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TOWARD ISLAMIC-IRANIAN PUBLIC ADMINISTRATION THEORY: A COMPARATIVE HISTORICAL STUDY

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Abstract. *The theory of the Islamic Republic state that was established in Iran following the conquest of the Islamic Revolution in 1979 emphasizes values that are distinct from Western political systems. Therefore, the mere implementation of modern Western public administration theories, which are in line with the liberal-democratic political system, has many challenges, and cannot guarantee the realization of the justice-oriented aspirations of the Islamic Republic. Developing public administration theory appropriate to the Islamic Republic is thus critical. The purpose of this article is to take a step towards achieving the development of this theory. First, the basic values of state and public administration are extracted from the academic literature. Second, the state and public administration in the Islamic Republic of Iran are historically compared using these values. Subsequently, recommendations are made for the development of an appropriate theory for public administration, in which values such as the right path (Sirat al-Mustaqim), justice, God's pleasure, and public interests are critical to the planning and realization of other components of the Islamic-Iranian bureaucracy.*

Keywords: *state, public administration, Islamic-Iranian, Islamic Republic, West, Iran, comparative-historical approach*

Reikšminiai žodžiai: *valstybė, viešasis administravimas, islamiškasis-iranietiškasis, Islamo Respublika, Vakarai, Iranas, istorinis-lyginamasis metodas.*

Introduction

Because of the absence of a public administration theory compatible with the Islamic republic political system, the public sector in Iran faces challenges and dichotomies such as: religious commitment (*Taklif*) and profession (*duty*), accountability to Vali-e-Faqih and the public, the alms-tax dichotomy, institutions and Bonyads/awqaf, and so on. In the Islamic Republic of Iran, religious principles and values – justice, spirituality, and ethics – on the one hand, and democratic principles and values on the other, determine the framework of public administration theory. Accordingly, management strategies in the public sector must also incorporate a mix of different values and principles. Religion, however, can be thought of as an umbrella that affects other values (Danaeefard 2009).

Therefore, the main goal of this article is to take a step towards defining and developing a theory of public administration appropriate to the political system of the Islamic Republic of Iran. First, a framework for comparing the values emphasized by public administration in the West and in Iran will be outlined. Then, using this framework, Western public administration theories will be compared with Iranian-Islamic justice-based public administration. Finally, some recommendations on developing the theory of public administration in the Islamic Republic of Iran theory will be made.

The method of qualitative historical comparative study was used to conduct this research. Initially, emphasized values in public administration were extracted as a framework for comparison, adopted from Denhardt (2007) and Pereira (2004). Then, the public administration theories in the West and in Iran were compare and analyzed using the following criteria: legitimacy (Hairi 1988; Vigoda 2002), accountability (Mosher 1968; Denhardt and Denhardt 2000, 2007), mechanisms for achieving policy objectives (Heady 1966), public interest (Denhardt and Denhardt 2000), leadership (Denhardt and Denhardt 2000), citizenship (Vanessa 1996), the role of government (Denhardt and Denhardt 2000), and performance metrics (Denhardt and Denhardt 2007).

A comparative historical analysis of public administration values in Iran

State legitimacy

The notion of an Islamic Republic based on the sovereignty of Velayat-e Faqih first appeared in Shiite political thought following the victory of the Islamic revolution and the establishment of the Islamic Republic of Iran (1979), led by Ayatollah Khomeini (1902–1989). Although just over five decades have elapsed since the birth and evolution of this theory, it has had far-reaching implications in the history of Shiite thought and political life (Bakhash 1974; Feirahi 2001, 142; Noori et al. 2012).

The Islamic Republic is composed of two words: republic and Islamic, with the former representing the form of the government and the latter its content. This means that the form of government is chosen by public vote, and its content relies on the basic values, goals, beliefs, and plans of Islam.

