows of his existence and of his mission. What it does not know is that one of its own agents – for reasons of his own – is attempting to turn this Leninist superman over to the West.
- Zola, Emile (1880). *Nana*. Viking Press, 1972.  
A novel on policing power, the story of ruthless protagonist Nana's rise from the gutter to the height of Parisian society.
- Zola, Emile (1883). *The Ladies' Paradise*. London: Hutchinson & Co., 1985.  
A novel on management of human resources and business organization.

## Germany

- Boll, Heinrich (1966). *End of a Mission*. New York, McGraw-Hill, 1968.



A novel depicting German legal system.

Fontane, Theodor (1895). *Effi Briest*. Penguin Classics, 2001.

The novel is set in Bismarck's Germany. It focuses on an emotionally disastrous match between an enchanting seventeen-year-old heroine, Effi, and her austere, workaholic civil servant husband twice her age. Through him the reader comes in contact with the German regional administration.

Habe, Hans (1957). *Off Limits*. Crest S364, 1960.

American postwar administration in Germany is characterized by brutality and expediency in this novel.

Hochhuth, Rolf (1963). *The Deputy*. Johns Hopkins University Press, 1997.

Based on Rolf Hochhuth's research into Vatican activities during World War II, the play's treatment of Pope Pius XII - the "deputy" of Christ on earth - and the Church during the Nazi persecution of the Jews made it the object of impassioned praise and violent denunciation. It is a powerful, shocking work (From the Publisher).

Kirst, Hans (1955). *Zero Eight Fifteen (Revolt of Gunner Asch)*. Boston: Little Brown and Company.

A young and very able German soldier is so repulsed by the cruel injustice in the methods of his unit's non-commissioned officers that he openly rebels against them. Setting them up in situations that are inescapable an often hilarious, he quite simply boils them in their own bureaucratic juices.

Koestler, Arthur (1941). *Darkness at Noon*. The Macmillan Company.

The book looks at the means by which the Communist Party furthers its goals and what happened when Belgian dock workers tried to put consistency of action above the demands of the Party.

Mann, Heinrich (1918). *Man of Straw*. Penguin Group, 1984.

The novel is a sharp indictment of the Wilhelmine regime and a chilling warning against the joint elevation of militarism and commercial values. The "Man of Straw" is Diederich Hessling, embodiment of the corrupt society in which he moves; his brutish progression through life forms the central theme of the book (From the Publisher).

Mann, Thomas (1912). *The Death in Venice*. NY: Vintage, 1954.

The novel is about Venice under siege by a plague and the task of authorities as the duty not to leave citizens alone.

Mann, Thomas (1905). *Royal Highness*. University of California Press, 1992.

This is a delightfully ironic tale of a small, decadent German duchy and its invigoration by the intellect and values of an independent-minded American woman. Peopled with a range of characters from aristocrat to artisan, Royal Highness provides a microcosmic view of Europe before the Great War (From the Publisher).

Nietzsche, Friedrich (1892). *Thus Spoke Zarathustra*. London: Penguin Books, 1961.

Nietzsche describes modern democracy as a society without sense of purpose.

Plievier, Theodor (1948). *Stalingrad*. Carl and Graf, 1984.

The novel tells the story of the greatest battle in the history of the world, the Battle of Stalingrad, where hundred of thousands of men perished in a cauldron of lead, fire and shrapnel. It is a story of the utter defeat of Paulus 6th Army where close to 500,000 people perished.

Remarque, Erich Maria (1962). *Night in Lisbon*. New York: Ballantine Books, 1998.

The novel depicts the treatment by the authorities of the homeless, political refugees, and immigrants.

Zuckmayer, Carl (1932). *The Captain of Köpenick*. London: Methuen & Co. 1971.

A satire of the German military administration.

Zweig, Arnold (1927). *The Case of Sergeant Grischa*. New York: Viking, 1928.

A panorama of human character traits in the German army during WW1.

## Great Britain

Anonymous (1610). *A Mirror for Magistrates*.

A chronicle of English history from Brute to Elizabeth in around a hundred poems.

Bacon, Francis (1613). Of Great Place. In *The Essays*. Penguin Classics, 1986.

- An essay on the ways leaders legitimate their authority, how they give meaning to their policies, and how they maintain a reciprocal relationship between themselves and their followers.
- Bacon, Francis (1613). *Of Judicature*. In *The Essays*. Penguin Classics, 1986.  
This essay raises issues of law and justice and looks into the private and public responsibilities of judges.
- Bacon, Francis (1620). *Novum Organum*. Open Court Publishing Company, 1994.  
This is a treatise on inductive reasoning, experimentation and experience as the method by which science can learn about nature and the world.
- Bennett, Alan (1988). *A Question of Attribution*. In *Single Spies: A Double Bill*. London; Boston: Faber and Faber, 1989.  
The play about Anthony Blunt, one of the Cambridge spies, depicts British intelligence administration.
- Bolt, Robert (1960). *A Man for All Seasons*. Vintage Books, 1990.  
This classic play about the life of Sir Thomas More who refused to compromise and was executed by Henry VIII for his beliefs, raises ethical and moral issues.
- Brook, Ian (1961). *Jimmy Riddle*. London: Readers Book Club/The Companion Book Club, 1962.  
A novel depicting British colonial administration.
- Browning, Robert (1895). *My Last Duchess*. In Scudder, H., ed. *The Complete Poetical Works of Robert Browning*. Boston: Houghton, Mifflin and Co., 1895.  
This poem describes leadership styles.
- Bryant, Peter (1958). *Red Alert*. NY: Ace Books.  
During the Cold War, a dying man suffering from the paranoid delusion that he will make the world a better place, U.S. Air Force Brigadier General Quinten has set in motion a catastrophic air attack on the Soviet Union with Strategic Air Command bombers armed with nuclear weapons. The President of the United States and his advisors frantically try to stop the attack, once it is underway. They order the American bombers shot down, and they succeed -- with one frightening exception. A lone bomber called the "Alabama Angel" eludes destruction. Its crew ignores the President's new orders and proceeds with its deadly mission (From the Publisher).
- Burgess, Anthony (1963). *A Clockwork Orange*. Norton, W. W. & Company, Inc., 1998.  
Told by the central character, Alex, this classic of twentieth century post-industrial alienation creates an alarming futuristic vision of violence, high technology, and authoritarianism, often shocking us into a thoughtful exploration of the meaning of free will and the conflict between good and evil (From the Publisher).
- Cary, Joyce (1932). *Aissa Saved*. House of Stratus, Incorporated, 2003.  
The novel is inspired by Cary's experience as a colonial administrator in Northern Nigeria. The novel's heroine, a pagan Fulani girl Aissa, is torn between two worlds: Christianity and paganism.
- Cary, Joyce (1933). *An American Visitor*. Charles E. Tuttle Co., Inc., 1995.  
Inspired by Cary's African experience, the novel tells a story of Marie Hasluck, an American anthropologist who believes she has found Kingdom of Heaven in forests of Nigeria. This belief, however, is challenged by white prospectors staking claims within the territory of Birri tribespeople and by the ensuing war.
- Cary, Joyce (1936). *The African Witch*. House of Stratus, Incorporated, 2003.  
The novel describes colonial administration offices in Nigeria. Its hero, Louis Aladai, is a young black Nigerian nationalist and a recent Oxford graduate.
- Cary, Joyce (1939). *Mr. Johnson*. New Directions Publishing Corporation, 1989.  
The novel chronicles the rise and fall of a lowly black clerk in a British colonial office in Northern Nigeria. The prospect of being hanged for murder stirs in Johnson the suspicion that he is but a trivial component in a vast, impersonal legal machine. Not being able to endure this, he begs his superior, Rudbeck, to circumvent the law and shoot him instead. Rudbeck is faced with a moral dilemma: he is being asked to subvert the very system his life is dedicated to.
- Cary, Joyce (1952). *Prisoner of Grace*. Harper and Row Publishers.

A politician's wife defends her husband's conduct by insisting that he did not have prior information and that he acted circumspectly because he knew how spiteful voters can be about what they might consider a conflict of interest.

Clarke, Arthur (1968). *2001: A Space Odyssey*. Roc, 2000.

Written when landing on the moon was still a dream, made into one of the most influential films of our century, brilliant, compulsive, prophetic, *2001: A Space Odyssey* tackles the enduring theme of man's place in the universe.

Clarke, Arthur (1966). *Superiority*. New York: Harper.

The book is about technology that develops faster than an organization's ability to use it effectively.

Collins, Wilkie (1860). *The Woman in White*. The Random House Publishing Group, 2002.

The novel looks at the Western system of justice.

Collins, Wilkie (1868). *The Moonstone*. Dover Publications, Incorporated, 2002.

This detective novel looks at policing power and agency power.

Conrad, Joseph (1963). *Under Western Eyes*. New York: Doubleday & Company, Inc.

The view of political revolution that an established social order cannot be effectively changed except by some form of collective or individual violence is opposed by the view of political evolution that one does not revolt against the advantages and opportunities of a given state but against the price which has to be paid for them in the form of accepted morality, self-restraint, and unrewarding work.

Conrad, Joseph (1904). *Nostromo: A Tale of the Seaboard*. London: J.M. Dent and Sons, 1923.

A penetrating analysis of Latin American political cultures; influence of a Western capitalist organization in a developing country.

Conrad, Joseph (1907). *The Secret Agent*. In *Collected Works*. London: Dent, 1948.

The novel looks at alienation in the relationship between the city and citizens.

Conrad, Joseph (1899). *The Heart of Darkness*. Hesperus Press, 2003.

In this novel, Marlow, a seaman and wanderer, recounts his physical and psychological journey in search of the enigmatic Kurtz. Traveling to the heart of the African continent, he discovers how Kurtz has gained his position of power and influence over the local people. Marlow's struggle to fathom his experience involves him in a radical questioning of not only his own nature and values but the nature and values of his society (From the Publisher).

Dibdin, Michael (1989). *Ratking*. NY: Vintage Books.

This is a mystery in which an Italian detective finds it necessary to masquerade as a corrupt, lazy policeman to avoid demotion to a desk job.

Dibdin, Michael (1991). *Vendetta*. NY: Bantam Books.

On orders emanating from high above the usual police bureaucracy, Venetian police inspector Aurelio Zen is sent to Sardinia to make an arrest for the murder of an eccentric billionaire whose corrupt dealings enriched some of the most exalted figures in the Italian government. In this deeply corrupted milieu the hero must outmaneuver the supercops trying to silence him (From the Publisher & Critics).

Dibdin, Michael (1993). *Cabal*. NY: Doubleday.

Zen, an investigator for Rome's Criminalpol, is called when an Italian aristocrat falls to his death from the observation gallery at the top of St. Peter's Basilica. Caught between Italian Government equivocations and Vatican City intrigues, Zen is willing to confirm the suicide verdict, even though his investigation points to murder. But rumors implying the involvement of a mysterious organization called the Cabal forces a genuine investigation on the part of the beleaguered Zen, who sees his own career in danger of taking a tumble as lethal as the one that killed the aristocrat (From the Publisher & Critics).

Dibdin, Michael (1995). *Dead Lagoon*. NY: Knopf Group.

Zen is a member of the elite Italian Criminalpol squad stationed in Rome: a middle-aged man disgusted with - but begrudgingly resigned to - the political bog of corruption and cynicism within which he has to work. He takes a temporary transfer to his native Venice in order to earn some money on the side. While in town, Zen observes troubling changes, both in Venice itself and in the people he knew as children (From the Publisher & Critics).

Dibdin, Michael (1996). *Così Fan Tutti*. NY: Vintage Books.

With politics in Rome in flux, Aurelio Zen, a Criminalpol operative who works directly out of the Ministry in Rome, has requested a temporary transfer to Naples to command the port detachment. Zen is satisfied

that he's out of Headquarters' sight and mind. "I do not feel the slightest degree of professional involvement or responsibility," he tells his staff. "Just pretend I'm not here and carry on as you always have done." Which makes them all happy until Zen is faced with a rash of assassinations engineered by the Strade Pulite (*Clean Streets*), an enterprising group of terrorists disguised as garbage men (From the Publisher & Critics).

Dibdin, Michael (1998). *A Long Finish*. NY: Pantheon.

After a riotous and heroic stint in Naples, Zen is back in Rome, meeting with a world-famous film director at the instruction of his superiors. At the request of the director, Zen is sent in early fall from Rome to the Piedmont to determine who killed a local vintner in time to save the dead man's vintage (From the Publisher & Critics).

Dibdin, Michael (2000). *Blood Rain*. Knopf Publishing Group 2001.

In this novel, Aurelio Zen, goes (not by choice) to Catania, where he is to make an assessment of certain spy operations there, said operations meant to penetrate the inner workings of the Mafia (The Barnes & Noble Review).

Dibdin, Michael (2002). *And Then You Die*. Vintage Books, 2003.

Still recuperating from his last adventure, Zen has been given a new identity and use of a beachfront home in a Tuscan coast resort town, while he awaits the beginning of a Mafia trial in America, where he's supposed to testify as a key witness. It seems, however, that the strategies developed to conceal him have flaws.

Dibdin, Michael (2004). *Medusa: An Aurelio Zen Mystery*. Pantheon Books.

When Italian police officer Aurelio Zen is called in to investigate the human remains found in an abandoned mountain military tunnel, Zen finds that the Defense Ministry has become especially interested in the case. Soon, the corpse is identified as Lt. Leonardo Ferraro, member of secret government group called Medusa. When the body is confiscated, former Medusa operatives suddenly start turning up murdered or missing. As Zen probes the mystery he discovers political intrigue, decades-old fascist plots to overthrow the government, and a zealous assassin still on the loose (The Barnes & Noble Review).

Dickens, Charles (1837). *The Pickwick Papers*. Charles E. Tuttle Co., Inc., 1997.

The novel recounts the rollicking adventures of the members of the Pickwick Club as they travel about England getting into all sorts of mischief. Laugh-out-loud funny and endlessly entertaining, the book also reveals Dickens's burgeoning interest in the parliamentary system, lawyers, the Poor Laws, and the ills of debtors' prisons (From the Publisher).

Dickens, Charles (1837-1839). *Oliver Twist*. Dover Publications, Incorporated, 2002.

The novel attacks the institutions that help produce the delinquent milieu. It is a powerful satire on Victorian England's Poor Laws.

Dickens, Charles (1850). *David Copperfield*. Signet Classics, 1991.

This novel describes the process of disciplinary socialization.

Dickens, Charles (1853). *Bleak House*. Bantam Books, Incorporated, 1982.

This novel is a satire on the court, bureaucracy, and police. It describes the suffering caused by inefficient laws.

Dickens, Charles (1857). Containing the Whole Science of Government. In: *Little Dorrit*.

Dickens' take on bureaucratic red tape.

Dickens, Charles (1857). *Little Dorrit*. Charles E. Tuttle Co., Inc., 1999.

In this novel, the dark shadow of the prison stretches far beyond its walls to affect the lives of many, Amy Dorrit and her father, long imprisoned for debt in the Marshalsea, the kindly Mr. Pancks, the reluctant rent-collector of Bleeding Heart Yard, the garrulous Flora Finching, Merdle, an unscrupulous financier, and the bureaucratic Barnacles in the Circumlocution Office (From the Publisher).

Dickens, Charles (1858). *Tale of Two Cities*. Dover Publications, Incorporated, 1999.

Private experience and public history during the French Revolution (From the Publisher).

Disraeli, Benjamin (1844). *Coningsby*. Wildside Press, 2003.

This novel depicts how conflicting views of the requirements of leadership depend upon differing interpretations of what kind of consensus among the voters will be the most viable. The political turbulence following the Reform Bill of 1832 provides the setting.

Disraeli, Benjamin (1845). *Sybil: Or, the Two Nations*. Oxford University Press, 1998.

This is one of the finest novels to depict the social problems of class-ridden Victorian England. It tells about adventures of the deputation from a labor party as they attempt to gain support from middle and upper class voters.

Doyle, Arthur Conan (1887-1927). *The Complete Sherlock Holmes*. Bantam Doubleday Dell Publishing Group, 2002.

The volume contains all four full-length novels and fifty-six short stories about the colorful adventures of Sherlock Holmes as well as his interactions with the Scotland Yard and other British officials.

