

# **An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress (with an Emphasis on Moderation in Decisions and Policies)**

**Sayyed Javad Emamjomehzadeh<sup>\*1</sup>, Sayyed Zakarya Mahmoodi Raja<sup>2</sup>, Hosein Dorost<sup>3</sup>**

1. Associate Professor, Department of Political Science, Isfahan University, Isfahan, IRAN.

2. Ph.D. Student of Political Science, Allameh Tabatabaee University, Tehran, IRAN.

3. M.A. Political Science, Isfahan University, Isfahan, IRAN.

(Received: 21 February 2019 Accepted: 4 May 2019)

## **Abstract**

Following the victory of the Islamic Revolution of Iran and establishment of new government within the framework of political Islam in the region, in order to continue and reinforce this government model, the Islamic -Iranian Model of Progress was put in the blueprint with regard to the indigenous standards as the most important pre-occupation. After the third decade of the Revolution which has been termed as the Decade of Progress and Justice, this component has become more essential. Using the descriptive-analytic method and library-documental studies, this paper tries to respond to the following questions: ‘What are the standards and pillars of the Islamic-Iranian Model of Progress?’ and ‘What is the role of moderation in the cultural policy in developing and shaping the Islamic-Iranian Model of Progress?’ The findings of the research show that there have been two approaches in the domain of culture by the officials of cultural affairs at macro level in recent years. While the one approach believes in hard treatment, authoritarianism, and controlling in the area of culture, the other one oppositely maintains in cultural freedom. The feedback and performance of the related officials in the domain of culture has had extremes which has made the cultural moderation as a missing circle. Thus, taking stand based on moderation as a religious-rational attitude in cultural, economic, political policy can be effective in a further fulfillment of the Islamic-Iranian Model of Progress.

**Keywords:** Cultural Engineering, Cultural Moderation, Extremes, Moderation, Progress.

---

\*. Corresponding author: javad@ase.ui.ac.ir

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

### Introduction

The fulfillment of the Islamic-Iranian Model of Progress as an indigenous model and in agreement with the culture and values of the society is one of the basic concerns of different institutions and groups in the country. Thus, in the design and development of this document, the adoption of tactics, specific and written plans and policies is one of the most important cases which should be taken into consideration.

Given the globalization discourse in particular in the middle of 1970's which was associated with the occurrence of the third revolution in the life of humanity, under the title of Informatics Revolution, the cultural dimension was put at the center of attention of most of the schools (Mahmoud Raja, 2014: 81-85). The significance of culture and changes resulting from the cultural bed-grounds, following the transformation of positive methods, is not unknown to anybody and any thought.

It is such that culture has moved out from the subordinate and transverse status and in some cases; it has got an infrastructural attribute. For this very reason, some speaks about the century of culture, cultural paradigm and emergence of the sixth cultural continent and concepts such as: justice, freedom and democracy are interpreted by cultural standards (Waters, 2000: 18-21).

This issue is necessary more than any other times in the past in Iran and Islamic Revolution that is mentioned as the last revolution of the century and Cultural Revolution. In taking stands in the side of undertakers of cultural affairs, we have always been facing with two negative and positive attitudes in the area of culture at macro level. The negative attitude sees the image and shaping of culture in conflict with the essence and nature of culture. On this basis, this attitude is not a culture content to be put in any container and to shape it in any desired form (Fuzi, 2008: 217).

However, from the standpoint of positive attitude, cultural innately is in need of exchange, transfer, combination and learning. Culture is an acquired issue, learnable, dynamic and in the process of change and alteration. These changes have these abilities to be directed in a specific direction (ibid: 223).

The present research is pursuing to answer to this question that which kind of tactics should be taken into consideration by the related administrators to fulfill the strategic objectives aimed by the Islamic-Iranian Model of Progress? What are the necessities and indicators of that objective?

As moderation has a basic connection with all economic, social, and

cultural issues, and the secret of progress of a country is moving towards moderation, so the cultural moderation as a religious-rational strategic thought will have a key role in the fulfillment of Islamic-Iranian Model of Progress.

## **1. Theoretical Framework**

### **1.1. Foundations and Origins of Cultural Moderation**

Though policy in the area of culture is almost agreed by all groups and institutions, but concerning the content, type and shape of the planning, there are different viewpoints and models and they have put cultural policy in their blueprints based on their specific necessities models:

#### **1.1.1. Imaginary Model**

In this model, policy maker is pursuing a mental and imaginary issue rather than ideal and it is not based on objective data. In this type of policy making, the objectives are inaccurate; the methods are unknown and incomplete. Interests in hidden form have shed light on policy making atmosphere and the society and its needs are unknown. In fact, this is the most inappropriate policy making, because in this type of policy making, the policy maker's practices based on ambiguous, inaccurate mentalities, dumb desires and imitative ideas which have not been fully understood.

In such an atmosphere, routine-oriented attitude and immense disorder is ruling the policy. Incidents control the policy maker in the fluid and turbulent scene of incidents and bring that to any side which there is a slight breeze (Ashtraian, 2002: 47). This type of planning which has been afflicted with intensive radicalism and governmental centralization, demands an authoritative policy. It is such that in this model, the policy makers thinks only about the features of ideal and imaginative cultures and attaches less significance to the social problems and challenges in fulfilling the plan.

#### **1.1.2. Realistic Model**

Opposite to the imaginary model, it is possible to refer to the realistic model and limit the cultural policy objectives merely to the realities of status quo and maximum use of present conditions. In this model, cultural policy making is measured and selected based on the conditions and realities of the local and international realities rather than ideal and imaginative objectives.

#### **1.1.3. Democratic Model**

Democratic model rejects and considers the anterior reference of lofty values as something unacceptable and in its radical form; it replaces the aristocracy of desires with the aristocracy of values. This model

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

considers the scene of culture similar to the market rather than school. In this model, consumer are not constantly under the control of governmental institutions but government is under the constant monitoring of peoples' institutions and it is monitored and evaluated as much as possible in supplying necessary facilities to produce cultural commodities based on the new demands (Bonyanian, 2007: 122).

Thus, in this model, which is mostly in agreement with the liberal democracy systems, the objectives of policy makers is configured based on respect to all groups' desires, ethnic groups and different petit-cultures and the government is also meeting the demands of the society rather than shaping all their desires (Bonyanian, 2007: 113).

### 1.1.4. Strategic Model

In the domain of culture, due to the quality state and interpretive nature of activities, reaching to a consensus about the perspectives is too much hard. Thus, in order to design a strategic plan in the area of culture, it is necessary to move ahead step by step. In the first step, the missions or basic missions of each of the sub-domains such as book, press, cinema, etc., to be developed and to have common idea in common perspective, so that, the next step could be logically paved.

