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AZTEC CONCEPT OF CLASSICAL ADMINISTRATION

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RESUMEN

AZTEC CONCEPT OF CLASSICAL ADMINISTRATION

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This study highlights the practice of the Classical Theory of Administration, organized by Henri Fayol in the Aztec civilization which reached great achievements in the fields of medicine, mathematics, architecture, engineering, arts and more. Through the records left by the culture of this people, there was verification of the presence of strong traces of the four administrative roles. The planning of cities and the actions that led to the achievement of objectives and goals of the government. The organization of cities which facilitated providing the basic needs of the people. The command present in all spheres of society, and the control of the Empire held by public officials. The Aztecs formed a powerful empire by means of an administration that allowed the population to enjoy an ideal standard of quality of life with well-defined rights and obligations. Classical administration has always been present in more advanced organizations. The need to anticipate future threats and opportunities, deal with shortages, search for the best method to manage people and the organization of an expanding nation are some of the reasons that make the theory of Fayol something vital to the development of any organization, even civilizations that were present in past centuries.

Palabras clave: Classical Theory, Aztecs, Fayol.

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PONENCIA

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AZTEC CONCEPT OF CLASSICAL ADMINISTRATION

Since we arrived at the large square called Tlatelouco, as we had never seen such a thing, we were amazed with the organization and regiment of all it had. (...) Some of the soldiers among us who had been in many parts of the world, in Constantinople, and all over Italy, and in Rome, said that so large a market place and so full of people, and so well regulated and arranged, they had never be held before. (...)

Bernal Diaz

1 INTRODUCTION

The study of administration as science today is something fundamental to the development of enterprises and organizations in general. However, formalization of science occurred only in the early twentieth century with the advent of the Classical Theory of Administration. Since then, we find that companies and organizations has been the subject of several studies aimed at



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improving management practices for achieving goals and objectives. The progress of these studies are numerous, and encompass from the production management of multinational firms to the urban planning of towns. Henri Fayol, in his *General Industrial Administration* (1916) already mentioned in his studies that any organization in need of staff, whether commercial, industrial, political, religious, military or philanthropic, or in any condition there is an administrative function to be performed. The essence of the thought of Fayol was in understanding the administrative role as distinct from technical skills, something that could be systematized and studied. Henri Fayol and Frederick Taylor (*Principles of Scientific Management*, 1911) removed administration of common sense and gave it the status of academic science.

Studies of the administration, however, were influenced as much by contemporary philosophy and economics as by ancient and effective institutions prior to the Classical Theory, such as Positivism or Evolutionism or even the Roman Catholic Church and military organizations, for example. There was a knowledge in these chains and institutions that could be improved and applied in any organization to achieve greater efficiency in administrative processes.

In pre-Columbian America, we had the example of a people who excel at administrative knowledge which came to dominate most of what we now know as Mexico until the arrival of the Spaniards in 1519 - the Aztecs. The Aztecs or Mexicas, as they were also known, were a Náhuatl-speaking people who arrived in central Mexico in the early thirteenth century, in 1325, and proceeded in the legendary land of Aztlán.

The Aztecs relied on a complex system of government and a sense of advanced Administration for a relatively recent civilization. These people possess a body of public officials, recorded data, goods and public services and social programs which characterized them as a modern civilization in development. Even with the arguments that downplay the Aztec culture based on reports from the Spanish colonizers, who does not to marvel at the realization of the level of knowledge these people had achieved in the fine arts, architecture, engineering, medicine,



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mathematics, astronomy and public management. Unfortunately, both the influence of the Roman Catholic Church and the lack of intellectual sensibilities of the early colonizers prevented the preservation of valuable copies of the Aztec culture. Nevertheless, what comes to us through documents in hieroglyphic writing and the Aztec language with Latin characters left by the descendants of the *mexica* and *texcocana* nobility we are amazed by the fact that the ancient Aztec empire is a culture that is more recent than the European, and even came without the resources that Europe had, reached a high standard of development. Studies recently undertaken by anthropologists and archaeologists have also been rescuing the Aztec history, since the European conquest, is prejudicially devalued. Thus, the present study, based on knowledge currently available about these people, it is proposed to answer the following questions:

- i. In search of efficient management in organizations, which administrative theories lead to the best outcome?
- ii. Did the Aztec civilization make use of knowledge developed in the Classical Theory of Administration?
- iii. Did the knowledge and practice of management contribute decisively to the construction and development of the Empire?

