

# Public Administrator Profile in Political Treatises: Special Reference Nizamülmülk, Kınalızade Ali Efendi and Machiavelli

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## Abstract

This study has been carried out with the idea of whether an exemplary public administrator profile can be created in terms of the common or opposing points of old and new understandings that consider ethical values. The main purpose of this study is to examine the basic characteristics that an ideal public administrator should have, according to common political treatises. The political treatises subject to review in this study are Siyasetname by Nizamülmülk, Ahlak-i Alai by Kınalızade Ali Efendi and Il Principe (Prince-Monarch) by Machiavelli. These examinations, a profile has been put forward on how a public administrator, whose humanitarian attributes come to the fore with a historical perspective, besides the public administrator profile offered by law.

**Keywords:** Public Administration, Political Treatises, Public Administrator Profile, Nizamülmülk, Kınalızade Ali Efendi, Machiavelli.

Siyasetnamelerde Kamu Yöneticisi Profili: Nizamülmülk, Kınalızade Ali Efendi ve Machiavelli

## Özet

Bu çalışma, etik değerleri göz önünde bulunduran eski ve yeni anlayışların ortak veya karşıt noktaları açısından örnek bir kamu yöneticisi profili oluşturulup oluşturulamayacağı düşüncesiyle gerçekleştirilmiştir. Bu çalışmanın temel amacı, ideal bir kamu yöneticisinin sahip olması gereken temel özellikleri, ortak siyasetnamelere göre incelemektir. Çalışmada incelemeye konu olan siyasi eserler Nizamülmülk'ün Siyasetname'si, Kınalızade Ali Efendi'nin Ahlak-i Alai ve Machiavelli'nin Hükümdar'ıdır. Bu incelemeler sonucunda yasanın sunduğu kamu kamu yöneticisi profilinin yanı sıra insani özellikleri tarihsel bir bakış açısıyla ön plana çıkan bir kamu yöneticisinin nasıl bir profil ortaya konmuştur. Bu çalışma, günümüz kamu yöneticilerine tarihsel bir bakış açısı sağlaması açısından önemlidir.

**Anahtar Kelimeler:** Kamu Yönetimi, Siyasetnameler, Kamu Yöneticisi Profili, Nizamülmülk, Kınalızade Ali Efendi, Machiavelli.

**Paper Type:** Research

**Makale Türü:** Araştırma

## 1. Introduction

Good governance must exist for countries or communities to have a successful sustainable order. The efforts of many thinkers to achieve this in history reach today in documents. Those texts usually bear the traces of the states and rulers as the time their authors lived. Hence they were mostly written in an advisory form to the rulers. In the essence of the study, revealing a public administrator profile from political treatises also makes it necessary to examine the understanding of today's public administration and public administrator. This study has been carried out with the

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idea of whether an exemplary public administrator profile can be created in terms of the common or opposing points of old and new understandings that highlight ethical values into consideration. In order to achieve this, three important political treaties have been selected to be review, the examined treaties are *Siyasetname* by Nizamülmülk, *Ahlak-i Alai* by Kınalızade Ali Efendi, and *Il Principe (Prince-Monarch)* by Machiavelli. The reason to review Nizamülmülk's *Siyasetname* is that it has an appealing content in terms of political and administrative studies. Similarly, the suggestions, provided in *Ahlak-ı Ala* are still up-to-date and applicable in modern times. Finally, Machiavelli's *Il Principe* was chosen as it is the main source of today's Machiavelist style.

The image created by the historical perspective of public administration practices makes it necessary to examine their core attributes. These attributes are mainly handled over three elements, which are public administration, public administrator and political treatises.

Jean Bonnin describes 'Public Administration' as a science that specifies the rules and methods applied in state administration in his book "Principles of Public Administration", published in 1812. Woodrow Wilson, who is the first person to emphasize that public administration should be separated from political science, stated that it was a technical government function carried out under the order and guidance of elected politicians (Wilson, 1887). Walsh and Stewart (1992; quoted by Peters, 2003) defined five fundamental assumptions that define how public administration functioned. Those assumptions were: government would organize and equip itself to do something (self-sufficiency); individuals could be controlled within organizations by structuring authority and hierarchy in addition to self-sufficiency (direct control); career officials responds to political superiors, i.e. legislatures (accountability); governments treat all the citizens equally and provide the same benefit and deprivation to everyone, who is in the same situation (uniformity) and finally, a system should exist for the public service.

The public service providers act systematically within an organization. Goodnow (1900: 28), based on the distinction between politics and public administration, defined the public administrator as those who apply the policies adopted by politicians, stay out of politics, and work by technical and scientific methods. Public administrators are helpful and balancing factors for governments in the public interest (Bozeman, 1993). Max Weber (1922) transformed Wilson's (1887) distinction between politics and public administration into an ideal type model. Max Weber's classic bureaucracy model is a simplified theoretical illustration of the roles of political leaders and public administrators. While political leaders represent the opinion of the people, public administrators manage impartially (Mouritzen & Svava, 2002). The fact that the public administrator is also seen as a bureaucrat makes it necessary to examine the characteristics of the public administrator in bureaucratic administrations. Waldo (1955), likens the public administrator to engineers, who use the knowledge and technology necessary to carry out public administration.

