



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.ijbpas.com

**CULTURAL DIPLOMACY, OF ISLAMIC REPUBLIC OF IRAN'S POLITICAL
ELITES**

PIROUZ HASHEMPOUR¹, ALI MOHAMMAD HAGHIGHI^{2*}

1: Master Candidate, Department of Political Science, Lamerd Branch, Islamic Azad University,
Lamerd, Iran

2: Department of Political Science, Lamerd Branch, Islamic Azad University, Lamerd, Iran.

ABSTRACT

Elite thinkers have a vast ability of thoughts and organizing. In the process the political elites are involved in process of developing country. In this paper, we used library research methodology to find out how political elite of the Islamic Republic of Iran play a role in advancing goals and interests of the country, and the answer is: Political elites in different periods of the history used their unique methods and tactics to create a channel to introduce real image and value of one nation and they also try to get actual images of other nations and understanding their values, they also connect Iranian culture with other cultures and with this they show the face of their own nation. In this case, some of the elites and authorities have managed to show the pleasant image of Iranian culture to others, they also focus on Seyed Mohammad Khatami era because that time was the peak of cultural diplomacy, the dialogue of civilizations, conflict resolution and confidence building with the world.

Keywords: cultural diplomacy, elite, soft power, the Islamic Republic of Iran

INTRODUCTION

Iran's foreign relations had ups and downs in history, especially in the contemporary era, sometimes it faced breath-taking crucial moments that were because of wanting quality diplomacy, and patriotic diplomats

were able to pass through these problems successfully. Perhaps **Hans. J. Morgenthau** mentioned the importance of this influence in his book called: politics among nations better than anyone. He mentioned the following

elements of national power, such as geography, natural resources, industrial capacity, national spirit and national power, and he believed that the quality of diplomacy is the most important element of national power, and then says: We can say other determinants of national power are raw material that comes from the national power. A nation's quality of diplomacy combines all the different elements into a cohesive set, it gives them meaning and direction, and inspires them and awakens their potential. Diplomacy is the art of linking elements of national power to those groups of characteristics of international conditions that are directly related to national interests (Morgenthau, 1995). Cultural diplomacy comes out of the heart of public diplomacy, it means exchange of information, ideas, art, lifestyles, value systems, traditions and beliefs in order to achieve the common concepts and strengthen mutual understanding between nations and countries. Cultural diplomacy is stories for owners of other civilizations for using the tools of same civilization. In other words, cultural diplomacy finds its true meaning when a country uses mechanisms and instruments of the same type in order to transfer the richness of civilization that lies in their culture and to introduce and transfer it to

other nations and mentions it in its foreign policy.

Diplomacy and its types:

It is about two hundred years that the word diplomacy in its current sense entered European and non-European languages. Diplomacy was rooted from the Greek word (*díplōma*) that was originally rolled up paper or certification. Diplomacy was defined as the art of communication between countries. From legal views, diplomacy is to create links between countries by their official representatives. They also recognize diplomacy as an art and method to negotiate with foreign governments for political relations, mutual agreement and they also defined Negotiation and communication between countries through their official representatives, group of special government officials as diplomats that have special Conditions, rights and obligations. Abdol Ali Ghavam recognized diplomacy as technique of administrating foreign policy or international relations and solving international disputes through peaceful means (Ghavam 1993).

Investigation diplomacy since the beginning till now shows a turning point in the context of history that has had a major role in the transformation:

The first type of diplomacy is traditional diplomacy, we should say after Westphalia contract (1648) international borders were determined and independence and sovereignty of states was recognized, sending diplomats and diplomatic relations in Europe was done in new way. At this time nature of diplomatic relations was personal and often king's interests and personal characteristics of diplomats were the determining factors in relations.