Therefore, the rule of the Islamic Republic of Iran originates from two sources: the rule of God and the divine sovereignty of humans on their destiny (Minorsky 1943). These categories are generally described in two forms – the principle of God sovereignty and the principle of human sovereignty. In other words, the principle of divine and religious sovereignty on the one hand and the principle of human sovereignty on the other indicate the inseparable bond between God's will and the public's will in determining the legitimacy of the state of the Islamic Republic of Iran (Constitution of the Islamic Republic of Iran 1989, Majlis Negotiations Book 1985, 418, 421, 424, 426, 429, 460; Khomeini 2000a, 223, 2000b, 103; Feirahi 2001; Bagherzadeh 2006, 102; Afzali 2007; Fuzi 2007; Farazmand 2009).

Public administration accountability

The core issue of accountability in Iran can be defined in terms of interrelations between religion and state. However, the tribal nature of governments and the effects of the modern state can also be considered as other factors in this regard. Statements from the Prophet (SAW) and Imam Khomeini confirm this issue:

“All of you are shepherds and each one is responsible for his flock” (Hadith of the *Prophet Muhammad*); “We are all responsible and we all must feel a sense of accountability to God and the people” (Khomeini 2000a, 223).

The Islamic revolution in Iran (1979), with the founding of the Islamic republic, sought to establish an alliance between religious authority (Islamic rule based on Shiite jurisprudence) and the rule of the law (democracy) under Islamic sharia. The call for religious authority was the result of the demands of Ulama and Shiite clerics on the establishment of the Shiite state (*Velayat-e Faqih* sovereignty); this initiated the independence of the religious institution from the political system at the end of the Safavid period and became a part of the constitutional revolution in the late Qajar dynasty and during the Pahlavi period. During the Pahlavi era, Imam Khomeini led the Revolution of 1978–1979 in conflict with the political establishment. The call for the rule of law was a result of the penetration of the principles and values of the modern state and public administration in the West. As a result of this, demands by intellectuals for the establishment of Western democracy initiated in the mid Qajar era, and later became one of the main drivers of constitutional reform, reaching their culmination in the Islamic revolution. Therefore, in Iran, public administrators and civil servants, while respecting religious principles (*Taklifs*), must be able to respond to the community (*Ummah*) and meet public interests (Constitution of the Islamic Republic of Iran 1979; Khomeini 2000b; Bagherzadeh 2006, 102; Shirodi 2004; Fuzi 2007; Noori 2013).

Mechanisms for achieving policy objectives

Since the revolution, a combination of different perspectives – including revolutionary (*ENGHELABI/JIHADI*), bureaucratic, Islamic, bureaucratic public administration, and new public management perspectives – have been used to implement policies and

achieve the goals of the state of the Islamic Republic of Iran. In the early years, policies were made and implemented by the revolutionary leaders themselves. Revolutionary institutions such as committees, construction Jihads, Bonyads, etc., in parallel with pre-revolutionary bureaucratic and formal institutions, slowly assumed the responsibility of implementing the policies set by the leaders of the revolution. The mechanisms for achieving policy objectives were informal, parallel, and uncoordinated, but the processes and attitudes were revolutionary and high-spirited. In fact, 'trial and error' and 'wait and see' were the dominant attitudes of public administrators and civil servants. During this period, intellectuals sought to implement modern Western concepts of policymaking and administration in Iran, but their role gradually diminished and the influence of religious leaders with an Islamic-revolutionary spirit dominated (Savory 1974; Abrahamian 1982; Ejlali 1994; Akbari 2001; Khomeini 2000a, 2000b; Bagherzadeh 2006; Afzali 2007; Savory 2007).

The revolutionary leaders believed that the revolution, which was a reflection of the will of the people, would not succeed unless its bureaucracy was managed by sincere, faithful, and committed Islamic-values-driven managers. Extensive cleanups in governmental departments were seen as credible evidence of the politicization of post-revolutionary public administration. Of course, political bias is accepted at the highest level of policymaking, but it is common in Iran for political bias to exist at all levels of state and society – it has even penetrated to the operational level. One senior public administrator remarked: "The bureaucrats are merely executors, whether in the Pahlavi's regime or in the Islamic Republic state, there was no difference between them: it was the task of the public administrator to execute the decisions made by high-level religious and political officials" (Bakhash 1986; Majlis Negotiations 1985; Feirahi 2001, 2006; Faghihi and Danaeefard 2006; Fuzi 2007).

