Chapter VI

Iran & Globalization
DISCURSIVE DISPUTE OF GLOBALIZATION IN IRAN

After introductive discuss about globalization and specify about discourse theory as a method of this research and after completely discussion about Islamic discourse of globalization, in this chapter I will try to analysis about relationship between Iran and globalization, dominant and rival discourses of globalization in contemporary history of Iran, characters and proceedings of Iran about globalization, hurts and challenges of Iran in face to process or project of globalization, and finally, solution for exiting Iran from globalization project and moving in the way of universalizing of goals and ideology of Islamic revolution.

The result of analyzing of thoughts and theories and political-social evolutions in contemporary history of Iran is that there were two discourses of globalization in Iran which disputed with together and tried hegemonic themselves. In one side there was discourse of modernity with nodal point of modernism, liberalism, nationalism, democracy and modernization which with supporting and impact by foreigners was tried to dominating and governing on culture and evolutions of Iran. In opposite, there was discourse of Islam with signifiers of political Islam, Mahdaviat, justice, battle with despotism and colonialism, equality and human rights which was premier competitor for discourse of modernity and has challenged its signifiers in many of scopes.

In this chapter I will analysis those discourses in two eras; before of Islamic revolution (1951-1979 the era of Pahlavi) and after Islamic revolution (1979 – 2011 the era of Islamic Republic). In the era of Pahlavi the discourse of modernity with nodal point of modernism and liberalism has been dominated on Iran, but the
discourse of Islam, after Islamic revolution, with enjoyment of float signifiers in field of discursively and with giving meaning to them has caused pullback discourse of western modernity and domination of Islamic Republic system.

**POLITICAL SYSTEM OF PAHLAVI AND DISCOURSE OF MODERNITY**

**DISCOURSE OF MODERNITY AND GLOBALIZATION IN IRAN**

Because of despotic governing in Ghajar dynasty, non diffusion of political power in society, social and economy unorganized, exit and force of foreigners in Iran, weakness of political and cultural insight of mass public, frequent military failure in external war, insufficient of governors in governing, etc. has been created situation context for coming modernism in Iran as a first important consequence of globalization and as only medical for solution backwardness of Iran. Contemptuous failure of Iran in war with Russia and disgraceful contract of “Golestan” and “Torkaman chi” have increased decision of political elites of Iran for acceptance and executive of modernity in Iran. The attend foreigners in Iran and their force in political, social and economy scopes have facilitated execution of modernity. Of course send out students to foreign countries and their accustom to new space of modernity in globalization age and their return and broadcast of western modernity ideas in body of society and special in scientific places of Iran has expand beautiful red carpet for extension of modernity in Iran.

The existent unrest and fervent political, social and economy scope of Iran in influence of internal fervor, Iranian regional wars, first world war, more propaganda by intellectuals and foreigners of globalization of modernity in Iran has been created consensus among governors, intellectuals and Islamists, and acceptance of western
consequences of globalization. So, access to modernity as basic of globalization process and just way map for reach the growth and solution of backwardness has been dominant discourse among the governors and theoreticians. The common view on pilots, principles and goals for reach the blissful society as well as western society was common face among thoughtful and religious and irreligious theoreticians. But after sometimes, because of unrealized of nature and philosophy of modernity by Iranian intellectuals and be western the globalization process, the discourse of Islam has been puked in opposite of modernity discourse, thus has been formed a deep challenge between religious traditionalist and westernize intellectuals.

The Iranian modernists have more efforts to distinction western modernity from modernity process in Iran but empirical view to west modernity and true unrealized of spirit and philosophy of modernity globalization progress and also pure following from external consequences of western culture and civilization have truncated their efforts, thus the western modernity with basic of secularism and humanism has been nodal point of modernity discourse in Iran. Of course the role of foreigners as forerunners of modernity globalization shouldn’t forget in broadcast and extension of modernity in thoughts and politics of Iran.

One of the basic principles of modernity in Iran is empirical and sociological view to modernity which is mainly in conflict and opposite of tradition and religion. The Iranian modernists were believed that religion and tradition are in contrast of modernity, so they negated tradition in influence of secularism thought of modernity of west. While the modernity of west has attained to modernism (with base of secularism) by realizing of tradition nor by deleting it. Mainly modernity with anthropology attitude eventuates to interaction and inner solidarity. So, it is not only
in contrast of tradition but also it will cause their transmutation. The untrue belief and notion of many of Iranian intellectuals was that there is only modernity in the world which is western modernity and is able to be savior, while with happen globalization it possible to believe that there are many modernity in the world. Of course, with view of discursive just one discourse is able to be hegemonic but it doesn’t mean that there isn’t discursive dispute of modernity and all political, social, cultural and economy signifiers should be meaning by discourse of western modernity.

