

PARTICULARITIES OF THE HUMAN RESOURCE MOTIVATION IN PUBLIC ADMINISTRATION

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ABSTRACT: *The notion of public administration bears several acceptations, an activity one, of functional meaning and an organisational one. In both ways, public administration is indissolubly connected to the state. In default of the state, there is no public administration, as this is a state activity, performed by government bodies. This affirmation is confirmed by the stipulations of the Romanian Constitution, called public Authorities, chapter V, titled Public Administration. The first section intended for the specialised central public administration (ministry, other central bodies), and a second section is dedicated to the local public administration (county councils, local councils, mayors). There is no doubt that both sections refer to government bodies performing a state activity, so that the central specialised bodies of the public administration as well as the local bodies of the public administration are government bodies, and the activity they perform is a state one.*

KEY WORDS: *motivation; human resource; public administration*

JEL CLASSIFICATION: *M54, J53, J45*

1. INTRODUCTION

Analysed as an activity, public administration is a practical activity for executing the law. Due to this particularity, the public administration authorities are also known under the name of executive government bodies, by means of which the executive power is accomplished. Thusly, the government is featured as being the public authority of the executive power, a feature referring to all public administration bodies, according to which the government and the other public administration bodies

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are bound to show the Parliament the data and information it requests. From this statement, it results the government and the other public administration bodies are part of the same system of government bodies, of the system of public administration authorities. The executive power is achieved not only by the public administration authorities, but also by other government bodies, which are not part of the system of public administration bodies. The scope of the executive power authorities is larger than that of the public administration bodies, which form not only a component of the system of executive powers authorities.

Concurrently, public administration must not be mistaken for the executive activity either, although the bodies of public administration are named government executive bodies. Besides the public administration authorities, all other government bodies, as well as the nongovernmental bodies or natural persons perform activities of executing the law. Public administration is placed on the first place regarding the frequency of actions in the social life and contribution in the actual activity of satisfying the requirements occurring within a society. The public administration bodies are those actually solving daily issues of the social life, adopts operative measures for satisfying the needs of the society members, by contributing in a decisive manner to accomplishing the social progress.

By Constitution, a distinct category of government bodies has been created for each form of the governmental power, according to the principle of separating power in the state. It is obvious that one and same person cannot concomitantly exercise two public powers, forming one of the basic requirements of the principle of separating powers in the state. Public administration, as fundamental form of accomplishing the government power, is only performed by the authorities of the public administration, the other government bodies only performing activities of administrative feature and not at all public administration, in realising the specific activity which they have been specially created for. If by law, as act of the Parliament, prerogatives similar to the public administration authorities are conferred to certain social structures, then these can also realise public administration as form of accomplishing the government power, as it is the case of public notaries.

2. MOTIVATION- EXPRESSION OF THE RELATION INDIVIDUAL-AIM

Public administration has formed the object of multiple researches in the specialised literature where opinions are similar on some aspects, but are also differentiated from other points of view. In order to define the public administration, the following aspects can be retained: public administration is an activity for executing certain legal acts; public administration is the activity realised by the public administration bodies. In the acceptance of activity, public administration may be defined as being the state's basic form of activity, realised by the public administration bodies, which consist in executing the law, by setting forth certain mandatory conduits, as well as by providing some services.

By starting from this definition, the public administration bodies may grouped into two big categories: bodies executing the law by setting forth certain mandatory conduits, such as: The government, ministries, county councils, local councils; bodies

satisfying the social requirements, within the activity of executing the law, by performing some services in administrative or civil law regime, such as the educational institutions, sanitary institutions, autonomous directions with state-owned capital etc.

Public administration contains two categories of activities: activities for accomplishing the state power; activities which do not imply the accomplishment of the state power. It is worth noting the fact that the same body of the public administration may appear in the legal reports with a double quality, that of subject of administrative law, when accomplishing the state power and as subject of civil law when acting as any nongovernmental legal entity. Specific to the public administration bodies is the fact that they act mainly for realising the state power, as public authorities, which confers them a special situation in the legal reports. The authorities of the public administration can, by all individuals' opposition, execute their own decisions, having the privilege of *ex officio* execution, as it acts based on the government power.

A quasiunanimous definition for *motivation* is evasive enough, as long as the use of its term and meaning raise many ambiguities. However, a large acceptance returns to the opinion according to which *the human motivation in the organisation* refers to the *process by means of which people are given the possibility and are influenced to choose to behave in a certain manner*. Thusly, the motivation is often associated with searching the means by means of which the employees' activity and productivity can be improved or just maintained. Such a process offers the possibility of increasing the employees' desire of increasing their efforts in certain directions, for achieving the desired aims.