The second step is to have knowledge about the present strategies in the area of culture and achieve them (Bonyanian, 2007: 118). The third and fourth steps are to analyze the outside environment (identifying the opportunities and threats) and inside environment (knowledge about strength and weakness) which can concurrently take shape. In the strategic model, a moderating solution is selected, since it has a specific attention towards ideals and on the other hand, it considers the local and international realities as key issues both in adoption of attitude and policy.

### 1.2. Moderation in Cultural Policy

This model which is pursuing a middle method in cultural policy making emphasizes on efficiency, interaction and dialogue, wisdom, law obedience and solving the economic, social and cultural problems in local and international environments (Dorost, 2015: 25).

The moderation-oriented policy [moderationism] is an attitude based on moderate policy which pursues internal proportion in cultural policy which could be extended to different parts of society. With the extraction from the ideology of Revolution and recommendations of the late Imam Khomeini and Supreme Leader, moderation has allocated a special position to itself in moving towards a proper cultural movement.

On the other hand, the governing model of political system of Islamic Republic, is not a single-structured model to have a unilateral view

towards culture issue, thus, no item in the political system should be targeted and planned separate from culture and its instruments. From this perspective, cultural development is merely observable from a systemic view. That is to say all parts of the culture including art, cinema, book, written and verbal media, universities and seminaries, schools and all centers of education should move such that their direction to be aimed at building humans based on ethical virtues and achieving humanity (Beheshtinejad, 5 July, 2007).

Using the experiences of the last three decades of Islamic Revolution and also paying attention to the historical outcomes and also having a comparative view towards the developed countries and communities, the general principles ruling the policies and strategies of moderation-oriented attitude in the cultural policies of the country are as follows:

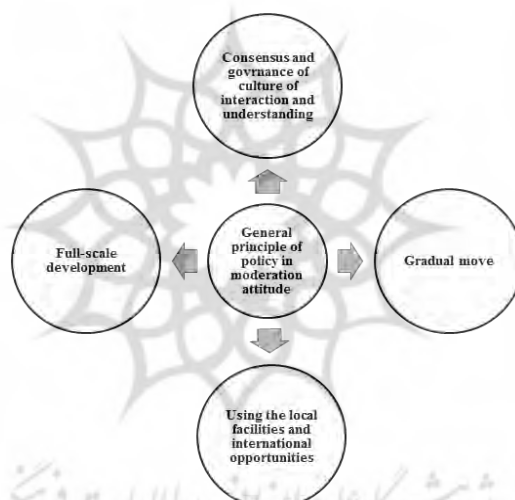


Figure 1 (Hajiyani, 2014: 70 and Sariulghalam, 2013: 180).

## 2. Islamic-Iranian Model of Progress

The design and development of the Islamic-Iranian Model of Progress as an Islamic, indigenous Islamic model and in agreement with the national geography and culture in general was put in the blue print of the administrators and various institutions after the victory of Iran Revolution and in particular since 1990's.

In a broad definition, it can be said that the Islamic-Iranian Model of Progress is a model comprised of a systematic system of concepts, axioms, rules, regulations, theoretical and philosophical strategies, ontology and epistemology resulting from the views of Iranian thinkers

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

and in agreement with the conditions of indigenous culture of the country.

It has put the change in the status quo to achieve an ideal human and divine objective at the top of its agenda (Dorost, 2015: 88). In general, four pillars of model, being Islamic, being Iranian and progress shape the four sides of the discourse and Islamic-Iranian model of progress.

### 2.1. Model

In recent decades, when researchers and thinkers of philosophy and history of science of methodology speak about model, they emphasize on a set of assumptions, concepts, values and experiences which make possible the method to observe the reality of the scientific community (Yousefzadeh, 2014: 5). It should be said that in the specific condition and in the course of time, it is possible that there is one or there are many models ruling in the world or in any land to meet the needs of that society, so the model is not to describe the present conditions and status but it is to draw the quality of passing into an ideal and optimal situation (Norouzi Urgani, 2014: 45).

In a general definition, model should be considered as a theoretical and simplified display of the real world which tries to respond to the dilemmas and problems of the society in the best possible way (Yousefzadeh, 2014: 109).

### 2.2. Progress

The term progress is equal to development in the academic and prevailing literature. Progress is a combination of informed actions and unconscious self-sprouting internal processes of the social system which makes a social system to promote from one situation to another situation (Divsalarr, 2012: 212). Thus, it can be said that progress is both the result of planned and oriented actions of the public and private section authorities at a macro level and also the product of informed actions and collective rationality which is unplanned.

As for the progress, the Supreme Leader of Iran states, progress is not in a mere one direction but by progress, it means a full-scale progress and encompasses all dimensions of the country including the production of national wealth, knowledge and technology, national and international authority, ethics and spirituality, security of the country, promotion of productivity, law adherence and social discipline, unity and national integrity, public welfare, political growth, undertaking responsibility and national will (Quotations from Ghorbi, 2013: 1093).

### 2.3. Iranian Nature of the Model

By the Iranian nature of the model for the development model, it means

that the model with all its Islamic principles and ideals should be Iranian, because Iran is the container of this development and there should be a balance between the content and container. In this respect, it should be said that Iran is a country with an old history and a rich and diverse culture with different ethnic groups which one should make effort to keep it healthy (Haddad Adel, 2011: 112).

Thus, these cases should further be considered besides Islamic nature which belongs to the whole world. In the words of the Supreme Leader of Revolution, two features could be imagined for having the quality of being Iranian to the Islamic -Iranian Model of Progress. This attribution is due to the fact that the thought and innovation of Iranian have got the mentioned model. Islam was at the disposal of other nations but it was our nation who has been able to extract this model from the Islamic sources. So, the Islamic-Iranian Model of Progress is a public and fixed model for Islamic countries which has been put forth vis-à-vis the Western Model of Progress. All Islamic communities can adjust this model of progress based on their own historical, cultural, social, political and economic conditions (Quotations from Mir Moezi, 2011: 67).

#### **2.4. Islamic Nature of the Progress**

It should be said that the view of the western society and philosophy is fully different from the viewpoint of Islam. The western models have taken shape with regard to their different historical conditions and geography, mental bases and specific normative and value principles. It is such that development in the view of the west has merely been summarized within the material framework which leads to the increase of power and wealth (Dorost, 2015: 42). The purpose of design and writing the Islamic Iranian Model of Progress is to make all humans to enjoy the physical and spiritual facilities and to achieve salvation. This progress which is emphasized is for the whole humanity and humans without considering any specific race or class (Mumen, 2012: 897). Consequently, Islam is based on specific philosophical, theoretical, and humanistic foundations which have made necessary the development of a progress report for our country.

