

Elucidation of Pattern of People's Participation in Economic Support and Providing Manpower in the Context of the Imposed War and Western Sanctions

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Abstract

Any political unit's development, strength, and subsistence, especially in critical situations, rely on people's participation and social resources. Similarly, in costly and threatening crises like war, reliance on the masses and their responsibility leads to social advancement and solutions to state problems. The main question of the present article is 'whether popular participation in the imposed war and Western sanctions could be a pattern for solving the country's future problems?' People's presence and participation have been of most crucial factors of victory, persistence, and maintenance of the Islamic Revolution of Iran. The findings declare that although we can find examples of this kind of national partnership in some nations, Iranians' successful model of unity and participation during the eight years of unequal war and sanctions is unique. Using this model can lead to the solidarity of the government and nation in rapid development and ensure the country's progress in the future. The study employs a library-research method for data collection in a descriptive-analytical approach.

Keywords: Pattern, Peoples Participation, Sanctions, Support.

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Introduction

By reviewing the worldwide social events, we can find that people play an influential undeniable role in political, social, economic, and cultural ups and downs in each country. As in the Islamic Revolution and imposed war, in the unstable economic conditions caused by the oppressive sanctions, the novel Islamic system was revived and sustained thanks to participation and popular support. During the imposed war, popular aid and gifts played an essential role in the economy of the war. Since the West sanctions had been started and the government alone was unable to provide all facilities for war fronts, the extensive link of the state and nation caused people to help the war. They played a crucial role in defending the newborn Islamic regime by providing all supplies for war fronts and sending their youth to the forefront as volunteer fighters and Basijis.

Given that the popularity of the imposed war is one of its most outstanding features, introducing this indigenous pattern following the Islamic-Iranian culture will play a significant role in the evolution of administrating practices in the country. Unlike many standard administrating methods that have been a blind imitation of non-native management models, today, our country's need in administration is to design systems and structures according to Islamic-Iranian culture.

Nowadays, our government has introduced itself to the world with a unique identity; however, some of the dimensions have remained unknown to many people. Economic support and human resources during the period of war and sanctions with the participation of the people are the essential parts of this identity. The present study is significant in explaining and examining this new pattern to today's young generation and its considerable effects in the field of crisis management of the country.

1. Statement of the Problem

The pattern of popular participation in economic support and human resources in the context of the imposed war and Western sanctions is an outstanding achievement based on the teachings of Ashura.

The pattern of people's participation in economic support and the provision of human resources in the conditions of the imposed war and Western sanctions is an outstanding achievement based on the teachings of Ashura. It has had substantial effects in the country and the region, so today, we observe its impact in Lebanon under the name of Hezbollah. In addition to their military duties, a famous group helped the Lebanese government with social contributions such as providing drinking water to the southern suburbs of Beirut, establishing an Islamic health community, a treatment center, and founding an Islamic charity relief committee (Ghasem, 2005:114).

In Nigeria, the famous group of Sheikh Zakzaki, modeled on Islamic Iran, gives significant services to the Nigerians in the form of

a Scholars' Association, a Physicians' Association, and even a film production and publishing unit (IRIB News Agency, 2021 AD/1400 SH).

These models are also known today by Hamas and the Islamic Jihad movement in Palestine and the popular uprising (HashdoShaabi) in Iraq and Syria. They have been able to contribute to solving social problems through their voluntary contributions.

The pattern of peoples' participation that was able to break the complex situation of the imposed war and the pressure of sanctions and then rush to the government's aid in other social, cultural, economic, and political crises is a valuable experience in construction and active citizen participation. Therefore, we want to know whether peoples' participation in the conditions of the imposed war and Western sanctions can be a pattern for solving the country's future problems.

As in the post-war situation, the elected governments reached out to the people to resolve some issues and concluded; it is assumed that this pattern can be a less flawed model in managing the affairs of society. This research investigates the successful, experienced, and, of course, nearly forgotten local model in the country's management.