In order to understand the human motivation, the analysis of the factors determining employees to have a certain conduit is essential. Therefore, the researches in this domain aim some connected problems about human needs, reasons and goals and their influence, direction and maintaining an individuals' specifically intended conduit.

Human needs are stated by and individual's *feelings and physiological, psychological experiences and social privations, deficiencies and unbalances*. These feelings create energies and forces stimulating the individual for channelling the energies in conduit manners that can reduce the tensions these needs create to the individual. The behavioural manifestations specific to such energies are usually deemed to be guided by factors called *reasons*. By channelling the energies by action ways socially approved, the individuals aim the goals, the fulfilment of which may provide the possibility of satisfying and reducing these needs, and thusly the motivation is described as a force acting onto and inside the individual and which determines the individual behaviour in a certain manner for achieving the aim (figure 1).

The analysis of the interdependence necessities, reasons and goals forms the main theme for researching the motivation of the human resource in organisations. Thusly, it has been sustained that the issue of motivation is a central preoccupation of the scientific management, as long as, if it had been possible to explain and understand (and thusly foreseen) the ways in which people could be motivated, then it would have

been possible, as Handy asserts, to influence people's behaviour by manipulating the components of this motivational process.

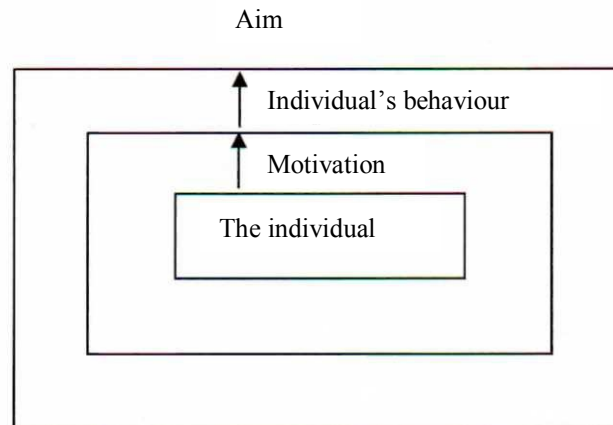


Figure 1. Motivation, expression of the relation individual-aim

There are two opinions in the domain: *one that has as aim the study of the human motivation in the organisation*, in order to be able to improve the management control function over the subordinates' behaviour; *the other tries to essentially transform the work, in order to satisfy the human needs* by humanising the work and evaluating the excesses of some managerial practices (the orientation to humanisation can only be "*dressed in liberal clothes*", meaning this implies making people feel happier and fulfilled, while others become rich).

If we take as starting point Platon's theory about qualified craftsmen, as it has been described in the *Republic*, as typical for the society's noblemen at the time, the Ancient Greeks had the tendency of setting forth a humble social statute to those who needed to work, having a continuous occupation. Thusly, work was seen as a necessity that could be best fulfilled by slaves, until it was possible to abolish the work itself.

Before the protestant reform, Christianity had more or less the same selfish vision of work, as long as labour was seen as a penitence, a direct result of the *original sin*. As Grint shows, the path to soul salvation was in contemplation and spirituality, not in labour.

Kumar brings proofs suggesting that in pre-industrial Europe, those who needed to work for satisfying the economical needs, had different attitudes on labour compared to those who often presumed to characterise the modern society. He asserted that: *the industrial population hides prejudices and illusions about the non-industrial population, one being capable, the other being obedient, due to an entire life of having to pay taxes (contributions)*. Romans have set festival days, which were estimated to be 175, half way through the 4th Century. For the medieval Europe, recent proofs show that agriculturists had a third of the year free, while Parisian craftsmen, for example, only worked 194 days a year, so, almost half of the year being free.

However, the propagation of the reformed protestants in the 11th century Europe and ulterior spread of industrialisation have developed a new conception about the ethical importance of labour, offering it the status of moral duty, disapproval being therefore associated to sin. This increase of the labour statute is associated to the Calvinist theological notion of the *predestined chosen one*. This doctrine claimed that individual's salvation or his/her curse were predetermined by God. This choice was proven by believers by obtaining a notable success (Weber, Anthony). Thusly, *labour, more than spirituality, could either save the soul or at least confirm that soul is already saved* (Grant). This ideology forms the starting point for propagating the scientific approach for motivating the human resource, which was based onto the active intervention in the world (experiences), as it was sustained afterwards by Francis Bacon. This new science has determined the moral imperative that man must recuperate his domination over nature, which was lost in *failures*. This implies the rejection of the previous point of view, based on Aristotle's theological perspectives, according to which science has a passive contemplation, lacking interest of an unchanging *natural order*.