The second type of diplomacy is open or outright diplomacy, the years between the two world wars was, the time of collapsing empires, spread of Machines and growth of regionalism and new ideologies. Tendency of International Studies at this time was more realistic than idealistic. The first decades of the twentieth century brought many changes in diplomacy. One of the prominent signs of open diplomacy is diplomacy in the framework of international organizations. The first and perhaps the most important work of organizations such as the League of Nations on the course of diplomacy was Accustoming diplomats from different countries to work together in international meetings. During the traditional diplomacy it was less likely that senior diplomats of countries all come together under one roof and discuss international issues.

The third type of diplomacy is Public diplomacy, and in "dictionary of terms of international relations" that was published by America's Foreign Ministry in 1985, public diplomacy is: "Public diplomacy refers to state-sponsored programs intended to inform or influence public opinion in other countries Its main tool is the publication of the text, animations, cultural exchanges, radio and television"(Kegly and Tikef, 2003).

Cultural diplomacy: Cultural diplomacy is a subset of public diplomacy. We use this kind of diplomacy to attract the attention and interest of audiences in other countries, to have a direct impact on the people of countries through non-political means within different societies. Tools of this kind of diplomacy are: Language teaching, educational exchanges and other direct cultural contacts. The diplomacy of a country in foreign countries is preparing young people and future leaders of this country to speak that country's language, and understanding its literature and culture. Cultural diplomacy is like making a two-way highway in order to create channels for the introduction of the actual image and value of a nation and at the same time trying to get actual images of other people and understanding their values (Dehghani, FiroozAbadi, and Firoozi, 2012). The main tools of public diplomacy include

language training, educational exchanges, and other ways for cultural direct contacts. The purpose of a country's cultural diplomacy in foreign countries is preparing young people and future leaders of this country to speak that country's language, and understanding its literature and culture, in other words, Establishing the groundwork for understanding and acknowledging reports and images reflected by the mass media transmitters, countries language, literature and culture. In the field of diplomacy, Cultural diplomacy is the use of public diplomacy to promote the development of culture and art. If we transfer group life of people that they brought up certain groups, to another group, we should use cultural diplomacy. This is possible through the organizing major cultural events or through cultural activities in the state. In addition to natural and human resources, Islamic Republic of Iran has rich cultural and civilizational resources. These are great opportunity for diplomats. These resources can be classified into six parts.

- 1- Islamic science and studies such as the Quran, hadith, and life style of infallibles.**
- 2- Cultural and civilizational sources such as Persian Language and Literature, Figures and historical figures, buildings and cultural**

heritage Customs and traditions, museums and literature of Islamic Revolution.

- 3- Specialized resources such as archeology, creative and talented workforce, Academies, religious seminaries, scientific research centers, libraries and manuscripts.**
- 4- Media sources like radio and television, publishing.**
- 5- Iranians abroad.**

Elites:

Allen Birou in the social sciences culture defines the term Elite as: Most capable and effective people in the government and community. In the culture of political science about elites: In the broad sense, this term includes a group of people in any society that have leading positions and in the certain sense any group of people that are prominent in a certain field. Especially the ruling clique and circles that minority ruling arises from (Bashiriye, 2005). Elite means: elders, owners of thoughts, personality and ability to think and organize (Torabi, 2012).

Mahmoud Sari Al Ghalam in "Rationality and future development in Iran":

"The word Elites means elders, owners of thoughts, personality and ability to think and organize. Elites are divided into two groups: Intellectual elites and tool elites, tool elites

have political and economic power and Intellectual elites is people who produce thought, optimal methods, theory, and foresight. They define rational methods to achieve goals. Of course tool elite can have intellectual abilities in political or economic system (Sari Al Ghalam, 2005).

Political elites:

Lasswell's definition of the political elite: ((The political elites are those in power in a political society. These powers include the leader and social composition during a specified period of time, which leaders typically arise from that and are accountable to them (Ansari, 2012).

Marvin Zvnys investigated Iranian political Elites and he says this about political elites: ((Iran's political Elites include those who have balanced power and stability on the behavior of other people and they can be effective in the allocation of political and national currency (Ansari, 2012).

