Max Weber's Philosophy of Bureaucracy and Its Criticism
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Abstract
This article aims at the investigation of rationality structure found in Max Weber's Philosophy of Bureaucracy. Developed countries consider Rationality in different forms, and one of its main proofs is Bureaucratic organization. Weber puts emphasis on rational action which targets goals. In modern societies, human behaviors are not under the influence of traditions, but Rationalism governs them. Rationalism in western societies is pertaining on implements and is by formal nature which means a kind of Rationalism which applies most suitable and proper tools for reaching rational objectives. Western nations employ appropriate tools for targeting goals in an efficient manner, and that sort of rationality aims at goals in its broad sense. Without taking up a position toward vice & virtues, Weber points to rationality in his sociological analysis. However, implementing rationalism is not sufficient for fulfilling human beings and society’s prosperity. It relies on the fact that applying rationality plays a vital role in meeting people materialistic requirements. And one knows that he must not restrict to worldly and earthly needs. Among problems and the consequences of implementing rationality is the result of the world becoming absurd. Therefore, in this article, we try to answer the questions about rationality in Max Weber’s sociological philosophy, its meaning & characteristics. Does the so-called rationality fulfill required needs?

Keywords: Rationality, Bureaucracy, Max Weber

Introduction
The Modern era is a transitive phase from a pre-modern time of traditional systems of governing societies to a current government and ruling organizations utilizing modern institutions which manifest in a Bureaucratic way. Inclusive & increasing influence of governments in the form of Bureaucracy is a phenomenon which one can see in all countries, and no one can omit the power. However, it can be restricted to an extent (Evans, 2001). While entering 3rd millennium, management as a comprehensive procedure is casting its shadow on all political, economic, social & cultural units and understanding Bureaucracy for recognition of relationships governing societies is an essential factor. Although, many people paradoxically sanctified Bureaucracy or considered inauspicious as a barrier against social evolutions and developments. However, one can regard Weber’s paternal house as a starting point for the relationship between Max Weber & Bureaucracy. His attachment to Bureaucracy is due to his father, ‘ fondness of Bureaucracy (Ritzer, 1995). For an understanding of Max Weber’s conception about Bureaucracy, one must comprehend his views toward Western history as a ground of modernization. By accepting evolution (Social Darwinism), he considered the development and growth of history and modernization technical rather than organic. He portrayed government and rational Bureaucracy as a mechanism, a machine or a system by applying mechanical metaphors. From Max Weber’s viewpoint, Modern Bureaucracy is the soundest technical implement which is inevitable (Sager 2009).

Weber claimed that without western societies become bureaucratized, capitalism economies could not be organized. Rationality and disenchantment are among the main features of bureaucracy and experts regard them among modernity’s characteristics. It is a procedure which will expose all of the humanistic relations to analysis, reckoning & management. This route is a constant movement toward restriction of magical, supernatural & mythical beliefs and developing rational thoughts which are predictable and systematic for describing & explaining phenomena which experts labeled them as the rationalization by Weber.

Max Weber was among political & sociological intellects who described the motions of Power, Authority & Legitimacy in three different societies of “Tradition”, “Charisma” & “Bureaucratic”. Regarding the sphere of the community, he believed in four types of social actions which include “Purposive Rational Action,” “Valuating Rational Action,” “Traditional Action” & “Emotive Action” (Aaron, 1984). Based on the evolution of thoughts in western & occident thoughts, especially after the Renaissance and denying celestial & the intuitive power of intellect, the modern world & conceptual reasoning come into existence. As a result, in the contemporary world, implementing rationalism is considered a priority & virtue. Implementing it targets human being’s domination of nature. Based on this approach, Francis Bacon quoted in his book “Novum Organum”: “A wise man will make more opportunities than he finds”. (Parsania, 1995). Weber’s Bureaucracy includes traditional thoughts for managing governmental affairs which fully rely on “elements” of reforming national issues (Tompson, 2005). Weber sees Bureaucracy as an inevitable system which is among most persistent institutions, and they destroyed them after their formation process. He believes that the future is for Bureaucracy, and it would be immortal. Nowadays, one can see societies more Bureaucratic than Weber was thinking about them (Ritzer, 1995).