2 THEORETICAL BACKGROUND

2.1 An overview of the Aztec Empire

It is estimated that the *mexica* population at the time of the arrival of settlers was certainly more than five hundred thousand inhabitants and less than one million inhabitants. It had an empire formed by people linked to military activities as well as to commercial activities, art, knowledge

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and public administration. Their cities were organized and clean, and, within them, its people enjoyed rights and obligations.

In its infancy, one of the great challenges of Aztec leadership was to adapt to the geography of Tenochtitlán. The land was not favorable for construction, since it was a swamp without firmness. Other problems that confronted the Aztecs were the lack of clean water - for the growing population – and the flooding that killed many mexicas. All this coupled with routine government actions that could not cease, such as providing for the population in terms of transport, food, health, education and security. Nevertheless, the Aztecs managed to overcome the difficulties that sprang up and assured the people a good standard of living - superior even to many European cities at the time.

According to tradition, Uitzilopochtli¹ said to the high priest Quauhcoatl² that the temple and the city should be built on a rocky island on which would be seen an eagle gladly devouring a snake. Quauhcoatl and the other priests then sighted the sign of their god in the marshy islands west of the big lake. Thus, the Aztecs settled in these lands, in a simple bamboo hut, the first temple of their god Uitzilopochtli; and its capital, Tenochtitlán which at first was just a small village of reed huts underwent Azcapotzalco. The swamp, itself, was gradually transformed to by the construction of the great pyramids and the great *teocalli*³ of Tenochtitlán and Tlatelolco - the imperial palaces and administrative buildings. On their arrival in Mexico, Europeans compared Tenochtitlán to the city of Venice, Italy, and it was soon dubbed by them the “Venice of the New World.”

The liberation of Azcapotzalco domain in 1428, under the government Itzcoatl⁴, who allied himself with Nezahualcoyotl, ruler of Texcoco, went to war. After the victory, the two kings took as an ally Tlacopan, a city belonging to the tribe of Azcapotzalco. From there, we have the Triple

¹ Solar deity represented by a humming bird

² Signifies “Snake-Eagle”

³ The great temple

⁴ Signifies “Obsidian Snake”

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Alliance of Tenochtitlán, Texcoco and Tlacopan. Within the alliance, was the notorious military superiority of the Aztecs while Texcoco became the metropolis of the arts, literature and law. In practice, the Triple Alliance became the Aztec Empire.

2.2 The Aztecs and the functions of the Administration

Henri Fayol established that all activities or operations of a company could be divided into six groups, namely: technical, business, finance, security, accounting and administration. The latter group, in traditional concept, has four basic functions: a) planning - examining the future and developing a plan of action over the medium to long term; b) organization - the assembly of a human and material infrastructure to execute the enterprise; c) command - the establishment of guidelines for employees, thereby obtaining the tasks performed; and d) control - checking that everything takes place according to plans and orders.

The Administration of the Aztec people can be seen from these four functions. The planning of cities and the actions that led to the achievement of objectives and goals of the government, the organization of cities that facilitated the provision of basic needs of the people, the command present in all spheres of society and the control of the Empire held by public officials are examples of such statement.

2.2.1 The Planning

The Aztec civilization needed planning to overcome the most varied hardships. The planning tool was discussed at the strategic level of government. The sovereign, meet with his counselors, and sometimes consulting allied kings, developed activities related to analysis of present and past conditions in order to determine a desired future condition (opportunity) and the reduction of uncertainties and risks.

Examples of effective actions that resulted from planning, it is valid to highlight how the swamp



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of Tenochtitlán was gradually transformed in order to build the great pyramids and great *teocalli* of Tenochtitlán and Tlatelolco. The planning undertaken for the construction of the metropolis of Tenochtitlán was strategic and long-term, since it related to the city's own growth and, consequently, the need for new spaces and resources.