Political elites are usually from selected class in society, those who have power and Influence on advancing the Policy of political system. Political elites produce conceptual framework of governance and decision-making cycle and enter them in the fields of competition. In this article in the broad sense political elites include activists, political figures and representatives elected, that are

involved in production and formulation and implementation of policies of the political system. Based on the fact that talents, abilities and skills are different, politics and leading a country is a humanistic and collective issue, thus, the best, most sophisticated, most efficient and most familiar and the most qualified people should enter the field of political devices, so the society can ask its bests to be responsible and efficient to create a rich and dynamic community. Political elites should have agreement on norms governing the administration of the government and the "rules of the game" and "social system". Existence of political system and its continuity depends on the understanding and consensus of elites; this does not mean that there are no differences or lack of competition between them; this means their common points are more than their differences. A good policy and leading a country is usually the production of elites and this means elites should have needed knowledge for using different forces in country and each elite should work on united purpose, if they don't do this they will go nowhere and they reach to disagreement, this fact is very important, they should show their worth to others, An adult society can't reach to political maturity without going through political infancy, to achieve this political

elites should reach political maturity themselves and with their mature thinking they lead infant society into mature society, they should create a plan and manual to reach this goal. They are Farseeing, they have feedback and along doing their duty they can think about success, they know they can't change past so they look into future. Since our society is a society in transition and many issues are mixed in it, so for building future elites need Courage and political maturity and these Courage and political maturity should take on to the hole society (Haghshenas, 2011).

Cultural diplomacy of the Iranian political elites: in this study we consider political elites in Khatami's era. By determining the principles of domestic and foreign policy, political and cultural components of development, civil society and free speech in domestic arena and tensions reliving and political and cultural relations and dialogue of civilizations thesis in international arena. These reflect the positions of president.

In this period of Iran's foreign policy ((The expression and behavior with others changed and economic restructuring, and acceptance of industrial development policies were replaced by political development and In Foreign Relations, accepting the international pluralism led to declining of the Unipolar

system and accepting the fact that all cultures are equal was the main purpose of Foreign Relations.)) According to Professor Ramazani, Iran's foreign policy in this period is based on three important pillars, First Elimination, Second control, Third tension relieving.

The government of Mr. Khatami at first tried to implement ways of dealing with dual containment policy out of the United States of America. Then he tried to enhance defensive and deterrence position, because of Strategic location than Iran is located in. and then with tension relieving he tried to resolve conflicts between themselves and the neighboring region with initiatives like Dialogue of Civilizations in international organizations, especially the United Nations (Ramezani, 2007).

It should be noted that orientation and foreign policy in this period as well as during construction, was lack of commitment to reform. This lack of commitment Calls for an independent international power centers and efforts to reform the existing international order. This goal can be achieved by peaceful means and in the framework of international dialogue and changing the dialogue and paradigm governing international relations (Dehghani, Firoozabadi, 2013).

In discussing reforms of foreign policy principles we should enumerated these:

1. Conflict resolution: Conflict resolution within the framework of dignity, wisdom, expediency, means that Iran's foreign policy seeks to overcome past accumulated misunderstandings and in a bid to put an end to any kind of conflict and international conflict and to provide security focuses on international realities. Means with timeliness of foreign policy, Collision will be planned. Iranian President Mohammad Khatami, nationalize the Islamic Republic of Iran's stress relieving policy as financing, promotion, development and consolidation of security and National interest and emphasized on this: ((Conflict resolution does not mean neglect unconscious against threats, rather than understanding the boundaries of hostility and efforts to strengthen friendship and aspects of participation and vigilance against threats)). Therefore Conflict resolution not only called for the establishment of a democratic system within their community but invites harbinger of world peace based on justice, equality and the elimination of force in international relations. Khatami's stress relieving policies that are defined and explained in interview: ((stress relieving policies should be organized to provide

national and security interests otherwise, it would be a passive motion. stress relieving policies does not neglect unconscious against threats, But knowing the enemy lines and efforts to strengthen friendship and Aspects of participation and vigilance against threats. We believe that a stress relieving policy minimizes the cost of running the country (Dehghani, Firoozabadi, 2013).