Bureaucracy is an organizational form of implements rationalism. In this way, the goal is to fulfill requirements economically as fast as possible. While in applying reasoning, there is no place for objectives, values, and measurement of their criteria, in Bureaucracy, values and goals were defined beforehand in the same way. Bureaucracy aims at targeting goals in its most efficient manner in forms of procedures, structures and instructions.

Studying & researches conducted in the social sciences are far from those are done in the natural sciences domain. Studying social phenomena’s structure has always preoccupied scientists working in the social sciences sphere. Lack of unanimous acceptance over methods of studies among

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scholars is one of the differences between social sciences and natural sciences. Experts manifest it while studying “Bureaucracy”, and one can observe the difference between interpretations of authors working in the fields of social & physical sciences as well (Quoted by Faghihi, 2010). From Weber’s perspective, Bureaucracy is a form of the ideal organizational plan which consists of legal authority, hierarchical discipline, performing based on evidence, separation of job & life affairs, professional training, full-time employment and observing rules (Delfam, 2000). However, today’s manifestation of Bureaucracy is a kind of sickness which infects mega organizations (Ball, 1993). This fact is due to a misunderstanding of the phenomenon of Bureaucracy (Jarrel, 2007). Regarding questions mentioned in the study abstract, our goal is to investigate rationalism from negative & positive aspects and criticizing Weber’s Bureaucracy. Therefore, various dimensions of rationality in Bureaucracy presented by Weber have been analyzed and studied for responding to the questions mentioned above.

Rationality in Max Weber’s Philosophy

The notion of rationality in Max Weber’s theory seems ambiguous and complicated. Weber considered rationality as the main characteristic of a modern society and believed that the more current becomes a society, the less will be the influence of religions on those given communities. However, this will not lead to the destruction of religions. Weber believed in various kinds of rationalism and rationalization of beliefs played a key role in the advent of modernism. However, what does he exactly mean by reasoning in his social philosophy? He put emphasis on rationalism meaning from various aspects, dimensions. One can define Rationalism can be as “Reaching an objective in a systematic way and employing precise computations of implementing needed for desired goals.” Or it can be merely “disciplined management”. Rationalism in this sense manifests particular method applied in occidental culture and civilization against a kind of change happens in oriental culture. From Weber’s perspective, Occidental culture has been more rational than its counterpart regarding approaching its goal in different domains of life and working. Mostly, it seems he had been thinking about the scientific approach and its disciplined method through technology. He believed in the difference between extrinsic & intrinsic reasoning. Rationalism in its inherent meaning relies on shared beliefs of the people living in societies. He defined four arguments of practical, theoretical, intrinsic & extrinsic. For discussing capital production, Weber applied implementing rationality and defended it. However, in another dimension of criticizing capitalism, with criticizing implementing rationality, he supported rationality on values. He believed that implementing rationality had influenced human societies in the course of history. They had fulfilled the type of rationality in paradigms of social, economic, legal & capital institutions. He did not limit rationality to the modern era in Western civilization. He rejected all theories which viewed rationality as a one-dimension feature and Marx’s emphasis on the economic factor as a cornerstone for an evolution of societies.

Weber authenticated rationality on values and believed that who are hopeful of the capitalist economy, liberal politics and rationality to rescue human kinds are wrong, and he sought an alternative way. He put emphasis on religious faith & morality and believed: “If values become restored, human life will survive from this condition. However, there is an important question in here: “What are these values?”. It seems the values require theoretical bases and epistemology. In other words, theoretical rationality is a means to demonstrate values and goals. Theoretical rationality tries to govern nature intentionally and defines spiritual issues through abstract notions. Pointing to this kind of rationality, Weber reminded us witches, leaders, moral, religious monks, philosophers and people who do contemplate on supernatural things and on the contrary to implement all rationality this type is on the Implement-Goal feature. And finally, extrinsic rationality deals with computations based on Implement-Goal feature with a view toward general rules and regulations. However, computation is not oriented to individuals’ features, but it inclines toward general requirements. Weber made a distinction between intrinsic & extrinsic types of rationality and expressed his idea that computations made by the first word may seem extrinsically rational, but they do not necessarily result in inherent rationality and may not require all society’s needs. Extrinsic rationality does not deal with values. However, the inherent rationality type comprises values (Weber, 2005). Different levels of rationality have been divided by Weber into three separated fields as follows:

Rationalization of Knowledge & Wisdom

At the first stage, human beings’ recognition of himself, the world, God and other metaphysical issues will be rationalized. Conceptual interpretations of human and the world which will legitimize people’ appreciation of the world will provide meanings for his goals and objectives. The fact demonstrates moral systems (Parsons, 2000). Firstly rationalization means presenting human beings with an independent view toward the material and interpreting natural phenomena and events without referring to anything outside of nature. Secondly, humankind restricts his/her knowledge and recognition of the world to this earthly and material world. When the world cut its cord from its origin and destination, the only priority with is prominent is describing the present situation of the world and things around. Beginning of the rationalism of thoughts must track its origin in Greek philosophy and hidden pure reasoning found there. Because by presenting a rationalistic interpretation of the world, religious and heavenly interpretations gradually faded. This kind of novel thought soared by the advent of implementing rationalism and novel scientific approach. Therefore, the reasoning of ideas in the form of scientific, academic and rational perspective toward the natural and human world and putting aside anything else will be fulfilled. To sum up, the rationalism of thoughts is a gradual experimental, implements and rational substitution of religious and magical knowledge and recognition (Soroush, 2002).

Rationalization of Society’s Normative and Intellectual system

Normative system or the society’s established order is another level to be influenced by rationalization (Weber, 2005). The objective of this dimension of rationalization is society’s intelligent system and cognitive goal; a system that directs social and individual behaviors and brings answers to its fundamental issues and existential dilemmas. Weber does not consider secularism as the only contributor to the rationalization of the intellectual order of the society and thinks of the religion as a collaborator in this process. Weber
believes that the primary objective of the prophets and religious saviors was to rationalize the whole way of life. Salvation religions are those that seek deliverance from agony. The life will grow to a much more justified as the essence of this agony is subtilized and becomes more fundamental; since in this condition, bringing up a permanent haven against this agony has been a prominent matter (Weber 2005).

Weber also spliced the concept of salvation with the rationalization of life. Salvation is an old concept in nature, if we consider it to be a form of deliverance from sorrow, famish, drought, disease, and finally the agony and death. However, this concept will gain its prominence only when it provided a systematic and rationalized “visualization” of the “world”. It became the representative of a significant stance about the world since the meaning and quality sought by the concept of salvation were related to an image of the world and upholding of a position about that picture (Weber, 2005). Weber considers the Renaissance as the peak of rationalization. Brought up and nurtured by the religion, the intelligent system and life order turned their back to their mother and declared independence. This seeking of freedom created new issues and difficulties as a result, and it couldn’t be solved even by them; Weber rendered this issue as "Iron Cage".

Rationalization of motivational commitments

Human notions of the world, not only affects society and behavioral paradigms, but it also affects motivational commitments and its different levels. In theory, the motivational undertakings are about the assumption of the reliability of intellectual knowledge while practically it is about performing following that intellectual knowledge. Thus, the rationalization of efforts firstly indicates to the systematization of life design and human understanding of the universe; the next step is the specification of human behavior in this framework (Parsons, 2000). In other words, the rationalization essence of motivational commitments is the acceptance of rationality as a life guide. The fact is the most important event in the streamlining of thoughts; since the thought, rationalization in its most practical form resorts to this logic that rationality can recognize the good or evil nature of actions and leaves the right or wrong thoughts at our disposal. It says that there will be no further need for a god and religion, and if we only confide to rationality and deem it sufficient our lives will be flourished, and no harm will find us; whether it is against god’s demands or not. Thus settling down by rationality would hold no detriment. Therefore, the rationalization of thoughts means relying upon rationality on all of the matters related to this world and life. So, resorting to spiritual issues and religions, as a way of universal understanding or personal rallying point, declines efficiently and they reduced its domain, because the religious practices in world matters, would not hold signifying importance as the primary goal of life.