As has been told previously, the discourses mainly have instructive nature. The discourse of modernity in Iran also has been formed in influence of different internal matters and international evolutions. This discourse is in trying to giving meaning to float signifiers in various scopes. The discourse of modernity with use of information tools like internal and external newspaper and magazine has been created new concepts and imported them in literature of social and political culture of Iran by westernize intellectuals and foreigners. Equality in law, democracy, advance and development, capitalism, education and university, freedom, legislate, ligation contract with foreigners for development of Iran, etc. were new concepts which came in thought and acts of Iranian people and governors. Thus, the discourse of modernity has stabled and given new meaning to these floats signifiers in field of discursively and with hegemonic of itself has created spirit and base of western globalization in Iran. The discourse of modernity in Iran which can be say “Pseudo Modernity” has important characteristics which imply its nature and basis. Some of them follow;

- The discourse of modernity in Iran is product of shallow and imitative westernize which itself is production of social and political domination of foreigners and is consequence of globalization project, thus it has not root in history of culture and civilization of Iran.
This discourse is mean over the classic civilization of Iran and domination of modern colonialism on Iran.

It has completely shallow and imitative and critical nature, thus it always faces to crisis of culture and political identity.

The discourse of modernity in this era in scope of economy is pseudo capitalism system and depends to income of oil, so is single production.

Because of hegemonic of western modernity discourse, the secular and despotism political system and depend to West has been created in Iran.

The dominant discourse in first Pahlavi era was in influence of ultra nationalism.

The nature discourse of modernity was modernism and pure allegiance of culture and external remnant civilization of West.

Deficiency and complex bureaucratic was consequence of modernity discourse.\(^1\)

Exit and broadcast of secularism, modernism and imitative culture of West in texts and education system.\(^2\)

Weakness, limitation and battle of any kind of tradition, custom and religious ordinance.\(^3\)

Change of social and structure and casts of Iran from feudalism to pseudo capitalism.

Enforcement of secularism intellectuals who were anti tradition and defender of western modernity.

The discourse of modernity with use of political power and force of foreigners could dominate on Islamic discourse. In this progress, the role of westernize intellectuals for domination of modernity and formation of modernism and westernizing political system were more important. The progress of intellectualism in
influence of culture of West and discourse of modernize has been exited new signifiers n the society of Iran. Emphasis on rational, science, freedom, human rights, ownership right, reform in religion, ancient on Iran, sovereignty of law, and broadcast of culture and values of west were some of new categories which have been submitted in Iran by westernize intellectuals.

Competitor discourses

Although discourse of modernity was as dominant discourse in Iran but was not unrivaled discourse. The fact was this that, the entrance of globalization with base of modernity in Iran has caused clash of globalization discourse. There were many discourses of globalization in Iran which tried to floating and bordering and washing the discourse of western globalization. In totally there were four important discourses in influence of globalization progress of modernity in Iran which in final one of them could be nodal point of globalization of modernity. The discourses of “Nationalism”, “Socialism”, “Liberalism” and “Islam” were four discourses in Iran which tried to dominating on others, solidarity the social and political floated signifiers and hegemonic themselves. Attention to growth, advance, development and solution political, social and economy backwardness of Iran were common view of existent discourses, but everyone in influence of its political and mental basis has been designed special plan and method for reach its goals. Mirza Aga Khan Kermani, Akhonzade and Talbouf were forerunners discourse of nationalism in Iran. Attention to home, solidarity of internal forces against colonialism, preservation of national freedom and independent were categories and signifiers which by nodal point of nationalism have been united and reached unit meaning. This discourse in parallel of social and political evolutions in Iran has more growth and finally has been created various spectrums in inside of this
discourse.\textsuperscript{5} Non attention to religious values, attention to ancient of Iran, pride to ancient values of Iran were some of the characteristics of nationalism in some era of contemporary political history of Iran, and even could dominated on cultural space of Iran by internal and external political power.

The era of government of first Pahlavi (Reza Khan) was era domination discourse of ultra nationalism in Iran. More attention and pride to some fetish and costumes of ancient of Iran was important policies of first Pahlavi, which of course some of them were reasons for weakness rival discourse like discourse of political Islam. Most extremism of some nationalists has been caused dislocation and critical of discourse of nationalism in Iran. But in between 1941 – 1953 in influence of some internal and external political and social evolutions like Second World War the discourse of nationalism tried to redefining itself and even eventuated to great evolution like nationalizing oil industrial of Iran. This discourse, after return of political despotism of second Pahlavi (Mohammad Reza shah) by American coup de tat in 1953 till Islamic revolution in 1979, has been caught several branch, and although was effect in globalization process but with increase power of rival discourses, it has exited and bordered.

Another discourse which with goal of civilization and exiting Iran from tourbillion of backwardness and reaching to blissful of modernity came to society of Iran was discourse of socialism and afterward has been named “Communism”. This discourse has been created in influence of leftist and Marxism movements in Soviet. They with inspiriting of ordinance of Marxism and creating relationship between Marxism and Islam formed public movements against internal despotism and external
colonialism. They with giving new meaning to signifiers like people, state, proletarian, cast and religion created new political culture and have caused identity change of some groups in Iran. This discourse also because of their dependence to Marxism parties of Soviet, dislike of Iranian the Soviet and quell by Pahlavi regime has been caught many branches and in years of Islamic revolution it has fallen.