In this respect, the Supreme Leader of Islamic Revolution in a meeting with the professors and students of Kurdistan states: “when we speak about progress, it must not remind us its western prevailing meaning. It is possible that what we talk about has some common features with what is understood today on development, which it surely has, but in our specific terminology system, it has its own specific meaning. Progress for all countries, all communities of the world and in fact, there is not a united

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

and linear model. There is not an absolute and standard meaning and the time, place, historical and cultural conditions differ from one society to the other” (17 May, 2009).

The necessity of design and development of Islamic Model of Progress in our country is noticeable from three perspectives. The Islamic-Iranian Model of Progress should be noticed based on the scientific necessity, national necessity and legal necessity. For the development in the country, there is a definite need to a specified and elaborated model and as long as this model does not exist, the orientation of the planning and decision making of the system in the country will not have a high assurance percentage (Vakili, 2013: 3).

Also, it is necessary to point to the epistemological, ontological, differences and different humanistic attitudes, values, culture and local and internal civilization of Iran and other ideologies as the necessity of developing this model. In theology, liberalism believes in the principle of Deism that God is the source of entity and has created the nature based on rules such that it could continue its life automatically (Mir Moezi, 2011: 63). This very attitude has caused that hereafter attitude to be converted into the attitude of world attitude in forms of philosophical and ethical materialism and the necessary bed ground to be provided for the governmental system of secularism in the western world (Akhtarshahr, 2007: 115).

But based on the Islamic philosophy, entity is comprised of the world of physics and metaphysics world in which God is the pivot of entity and the strength of all entity is subject to its being. The divine commandments orient humans in the life (Mesbahi Moghadam, 2011: 220-221). It should be said that western development and progress has a quantity-oriented nature and the mission of government and rulers has been considered as to correct and improve the material situation of humans. Whereas, spiritual concepts such as justice, generosity, mental security, social relations based on friendship, devotion, public chastity and non-hedonist ethical model in the Islamic model of progress are determinant. Thus, it is necessary for the Iranian scientists to identity the spiritual elements influencing the progress and include it in their model (Alasvand, 2011: 195-196).



**Table 1**  
**The necessity of having the Islamic Iranian Model of Progress as a base**

| 1   | 2  | 3  |
|---|--|--|
| Differences of western development from the Islamic progress in various domains: epistemology, ontology, anthropology | Futurism and spiritualism verses materialism and mere material interests | Revival of basic values, negating the lack of trust and increasing the spirit of self-confidence, stagnation and cultural dynamism |

### 3. Moderation and Moderationism [Moderation-Oriented Attitude]

Moderation and moderationism as strategic strategies and bases of decision making of political-social behavior and action have roots in the rational-religious Islamic tradition based on the Quranic verses and narrations. This component in the viewpoint of Islam has a vast realm and in every place, it is put forth as an Islamic non-distortable principle in individual, social, economic, political and ideological dimensions. Thus, it has always had an important position in the thoughts and attitudes of ontology and worldview of all Muslims in particular the Iranian-Islamic culture, civilization and worldview.

Its manifestation is observable in the behavior and words of the infallible Imams in the history of Islam, and the advices and admonishment coming from the authors and analysts to the wise people and rulers of Islamic communities, scientific dialogues and debates among scholars and learned people (Afshar, 2014: 11-13). Moderation (Itedal) in Arabic has been taken from justice (Adl) which has been assumed to have the same meaning with justice, equator, intention and economy and means taking the intermediate position between the states of two things quantitatively and qualitatively and establishing a balance between those two.

In Persian, it means to be moderate in the way, method and actions, and individual-social actions (Ibn Manzur, 1414 A.H.: 253). Some of the Islamic thinkers have put moderation as a prerequisite for virtue. It is such that the Supreme Leader of Islamic Revolution states “if in the name of seeking justice and revolution, we trample the ethics, we have faced damage. We have been deviated from the Imam route. If in the name of revolution adherence and revolutionary action, we deprive from security, stability, and relaxation from a part of the people of our society and country, we have deviated and distanced from divine and humane objectives and the Imam’s route” (Statements of the Supreme Leader, 4 June, 2011).

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

As a result of sovereignty of moderation, a melody of public order is obtained in life and the words, acts and thoughts of humans are united and the internal and external tranquility is supplied in the best possible way. On this basis, God in many verses such as: 29, 108, 135, 143, and 257 of Baqara; 12, 59, 60, 66, 72, and 77 of Maidah; 9, 120, and 123 of Nahl; 32 of Fatir; 8 of Qaf; 2 of A'ala; 27 and 28 of Naze'at; 19 and 29 of Hijr; 6 and 7 of Infetar; 37 of Kahf; 28 and 9 of Sajdeh and 7 - 10 of Shams has emphasized on the necessity of moderation and moderate attitude in the humanity life.

### 3.1. Cultural Moderation

The method of cultural orientation is based on monotheistic attitude of the life of the infallible Imams, the thoughts of Imam Khomeini, and Supreme Leader and the written Constitution. This method, far from any extremes in all domains, based on expert advice, makes effort to dominate merit and capability. This method has a systemic view to the progress and development. That is to say all parts of culture including art, cinema, book, written and verbal media, academic and training centers should move such that finally their direction to be aimed at building human based on ethical virtues and to achieve the divine-human features and natures (Afshar, 2014: 183-186).

The Supreme Leader in this connection states we do not have an extreme view towards the issue of culture; we should consider a rational Islamic view as a standard and adjust the type of treatment with it in accordance with the regulations which is displayed to us by Islamic knowledge and models. The view towards culture as an unmanageable issue, self-originating and liberation is an extreme way. On the other hand, tough discipline and controlling monitoring and imposing are also wrong and will have negative feedbacks at the society level (Statements of the Supreme Leader of the Revolution 28 December, 2004).

But a dispute which is most of the time put forth on social and human problems and has been put as a controversial issue is the different viewpoint and conflicting interpretation of socio-political concepts and changes. This very attitude is true in the case of cultural-political moderation, because each has a different definition and interpretation. Hence, in order to have knowledge about it, there is a need to distinguishing lines and standards upon which we can detect the extremes.