Political treatises mean a work related to politics and state administration. Treatises generally serve as a map showing how administrations are required to firmly establish and maintain their power. They are works that appeal to all rulers who want a strong country, a strong administration, and a healthy state system, although they are prepared for an administrator or administrator

candidates (Levend, 1962; <https://islamansiklopedisi.org.tr/siyasetname>; Türk, 2018). Political treatises generally advise administration approaches, built on morality and justice (Levend, 1962). Such texts provide advices regarding both personalities and decision making such as what the ruler should or should not do, and what principles he should follow to succeed. The universality of the nature of such recommendations can create a general administrative profile at the point of their perception in eastern and western traditions. So that Ortaylı (2012), when talking about Eastern and Western administrative traditions, asserts that the common point between them is the tradition of political treatises. He emphasizes that the tradition of state and administration showed similar characteristics in Byzantium, Iran, the Arabs, the Seljuks, and the Ottomans. He claims that even the views that determine the tradition of governance show similarity, European administrators acted with the same views until the Renaissance. These views, which suggest that administrators maintain administrative procedures and social order, are known in eastern culture as political treatises. The requirement of studying political treatises is because of that they are important in terms of uncovering past political thought structure, the development of this idea, identifying resources, the creation of the policy, economic, social, and organizational structures (Yılmaz, 1999).

There is a common agreement in political treatises that the monarch is supervised for public peace and divine justice. That is to say, the monarch is not free in thoughts and actions and the main element of control is the qualities that the monarch must possess. If these qualities are adopted by the monarch, it is assumed that it will also deter him from doing evil. The good values that the monarch possesses also affect society in such a good way that the qualities possessed by the monarch do not dissociate from the social qualities (Bıçak, 2013). In the study, firstly the existing literature have been examined. Afterwards, three political treatises have been examined.

## **2. Literature Review**

The study was built on the relationship between the ethical values of the administrators and the administration, and the ethical values that come to the fore in the determined policy statements were examined and a public administrator profile was tried to be put forward on the values. Values are an essential element of any cultural system. Human values develop as a product of the learning and experience they encounter in the cultural environment in which they live. Similarly, public institutions are part of the larger culture of their societies while developing and nurturing their corporate culture, including corporate values. For this reason, public administration (public institutions and public bureaucrats) and its value system (ie. public service values) should be handled in a cultural context (Ömürgönülşen and Öktem, 2009).

It is possible to find a series of theories, terminology and classifications related to values in administration (management) in recent years. At this point, some of the previous studies have been briefly mentioned before proceeding with the fieldwork of the research. First of all, it is necessary to talk about the upper level theory. There are two basic ideas in this theory. The first is that managers act on the basis of their personal interpretation when determining the strategic situations they face. The second is that these personal interpretations; It is a function of managers' experiences, values and characters (Hambrick and Mason, 1984). Although these ideas belong to a theory put forward

for senior managers in enterprises, they also have an acceptable content for the field of public administration.

Ömürgönülşen and Öktem (2009), public officials have made Turkey-scale studies on the factors affecting the values and study of the changes in the executive administration approaches have concluded that the country's leadership is reflected. For example, the reflection of liberalization and privatization accepted in the market after 1980 on the management movements of the EU accession process. However, they also concluded that traditional values are still widely accepted.

Sharkawi, et al (2016) mentioned the role of effective leadership in the success of organizations in their study. In particular level to motivate you to maximize the potential of young people in Generation Y employees, focusing on the skills of employees and volunteers focusing on the era, such as unplanned work is advocated to avoid leaving the current requirements administration it can provide effective leadership.

Nalbandian and Edwards (1983) concluded in their field research that the individual values of public administrators can also come to the fore. They state that it is possible to see the reflection of the current value judgments of the professional administrators who provide public services in their administration style and the training they receive. This is the values fed by elements such as the way of upbringing and the culture. In parallel with this study, Abatecola and Cristofaro (2016), also state that factors such as the age of the public administrators, the education level in their country and their gender are effective factors in the administration profiles of the public administrators. They also particularly emphasize that these elements can be updated.

Menzel (1999) referred to the books written on ethics in public administration and made criticisms on some points in his book review. He mentions that especially public administrators should be evaluated on ethics, this is not a new phenomenon, but it is needed according to the situation. He also mentions that this should be important for those who are concerned about the public interest.

Joensuu and Vuokko (2018) state that in order to talk about a successful public administration and local administration, it is necessary to examine the relationship between political leaders and public administrators. They state that the features that stand out at the center of the decision-making process are power, responsibility, ethical thinking, information flow and personal relationships.

Bowman (1990), in his research, concluded that ethical values are important, but whether they are a direct influencer or not is controversial. It is emphasized that governments care about ethical values in order to set an example, but it is important that most organizations and their leaders take a consistent approach to this issue. For this, it refers to the role of professional organizations in the design of behavioral boards. It is clear that Bowman's prescriptiveness and rule morality in bureaucratic ethics have to do with Protestant morality. According to Bowman, bureaucratic ethics is based on Weber's bureaucracy model, Wilson's policy-administration dichotomy, and Taylor's

understanding of scientific administration, and includes the concepts of efficiency, effectiveness, expertise, loyalty and accountability (Bowman, 2000).

Goodsell (1992) mentions that public administrators should be sensitive when providing public services, just as raising a child. In doing so, they should act on facts such as legality, constitutionality, and ethical values. It emphasizes that these are necessary for a democratic and honest administration.

When looking at the studies in the literature, it is a fact that each study has revealed valuable findings. The most important point is that the diverging aspects of these studies draw attention as well as similar results. In particular, differences in national culture and differentiation of institutional cultures also lead to differentiation of executive profiles. Whether the universal public administrator features are carried over from the past to the present will be discussed in the next review section of the study and will be presented as a contribution to the field.

### **3. Public Administration in Three Commonly Referred Political Treatises**

The method of this study was determined as a document review to have a better understanding of the political treatises in order to determine the characteristics of an ideal public administration profile. The works studied in this paper are: *Siyasetname*, *Ahlak-i Alai*, and *Principe II*, respectively.