Duggan, Alfred Leo (1951). *The Little Emperors*. London: Faber & Faber.

Felix, a staid civil servant, finds himself dragged into a web of murder and intrigue in this novel.

Durrell, Lawrence (1957-1960). *The Alexandria Quartet*. Penguin, 1972.

This series of four novels set in Alexandria, Egypt during the 1940s consists of *Justine* (1957), *Balthazar* (1958), *Mountolive* (1958), and *Clea* (1960). *Justine*, *Balthazar* and *Mountolive* use varied viewpoints to relate a series of events in Alexandria before World War II. In *Clea*, the story continues into the years during the war. This mixture of mystery, love, and espionage explores memory and knowledge, contrasting in its story the love affair of a young writer with the recollections of the other people. Its message – the meaning to the administration is as allusive as Giaconda's smile and cannot be found.

Edelman, Maurice (1961). *Minister of State*. New York, NY, U.S.A.: Stein and Day, 1972.

The focus of this classic political novel by former Labour MP is the fragility of political triumph. Set in the early 1960s, the novel tells the story of Geoffrey Melville, an ambitious Secretary of State, whose ill judged comment at a dinner threatens to destroy his political career.

Eliot, George (1866). *Felix Holt: The Radical*. Penguin Books, 1995.

A young radical views politics as an uncertain struggle that demands self-denial.

Eliot, George (1873). *Middlemarch*. Penguin Books, 2003.

The novel takes you to a created world and portrays a whole community with tradespeople, middle classes, country gentry in the rising fictional provincial town of Middlemarch, circa 1830.

Eliot, T.S. (1935). *Murder in the Cathedral*. NY: Harcourt, 1976.

The play is about the killing of Thomas Becket in 1170 at Canterbury. The murder is seen as part of the continuing struggle between secular and religious authority.

Forester, C.S. (1936). *The General*. The Nautical & Aviation Publishing Company of America, 1998.

Herbert Curzon is a former cavalry officer who earned fortuitous distinction in the Boer War. He knew little then; he learned nothing since. But the army, desperate for officers in the opening months of WW I, hands Curzon, a new division to train. A few months later his formations dissolve at the Somme, hosed down by German machine guns. Uninstructed, Curzon still thinks himself a leader. When a German offensive threatens his remaining troops, he gallops suicidally into the fighting. He prefers death to self-knowledge (From the Publisher).

Forster, E.M. (1924). *A Passage to India*. NY: Harcourt Brace, 1949.

The novel sheds a considerable light upon a recurrent problem in the execution of foreign policy: the seemingly unbridgeable differences between cultures.

Galsworthy, John (1912). *Quality*. Scribners Magazine.

An old boot maker refuses to compromise his ideals by adopting the methods of mass production.

George, Elizabeth (1989). *Payment in Blood*. NY: Bantam Books.

An officer withholds information from her superior and conducts an investigation independently.

George, Elizabeth (1997). *Deception on His Mind*. NY: Bantam Books.

An investigating officer acts as an intermediary to a racially prejudiced community.

Gilbert, Isidore, and Arthur Sullivan (1877). *The Pirates of Penzance, or, The Slave of Duty*. In *Plays and Poems of W. S. Gilbert*. (1932). NY: Random House

A political satire on high-ranking officials, the British Army and the police force.

Gilbert, Isidore, and Arthur Sullivan (1878). *H.M.S. Pinafore*. In *Plays and Poems of W. S. Gilbert*. (1932). NY: Random House.

The hero rose through a hierarchy from office boy to the post of First Lord by "going along."

Gilbert, William S. (1882) *Iolanthe, or The Peer and the Peri*. Hal Leonard, 1986.

- A political satire on the House of Lords.
- Golding, William (1954). *Lord of the Flies*. NY: Coward-McCann.  
A novel about a group of English schoolboys who are plane-wrecked on a deserted. At first, the stranded boys cooperate, attempting to gather food, make shelters, and maintain signal fires. The novel explores the boundary between human reason and animal instinct, all on the brutal playing field of adolescent competition.
- Greene, Graham (1934) *It's a Battlefield*. NY: Viking Press, 1982.  
The novel looks at the criminal justice system as a "battlefield"; at the organizational macro level, individual virtues are inevitably uprooted.
- Greene, Graham (1942). *This Gun for Hire*. Viking Penguin, 1982.  
A novel about a professional career at the macro-level of a public sector organization.
- Greene, Graham (1948). *The Heart of the Matter*. NY: Penguin Books, 1978.  
The novel looks at the danger associated with the notion of caring when it is manifested by civil servants.
- Greene, Graham (1950). *The Third Man*. Penguin, 1999.  
The story about corruption and betrayal.
- Greene, Graham (1955). *The Quiet American*. NY: Penguin Books, 1977.  
A novel on the "blind" allegiance to an ideological "cause" that transcends the organization.
- Greene, Graham (1969). *The Spy*. In: *Collected Essays*. NY: Penguin Books, 1981.  
A British spy case.
- Greene, Graham (1958). *Our Man in Havana*. Penguin Classics, 1991.  
In this novel, a struggling British vacuum cleaner salesman living in Cuba becomes a spy to earn extra income.
- Greene, Graham (1973). *The Honorary Consul*. NY: Pocket Books, 1974.  
The novel looks at the notion of caring and public service.
- Greene, Graham (1978). *The Human Factor*. NY: Simon and Schuster.  
A look at depersonalized detachment associated with complex public sector organizations.
- Hardy, Thomas (1886). *The Mayor of Casterbridge*. Bantam Doubleday Dell Publishing Group, 1981.  
This novel provides insights into leadership development, leadership style, and motivation as well as local administration.
- Huxley, Aldous (1932). *Brave New World*. Harper and Row, 1960.  
A novel in which scientific knowledge and technology serve the politics of a totalitarian state. The children of a "new world" are taught that they exist to fulfill the political ends of the state.
- Huxley, Aldous (1928). *Point Counter Point*. Harper and Row Publishers, 1956.  
In this novel, a private citizen weighs political programs against his own interests.
- Huxley, Elspeth (1949). *The Walled City*. Philadelphia, PA: J. B. Lippincott Co., 1949.  
The novel tells the story of British colonial administration in West Africa, in which different perspectives of the headquarters and field offices lead to communication difficulties between the two.
- Isherwood, Christopher (1945). *The Berlin Stories*. New Directions Publishing, 1988.  
A look at what happened to one Jewish family during the years of Nazism after anti-Semitism became official policy.
- James, P.D. (1975). *The Black Tower*. NY: Charles Scribner's Sons.  
In this mystery, the detective is a consummate professional who unflinchingly does his duty.
- James, P.D. (1986). *A Taste for Death*. Ballentine Books, 1998.  
When the quiet Little Vestry of St. Matthew's Church becomes the blood-soaked scene of a double murder, Scotland Yard Commander Adam Dalgliesh faces an intriguing conundrum: How did an upper-crust Minister come to lie, slit throat to slit throat, next to a neighborhood derelict of the lowest order? (From the Publisher).
- Koestler, Arthur (1940). *Darkness at Noon*. Bantam, 1984.  
The novel stands as an unequaled fictional portrayal of the nightmare politics of our time. Its hero is an aging revolutionary, imprisoned and psychologically tortured by the Party to which he has dedicated his life. As the pressure to confess preposterous crimes increases, he re-lives a career that embodies the terrible

- ironies and human betrayals of a totalitarian movement masking itself as an instrument of deliverance. The novel asks questions about ends and means that have relevance not only for the past but for the perilous present (From the Publisher).
- LeCarre, John (1963). *The Spy Who Came in from the Cold*. New York: Coward-McCann, 1964.  
For Leamas the espionage business has become a hermetic, enclosed world, detached from outside reality. He has watched his last agent being shot, crossing from East to West Berlin, and his death marks the end of the Circus' East German network. But Control is planning an operation against the head of East German Intelligence. And Leamas is to be the instrument, set in East one last time.
- LeCarre, John (1965). *The Looking Glass War*. New York: Coward-McCann.  
Once upon a time the distinction had been clear: the Circus handled all things political while the Department dealt with matters military. But over the years, power shifted and the Circus elbowed the Department out. Now, suddenly, the Department has a job on its hands. Evidence suggests Soviet missiles are being positioned close to the German border.
- LeCarre, John (1974-1982). *The Quest for Karla*. New York: Knopf, 1989.  
This is a trilogy. All three novels – “*Tinker, Tailor, Soldier, Spy*,” “*The Honourable Schoolboy*,” and “*Smiley's People*” – are set around the spy/espionage world. The main character, George Smiley, starts in the first book to find a “mole” in Russia. In the second book, Jerry Westerby, a journalist and Circus irregular, travels around the globe to find and attack the “mole.” Lastly, the third book is the final duel with “Karla” (the mole).
- LeCarre, John (1974). *Tinker, Tailor, Soldier, Spy*. Simon & Schuster Adult Publishing Group, 2002.  
Loosely inspired by the career of Kim Philby, a Russian double agent who worked his way into the upper reaches of the British Secret Service, the novel tells the story of donnish, unprepossessing master spy George Smiley and his quest to identify the “mole” – the deep-penetration agent – who has sabotaged countless British intelligence initiatives and betrayed innumerable agents (From the Publisher).
- LeCarre, John (1977). *The Honourable Schoolboy*. New York: Knopf.  
In the wake of a demoralizing infiltration by a Soviet double agent, Smiley has been made ringmaster of the Circus (aka the British Secret Service). Determined to restore the organization's health and reputation, and bent on revenge, Smiley thrusts his own handpicked operative into action. Jerry Westerby, “the Honourable Schoolboy,” is dispatched to the Far East. A burial ground of French, British, and American colonial cultures, the region is a fabled testing ground of patriotic allegiances and a new showdown is about to begin (From the Publisher).
- LeCarre, John (1982). *Smiley's People*. Simon & Schuster Adult Publishing Group, 2000.  
In London at dead of night, George Smiley is summoned from his lonely bed by news of the murder of an ex-agent. Lured back to active service, Smiley skillfully maneuvers his people – “the no-men of no-man's land” – into crisscrossing Paris, London, Germany, and Switzerland as he prepares for his own final, inevitable duel on the Berlin border with his Soviet counterpart and archenemy, Karla.
- Lewis, C. S. (1942). *The Screwtape Letters*. Harper San Francisco, 2001.  
A novel on the exercise of power within bureaucracy.
- Llewellyn, Richard (1956). *Mr. Hamish Gleave*. Garden City: Doubleday.  
A novel about the British foreign service.
- Martineau, Harriet (1837). *Society in America*. Transaction Publishing, 1999.  
The work is about the powerful influence newspapers have on the formation of the public opinion.
- Mittelhölzer, Edgar (1950). *A Morning at the Office*. London: Hogarth Press.  
A novel about a British trading company administration.
- More, Thomas (1516). *Utopia*. Yale University Press, 2001.  
This political essay speculates about an ideal society based on reason.
- Mother Goose Nursery Rhymes (1600s). In Benet, W.R., Ed. *Mother Goose*, NY: Heritage Press, 1943.  
The rhymes provide glimpses at ethics, leadership, decisionmaking, policy making, organizational behavior, planning & budgeting, performance evaluation, diversity, and even human resources management.

- Naipaul, V. S. (1971). *In a Free State*. Vintage, 1984.  
A short novel on two English people and their search for freedom in a complex African nation accompanies two works of fiction which illustrate the consequences of liberation.
- Newman, G. F. (1970). *Sir, You Bastard*. London: New English Library, 1971.  
A novel about police brutality and corruption.
- Newman, G. F. (1974). *You Flash Bastard*. London: New English Library.  
A novel about police brutality and corruption.
- Nicolson, Sir Harold (1933). *Public Faces*. New York: Houghton Mifflin Company.  
A novel about the British foreign service.
- Orwell, George (1934). *Burmese Days*. Harcourt, 1974.  
This novel is George Orwell's distillation of six years with the Indian Imperial Police. It is an honest and evocative account of life in upper Burma in the 1920s when Britain's rule was still unchallenged (From the Critics).
- Orwell, George (1945). *Shooting an Elephant*. In *Shooting an elephant and Other Essays by George Orwell*. Harcourt Brace Jovanovich, Inc., 1978.  
An essay on the issues an authority figure must consider in dealing with group pressure.
- Orwell, George (1946). *Animal Farm*. Signet Classics, 1996.  
This satire chronicles a revolution staged by the animals on Mr. Jones's farm.
- Orwell, George (1949). *Nineteen Eighty-Four*. Brandt & Brandt.  
A novel on scientific knowledge and technology serving the politics of a totalitarian state; how a sensitive, reflective man responds to a society that strives to create a world of total integration through the skillful use of history; dehumanizing totalitarian society; oppressive governments.
- Orwell, George (1945). *Reflections on Gandhi*. In *Shooting an Elephant and Other Essays by George Orwell*. Harcourt, Brace and World, Inc., 1950.  
The source of Gandhi's great reputation is in the fact that his technique of nonviolence had the important advantage of robbing his opponents of the moral conceit whereby they could identify their interests with the peace and order of society.
- Perry, Anne (1999). *Bedford Square*. NY: Ballantine.  
The freshly dead body sprawled on the Bedford Square doorstep of General Brandon Balantyne is an affront to every respectable sensibility. The general denies all knowledge of the shabbily dressed victim who has so rudely come to death outside his home. But Superintendent Thomas Pitt cannot believe him. For in the dead man's pocket he finds a rare snuffbox that recently graced the general's study. He must tread lightly, however, lest his investigation trigger a tragedy of immense proportions, ensnaring honorable men like flies in a web.
- Perry, Anne (2000). *Half Moon Street*. NY: Ballantine.  
For superintendent Thomas Pitt, the sight of the dead man riding the morning tide of the Thames is unforgettable. He lies in a battered punt drifting through the morning mist, his arms and legs chained to the boat's sides. He is clad in a torn green gown and flowers bestrew his battered body. Pitt's determined search for answers to the victim's identity leads him deep into London's bohemia to the theatre where beautiful Cecily Antrim is outraging society with her bold portrayal of a modern woman.
- Rankin, Ian (1997). *Black and Blue*. NY: St. Martin's Press.  
A detective intimidates a witness, uses excessive force, and conducts an unauthorized investigation.
- Rankin, Ian (1998). *Let It Bleed*. NY: St. Martin's Press.  
A detective threatens and engages in physical violence.
- Rowling, J.K. (2000). *Harry Potter and the Goblet of Fire*. Arthur A. Levine Books, An Imprint of Scholastic Press.  
Motives and actions of the bureaucrats from the wizarding Ministry of Magic play an important role in Harry Potter's adventures.
- Shakespeare, William (est.1590-1595). *King John*. Simon & Schuster Adult Publishing Group, 2000.  
This play teaches management philosophy.



Shakespeare, William (1593). *Taming of the Shrew*. Penguin Classics, 2000.

This play shows the essence of job design philosophy.

Shakespeare, William (1595). Richard II. In *The Riverside Edition*. Ed. G. Blakemore Evans. Boston: Houghton Mifflin, 1974.

A Shakespearean play on King Richard's fall and leadership.

Shakespeare, William (1596). *The Merchant of Venice*. Penguin Classics, 2000.

A play in which management expectations of employee performance become self-fulfilling prophecies.

Shakespeare, William (1596-1597). Henry IV. In *The Riverside Edition*. Ed. G. Blakemore Evans. Boston: Houghton Mifflin, 1974.

A play alive with escapades and action, comedy and history, *the play* begins the transformation of the madcap Prince Hal into the splendid ruler King Henry.

Shakespeare, William (1598). *Much Ado about Nothing*. Penguin Classics, 1999.

The lesson of this play is that rigid rules of large organizations are hostile to talented employees.

Shakespeare, William (1599). Henry V. In *The Riverside Edition*. Ed. G. Blakemore Evans. Boston: Houghton Mifflin, 1974.

Heaven has ordained a hierarchically ordered universe where each person is assigned an occupational specialization and a social rank; "management by wandering around."

Shakespeare, William (1599). *Julius Caesar*. Simon & Schuster Adult Publishing Group, 1976.

A drama about climbing the hierarchical ladder and taking risks.