After the victory of Islamic Revolution in Iran, the base and standard in the area of macro decision making is made on the belief in Guardianship of the Islamic Jurist (Vilayat-e Faqih), paying attention to

the national interest and practice within the framework of the Constitution as the written document of Islamic and national values (Afshar, 2014: 40-41). So, in the macro objectives of the Revolution, moderation does not mean to rule the conservatism, submission towards blackmail and tyranny, tyranny of dominant powers, losing dignity and human greatness through giving up the true rights of Iranian nation, but it is defined as the rule of the critical thought, having a pathological study and revising the illogic and costly actions in local and international scenes, completing and correcting the previous discourses based on paying attention to the time, and place conditions, moving within the framework of the Constitution to fulfill the principles of dignity, expediency and advise (Dorost, 2015: 86-90).

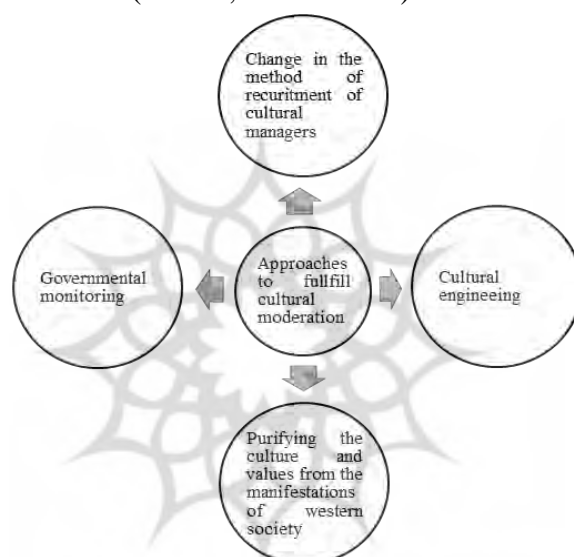


Figure 2 (Afshar, 2014: 195-205)

### 3.2. Approaches to Fulfill the Cultural Moderation

As most of the sociologist and analysts have consensus on this issue that culture is a collective concept, a dynamic process and developable. On the other hand, because the route of this system is always subject to serious damages and interference of various human and environmental factors, it is necessary to shape a smart management to prevent from any deviation and in general from the fall and decay of values and traditions.

Following the effort for the institutionalization of western culture and civilization whose pillars were erected almost in Pahlavi age, and in the ages of the second Pahlavi was followed more intensively, in fact the Islamic Revolution with a cultural-religious attitude has been a response to this irrational desire in the value-oriented society of Iran. However, due to many efforts which have been made to institutionalize the

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

indigenous culture in the society, we observe that certain actions are made by the hegemonic system within the framework of software as the most important and last instrument to impose identity-value problems at society, whose feedback has brought about certain problems such as the vast spread of identity crises as the result of compressed activities of communication-satellite networks, spread of vast corruption and injustice, spread of damaging attitudes such as addiction, divorce, frustration, violation, disappointment, have been some of the problems of recent decades in the society.

On this very basis, in 2002, in reaction to the ruling conditions of Iranian social structure, the Supreme Leader spoke about a concept namely cultural engineering. This component in the social structure of Iran, as a perspective has put in its theoretical and practical blueprint the integrity and protection of traditions, values and indigenous identities, growth, promotion and flourishing the noble culture of the society (Rouhani, 2008: 8-19). An approach as the road map of moderation culture of the country, based on the written, comprehensive and obtainable components, tries to prevent trivial and taste-based decisions as a result of change of cultural managers.

It also tries to elaborate the quality and correction of the culture at society level and give practical and unifying mechanism at the scene of correction, promotion and perfection of culture to the basic and macro strategies and present a set of integrated approaches to take care and reinforce them at different political, social and economic dimensions (Zulelm, 2007: 29-32). The Supreme Leader in this respect states “one of the most important obligations which should be taken into consideration in the cultural organization is the cultural engineering. That is to say to specify how should be the national culture, public culture and the great endogenous and quality-disseminating movement whose name is culture and is created inside the humans and society? What are their forms and shortages? How these shortages can be lifted? So there is a need to a set to portray these and then like a protection to take care after this culture and values” (Statements of Supreme Grand Leader, 2004).

Having based the above cases, the attitude of cultural moderation tries to obstacle the penetration of the values of mere materialism, corruption and sensual and corporal desires into the worldview and pure values of the society, through a selective use of good features of other civilizations; while keeping original values and identities. It should be said that from the viewpoint of Islamic thinkers, the extremes attitude in the cultural domain has led to plenty of problems in cultural domain nationwide.

Cultural moderation neither believes in politic speculation far from any limit, nor in the policy of fence and specific framing. In this respect, the Supreme Leader says, “concerning the issue of culture, the behavior of governmental administrators should be sympathetic and like the behavior of a gardener. A gardener plants a twist on time, irrigates it on time, prune it on time and spray poison on time and pick up the fruits on time. So, the cultural atmosphere should be gardened” (Statements of the Supreme Grand Leader, 13 January, 2004). Or in another occasion, the Leader states, “we neither believe in dereliction nor freeing which will lead to disorder and nor intensive hard treatment. But we believe on supervision, management, accuracy in planning and correct knowledge of realities” (Statements of the Supreme Grand Leader, 13 January, 2004).

That is to say that the strategic and process-oriented attitude and thought should rule in important administrative institutions of the country such as Ministry of Education, Ministry of Science, Research and Technology, Ministry of Health and Medical Education, Ministry of Culture and Islamic Guidance and the capacities and potential of individuals to rule far from party or taste-oriented attitudes.

#### **4. The Position of Worldview of Moderation in Dynamism of Civilizations and their Flourishing State**

In the Quran teachings and prophetic narrations, Islam and Muslim have been mentioned as the religion of moderation and the middle Ummah. On the other hand, in the viewpoint of Islam, entity has been based on justice and moderation. The perfect human is the most moderate personality in all domains. This issue displays the significance of moderation in all affairs of Islamic society and can play a key role in reaching the human perfection, building civilization and flourishing the civilization and continuity of graces. Meanwhile, the root of many deviation and individual-social problems and deviations can be tracked in the lack of observing the principle of moderation (Khan Beigi, 2013: 58).

Thus, God asks people to take the moderation in their own life to achieve the absolute perfection and proximity to God and salvation in life in this world and hereafter world. Because any kind of inclination towards extremes means exit from the road of truth and walking in astray and individual and social fall. (Motahari, 1995: 86). Anybody who does not put this component at the top of his/her blueprint, he/she has been introduced as an ignorant person. In this connection, Imam Ali (a.s.) states

"لا ترى الجاهل الا مفرطا او مفرطا" You will not find an ignorant person, but at

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

one extreme or the other. (Nahj-ol-Balaghe, Wisdom, 70).