#### **3.1. Siyasetname (by Nizamülmülk)**

Nizamülmülk served as vizier first to Sultan Alparslan between 1064-1072 and then to Sultan Melikshah between 1072-1092. His real name is Abu Ali Kivamuddin Hasan b. Ali Ishaq et Tusi (Göksu, 2018). He served administrator for 28 years and he was martyred in 1092. His most important written work "*Siyasetname*", came about when Melikshah asked statesmen such as Nizamülmülk, Şerefülmülk, Tâcülmülk, and Majdülmülk to write a political treatise, as he was not happy with the state's progress, although he gained experience in state affairs (Göksu, 2018). According to Nizamülmülk, a sultan must read this book frequently to make an accurate decision in religious and political affairs (Nizamülmülk, 2016). The content of the work includes many topics to support this sentence along with discussions about administrative issues and recommendations.

##### **3.1.1. Power of the Ruler**

Nizamülmülk bases the beginning of administration on divine power. According to him, Allah gives the wisdom and knowledge, necessary for the administration. Thus, administrators choose those who are merit under which they can trust their employees. Thanks to this style of administration, the public obeys the ruler and lives in peace under the shadow of justice. The administrator does not immediately dismiss the employee who made a mistake, but warns him. However, he needs to replace employees that resist on mistakes despite warnings (Nizamülmülk, 2016: 26). He highlights two reasons why the administrator who will do these things should be a saint. These are (Nizamülmülk, 2016: 26): Since their descendants are based on Efrasyap, they have miracles and greatness.

### **3.1.2. Importance of Administration**

Nizamülmülk was the first administrator to invent the military supply system (ikta). In this regard, he advises the ruler to know how the spahis, who were given ikta to treat the public. If the owners of ikta do not use the goods given to him for the benefit of the people, the land given as ikta should be taken away (Nizamülmülk, 2016: 47). The administrator must surely know the status of the judges (Qadi) who are one of the most important public officials in his home country. If good-quality judges are appointed, they will avoid practices such as bribery (Nizamülmülk, 2016: 55).

### **3.1.3. Importance of Merit**

The prerequisite for being fair and acting in that way is to do a good research while deciding. Employees must be investigated before they are hired. In today's sense, preliminary investigations can be evaluated in this context. The administrator should use the words; "we entrust the city and the nahiyah (region) to you, whatever Allah asks of us in the afterlife, we will ask of you", which was also used as a way of supervision for every working officer at that time. Following the actions of the people as well as public officials such as tax officer, Qadi, chief of police, mayor, and learning the facts constitutes a strengthening effect on the administrative success of an administrator. It should be ensured that people with good and proper qualifications should be identified and that people with merit should be appointed when they are deemed fit for the task, even if they do not want to. In fact, Nizamülmülk recommends that those who do not accept the civil service to be obliged, to be sentenced to prison until they agree (Nizamülmülk, 2016: 60). The coming of the people who do not qualify causes the honored and virtuous people to weaken and the defeatists to enrich (Nizamülmülk, 2016: 157).

Nizamülmülk says that thanks to giving the work to religious people, the state will be safely protected, the public will be comfortable, the fame of the owners will increase, and the administrator will also be comfortable (Nizamülmülk, 2016: 174-175). In summary, when you hire people without integrity, nobility, and virtue to do great things, you make them happy and you put away the scholars, the nobility and the virtuous (Nizamülmülk, 2016: 181). It is wrong to sled people who have done hard work for the state. It is unseemly for humanity to prevent people, who gained fame and rights in the state by working because it will stop the way things are going (Nizamülmülk, 2016: 181).

### **3.1.4. Balance in Reward and Punishment**

The administrator should ensure that mistakes of an officer do not affect the public while ensuring justice. He should know how to take precautions and how to punish the officer, who has been mistreated (Nizamülmülk, 2016: 70). If a mistake or error made by the officers is punished in public, their reputation will fall so that the labor given for their training and rising will be destroyed by this punishment. Therefore, it is important to be restrained in punishment (Nizamülmülk, 2016: 140).

The reputation of the state has always been seen as important in the Turkish-Islamic understanding. In this respect, *Siyasetname* mentions not only the punishment system, but also the reward for both the civil servants and the people. Rewarding civil servants as a result of the work they perform and being meritorious and, helping and nurturing the poor from the public and the fulfillment of their needs increase loyalty (Nizamülmülk, 2016: 120). But in doing so, the administrator must avoid waste (Nizamülmülk, 2016: 149).

### **3.1.5. Moral Values**

Another issue as important as justice is the avoidance of unfair gain, which is one of the religious requirements. The administrator and his employees should not contaminate all their income with an incomplete piety, and unfair gains and bribes. (Nizamülmülk, 2016: 37). It is very important for the ruler that the civil servants do not get bad reputation among the citizens by making unfair gains. For example, to tax officers, he should advise doing good deeds by grace, saying good words, willingly giving good treatment, not taking their hands further when collecting taxes and bills from Allah's servants (Nizamülmülk, 2016: 38).

### **3.1.6. Ruling with Justice**

The administrator must be fair. He has no choice but to set up a court of justice two days a week and take away the rights of the oppressed from the wrongdoers and punish the guilty (Nizamülmülk, 2016: 30). The fact that emirs and judges give decisions within justice and show sensitivity in judicial affairs in a country is seen as an indication of whether an administrator is fair or not (Nizamülmülk, 2016: 55). However, it is very important to know how serious the administrators are in justice and mercy and how they remove the corrupters from the earth. Firm opinion for the administrator is better than the strong army (Nizamülmülk, 2016: 99). If the administrator is fair to his people, there will be peace and continuity (Nizamülmülk, 2016: 59).