The government and public administration have always been challenged to obtain a balance between expertise (*takhassos*) and commitment (*taa'hod/taklif*). Whether to prioritize the expertise and professionalism of public managers and civil servants or their commitment to the principles and values of Islam and the revolution has always been a dilemma. Another issue has been the democratization and nationalization of public institutions and the economy, on the one hand, and the accompanying Western practices of de-bureaucratization and the privatization of public-sector organizations and companies on the other. Although new leaders have opposed the growth of bureaucracy several times, lest it get out of control, their decisions and policies in practice have led to the continued growth of the government.

As in the Bolshevik Soviet state and Nazi Germany, revolutionary institutions and labor and Islamic committees were formed in almost all public and private organizations and corporations. These committees, as well as other internal and external groups, influenced the decision-making process in many areas, including policy implementation, operations, and control. Parallelism and multiplicity of decision-making and implementation have been the results of this procedure (Abrahamian 1979, 1982; Chevalier 1985; Ejlali 1994; Motahari 1996; Bagherzadeh 2006).

Another issue has been the dichotomy between revolutionary spirit and modern rationality in policymaking and implementation. Proponents of institutionalization and the rationalist approach believe that it will help reduce redundancy and the waste of resources, resulting in increased efficiency, improved coordination of government activities, and uniformity in policy implementation. Opponents, on the other hand, argue that this rationality would expand bureaucracy in society, inhibiting the innovation and creativity of citizens – especially in rural areas – and making them dependent on the government. Since the 1990s, new public management theory and privatization have also been on the agenda of the Islamic Republic of Iran's government. This approach culminated in the announcement and implementation of the policies of Article 44 of the Constitution in 2006. Plans have been underway since 2009 towards liberalization and the elimination of public subsidies. At the same time, public corporation stocks in the form of 'equity shares' are distributed to the public, especially disadvantaged people – a practice inconsistent with previous actions (Abrahamian 1979; Kuklan 1977, 1980; Abrahamian 1982; Ejlali 1994; Feirahi 2001, 2006; Faghihi and Danaeefard 2006; Fuzi 2007; Constitution of the Islamic Republic of Iran 1989).

Public interest

The ultimate goal of Islam is to build a model for humanity to follow (Kalantari 1998). The constitution of the Islamic Republic of Iran has also taken into consideration the behavior of human beings in the material and spiritual spheres. The purpose of the public interest in the Islamic Republic is the realization of both material and spiritual interests, the rights and interests of Islam and the Islamic *Ummah*, the observance of society's priorities, and the prevention of social harm (Constitution of the Islamic Republic of Iran 1979). In order to maintain an equilibrium between material and spiritual lives, Islam respects private property, and Moslems are to enjoy material life because it is part of God's offering to His creatures. However, the pursuit of material is only allowed to the degree that it will not distract one's attention from serving God. In other words, material pursuits also have their own spiritual dimension and have to be conducted in a fair and honest manner. Although public service is considered a form of worship and a service to mankind (God's favored creature), employees should also receive adequate compensation for their labor (Kalantari 1998). In analyzing Imam Khomeini's views on the public interest, Mohammad Mansournejad (1999) wrote:

Ayatollah Khomeini's art is bringing together the interests of Islam, Muslims, the political system, the country, the people, the suffering, the naked and the warriors. ... With Khomeini's Velayat-e faqih plan, which has absolute power on the basis of public material and spiritual interests, the supreme leader could even expose people's legitimate interests to the temporary closure of Shari'ah. In this way, he has reconciled the relationship between heaven and earth, the creator and creation, the sharia and reason, the quotes and law, and between public interest and religious thought. ... He has looked at people with respect and with good suspicion and with confidence.

An important feature of the interpretation of public interests in the Islamic Republic of Iran is a focus on the welfare of others, the community, and society at large, reflecting the strong collectivist orientation of Islam. The concepts of justice and kindness are interpreted to mean creating a balance between the material and spiritual worlds as well as others' rights, as they guide one's thoughts and actions along with self-control, which should delimit self-interest. Benevolence (*Ihsan*), discussed by al-Qudsy (2007) as an emphasis on sincerity, should be an element in all of one's actions, and therefore applies in organizational politics where people do not behave insincerely. Also included are prohibitions against depriving others of their rights and using bribery (known as the rights of people / *haqa alnaas*).