Shakespeare, William (1600). *Hamlet*. Bantam Books, Incorporated, 1988.

Hamlet represents a too sensitive young executive who fails to move up in the organizational hierarchy because of his inability to make decisions. The play emphasizes the importance of informal norms.

Shakespeare, William (est.1600). *Troilus and Cressida*. Penguin Classics, 2000.

The play evokes the image of the hive to describe the hierarchical structure of Greek military society.

Shakespeare, William (1603). *Measure for Measure*. Simon & Schuster Adult Publishing Group, 1997.

A play that stresses the importance of informal norms in the organization.

Shakespeare, William (1604). *Othello*. Bantam Doubleday Dell Publishing Group, 1988.

A drama that highlights problems of leadership.

Shakespeare, William (1605). The Tragedy of King Lear. In *The Riverside Edition*. Ed. G. Blakemore Evans. Boston: Houghton Mifflin, 1974.

The aging King Lear decides to divide his kingdom among his three daughters, allotting each a portion in proportion to the eloquence of her declaration of love.

Shakespeare, William (1606). *Macbeth*. Norton, W. W. & Company, Inc., 2003.

A drama that highlights problems of leadership.

Shakespeare, William (1608). *Anthony and Cleopatra*. Oxford University Press, 2002.

This play teaches job design philosophy.

Shakespeare, William (1608). *Coriolanus*. Penguin Classics, 1999.

The play shows the importance of hierarchy and raises ethical issues.

Shakespeare, William (1609). *Cymbeline*. Penguin Classics, 2000.

In this play, servants are not obeying stupid orders of their masters.

Shaw, George Bernard (1885). Death of an Old Revolutionary Hero. In *The Miraculous Revenge*, Alibris, 1921.

About the life of a man who believed that the temptations of politics had not touched him

Snow, C.P. (1951). *The Masters*. Textbook Publishers, 2003.

The forth in the *Strangers and Brothers* series, the novel sheds light on British university administration. The imminent demise of the Master of a Cambridge college causes intense rivalry and jealousy among the other fellows as the election looms.

Snow, C.P. (1956). *Homecoming*. Textbook Publishers, 2003.

One of the novels of the *Strangers and Brothers* series highlighting British interministerial affairs.

Snow, C.P. (1964). *Corridors of Power*. House of Stratus, Inc., 2002.

One of the novels of the *Strangers and Brothers* series centering on the realities of party politics during a debate in the House of Commons when a Government minister attempts to defend a new defense policy against a determined opposition.

Snow, C.P. (1940-1970). *Strangers and Brothers*. Simon & Schuster Adult Publishing Group (Omnibus Edition), 1972.

The series of eleven novels traces the career of Lewis Eliot from his boyhood in a provincial town, through law school and years as a fellow at Cambridge, to an important government position, in many respects paralleling the career of Snow himself. Often the series has been read as a study of power or as an analysis of the relationship between science and the community.

Taaffe, Michael (1963). *The Dark Glass*. London: Putman.

A novel about British colonial administration in Tanganyika.

Tolkien, John Ronald Reuel (1937). *The Hobbit*. Boston: Houghton Mifflin, 1978.

This book takes place before the Fellowship of the ring, which is part of the Lord of the Rings trilogy. The book is about Bilbo Baggins, who is a hobbit that lives his peaceful life at the Shire. Hobbits are little people that live in comfortable holes. One day, a powerful wizard named Gandalf visits Bilbo and invites him to go out on an adventure with some dwarves. Bilbo agrees and his adventure starts. Little does he know of what challenges will he run across.

Tolkien, John Ronald Reuel (1949). *Farmer Giles of Ham*. Boston: Houghton Mifflin, 1978.

The work is set in England of long ago, when giants and dragons roamed free. None of those beasts is a match for the wits of Farmer Giles and his magic sword highlighting aspects of democratic governance.

Tolkien, John Ronald Reuel (1954-5). *The Fellowship of the Ring*. Boston: Houghton Mifflin, 1987.

In ancient times the Rings of Power were crafted by the Elven-smiths, and Sauron, the Dark Lord, forged the One Ring, filling it with his own power so that he could rule all others. But the One Ring was taken from him, and though he sought it throughout Middle-earth, it remained lost to him. Frodo must leave his home and make a perilous journey across Middle-earth to the Cracks of Doom, there to destroy the Ring and foil the Dark Lord in his evil purpose.

Tolkien, John Ronald Reuel (1954-5). *The Return of the King*. Boston: Houghton Mifflin, 1987.

While the evil might of the Dark Lord Sauron swarmed out to conquer all Middle-earth, Frodo and Sam struggled deep into Mordor, seat of Sauron's power. To defeat the Dark Lord, the accursed Ring of Power had to be destroyed in the fires of Mount Doom. But the way was impossibly hard, and Frodo was weakening. Weighed down by the compulsion of the Ring he began finally to despair.

Tolkien, John Ronald Reuel (1954-5). *The Two Towers*. Boston: Houghton Mifflin, 1987.

The Fellowship was scattered. Some were bracing hopelessly for war against the ancient evil of Sauron. Some were contending with the treachery of the wizard Saruman. Only Frodo and Sam were left to take the accursed Ring of Power to be destroyed in Mordor—the dark Kingdom where Sauron was supreme. Their guide was Gollum, deceitful and lust-filled, slave to the corruption of the Ring.

Tolkien, John Ronald Reuel (1977). *The Silmarillion*. NY: Ballantine, 1979.

The novel tells a tale of the Elder Days, when Elves and Men became estranged by the Dark Lord Morgoth's lust for the Silmarils, pure and powerful magic jewels. Even the love between a human warrior and the daughter of the Elven king cannot defeat Morgoth, but the War of Wrath finally brings down the Dark Lord. Peace reigns until the evil Sauron recovers the Rings of Power and sets the stage for the events told in the Lord of the Rings.

Tolkien, John Ronald Reuel (1980). *Unfinished Tales*. London: George Allen and Unwin.

Is a collection of narratives from The Elder Days until the days of the War of the Ring that contain such various elements as the complete knowledge of the five wizards and the Palantíri, and the legend of Amroth or the emergence of Ulmo the sea-god in front of Tuor on the coast of Beleriand. It also contains an exact description of the military organisation of the riders of Rohan as well as several reproduced maps of Middle-earth.

Tolkien, John Ronald Reuel (1981). *The letters of J.R.R. Tolkien*. Boston: Houghton Mifflin.

The letters that shed light on Tolkien's thoughts about his academic and literary work, as well as those that show his more private side, revealing a loving husband, a playful friend, and a doting father. The most

fascinating letters are, of course, those in which he discusses Middle-Earth, and Carpenter offers plenty of those to choose from.

Trollope, Anthony (1857). *Barchester Towers*. Oxford: Oxford University Press, 1998.

A novel on the nature of authority, "social policeman."

Trollope, Anthony. (1858). *The Three Clerks*. London: Library of Modern Classics, 1903.

A novel on bureaucracy, civil service reform and competitive examinations.

Trollope, Anthony (1873). *The Eustace Diamonds*. Oxford: Oxford University Press, 1998.

A novel about police and social control.

Trollope, Anthony (1874). *Phineas Redux*. Oxford: Oxford University Press, 2002.

A novel on how social expectations about the maintenance of high standards of political conduct were used by newspapers to justify their guardianship of public morals and opinion.

Trollope, Anthony (1876). *The Prime Minister*. Penguin Books, 1996.

A novel on how the attractions of place and power affected the life of one politician and how they helped him to clarify his political creed.

Waugh, Evelyn (1952). *Sword of Honour: a Trilogy*. Boston: Little Brown.

A story about the state of Britain and what happened to the former ruling class.

Waugh, Evelyn (1952). *Men at Arms*. Back Bay Books, 1979.

Part of the *Sword of Honour* trilogy. Guy Crouchback, a 35-year-old divorced Catholic, despite not being wanted by the armed services, manfully succeeds in joining the Royal Corps of Halberdiers. There he meets Apthorpe, an eccentric African who is devoted to his "thunderbox" (aka chemical closet). Together they make quite a team.

Wells, H.G. (1898). *The War of the Worlds*. Aerie, 1993.

The novel begins with a lone voice of a narrator who tells readers that "No one would have believed in the last years of the nineteenth century that this world was being watched keenly and closely by intelligences greater than man's..."

Wells, H. G. (1910). *The History of Mr. Polly*. London: Pan Books, 1963.

A novel of Mr. Polly and issues of capitalist relations & family businesses arise.

Wells, H.G. (1910). *The New Machiavelli*. Dodd, Mead and Company, Inc., 1938.

A novel on the frustrations of British politics in the period between the World Wars; an argument that a natural aristocracy is compatible with democratic traditions.

Woodruff, Philip (1945). *Call the Next Witness*. London: Jonathon Cape.

A novel about the British Indian district administration.

## Iceland

Laxness, H. (1943). *The Bell of Iceland (Islands klokke)*. Kobenhavn: Gyldendal, 1959.

The novel discusses authorities' influences on citizens' identities.

## India

Malgonkar, Manohar (1960). *Distant Drum*. Delhi India: Orient Paperbacks.

That army, which was called 'The Indian Army', got divided when what was India became two separate countries: India and Pakistan. Did the officer class in this split-up army continue to live up to the principle that they were also gentlemen?

## Israel

Appelfeld, Aharon (1998). *The Conversion*. Knopf Publishing Group, 1999.

As the novel traces an ambiguous young civil servant's quest for a high government post, starting with his conversion from Judaism to Christianity, it provides glimpses at Austrian civil service along the way).

Kishon, Ephraim (1970). *Blow Softly in Jericho*. NY: Atheneum.

A humorous look at the problems of accountability and discretion. When a computer makes a mistake, who accepts the responsibility?

## Italy

Castiglione, Baldassare (1528). *The Book of the Courtier*. Garden City, NY: Doubleday. Translated by Charles S. Singleton, 1959.

The dialogues explore vital ethical issues: Should the courtier consciously use "image-management" or rely on natural talents to gain attention?

Eco, Umberto (1981). *The Name of the Rose*. NY: Harcourt Brace and Co., 1983.

This novel offers a postmodern outlook at organizational culture.

Machiavelli, Niccolo (1513). *The Prince*. Ed. Robert M. Adams. New York: W.W. Norton, 1972.

This is a treatise on leadership.

Machiavelli, Niccolo (1517). *Discourses*. In *The Portable Renaissance Reader*, Ed. by J. Ross and M. McLaughlin. Penguin Books, 1986.

This is a treatise on three kinds of government.

Pirandello, Luigi (1959). Bombolo. In *Short Stories by Luigi Pirandello*. Simon and Schuster, Inc.

A short story on law and justice and what happens to a conscientious man when he tried to take justice into his own hands without reckoning with traditional customs and ways of thought.

Silone, Ignazio (1937). *Bread and Wine*. Harper and Brothers.

A dedicated Marxist comes to a conclusion that every man -- whatever his political beliefs -- has to guard the purity of personal ideals from the contaminations of political activity.

Volponi, Paolo. (1974). *My Troubles Began*. New York: Grossman Publishers.

Set at an Italian factory and union administration.

Volponi, Paolo (1949). *My Troubles Began*. New York: Grossman, 1964.

A novel about an Italian factory and union administration.

## Japan

Musashi, Miyamoto (17<sup>th</sup> c.). *The Book of Five Rings*. Shambhala Publications, Inc., 1994.

Devoted to the practical art of war, this strategic classic focuses attention on the psychology and physics of assault. For almost 400 years it has been the all time classic on Strategy, Leadership, and Warrior philosophy (From the Publisher).

## Kenya

Thiong'o, Ngugi wa (1977). *Petals of Blood*. New York: Penguin Books.

A puzzling murder of three African directors of a foreign owned brewery in the disillusionment of independent Kenya. A novel on the corruption and power in Kenyan government.

## Mexico

Fuentes, Carlos (1962). *The Death of Artemio Cruz*. Farrar, Straus and Giroux, 1991.

Cocky, audacious, and corrupt industrialist Cruz represents the paradoxes of recent Mexican history, of which both government corruption and a sweeping revolutionary change are part.

## Netherlands

Dekker, E. Douwes (1860). *Max Havelaar or the Coffee Auctions of the Dutch Trading Company*. Harmondsworth Mddx.: Penguin, 1983.

A novel about Dutch colonial administration in East Indies.

## Nigeria

Achebe, Chinua (1958). *Things Fall Apart*. Doubleday & Company, Incorporated, 1994.

The novel re-creates tribal life before the arrival of Europeans in Africa, and then details the jarring changes brought on by the advent of colonialism and Christianity. It addresses the imposition of colonization and the crisis in African culture caused by the collapse of colonial rule.

Achebe, Chinua (1961). *No Longer at Ease*. Doubleday & Company, Incorporated, 1994.

The novel tells a story of a man whose foreign education has separated him from his African roots and made him part of a ruling elite whose corruption he finds repugnant.

## Norway

Hamsun, Knut (1949). *Overgrown Paths (Paa gjengrodde stier)*. Oslo: Norsk Gyldendal.

A novel that depicts a psychiatric ward as the protection of an individual against society & deviants from each other; the authorities play the "normalization" function.

Ibsen, Henrik (1882). *An Enemy of the People*. Penguin, 1977.

A novel that looks at the relationship between truth and public opinion. A well-meaning doctor is publicly labeled an enemy of the people, and he and his family are all but driven out of the town he was trying to save.

Ibsen, Henrik (1878). *A Doll House*. Faber and Faber, 1997.

The novel shows a view of a male-dominated and authoritarian society, with issues of job security.

## Peru

Alegria, Ciro (1941). *Broad and Alien Is the World*. Farrar and Rinehart, Incorporated, 1995.

A novel about mayoral, judicial, and regional government corruption in Peru.

## Poland

Prus, Boleslaw (1890). *The Doll*. New York, 1972.

By contrasting two shops, the novel describes the emerging capitalist organization and the new context of organizing.

## Russia

Andreyev, Leonid (1908). *The Seven Who Were Hanged*. University Press of the Pacific, 2001.

In the novel, five of the seven condemned to death are political offenders while two are common criminals. The theme of the story is the way in which each of them receives the death sentence, what their inner experiences and feelings are in the interval between the sentence and the execution, and how they meet death. The lesson the novel provides is the realization of a condemned man that politics can be justified only if it improves the life of the community.

Chekhov, Anton (1883). The Swedish Match. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

This parody of then popular crime stories exploits the interplay of a reputable inspector and his bright and enthusiastic young assistant.

Chekhov, Anton (1883). From the Diary of a Book-Keeper's Assistant. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

A comic diary of aspiring book-keeper's assistant.

Chekhov, Anton (1883). An Incident at Law. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

A glimpse at the proceedings of a district court.

Chekhov, Anton (1883). The Death of a Civil Servant. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

Efforts of a mid-level bureaucrat to apologize for sneezing and accidentally spattering a general lead to his untimely death. The novel is a satire on obedience to authority as the greatest virtue.

Chekhov, Anton (1883). Fat and Thin. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

When two childhood friends meet many years later, the natural world of friendship yields to the unnatural world of social hierarchy once their ranks are revealed.

Chekhov, Anton (1884). The Complaints Book. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

The book, that lies in a special little desk inside a rural railway station, not only gives an idea how the station is managed but also provides glimpses into the lives and habits of passing by travelers.

Chekhov, Anton (1884). The Civil Service Exam. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

How a counter-clerk at a provincial post-office passed the civil service exam.

Chekhov, Anton (1884). Vint. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

For once distinctions of rank break down, and the head of department sits down to play a card game of vint with his subordinates.

Chekhov, Anton (1884). The Chameleon. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

The rank-conscious police inspector is inconsistent when he tries unsuccessfully to sort out who owns the dog.

Chekhov, Anton (1885). Overdoing. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

This short story about mutual incomprehension describes how both protagonists build up a false picture of the other.

Chekhov, Anton (1885). The Exclamation Mark. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

The discussion on the lack of education among civil servants turns personal.

Chekhov, Anton (1885). The Malefactor. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

In this short story, the simple world of the uneducated peasant never intercepts with the magistrate's world of civilized legal procedures.