### **3.1.7. Prudence**

The administrator should always know well who works under him. The administrator is as responsible for his actions as he is for the actions of his officers. In line with this understanding, the content that administrators order to their officers, cavalymen, and servants to be cautious for reputation in this world and salvation in the next world is mentioned in "*Siyasetname*" as it is mentioned in various sources. The wise vizier explains this vigilance as; cavalymen and the tax officers should not be very rich, they should not have their own castles; they should not act with bad thoughts; they should treat well the individuals that they serve; they should do the right thing and they should be replaced biannually rather than staying on duty indefinitely (Nizamulmulk, 2016: 54). Another advice that is directly related to this rule is that it is objectionable for soldiers to come from the same lineage and not to be preferred (Nizamülmülk, 2016: 116-117).

### **3.1.8. Consultation**

A good administrator should carry out his decisions by consultation. Nizamülmülk, in his political treatise, describes the importance of consultation in two perspectives. In one, he mentions

counselors or chatter-mates whom he refers to as “Nedim”. Nedim is not the one who does the administrator’s work, but who helps the administrator detect and intervene when wrong deeds are done. However, Nedim should not join the meetings with the dignitaries of the state, the chieftains, the military commanders. Because this could damage the majesty and respect of the ruler and make them brave (Nizamülmülk, 2016: 103). From the second point of view, it is the relations with those who have wisdom. The most important characteristic of those who are consulted with him due to his wisdom is that he has a strong opinion. This strong view is not about the person who has the knowledge, but about the person who knows how to use it. The fact that everyone, especially the experts expressing their opinions by saying what they know about it, and opinions of every scholar even the ones who has a contrary opinion, will ensure that the truth is revealed (Nizamülmülk, 2016: 106-107).

### **3.1.9. Importance of Experience**

It is important to employ experienced people in the jobs. Giving too many titles to people in institutions is not precious, but it is not dangerous (Nizamülmülk, 2016: 165). The administrator should have a vizier who knows the customs, who is an artist, who puts all works in order, who places all titles according to the rules, who removes bad customs, whose writing is strong, whose edict is followed, who has a sharp sword, and who is suitable for himself (Nizamülmülk, 2016: 173).

### **3.1.10. Avoiding Hasty Decisions**

For an administrator, the matter of decision-making is very important. Nizamulmülk advises the rulers not to be hasty in making decisions, and if something is heard or an unexpected event occurs, they must figure out the lies directly and wait until the truth is revealed and give the decisions afterwards. According to him, it is the duty of the weak administrators to make hasty decisions. Those under his service will also be unable to lie and fear his might, as they know that the administrator will not take sides and will not make hasty decisions (Nizamülmülk, 2016: 151).

### **3.1.11. Importance of Economy**

One indicator of the success of administrations is economic welfare of the state. For this reason, Nizamülmülk has attached great importance to the Treasury. However, he did not provide detailed statements on economic regulations, despite considering them important. He says that in general, it is important for the administrator to possess a treasure and use it for his people and keep it (Nizamülmülk, 2016: 256). He states that accounts must be kept and that living in a way that is neither stingy nor extravagant is essential for the continuation of administrations (Nizamülmülk, 2016: 261).

## **3.2. Ahlak-ı Alai (by Kinalızade Ali Efendi)**

Kinalızade Ali Efendi was born in 1510 and was one of the important scholars of Ottoman Empire. The most important work of Kinalızade Ali Efendi is the Ahlak-ı Alai, which is the subject of the work. This work was written in 1563 while he was serving as a judge in Damascus. In his work entitled Ahlak-i Alai, the social facts are explained with the moral element and the issues such as

how people should live in this world, what to avoid and what to do are considered in details (Bıçak, 2013: 361). In the following sub sections, the opinions that his work has put forward regarding administration and administrator are discussed.

### **3.2.1. The Power of Administration**

According to Kinalizade, the prerequisite for a good administration is that it is based on the sources of Prophet Muhammad who has been shining a light on the world for nearly a thousand years and Allah. On this basis, people must obey the government (Kinalizade Ali Efendi, 1978: 134).

### **3.2.2. Morality and Virtue**

The main issue on which this work is being studied is morality. According to him, the main duty of the rulers is to strive for the moral values of the cities they govern. If cities are founded on morality and virtue, their people will also try to win good and avoid evil. Besides, the opinions and views of the rulers and their actions and attitudes should not be contradictory to one another (Kinalizade Ali Efendi, 1978: 176-177). The administration must be competent, fair and have a high appeal. Besides these, the administration's heart must be open so that he can establish a connection by heart with his administration (Kinalizade Ali Efendi, 1978: 178). He says that the people in cities based on morality and virtue consist of five groups. These are prominent virtuous persons, orators and disciples, planners and controllers (municipal services), veterans and mujahideen (warriors), and finally the owners (tradesmen and artisans) (Kinalizade Ali Efendi, 1978: 182-184). In addition to these auspicious classes, there are people called Nebavit, who are extra and harmful. These are pretentious (pompous) the opponents (those that change the truth), dealers (those who oppose the state order), the mutineers (disobedient). Kinalizade highlights the seven characteristics a moralist head of a state should have after counting bad traits. These attributes (Kinalizade Ali Efendi, 1978: 190-206): "The glory of benevolence (zeal); To be accurate in opinion and thought; Persistence and Staying true in decisions; To endure great events and to endure great troubles Wealth; The loyalty of the people and the army; Ancestors and lineage." He considers all of the above attributes necessary but also emphasizes that the lineage may not stand out as much as the others.