An analysis of the type SWOT (*Strengths, Weaknesses, Opportunities, Threats*) the Aztec scenario is defined as follows:

- Strengths – employees disciplined, motivated by religious beliefs and skilled in engineering and architecture, as well as strong leadership.
- Weaknesses – The fact that the land on which they intended to build Tenochtitlán was swampy and lacked firmness for the foundation stones; they depended on wood, stone, food and other equipment that came from the upland regions; these were carried by the workers themselves, because beasts of burden were not utilized at the time; plus the fact that the Aztecs were not, at that time, a free people.
- Opportunities – establishing a capital of the future in place of the existing miserable aldeota reed huts.
- Threats – the hostility of neighboring peoples.

The principal weakness was gradually being decimated by a civil engineering system based on anchoring bases with wooden stilts. The workers were cutting poles ten feet long by four inches in diameter, which were introduced into the soil as the foundation. The piles were surrounded by volcanic material that reinforced them, so that the builders could build walls on top of the base. This base did not sink nor lean sideways.

Because the materials needed were only found on firm land, they created a series of elevated

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roads linking the city to the mainland provinces. Such elevated roads rested on wooden stilts the same as those used for temples and other buildings. To build an elevated road, two rows of stakes were driven into the ground. The spaces between them were filled with stones and earth to get several inches above the water. Thus, the elevated road could handle enormous weights, were straight and wide with drawbridges. Linking the city to the north, west and south. Thus, all heavy construction material could be transported. The Aztecs also need roads to allow the extension of its dominion over the new tribal regions being conquered. The roads constructed by them were, as Cortés noted, broad and straight, parallel to the channels through which the canoes glided, the streets were half dirt and half was a channel through which the natives moved in their boats.

The water supply also had to be planned. By settling in Tenochtitlán, the mexicas relied upon sufficient potable water for its population. The water used by the mexicas was originally derived from sources that flowed from the soil of the central island, since the lake water was not used because it is too salty. With population growth, the sources became insufficient and the population became dependent on water sources located on land. Although possible, it was not very efficient to transport fresh water by boat; it was promptly replaced by a government project undertaken by the Emperor Montecuhzoma I. He created with his government team, the construction of an aqueduct that stretched five kilometers from the source in Chapultepec to the city center, within the precincts of the great Teocalli. The aqueduct was made of stone and cement and contained two conduits, each the width of the body of a man. Concern about the hygiene of the water caused the Aztecs to utilize one conduit at a time to allow cleaning the one not being used. Their knowledge of hygiene protected the *mexicas* for a long time from severe epidemics such as those that occurred in Europe during the same period. The Emperor Auitzotl, in turn, had to build another aqueduct due to increased population. This second aqueduct brought water to Coyoacan and passed along the road Iztapalapán.

Another important point regarding the administrative function of planning that deserves to be mentioned is the planning of disaster management. The objective of a program of disaster

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management is to protect the population at risk of natural disasters by predicting them when possible and acting quickly to prevent more deaths and destruction. The worst disaster in Mexico pre-Cortés were the floods. To control them, a dike was built sixteen miles long to protect the city from flooding of the lake, under the reign of Montecuhzoma I and with the aid of Nezaualcoyotl king of Texcoco. During the reign of Auitzotl, divers blocked Acuecuexatl source whose waters flowed with violence. The victim population was not helpless since planning also provided for the distribution of shelter, clothing, food and boats for those who lost possessions and relatives. This assistance also occurred during times of food shortages. Note, here, the double vision of the Aztecs in a crisis situation, they used their advanced knowledge of engineering to control flooding - avoiding repetition - and assisting the population – a fact that was possible thanks to the preparations made by the government in times of abundance and affluence.

In general, the operational planning was conducted by leaders of the neighborhoods and done by the employees designated by them or by a higher authorities. Medium term tactical planning was conducted by the mayors of cities. Strategic planning, including the military, was managed by the Emperor and the high council.

2.2.2 The Organization

The administrative function of the organization sought to determine the resources and activities needed to achieve, especially, the goals of expansion and maintenance of the order of the Empire, combining them into a formal structure, assigning responsibility for achieving the goals to accountable subordinates, and delegating the authority necessary to carry out its mission.