Leadership

Islam places great emphasis on leadership, which is considered the major force behind the success of public institutions. Leadership concentrates on the attributes of office-holders and codes of conduct in the administration of public institutions, and is directly related to the meta-values of Islam which hold at their heart the preservation of an integral view of the universe (Makarem Shirazi 1994). The administrator is not only a leader, but a teacher, a companion, a friend, a helper, and, more importantly, a compassionate model for employees and the community (Moshabbeki 1994). Imam Ali (1989, 244), in one of his sermons, explains the role of a public manager as follows:

"The position of the head of government is that of the thread for the beads as it connects them and keeps them together. If the thread is broken they would disperse and get lost, and would never come together again".

Therefore, a manager is responsible for the coordination of activities and "is to be the center of gravity in the organization" (Moshabbeki 1994). Thus, an Islamic-Iranian administrator is responsible for effective leadership which takes the rest of the community, including employees, on a journey of purification and growth towards the achievement of both spiritual and material goals (*unquestioned followership*). However, the key to successful leadership is the truthfulness of the leader, and the sense of commitment to Islamic values and public service. Therefore, a true leader avoids any degree of hypocrisy and is a true believer (Berengi 1994, 111). In one of his writings, Imam Ja'ffar Sadeqh (the sixth Imam in the Shi'a sect of Islam) emphasizes that:

"If one doesn't practice what he preaches, his words will slip away from the heart, like the drops of rain which slip away from a slippery rock" (SOAEA 1992, 50).

Moreover, a leader in an Islamic republic is to treat their employees with respect and kindness. Therefore, there is a great emphasis on avoiding an authoritarian style of management and using advice and persuasion as a means of leadership (Eugenie 2017). Finally, Islam perceives leadership as a deposit from God given in trust by Him to some in society in order to test them in their virtue and piousness (Kalantari 1998).

Citizenship

The concept of citizenship in Iran has historically revolved around rulers and subjects, especially the pastor and the herd (*Shaban-O Galleh*). This means that rulers must take care of people as their flock, acting as shepherds (Lampton 1980; Savory 2007; Kautouzian 2009; Malcolm 2011). The Constitution of the Islamic Republic of Iran, provides many similar concepts, such as: God's servants, the Ummah, the people, the oppressed and disadvantaged people, the believers, the citizens, and so on. The introduction of the Constitution states (emphasis added):

From the perspective of Islam, governance does not derive from the class position or dominance of a group or an individual. On the contrary, it is the crystallization of the political ideal of a nation with a common faith and perspective ... In the flow of its revolutionary evolution, our nation was cleansed of the dust and rust of the reign of decadence... Now it is determined to establish its exemplary model society (iswa) based on Islamic criteria. ... With respect to the Islamic content of the Iranian Revolution, which was a movement for the victory of all the oppressed people over their oppressors, the constitution prepares the ground for continuing this revolution at home and abroad.

Thus, the historical process of dividing people into two categories has continued, and new terms – such as authorities and people, insiders and outsiders, commoners and elites (*avam* and *khavass*), *ba-basirat* and *bi-basirat*, us and the people, the sinners and the innocents, the virtuous and virtueless, etc. – have emerged. Some of these have been distinguished further (Akbari 2001).

Insiders and outsiders: Ayatollah Ali Khamenei discussed the recognition of insiders and outsiders.

He is the one who cares for Islam. His heart beats for revolution. He is devoted to Imam. He truly respects people, not just a claim. The outsider is the one who takes the order from the foreigners. His heart beats to them. He is eager to return to the USA. The outsider is someone who has been thinking of building a friendly relationship with West since the beginning of the revolution. He insulted the Imam, but if anyone insulted the enemies outside the border or their bands, they would be upset.