### **3.2.3. Ruling with Morality and Justice**

According to Kinalizade, justice is the sine qua non, and the first condition of justice is to treat everyone equally. The second condition is that the people of the city and the members of the community are protected according to their skills and abilities. The third condition is being good and helpful. When a ruler's relatives are disgraceful and immoral people, that state will not be happy and sustainable. The administrator who is just, like a doctor, must kill the evil that must be killed, and protect the people and the country from its evil and harm. The granting of high positions and status to persons who are not competent causes irreparable damage to religion, state, and nation. In addition, he should never allow bribery or favors. Besides, the administrator should be authoritarian so that the order is not broken. For justice to stand, the administrator and his staff must listen to the people and relieve their suffering. An intelligent administrator has conscientious,

just, virtuous and mature messengers. Having such messengers ensures proper communication between them and the public. A wise ruler should also not be haughty and not be shunned of charity. It is also an important point for him to choose advisers so as not to humiliate himself (Kinalızade Ali Efendi, 1978: 217-245). The fact that the administration is good may open the way for the public to be good.

#### **3.2.4. Unity of the Public**

According to Kinalızade, there are elements necessary to keep the people in order, who started to live together. One of these is the fulfillment of laws, justice, and provisions imposed in the state administration. Second, it is provided by way of love. This path does not appeal to everyone, since it is more effective on the educated and dignitaries. Here, he points out that justice will be easier to establish thanks to love and affection. He also mentions the drawbacks of this conversation in the direction of interests. One of the points he considers important is communication. He says that the ruler must give importance to communication (Kinalızade Ali Efendi, 1978: 141-161).

#### **3.2.5. Ruling Society**

According to Kinalızade, the priority of the administration is to have a one-headed understanding. He explains the importance of administrations and single administrations with the example of the Bee. He highlights that bees cannot live without a leader, and if there are no leaders or if there are two leaders there will be chaos (Kinalızade Ali Efendi, 1978: 129). Humans are more in need of each other's help and service than animals for the survival of their kind. Because people cannot meet their needs alone, so they need to live together. According to him, this is the reason why they are civilized. For example, for a person to wear a dress, the planter must grow and gather cotton, carder must fluff, bender must spin, the weaver must weave and the tailor must sew it. However, as in this example, there is a need for regulation to ensure unity arising from the need. To achieve this order, an administration is necessary. This administration should provide such a system that both people should benefit and corruption should be eliminated (Kinalızade Ali Efendi, 1978: 130-131). Kinalızade says that in order to eliminate this corruption, it must be lived together with politics and the administration. This administration also occurs in three ways: The Islam law of the Prophet Muhammad, a justice holder judge, money and goods that are useful (Kinalızade Ali Efendi, 1978: 132-133).

#### **3.2.6. Avoiding Extravagancy**

Kinalızade did not exactly separate administration and politics but spoke of a dual structure. One of them is the virtue-based administration. This is called total politics "Siyaset-i Fämme" such as full and mature administration. The second is non-virtue-based administration (Tegallübe - superiority mentality). In the first, the legitimacy of the ruler is based on justice and the morality of Allah, and he treats his people with respect and love. In the second, the ruler obeys himself with the concern of superiority and exhibits bad administration (Kinalızade Ali Efendi, 1978: 187). The first ruler who sets an example of good, not wasteful, draws an image that cares about justice and morality. The ruler who acts on evil and self represents a wasteful mindset, oppresses his people

and sees his people as slaves. Administrator has to fill his treasury with justice. The fact that the treasury is built on justice becomes of key importance if the country is in a difficult situation because the people have wealth and the state has treasury (Kinalzade Ali Efendi, 1978: 215). However, according to Bıçak (2013: 382), Kinalzade did not give enough space to monetary issues despite the detailed mention of the administration.

### 3.2.7. The Expectations of Senior Executives

Kinalzade focuses on both the behavior of statesmen and what statesmen are required to do. He says that serving the statesmen is an important and difficult task and that it is necessary to be smart, mature, understanding and capable (Kinalzade Ali Efendi, 1978: 247). In this sense, he listed issues which must be taken into consideration to those who earn their livelihood from service and proximity to one another (Kinalzade Ali Efendi, 1978: 249-253):

*To serve with love and silver tongue; To serve with all presence; Try to hide the shame;*

*Performing the service joyfully and willingly; Not to show hatred and reluctance; Do not interfere with other services when a service is ordered; To be ready for service at any time; Do not show tiredness commute quickly; To serve truthfully and with dignity; Avoiding hypocrisy and mischief; Eliminate all objections; Interpret the events that occur favorably; Keeping secrets; Taking the blame or promise; Not to make excessive demands; Not to cover the property of the state and nation under the patronage of the head of State; Not wanting what the head of state specifically wants; Not to Avoid service; Not to reject what statesmen give; Not to defect in decency and dignity as approaching the head of State; When the head of state prefers one of his peers to him, he is welcomed even if he is superior to him; Abstaining from public service in the presence of the president; Not to be jealous if the head of State loves someone else more; Not to expose the imperfections of the head of state.*

These considerations give an irrational idea of the limits of the relationship within the chain of command. By taking this personal advice and suggestions one step further, Kinalzade says that it should not be discussed with the public unless it is necessary. The reason for this is that the success of the administrator or any executive at any level may bring loyalty and affection (Kinalzade Ali Efendi, 1978: 255).

The issues that Kinalzade presents about ideal administration are generally not sharply separated from each other. For this reason, it is difficult to emphasize the recommendations of the administration under certain topics. However, it is possible to say that the issues laid out by Nizamülmülk exist in the same way in the Ahlak-i Ala.