Some research has been done on various aspects of public participation, such as: Designing a social resource model based on religious teachings (Purbहरुzan and Rezaeemanesh), modeling citizen participation in state management based on Nahj al-Balaghah (Khan Mohammadi et al.). He presents a model of citizen's participation insensitivity to public issues based on ethics (Abbasi et al.). However, there are related subjects in all the mentioned research and similar cases, some express people's participation. In contrast, others point to the importance of the social resource. However, the present article describes the people's participation in a new space in a particular historical period as a necessary model for solving the country's future problems.

2. Research Method

The present study attempted to collect data in an organized and step-by-step process, employing a library-research method with a descriptive-analytical approach. In the end, it is supposed to explore and analyze the influential role of public participation in the war and sanctions; a new model is presented as research achievements.

3. Conceptual and Theoretical Issues

The persistence and survival of governments is a long-standing phenomenon of concern of all schools: Islamic and non-Islamic. Due to the extensiveness of today's affairs and the weight of the duties of governments, they will not be able to perform their burdens alone. As a result, governments will lose their legitimacy due to citizens' distrust

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and lack of participation. One of the ways to create stable security in society and the survival of governments is to strengthen social resources. Putnam argues that social resources encompass a set of concepts, such as trust, norms, and networks that causes create optimal communication and participation among members of a community and ultimately serve their mutual benefits (Dehghani et al., 2017 AD/1396 SH: 2).

The concept of social resource has been introduced in recent years in social sciences, economics, and, more recently, in political sciences (Baker, 2003 AD/1382 SH: 13).

Thus, the concept has no long history. Its function has gradually increased since the 1990s in theses and academic papers with individuals such as Coleman, Bourdieu, Putnam, and Fukuyama. According to Bourdieu, the social resource is a collection of real or virtual resources belonging to individuals or groups due to the stable value of networks, solid organizational relationships, and mutual understanding and awareness. In other words, for Bourdieu, social resource arises from a social structure that is organized and formulated in direct connection with the habits of individuals in the field of cultural activities raised from social functions (Abbasi, 2019 AD/1398 SH: 58).

In general, social resources include information, ideas, tips, business opportunities, financial resources, power and influence, emotional support, benevolence, trust, and cooperation. The word social implies that these resources are not personal property. They are at the heart of relationship networks. Coleman puts it this way: Social resource is an achievement of relationships between individuals and groups without which the achieving would be impossible (Field, 2005 AD/1384 SH: 32).

This vital resource has a solid mutual interrelationship with physical, economic, and human resources, accelerating economic, cultural, and informational development and the growth of society; it creates a sense of participation and cooperation between members of the community. Such social resource plays a significant role in the organization in the absence of which other investments will not be very profitable, fruitful and effective (Pourbehroozan and Rezaeemanesh, 2018 AD/1397 SH: 88).

Public participation is one of the most critical factors of social resources. Before the Islamic Revolution, there was a deep gap between people and the regime regarding the lack of solidarity. People not participated in government projects and opposed many of them in

many cases¹. The Islamic Republic of Iran was able to provide the capacity to use the social resource of the country.

After the Islamic Revolution, whenever the public potentiality was referred to, things accomplished well because being democratic has been one of the basic principles of forming the Islamic system of Iran. The appearance of Basij Mostazafin (The Mobilization of the Oppressed) and the Jihad Sazandegi (Constructive Jihad) are just two examples of these successes that could have attracted the attention of other nations, especially among neighboring countries. Today, Basij Mostazafin, as a non-governmental organization, is not just a military organization.

This institution has helped elected governments in all social affairs, from politics to economics and even healthcare. Its plans and responsibility have offered and implemented low-cost solutions to crises while reducing suffering and pain.

3.1. Pattern

Birnbaum introduces patterns as a conceptual lens that draws our attention to specific dimensions of the phenomenon and provides a perceptual framework to organize the world and decide what he wants to do as one sees fit (Birnbaum, 2003: 87).

Some define a pattern as a set of logical propositions put together in connected networks and express the performance of a theory in real space (Hasanifar, 2015 AD/1394 SH: 49).

The Supreme Leader of the Islamic Revolution has defined the pattern as follows: "The pattern is a means and a measure for human beings to match their deeds to it." (Mirmoezzi, 2014 AD/1393 SH: 64)

3.2. Participation

Participation is an ancient concept. People with organized activities seek to achieve specific goals, and social actions called participation (Sarukhani, 1991 AD/1370 SH: 131).