Weber considers the rationalization of cognition as the most critical phase of rationalization that Western civilization experienced for thousands of years and today it is often assessed with a negative attitude. Weber’s intended denotation of rationalization of wisdom is not about ever increasing knowledge of the living conditions because our ancestors’ understanding of life tools and conditions were much more extensive than ours. Thus, the rationalization of knowledge means nothing but disillusioning any mystical and unaccountable force from the world. In the past, the world was a place of dominance for mystical powers such as ghosts, but after the disillusionment, these forces have given their seats to technical tools and calculation methods (Weber, 2005). In other words, Weber thinks of the new sciences and scientific explanations taking the place of mythical accounts as the most important application of rationalization of wisdom; it means systematizing of the worldviews and religious beliefs and denial of myths, superstitions, and fantasies. This rationalizing category with a self-criticism agenda that aims to overcome the contradictions seeks to verge to the worldly activities. So Weber thinks that the rationalization that dominates the sciences is not compatible with religious rationality, and the first precondition of living following religion is to escape scientific rationalization. The matter that magnifies this conflict further is the empirical and rational knowledge’s continual disillusionment. There are various definitions of rationality, but Weber thinks of rationality as “the ever increasing dominance over the reality and methodological achievement of a meaningful goal with the help of appropriate tools and calculations.” Weber considers the following as the consequences of world’s rationalization:

1- Disillusionment of the world: the most general and universal accomplishment of rationalization is the disillusionment of the world. After considering the disillusionment, we must seek a new meaning for life. So Weber found the understanding of the sciences as the potential factor that gives meaning to life. Because of the rationalization dominance, all of the individual goals have lost their sense and in the current situation, life goals reach the human mind in a new way. The world’s disillusionment that stimulates the search for meaning is a sign of its universal decree. The positive opportunity gained by the help of the disillusionment of the world is a “thoughtful and reasonable” approval of daily life and its “requirements”.

Alignment of religion with the new world and acquiescence with its requirements is a point that takes into consideration by Weber. In this new situation, various areas of life have taken shape that contradicts the religious instructions. The conflict existing in the current situation has made the religion to take back its initial claims and accede to the requirements of the new world. This feature is a form of methodological rationalization supervising ethical behavior, which is present in all of the religions.

Weber thinks that the gods and the mystical forces of nature first had a personal tone and were present in the context of every creature. This personal feeling later elevated to other impersonal thoughts and finally took the form of a suprapersonal being. The other meaning arising from Weber’s sentence is the fact the rationalization may not be able to destroy the foundation of believing in God, but it can disillusion it. God is not a creature that is out of human understanding anymore, but it’s a creature that the intellect could understand all of its attributes.

2- Relativism: According to Weber, the world is moving towards rationalization and alongside this expansion; They have pushed religion into an irrational territory. Following the streamlining of human comprehension of the world and the change in the way of living in the modern age, the life area is broken into two rational and irrational territories. As a consequence, the religion’s influence in human life decreased and was pushed into absurd territory while logical system gained dominance. As a result of disillusionment, the most
sublime and ultimate values were set aside for people’s general life and were sent into the territory of spiritual and personal life. Some other religious forms of religions that could bring together a broad populace cannot be seen anymore unless in more personal and special occasions of life. In fact, the rationalization knocked down the holy awning that once embraced many aspects of life and led the social world to multiple independent domains. In other words, following the rationalization, firstly a fundamental conflict took shape between holiness and unholliness in social entities. The social organization is not involved in the religious activities and professions as before. As the political power makes it a distance from divine power, so does the society. The world of living and working takes its distance from the prayers and communication with a supernatural order. This gaining of distances also manifests themselves in institutions and causes them to lose their religious connotation. Secondly, in a secular society, the interest in worldly affairs takes the shape of religious and ethical pluralism. There is no moral unity present in a secular society as it is a religious one. In spiritual and moral levels exist a diversity in critical spirit and freedom of thoughts and a variety of personal choice, segmentation of religious affiliation, and various ethical stances is present; this is the matter that keeps the modern society’s culture from having the cultural unity of a religious one. One can find different religions in such society; behaviors inspired by various ethics and values, which leads to the creation of “sub-cultures” which is more evident in this kind of society.