Chekhov, Anton (1885). Sergeant Prishibeyev. In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

An overzealous civil servant who identifies with his bosses, finds out that his view of the world has nothing in common with theirs when he is sentenced to one month in custody.

Chekhov, Anton (1892). Ward No.6. In *Ward No. 6 and Other Stories*. Barnes & Noble Books, 2003.

In this novella, disillusioned Dr. Ragin finds himself incarcerated in the very psychiatric ward that he has presided over with calm indifference for many years for the friendship he forms with an interesting mental patient. The story symbolizes the corruption and hopelessness of the Russian society.

Chekhov, Anton (1895). The Culprit. In Yarmolinsky, Avrahm, Ed. *The Portable Chekhov*. Penguin, 1976.

This novella looks at law and justice: the court makes it clear to the hapless defendant that law takes account of probabilities, that in passing sentence the judge has to consider the cumulative effect of individual acts and not the person's motive.

Chekhov, Anton (1897). A Journey by Cart. In Ralph E. Matlaw, Ed. *Anton Chekhov's Short Stories*. NY: W. W. Norton .

Chekhov uses empathy to depict other 'minority viewpoints', like that of the declassée village schoolmistress.

Chekhov, Anton (1898). Encased (The Man in a Case). In Pitcher, Harvey and Patrick Miles, Eds. *The Comic Stories of Anton Chekhov*. Chicago, IL: Ivan R. Dee, 1999.

A Greek language teacher at a rural school takes refuge from the real world, not only shielding his body with the constant galoshes and umbrella but also encasing his thoughts by strictly adhering to rules and official regulations.

Chekhov, Anton (1899). On Official Business. In *Stories by Anton Chekhov*. Bantam Books, Incorporated, 2000.

The world of official business is not sensitive to the needs and concerns of individuals.

Chekhov, Anton (1900). In the Ravine (In the Gully). In *Ward No. 6 and Other Stories*. Barnes & Noble Books, 2003.

This novella depicts the corrupt rural administration.

Chekhov, Anton (1899). The Lady with the Dog. In *Ward No. 6 and Other Stories*. Barnes & Noble Books, 2003.

This novella depicts Russian regional administration.

Dostoyevsky, Fyodor (1846). *The Double*. IN: Indiana University, 1959.

A novel that describes how a human being in a bureaucrat is defeated by the system.

Dostoyevsky, Fyodor (1861). *Crime & Punishment*. Penguin Classics, 2002.

This is the story of a murder committed on principle, of a killer who wishes by his action to set himself outside and above society (From the Publisher). The moral lesson of this novel is that citizens cannot ignore the law.

Dostoyevsky, Fyodor (1864). *Notes from Underground*. Alfred A. Knopf, Inc., 2004.

This novel provides a glimpse at the Russian civil service. Here, the unnamed narrator is a former official who has defiantly withdrawn into an underground existence. In full retreat from society, he scrawls a passionate, obsessive, self-contradictory narrative that serves as a devastating attack on social utopianism and an assertion of man's essentially irrational nature (From the Publisher).

Dostoyevsky, Fyodor (1866). *The House of the Dead*. Dover Publications, Incorporated, 2004.

This novel shows that those who seize power and use it, are brutalized by it at the same time.

Dostoyevsky, Fyodor (1871). *The Possessed*. New York: New American Library, 1962.

In this novel, politics is a game of strategy and calculation to be played by the injured and the oppressed against the rest of society.

Dostoyevsky, Fyodor (1880). *The Brothers Karamazov*. Penguin Classics, 2003.

This novel is both a brilliantly told crime story and a passionate philosophical debate. It centers on the murder of Fyodor Pavlovitch Karamazov, a corrupt, loutish landowner, and the aftermath for his sons: the passionate Dmitri, the coldly intellectual Ivan, and the spiritual Alexey. Bound up with this intense family drama is Dostoevsky's exploration of many deeply felt ideas about the existence of God, the question of human freedom, the collective nature of guilt, the disastrous consequences of rationalism. The novel is also richly comic: the Russian Orthodox Church, the legal system, and even the author's most cherished causes and beliefs are presented with a note of irreverence, so that orthodoxy and radicalism, sanity and madness, love and hatred, right and wrong are no longer mutually exclusive (From the Publisher). The encounter between Christ and the Grand Inquisitor contains one of the most forceful critiques of the democratic ideal: men cannot govern themselves.

Gogol, Nikolai (1835). *The Nose*. Godine, David R., 2001.

A short story about the monstrous absurdity of the bureaucratic hierarchy from which there is no escape.

Gogol, Nikolai (1842). *The Overcoat*. In: *The Overcoat and Other Tales of Good and Evil*. Norton, 1965.

A short story about Russia bureaucratic officialdom vs. the little man.

Gogol, Nikolai (1835). *Diary of a Madman*. Signet Classics, 1970.

A poor titular councilor tries to resist bureaucratic impersonality by developing a cultural identity that would set him apart from his fellow clerks only to discover that he is, after all, undistinguishable from them.

Gogol, Nikolai (1836). *The Inspector General*. IndyPublish.com, 2002.

A play about the corruption in local government.

Gogol, Nikolai (1842). *Dead Souls*. Vintage, 1997.

A novel about a former government clerk who plans to succeed in society by becoming a "man of property"—an owner of dead souls. A satirical depiction of officialdom.

Griboyedov, Alexander (1824). *The Misfortune of Being Clever (Woe from Wit)*. London: David Nutt, 1914.

The play is about stubborn resistance to change by Moscow society.

Levitov, A. I. (1861). *Types and Scenes from a Village Fair*.

Collection of sketches that depict official arbitrariness and corruption and the exploitation of the weak by those with wealth and power.

Pushkin, Alexander (1835). *The Bronze Horseman*. In *The Bronze Horseman and Other Poems*. Viking Penguin, 1982.

This is a story of a poor clerk, Evgeny, who, overcome with grief upon losing his fiancée in the great St. Petersburg flood of 1824, defiantly expresses his rage at the statue of Peter the Great on Senate Square and is chased through the streets by the statue. The story of Evgeny and the Bronze Horseman is seen as a clash between the rights of the individual to happiness and security and the rights of the state to fulfill its destiny.

Saltykov-Shchedrin, M. (1860). *The History of a City*.

About an incompetent and cruel government.

Tolstoy, Lev (1869). *War and Peace*. Signet Classics, 1976.

This novel ruminates about the meaning of human history and politics, in particular, it asks: are the actions of leaders the product of their will or of chance? It describes the terrible calamities that arise from the leaders' disagreements and petty vanities and from the lack of a firm hand in the government.

Tolstoy, Lev (1873). *Anna Karenina*. Signet Classics, 2002.

The novel demonstrates that private lives of public officials become subordinated to their positions. Thus, Anna's husband, a high-ranking public servant, reacts to his wife's infidelity in almost archetypal way. He regards the problem as a *case*, which has to be settled.

Tolstoy, Lev (1884-1886). *The Death of Ivan Ilyich*. Bantam Books, Incorporated, 1981.

Through the moral rebirth of an ambitious public servant on his deathbed, the story indicts society's reigning values and advocates compassion and love as the best foundations for living.

Tolstoy, Lev (1893). *The Kingdom of God Is within You*. University of Nebraska Press, 1984.

In this philosophical manifesto Tolstoy asks: is government necessary?

Tolstoy, Lev (1898). *Father Sergius*. Wildside Press, 2004.



This short story is a poignant satire and social criticism on a broad scale: from tsar and high society to lower professional classes. Organizational hierarchy is described as an institutional pathology that breeds temptation and powerlessness.

Tolstoy, Lev (1899). *Resurrection*. Penguin Classics, 1976.

This novel presents a powerful critique of Russian criminal justice system and class system.

Turgenev, Ivan (1862). *Fathers and Sons*. Penguin Classics, 1979.

Against the background of the liberation of Russia's serfs during the 1860s, a generational conflict flares between older aristocrats and radical youths. Quarrels, romance, and misunderstandings ensue when an outspoken young nihilist accompanies a school friend home for an extended visit (From the Publisher). The novel describes a state of mind that nurtures political extremism.

Turgenev, Ivan (1877). *Virgin Soil*. The New York Review of Books, Inc., 2000.

Here the appeal to the voters and voter response is examined.

## Senegal

Ousmane, Sembene (1965). *The Money Order*. London: Heinemann, African Writers Series, 1972.

A novel dealing with bureaucratic rigidity and the rude behavior of government employees.

## South Africa

Brink, Andre (1979). *A Dry White Season*.

Paton, Alan (1948). *Cry, the Beloved Country*. Charles Scribner's Sons.

South Africa's colored citizens have overcome the restrictions of tribal life but are denied a fair share of the wealth their labor creates.

## Soviet Union, The

Bulgakov, Mikhail (1932). *The Master and Margarita*. Random House, Incorporated, 1996.

The novel is part fable, part political satire, and part fantasy. It masterfully shows corruption among present-day bureaucrats. At the same time, it depicts Pilate as facing a moral dilemma: representing the state, he as a man may hate his role, but is forced by his position to do what is recognized as right by his official environment.

Dudintsev, Vladimir (1956). *Not by Bread Alone*. NY: Dutton, 1957.

The novel describes Soviet scientific administration.

Ehrenburg, Ilya (1955). *The Thaw*. Chicago, IL: Henry Regnery Company.

A novel about Soviet industrial administration.

Ilf, Ilya, and Petrov, Eugene (ca. 1920). *12 Chairs*. Slavica Publishing, 1985.

The novel is a satirical depiction of bureaucrats.

Ilf, Ilya, and Petrov, Eugene (1933). Ich Bin From Head to Feet. In Guernsey, B.G. *An Anthology of Russian Literature in the Soviet Period*. NY: Random House, 1960.

The short story is a satirical depiction of bureaucrats.

Kataev, Valentin (1932). *Time Forward!* Northwestern University Press, 1995.

This is a novel about Soviet industrial administration. It captures the enthusiasm and the optimism of the First Five-Year Plan in its portrayal of the construction of an enormous metallurgical plant in Magnitogorsk, considered to be one of the finest industrial achievements of the period (From the Publisher).

Mayakovsky, Vladimir (1928). *Pompadour*.

A poem on the survival of old habits, such as inefficiency, corruption and nepotism, among bureaucrats of the "new" Soviet apparatus of government.

Mayakovsky, Vladimir (1928). The Bedbug. In *Penguin Plays: Three Soviet Plays*, 1966.

In this satire on Soviet society a worker with bourgeois pretensions is frozen and resurrected fifty years later, when the world has been transformed into a material paradise.

Mayakovsky, Vladimir (1930). The Bathhouse. In *Mayakovsky: Plays*, Northwestern University Press, 1995.

The play, aptly subtitled "a drama of circus and fireworks," attacks the Stalinist bureaucracy, indifferent to human beings and incapable of action.

Schwartz, Yevgeny (1943). The Dragon. In *Penguin Plays: Three Soviet Plays*, 1966.

A play about the debunking of political tyranny.

Slavkin, Viktor (1980s). *A New Customer*. Daily Report, FBIS.

A satire on the Soviet work ethics and workers' attitudes toward customer service.

Solzhenitsyn, Alexander (1962). *One Day in the Life of Ivan Denisovich*. Signet Classics, 1998.

One of the most chilling novels ever written about the oppression of totalitarian regimes, it describes Soviet prison administration and the terrors of Stalin's prison camps.

Tarasov-Rodionov, Alexander (1922). *Chocolate*. Garden City: New York: Doubleday, Droan, 1932.

The novel tells the story of the chairman of a local Cheka who is falsely accused of bribery, corruption, and dalliance with a beautiful young ballerina-turned-counterrevolutionary agent. Although the investigating committee establishes his innocence, he is ordered to be shot anyway as an example to the masses. Critics called the novel an ideological error and said it was untrue to life.

Tertz, Abram (1959). *The Trial Begins*. Harvill Press, Ltd., 1960.

Satirical commentary on Soviet Russia's ideology and politics during Stalin's regime.

Voinovich, Vladimir (1969). *The Life and Extraordinary Adventures of Private Ivan Chonkin*. New York: Farrar, Straus, & Giroux, 1977.

Ivan Chonkin is a simple, bumbling peasant who has been drafted into the Red Army. Shortly before the outbreak of World War II, he is sent to an obscure village with one week's ration of canned meat and orders to guard a downed plane. Apparently forgotten by his unit, Chonkin resumes his life as a peasant and passes the war peacefully tending the village postmistress's garden. Just after the German invasion, the secret police discover this mysterious soldier lurking behind the front line. Their pursuit of Chonkin and his determined resistance lead to wild skirmishes and slapstick encounters. Vladimir Voinovich's hilarious satire ridicules everything that was sacred in the Soviet Union, from agricultural reform to the Red Army to Stalin, in a refreshing combination of dissident conscience and universal humor (From the Publisher).

Voinovich, Vladimir (1988). *The Fur Hat*. Harcourt, 1991.

In this satire of Soviet life, an insecure but much-published novelist, Yefim Rakhlin, learns that the Writers' Union is distributing fur hats to its members according to their merit – mink for the best, cat-fur for the lowliest – and that he has been rated only as deserving fluffy tomcat. The novella poses a question: How does one measure the value of a writer? By his (the Soviet literary hierarchy was male-dominated) length of membership of the Union, his rank in its bureaucracy or the quality of what he writes?

Zamiatin, Eugene (1921). *We*. Penguin Books, 1987.

The novel regards Soviet bureaucracy as an oppressive government.

Zoschenko, Mikhail (1927). The Galosh. In: *Nervous People and Other Satires*. London: Victor Gollancz, Ltd., 1963.

This is a short story about bureaucratic red tape.

## Spain

Cervantes, Miguel (1615). *The Adventures of Don Quixote*. Signet Classics. Translated by Walter Starkie, 2001.

The novel looks at law and justice: judges seek to reconcile the spirit with the letter of the law.

Vicente Blasco Ibanez (1898). *The Holding (La Barraca)*. Aris & Phillips, 1993.

The novel addresses one of the great social issues of the late 19th century — the land reform.

Perez Galdos, Benito (1881). *The Disinherited Lady*. Exposition Press, 1977.

The novel describes attempts to industrialize by weak bourgeoisie.

Perez Galdos, Benito (1888). *Miau*. Edimat Libros, 2002.

A novel describing the 19<sup>th</sup> century Spanish administration.

## Sweden

Hagg, Goran (1977). *The Sign of the Lion (Lejontecknet)*. Stockholm: Wahlstrom & Widstrand.

The novel shows that the Swedish Ministry of Environment's modern management practices are not grounded in reality.

Strindberg, August (1879). *The Red Room*. London: Howard Latimer, 1913.

The novel focuses on the distribution of power in the Swedish administrative system, mechanisms of opinion formation, and citizens' possibilities to influence their living conditions. Organizations are depicted as evil.

## Switzerland

Durrenmatt, Friedrich (1958). *The Pledge*. NY: Knopf, 1959.

A Swiss police detective made a pledge to find the killer of a child.

Hesse, Hermann (1922). *Siddhartha*. Bantam Doubleday Dell Publishing Group, 1971.

In the novel, Siddhartha, a young man, leaves his family for a contemplative life, then, restless, discards it for one of the flesh. He conceives a son, but bored and sickened by lust and greed, moves on again. Near despair, Siddhartha comes to a river where he hears a unique sound. This sound signals the true beginning of life —the beginning of suffering, rejection, peace and, finally, wisdom (From the Publisher).

Hesse, Hermann (1956). *The Journey to the East*. Picador USA, 2003.

An allegorical novel on servant leadership. H.H., a German choirmaster, is invited on an expedition with the League, a secret society whose members include Paul Klee, Mozart, and Albertus Magnus. The participants traverse both space and time to get to the East, the "Home of the Light," where they expect to find spiritual renewal. Yet the harmony within the group soon degenerates into open conflict, with H.H. bitterly blaming the others for the failure of the journey. It is only long after the trip, while poring over records in the League archives, that H.H. discovers his own role in the dissolution of the group, and the ominous significance of the journey itself (From the Publisher).

## United States, The

Adams, Henry (1880). *Democracy: An American Novel*. Plume, 1990.