### 3.3. Principe II (by Niccolo Machiavelli)

The thinker Niccolo Machiavelli was born on 3 May 1469 in Florence, Italy, as a son of a well-established family. There is not much information about his life until he took administrative office as secretary and vice president of the Republic of Florence in 1498. Machiavelli, who thought that

the liberation of Italy would be possible with the establishment of a powerful state, wrote his work *Principe II* (Prince-Administrator) in 1513, which was also examined in this study.

Machiavelli composed his work the *Prince* to advise the administrator on how a rational administration should take place. The emphasis on rationalism here is important because he claims that his experience gives clues to how to achieve a successful administration free from emotion. What is important here is how the truth that is necessary for good administration is seen and understood.

### **3.3.1. The Public Interest**

First, Machiavelli asserts that the ruler should build the state for the benefit of the people. According to him, the administrator is the one who has to respect his people but is also prepared to be cruel, thinking that it would be better to be cruel than weak in the long run (Machiavelli, 2013: 21). His people will not dissent in such a way as to require him to be cruel if he does not make great flaws that incite hatred (Machiavelli, 2013: 29). The people want to change their rulers by demanding a better life as a result of the disorder experienced in their region. This expectation pushes people to arm themselves against their ruler. But the public cannot achieve a successful outcome, and when they experience it, they go out of their way to learn lessons. As a ruler, if it is desired to take and rule a place that is in such disorder, the ruler must be stable. Besides, it will not be possible to dominate a place without the support of the people of the country he will conquer (Machiavelli, 2013: 30-31). In addition to this warning, the administrator should consider two things when he wishes to retain his new colonies: first, he must abolish the family of the former administrator; second, he must not alter the laws and taxes that are in effect (Machiavelli, 2013: 32). Besides, it mentions three ways to keep the newly captured states. The first is to divide the country; the second is to allow the administrator to go and live there; and the third is to allow them to continue their laws, to tax them and to provide for an oligarchy that will remain an ally of the state (Machiavelli, 2013: 45). According to Machiavelli, the people are important, but he also states that it is not a very wise way to rely on the people. People are indecisive by nature, and even if it is easy to make them believe in something, it is difficult to make them strongly stick with that belief (Machiavelli, 2013: 51).

### **3.3.2. The Ways to Administration**

According to him, sovereignty is not only won by fortune and courage, but it is also possible for the person to take over the kingdom by murder, acting in a manner contrary to law and moral rules, and to be elected as administrator by the citizens of the city he belongs to (Machiavelli, 2013: 62). If the administrator is elected with the support of the people, he sees himself as the only competent person, and there is hardly anyone around him who will oppose his orders. The elected administrator cannot please the nobles and the people in the same way (Machiavelli, 2013: 69). Machiavelli argues that a government based on the people could be more advantageous rather than a government based on the nobility.

### **3.3.3. Loyalty in Public Administration**

The ruler, who takes power from the people, is a man of courage and does not give up hope in difficult times. Besides, he acts prudently and wins people's loyalty because of his characteristics and the institutions he creates. If the rulers turn towards an absolutist conception of power, the communication between them and the people will be weakened. This is because the administrators who follow this path continue to rule either by themselves or through their senior administrations. In the latter case, the strengthening of the senior rulers also means the weakening of the administrator in the face of the people. The public, accustomed to taking orders from senior administrations, will not obey the administrator's orders in the event of a crisis. In times when authority is weakened, it will be difficult for the administrator to find reliable people (Machiavelli, 2013: 71).

### **3.3.4. Importance of Knowledge**

One of the most important conditions for being a good ruler is true wisdom. A ruler without wisdom cannot reveal forth evil. But this ability also exists only in a few administrators. However, the administration must be knowledgeable and courageous. If there is no courage, when calamities arise, when there is no loyalty to defend the state, all that remains is to rely on fortune (Machiavelli, 2013: 90-91). Hence, a good ruler is the one who knows that knowledge is power at the same time.

### **3.3.5. Relative Morality**

Machiavelli asserts that administrators can have good and bad qualities such as some generous, some stingy, some benevolent, some unfaithful, some unbelief, some faithless. He states that it would be nice for administrators to have good attributes, but not all of them can be owned by nature. In this case, he should not be afraid of the negativities he will encounter. Because it is possible that some things that look like virtue can hurt, some things that look like shit can also give negative results (Machiavelli, 2013: 97). The administrator, for example, should be referred to as stingy when necessary. Stinginess is one of the flaws that allow a ruler to continue his rule. However, the stingy administrator must appear generous (Machiavelli, 2013: 99). Again, an administrator should gain a reputation for his compassion. But he should also not fear being accused of cruelty to keep his people in unity and to maintain their loyalty to him (Machiavelli, 2013: 101). As a result, the administrator must be both feared and loved by his people.

### **3.3.6. Concealing the Intentions**

Machiavelli states that although an administrative is expected to be sincere and faithful to his word, examples in the history show that successful administrators in the past were not loyal to their words, deceived people with their cunning and therefore were superior to the fair ones. Hence, an unappealing way can be chosen among the two ways used for power (law and power). The law is a natural way for people, but since it does not always provide equality, the "power" is the best choice of the administrators (Machiavelli, 2013: 105). According to Machiavelli, the administrator cannot, in essence, he should not stand by his word when his promises are to his detriment and the conditions that require him to promise are eliminated. Furthermore, the administrator must know

how to diversify his actions and how to be a great liar and deceiver. The human being is already so simple and obeys to the conditions so that one always can find someone to cheat (Machiavelli, 2013: 106). He says, "Everyone sees you as they want to see you, but very few people understand who you really are. And these few cannot show the courage to oppose the majority supported by the head of state" (Machiavelli, 2013: 107-108).