In other words, from Weber’s viewpoint, a multiplicity of the social world and advent of independent institutions resulted in disappearing the unity found in ancient world based on its magical nature. Rational recognition and domination of nature are on one side of the spectrum, and mystical and spiritual experiences are on another side. Inexpressibility of these kinds of spiritual experiences is also present in our world which cleanses the existence of gods. In fact, beyond this world, there is a spiritual and metaphysical territory, and human beings are willing toward it. Where there is an outcome of such concepts, each can try his/her best for his/her salvation. When people try to rationalize their perspective toward the world and regard it as a territory which is governed by impersonal rules, the same phenomenon shows itself along with a kind of wisdom. It is very natural that such phenomenon is a fruit of wise and intellectual efforts done by intellects who have tried their best to understand the world and its meaning.

Weber stipulates that the conditions have divided our life into separate territories, and different and special rules govern each area. Therefore, he expresses his ideas about the weakness of the power of intellect and science in the modern world and believes that basically, science is not capable of judging the vice and virtue. Because in this world, there are different spheres with various values and some of them are the entire paradoxical situation with one another. In the present case, there is no absolute criterion for recognition of vice from virtue, beauty, and ugliness and also sacred and earthly phenomena.

An important matter that we must take into account is that serving an ethical system and accepting an intelligent system is something out of the boundaries of rationale and science. Logic cannot tell us to serve which God; because “the life of these gods and their clash falls under the control of destiny, not science.” The only help that rationale can offer is to tell us what matters are correctly present in various godhood systems. Knowledge and logic cannot say any more to serve which of the ethical systems. Depending on a person’s ultimate perspective, only one of these systems is a righteous one, and others are evil. The other point worth mentioning is that the conflict between ethical systems is not temporary, but a perennial matter and these systems are always in the clash with each other. The battle between the gods is not because of minor issues but stems from their natural differences. Thus, as life goes on, so does the clash of the gods. To put it clear, all of our perspectives about life are irreconcilable, and this is why their fight would never reach a result. So, a fateful decision must be made.

One should consider that in Weber’s idea, accepting any ethical system, even a rational one based on an irrational matter, because the basis of each person’s choice is a personal criterion rather than a rational one. The different and various ways that lead into a rationalization of life rely on irrational assumptions that one must accept as “certainties.” In other words, rationalization is not a product of a rational matter but is born of a wrong one. Rationality had always sought the help of magic and religion themselves to push them out of human life. The irrational elements that had a role in the rationalization of reality were always the focal points that were used as havens by rationality in its constant struggle to gain the values held by the supernatural system. The more the world filled with irrationalism, the matter as mentioned above magnifies further.

3- The Iron Cage: In Weber’s idea, rationalism is not disruptive of individual freedoms, but provides the highest level of it, because it makes human actions systematic and predictable. Thus, rationalism is not problematic in this respect. It is in two other ways; One should say that these two aspects are complementary. The first aspect is the natural and essential problem of rationality. Rationality, as a foundation of order, cannot justify rational ideas, because it only studies the relation between the end and the means of its achievement, and does not give heed to the terms and actions. This fact is what Lewit says, “The reality is primary and determinative. Each example of rationalization is a foundation inevitable of making irrationality” (Lewit,2006). Weber’s greatest fear was the “iron cage” that he deemed it as a result of rationalization, and he considered it in his best justification as a systematizing process (Ritters,1995).

Max Weber’s Criticism of Bureaucracy

In Weber’s opinion, Bureaucracy is the form of ideal organization that consists of legal authority, hierarchical order, action according to observations and records, separation of work from personal life, professional education, hiring full-time employees, and abiding rules and regulations (Deflem,2000). But, this form of realism has its kind of conflicts in this particular model. For instance, bureaucracy is considered as an organizational disease that suffers from major organizations which one can characterize with an enormous amount of paperwork (Balle, 1999). The vulnerability of bureaucracy concept in its practical form does not reduce its merits. It is our vision of this concept that is wrong (Nikoo Eghbal,2012). Weber states that in a capitalist society, a form of bureaucracy is present. Weber’s conceptualization of capitalism and bureaucracy entitled as “Mutual Supporting Structure”. Capitalism and red tape need impersonal communications that one can find by abiding rules
and regulations and ethical behavior to reach success (Frie, 1998).