A Senator's reflections on patronage provide a perceptive picture of Washington's inner circles. This novel is the story of Madeleine Lee, a young widow who comes to Washington, D.C., to understand the workings of government. The book is a scathing commentary on the American political system in general rather than on one administration in particular, and the characters are recognizable in any era (Capitol Hill in Fiction)..

Asimov, Isaac (1951). *Foundation*. Bantam Books, Incorporated, 1991.

To preserve human culture through 30,000 years of chaotic barbarism, a great psycho-historian hid the best minds of the Galactic Empire in a sanctuary on a bleak planet at the edge of the Galaxy, which he called the Foundation.

Asimov, Isaac (1952). *Foundation and Empire*. Bantam Books, Incorporated, 1991.

The Foundation must withstand the Galactic Empire's attack.

Asimov, Isaac (1953). *Second Foundation*. Bantam Books, Incorporated, 1991.

Attempts to preserve the Second Foundation vulnerable to the attack by the mutant mind power of the Mule.

Asimov, Isaac (1982). *Foundation's Edge*. Bantam Books, Incorporated, 1991.

The predicted establishment of a new empire a thousand years after the fall of the old one.

Asimov, Isaac (1986). *Foundation and Earth*. Del Rey, 1987.

In search of humanity's ancestral planet, the travelers encounter different cultures.

Asimov, Isaac (1988). *Prelude to Foundation*. Bantam Books, Incorporated, 1989.

Imperial power seeks to use science to further its political ends.

Asimov, Isaac (1993). *Forward the Foundation*. Bantam Books, Incorporated, 1994.

[A]n exciting tale of danger, intrigue, and suspense that chronicles the second half of hero Hari Seldon's life as he struggles to perfect his revolutionary Theory of Psychohistory and establish the means by which the survival of humanity will be ensured: Foundation. For, as Seldon and his loyal band of followers know, the mighty Galactic Empire is crumbling, and its inevitable destruction will wreak havoc Galaxy-wide (From the Publisher).

Asimov, Isaac (1950). *I, Robot*. Bantam Books, Incorporated, 1991.

In this collection of short stories, Asimov set out the principles of robot behavior that became known as the Three Laws of Robotics. Here are stories of robots gone mad, mind-reading robots, robots with a sense of humor, robot politicians, and robots who secretly run the world (From the Publisher). The overarching theme here is an organization over which there is no control.

Asimov, Isaac (1953). *The Caves of Steel*. Bantam Books, Incorporated, 1991.

The novel chronicles the unlikely partnership between a New York City detective and a humanoid robot who must learn to work together. It provides an insight into organizational behavior.

Asimov, Isaac (1957). *Strikebreaker*. In: *Nightfall and Other Stories*. Ballantine Books, Inc., 1984.

A sociologist from Earth visiting an asteroid interferes when a man in charge of processing human waste goes on strike. The short story concerns with government functions, forms of collective bargaining, change, organizational behavior, management of human resources.

Baker, Carlos (1958). *A Friend in Power*. NY: Scribner, 1958.

A novel depicting American university administration.

Baldacci, David (1996). *Absolute Power*. Warner Books, Incorporated, 2000.

The novel tells the tale of a young attorney who goes toe-to-toe with the White House to answer one question: Can the President of the United States get away with murder? (From the Publisher).

Baldacci, David (1999). *Simple Truth*. Warner Books, Incorporated.

Behind the scenes, the U.S. Supreme Court is a battleground of egos, intellects, and power. Here a young lawyer Sara Evans is clerking for a female Court justice who is powerfully connected to Congress. When Rufus Harms smuggles a desperate letter out of his prison cell claiming he was forced to commit murder, Sara is becoming a key player in a struggle that will link a convicted murderer to the Court and uncover a conspiracy that will shake the very foundations of power in Washington (From the Publisher).

Baldacci, David (1999). *Saving Faith*. Warner Books, Incorporated.

The novel presents an astounding vision of the inner sanctums of our government. It opens during a meeting of a top-secret cartel headed by Robert Thornhill, deputy director of the Central Intelligence Agency. Thornhill pushes the group into arranging the assassination of Faith Lockhart, a Washington lobbyist who threatens his plans. Scheduled to take place at an FBI safe house, the hit goes wrong beginning a long, dangerous odyssey that starts in Maryland and ends in a Senate conference room in Washington (From the Publisher & Barnes & Noble Review).

Baldacci, David (2001). *Last Man Standing*. Warner Books, Incorporated, 2001.

Point man of the FBI's super-elite Hostage Rescue Team, Web roared into a blind alley toward a drug dealer's lair, only to meet an ambush that killed everyone around him. As the FBI conducts their investigation, the suspicion surrounding Web deepens. To clear his name, he must discover why he was the one man who lived through the ambush and unravel an elaborate conspiracy in Washington, DC, and rural Virginia involving drug dealers, white supremacists, and a turncoat psychiatrist (From the Publisher & Critics).

Baldwin, James (1962). *The Fire Next Time*. The Random House Publishing Group, 1995.

The book consists of two "letters," written on the occasion of the centennial of the Emancipation Proclamation that attacks the idea that blacks are inferior to whites. The first is a letter to his nephew. The second, a much longer letter addressed to all Americans, recounts Baldwin's coming-of-age in Harlem, appraises black nationalism and what the concept of color has meant to the US political and moral life, and discusses the connection between racism and Christianity, in particular, that religious beliefs have not prevented white Americans from enslaving black Americans. Written in the heat of the civil rights era, the book reflects Baldwin's passion for justice.

Balk, Walter (1999). *All Those Ghosts*. *Public Voices IV* (1), 1999.

In this short story, a weathered diplomat contemplates the question: What drives advisors to the powerful?

Banks, Raymond, G. (1955). *The Short Ones*. In Anthony Boucher, Ed. *The Best from Fantasy and Science Fiction: Fifth Series*. Doubleday, 1956.

An example of scientific management applied to leadership selection.

Barr, Nevada (1994). *A Superior Death*. Berkley, 2003.

A bureaucrat violates the privacy of her peers by surreptitiously examining their confidential personnel folders. An Anna Pigeon Mystery.

Barr, Nevada (1995). *Ill Wind*. HarperCollins Publishers, 1996.

A bureaucrat regards principles such as telling the truth and obeying the law as expendable in particular cases. An Anna Pigeon Mystery.

Barr, Nevada (1998). *Blind Descent*. Avon Books, 1999.

A park ranger disobeys orders to find a murderer and to save a life. An Anna Pigeon Mystery.

Barthelme, Donald (1979). *The King of Jazz*. In *Great Days*. Farrar, Straus and Giroux, 1979.

A short story about cultural differences.

Barton, Donald Richmond (1955). *Once in Aleppo*. NY: Scribner.

Bellamy, Edward (1888). *Looking Backward, 2000-1887*. Broadview Press, 2003.

This utopian novel describes the futuristic collective state. It follows Julian West, who goes to sleep in Boston in 1887 and wakes in the year 2000 to find that the era of competitive capitalism is long over, replaced by an era of co-operation. Wealth is produced by an "industrial army" and every citizen receives the same wage. (From the Publisher).

Bellow, Saul (1944). *Dangling Man*. Penguin Classics, 1996.

This novel is a journal of a young man about to be drafted. He has received a notice, but a series of mix-ups keeps him waiting for the official call to arms.

Bellow, Saul (1983). *The Dean's December*. Penguin Classics, 1998.

A novel that depicts the Communist apparat in Bucharest. Albert Corde, dean of a Chicago college, is unprepared for the violent response to his expose of city corruption. Accused of betraying his city, as well as being a racist, he journeys to Bucharest, where his mother-in-law lies dying, only to find corruption rife in the Communist capital (From the Publisher).

Bohjalian, Chris (2002). *The Buffalo Soldier*. Shaye Areheart Books.

This novel is a positive depiction of a public servant—a hard-working state trooper.

Bradbury, Ray (1951). *The Garbage Collector*. In: *Bradbury Stories: 100 of His Most Celebrated Tales*. HarperCollins Publishers, 2003.

This short story is Bradbury's reaction to an ignorant politician. It is about the life and expectations of a civil servant. It touches upon such topics as government functions, planning, budgeting, and policy making.

Bradbury, Ray (1950). *The Martian Chronicles*. Bantam Books, Incorporated, 1976.

The novel about the politics of colonization.

Bradbury, Ray (1953). *Fahrenheit 451*. Random House, Incorporated, 1972.

- This is a novel about censorship and a police society.
- Brown, Dan (2001). *Deception Point*. Simon & Schuster Adult Publishing Group, 2002.  
When a NASA satellite discovers an astonishingly rare object buried deep in the Arctic ice, the floundering space agency proclaims a much-needed victory -- a victory with profound implications for NASA policy and the impending presidential election (From the Publisher).
- Brown, Dan (2003). *Digital Fortress*. St. Martin's Press, 2003.  
The novel transports the reader deep within the most powerful intelligence organization on earth - the National Security Agency (NSA), an ultra-secret, multibillion-dollar agency, which (until now) less than 3 percent of Americans knew existed. When the NSA's invincible code-breaking machine encounters a mysterious code it cannot break, the agency calls in its head cryptographer Susan Fletcher, a brilliant and beautiful mathematician. What she uncovers sends shock waves through the corridors of power. The NSA is being held hostage...not by guns or bombs, but by a code so ingeniously complex that if released it would cripple U.S. intelligence and threaten to obliterate the post-cold war balance of power (From the Publisher).
- Burdick, Eugene (1956). *The Ninth Wave*. Houghton Muffin Company.  
The novel tells a story of how a politician can manipulate the public to improve his chances for election to public office. It provides insights on the interest group system, public opinion and voting behavior, and also the use of statistical methods in planning a strategy of winning a gubernatorial election.
- Burdick, Eugene and William J. Lederer (1958). *The Ugly American*. NY: Norton, 1998.  
Authentic, infuriating, and explosively candid, this is the daring, classic bestseller that unmasked the blundering hypocrisy of some of our top-level diplomats. It exposes the opportunism, incompetence, and cynical deceit that have become imbedded in the fabric of our public relations, not only in Asia but all over the world (From the Publisher).
- Burdick, Eugene and William J. Lederer (1965). *Sarkhan*. New York: McGraw-Hill.  
The novel talks about bureaucracy and the U.S. foreign policy.
- Burdick, Eugene and Harvey Wheeler (1962). *Fail-Safe*. HarperCollins Publishers, 1999.  
The novel explores the potential dangers of the nuclear arms race.
- Burdick, Eugene (1964). *The 480*. New York: Dell Books, 1965.  
A novel on the mechanics and logic of public opinion polls and their role in elections.
- Burroway, Janet (1969). *The Buzzard*. Boston: Little Brown and Company.  
A novel on Congress.
- Butler, Ellis Parker (1908). *Pigs Is Pigs*. Garden City, N.Y.: Doubleday, 1950.  
A novel on how a bureaucracy can complicate, rather than solve, relatively insignificant, individual problems.
- Caufield, Michael (Winter 1995). I Want to Break up with Myself, *Public Voices* I (3).  
A poem about a bureaucrat.
- Chandler, Ralph (1988). *When Eagles Gathered: A Play about the Virginia Ratifying Convention of 1788*. Kalamazoo, Michigan: The New Issues Press of Western Michigan University.  
The work looks at aspects of leadership.
- Churchill, Winston (1908). *Mr. Crewe's Career*. London: Macmillan & Co LTD.  
Determined and energetic candidate has little or no appeal unless he wins the support of local party leaders.
- Clancy, Tom (1996). *The Sum of All Fears*. Berkley Publishing Group.  
Peace may finally be at hand in the Middle East -- as Jack Ryan lays the groundwork for a plan that could end centuries of conflict. But ruthless terrorists have a final, desperate card to play; with one terrible act, distrust mounts, forces collide, and the floundering U.S. president seems unable to cope with the crisis.
- Clancy, Tom (1997). *Executive Orders*. Berkley Publishing Group.  
Tom Clancy goes to the White House in this thriller of political terror and global disaster. The American political situation takes a disturbing turn as the President, Congress, and Supreme Court are obliterated when a Japanese terrorist lands a 747 on the Capitol. Meanwhile the Iranians are unleashing an Ebola virus threat on the country.
- Clancy, Tom (1997). *The Hunt for Red October*. Berkley Publishing Group.  
The novel is about an espionage coup with the chase for a runaway top secret Russian missile sub.

- Clancy, Tom (2000). *Debt of Honor*. New York: Doubleday.  
*Debt of Honor* ended with Tom Clancy's most shocking conclusion ever: a joint session of Congress destroyed, the President dead, most of the Cabinet and the Congress dead, the Supreme Court and Joint Chiefs likewise.
- Clancy, Tom (1992). *Patriot Games*. Berkley Publishing Group.  
From England to Ireland to America, an explosive wave of violence sweeps a CIA analyst and his family into the deadliest game of our time: international terrorism.
- Clark, T.C., Clark, R.E., eds. (1973). *Poems for the Great Days*. Plainview, NY: Books for Libraries Press.  
This collection of poems includes works about public administrators.
- Clark, Thomas C., ed. (1930). *Poems for Special Days and Occasions*. Freeport, NY: Books for Libraries Press.  
This collection of poems includes works about public administrators.
- Cogswell, Theodore (1952). *The Spectre General*. In Adams, R., Ed. *Phantom Regiments*, NY: Baen, 1990.  
A novella on organizational behavior.
- Cohen, Judith Beth (2003). *The Only Jewish Bus Driver in San Antonio, Texas*, *Public Voices VII* (1).  
This short story raises issues related to public service workforce.
- Colby, Merle (1949). *The Big Secret*. NY: The Viking Press.  
A novel on political culture.
- Coleman, Wanda (1985). *The Seamstress*. Ballantine, NY: The Available Press/ PEN Short Story Collection.  
A novel that address managerial methods on motivation.
- Collen, Charles, ed. (1933). *Leaves of Grass*. NY: Thomas Y. Crowell.  
A collection of poems, of which some address public administration.
- Connelly, Michael (1992). *The Black Echo*. Boston, MA: Little, Brown and Co.  
A detective withholds information, threatens to leak confidential info to the press, and takes justice into his own hands.
- Connelly, Michael (1993). *The Black Ice*. Boston, MA: Little, Brown and Co.  
The use of physical force by police officers, even against each other.
- Cooper, James Fennimore (1838). *The American Democrat*. Liberty Fund, Incorporated, 1990.  
The novel recognizes that there is a difference in temperament between aristocrats and democrats that is central to an understanding of democracy.
- Cooper, Lucas (1984). *Class Notes*. In *The North American Review*, University of Northern Iowa.  
The work looks at life and career choices.
- Cornwell, Patricia (1990). *Post-Mortem*. New York: Charles Scribner's Sons.  
A medical examiner on a collision course with the state commissioner of health and social services.
- Cornwell, Patricia (1991). *Body of Evidence*. New York: Charles Scribner's Sons.  
A medical examiner on a collision course with the state attorney general.
- Cornwell, Patricia (1993). *Cruel and Unusual*. New York: Charles Scribner's Sons.  
A medical examiner on a collision course with the governor.
- Cozzens, James Gould (1942). *The Just and the Unjust*. NY: Harcourt, Brace and World, Inc.  
The novel discusses law and justice and the criteria by which two judges decide cases.
- Cozzens, James Gould (1948). *Guard of Honor*. NY: Harcourt, Brace and World, Inc.  
The novel balances a vast cast of intricately enmeshed characters as they react over the course of three tense days to a racial incident on a U.S. Air Force training base in Florida in 1942.
- Cozzens, James Gould (1957). *By Love Possessed*. NY: Harcourt, Brace and World, Inc.  
The novel follows protagonist Arthur Winner over a 49-hour period with issue of urban politics that arise.