Conceptually, participation means acting with each other, sharing something, and social interaction in a group (Manuchehri, 1989 AD/1368 SH: 2, 1361).

In a standard definition, participation means valuing the role and opinion of people in political decisions and their access to sources of power (Oakley and Marsden, 1991 AD/1370 SH: 86).

Involvement, helping, and taking responsibility are three essential characteristics of participation. The most fundamental idea of the infrastructure for developing popular participation is accepting people's equality. Whenever people experience equal importance and value in

1. The Story of Breaking Hookahs in the Tobacco Movement or Opposing the White Revolution during the Pahlavi era is an Example of this lack of Popular Participation.

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Connection with each other, then their participation can provide a lot of benefits for everyone.

From a participatory point of view, all people feel responsible for matters related to them and have the right to think about them and express their thoughts freely (Feyzmandian, 2017 AD/1396 SH: 104).

3.3. The Role of People in War

In the hierarchy of military systems, at least nine persons should support a combatant to shoot at the front line against the enemy. When people's fate is inextricably linked to the future of war, it enjoys their full support, whether religious, political, informational, or material, and leads to mass participation in all fields (Karami, 2006 AD/1385 SH: 40). The use of the term "People's War" probably became familiar when the emergence of mass armies during the Napoleonic era, but it was emphasized and became popular in the middle of the twentieth century after the victory of the Chinese Revolution. In his strategy of struggle against the Kuomintang forces of the invading Japanese army, Mao emphasized the "People's War" theory, a war in which the active participation of people was one of its fundamental characteristics (Ruhi, 2006 AD/1385 SH: 18).

The Maoist doctrine emphasized the basic principles of mobilizing the masses to fight in a long war and the superiority of politics and the people over armaments. The successful use of this doctrine led to the victory of the Chinese revolution (ibid. 37).

One of the first to introduce the People's War as part of a new military ideology, Clausewitz joined the Prussian army at 12. He believes people's war is the right way; if a nation uses it as a rule and wisely, it will gain advantages over others (Karami, 2006 AD/1385 SH: 47-49). Lenin emphasized the role of the Communist Party as the organizer of the working class for the revolution and the urban uprising. For Lawrence of Arabia, the support of the people and the psychological factor were essential to motivate the guerrillas and the people and weaken the enemy's morale.

In Muslim societies, civil wars, influenced by religious and social elements and special conditions in each period of the struggle, have taken a particular form. From Omar Mukhtar's wars in North Africa to the Algerian revolution, the Palestinian guerrillas, and finally the Afghan combatants, the concept of people wars has been seriously raised and activated. In this area, especially the victories of Afghan and Ahmad Shah Massoud fighters and the Lebanese Hezbollah's expulsion of the Russian and Israeli occupiers are exemplary (ibid. 66).

3.4. Sanctions

According to Barry E. Carter, economic sanctions mean coercive measures against one or more countries. Economic sanctions, a means of promoting a country's foreign policy interests, are among the most

severe coercive measures and the use of military force (Alikhani, 2001 AD/1380 SH: 32).

In the twentieth century, the greater integration of the world economy caused sanctions to become the concern of international powers to impose their will on other countries. In 1919, the then President of the United States proposed economic sanctions as a financial, peaceful, and deadly solution for the administration of the world community by the League of Nations. In this way, sanctions are imposed by a government, a group of governments, or an international organization as a form of power to influence the conduct or policy of other states, which necessarily do not involve violations of international rights (Nikugoftarsafa and Radadi, 2015 AD/1394 SH:77).

Regarding objectives, there are two types of economic sanctions: First, economic sanctions are aimed at destabilizing the political regime of the target country and changing it. Second, economic sanctions aim to change the political or economic behavior of the target country, which is much milder than the first type. Economic sanctions are imposed in two ways, trade sanctions and financial sanctions. Trade sanctions are accompanied by the restriction or termination of all kinds of import and export relations. However, in monetary sanctions, restrictions and pressures are practiced on economic ties, including investment, financing, and financial transactions of the target country (Adeli, 2006 AD/1385 SH: 21).