The organization of the top tier is basically as follows: the Aztec ruler was elected by an electoral college and ruled together with advisors and with high-level officials, such as *Petlacatl*,



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responsible for barns and warehouses where the accumulated taxes, and *Uey Calpixquǎ*⁵, which exercised the functions of mayor of the capital and finance minister. In Texcoco, the second capital of the Aztec Empire, there were four boards: the Government and Justice, Finance, War and Music.

Aztec society was organized as follows: *Tecuhtli* (dignitaries), *Pochteca* (entrepreneurs), *Toltecas* (craftsmen), *Maceualtin* (common people), *Tlalmaitl* (poor farmers) and *Tlatlacotin* (peasants).

To achieve good governance, the Aztec government divided the territory into four sections in relation to the great temple. To the north, Cuepopán⁶, east, Teopán⁷, south, Moyotlán⁸, and on the west Aztalco⁹. This administrative-governmental division replaced the older *Calpulli* type of neighborhood where the population was organized before the founding of the city. Each section had a temple and a military commander appointed by central government, as well as military and religious colleges. The leader in charge of one hundred houses chose and appointed five or six other officers and distributed them among the houses where they would be responsible for twenty or fifteen of them. They directed and commanded the inhabitants to provide tax and men required for public works.

Besides the territorial organization, the Aztecs also took care of training and human resource development through organization of education which sought to develop and enhance managerial qualities similar to those described by Fayol (physical, mental, moral, general education, special knowledge and experience) by means of practical activities. The Aztecs had a system of public education guided by the principle that knowledge was necessary for the formation of good citizens, whether they are rulers, warriors, traders or artisans. Education was

⁵ Signifies “Great Butler”

⁶ Signifies “the place where the flowers bloom”

⁷ Signifies “the neighborhood of god', i.e., the temple”

⁸ Signifies “the place of mosquitoes”

⁹ Signifies “the house of herons”

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compulsory. No child of school age in Tenochtitlán was without school. It was a democratic education system and sought universality by the presence of schools in each district.

The Aztec child's education began at home. Since its birth, the values of society were transmitted to children by their parents. Access to the state education system occurred when the child reached the age of six to nine years.

The children of dignitaries, businessmen and those belonging to the popular classes who possessed special skills attended schools called *Calmecac*. These schools were a type of monastery school where education was taught by priests who educated the students to live life prudently. In *Calmecac*, students were preparing to govern, to occupy strategic positions in state administration, and the priesthood since that would have a humanistic background track. The curriculum of these schools involved the study of the history of the *mexica* people and ancestors, astronomy, poetry and writing. Learning to tell time (the calendar) in its two forms (civil and religious), study and interpretation of myths and dreams. The teachers, called *tlatolmatinime* (artists of the mouth), taught oratory, the art of expressing thought with strict domain of metaphor and the language *nahuatl* or Aztec.

Boys and girls who chose to follow the religious life remained in *calmecac* after completing twenty-one years. The others left the institution to get married and raise a family. For those who follow the priestly career, the emphasis with respect to manners, rituals and the reading of hieroglyphic manuscripts were greater. All, however, led an austere life of manual and intellectual works.

The children of *Macehualtin*, who were common citizens also attended school for free education. They attended the classes that were taught in so-called *telpochcalli*¹⁰. The emphasis of these schools was, first of all, to form citizens dedicated to the fulfillment of their military and civilian duties. There they learned basic techniques of work, history, religion (although religious

¹⁰ Neighborhood school

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education was the focus of *Calmecac*), citizenship and weaponry. Students were taught to decipher codices, the meaning of characters and writing, and memorization of religious songs that told the story of the motherland. The pedagogy of *telpochcalli* also encompassed the practical parts which involved the cultivation of their collective land.

The coursework was a requirement among the students, especially because it is a school of citizenship and military training, although less severe than in *calmecac* because it was assumed that students attended parties at night with music and dance. However, they were subjected to hunger, thirst and cold as part of preparing them to be warriors. The *telpochcalli* faculty included the best *mexica* warriors, who taught young people the art of war when they completed fifteen years of age. Students practiced using the bow and arrow, blowgun, and sword, called *macama*.