Later, during the Victorian Era, the protestant ethics was stated by an ideology invoking the moral imperatives by *connecting the duty of working to the religious incantations*. As Mathias said, the result was that the *virtue of assiduous labour... the economy, husbandry, society have all become inoculate imperatives in the mind of the new working class, by all known means of communication. These have been implemented into the nonconformist doctrine and into the evangelic one*.

The degree of penetration of this ideology into the British working class's mind or in that of the aristocracy is certainly a subject to be debated (Hobsbaum, 1964). Furthermore, various rival ideologies developed at the same time, with alternative philosophical presumptions. Again, during the illuminist period, work started to be seen as a means of satisfying the economical needs and as a potential source of special satisfaction, if it is freely and creatively chosen - as long as this is seen as unresolved part of humanity and intelligence, compared to non-creative forced labour, the creative one was seen as an end by itself, natural for the human instincts, as long as it was the *man's creative interaction with the natural environment, the one differentiating men from animals*.

The extension of this perspective, often referred to as *homo faber*, was stated by K. Marx and, more recently, in Freud's and Jung's work. Indeed, Jung claimed that this type of labour creates a form of liberalisation, but only when it is *a free act and does not have any constraints in connection to it*. This vision over work may contrast the utilitarian one, which admits that the industrialised work becomes more and more monotonous, lacking skill and less compensatory.

3. MOTIVATING THE HUMAN RESOURCE IN ORGANISATIONS

Utilitarianism was clarified by authors like Adam Smith in *The Wealth of Nations*.. Smith saw labour as a necessity in which mean people are engaged into when they work, from the point of view of the advantage seen as a personal economical

interest, as a material stimulus or compensation. Thusly, work is not something that shall only be done for satisfying the economical or material needs.

If we take into account Schein's and Grint's opinions, it is possible to identify various ways of opposite approach of the human resource motivation in the organisation, along with the corollary suppositions about their subjects of interest, the employees. These are shown in figure 2.

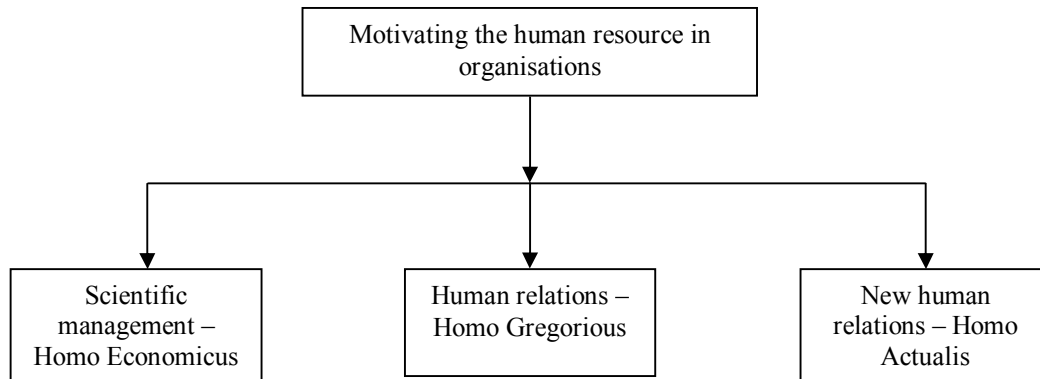


Figure 2. Ways of approaching motivation in the organisations

Based on Hoskin's and Macve's opinions, under the conditions of a new managerial frame, during their education, a new system of *disciplinary and human accountancy* was *internalised*. They have *exported* this frame to the business world, by their ulterior careers in the domain of railways. This approach of the management has created a *new form of disciplinary accountancy over people and objectives in the factory*. It is the moment of sporadic occurrence of some accounting procedures and an amalgam of disciplinary techniques, known as being scientific management.

Taylor starts his analysis by criticising the management practiced and its incompetence. He considers management as far from being scientific, as it is based on the schemas and practices of the *rule of reason*, which did not give results for the base employee's (workers) control and discipline. This, along with its resulted inefficiency, has occurred firstly because management did not possess the essential understanding of what employees' have done when undertaking their tasks. Based on Taylor's opinion, this lack of knowledge and information on what was actually going on at the base of the organisation has left management inapt to effectively control the employees' conduit.

As Braveman shows (1974), the scientific management may be initially seen as an attempt to secure the information on the labour process, for controlling it further. However, it is the effect of assumptions which people like Taylor follow the subject with, which leads to the different approach for solving the problems of motivation in the organisations. According to the conception of the *utilitarianism*, people are *rationally-economically* motivated beings, first of all by economical gratifications, meaning that people shall work more if they are convinced that their additional effort shall be remunerated in money.