### **3.3.7. The Attitude towards the Governed**

Rulers make great efforts not to despair the nobility, to please the people and to keep their happiness, because this is the primary duty of a ruler (Machiavelli, 2013: 112). But from time to time they may have to do things that the people and the nobility do not like. In this case, a wise administrator should not do the things that the people do not like but should give this task to someone else. What is to be done well against his people must be presented by the administrator himself (Machiavelli, 2013: 113). As, the greatness of an administrator depends on his power to overcome difficulties and the successes he will win over the opposition (Machiavelli, 2013: 123). From these achievements, organizing major military expeditions and displaying his striking abilities would give him enormous prestige (Machiavelli, 2013: 127). Another issue that will give him prestige is the establishment of a genuine friendship or hostility with the people or states he deems necessary, rather than a policy of neutrality. This policy is more advantageous than neutrality (Machiavelli, 2013: 128).

### **3.3.8. Being Cautious about Consultation**

Like other thinkers examined in the study, Machiavelli addressed the importance of viziers for an administrator. According to him, wise rulers choose smart viziers. This is because the competence of the viziers is an indicator of the success of the administrators. It would be in the administrator's interest to grant a vizier with encouraging rewards for the loyalty of him (Machiavelli, 2013: 132-133). Machiavelli says one of the biggest problems for administrators is the flattery in state institutions. What a cunning ruler should do here is to appoint wise men in his government, and to give them the right to speak to him about the facts, and thus to follow a moderate path, taking only their views (Machiavelli, 2013: 134-135). Knowing that an administrator appears intelligent and acts under the guidance of his advisers degrades his reputation in the eyes of the public and his employees. Therefore, from whoever good advice comes, it is again a product of the administrator's thought; the justice and cleverness of the administrator are not due to good advice (Machiavelli, 2013: 136).

### **3.3.9. Rewarding Others**

A good administrator should be generous in rewarding for a sustainable successful administration. The administrator must protect, praise and honor the skilled people. Because encouraging these people would count for an audience that would always work and not object even to raising taxes (Machiavelli, 2013: 131).

### 3.3.10. Lessons from the Past

Machiavelli reinforces his narrative with various examples in his determinations and recommendations. He advises the example of Duke of Valentinois. If the new king wishes to secure himself against the enemies, to make friends and conquers by force or by fraud, perform endear himself to his people, or scare them, to see obedience and respect from soldiers, to eliminate the ones that they might hurt him, to forbid outdated institutions, to be both fierce and gentle at the same time, to be tolerant and magnanimous, to set up a new military and close the old one, to win and maintain the friendship of kings and administrators and thus be held up good by all (Machiavelli, 2013: 60-61).

### 3.3.11. Avoiding being Hated

For an administrator, being despised and hated is one of the most important problems. If an administrator is unfaithful, mild-mannered, cowardly, weak-minded, he will be despised by his people (Machiavelli, 2013: 109). It is also important that the administrator is not a hated one because one of his strongest assurances against conspiracies that can be orchestrated against him is that he is not hated by his people (Machiavelli, 2013: 110). Machiavelli shows administrations ways to act with limited rationality as a result of the determinations he has made and the recommendations he has given. In summary, the original intention of the administrator or the administration and the behavior he reveals do not need to be the same.

## 4. Discussion and Conclusion

In political treatises, the violation of the moral values, religion, traditions, and customs is seen as the causes of social problems. Political treatises are texts that invite administrations to live in accordance with the wisdom-based values to achieve the ideal social order (Bıçak, 2013).

Tablo 1. Ideal Public Administrator in Political Treatises

<i>Siyasetname (Nizamülmülk)</i>	<i>Ahlak-i Alai (Kınalızade Ali Efendi)</i>	<i>Principe II (Machiavelli)</i>
<i>Considering the Power that Administration Relies</i>	<i>Considering the Power that Administration Relies</i>	<i>Taking Care of The Public Interest</i>
<i>Giving Importance to Merit</i>	<i>Ordering the Society</i>	<i>Taking Lessons from the Past</i>

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<i>Ruling with Justice</i>	<i>Ruling with Morality and Justice:</i> <ul style="list-style-type: none"> <li>• <i>Giving Importance to Security</i></li> <li>• <i>Giving Importance to Scholars and Scientists</i></li> <li>• <i>To Be Balanced in Rewarding and Punishing</i></li> <li>• <i>Giving Importance to Merit</i></li> <li>• <i>Being Authorizer</i></li> <li>• <i>Not Allowing Injustice</i></li> <li>• <i>Given Importance to Intelligence</i></li> <li>• <i>Given Importance to Consultation</i></li> </ul>	<i>Knowing Ways to Take Over Administration</i>
<i>Being Balanced in Rewarding and Punishing</i>	<i>Avoiding Extravagancy</i>	<i>Giving Importance to Loyalty</i>
<i>Being Moral</i>	<i>Keeping the Governed</i>	<i>Giving Importance to Security</i>
<i>Giving Importance to Governance</i>	<i>Behaving Equally</i>	<i>Being Relative to Morality</i>
<i>Giving Importance to Intelligence</i>	<i>Being Moral and Virtuous</i>	<i>Concealing the Intentions Depending on the Situation</i>
<i>Giving Importance to Consultation</i>	<i>Determining the Expectations of the Senior Managers</i>	<i>Determining the Attitude Towards the Governed</i>
<i>Giving No Hasty Decisions</i>		<i>Giving Importance to Rewarding</i>
<i>Giving Importance to Experience</i>		<i>Being Cautious About Consultation</i>
<i>Thinking the Economy</i>		<i>Not to Be Hated</i>