In *telpochcalli* students also learned to hunt and fish. They practiced modesty and courtesy, even learned the correct way to walk and behave. Also, they were active in sports like running, jumping, fighting hand-to-hand, and weight exercises.

There was thus in Tenochtitlán, a highly intellectual school model - the *calmecac* - and another, eminently practical - the *telpochcalli*. Both models, however, converged on the primary goal of education among the Aztecs which was wisdom and strength of character. If the Aztec Empire had not been annihilated by contact with the Europeans, the *mexica* society could have presented their societal paradigms to modern day humanity in various ways.

It is clear, then, the educational system as a creator of an abundant source of people trained to work in any area of the Empire, thus making recruitment and selection of human resources always based on good candidates. Public service was nurtured by constant renewal of its members. The Aztec ruler was not surrounded by a large entourage with inherited estates or family fortunes, but rather military personnel or civilians who enjoyed the privileges inherent in their duties. A system of merit was embraced for placement and promotion in public service



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careers such as judges and warriors, for example. The choice of judges was made by the ruler from among experienced dignitaries and elders, or among the common people. He used also as a criterion of choice was the fact that they were not alcoholics, not susceptible to accepting gifts (corruption), not sentimental about the problems of people (partial), nor passionate about their decisions. In the army, any warrior who demonstrated bravery, no matter their origin, became a tequiua¹¹ and entered the upper layer of society.

2.2.3 The Control

The Aztec concept of administrative control referred to the act of comparing the results with the collection of taxes, the provision of government social services and wars with the pre-established goals, targets and patterns that maintain the social order, economics and administration of Tenochtitlán.

The courts were part of the administrative organization of government, since they should meet the demands of the population, but also correspond to the control of social life. The Aztec society had a well-structured and active legal system. Aztecs were concerned both with the making of statutes as well as the very structure and functioning of the courts. Laws and Statutes sought to do justice for citizens following their morals and customs. Thus, it succeeded in protecting the public institutions, private property, family and social values in civil relationships.

The justice system was always looking to be close to the people, whether in cities and neighborhoods where there were tecuhtli – a kind of small claims judges who were elected by the local population and confirmed by the Emperor - or the great market of Tlatelolco - where there was a local court that sentences uttered by judges who alternated in order to cover all hours of shopping with mexicana policing for the immediate implementation of the sentence imposed. The courts decisions were respected in all the Aztec areas.

¹¹ Warrior contender for the post of "Jaguar" and "Eagle"

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There was also the possibility to appeal sentences passed by judges of "first instance" to the High Court of Appeals. The causes brought to this court were tried and settled every four months mexicana, or eighty days, and the execution of the sentence was immediate. In Tenochtitlán, the "supreme military and criminal court" was directed by Cihuacoatl, whose sentences were final, not being subject to amendment even by the king himself. Below Cihuacoatl¹², there was a court run by Tlacaatécatl¹³, aided by a Cuauhnochtli¹⁴ and Tlailotlac¹⁵. The superior courts met in the morning and afternoon, run with the help of auxiliary judges.

In the administrative field, control was accomplished with the use of budgetary and financial reports created by scribes and even inventory control. The number of public employees that the nation had for everything was great. Everything was accounted for, so that nothing was missing not even the lists of inhabitants, because everything was overseen by officials and managers, including street sweepers. Although no records exist showing some method of comparison, note that there was a concern to verify that the problems were being resolved with regard to actions previously in effect. The types of measures were determined through information reporting (possibly with high frequency). As for the corrective actions for identified weaknesses, it is believed that they were discussed among the commissioners and, depending on the degree of importance, between the Emperor and his advisors in order to seek a viable solution.

Administration officials concerned with tax revenues were designated generically *calpixque*. Each province was subject to taxation, based on its production capacity, and its climate and flora and fauna resources. The calpixques were chosen among *pilli*¹⁶ and had as its main task to encourage the cultivation of land for the payment of taxes, to receive the grain, goods and other items produced by the provinces within a certain time and arrange their transportation to Tenochtitlán.