The first cost of sanctions is time and energy to change business and financial relations, imposed on both sides and according to the situation. When the purchasing market changes due to sanctions, similar goods are inevitably bought at a higher price, so the purchasing power of money also decreases. For the sanctioning country, too, the cost of sanctions is the loss of the sales market and the provision of financial services. Another cost is the psychological aspect that makes investors look at investment opportunities with hesitation (ibid).

4. Voluntary Presence of the People in the War and Providing Manpower

The presence of the people spontaneously and voluntarily in any war plays a significant role in facilitating the economic affairs during the war. All Iranian combatants who volunteered for the war did not receive salaries and benefits. If their wages were to be paid, the government could not pay that exorbitant cost in those particular circumstances. The origin of this presence goes back to our religious teachings.

At the time of the rise of Islam and the formation of the government by the Holy Prophet (PBUH), the consistency and continuity of the fledgling Islamic government required the possession

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of a human force to counter threats and repel aggression. Therefore, verses were revealed to the Prophet of Islam (PBUH), who instructed him to mobilize Muslims to battle against the enemies².

This mobilization was initially carried out voluntarily. However, after the Prophet's (PBUH) time, the supply of human resources could not be limited to volunteer forces due to the expansion of borders and conquests. Therefore, issued laws and regulations to let some people join the corps during the war, and others were to serve the government as a permanent military force. (Ghaedan, 2004 AD/1383 SH: 1).

In general, there are four ways to call for personnel in the armed forces in the world: compulsory system or public service, voluntary service system, selective service system, and military-civilian system (Nuraee, 1995 AD/1374 SH: 54). In Iran, the first two services exist.

The role of people in wars as a combatant has long been the concern of all societies and nations. Each organization needs to provide the necessary forces to deal with external and internal threats, provide security, and sometimes expand its military and political domination, the different methods and types in each society (Ghaedan, 2004 AD/1383 SH:1).

In people's wars, all nation members have the right and duty to be considered combatants and the right to use weapons against the enemy and participate in the scene of national resistance against the enemy. This resistance will only be achieved if all the mentioned members fulfill their responsibilities (Saed, 2007 AD/1386 SH: 91).

The eight-year war between Iran and Iraq is one of the rarest wars in the history of Iran, which involved the masses seriously. They regard it as something beyond a social and national necessity. Many political and military analysts considered this presence as "Human Waves." In a defense war, all people must fight in defense of the soil beyond the social and even national necessity. The very presence of the masses of people, in any possible way, is highly discouraging and destructive for the aggressor enemy (Sarhangi, 2001 AD/1380 SH: 16).

Regarding the role of the people's forces in imposed war and sanctions, it can be said that their presence strengthened the combatants' morale. In addition, they played a significant role in feeding and preparing the front, digging trenches, delivering ammunition, constructing bridges, patrolling, obtaining information, and providing the human needs of the acts (Mansuri Larijani, 2010 AD/1389 SH: 284-287).

The formation of the Islamic Revolutionary Guard Corps (Sepah Pasdaran) and The Popular Mobilization (Basij Mardomi) with lasting

2. For example, Verse 71 of Surah An-Nisa' in the Holy Qur'an invites Believers to be Vigilant and Ready and Encourages Them to Jihad.

religious and national unity and beliefs and obedience to Imam Khomeini took place spontaneously and in a short time. Were it not for the people's trust in the regime's leadership and the officials; this mobilization would not have taken place voluntarily.

Of the 213,255 martyrs during the imposed war (Khajehsarvi & Farhadi, 2018 AD/1397 SH: 72), only 25% of them, i.e., about 54,000, were members of the military and law enforcement forces, and the rest were from the Basij and the Revolutionary Guards and popular resistance groups. Over 155,000 were single people and aged only 32,000 of them over 32(ibid).The main point about the importance of providing human resources during the war was sanctioned, which could harm the regime's support. It has been repeated many times in history. The West tried in various ways to overthrow the fledgling Islamic system by reducing popular support, but what happened in the war was a new experience that strengthened the bond between the government and the people.