Critical reconstruction of the bureaucracy and organization theory starts with comprehension of the fact that human self-actualization has more consequences than what economic and rational pattern suggests it. It is of utmost importance that a critical theory demonstrates that economic and sensible model means does not encompass all of the human subjects, and the included ones are not always the most important things. Such theory has gathered different approaches to the organization and bureaucracy together: the ability to promote the problem-solving capacity in organizations with minimum human material cost. But, its main difference with other approaches is in the recognition of human psych’s different aspects that don’t belong to an organization (Mirzaee Aharjani, 2007). One of the biggest problems of Max Weber’s social philosophy is his emphasis on instrumental rationality. “Although Hume’s and Weber’s rationality theory influenced the economy, sociology, management and the methods related to decision making, many of the great thinkers acknowledge its shortcomings even by philosophers in that school of thought (Legenhausen, 2000).

Robert Merton, One of the critics of Weber’s bureaucracy believes that observation of bureaucratic characteristics that Weber considers the betterment of rationality and efficiency stem from them could express the relationship between irrationality and inefficiency. Merton concludes that bureaucracy is sowing the seeds of its destruction. Max Weber’s bureaucratic model is a point of discussion and criticism. He considers an ideal administration to consist of four main restrictions, which is illogical: ignoring the private organizations, ignoring the significant role of human relations, consideration in organizations and its threat to democracy, and the American way of people’s role in governing.

Although Weber praised the rationality of bureaucracy and deemed it as the most efficient form of an organization, he feared that it would become a tool for domination and a threat to democratic foundations (Cook 2004). Many rules and regulations are existing in an organization that no one followed, and if followed, it is not for the sake of the rules themselves, but for the fear of punishment. Documentation of organizational experiences is not something to be emphasized on, and there are no records based on people’s job performance. Knowledge management is a formal matter and topics related to knowledge management remain at an archival report level. There are no suitable career descriptions for the employees, and if available, they are timeworn and often not followed. Of course following such old and not updated job stories would not be of any help. Following and upholding of the rules and regulations are more common in employees with lesser educations and management experiences, yet people with higher learning and expertise tend to support the rules more inferior. This fact happens while the latter group should be a role model for the first one (Faghihi and Danayi Fard, 2010).

Max Weber, the German sociologist, in all of his life, career life (as an academic researcher) was concerned with the matter of evolution of rationality in Western civilization. Weber’s studies in this case throughout his life disclosed not only the complexity of his background and records but also revealed the uncertainties of his achievements. There is no doubt on Weber’s commitment to the ideals of rationality, freedom, and enlightenment age, and his researchers left no doubt that rationality and liberty in the west are in danger (Benedics, 2009). He sees the complete actualization of rationalism in bureaucracy and capitalism. Although the administration has sometimes shown up in the non-western civilization such as China or ancient Rome, Weber demonstrates that bureaucracy emerges only when professional employees have their salary in monetary forms and not as privileges that turn them into independent, influential owners and capitalists. Such happens only when the market relations have grown so fast that the employees get their salaries in the monetary form in agreement with a coordinated system. Weber claims that such bureaucracy and market relations image are only available in contemporary Europe (Benedics, 2003).

Among the classics, Weber addresses the rationality in everyday life. He wanted to create an entirely rational organization, and his bureaucracy theory based on thoughts related to power and authority. In a red tape, one is dominated by organizational rules and regulations and because of the existence of predetermined frameworks, it is easier to anticipate one’s behavior.

When a society moves towards complexity, division of labor occurs inevitably because of the specialization of skills and people will need each other according to their qualifications. Together, these factors need rules and regulations to be executed and accelerate the growth of bureaucratic organizations.

In Weber’s opinion, the goal-oriented rational act is increasingly surrounding our lives. Instrumental rationality and bureaucracy are covering all of the aspects of our lives. Modernism and red tape have an inherent bond. Administration limits one’s freedom and it is in conflict with democracy. All of the society talk about democracy, but it is the bureaucracy that is present. In a democracy, personal freedom and recognition individuals’ rights are the main topics, but what happens in a bureaucracy is the deprivation of liberties and humans are treated as machines and are bound to regulations. Development and more incomes lead the societies towards rationalism. Bureaucracy is the fruit of this rationality. Rationality is against the individual liberties, yet it is in alignment with progress and development. If a society moves towards rationality, then human dignity and family stability will become unstable, yet the collapse of the family foundation is against rationality; bureaucracy is the result of the same rationality.