Avam and khavass: Ayatollah Ali Khamenei (1996) discussed the recognition of commoners and elites:

... in every society, country and city, people are divided into two groups: The first is khavass, those who act according to their thinking, understanding, awareness and decision making. They know the way -good or bad- and they go that way. The second group is avam, those who do not want to know what is the right way or the right direction. They don't really want to understand, measure, analyze, and understand.... Simultaneously, the concept of citizenship also has been considered in Iranian society as a result of the penetration of modern Western theories of state and public administration. For example, in 2004, a law was passed on "Respect for legitimate freedoms and protection of citizenship rights", and was put on the executive agenda of the judiciary in the name of

“Citizenship Directives”. The most important outline of this law relates to detainees and the manner of arresting, interrogating, torturing, and prosecuting them. Also, according to Article 100 of the Fourth Development Plan Act of the Islamic Republic of Iran, the government ratified the Citizenship Charter and enacted it for implementation in December 2006. This served to: promote human rights; promote growth and excellence and a sense of individual and social security in society; and produce active, responsible, self-sacrificing, faithful, satisfied, conscientious workers with a spirit of social co-operation and discipline who are committed to the Islamic revolution and the prosperity of Iran, and who are honored to be Iranian. This included the following principles (I. R. Charter of Citizenship Act 2006): A) the right to life, health, and quality of life; b) the right to human dignity and equality; c) the right to liberty and security of citizenship; d) the right to vote and participate in self-determination; e) the right to access information; f) the right to access cyberspace; and so on.

The role of government and public administration

Public administration in Iran has shifted from the role of direct authority and management to facilitating and coordinating the most personal and detailed affairs in both the macro and public spheres. The government even has the role of directing the religious and spiritual practices of the people. The introduction to the Constitution of the Islamic Republic of Iran states that:

“It is the responsibility of the Islamic government to secure equal and appropriate opportunities and employment for all individuals and to fulfill their needs so they can continue on the course of their material and spiritual progress”.

It is also stated in Article 3 of the Constitution that (emphasis added):

In order to achieve the objectives, the Islamic Republic government of Iran is obliged to use all of its resources in the following areas:

1. The creation of an apt environment for the development of ethical values based on faith, piety, 2. The increasing of public awareness in all areas; ... The elimination of all unjust forms of discrimination and the creation of just opportunities for everyone, in all spiritual and material areas;

The state and public administration of the Islamic Republic of Iran have been confused regarding playing Islamic-revolutionary and *jihadist* roles on the one hand and imitating and executing roles arising from modern Western rationality – political, economic, democratic, and social justice – on the other. Thus, this administration can sometimes be socialist, sometime Islamic, and can sometimes adopt neoliberal policy and privatization of the economy (Noori 2013).

Government and public administration performance metrics

In the constitution of the Islamic Republic of Iran, human beings are referred to as continuously growing entities. Accordingly, man is a creature who has the potential, tal-

ent, and ability to attain the highest degree of spiritual growth and perfection. As Imam Khomeini (2000a, 2000b) said:

Since man has a transcendence entity with an abstract mind and then will become a perfect mind, so he is trainable. He is, in general, a complex that needs everything and can attain true bliss and reach where it can see no other than God and reach the supernatural and all his capabilities come true.

According to the view of the Islamic Republic of Iran, the theory of state and public administration which pursues public and social interests but does not pay attention to the moral and spiritual dimension of people and their Hereafter bliss is good, but not desirable. Therefore, measures of the performance of the state and public administration of the Islamic Republic of Iran include (Khomeini 2000b): pivotal bliss; attention to two main dimensions of humanity – spiritual and material; creating a community conducive to human growth and development, taking into account this world and the afterlife; freedom from deception, lies, deceit, and other evil manifestations; observing the interests of the world and the afterlife of the people; avoiding unjust and arbitrary rule over the people; establishing justice and equality; rejecting any oppression, tyranny, exploitation, or dictatorship; implementing divine law and values in society; and satisfying God's pleasure and God's servants. This kind of administration is exactly what is referred to in the Qur'an as the "right path"; the way that starts from this world and ends in the Hereafter. In fact, public administration, through the right path and justice, seeks to act in accordance with the nature (*Fitrat*) of mankind, and since things are consistent with the nature of man, so it is acceptable to all as a perfect human form. Indeed, this internal motivating factor is much more powerful than the economic one (Khomeini 2000b).