5. People's Aids and Economic Support in the Conditions of Sanctions

The most significant point before the voluntary presence of the people on the front was their economic support of the war when the country was confronting both oppressive sanctions and low oil revenues, which were difficult to obtain. People and state ministries have endured the support of many combatants who have been on the fronts for a long time. Unfortunately, there are no statistics on the amount of these aids. But, all factories, schools, mosques, religious organizations, government agencies, and private companies have played an active role in this critical issue. Reliance on popular aid, whether in cash or goods and war supplies, resulted from the war's economic experience (Mansuri Larijani, 2010 AD/1389 SH: 294).

Regarding the sanctions, the people's forces in the cities also played an essential role in preparing for the front, issues related to the struggling with the anti-revolutionaries and corruption centers, etc. In other parts, institutions connected to the war were established, such as the Economic Mobilization Headquarters, the War Victims Foundation, the Continuing War Relief Staff, and the Irregular Warfare Headquarters (ibid. 284-287).

They undertook the most complicated military and industrial systems. They successfully repaired and rehabilitated the damaged units, so that did not stop oil export even for one day. In the management and operation of the war economy system, the economic mobilization headquarters of the country could meet the basic needs of the people with appropriate control and rationing so that raw materials, fuel, and food were distributed and consumed without any crisis in society. In the medical section, the physicians and paramedical sectors carried out a great deal of treatment for the

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wounded of war and the enemy's city hospitals and chemical attacks. They proved themselves in this field by performing the greatest and strangest emergency surgeries. The armed forces were able to carry out heavy repairs and reconstruction of military machinery, including air, land, and naval, establishing self-sufficiency jihad units. The Islamic Revolutionary Guard Corps and the army and Jihad-building forces and Basij, hand in hand, were able to manage and organize in every spot of the fronts effectively (ShabaniSaruli, 2005 AD/1384 SH: 141).

Whether rich or poor, all the people had an essential role in sending aid to the fronts and contributed as much as they could. During the war, the collection and management of public donations developed excitingly and wasted. With its extensive reliance on popular aid, the Islamic Revolution could provide a vital source of financial resources for its long-term and popular war (MansuriLarijani, 2010 AD/1389 SH: 294).

In the meantime, Western countries imposed oppressive sanctions on our country, especially the United States. The Islamic Republic of Iran has always been subject to economic sanctions after the Revolution, and these sanctions have often been imposed unilaterally by the United States. In different periods of the US presidency, the sanctions against Iran also changed. During Carter's presidency, Iran was banned four times; these sanctions included a ban on oil imports, a freeze on Iranian properties, exports to Iran, and imports from Iran. These four sanctions were imposed after the capture of the USA embassy and the pre-Algerian agreement. Three of these sanctions were lifted following the Algerian deal, and only the second one continued (Adeli, 2006 AD/1385 SH: 21).

During Reagan's presidency, Iran was re-sanctioned several times: The first embargo was in 1983, limiting international aid to Iran, and US envoys were tasked with getting a negative vote in global organizations to help Iran, which was only partially successful. In 1986, approved a ban on weapons export to Iran, followed by a ban on imports from Iran in 1987(ibid).

During the imposed war, due to the economic conditions, most people adapted their personal lives to existing needs and lived on contentment, rationing, and saving, and even donated part of their rations to frontlines. Another experience during the war gained in the economic field was the fair distribution of goods. There is so much financial pressure and inflation in large-scale military battles that public discontent causes frequent alteration of governments. The limitation of the necessary goods in wartime could impose heavy inflation on the people. Still, the fair distribution of the goods could provide the essentials and necessities of life to the majority of the people at a reasonable price. In this way, commodities like gasoline, sugar, rice, oil, and other essential things were rationed according to

particular systems. Another experience was the austerity policy in all respects. This policy in times of war was able to help billions of Rials (Iran's currency) in the country's budget, which could control the budget deficit to some extent. Preventing the import of unnecessary luxury goods, maintaining the country's foreign exchange supplies, and expanding government revenue sources through taxes, products, and exports, are among others.