Experts have defined implementing & extrinsic rationalities regarding our actions for human achievements. Categorization, standardization, and defining procedures have come into existence with the advent of modernity. One of the aspects of implementing rationalism is categorization and among the bureaucracy’s features, one can regard controlling. Postmodern society is a type of society in which each tradition and culture do exist, and they segregate communities. In a bureaucratic society, actions do rely on undefined rules and regulations. Weber has described both negative and positive aspects of bureaucracy. However, the main point to consider is that nowadays, the negative aspects are more dominant than their positive counterparts. Experts regard administration as a blamed issue in the eyes of ordinary people, and they all believe that it is a kind of the waste of time.

The following instances are criticisms of bureaucracy:
Based on Weber’s model, bureaucracy is the most extended set of rules and regulations which manifest itself in all assumptions on the design. However, the point is that excessive observing of norms and standards will inevitably result in deviations of goals. Reciprocally, free interpretations and excessive relying on innovations for understanding the rules spirit and not its external and extrinsic form may result in abusing the rules, and it is a condemned issue (Nikoo Eghbal, 2012). In fact, rules and regulations are valuable only when they are for fulfilling goals. One must not substitute goals with instruments (Simon, 1961).

Bureaucratic approaches are slow at pace and result in postponement at decision-making and performing based on them.

Bureaucratic organizations lead to a kind of inflexibility and reduce efficiency and individuals refer to high officials for eluding decision-making procedures and do not accept responsibilities.

Employees postpone clients’ works, while they can fulfill their requirements in a short period. However, employees oblige themselves to their works, by observing rules and regulations, and they do prolong clients’ works. However, they do know that it is not necessary to administer many of these rules and regulations.

All official activities of the organization are being performed in a written form. This fact would lead to waste of time and human resources along with slowing the pace of events and finally result in other problems. One can label these unnecessary & complicated formalities under the title of “Red-Tape”. (Ghannadan, 1995)

Imposing power for putting emphasis on disciplines would persuade subordinates to hide defects for attracting bosses’ attention while performing activities. Therefore, incomplete information shall pass to those high-level authorities. Finally, this would lead to decreasing the organization’s efficiency (Sabouri Kashani, 1994)

Faiwell, Taylor & Weber unanimously believe that the official body is accepted, and personal relations are contrary to order and are detected. However, nowadays, excessive controlling is denied due to wasting time and increasing the number of employees.

Authority in this field results in inefficiency. It is because high-level officials try to plan a sketch in which employees impose power. On the other hand, other individuals are superior to this senior management, and they must observe rules for them. This kind of cycle will decrease the system’s efficiency.

Weber’s emphasis on impersonal or formal relations is a direct criticism of “Nepotism” which was very current in his era. He put emphasis on defined rules and a real distance between individuals for administering standards and regulations and promotion and choosing employees based on their competence and thorough testing. Critics believe that Weber put excessive emphasis on official relations in organizations and on the other hand, he did not mention anything about personal relations in organizations which can influence the flexibility of teams (Sabouri Kashani, 1995)

Nepotism is an issue which can be observed a lot in most organizations. When a blamed activity happens in an organization, gradually, it will become an ordinary and usual matter. Nowadays, nepotism in official and unofficial organizations becomes a standard issue, and people do not put emphasis on qualification and competency.

In most organizations, rules and regulations cannot include all statuses. Morton says: “Putting Excessive emphasis on observing bureaucratic norms and individuals’ experience and expertise results in the lack of flexibility.”

Bureaucratic inflexibility is enforceable by following rules and regulations, and it is against organizations, promotions and progress (Sabouri Kashani, 1995).