The *hobbesian* conception implies that humans, their natural status, are lazy, aggressive, egoist, hedonic and greedy. Being led by these impulses, Hobbes considers their life was *solitary, miserable, difficult, primitive and short*, due to people's desire of dominating the others. Due to these inherent tendencies, if the society's control had not existed, upon Hobbes's opinion, life would have been a *war of all against all*. Therefore, when what is perceived as a behavioural problem appears in the society and its institutions, and these are observed by people like Taylor through the *lens* of the hobbesian presumptions, the analysis resulted shall have the tendency of emphasising that these issues are caused by the lack of control or inadequate control, which allow the manifestation of humans' natural instincts. This combination of the *utilitarian* and *hobbesian* approaches is obvious in Taylor's analyses and recommendations, in understanding workers.

Taylor believed that the inefficiencies caused by what he had seen as employees' tendencies towards systematic and natural *militarization* can be eradicated by the control of management over employees' economical reason. If these were convinced that only by working they obtained increased economical rewards, many of the problems observed by him at the level of the workshops could have been solved.

This leads to two basic recommendations for the management practice, and namely: *management must be able to measure the effort made at the working place by each employee*, so that he/she would be given such stimulus (money), scientifically established for encouragement, proportionally to the additional effort made; *management must shape and separately specify each employee's tasks*. By doing so, these shall be able to identify the most efficient ways of fulfilling their tasks. The inefficient practices can be thusly avoided, giving the management the possibility of better understanding the operations necessary to fulfil each task.

In order to measure the consumed effort, Taylor believed it was important to simplify the attributions (tasks). The complex operations realised by skilled workers, operations which at the time were rather a mystery for management (thusly making it impossible to measure the effort), needed to be divided into much simpler constitutive elements. This would have allowed the management to establish the necessary effort, from an *average number of workers*, for completing the attribution. A scientific stimulus - money - could be given directly for the consumed effort. Simplifying the attributions has given the possibility to analyse them, so that those procedures that could maximise a worker's productivity, with a minimum consumption of effort and resources, could be thusly identified. Taylor considered that, if workers were specialised only in performing some simplified operations, they could become more efficient and productive, due to the experience they gained by repetition. Taylor's recommendations for fragmentation and specialisation of the work division, are in response to the *account of manufacturing needles* (?) from Adam Smith's *Wealth of Nations*, published in 1776. Smith claimed that, if a worker is given to do all that is necessary for manufacturing a needle, even if one is very hard-working, one would barely make a needle a day. If a worker manufactured the wire, another straightened it, the third cut it, fourth made the tip, others made its pin-head, assembled and finished the resulted products, then 10 workers could manufacture at least 48,000 needles a day, meaning that a worker manufactured an average of 4,800 needles a day. Taylor

believed that such a micro-division of the labour had the advantage that the work was in fact unskilled, facilitating the hire of easily replaceable, cheap and unskilled personnel, for all stages of an operation.

An important element in Taylor's preoccupations was the elimination of workers' previous knowledge - *the conception* was taken out of *execution*. The control must be taken from workers and must become the prerogative and monopoly of management. By identifying the *best* way, management needed to translate this knowledge into *rules, laws and formula* and ensure that members complied with these protocols and procedures, as an addition to their tasks, which were deemed as being relatively fixed. It was the duty of the management to choose workers with physical and mental features demanded by the tasks which this has *shaped*. Thusly, planning, coordinating and reintegrating the production processes, based on the micro-division of labour, has become the responsibility of management. The scientific management has thusly attacked the workers' individual control over their work. The result was the bureaucratisation of the labour process, which has allowed the management to gain an increased degree of control over what was performed in the workshops. The division of labour in organisation was extended until fragmenting the obligations into smaller units. This division was afterwards reinforced by developing the piece payment system, which is the same thing as the financial compensations received for additional efforts. Thusly, the management as well as workers could be free to enjoy the results of the maximum efficiency of works.

Taylor hoped that the principles of the scientific management shall lead to the industrial harmony, as long as the *entire cake* could be bigger, each enjoying a bigger *slice*. He believed that the *scientific* way ended the disputes referring to how much people should work and what represented an equitable financial reward. Even if many of Taylor's successors considered that the unions had a role in the organisations, for Taylor there was no room for unions in *his great world*. The unions regularised the financial relations between employees and employers when there were no scientific means for regularising these market relations. This role was obviously needless under a regime of *scientific rules*, which he claimed to match his approaches.

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