Oppositely, moderation has been mentioned as the standard of wisdom. Moderation has a very important and basic role in building civilization and civilizational flourishing state. In the verses 46 to 49 and also 55, 56, 100, 101 of Surah Yusuf, when God deals with the causes of civilizational flourish at the age of Joseph (a.s.), He elaborates that how a system based on justice and moderation by Prophet Joseph (a.s.) has been able to bring about a great and flourishing civilization. Likewise, in many verse in different Surahs such as: verses 12, 13, 15, and 16 of Surah Saba, verses 83 and 84 of Kahf and 94 to 96 of Rum, we see the formation of any civilization in human societies to have roots in the moderation-based attitude of the society in particular the proper management of source and their optimal and correct consumption.

The above cases and paying attention to the cultural objectives and cultural policy of Islamic Republic of Iran have been put forth in the following Figure:



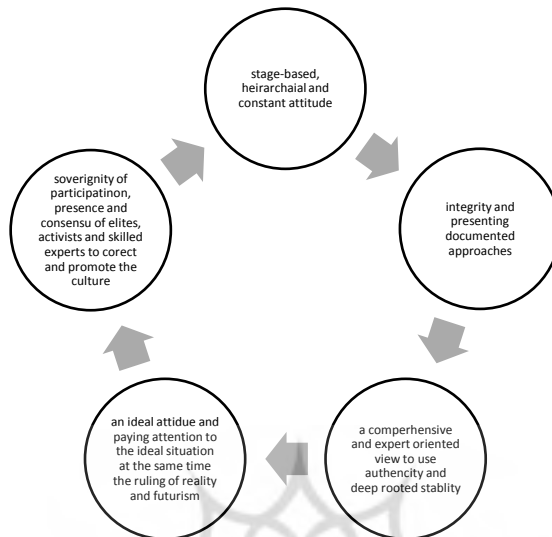
**Table 2**  
**Cultural objectives and policies of Islamic Republic of Iran (Rouhani, 2008: 19)**

| 1   | 2  | 3  | 4  | 5   |
|---|--|--|--|---|
| Growth and promotion of Islamic and humane culture, To spread the message of culture of Islamic Revolution in the society and world | To bring into perfection of the creative and qualified faculties of human being in all aspects To put into effect the God-sent talents and extracting the treasures of intellects and human inherent treasures | Cultural independency and decay of incorrect manifestations of foreign culture To purify the society from the deviated and superstitious rites | To understand the necessities and changes of time, To criticize the cultural outcomes of human societies, and the incompatible outcomes in disagreement with the Islamic values and principles | To establish unit of policy and coordination among different organization, mobilizing all facilities and cultural planning aiming at responding to the cultural needs of the society and orienting all existing efforts and needs |

Following the remarkable progress and political-social maturity in the structure of Iranian society in particular after the victory of Islamic Revolution, the necessity of institutionalism of this attitude is felt more than any other time in the past. It is an issue which can nullify a great part of economic, managerial, misinterpretation, discriminations, problems, fighting against any kind of corruption, embezzlement in the society, opportunism and local and foreign hostility to strike against the key structure of the society. (Afshar, 2014: 16-17). In general, most of the local analysts and thinkers believe that the limit of impact of cultural engineering in the route of cultural moderation of the society and correcting it depends on many important factors; the first factor is the rate of control of instruments, institutions, centers and personalities which produce culture. It should be said that the cultural map resulting from the cultural engineering, as long as all or at least the majority of generative factors do not accept it or to be dutiful to perform it, then it would not be possible to expect positive results. The other factor is those who are the receivers of the culture. That is to say whether or not, what is presented by culture-building factors are accepted without internal or external mediator? The third factor is that the cultural becoming of society, is not only under the influence of external factors, but what

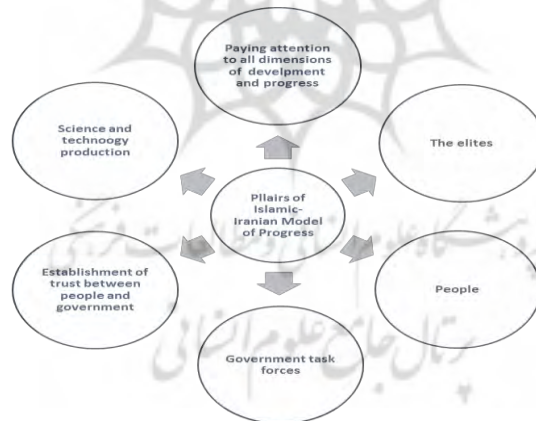
**An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress**

affects the internal side of individual in the society and display its outcome in the cultural attitude and behaviors is also an important factor in this becoming. (Khan Beigi, 2013: 30). Most of analysts have put forth the following components as the principles of the process of cultural



engineering in moderations attitude:

**Figure 3 (Zuelm, 2007: 30-33)**



**Figure 4**

**5. E- Key Pillars of Islamic-Iranian Model of Progress in the Light of Paying Attention to the Moderationism Approach**

Historical studies show the key role of the elites in social, political, economic and cultural changes of the society. The main responsibility in the area of the increase of efficiency and integrity of the theory rule a society is undertaken by the elites of that society. The duty of elites is to make the theoretical angles of the governance triangle which is based on



three elements of science, security and legitimacy, in an artistic way in agreement with the cultural value bases of their own society (Sariulghalam, 1997: 7). The noticeable experience of many developed countries and also the countries of the South East Asia indicate that the elites of a country in particular the ruling intellectual and political elites have an important impact on the process of development. As a result, one of these social forces is the elites whose abilities and characteristics that can have impact on the process of design, development, shaping, monitoring and fulfillment of the Islamic-Iranian Model of Progress.

The decisions which are adopted by each of the ruling elite groups with influence in a society, exactly has impact on the behavior of the public, but the important and compatible issue is the adoption of strategy of national development with an attitude without conflict and forceful and destructive quarrels. For this very reason, Imam Khomeini emphasized on the role of the political elites in the changes of developments in the countries and insisted on avoiding debating and hostile dispute among the statesmen, policy makers and political elites. (Imam Khomeini, 1991: 235).