2. Positive peace orientation: Positive peace orientation is one of the requirements for the dialogue of civilizations. Because this theory focuses on dialogue among cultures and nations rather than confrontation and war of civilizations and countries. Thus it is the center of International Dialogue among Civilizations as a paradigm of peace, understanding, cultural and politics and will be obtained through exchange, understanding and negotiation without power relations. Because it believes war is caused by lack of understanding of culture, intentions and thoughts of people and nations. Accordingly President Khatami considered peace based on conversation, a powerful peace. Dialogue is a necessary condition for peace. Roman or Italian peace is known as strong peace, a peace that is guaranteed by the authority and law. Such peace will follow power and profit. But a peace that is obtained through dialogue is a peace achieved by the growth of human

intellectual and emotional aspect, such peace is inevitably long and it will be wide in range (Dehghani, FiroozAbadi, 2013). Therefore, the foreign policy of the Islamic Republic of Iran is in parallel with the dialogue of civilizations to pursue the creation of the international community and international democracy. And Khatami says about the alignment of justice, democracy and sustainable peace: ((in case of global democracy relations between states will be based on basis of dialogue, reason and mutual respect, peace and human rights will go away by dual encounters and using science and technology as tools)).

3. Building trust: Another principles of Iranian foreign policy in the reform era, was widespread trust building. Trust building in external relationships is more important than coexistence and tension. Trust building is military and security process in nature that is used for promoting stability in the military and security ties between two or more countries. The basic concept of building trust is transparency and all definitions are based on it. Mistrust and uncertainty of countries in the international arena is caused by the lack of central government authority in the international system. Mistrust of countries toward one another puts them in prison-like conditions that create a security problem

(Dehghani Firoozabadi, 2013). Therefore mistrust of many countries towards Islamic Republic of Iran led to misunderstandings and lack of mutual understanding due to lack of knowledge of intentions of Iran. Executives of Iran's foreign policy in this era, tried to get rid of these misunderstandings and build trust with rational conversations.

In this regard, Khatami in his interview with CNN mentioned that: One of the goals of Iran's foreign policy is institutionalization of international law. Therefore, Islamic Republic placed a greater emphasis on trust building through committed itself to a considerable number of international treaties (Dehghani Firoozabadi, 2013).

4. The discussion of cultures and civilizations: Seyed Mohammad Khatami in his official speech, in 53th meeting of UN on September 1998, he raised the ((Dialogue among Civilizations)) in respond to the theory of the clash of civilizations, at the global level. He also said: ((In the name of Islamic Republic of Iran, i suggest that as a first step, the year 2001, be the Dialogue among Civilizations year in UN. I hope this dialogue be the first step toward international justice)) (Asadi, 2008).

During this period, Dialogue among civilizations and cultures as a constructive message to the world saying that not only

attacks and violence is rejected by Iran but also they celebrate coexistence and understanding based on reason and engagement and Islamic culture claims challenge on the world stage and challenges civilizations into thought, philosophy and wisdom and criticism competition. This concept as part of the comprehensive system gave discipline to totality of Iran's foreign policy. So that all the principles, objectives and dimensions of Iran's foreign policy found defining feature and meaning through this dimensions.

Dialogue among Civilizations theory emphasizes communication rather than conflict on logic and has these characteristics and behavioral principles:

- 1- Communication logic recognizes one another and sees it qualified for value and independent rights.**
- 2- Absolute cultural - civilizational perspective was rejected and believes in cultural reproduction.**
- 3- As it knows its rights, it also recognizes the rights of others.**
- 4- A business practice transforms individuals and national identity, and defines it to the contrast and conflict with others (Dehghani Firooz Abadi, 1392).**