The extraordinary and warlike conditions of the country, pressures, and needs were some of the best opportunities for the growth of industries and production units of the government, which encouraged young people with a minimum of resources and facilities to be creative in a wide range of activities to meet the daily requirements of society. Numerous innovations in the procurement of logistics equipment (such as the construction of Kheibar and Arvandrud bridges) played a specific role in the victory (Mansuri Larijani, 2010 AD/1389 SH: 283-294).

6. Social Resource, Utilization of the Abilities and Internal Capacities of the Society

In addition to human and economic resources, another one called social resource has also been considered. Social resource, or the spiritual dimension of a community, is a historical heritage that, by encouraging individuals to cooperate and participate in social interactions, can solve much more community problems and move toward rapid economic, political, and cultural growth and development possible. Without social resources, no society can achieve any resource, so that many groups, organizations, and human communities have been able to succeed without economic resources and relying solely on human and social resources. Still, no human group can achieve practical actions without social resources (Haghshenas, 2005 AD/1384 SH: 6).

Changes and complexities of science, technology, politics, economics, society, etc., as a permanent process, always involve the community as a system with problems, solving of which is necessary for maintaining the balance of culture, of course, with the participation of people due to their capabilities (Keshtkar, 2015 AD/1394 SH: 41).

To achieve its goals and knowledgeable and experienced people and facilities, every social network needs trust, commitment, responsibility, etc., which are the same as a social resource. Even a group of criminals (Such as Thieves or Smugglers) need social resources and norms such as ethical behavior, the rule of law, risk-taking, and mutual trust among group members to succeed in their work (Haghshenas, 2005 AD/1384 SH: 6).

The Islamic Revolution of Iran as a macro system, always and following different conditions and situations, has inducted the use of capacities and capabilities of the people in the best form of

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participation with the wise leadership of Late Imam Khomeini and the Supreme Leader.

The fact is that the principle of the Islamic Revolution has continued in the same way with the responsible and constructive participation of the victorious people. The theory of the formation of the Islamic government before the victory of the Islamic Revolution, the shape of non-governmental organizations after the triumph of the Islamic Revolution are great examples of religious participation and democracy in the contemporary era (Keshtkar, 2015 AD/1394 SH: 41).

Concerning state-nation relations, inflexible and obligatory government mechanisms instead of moderate ones could be an influential factor in non-compliance with government instructions, lack of political participation in line with government demands, and finally, the distrust of different generations towards the government (Mohsenitabrizi, et al., 2011 AD/1390 SH: 42).

In this respect, to continue public participation and benefit from the capacity of the country's human resources, more should be planned so that the power of initiative and creativity of individuals in society can flourish by eliminating marginalization. An essential feature of the social system in the Islamic Republic of Iran is the expansion of indexes of social resources, which is unique. In Iran, after the vital institution of the family, religious gatherings, mosques, national and spiritual solidarity, Basij, Jihadi volunteer forces, etc., are considered a double social resource, which along with human resources, enormously have increased the national power of the country.

Despite realizing this capacity after the revolution's victory, unfortunately, this excellent resource has been neglected to some extent by post-war governments. So, considering the people participating in the imposed war as a successful example in the proper use of social resources to control the crisis, we can introduce this reliable model, legacy, and experience to solve the country's current problems and encourage the decision-makers of the country to benefit more from it.

7. Analysis

Regarding public participation, first of all, it is necessary to take a brief look at the theoretical and functional origins of the right to participate in policy-making. This study is helpful because it identifies the intellectual and operational themes of democratic and participatory systems. The authors consider people's participation in the imposed war so meaningful that they refer to it as a model, legacy, and achievement for solving the country's current problems.

7.1. First, the Theory of the Right to Self-Determination

According to Immanuel Kant, the self-commanding human being has the power of self-control (Mohammadaghaee and Rahmatollahi, 2013 AD/1392 SH: 78), makes others respect him, and has the characteristic of being effective to intimidate others. In Kant's view, humans are the only beings in the universe that can make their destiny.