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The recommendations given by thinkers for an ideal public administration are presented in the titles. First of all, executive profile of these three works commonly addresses the values like morality, justice, the relationship between the administrator and the people. But these issues are explained

in different ways. For instance, while Nizamülmülk described issues such as order, merit, intelligence, consultation, awarding and punishment with detailed examples, Kinalzade addressed those issues with a few different subjects in the point of ruling with morality and justice. One has short advice on economic thinking, while the other has an emphasis on avoiding waste. In both, the main point of administration is seen as the rules of the creator and the discourses of his messengers. The main characteristics that stand out in both are to be moral and just. In terms of their content, these issues, which are addressed by “Siyasetname” and “Ahlak-i Alai”, are similar, yet they are evaluated differently in “Principe II”. Both Nizamülmülk and Kinalzade made recommendations to the administrators and did not focus on the interests of the administrator. However, Machiavelli advises the administrations that they should consider their interests when they overlap with the public interest, they may seem generous but mean, should reward to consolidate their power. He also refers to limited rationality that in some cases it is normal that an administrator’s intention may be different from his actions. Many studies investigating how national culture affects the values of administrators emphasize that the majority of the values that administrators reflect on their duties stem from the national system (Finkelstein & Hambrick, 1996). It is possible to say that the administrator profile revealed by Machiavelli is also related to his own cultural and religious values.

In this context, it would be appropriate to refer to the statements of Simon, the father of ideas of limited rationality. Simon (1972) argues that people cannot act solely with reason or emotion when making decisions or evaluating options. He claims that talking about perfect rationality is the same as seeing people as technical beings; that people can only be limited rationally because of the limited level of knowledge and the limited capacity to process information. He also bases the concept of limited rationality on the claim that people make choices by necessarily calculating their interests when making their decisions (Simon, 1955). The common point of the field research examples given in the literature part of the study is to act with this limited rationality. Values have an impact on administrators' behavior as well as rules. What is important for people is to evaluate options in their own interest, just like the advices given by Machiavelli. Machiavelli asserts that only the administrators will decide what is moral and what is not and that the administrator is the only power that determines it. His statements are based on the idea that if an administrator acts under generally accepted moral rules, the order of the state and society will be broken along with his power. When necessary, the administration must display a profile of self-centered, miserly, self-loathing, scared, famous, imitating past examples and making someone else do bad things not to be hated. So, he must act with his limited rationality.

In the face of this profile that Machiavelli revealed, there are basic aspects that the administrator should pay attention to in Eastern politics, such as in “Siyasetname” and “Ahlak-I Alai”. Önder (2014), summarizes these aspects as follows:

*The administrator is responsible for maintaining balance and order,*

*Obligated to establish and enforce justice,*

*The people are entrusted to him and the trust is not betrayed,*

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*An administrator must take his share of morality and virtue,*

*He should have made his way towards knowledge and wisdom and should act with consultation,*

*He should not abuse his authority by indulging in the zeal of power,*

*Obey the rules and strive for the happiness of the people and the country*

In light of these views, the concept of braver must be included. Both in *Siyasetname* and *Ahlak-i Alai*, these concepts were given as generosity. In these sources, it is seen that the person who has generosity, or rather the person who has braver, exhibits generous behavior (Özçınar, 2016). Braver is used in basic work such as *Kutadgu Bilig*<sup>†</sup> to show generosity, as being generous but doing it in such a good way that not hurting anyone. In sum, it has a subtler meaning than generosity.

Political treatises agree that the administrator is supervised for public peace and divine justice. That is to say, an administrator is not free in his thoughts and actions and in this situation the main element of control is the qualities that the administrator must possess. If these qualities are adopted by the administrator, it is assumed that it will also deter him from doing evil. The other supervisory elements are the community itself and the responsibility to God. The good values that the administrator possesses also affect society in such a good way that the qualities possessed by the administrator do not dissociate from the social qualities (Bıçak, 2013).

Today's public administrations can maintain their power for some time by acting from a Machiavellian perspective. Some may argue that this is necessary. However, it is historically unrealistic to think that people in societies with a traditional structure want to be governed solely on their values. What hold societies with strong traditions together is the values they have humanely within them. Building a society free of emotions is not considered to be sustainable and appropriate to human nature. For this reason, it is important for the people who govern the public to carry out their activities by taking into account their values, for the unity, continuity and not to break away from the roots of the society. At this point, the units that provide public administration training should play the greatest role in adapting the standards set for the public administration that emerge from the political treatises to the present world and moving into practice. However, education alone should not be deemed sufficient, it should be supported by law and the supervision mechanism should be operated.

As emphasized in the literature review section, values are one of the most important attributes affecting the behavior of administrators. Historical experiences underlie the universal meaning and general acceptance of ethical values in today's administrative practices. In this study, the opinion that personal characteristics of the administrator and social values would be as important as the legal boundaries that primarily affect the decision-making has been asserted through the examination of historical texts. A further investigation based on a comparison among more political

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<sup>†</sup> *Kutadgu Bilig* is the Middle Turkish work written and presented by Yusuf Has Hacib, one of the 11th century Karakhanid Turks, in reference to the Eastern Karakhanid ruler and Kasgar Prince Tabgaç Uluğ Buğra Kara Han.

treaties would be necessary to provide more useful insights on this subject. It would be also useful to examine different aspects of administrative perspectives in various dimensions in the future studies for a better understanding of an ideal public administrator.

### **Ethical Approval**

The data collection process of the research was carried out before 2020. Ethics committee permit is not included for this reason

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