One of the main obstacles for the success of the elites in the design and planning for the development, is their unilateral -dimension attitude towards one of the dimensions of development such as political, economic or cultural and social development. In the economic elite-oriented approach, development is one of the main duties of the elites without paying attention to all dimensions of development. Because the economic development is impossible without cultural or political development and oppositely, the cultural development without economic development is impossible. Thus, all dimensions of development have a close relation with each other and in one way or another; there is mutual relation among them. Accordingly, we should have a systemic attitude about them.

Now the question is: taking into consideration the role and position of the political system, how can it be effective in the design of Islamic-Iranian Model of Progress? In the below lines, this question has been responded:

### **5.1. Establishment of Security**

One of the most important duties of each government is to establish internal and external security. It is to the extent that many believe that the philosophy of formation of each government is to establish security. After describing the cause of formation of the society, Ibn Khaldun says, “whenever this assembly to be held among the humans and thriving state

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

of the world to be done through it, there should be a ruler among them inevitably to prevent from aggression of a group against another group, because aggression is prevailing in the animalistic nature of human” (Quotation from Azimi Shushtrai, 2009: 113). Imam Ali (a.s.) stated “with the presence of a leader, the borders are protected and the evil of enemies are repelled and roads become secured and people becomes relaxed vis-à-vis evil doers” (Quotation from Jahaniyan, 2009: 76-77). Thus, one of the existing philosophies of the state (government) is to secure order and security in cultural, political and social dimensions.

### 5.2. The Ruling of the Principle of Meritocracy

Meritocracy is a system in which the social roles, advantages and job positions are shifted to individuals based on merit and ability, without including any other advantage such as wealth, social class, group and family dependency, ethnicity, and gender. Meritocracy is the management of the best individuals of the society which directly or indirectly in a democratic method enters into different social, economic and cultural scenes and are active within the framework of an efficient monitoring system (Yong, 1994: 154).

In the Islamic and religious democratic system, the issue of power and merit of individuals in political system which is a part of topic of justice is one of the most important principles for the administration of Islamic communities. Otherwise, the society will deviate from the main route of growth and development and is not reach to perfection. Then, weakness, lack of gratitude, injustice and lawlessness, will encompass the society and its administration organizations (Alikhani, 1998: 21-23).

The third pillar of development and perfection of Islamic progress is people. The most key element in development of a society is the people of that society which should enjoy the culture of awareness and various skills. The experiences of the four centuries of development has brought the thinkers to this conclusion that development is not summarized to increase the capital, technology, income level, exports and industry but the most important pillar of development is the cultured people (Sariolghalam, 2013: 92). People have a twofold role in the route of development. People are considered to be the target of development and perfection, because all planning for growth, development and perfection has been aimed at their own welfare and relaxation. Now, this question comes into mind: how can people be effective in Islamic-Iranian Model of Progress due to their role and position? In this case, it should be said that the first step to achieve development is the culture of public participation. In this connection, Imam Khomeini states “it is impossible

to do any job without peoples' support and support is not only by saying, Allah is great but it is achieved through cooperation" (Quotation from Akhtarshahr, 2007: 162-163).

In general, people should have different characteristics such as informed and active contribution, observing the mutual rights among the elites themselves and political system, spread of science and science-oriented attitude, prevalence of wisdom, fighting against tyranny, unity and sympathy among people, to be able to move ahead in the route of development in the best possible way.

### 5.3. The Application of Moderationism in Policy making as an Effective Factor for the Fulfillment of the Islamic-Iranian Model of Progress:

In the cultural moderation-oriented attitude to achieve the Islamic-Iranian Model of Progress, the above cases have been well noticed by the concerned administrators and for faster and better fulfillment of the objectives, the following cases have been emphasized:



Figure 5

Presenting a specific method and model for the cultural policy which could in different and flexible situations in globalization age and also against the influence of diverse thoughts be effective and responsive is difficult. Thus, the moderation approach on cultural policy tries to take a step with a combination of different attitudes and a systemic view to solve the problems of cultural policy.

In Iran, each of the traditional or modern discourses, depending on its own specific necessities has tried to deny dynamism and creativities, instead of cultural realism and accepting and respecting to an Iranian humane cultural culture and recognizing its strategy to shape an Iranian modernized culture. Moreover, relying upon a kind of political ideology

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

and a type of cultural idealism, it has denied one of the directions of tradition or modernism. As a result of such an orientation and stance and lack of recognition of the reality of the culture of Iranian society, naturally a type of reality escaping and cultural extremes has taken shape. In the proportion between realism and idealism, the Supreme Leader of Islamic Revolution states “we confirm idealism hundred percent and seeing the realities also hundred percent. But Idealism without considering the realities will lead to imagination and hallucination. When you move towards an intention and an ideal, you need to measure the surrounding realities and plan upon those realities. Without seeing the realities of the society, the image of ideals will not be a correct image” (Statement of Supreme Leader, 28 July, 2013).

In the Islamic Model of Progress and moderation-oriented policy making, there is an interaction between ideals, thoughts and worldviews in one side and the time realities in the other side. Realities make possible the rate of perception of worldview and understanding the new scenes of worldview (Ashtrian, 2002: 65).

One of the concerned components of moderation is freedom. In its positive feature, it means that the human could decide about his own destiny and society. Freedom is based on the nature of human and Islam religions is the route of freedom and freeing from servitude and worship of Satan and Taqut and any other creature (Shafeifar, 2012: 77). In the view of liberals, the border of freedom is law. If someone wants to be free, he/she should be free within the framework of law or the border of freedom is to the limit that it does not impose any damage on others.

In consequence, the advocate of freedom in the west fights against the factors, which fight against him from outside of his existence and limit his freedom. But in Islam, in addition to the external factors such as dominancy and despotism which limit the freedom of individuals, a series of internal factors have also been assumed that they also limit the freedom of humans such as human features which pulls him towards weakness and passivity. Passions, selfishness, hates and irregular affections and in summary the internal factors of human being limits the human in the view of Islam.

As a consequence, if a human wants to be free, he should not be under the control of his lust and disbelief intellects (Najafgholizadeh, 2012: 377). In the discourse of the Islamic-Iranian Model of Progress, moderation culture policy-making, not only it is not possible to have a society without freedom, but also, it considers freedom as one of the basic necessities of individuals and society in achieving its own

objectives. However, freedom has two limits of extreme in one way or another which distinguishes the Islamic system from other dictatorship systems and irrespective to laws. The radical limit of freedom is disorder and anarchy which finally leads to hooliganism, ethical disrespect and political and cultural disability. Its extreme level is dictatorship and authoritarian status which leads to the annihilation of individual and despotism.