Another view of the Islamic Republic of Iran's approach to public administration can be summarized as follows: "administration in Islam is the serving dress, not the power robe." Although this statement is consistent with the spirit of the New Public Service theory, the intent of service makes the two distinct (Danaeefard and Mostafazadeh 2017). While from the Islamic perspective serving is the intention of satisfying God and His servants, this is not taken into account in other views. In the New Public Service theory, Denhardt puts forward a strategy that dedicates itself to serving all people (Denhardt and Denhardt 2007). This strategy is endorsed by the public administration of the Islamic Republic of Iran, but the pleasure of God ranks higher than it.

Conclusion and Remarks

The purpose of this paper was to produce a comparative historical study of state and public administration theories in the Islamic Republic of Iran, which is summarized in Table 1.

Table 1. A comparative historical analysis of state and public administration theories in Iran

State/Public Administration Theory Values	Islamic-Republic/Islamic-Iranian Public Administration
Legitimacy	Divine Right of Allah/Velayat-e Faqih/election
Accountability Approach	To Velayat-e Faqih/To the community
Public Interest	Spiritual values and Material interests determined by Islam; Rights of Allah/Rights of people
Mechanisms for achieving policy objectives	Bureaucratic, revolutionary, jihadist, and market mechanism
Leadership	Unquestioned followership of Divine rule/ Imamate/ Velayat/ Revolutionary/ Value/ Street/ Bureaucratic Leadership
Citizenship	Servants of God/ Ummah/avam and khavass/ insiders and outsiders/ ba-basirat and bi-basirat/ people/sinners and innocents/ virtuous and virtuelless/ advantaged and disadvantaged/oppressed/Citizens
Role of government and public administration	Serving God pleasure and God's Servants through playing political, military, social, economic, cultural, and religious roles
Performance metrics of public administrators	Achieve the worldly and Hereafter bliss through the Right path; Satisfying God pleasure and God's Servants; Fulfillment of social justice, welfare, and prosperity

However, neither extremist secularism nor religious fundamentalism is a proper fit for today's society, state accountability mechanisms, or the practices of public administrators. Rather, the sound combination of liberalism-socialism on the one hand and adherence to general religious values on the other seems a better solution. In fact, modern public administrations in the West and in Islamic republics can learn from one another, contributing both to the maturation of the theory of public administration and to the spiritual prosperity and material well-being of human beings worldwide (Table 2).

Table 2. Mutual lessons of public administration

Lessons learned from modern theories of public administration	Lessons learned from Islamic republics
Professionalization of bureaucracy Structured institutionalism and differentiation Standardization of goals, processes, functions and jobs Scientific rationality for economic development	Concurrent attention to the spiritual and material dimension of man Proposing discourse criterion for determining public interest (God's pleasure and God's Servants' Satisfaction) Take care of people's right, <i>Ihsan</i> , social justice and ethics in pursuit of personal interests

Comparison between Table 1 and Table 2 allows for the presentation of a series of themes to scholars and practitioners in the field of public administration. These themes will enable studies and research to be directed towards developing a new public management theory that provides for both the material and spiritual prosperity of people, and the same time enhances justice and ethics within international society:

1. Almost all Western (Weber, Fainsod, Riggs, Malcolm, Lampton, Badie 2001; etc.) and Iranian theorists (Katouzian 2004, 2005; Afzali, 2007; Tabatabai 2008; etc.) that have examined the nature of the state and public administration in Iranian history have emphasized the close relationship between religion and sovereignty, but these studies have always emphasized its disadvantages – such as arbitrary rule, lack of accountability, and so on. It should be noted, however, that religious legitimacy and accountability also have benefits that scholars such as Farazmand have stressed. These exist in the form of values, such as the policy of good thoughts, good words, and good deeds as the underlying principles of tolerant governance and religious liberation in ancient Persian public administration (Farazmand 1987, 1989, 1995, 1998a, 1998b, 1999, 2009).
2. Religious legitimacy (*Velayat-e Faqih*) can act as a supplier of general restrictions within the constitutional framework. For example, the fatwa of the Supreme Leader of Iran on forbidding the making of a nuclear bomb as a religious value determines the general framework for the activities of public administrators, but does not prevent the independence of their professional activities. However, in another case, Vali Faqih's verdict on the non-impeachment of a minister due to their poor performance was a very narrow and close intervention of religion in professional and legal terms, preventing the professional activities of parliamentarians and the democratic accountability of the minister.
3. Public administration in Iran has been confronted with the challenge of the dichotomy of public values, such as: religious commitment (*Taklif*) and professionalism (duty); accountability to *Vali-e-Faqih* and the public; Ummah/citizenship; the alms-tax dichotomy; institutions and Bonyads/awqafs; and so on. Thus, the public administrator escapes one value (e.g. democratic accountability) under the pretext of another (e.g. religious accountability).
4. The above dichotomies can be remedied through learning from modern public administration theories, such as New Public Service, to professionalize public administration in Iran. Many of these dichotomies can be eliminated by defining standard frameworks in different areas of the public sector, including accountability, public interests, citizenship, the appointment of public administrators and servants, the institutional structure of the public sector, etc. For example, ministers are selected based on a set of professional, behavioral, and technical standards that also include religious criteria, but they are accountable to members of parliament and all citizens in relation to their performance. Another case is the integration of revolutionary organizations (Bonyads) into the formal and professional structure of the state (Saeidi 2004, 480). This will lead to the adoption of a legal, professional, and democratic accountability system by these institutions.

5. However, if the multiplicity of public values such as dual accountability is inherently flawed, it is likely that the New Public Service theory that has multiple measures for accountability will be challenged. It should be noted that public administration in the West faces the challenge of setting the criterion for public values. Denhardt and Denhardt (2007) put it, in the New Public Service theory, that public interest is defined by discourse and collaboration between all citizens, but what is the criterion for that discourse?
6. The lack of this general criterion is precisely the lesson that the Western public sector can learn from the tolerance of the ancient Persian public administration and the modern state of the Islamic Republic of Iran. The achievement of the public interest through discourse – since all people ultimately seek to maximize their self-interest and their power of negotiation – is unequal; the most prominent examples of which are economic, political, and social crises in the West such as the Wall Street movement in the USA and black Saturdays in France. Because of the dominance of the small capitalist class over public interest or international discussions on environmental pollution, developing countries are always at a disadvantage due to their unequal power in comparison with industrialized nations, requiring a criterion of discourse that religion can help to determine. Religion, therefore, by setting general values and principles – albeit in a rational, scientific, and professional context – compels politicians and public administrators to fulfill public sector ideals such as productivity, effectiveness, collaboration, participation, ethics, and justice in both national and international society.

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Roohallah Noori, Hamidreza-Ramak Mohamadhossein

Islamiškosios Irano viešojo administravimo teorijos link: lyginamasis-istorinis tyrimas

Anotacija

Islamo Respublikoje, kuri egzistuoja Irane nuo 1979 m., Islamo revoliucija akcentuoja kitokias nei Vakarų šalių politinių ir administracinių sistemų vertybes. Todėl vien šiuolaikinių, vakarietiško viešojo administravimo teorijų, kurios atitinka liberalią ir demokratinę politinę sistemą, plėtra Irane turi daug iššūkių ir negali garantuoti Islamo Respublikos valstybinio teisingumo siekių įgyvendinimo. Atsižvelgiant į šiuos aspektus, labai svarbu plėtoti viešojo administravimo teoriją ir praktiką atitinkančią Islamo Respublikos kultūrinę tradiciją. Šio straipsnio tikslas – pirmiausia iš teorinės perspektyvos išanalizuoti Irano viešąjį administravimą ir pagrindines valstybės ir viešojo administravimo vertybes. Antra, Irano Islamo Respublikos valstybė ir viešasis administravimas istoriškai lyginami identifikuojant šiame moksliniame straipsnyje pateiktas vertybes. Galiausiai pateiktos rekomendacijos, kaip sukurti tinkamą viešojo administravimo teoriją, kurioje tokios vertybės kaip

teisingas kelias (Sirat al-Mustaqim), teisingumas, Dievo pageidavimas ir viešieji interesai būtų svarbios Irano Islamo Respublikos biurokratinės sistemos kontekste planuojant ir įgyvendinant kitus viešojo administravimo komponentus.

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