- Crane, Stephen (1891). *A Foreign Policy, In Three Glimpses*. Alfred A. Knopf, Inc.  
This is a short story about the monotonous regularities of foreign policy. It raises a question whether what a nation believes it ought to do requires it to understand what it values and why.
- Crichton, Michael (1969). *The Andromeda Strain*. NY: Knopf.  
This book recounts the five-day history of a major American scientific crisis. As in most crises, the events surrounding the Andromeda Strain were a compound of foresight and foolishness, innocence and ignorance.
- Crichton, Michael (1994). *Disclosure*. Ballantine Books, Inc.  
The novel looks at sexual harassment in the work place.
- DeForest, John W. (1975). *Playing the Mischief*. Somerset Publishers, Incorporated.  
A novel that describes interest group politics.
- Didion, Joan (1977). Bureaucrats. In *The White Album by Joan Didion*, Farrar, Straus, & Giroux, Inc., 1979.  
This essay describes the attempts of the California Department of Transportation to change commuting habits in LA County in the 1970s.
- Dos Passos, John (1938). *U.S.A.* Houghton Mifflin Company, 2000.  
In this trilogy consisting of the following novels *42<sup>nd</sup> Parallel* (1930), *1919* (1932), and *The Big Money* (1936), the author presents a grand, kaleidoscopic portrait of a nation at the dawn of the twentieth century, at war and on the upswing. This is a book about history and the individual's relation to history.
- Dos Passos, John (1943). *Number One*. Houghton Mifflin Company College Division, 1944.  
A novel on presidency and left-wing politics.
- Dos Passos, John (1949). *The Grand Design*. Amereon, Limited, 1977.  
This novel raises such questions as power as the basic element of politics, the pursuit & use of power, the President as a manipulator of men, as well as medley of allegiances and life styles in a youth movement during the New Deal.
- Dos Passos, John (1966). *World in a Glass*. Houghton Mifflin Co.  
This is a short story about the selection of the Vice-Presidential candidate at a national nominating convention.
- Dreiser, Theodore (1912). *The Financier*. Plume, 1990.  
The novel (first in the *Trilogy of Desire*) describes American social and economic institutions.
- Dreiser, Theodore (1914). *The Titan*. IndyPublish.com, 2004.  
The second novel of the trilogy describes urban politics, in particular, a mayoralty campaign in Chicago in the 1880s and 1890s.
- Dreiser, Theodore (1947). *The Stoic*. New York: Doubleday.  
This novel completes the trilogy based on the life and career of transportation magnate Charles T. Yerkes.
- Drury, Allen (1959). *Advise and Consent*. Doubleday and Company, Inc.  
This is a novel describing dynamic interplay among American political institutions, in particular, how senators influence the outcomes of the legislative process.
- Drury, Allen (1962). *Shade of Difference*. New York: Doubleday.  
In this sequel to *Advise and Consent*, the focus is on foreign policy and on the inner workings of the United Nations.
- Drury, Allen (1966). *Capable of Honor*. Doubleday and Company, Inc.  
This novel highlights enormous power of the press.
- Drury, Allen (1968). *To Preserve and Protect*. Transaction Publishers, 2000.  
The setting is Washington, D.C. The action begins when President Harley Hudson is killed in an air crash. The Speaker of the House becomes President and calls for a national committee to select new nominees for the coming election. The theme of this novel is violence in American life--a violence promoted and condoned by politicians who are fools, dupes or knaves (From the Publisher). This book teaches the public a valuable lesson on presidential succession (Capitol Hill in Fiction).
- Drury, Allen (1973). *Come Nineveh, Come Tyre: The Presidency of Edward M. Jason*. Garden City, N.Y.: Doubleday.



- This book is the fifth installment in Allen Drury's *Advise and Consent* series. It details the very brief presidency of fictional character Edwin Jason (Capitol Hill in Fiction).
- Drury, Allen (1975). *The Promise of Joy*. Garden City, N.Y.: Doubleday.
- This book is the final installment in the six-book *Advise and Consent* series. Drury introduces a new president, and writes about potential war between the United States, Russia, and China (Capitol Hill in Fiction).
- Drury, Allen (1979). *Mark Coffin, U.S.S.: A Novel of Capitol Hill*. Garden City, N.Y.: Doubleday.
- This book deals with the life of a fictional junior senator from California—the idealistic and naïve Mark Coffin. Only 30 years old and something of a celebrity when he enters the Senate, Coffin immediately finds himself thrust into a battle over the president's choice for attorney general. Drury's message is that times have changed after Watergate (Capitol Hill in Fiction).
- Eastlake, William (1968). *The Biggest Thing since Custer*. Harold Matson Company, Inc.
- The novel looks at the War in Vietnam with a condemnation of war as an instrument of foreign policy.
- Eaton, Elizabeth M. (Winter 1995). Ode to the Bureaucracy, *Public Voices I* (3).
- A poem about bureaucracy.
- Ellison, Harlan (1968). *"Repent, Harlequin!" Said the Ticktockman*. New York: Robert P. Mills, Ltd.
- A portrayal of a society in which efficiency and rationality have been established as the prime virtues.
- Ellison, Ralph (1999). *Juneteenth: A Novel*. New York: Random House.
- The novel focuses on the stories told by an injured senator to a reverend.
- Emerson, Earl (1988). *Black Hearts and Slow Dancing*. NY: Morrow.
- The novel incorporates Emerson's experiences as a lieutenant with the Seattle Fire Department as the story looks at a fire chief as a rogue.
- Emerson, Earl (1990). *Help Wanted*. NY: Morrow.
- The novel incorporates Emerson's experiences as a lieutenant with the Seattle Fire Department as the story looks at a fire chief kills unnecessarily.
- Emerson, Ralph Waldo (1878). *The Fortune of the Republic*. Boston: Houghton Mifflin, 1889.
- The work views democracy as the best form of government, as it gives men ample opportunity to win their own liberty.
- Fairstein, Linda (1999). *Cold Hit*. NY: Charles Scribner's Sons.
- In this mystery, an assistant district attorney follows direct orders from her ultimate boss, the district attorney, whom she respects, but circumvents directives from an immediate supervisor.
- Farrel, James T. (1956). Getting out the Vote for the Working Class. In: *An Omnibus of Short Stories*, by James T. Farrel. The Vanguard Press, 1956.
- This short story traces the voting behavior of a typical American.
- Faulkner, William (1930). A Rose for Emily. In: *These 13*. NY: Jonathan Cape and Harrison Smith, 1931.
- This is a short story that provides insights on organizational behavior, the relationship of the individual and the community and local government.
- Fenton, Patrick (1990). *Confessions of a Working Stiff*. News America Publishing, Inc.
- An essay on how a job and working conditions can undermine the human spirit.
- Fitzgerald, F. Scott (1925). *The Great Gatsby*. Simon & Schuster Adult Publishing Group, 1995.
- This novel tackles such issues as ethics and values, leadership style, motivation, and power.
- Francis, H. E. (Spring/Summer 1981). Sitting. *The Mississippi Review*.
- The theme of this short is story passive resistance.
- Frank, Pat (1948). *Mr. Adam*. Philadelphia: Lippincott.
- The novel postulates universal male sterility as one of the results of an explosion at an atomic bomb factory in Mississippi.
- Frank, Pat (1948). *An Affair of State*. Philadelphia: Lippincott.
- This is a thriller about State Department.

Frank, Pat (1956). *Forbidden Area*. Philadelphia: Lippincott.

This novel is a grim indictment of America's lack of preparedness for the possibility of a nuclear war. It speculates on how, why, and when the Russians might attack the United States. Frank shows how the various agencies - paralyzed by red tape, inter-departmental bickering, unqualified political appointees in positions of power, and the like - refuse to act until it is almost too late, averting an all-out Russian attack by only minutes (From Empty World, the Apocalyptic Fiction Site).

Frank, Pat (1959). *Alas, Babylon*. HarperCollins Publishers, 1999.

This is a post-atomic war novel that also examines the use of power.

Frost, Robert (1936). Departmental. In: *The Poetry of Robert Frost*. Holt, Rinehart and Winston, 1969.

A poem on compartmentalized efficiency of a hierarchical organization.

Galbraith, John Kenneth (1968). *The Triumph*. Boston: Houghton Muffin Company.

A novel of the mechanics of the State Department and modern diplomacy.

Geeslin, Jr., Hugh (1958). A Day in the Life of the Boss. *The Georgia Review*.

An short story on how people draw the line between ethical & unethical behavior.

Gilbertsen, Neal (1994). A Fish Story, *Public Voices* I (2), Winter/ Spring 1994.

A short story about myopia of public policy.

Gloag, John (1959). The Board Meets. In *Board Room Ballads*. George Allen and Unwin Ltd.

Mindless conformity is a pervasive organizational force.

Godey, John (1974). *The Taking of Pelham 1,2,3*. NY: Dell.

A New York City transit cop must deal with the demands of subway hijackers and transit authorities who want to keep the trains running.

Grady, James (1974). *Six Days of the Condor*. New York: Norton.

Set on Capitol Hill, this novel revolves around a murderous renegade network operating within the Central Intelligence Agency (From Capitol Hill in Fiction).

Grisham, John (1991). *The Firm*. NY: Doubleday.

For a young lawyer takes a position at an ideal law firm, but must overlook occurrences in the office. An FBI investigation sends an attorney into choices of ethics and legal skills against the firm's deadly secrets.

Guerard, Albert (1950). *Night Journey*. New York: Alfred A. Knopf.

A novel depicting psychological warfare intelligence. Guerard drew the subject for this novel from his experience during World War II.

Hackett, Francis (1943). *The Senator's Last Night*. Garden City, NY: Doubleday.

A novel on Congress.

Hadad, Herbert (November, 1990). Memoirs of a Cub. *Northeastern University Magazine* 16 (2), 11-15.

An autobiographical essay on organizational culture & socialization practices at The Globe.

Hadley, Arthur (1971). *A Life in Order*. The Viking Press, Inc.

This novel is an inside view of a typical Congressman's day.

Hailey, Arthur (1979). *Overload*. Garden City, NY: Doubleday.

Haines, William Wister (1947). *Command Decision*. Boston: Little, Brown.

A novel about an administrator who has to make a difficult decision involving other people's lives.

Hansen, R. J. (2003). An American Dream, *Public Voices* VI (2-3).

In this short story, the malfunctioning of new technology causes mass confusion at the ballot box on the Election Day.

Harrington, Alan (1958). *Life in the Crystal Palace*. Alfred A. Knopf, Inc.

This novel sheds light on actions and motivations of employees.

Harrington, M., Thomas, J., ed. (1929). *Our Holidays in Poetry*. NY: H.W. Wilson.

A collection of poems about Lincoln as administrator.

Harry, Eric (1996). *Society of the Mind: A Cyberthriller*. NY, NY: Harper Collins Publishers.

A novel on how the will of the individual can overcome the limitations of social or governmental constraints on our decisions.

Hawthorne, Nathaniel (1850). *The Scarlet Letter*. Barnes & Noble Books, 2003.

The novel depicts political culture, stifling organization. Its message—government organizations have debilitating effects upon employees' physical or mental vigor.

Hazzard, Shirley (1964). The Meeting. In *People in Glass Houses*. McIntosh and Otis, Inc., 1977.

This short story reflects on professional expertise vs. bureaucratic expertise.

Hazzard, Shirley (1964). Swaboda's Tragedy. In *People in Glass Houses*. McIntosh and Otis, Inc., 1977.

Demoralizing effects on employees of "appreciation" without promotion are examined in this short story.

Hazzard, Shirley (1967). *People in Glass Houses*. New York: Knopf.

A collection of short stories tackling various aspects of management.

Heggen, Thomas (1946). *Mr. Roberts*. Houghton Mifflin.

Heinlein, Robert A. (1960). *Starship Troopers*. New York: Putman.

Heller, Joseph (1961). *Catch-22*. NY: Dell Publishing, 1985.

The novel uncovers bureaucratic pathologies, sheds light on organizational behavior, and shows the power of modern bureaucratic institutions to destroy the human spirit.

Heller, Joseph (1974). *Something Happened*. NY: Ballantine Books, 1975.

The novel is an expose of the capacity of the business world to crush the individual. It depicts organization as a set of delicately balanced relations of fear.

Heller, Joseph (1984). *God Knows*. Simon & Schuster Adult Publishing Group, 1997.

The story of King David.

Heller, Joseph (1994). *Closing Time*. Simon & Schuster Adult Publishing Group, 1995.

The novel depicts the realm of politics, the general state of society, and the moral shortcomings of the US commerce and culture.

Hemingway, Ernest (1952). *The Old Man and the Sea*. Simon & Schuster Adult Publishing Group, 1995.

This novel proclaims that only by escaping from institutions an individual can develop a satisfactory moral code.

Henry, O. (1906). The Romance of a Busy Broker. In Cerf, B., & Cartmell, V. H., Eds. *Best Short Stories of O. Henry*, New York: Doubleday & Company, Inc., 1945.

A short story about work-related stress & coping. It shows how the excessive preoccupation with work can create imbalances in one's life.

Hersey, John (1944). *A Bell for Adano*. New York: Knopf.

The novel tells the story of a major in the Allied military government who administered a small Italian seaport during the World War II.

Hersey, John (1960). *The Child Buyer*. Knopf Publishing Group, 1989.

This is a story of an investigation by the state senate committee on education, welfare and public morality into the activities of Mr. Wissey Jones, a stranger who comes to a small New England town to purchase a ten-year-old child genius Barry Rudd for his corporation that uses gifted children in a special defense project.

Hillerman, Tony (1973). *Dance Hall of the Dead*. NY: Harper and Row.

A mystery in which Detective Leaphorn respects both the law and his native Navaho culture.

Hillerman, Tony (1986). *Skinwalkers*. NY: Harper and Row.

A mystery in which Detective Leaphorn respects both the law and his native Navaho culture.

Hillerman, Tony (1988). *A Thief of Time*. NY: Harper and Row.

A mystery in which Detective Leaphorn occasionally deviates from the rule book to solve the case.

Hillerman, Tony (1998). *The First Eagle*. NY: Harper Collins.

A mystery in which Detective Leaphorn occasionally deviates from the rule book to solve the case.

Holder, Richard (1995). In Extremis, *Public Voices* I (3), Winter 1995.

A short story about bureaucratic manipulations.

Holley, Lyn Meridew (1996). The Experience of Federal Employment. *Public Voices* II (3).

The story looks at how some individual workers in federal government have experienced working for the sovereign.

Howells, William Dean (1885). *The Rise of Silas Lapham*. Bloomington: Indiana University Press, 1971.

A novel describing managerial challenges and personal identity of the manager.

Howells, William Dean (1890). *A Hazard of New Fortunes*. The Random House Publishing Group, 2002.

The work describes disagreement between management and labor and how both sides appeal to shared attitudes in order to justify the claims they make upon other groups in society.

Hubbell, Larry (1997). Waiting to Endow, *Public Voices* III (3), 1997.

The short story depicts academic department heads as managers and fundraisers.

Hubbell, Larry (1996). It's a Matter of Tenure. *Public Voices* II (2).

This is a story about the dilemma that a graduate student and her mentor face when the graduate student is subject to sexual harassment by a lecherous department head.

Hubbell, Larry (2003). Not Quite Civil, *Public Voices* VI (2-3).

This fictional piece draws on the author's experience as a juror and the experience of other colleagues who have served as jurors. As a teacher and student of organizational behavior and an OD practitioner, the author is particularly conscious of group dynamics. In the juries that he has participated in and interviewed other colleagues about, it became clear that some jurors' decisions were influenced by pathologies that these jurors brought with them into the courtroom.

Hubbell, Larry (2003). Coming up Empty in the People's Republic, *Public Voices* VII (1).

This short story provides insights into Chinese bureaucracy and academe.

Hubbell, Larry, Homer, Fred (1994). Down and Out at the EPA, *Public Voices* I (2), Winter/Spring 1994.

A short story about Washington bureaucracy.

Jackson, Shirley (1948). *The Lottery*. Farrar, Straus, & Giroux, Inc., 1977.

All the residents of a peaceful American village participate in a horrific annual lottery.

James, Henry (1886). *The Princess Casamassima*. Penguin Classics, 1977.

The novel shows diversity of personal motives that create an inevitable tension between political ideals and the rich.

Jarrell, Randall (1954). *Pictures from an Institution*. Chicago: University of Chicago Press, 1986.

Gertrude Johnson, a novelist serving as a visiting lecturer at Benton, a girls' college, decides to write a biting satire on intellectual life at the school.

Johnson, James Weldon (1912). *The Autobiography of an Ex-Colored Man*. Alfred A. Knopf, Inc.

Discussed here are politics and race—white majority power and black minority rights.