On one hand, Weber considers bureaucracy as an inevitable rational implement for new life conditions and on the other hand, regards it as a living machine which making slavery cages for the future. In fact, negative aspects of bureaucracy from the viewpoint of Weber is more relevant than those festive aspects in recent years (Irwing M, 1994). Therefore, “bureaucracy is a phenomenon which is experienced by all people, and they talk about it every day. However, the bureaucracy itself is making resistant against conceptualization (Lu for & Castoridiadis, 2010). The term “Bureaucracy” mostly equals to negative concepts including excessive formalities, redoing things, rigid and strict rules governing official procedures, complicated and strict official systems and hierarchical orders, slow pace of doing things, focusing on decision-making, wasting time and resources, etc. (Iran-Nejad Parizi, et al, 1994).

The bureaucracy has numerous meanings, and one can see it from various perspectives. However, in Iran, people mostly look at its negative dimensions. Wasting time and resources and prolonging issues are among those factors which have made negative views toward bureaucracy.

“When bureaucracy is fully developed, it would be entitled to the principle of non-bias. And whenever, in its particular sense which is more favorable to capitalism develops, then it will be far from humanistic values. This one is the feature which is special to capitalism that one may praise it as an exceptional virtue (Weber, 2008: 246). Bureaucracy is of rational nature. It means rules, regulations, implements, goals, and realism are governing it. Therefore, in all cases, the advent of bureaucracy and its spreading will bring about a revolutionary result; a type of results which has primarily brought about the promotion of rationality (Weber, 2008, 277).

Conclusion

One of the primary objectives of this research is to study current Iranian bureaucratic features by putting emphasis on measuring structural dimensions found in it. A political regime is infertile without bureaucracy, whether it has its political philosophy or it enjoys any doctrine for reaching its desired goals. The existence of each political system relies on the bureaucratic structure. Bureaucracy is the starting point towards the empirical research about the organizations. Theorists unleashed various groups with different levels of Weber's ideal model. They were different and acted differently. Present time's teams, in the post-modern period of bureaucracy, is diseased and old, and all of the hard-working employees have given their place to fancy machines. There are many rules and regulations in a bureaucratic organization, but the main point is that the senior section of the body makes these laws for the lower positions. It means that these rules bind not all of the people. If a family system is present in the organization, there is no need for them to abide by this regulation. But if someone does not belong to this ring, he or she is actually in lower position. Thus, he or she must observe the laws and tolerate the time-consuming process. There are many rules and regulations in a bureaucratic organization, but
the main point is that these laws are made by the senior section of the body for the lower positions. It means that these rules bind not all of the people.

Weber feared the thought that someday, the rationality that dominates the humans external affairs, would bring their souls in service of total technical rule-oriented bureaucracy. He conveyed this concern, especially in socialism, which is seeking to bring all of human life under the wings of the administration. One can say that the government cannot exist without bureaucracy. The government is considered a power for its existence. It came to life for devastating wrong phenomena. However, the administration became convicted for them. The nature of bureaucracy is “Expertise, Competency, & Rationality”. However, among negative features found in organizations, is following politics, but not bureaucracy itself. There is no problem with bureaucracy itself. One of the most important aspects which Max Weber put emphasis on it, and we have investigated it in this study, is of various types of bureaucracy. He believed that implementing rationalism was the primary factor for the growth of the Western countries. However, instrumental rationality is not sufficient for society and human welfare and happiness, because the role of instrumental rationality is only in the providence of humanity's material needs. A person is not bound and defined by material progress and material needs. People also have spiritual needs and his perfection is linked to the satisfaction of both physical and spiritual needs. Also, instrumental rationality only chooses the best ways to reach the goals, yet it is unable to determine the goals. Thus, it cannot play a role in determining of ends. The study’s conclusion indicates that Iranian bureaucratic structure is far from the traditional rational model presented by Weber regarding hierarchical features and expertise inclination. The nature of bureaucracy is time-consuming, and it must be. No one can regard this case as a negative point for red tape. For instance, borrowing money procedure requires legal process and taking the security. Whatever which is red tape for violators of rules is an indicator of legal & reasonable sovereignty. What is a subject of criticism is the government’s’ practices and those who consider the government as a problem, do not comprehend the philosophy of bureaucracy? Without administration, a government cannot provide services or monitor different issues. In fact, bureaucracy is a type of rational structure and practical procedure for the state. Finally, bureaucracy is a supporter of a country’s territory. One can regard administration as a key factor in attracting people’s trust and fulfilling justice in society.

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