Accordingly, the right to determine fate can be considered a right that originates from human beings' inherent dignity and honor. Therefore, we can enumerate human beings as the only beings endowed with powers such as intellect, will, independent and creative thought, ability of measurement, and selection. According to the epistemological foundation, human beings are rational and active agents who can actively participate in determining policies, macro-executive, political, and judicial programs and are perfectly qualified to manage their affairs and govern their society. By this definition, human dignity requires that the decision-making process be guided by the participation and consultation of the people (ibid).

7.2. Second, the Theory of the Right of the People to Rule

In addition to analyzing the theoretical roots of participation, understanding the practical basis of this idea will clear up many ambiguities and challenges. Therefore, by examining the history of political views, it seems that the exercise of the right to participate is rooted in the theory of the people's right to sovereignty. It generally means that the nation's ruler is the nation itself and the people themselves have only the right to rule.

Their will is the highest power, and no other authority is equal to or higher than it. In an old and straightforward definition of this theory, the structure of public decision-making is introduced as a pyramid, below which, to a large extent, direct democracy exists in the form of local communities such as local neighborhood groups and workers' associations (ibid. 83).

According to the above theories, it can be concluded that nations in democratic systems are not and should not be separate from the design of government. They play an essential role in determining their destiny and government and this influence requires their participation in all social affairs as the assets of society.

By investigating the people's participation in the era of Holy Defense (The Imposed War), this article is reminiscent of a model that has been neglected over the years despite its effectiveness in post-war social conditions. All over the world, when people's fate is tied to the future of war, and all people see themselves in danger, they stand up to defend and form social solidarity.

However, Iranians' participation with its Islamic and Iranian characteristics introduced a unique type to the world that could mobilize all the country's social resources in the most challenging conditions.

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During the Holy Defense, the Iranian government could not meet the needs of the battlefield due to the sanctions and the enemy's attacks on the economic infrastructures. In these circumstances, people tolerated this heavy responsibility of support which, if there were no popular support, would not have been successful from the very first years of the war.

Hence, in all Iran cities, without government's request and regardless of any expectations, and only because of their human and religious duty and patriotism sense, people rushed to help the government. This spontaneous popular role-playing continued after the war, but it was never considered an effective model for various reasons.

Conclusion

With the advent of the third millennium, new issues and concepts have emerged in the management of societies that governments alone cannot analyze and solve. People's participation is considered a social resource and should be considered for the development of any organization. The experience of the Holy Defense with the widespread involvement of the people is a complete model in the use of social resources in all fields. The following table shows these fields:

Some of the most important examples of people's participation in the imposed war and the conditions of Western sanctions	
Political participation	Political accountability and participation in elections
	Maximum trust in the authorities and interaction with the government in the conditions of war and sanctions
	Attending marches and supporting the Islamic system
	High national solidarity against arrogant conspiracies (rejection of humiliating ceasefire plans, support for the Basij and the IRGC despite the hypocrisy of the enemies, national unity against ethnic division ...)
	Executing the founder commands of the Islamic Revolution during the war and maximum support for the decisions of the officials
Economic participation	Voluntary financial assistance to the fronts
	Voluntary military presence on the fronts without pay
	Financial assistance to individuals and families affected by the war
	Interaction in the production of necessary goods in the conditions of sanctions
	Buying and sending free medical items for combatants

	Meeting the needs of the people and the market by traders in times of war and sanctions
Cultural participation	Resistance against arrogant media lies
	Encouraging and honoring the presence on the fronts (using the tribune of mosques, schools, religious gatherings)
	Avoiding gossip and encountering the rumors of the fifth pillar of the enemy
	Participation in military-cultural propaganda (publications, anthem making, eulogy)
	Honoring the families of devotees (holding a welcoming ceremony for veterans, the commemoration of martyrs)
Civil participation	Contribute to war-torn debris
	Responsibility in rebuilding damaged public places, such as schools, mosques
	Voluntary participation in repairing equipment and machinery on the fronts and the Ministry of Roads and Urban Development in remote areas by technicians
	Voluntary presence of personal construction vehicles on the fronts (participation in the construction of bridges, roads, dams, fortresses for combatants)
	Voluntary assistance to build urban and rural houses damaged in the war and to carry out constructive Jihad
Social participation	Participating in settlement of displaced persons and the transfer of wounded from airstrikes and bombings to medical centers
	Adoption of orphans in war
	Satisfaction and saving the consumption of goods and public services
	Maintaining the national spirit in hardships and encouraging the families affected by the war
	Participation against the terrorist acts of the hypocrites (announcing their hiding place, non-cooperation in selling information)
	Respect each other's economic rights by accepting the quotas
	Toleration of high unemployment, inflation, declining national per capita, declining domestic production, and sanctions
	Free transportation of combatants and goods to the fronts
	Voluntary participation in medical centers behind the front lines and battle lines
	Proper distribution of goods and essential items by public institutions, religious groups, mosques