¹² Vice-Emperor

¹³ Magistrate

¹⁴ Head of Eagles

¹⁵ General

¹⁶ Dignitary

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Undoubtedly, part of the wealth of the levied taxes were redistributed among the neighborhoods of the capital which, in principle, it received only two-fifths of the tax, one fifth is reserved for Tlacopan and the remainder reserved for Texcoco.

The calpixques would send reports to the Emperor on the condition of crops and trade. In the event of famine, it was their responsibility to advise the sovereign, and under his order, exempt the province of any tax, and even opened the public granaries and distributed supplies to the population.

2.2.4 The Command

The largest command figure among the Aztecs was the Emperor himself, Tlatoani, who was elected by an assembly. Since the reign of the Emperor Auitzotl, this assembly has been composed of thirteen of the highest dignitaries, members of the grand council, representatives of the priests and warriors and other members appointed to represent the various districts. This electoral college could choose among several possible candidates, taking into account their ability to command.

After choosing the Emperor in his coronation ceremony, the king should pay homage to the gods, and they emphasized two aspects of their duties: on the one hand, their obligations with respect to the gods, especially Uitzilopochtli and Tezcatlipoca¹⁷, as well as protect the Aztec people. He was also urged to be generous, gracious and fair. In his speech, the Emperor remarked on the heavy burden of power, calling for assistance from the deities, and warned the people against the vices.

As the duties of the manager described by Fayol, the leader should establish a constructive authority, encourage initiative and sense of responsibility to maintain discipline, subordinated

¹⁷ God of night, moon and stars



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individual interests to general interests, maintaining unity of command and have everything under control, among other obligations of the office.

Montecuhzoma I introduced during his reign Cihuacoatl, a kind of vice-Emperor, who should organize military expeditions, judge on the appeals court of ultimate instance to for the Emperor during his absence and preside over the Great Council in the intervening periods. They formed, therefore, the two main components of the Aztec hierarchy that were followed in a decreasing scale by the Great Council, Tlatlocan the Teohuatzin the Calpixque and Calpullec. In parallel, the religious hierarchy has the following order: the high priests, the council of elders, priests and the priests of the provincial districts.

The Emperor was seen as the spokesman of the gods in the midst of the community which more than legitimized his leadership among the people. The process of influencing individual and group activities for the establishment and achievement of goals and objectives was accompanied with rewards and punishments, but above all, should, like a god, raise the self-esteem and confidence of the people.

3 METHODOLOGY

This study demonstrates the existence of the Classical Theory of Administration as structured by Henri Fayol, in ancient times, in advanced civilizations such as the Aztecs, for example, with the objective of generating useful knowledge, presenting analysis and interpretation.

The process of constructing and presenting this paper was carried out by means research of literature and documents, consisting of books, articles and texts available in libraries, the analysis of documented experiences of the first Europeans who had contact with the Aztec people, and the most recent archaeological discoveries in order to compare the current style of administration and Aztec methodology with regard to the Classical Administration.



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This was an exploratory type of research. To verify that the dictates of Classical Administration Theory were already in use five hundred years ago, this study had the purpose of presenting an overview of the various ways in which the subject is addressed in administrative order.

In this approach, the article involved a qualitative research whose direction can be ascertained from the survey because they do not seek to detail data or numbers, because the main focus and interest is wide, involving descriptive data, direct and interactive contact of the researcher with a detailed study of the researched object, as well as the information presented and increased understanding.

4 DISCUSSION

Successful management of individuals and processes involves both as much art as skill. There are many parts that make up the puzzle of Administration, from technical planning to economic survival and development of an administrator's career. Among the various existing pieces in that puzzle, it is important to highlight in the administrative process the wisdom of identifying the correct definition of *managing* and discuss why organizations are necessary, that administrators are needed, why administration is a challenge, identifying functions, roles and responsibilities of an administrator.

It is known that, nowadays, the administrative process must be based on the various approaches of Administration, including its best-known theories: classical, behavioral, quantitative, systems and contingency, relating them to the administration of today. Without knowledge of these theories, the multiple demands on the administrators with whom the organization is identified or not, cannot establish priorities and achieve balance. The value of the staff curriculum, knowledge, experience in the administrative process, for example, is recognized as a tool for analyzing the abilities and characteristics of the administrator.