In the attitude of moderate policy making, observing the regulations and hierarchy has been put forth as virtues, because with adherence to law, a system finds order and affairs will not move out of its own circle and prevents from the inappropriate extremes in the society. One of the results of adherence to law is that to the extent that faithfulness to the law is ruling in a society, and everybody is subject to law, to the same extent, development in that society will become faster and individuals will achieve salvation and perfection much easier.

An ideal society in the view of Imam Ali (a.s.) is a society in which admiration and praises at the level of political system, leaders, managers and people in general is removed, because if affairs are in their natural and legal trend and the officials of the system or any person and part of the system does its duties in the best possible way, they only have been able to perform their duties. Otherwise, it is deficiency and treason and the administrators should be responsive to it (Alikhani, 1998: 162).

Another dimension of moderation is rationality. Concerning the rationality in the intellectual and epistemological geometry of Islam, it should be said that in Islam, as the last and the most comprehensive religion which has been sent to orient human by Almighty and Wise God, intellect has a specific position in the bases and pivots of the geometry of religious knowledge. Opposite to the secularist and humanistic attitude of the west, it has not limit itself to the intellect of livelihood, material affairs and transit pleasures as the intellect, but it makes effort to create a balance between the sources of intellect and divine inspiration and consider them as something completing each other and makes the existence of one of them without the other one as something impossible (Javadi Amoli, 2007: 10-16).

In Islam, intellect, prior to having an epistemological aspect, has an ontological aspect. It is such that in the light of intuition and divine direct diffusion in the celestial intellect, divine inspiration and words of God are presented to humanity and other orders stand in the following levels. For this reason, spirituality cannot be outside the circle of intellect or opposite to that, in many verses and traditions, rationalism and inherent

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

nature have been mentioned as the infrastructures of Islam (Nasr 2002: 46). Therefore, intellect can be a guide and an instrument to detect associated with human and to be used in all social and individual scenes. Concerning the quality of intellect, position, efficiency and its rate of value and significance, Imam Ali (a.s.) states, “intellect is the highest and most valuable wealth, blessing, virtue and evil that no other wealth, blessing and virtue matches it”.

He also states “the humanity of human, the personality of human, the perfection of human and existential value of each person depends on his intellect” (Quotation from Alikhani, 1998: 167). One of the basic features of moderation discourse is that it is based upon rationality and more importantly upon critical rationality. In this respect, it should be said that the theoretical rationality can be divided into two types of dogmatic rationality and critical theoretical rationality. The dogmatic rationality is based on this assumption which it is definite and easy to access certainty and the standards of rationality are fixed, definite and unchangeable and uncorrectable. But in the critical rationality, certainty is not easy to access but also most of the standards of rationality are to some extent fluid, doubtful and subject to correction and revision and also wisdom and intellect is subject to criticism and correction (Fanaei, 2010: 226)

### Conclusion

Concerning the formation of the Islamic-Iranian Model of Progress and moderation policy making in the cultural policy of the country, it should be said that in the first position, the view of the western society and the western philosophy to human and entity is different from the view of Islam. The west and Islam cultures are based on specific anthropological, ontological, and epistemological foundations which form the main infrastructures of their cultures. The western culture is based on the specific knowledge foundations such as secularism, humanism and scientism.

It is such that human has become the pivot of everything. From the viewpoint of ontology, the western thought is secular and fully laic which does not have a link with divine inspiration, intuition and God. Islamic culture and religious thought is exactly located in the opposite point of the western thought, because from the ontological viewpoint, it emphasizes on the link and unity of religion and politics and from the anthropological attitude, it God-centered.

As for epistemological viewpoint, besides intellect, it pays attention to

divine inspiration and institution as the steps of knowledge and epistemology. On this basis, the culture of the west and Islam has basic differences and these basic differences demand different models for the development in most of the grounds. One of the most important adopted attitudes based on the above-mentioned cases, is moderation [being moderate] which has been put in the blueprint based on indicators such as freedom, justice, rationality, spirituality and pillars like people, elites and political system to achieve the divine-human macro objectives intended by Islamic-Iranian model of progress.

The main assumption of cultural moderation [moderationism] is to recognize the ethnic, religious, lingual and Iranian-Islamic diversities and differences in the society which provide the possibility to keep unity and integrity while keeping pluralism. As moderation has a basic relation with all economic, political, social and cultural policy and the secret of progress of a country is moving towards moderation, so that moderationism in the cultural policy making is one of the first steps in fulfilling the Islamic-Iranian Model of Progress. In fact, proper thought and belief and in general culture will become a factor for progress of a country, if it put moderation at the top of the list of its blueprint. As a result, moderation and moderate manner is the most strategic ethical and correct principle to achieve excellence and progress. Because in the light of cultural moderation, the possibility will be provided for all religious, ethnic and national groups and forces to fulfill the Islamic-Iranian Model of Progress. On the other hand, it brings together all political, cultural groups and currents and all walks of life who desire to have a legal contribution and finally it uses the capacity of all of them for the progress and development in the country.

Due to the fact that there are different models for cultural policy making such imaginary, realistic, democratic and strategic models, so that adopting a moderate policy, states should notice both to cultural ideals and the cultural realities. Moreover, based on a realistic attitude, far from any kind of extremes, or in other word, far from full authoritarian manner or cultural liberation take action to make cultural policy.

However, it should be said that moderation does not mean to lower one's note, to give up, to lose and to ignore the infrastructural and identity values in macro policies and decisions, but it considers the best method, with the least possible cost for the progress of affairs, fulfillment of the macro objectives, further continuity and stabilization of national interest and identity values in local and foreign policies of the country in all

## An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress

dimensions.

### References

- Afshar, A. (2014). *Election of People: Moderation: 14 June, 2013, 11<sup>th</sup> Round of Presidential Election*. Tehran: Safir Ardahal Publications.
- Akhtarshahr, A. (2007). *Islam and Development*. Tehran: Organization for the Publications of Research Institute of Culture and Islamic Thought.
- Alasvand, F. (2011). "Islamic-Iranian Model of Progress, Necessities and Obstacles." *Book of the First Meeting on Strategic Thoughts for the Islamic-Iranian Model of Progress*. Tehran: Payam-e Edalat Publications.
- Alikhani, A. (1998). *Political Development from the Viewpoint of Imam Ali (a.s.)*. Tehran: Islamic Propagation Organization Press.
- Ashtraian, K. (2002). *Method of Cultural Policy Making*. Tehran: Ashna.
- Azimi Shushtari, A. (2009). "General Objectives and Duties of State in Islam." *Political Epistemology*. Vol. 1, no. 1, pp. 99-128.
- Bonyaniyan, H. (2007). *Culture and Development, Policy Making for the Reinforcement of Development Culture in Iran*. Tehran: Amir Kabir Publications.
- Divsalar, A. (2012). "Revision of the Proportion of the Concepts of Development and Progress with an emphasis on West Thought." *In Proceedings of the First Conference on Islamic-Iranian Model of Progress: Road Map for Development and Design of Islamic-Iranian Model of Progress*. Tehran: Islamic-Iranian Model of Progress Press.
- Dorost, H. (2015). *Moderation in Cultural Policy and its Role in Development and Formation of Islamic-Iranian Model of Progress*. MA Thesis, University of Isfahan, Iran.
- Ebn Manzur, M. M. (1414). *Lisan al Arab*. Vol. 3. Beirut: Dar Sader.