This model contains three levels of requirements to be met. As was the case of the present study, the first level dealt with explaining and introducing people's participation in the conditions of war and sanctions to get this model out of isolation and oblivion in the field of

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thought, mentality, and theorizing. In the second level, observance of some points in connection with social resource use is considered. After recalling the heritage of the past, at this level, stated the necessity of using social resources to solve society's problems.

Successful examples of people's participation in the post-war period were given to extending its ability to solve other social issues. The third level is related to the duties of governors and authorities towards society and the participation of people and social resources in territorial administration. One way to get out of trial-error procedures for governments in national macro-management is to use past experiences.

Although there are no accurate and documentary statistics on the amount of public assistance in the war, Iranians had a salient role in participating and supporting the imposed war. It can be a complete and adequate model for solving the current and future political, cultural, economic, and social problems.

This pattern, using social resources and war crisis management, controlled the country's domestic affairs. Using the people's capacities and participation was a successful experience even in the post-war years. In eradicating polio, the people determined to rush to the aid of the statesmen. In Manjil and Rudbar earthquakes, the people's participation could be a healer to that human catastrophe.

In solving natural disasters such as earthquakes or floods; in inviting people to philanthropic affairs; in celebrations such as the Feast of Emotions, in asking school-building donors to build and renovate schools, in using cooperatives to produce and distribute goods, and in using the multifaceted capacity of mosques and hundreds of other examples, the power of this potential can be seen.

Although this dynamism, the presence, and participation of the people, could have continued with much more strength in the post-war situation and reached the desired prosperity, unfortunately, a large part of it has been hidden and, in some cases, removed from the administrative system. Common sense should be formed between people and governments to consider themselves to belong to the same family.

Suppose the distance between the people and the state is minimized as in the time of the Holy Defense. In that case, it will facilitate the support and control of the market and the administrative affairs of the society. For example, in today's economic sections, one of the government's biggest concerns is the distribution of goods; in the meantime, with the diminishing role of people, the government encountered difficulties in the proportionate and fair distribution of goods. If urban and rural cooperatives and even mosques and Basij were considered in the distribution of goods, we would no longer see the corruption of agricultural products in one region and the shortage and high cost of the same products in another area. In the culture and

mental health section, the government, with the help of radio and television and of course without people's participation, could not achieve artistic goals in the production of works and indigenous modeling so that children and adolescents today are influenced by myths of the arrogant world.

They prefer imported computer games and buy cultural products with foreign brands. At the same time, there is the ability to make computer games and introduce indigenous myths through NGOs, syndicates, unions, and domestic knowledge-based companies. In civil engineering and construction, the people's volunteer forces in Jihadi forces, by participating in deprived areas and rebuilding urban and rural residential areas, have helped post-war governments construct bridges, roads, and public transportation routes. But they have not been well supported by the statesmen, and so the reconstruction work is slow.

Therefore, by managing the vast potentialities of the people, providing the conditions for creativity, strengthening the sense of responsibility, and cooperation of individuals, we can use the maximum power and capability of the aspirant people and their support in any field. So in the shadow of divine blessings, will smooth the country's path of progress and development by overcoming severe crises. In other nations and countries, governments usually spend a lot of money stimulating a sense of popular participation. Rereading people's support in the Holy Defense shows that the culture of the involvement is rooted in Iranians' social structure. Even the foundations of popular associations and non-governmental organizations have been provided in the country. Elected governments after the war could have decently benefited from it without the least cost.

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