Given the "current scheme" of Administration, if it were possible to resurrect the Aztec society

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today, possibly that people would point out that many of these theories, opinions and ways of being and doing, they had carried out the long ago without much theorizing about it. A striking fact is that the Aztecs were conducting administration, providing social care, an organized art which today begins to be applied in the societies of our time. The importance of the role of each society, the responsibilities of the Emperor and meritocracy in dealing with public characteristics were present in there society.

The process of communication and relations between the component parts of the Aztec Empire should be recognized in the process of administrative science today. Communication barriers, the recognition of the symptoms of a problematic situation and the suggested solutions to overcome the communication difficulties were constantly discussed there. Take from the Aztec society the issue of planning, for today, is something to be explored as it relates to organizations and the position of managers within the organizational hierarchy. In order to achieve effective planning within this process, various quantitative and qualitative approaches to planning are examined, as well as the tools used to increase the administrator's ability to understand the future environment: budgeting, forecasting, simulation, finally, all predictions made by senior management of that company toward a common good.

Another important point evident in the Aztec administrative process are the kinds of decisions that the administrators were taking, the environment and the conditions under which these decisions were made (building a city on swampy ground, the necessity of education with easy access to all without distinction, the attention of the State together with the individual from his birth until his death, etc.) and exploration of the factors that limited the options of administrators. Also worth mentioning are the practical steps involved in creating an organizational structure of work.

The anatomy of the Aztec administrative process, in fact, lies in planning and negotiations. Thus, the importance of training and development of those who dedicated themselves to the common good of society should always be examined, emphasizing: the different types of leadership -

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autocratic, *laissez-faire* and participation, making a deep analysis of the role of the Emperor, the symptoms of conflict in the state, the different categories of control, productivity, barriers that inhibit a successful operational control systems, the organizational environment, *stress* administration, the dilemma of productivity and many other aspects. All this the Aztec people has dealt with even before Fayol.

However, the most important perspective that the Aztecs set aside for the future of Administration is that the aspirations, values, and indeed, survival itself, are products of performance, skills and values of managers. The important task facing organizations is to make it productive for the individual and for organized institutions of society - a new pluralism. And that is what it is, above all, the role of the Aztec people in Administration, based on ethnic roots, democratic, emphasizing the importance of results and the common good for all.

It should be recognized in Henri Fayol, the founder of the Classical Theory of Administration, the first great management thinker of our time, observing what the Aztecs did five hundred years ago. While others have studied human labor and its mechanics, Fayol focused attention on the role of management and skills of managers which is important to recognize the figure of the Aztec Emperor as one who directs the smooth running of the state to society formed there.

In short, the Aztec administrative process should be understood as a target present in any organization that wants to be successful, aiming at growth, productivity and recognition.

5 CONCLUSION

The Aztec culture used the fundamentals of management in a manner analogous to that of the Classical Theory developed by Fayol, forming the basis for the formation of their Empire. And being the people who analyzed as a contingent which was developed in less than three hundred years, and reached its apogee, the classical theory could also help the progress of the Administration of contemporary developing nations.

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Countries generally need managers who can lead the development and progress, and the Classical Theory provides the steps for the efficient conduct of organizations. Because this theory is a hierarchy that makes decisions, plans, delegates responsibility and control results, it shows itself as an essential tool for developing countries, which generally have shortage of skilled labor, yet most of their populations have low levels of education.

It should be noted that, with regard to strategic planning and decision making, senior level mexica were more democratic than in the theory of Fayol. Observed also traces of the modern theory of participative management since their leaders were listening and deferred to the decisions of Councils which were formed by citizens from all levels of society.

From what we saw through stories of those who had direct contact with the Aztec civilization at its peak, the Aztecs made use of administrative procedures based on the classical administration and made decisions in a democratic way. This is one reason for its great scientific and social progress which is it is believed to be of interest for developing countries to apply the theory discussed here, coupled with the theory of participatory management, as inputs to a gradual and horizontal development ending in an ideal stable quality of life for its citizens.



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