Johnson, Stanley (1968). *The Presidential Plot*. Simon & Schuster.

The novel highlights aspects of presidency.

Kaminsky, Stuart (1981). *Death of a Dissident*. NY: Ivy Books.

A Russian detective works for a bureaucracy so corrupt that it routinely threatens his moral integrity.

Kaminsky, Stuart (1984). *Black Knight in Red Square*. NY: Ivy Books

A female terrorist is determined to humiliate the Russian police as she has the authorities of five other countries. It is up to Chief Inspector Rostnikov to stop her--and plan a getaway of his own.

Kaminsky, Stuart (1988). *A Cold Red Sunrise*. NY: Ivy Books.

In this story the maverick Rostnikov, demoted after numerous battles with the KGB, is assigned to the case of Commissar Illya Rutkin, who was killed in Siberia while investigating the death of dissident Lev Samsonov's daughter, Karla.

Kaminsky, Stuart (1992). *Death of a Russian Priest*. NY: Ivy Books.

Inspector Porfiry Rostnikov investigates the murder of elderly, politically outspoken Father Vasili Merhum in the village of Arkush.

Kaufman, Bel (1985). *Sunday in the Park*. NY: Ballantine.

The novel looks at the difficulties of keeping aggression in check.

Kelley, William Melvin (1959). *A Different Drummer*. NY: Doubleday, 1962.

This is the story of Tucker Caliban, a black Southerner who one day salts his fields, burns down his house, kills his livestock and, with his wife and child, sets off a mass exodus of his mythical state's entire black population.

Kesey, Ken (1962). *One Flew Over the Cuckoo's Nest*. NY: Viking.

The novel looks at bureaucracy as inflexible and inhuman through an Oregon mental hospital.

Klein, Joe (1996). *Primary Colors*. Warner Books.

Henry Burton, a former congressional aide, is pressed into service as an assistant to Jack Stanton, the governor of a small Southern state who has set his sights on the presidency. Thus begins a rollicking adventure of backyard barbeques, draft-dodging dilemmas, sex and seduction scandals, and media mayhem.

Knebel, Fletcher and Charles W. Bailey II (1962). *Seven Days in May*. Harper & Row Publishers, Inc.

The civilian arm of the government exercises the tenuous control over the military arm

Knebel, Fletcher and Charles W. Bailey II (1964). *Convention*. Harper & Row Publishers, Inc.

The atmosphere of a political party's Presidential nominating convention.

Knebel, Fletcher (1966). *The Zinzin Road*. NY: Doubleday and Company, Inc.

A novel about bureaucracy and foreign policy.

Knebel, Fletcher (1965). *Night of Camp David*. Harper & Row Publishers, Inc.

The novels look at the burdens of presidency.

Knebel, Fletcher (1968). *Vanished*. NY: Doubleday and Company, Inc.

The novel looks at the CIA and the issue of discretion exercised by bureaucrats .

Knebel, Fletcher (1969). *Trespass*. NY: Doubleday and Company, Inc.

A novel about political culture and interest groups.

Kosinski, Jerzy (1975). *Cockpit*. Bantam books, Inc.

The novel encounters incessant shuffling between offices to gain official recognition or authorization, and the special privileges of top level bureaucrats; with a government that victimizes and destroys its citizens.

Kosinski, Jerzy (1971). *Being There*. NY: Harcourt Brace Jovanovich, 1974.

The novel looks at the relationship between leaders and followers, and the qualities expected from leaders.

Kroll, Morton (1997). *A Chronicle of Higher Education. Public Voices III* (2).

Harry Birkin's battles with time and timing were evident from early childhood. In postcards, letters and memoranda we trace his development as a child, adolescent, undergraduate student, and his career in academia. He moved up the ladder to positions of increased responsibility, sufficiently admired by his colleagues, his profession and institution, to have had, upon his retirement, a campus building named for him.

Lawrence, Jerome (1955). *Inherit the Wind*. NY: Bantam.

A drama based on the Scopes Trial of July, 1925, in Dayton, Tenn. The accused was a slight, frightened man who had deliberately broken the law. His trial was a Roman circus. The chief gladiators were two great legal giants of the century. Like two bull elephants locked in mortal combat, they bellowed and roared imprecations and abuse. The spectators sat uneasily in the sweltering heat with murder in their hearts, barely able to restrain themselves. At stake was the freedom of every American.

Lazenby, Scott (2001). *Playing With Fire*. Writer's Club Press.

Drawn from the real experiences of public managers in Trillium, Oregon, the political, personal and literal fires that surround the man in the hot seat, Ben Cromarty, Trillium's city manager are exposed.

Lewin, L.C. (1967). *Report from Iron Mountain*. NY Times.

Parody on the "Pentagon Papers;" about "dangers" of lasting peace.

Lewis, Anthony (1972). Request for Proposal. In Isaac Asimov, Martin H. Greenberg and Joseph D. Olander, Eds. *Space Mail*, Fawcett, 1980.

A short story on the process of administration and its outcomes.

Lewis, Sinclair (1915-1921). Short Stories. In Di Renzo, Anthony, Ed. *If I Were Boss: The Early Business Stories of Sinclair Lewis*, Southern Illinois University Press: Carbondale and Edwardsville, 1997.

Collection of short stories describing workplace relations.

Lewis, Sinclair (1920). *Main Street*. Signet, 1998.

A satire of small-town America, beautiful young Carol Kennicott comes to Gopher Prairie, Minnesota, with dreams of transforming the provincial old town into a place of beauty and culture. But she runs into a wall of bigotry, hypocrisy and complacency.

Lewis, Sinclair (1922). *Babbitt*. NY: Bantam, 1998.

The central character, George Follansbee Babbitt, is a middle-aged realtor living in Zenith, the Zip City. He is unimaginative, self-important, and hopelessly middle class. Vaguely dissatisfied with his position, he tries to alter the pattern of his life by flirting with liberalism and by having an affair with an attractive widow, only to find that his dread of ostracism is greater than his desire for escape.

Lewis, Sinclair (1935). *It Can't Happen Here*. Ernst, Cane, Berner & Gitlin, 1963.

During the Depression some believed that democracy could function only in prosperity, that in times of economic scarcity it degenerates into fascism or falls prey to demagogues.

London, Jack (1907). *The Iron Heel*. Macmillan.

A novel about the texture & quality of life in a totalitarian society: the national process of thought control and the systematic effort to wipe out individual identities.

Love, Edmund G. (1960). His Honor, Claudius Wats. In *Arsenic and Red Tape*. Harcourt Brace Jovanovich, Inc.

A short story about one clerk's fight against bureaucratic anonymity and frustrations of a stifling job.

Luton, Larry S. (1995). The Promotion. *Public Voices*, 1(3).

A poem about an academic career.

Mailer, Norman (1948). *The Naked and the Dead*. New York: Holt.

The story follows an army platoon of foot soldiers who are fighting for the possession of the Japanese-held island of Anopopei during World War II.

Malamud, Bernard (1961). *A New Life*. New York: Farrar, Straus and Giroux.

Sy Levin is his own worst enemy. Former drunkard and newly appointed instructor at Cascadia College, his attempts to make something of his future out of the ruins of his past are continually frustrated by those miniature disasters which impede every man's grand design.

Mann, Seymour Z. (1993). Summing Up, *Public Voices* I (1), Fall 1993.

A play about self-doubts of a successful public administrator about the true nature of his career and reputation.

Mann, Seymour Z. (1995). Bureaucratic Encounter, *Public Voices* I (3), Winter 1995.

A poem about bureaucratic encounters.

Markham, Edwin (1922). Lincoln, the Man of the People. In *Poems of Edwin Markham*. New York: Harper, 1950.

The poem looks at leadership through the role of President Lincoln.

Marric, J.J. (1963). *Gideon's Staff*. New York: Harper and Bros.

A murder mystery novel, part of a detective series based on Gideon.

Masefield, John (1933). *The Bird of Dawning*. New York: The Macmillan Company.

A novel about crisis management, leader development, and situational leadership.

Masters, John (1954). *Bhowani Junction*. New York: Viking Press.

The novel follows an Anglo-Indian living in Bhowani in the turbulent months leading to Indian independence.

Maugham, W. Somerset (1978). Mayhew. In *The Collected Short Stories of W. Somerset Maugham*. New York, Penguin Books, pp. 173-175.

The story looks at ways to achieve self-actualization; life and career choices.

Mayor, Archer (1988). *Open Season*. NY: G.P. Putnam's Sons.

A police officer connects victims to their service as jurors on a trial three years before, in which a Vietnam veteran was quickly convicted of murdering a young woman. Pressured not to stir old fires by police and political figures alike, the officer is determined to pursue the case when an attempt is made on his own life.

Mayor, Archer (1997). *Bellows Falls*. NY: Warner Books.

A minor Internal Affairs investigation a lead detective to the hard-luck town of Bellows Falls, Vermont. Soon, rumors of police corruption, drug dealing, spousal abuse, and murder spread through the streets.

McCarthy, Mary (1952). *The Groves of Academe*. New York: Harcourt, Brace.

A literature instructor at progressive Jocelyn College, is informed that his appointment will not be continued. Convinced he is disliked by the president of Jocelyn because of his abilities as a teacher and his independence of mass opinion, Mulcahy believes he is being made the victim of a witch-hunt.

McCreary, Samuel M. (1998). A Bard's View. *Public Voices* IV (1), 1999.

The poem provides a bard's view of public administration.

McMaster, Susan (1994, June 16<sup>th</sup>). The Ideal Civil Servant. *Public Voices* II (2), 1996.

A poem about civil service.

McMurtry, Larry (1985). *Lonesome Dove*. NY: Simon & Schuster.

A novel that highlights the fictional portraits of contrasting leadership styles.

Melville, Herman (1853). Bartleby the Scrivener, A Story of Wall Street. *Putnam's Monthly*, 2(11-12).

A short story covering the problem of a subordinate's passive resistance, demoralizing and corrupting organization; the relationship between a manager and an employee.

Melville, Herman (1891). *Billy Budd, Sailor*. In Hayford, H., Sealts, M.M. Jr., eds. Chicago: University of Chicago Press, 1962.

A novel about how a naval court martial decided to hang a member of the crew; the adventures and hardships of life aboard ships in the mid-19th century and how it feels to be at the bottom of a demanding organization.

Melville, Herman (1846). *Typee*. Penguin, 1986.

The novel looks at the consequences of the spread of Christianity to the South Seas.

Melville, Herman (1850). *White Jacket*. Oxford Press, 2000.

A novel making a statement of the firm convictions of many Americans about their nation's role in world affairs.

Melville, Herman (1851). *Moby Dick*. NY: W.W. Norton, 1967.

A novel which highlights the value of teamwork; the folly of misdirected goals.

Melville, Herman (Year). *Redburn*. Modern Library, 2002.

A novel about the bottom of a demanding organization.

Mendell, Jay S. (1994). Two Teak Cabinets. *Public Voices* I (3), Winter 1995.

In this short story, a young professor learns to vanquish academic bureaucracy.

Mendell, Jay (1997). The Empty Tower. *Public Voices* III (3).

In this short story, an Ambassador learns the realities of technology transfer to the developing democracies.

Mendell, Jay (2003). "Whose Swamp Is This, Anyway?" *Public Voices* VI (2-3).

In this short story, a public official is locked in a bitter, escalating territory war with a 25-foot alligator, unable to recognize that he projects onto the monstrous beast his own character faults — territoriality and power-lust – which do not exist in nature. A bitter commentary on abuse of power.

Michener, James (1971). *The Drifters*. Random House.

A novel on how younger and older generations express their alienation from the world.

Mikulski, Barbara, and Marylouise Oates (1996). *Capitol Offense*. New York: Dutton.

A page-turning fictional story of an activist female senator whose ideology wins her fans at home but not on the Hill, where she is faced with interesting decisions that reveal some of the wicked ways of Washington (From Capitol Hill in Fiction).

Miller, Ann, and Karen Rigley (1992). Warriors of the Gentle Dreams. In *Calliope*, Rutgers University, Camden.

A short story on the confluence of dissimilar personal beliefs inherent in a multicultural society.

Miller, Arthur (1947). *All My Sons*. Penguin Classics, 2000.

A play on ethical values, leadership style, and organizational conflict. It is centered on Joe Keller and Herbert Deever, partners in a machine shop during the war, who turned out defective airplane parts, causing the deaths of many men. Deever was sent to prison while Keller escaped punishment and went on to make a lot of money (From the Publisher).

Miller, Arthur (1949). *Death of a Salesman*. Penguin Classics, 1998.

A play on the conflict resolution, discrimination, ethics/values, motivation, and power/authority. Willy Loman has spent his life following the American Dream, living out his belief in Free Enterprise as a way to reinvent himself. At age 63, he searches for the moment his life took a wrong turn in a desperate attempt to make sense of himself and of a world that once promised so much (From the Publisher).

Minot, Stephen (1985). *Toughing It Out*. In *The Available Press, PEN Short Story Collection*. NY: Ballantine.

A short story about coping with a stressful problem.

Moles, Stephen Hunter (1923). *Ranger District Number Five*. Boston: Spencerian Press.

A novel about the transfer of communal land under Mexican custom and law to United States Forest Reserve in New Mexico in the early 20th century caused hostility and violence that lasts to this day.

Murphy, S.E., J.G. Sperling, and J.D. Murphy, eds. (1991). *The Literature of Work: Short Stories, Essays, and Poems by Men and Women of Business*. Phoenix, AZ: University of Phoenix Press.

The book provides insights into management practices.

Musil, Robert (1943). *The Man Without Qualities*. London: Picador, 1988.

A portrait of Viennese high society on the eve of World War I that chronicles the decay and collapse of the Austro-Hungarian Empire.

Nemerov, Howard (1958). *For W\_, Who Commanded Well*. In *Mirrors and Windows: Poems*. Chicago.

A poem with an anti-war attitude.

Nemerov, Howard (1977). *A Full Professor*. In *The Collected Poems of Howard Nemerov*. Chicago: University of Chicago Press

A poem on specialization and job security.

Nemerov, Howard (1977). *The Fourth of July*. In *The Collected Poems of Howard Nemerov*. Chicago: University of Chicago Press.

A poem on orderly public celebrations.

Nemerov, Howard (1977). *The Great Society, Mark X*. In *The Collected Poems of Howard Nemerov*. Chicago: University of Chicago Press.

A poem about the poet's judgment of the Johnson administration.

Nemerov, Howard (1977). *To the Governor and Legislature of Massachusetts*. In *The Collected Poems of Howard Nemerov*. Chicago: University of Chicago Press.

A poem on loyalty oath to the state government.

Nemerov, Howard (1984). *Imprecated Upon a Postal Clerk*. In *Inside the Onion*. Chicago: University of Chicago Press.

A poem on the frustration with the postal service.

Nemerov, Howard (1987). *Authorities*. In *War Stories: Poems about long Ago and Now*. Chicago: University of Chicago Press.

A poem on the experiences of Vietnam.

Nemerov, Howard (1987). *On an Occasion of National Mourning*. In *War Stories: Poems about long Ago and Now*. Chicago: University of Chicago Press.

A poem about the space shuttle Challenger disaster.

Nemerov, Howard (1987). *Ultima Ratio Reagan*. In *War Stories: Poems about long Ago and Now*. Chicago: University of Chicago Press.