It seems like with the concept of dialogue among civilizations he was looking for a world in which peace is way for conversation and provide continuity of peace. Justice and peace turn into the basis of international behavior and democracy in international arena comes true. Human beings and their rights (freedom, liberty and safety, etc.) to be respected, civil society based on human rights form in all countries and in the whole world. Human sovereignty over their fate be known. Dialogue among Civilizations, is a political statement that calls all societies and civilizations to stop violence and hatred and start the tolerance and solidarity. While accepting the diversity among civilizations, it also accepts the behavior compromise rather than of conflict and controversy in politics and foreign relations. The need for dialogue among civilizations means that there are others that with independent rights can at least supply the cultural, political and social needs and leads to the creation of the state of bilateral or multilateral peaceful and stable relations (Azghandi, 1999). Khatami considers idea of dialogue among civilizations as continuing development of Islamic culture and civilization: ((today we can play the role of bridge to civilization and we can find the mutual core of Abraham's religions by using dialogue among civilizations and bring out

various teachings of common aspirations of humanity and lead human toward our ideal future (Khatami, 1997).

CONCLUSION

We sought to examine the role of cultural diplomacy of political elites in the Islamic Republic of Iran and to conclude that in the course of our discussion how and to what extent the political elites were able to meet the demands and interests of Iran in the world. While negotiations with the world and interact with world powers needs a power that we also should follow.

In the course of Islamic Republic of Iran because of the cultural nature of the revolution, we witnessed the cultural component in the use of cultural diplomacy In Iran's foreign policy. But in the case of this study we focus on the presidency of Seyed Mohammad Khatami which started from 1976, Due to the cultural personality of the president and using the components and the cultural thesis in the field of domestic and international we are witnessed a greater use of international cultural diplomacy at the international level. Khatami stated a dialogue of civilizations and cultures thesis and detente and confidence-building with the world, and openly followed cultural policy for issues and upcoming events. Dialogue among Civilizations, which made it acceptable in the

world, created a growing confidence in the world toward Iran and countries that had a dark atmosphere about Iran in their minds, seek relations with Iran and we witnessed negotiations and interactions of bilateral and multilateral relations in Europe, the Middle East, America and the Far East with Iran.

REFERENCES

- [1] **Azaghandi, Alireza (1999)**, Conflict resolution in in foreign policy, The case of the Islamic Republic of Iran, Foreign Policy magazine, No. 52.
- [2] **Asadi, Bijan (2008)**, Foreign policy of reforming government: Successes and failures, Tehran: Baz publication.
- [3] **Bashiriye, Hossain (2005)**, Political Sociology, Fourth Edition, Tehran: Ney publication.
- [4] **Torabi, Fazeli. (2012)**. Conflict of the political elites and management strategies, Journal of parliament and strategy. No. 72.
- [5] **HaghShenaas, Mohamad reza (2011)**, Political elites and political maturity, www.Mardomsalari.com.
- [6] **Khatami, Seyedmohammad (1997)**, fear wave, fourth edition, Tehran: Young Broadcasting Institute.
- [7] **Dehghani firooz abadi, Jalal and Firoozi, Alireza (2012)**, Iran's defense diplomacy in the era of fundamentalism, Media Studies Journal, Fourth year, Issue II.

[8] **Dehghani firooz abadi, Seyed Jalal (2013)**, Foreign policy of the Islamic Republic of Iran, Fifth Edition, Tehran: Samt publication.

[9] **Ramzani, Rooh allah (2007)**, Analytical framework to evaluate the foreign policy of the Islamic Republic of Iran, Translator: Alireza Tayeb, Tehran, Ney publication.

[10] **Sari Al ghalam, Mahmoud (1993)**, Rationality and the future development of Iran, Third Edition, Tehran: Centre for Research and Strategic Studies of the Middle East.

[11] **Ghavam, AbdolAli (1993)**, Principles of foreign policy and international politics, Tehran: Department of Social Sciences and humanities books Editor of university.

[12] **Charles, Vitkef Ojin R (2003)**, America's foreign policy, Translator: Asghar Dastmalchi, Tehran: State Department publication.

[13] **Morgenthau, Hans.G (1995)**, Policy among nations, Translation: Homeyra Mashirzadeh, Tehran: Office of Political and International Studies.