- Fanaei, A. (2000). *Ethics and Religious Studies*. Tehran: Negah-e Moaser.
- Fuzi, Y; Basirnia, Gh. (2008). "Theoretical Foundations of Negative and Positive Attitudes towards Cultural Engineering in Iran after Revolution." *Scientific-Research Quarterly for Islamic Revolution Studies*. Vol. 4, no. 15, pp. 213-234.
- Haddad Adel, Gh. (2011). "A Contemplation on the Islamic-Iranian Model of Progress." *Book of the First Meeting of Strategic thoughts for Islamic-Iranian Model of Progress*. Tehran: Payam-e Edalat Press.
- Hajiyani, E. (2014). "The Proportion of Moderation Discourse and Collective Identity in Iran." *Book on Approaches of Moderation Discourse*. Tehran: Negah-e Moaser.
- Jahaniyan, N. (2009). "Progress and Duties of a Religious State." *Political Epistemology*. Vol. 1, no. 1, pp. 61-98.
- Javadi Amoli, A. (2007). *The Position of Intellect in the Religious Geometry*, Second Edition. Qom: Asra.
- Khanbeigi, H. (2013). "Moderation as a Weighty Indicator of Islamic Teaching." *Hablul Matin Quarterly*. Vol. 2, no. 3-4, pp. 58-73.
- Khomeini, R. (1991). *Sahife Nur*. Vol. 13. Tehran: Ministry of Culture and Islamic Guidance.
- Mahmoudi Raja, S. Z. (2014). *The Impact of Globalization of Culture on the Attitude of Khatami and Ahmadinejad's States*, MA Thesis, University of Isfahan, Iran.
- Mesbahi Moghadam, Gh. (2011). "A Step towards Developing the Islamic-Iranian Model of Progress." *Book of the First Meeting for Strategic Thoughts of Islamic -Iranian Model of Progress*. Tehran: Payame Edalat Publications.
- Mir Moezi, S. H. (2011). "Islamic-Iranian Model of Progress as a Product of Islamization of Human Sciences." *Book of the First*

**An Analysis of Cultural Factors Affecting the Design and Compilation of Islamic-Iranian Model of Progress**

*Meeting of Strategic Thoughts of Islamic-Iranian Model of Progress.* Tehran: Payame Adalat Publications.

Motahari, M. (1995). *Perfect Human.* Tehran: Sadra Publications.

Mumen, Z. (2012). *Characteristics of Policy for Science and Technology from the Perspective of Supreme Grand Leader.* M.A. Thesis, Allameh Tabatabaei University, Tehran, Iran.

Najaf Gholizadeh, M. (2012) "Commutability of Philosophy, Foundations and Indicators of Freedom in Islamic System and Liberal Democracy System." *Book of the Fourth Meeting on Freedom Strategic Thoughts.* Vol. 1. Tehran: Payame Adalat.

Nasr, H. (2002). *Knowledge, Spirituality.* (I. Rahmati, Trans). Tehran: Suhrevardi Research Publications.

Nouruzi, R. A; Atefehdoost, H. (2011). "Ethical Training, a Comparative Study of the Viewpoints of Khawjeh Nasirulding Toosi and Golbarg." *Ethical Epistemology Quarterly.* Vol. 2, no. 2, pp. 53-68.

Qhorbi, S. J. (2013). "Cultural Obligations of Progress: A Study of Cultural Necessities in the Islamic -Iranian Model of Progress." *In Proceedings of the Second Conference of Islamic-Iranian Model of Progress, Progress Foundations and Pillars.* Vol. 1. Tehran: Ulguye Pishraft Press.

Rouhani, H. (2008). "Cultural Engineering Discourse from Theory to Practice." *Strategy Quarterly.* Vol. 16, no. 47, pp. 5-40.

Sariulghalam, M. (1997). *Rationality and Development of Iran.* Tehran: Farzan Ruz.

Sariulghalam, M. (2013). *Intellect and State of Being Developed [Development] (Fixed Foundations for the Development Paradigm).* Tehran: Scientific and Cultural Publications.

Secretariat for Supreme Council of Cultural Revolution (2006). "Twenty Years of Efforts in the Path of Fulfillment of the Objectives of Cultural Revolution." *A Descriptive and Thematic Report of*

*Approvals of Supreme Council for Cultural Revolution* (n.p.).

Shafeifar, M. (2012). "Stability and Balance in Islamic Republic." *Scientific-Research Quarterly*, Research Institute of Islamic Revolution, University of Hamadan. Vol. 1, no. 2, pp. 63-92.

Vakili, S. (2013). "Geometry of Design of Islamic-Iranian Defense." *The Proceedings of the Second Conference of Islamic Iranian Model of Progress: Concepts, and Foundations and Pillars of Progress*. Tehran: Islamic-Iran Model of Progress.

Waterz, M. (2000). *Globalization*. (Mardani Givi and Siyawosh Moridi, Trans). Tehran: Industrial Management Organization.

Yong, M. (1994). *Rise of the Meritocracy*. The Classics in Organization and Management Series, (n.p.): Transaction Publications.

Yousefzadeh, H. (2014). "A Series of Monograph of Islamic-Iranian Model of Progress." *INA Review of Various Interpretation of Model and Application of Selected Interpretation at the Level of Intra-Culture Action*. Tehran: Islamic-Iranian Model of Progress Publications.

Zakaei, M; Sadat Shafei, S. (2001). "Autopsy of Cultural Policy of the Islamic Republic of Iran in the Domain of Girls' Life Style." *Quarterly for Iranian Association of Cultural and Communications Studies*. Vol. 6, no. 20, pp. 77-120.

Zuoelm, A. (2007). "Cultural Engineering, Principles and Procedur." *ZAMANE Magazine*. Vol. 6, no. 58, pp. 29-33.