- A poem on the lessons of Vietnam.
- Nemerov, Howard (1991). Kicking off the Combined Federal Campaign 32427. In *Trying Conclusions: New and Selected Poems 1961-1991*. Chicago: University of Chicago Press.
- A poem about voluntary contributions.
- Nemerov, Howard (1991) To the Congress of the United States Entering its Third Century. In *Trying Conclusions: New and Selected Poems 1961-1991*. Chicago: University of Chicago Press.
- A poem on the American Congress.
- Nicolay, John Alan (1996). Miserere. *Public Voices*. II (3).
- A campus riot, national press, and a career self-immolates: the life of the professor, and the contradictions of freedom, the isolation of leadership, and the search for identity. The story recognizes the power of institutions, and how singular individuals play out scripts prepared for them well in advance.
- Nicolay, John Alan (2002). Going Virtual, *Public Voices* V (3).
- In this short story, Dr. Ian Gestrode, Professor of History at St. Elgin's College, and his colleagues face a day of reckoning when the College accepts a multi-million grant from a monolithic software/hardware corporation to convert the college to an entirely electronic based delivery system. As the "old guard" confronts the challenge of institutional dismemberment, they craft an ingenious plan to stave off technology to preserve the traditions of the academe.
- Nicolay, John Alan (2003). Galvanizing Moments: St. Elgin's College Responds, *Public Voices* VI (2-3).
- In this short story, Professor of History Ian Gestrode struggles with the conflicting emotions of national calamity and personal loss.
- O'Connor, Edwin (1985). *The Last Hurrah*. Little Brown and Company.
- The novel portrays an Irish-American political boss as a demagogue and a rogue who nonetheless deeply understands his constituents.
- O'Connor, Edwin (1966). *All in the Family*. Little Brown and Company.
- A novel about a little tycoon whose pride in his sons is matched only by his determination to get them what he wants: high political office.
- Patterson, Richard North (2000). *Protect and Defend*. New York: Random House.
- When a newly elected president has the opportunity to nominate a new justice to the Supreme Court, he selects a respected female judge, Caroline Masters, who has a brilliant record—and a secret. As it becomes apparent that a volatile abortion case might come before the court, Masters' nomination becomes embroiled in a clash between the White House and the Senate (From Capitol Hill in Fiction). *Protect and Defend* cogently addresses a number of troubling issues: abortion, the right to privacy, the politics of scandal, the Faustian compact between elected officials and special interest lobbies, the difficulty of making honorable choices in a world ruled by political expediency (Bill Sheehan).
- Pearson, Drew (1968). *The Senator*. Doubleday and Company, Inc.
- A novel that looks at how bills are passed in Senate committees.
- Penner, Jonathan (1984). *This Is My Voice*. Eastern Washington University Press.
- A short story about a student is trying to make sense of why he committed an unethical act.
- Pielmeier, John (1979). *Agnes of God*. Eugene O'Neill Theater Center, Waterford, CT.
- A nun gives birth to a baby, which is found strangled in her wastebasket. Psychiatrist Fonda is brought in to investigate whether she is insane, and begins to suspect that her mother superior or someone else may have known about the baby and share the guilt for its murder.
- Petroski, Catherine (1985). *Footfalls*. The Available Press/ PEN Short Story Collection.
- A short story on interpersonal relationships.
- Poe, Edgar Allan (1842). *The Pit and the Pendulum*. Creative Education, 1981.
- The tale about a fantasy set in Spain during the Inquisition; the disintegrating effects on the human mind and will in a situation where rulers use the power of the state to enforce belief in an absolute truth.
- Poe, Edgar Allan (1842). *The Masque of the Red Death*. New York: Random House, 1944.
- During the course of a plague, Prince Prospero calls together his friends to come to his castle for fun and frolic until the danger of pestilence has passed. The night of the ball comes, the guests arrive in their

- costumes and the festivities begin. The gaiety is interrupted by the arrival of a guest, dressed in the garments of the grave besprinkled with the scarlet blood associated with the plague of "red death."
- Popejoy, Michael W. (2003). The Dean and the Princess: Why Tenure Matters, *Public Voices* VII (1).  
This short story is an account of how a young professor came to the true understanding of why tenure in academe really matters.
- Rand, Ayn (1946). *Anthem*. Caxton Printers.  
A novel on how a man mistakenly sacrificed individual freedom on the altar of collectivism thus ruining the civilization.
- Rascovich, March (1963). *The Bedford Incident*. New York: Atheneum.  
The war is the Cold War of the 1960s, but on a little-publicized and bleakly isolated front where opposing naval forces secretly maneuver against each other in the eternally empty reaches of the Arctic Ocean. Here they contest for strategic stakes as vital as those of Berlin or Vietnam
- Reilly, Linda (1995). What Am I Doing Inside?!! *Public Voices*, 1(3).
- Ricketts, Marijane (1994). Academic Lapses, *Public Voices* I (3), Fall 1994/Winter 1995.  
A poem about escaping the routine of the work place.
- Ricketts, Marijane (1994). Which Way, Please, for R&R? *Public Voices* I (3), Fall 1994/Winter 1995.  
A poem about a typical working day of administrative school secretary.
- Riordan, William (1905). *Plunkitt of Tammany Hall*. Signet, 1995.  
A series of frank and unabashed discussions between George Washington Plunkitt, a key politician of Tammany Hall, and William L. Riordan, a sharp-eared and sympathetic reporter, reveals Plunkitt's successful political strategies.
- Salinger, Pierre (1971). *On Instructions of My Government*. Garden City, NY: Doubleday and Company.  
A book on the subject of foreign policy.
- Santello, Dolph (1994). Her Ladyship and the Postal Princes, *Public Voices* I (2), Winter/Spring 1994.  
A short story highlighting the roles and responsibilities of public administrators.
- Schauffler, Robert H., ed. (1946). *Lincoln's Birthday*. NY: Dodd, Mead.  
Collection of poems about leadership from a perspective of President Lincoln.
- Serling, Robert (1968). *The President's Plane Is Missing*. NY: Dell Publishing.  
A novel that highlights issues on the presidency.
- Silverstein, Shel (1981). *A Light in the Attic*. NY: Harper and Row.  
A collection of pomes that touch on subjects such as planning (*Fancy Dive*), community responsibility (*Somebody Has To*), policy alternatives (*Hippo's Hope*), functions of government (*Ations*), assignment of responsibility (*God's Wheel*) and the concept of continuous improvement (*The Bridge*).
- Sinclair, Upton (1905). *The Jungle*. Dover Publications, Incorporated, 2001.  
A novel on labor history in the United States and immigration.
- Sinclair, Upton (1927). *Oil!* University of California Press, 1997.  
A novel highlighting the interest groups role in the U.S. politics. Based on the oil scandals of the Harding administration, it provides a detailed picture of the development of the oil industry in Southern California. Bribery of public officials, class warfare, and international rivalry over oil production are the context for Sinclair's story of an independent oil developer and his son (From the Publisher).
- Sinclair, Upton (1928). *Boston*. Bentley Publishers, 1978.  
Sacco-Vanzetty case: two Italian "anarchists" were executed for murder in the 1920s after a trial with highly questionable procedures.
- Skinner, B. F. (1958). *Walden Two*. New York: Macmillian.  
A utopian novel based on behaviorism.
- Smitter, Wessel Hyatt (1934). Ex-Champion Nailer. *Story Magazine*, 4(23).  
A short story on how an employee is socialized into a work group.

Smitter, Wessel Hyatt (1938). *F.O.B. Detroit*. Harpers and Brothers.

A short story about a worker's perspective on life in an automobile assembly plant.

Snieder, Vern (1951). *Teahouse of the August Moon*. New York: Putman.

A novel on the post World War II Occupation of Okinawa and its redevelopment through sustainable development.

Steinbeck, John (1936). *In Dubious Battle*. The Viking Press, Inc., 1964.

This work is about minority movements.

Steinbeck, John (1937). *The Grapes of Wrath*. NY: Viking Press, 1939.

A novel about the effective federal bureaucracy that protects its clients in a humane work camp; corrupt local bureaucrats--police in league with banks to evict sharecroppers and with growers to exploit farm workers.

Stevenson, Burton E., ed. (1933). *Great Americans as Seen by the Poets*. Philadelphia: J.B. Lippincott.

A collection of poems that touch on leadership.

Stewart, George R. (1948). *Fire*. Random House.

The story of a forest fire in a fictional national park.

Stone, Irving (1976). *Clarence Darrow for the Defense*. New American Library.

Stowe, Harriet Beecher (1852). *Uncle Tom's Cabin*. Mass Market, 1981.

During the abolitionist movement; the novel shows how art can shape public perceptions about governmental issues.

Stribling, Thomas S. (1931). *The Forge*. University of Alabama Press, 1985.

A novel on issues of Congress.

Stribling, Thomas (1935). *The Sound Wagon*. Garden City: NY Doubleday and Company.

A congressman is faced with a dilemma when the interests of the nation are in conflict with those of his constituents; raising issues of public opinion and voting behavior.

Stringfellow, Barr (1958). *Purely Academic*. Simon and Schuster.

A novel depicting American university administration

Stringfellow, William (1964). *My People Is The Enemy*. Holt, Rinehart & Winston, Inc.

A novel on the exclusionary effects of racial recruitment within political parties in New York City.

Swados, Harvey (1957). *On the Line*. Boston: Little, Brown.

A novel that builds on the author's experience as an auto worker.

Swados, Harvey (1979). *Joe, the Vanishing American*. E.P. Dutton, 1963.

A novel on the organizational processes and attitudes of employees.

Thoreau, Henry David (1849). *Civil Disobedience*. Green Integer Books, 2000.

An essay originally entitled *Resistance to Civil Government*. One of the most important documents of American Political thought, Civil Disobedience eloquently states a position that has influenced the thinking of Gandhi, Martin Luther King, and many figures of the 1960's protests against the Vietnam War. Thoreau argues that "there will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly" (From the Publisher).

Thoreau, Henry David (1859). *A Plea for Captain John Brown*. Boston, MA: David Godine, 1969.

An essay on the politics of extremism: a defense of the raid by John Brown on the arsenal at Harper's Ferry as a classical argument that an individual who takes extreme measures against his government may be right and his government wrong.

Thurber, James (1945). The Catbird Seat. In *The Thurber Carnival*, Harper & Row, 1973.

A short story on the problems created by poorly defined power relations and inadequate communication.

Thurber, James (1940, February 17). The Unicorn in the Garden. *New Yorker* 16(25).

A short story about the appropriate roles for social services agencies.

Travers, Robert (1958). *Anatomy of a Murder*. St. Martin's Press, Inc.

A novel on the influence of counsel in the modern trial process.

Truman, Margaret (1981). *Murder on Capitol Hill: A Novel*. New York: Arbor House, 1981.

The second book in Margaret Truman's *Murder in Washington* series is a mystery that revolves around events surrounding the murder of a senator at a party (From Capitol Hill in Fiction).

Trumbo, Dalton (1936). *Washington Jitters*. New York, NY: Alfred A. Knopf.

A novel on Congress.

Tully, Andrew (1962). *CIA: The Inside Story*. William Morrow Publishing.

Written at a time when few Americans could identify what the letters CIA stood for, much less what the agency did, this was the first book to reveal a number of CIA adventures in some detail. It discusses actual and possible CIA attempts at government-making in Algeria, Guatemala, Iraq, Iran, Egypt, Cuba, Laos, Korea and the Soviet bloc.

Tully, Andrew (1963). *Supreme Court*. Simon & Schuster, Inc.

A novel about a Supreme Court's associate justice that has ordered a stay of execution for the convicted Soviet spy thus ensuring an accused person's right to a fair and speedy trial.

Tully, Andrew (1967). *White Tie and Dagger*. NY: Morrow & Co.

This novel tackles issues of the U.S. foreign policy.

Twain, Mark (1867). The Facts in the Great Beef Contract. In Neider, Charles, Ed. *The Complete Short Stories of Mark Twain*, New York: Bantam Books, 1957.

A short story about organizational structure and bureaucratic hindrances.

Twain, Mark, and Charles Dudley Warner (1873). *The Gilded Age: A Tale of Today*. New York: Trident Press, 1964.

*The Gilded Age* is a revealing portrait of post-Civil War America. The book details a time of corruption when crooked land speculators and bankers and dishonest politicians took advantage of the nation's peacetime optimism. With his characteristic wit and perception, Mark Twain and his collaborator, Charles Dudley Warner, attack the greed, lust, and naiveté of their own time in a work that is one of America's most important satirical novels (From Capitol Hill fiction).

Twain, Mark (1885). *Adventures of Huckleberry Finn*. Penguin Books, 2003.

A novel conveying the idea that government institutions do not serve us well.

Updike, John (1995). *Memories of the Ford Administration: A Novel*. Random House Value Publishing.

Alfred Clayton, a college instructor, is at work on two books at the same time. One is his memoir of life during the administration of Gerald Ford. The other is his great, unfinished magnum opus, a biography of President James Buchanan. Clayton's chaotic family situation (he's abandoned his wife and three children for the other woman) illustrates his confusion.

Uris, Leon (1967). *Topaz*. Bantam Books, Incorporated, 1983.

A novel that takes us behind the scenes of the international diplomatic maneuverings, from the White House to the Elysee Palace.

Vidal, Gore (1967). *Washington, D.C.* Vintage, 2000.

A comment on how the American political system degrades those who participate in it, Washington, D.C. is a stunning tale of corruption and diseased ambitions. It traces the fortunes of James Burden Day, a powerful conservative senator who is eyeing the presidency; Clay Overbury, a pragmatic young congressional aide with political aspirations of his own; and Blaise Sanford, a ruthless newspaper tycoon who understands the importance of money and image in modern politics.

Vidal, Gore (1960). *The Best Man*. Dramatist's Play Service, 1998.

Politics, power and a presidential election provide the backdrop for this blistering comedy/drama. The timing could not be better as two presidential candidates wage a campaign that lights up the stage.

Von Hoffman, Nicholas (1969). *Two, Three, Many More*. Quadrangle Books.

A novel on distrust and hostility toward the established political and economic leadership.

Vonnegut, Kurt (1951). *Player Piano*. New York: Random House, Incorporated, 1999.

The novel spins the chilling tale of engineer Paul Proteus, who must find a way to live in a world dominated by a super computer and run completely by machines. His rebellion is a wildly funny, darkly satirical look at modern society.

Vonnegut, Kurt (1979). *Jailbird*. Dell Publishing Company, Incorporated, 1999.

The novel takes us into a fractured and comic world of high crimes and misdemeanors in government. This wry tale follows bumbling bureaucrat Walter F. Starbuck from Harvard to the Nixon White House to the penitentiary as Watergate's least known co-conspirator. But the humor turns dark when Vonnegut shines his spotlight on the cold hearts and calculated greed of the mighty, giving a razor-sharp edge to an unforgettable portrait of power and politics in our times (From the Publisher).

Wallace, Irving (1964). *The Man*. Simon & Schuster, Inc.

A novel about a black man who becomes President of the USA.

Wambaugh, Joseph (1970). *The New Centurions*. Atlantic-Little, Brown and Co.

A novel about the police and civil liberties, through issues of search and seizures and the infringement upon the rights of the individual.

Wambaugh, Joseph (1972). *The Blue Knight*. Dell Publishing, 1973.

The police stories based on the author's experiences as part of the LAPD.

Warren, Robert Penn (1946). *All the King's Men*. Harcourt Brace Jovanovich, Inc.

A political phenomenon of the charismatic leader. When politicians try to win support for their policies, they soon learn to value speeches for their vote-getting power rather than for their sincerity or power of economic analysis. Yet once supporters are won for the party, their loyalty depends to some extent upon the tangible rewards available to them.

Weisband, Edward & Frank, Thomas (1975). *Resignation in Protest*. NY: Grossman Publishers.

A novel on the ethical alternative that a public servant can choose when confronted with the responsibility of implementing a policy to which he is opposed.

Westlake, Donald E. (1997). *The Ax*. NY: Mysterious Press.

A novel on the realities of technological change, corporate mergers, reengineering, downsizing, and eliminating middle management.

Whitehead, Donald (1956). *The FBI Story*. Random House.

A look into the FBI in 1956.

Wiegand, William (1959). *The Treatment Man*. New York: McGraw-Hill.

Wilson, Sloan (1955). *The Man-in-the-gray-flannel-suit?* Marrow-Avon, 1984.

A story about a young couple with everything going for them: three healthy children, a nice home, a steady income. They have every reason to be happy, but for some reason they are not. Like so many young men of the day, Tom finds himself caught up in the corporate rat race-what he encounters there propels him on a voyage of self-discovery that will turn his world inside out.

Wouk, Herman (1954). *The Caine Mutiny*. New York: Doubleday.

Wright, Richard (1937). *Black Boy*. Harper and Row.

A novel on the impact of the concept of color on the author's view of life's possibilities.

Ziegler, Alan (1986). *The Ambassador*. In *The Green Grass of Flatbush, Tallahassee*. Word Beat Press.

A short story about a diplomat who reflects on his long career.