The most important and basic supporters of globalization modernity in Iran was discourse of liberalism. This discourse with enjoyment of westernize intellectuals has imported new social, political and cultural concepts in literature of social and political relations and organized new identity. Attention to freedom, elections, democracy, ownership right, human rights, independence and relation to foreigners for economy and political development were in field of discursively which discourse of liberalism has stabled them. The modernism liberalists in this era that were of middle class and political agents of Pahlavi government, in influence of policies and culture of global liberalism tried to executed liberal modernity in Iran. The new concepts in discourse of liberalism which were beautiful, idealistic, prestige and savior have taken legitimacy from mass public and political governors, and by foreigners they have been hegemonic in Iran. The liberalism as nodal point of modernity discourse has been dominated on rival discourses. All policies in different scopes in this era were in influence of discourse of liberalism and every rivals and protests have been quelled. The second Pahlavi has more orientation to discourse of liberalism then his father. After American coup de tat in August 1953 against democratic state of Mosaddegh (prime minister) the progress of modernity has been absolutely westernize by some governors and foreigners. Hence, the liberals have taken anti government policy which has eventuated to high reaction of governors and has caused branch in wing of liberalism.
The basic rival for progress and discourse of modernity is discourse of Islam. The basic and main weakness of nationalism, Marxism and liberalism in process of globalization was misrecognition of anthropological nature of modernity, so the main reason of contrast discourse of Islam to modernity and globalization is neither their western and empirical nature nor their reality. In discourse of Islam there are many political progress and all of them believe that social – political orientations should be according to discourse of Islam. Of course, the measure of their effective was difference among them. Islamist, according to their view of Islam and method of battle, are division to many groups like; Religion fundamentalist, Traditionalist, Modernist, Conservative, Moderate and Radicalism. The discourse of Islamist in some era of history of Iran was a dominant discourse and even established political system in base of Islamic ordinances. But after Safavia (1520) and special in age of Pahlavi, the discourse of Islam in influence of anti religious policies by colonialism, westernize propaganda by secularist intellectuals in Iran and also deport, weakness and retreat of Islamists from politic scope has been weakened. With beginning of enlighten awakening age and entrance new wave of globalization in Iran, the discourse of Islam has tried to redefinition itself and with use of crisis and dislocation of modernization and in influence of internal and external political – social evolutions has tried to fixing and organizing the float signifiers of Islamic discourse with nodal point of political Islam.

The new discourse of Islamist since 1951 decade has tried, with preservation of principle and basic values of Islam, to creation new attitude of Islam which was mach with internal and international political and social evolution and special with globalization. These efforts which have begun by religious intellectuals had tried to submit new attitude of religion in contrast with discourse of modernity and western liberalism.
One of the new theory about religion which itself was formed in influence of globalization in Iran and world was scientific attitude to the religion. This attitude in effort for revival of religion has tried specifying religious principles of Islam by science. So, new wave of religious and political orientations in inside and outside of Iran has been created. This attitude with emphasis on religious Renascence in Islam not only negated theories of Marxism, modernism and liberalism but also given fresh spirit to the discourse of Islam. The political movement in format of “Iran Freedom Movement” is consequence of this attitude. The public policy of this movement was political reformism.

Another attitude in revival Islamic discourse in face of globalization and modernity was eclectic interpretation of religion. Some of young students with criticizing of conservative movement of Freedom Movement and in influence of Marxism revolutionary thought have been formed radical movements and finally have established “Iran People Mojahedin Organization”. This group has tried to analyzing Islam in framework of Marxism ideology. The Mojahedin Organization with inspiration of Marxism thoughts has submitted new interpretation of Islam and was protest of Pahlavi regime. They believe that Islam singly in formation a revolutionary battle against despotism and colonialism is deficiency and only with collect to Marxism – Leninism would be vine. In their belief the Islam hasn’t revolutionary principles and isn’t an active, productive and exciter religion, thus they believe to collate of Islam and Marxism.

The third attitude to religion was sociological view. This attitude has tried to introduction religion as a system and savor of problems. The development of social science in Iran, increase wave of changing attitude to the West and Return to Itself in
third world countries has increased the importance and extension of this view. This view was believed that the solution problem of alienation and identity crisis in Iran in face of globalization and modernity is in return to real Islam.\textsuperscript{14} Accompany and convergence between intellectuals and clergy in Iran is main pattern for solution identity and political problems.\textsuperscript{15} In this attitude the religion is a social institution and is a active and dynamic element in social movement. It believes that the religion has social positive functions.\textsuperscript{16} This attitude has accepted the use of advancement and technology implements of globalization progress, and believes that we should use all facilities and advancement tools in the world for reaching goals and ideas of Islam. This attitude also has critical and Renaissance view to condition of its age and is believe a kind of religious reform. For criticizing to conditions of contemporary political culture it has imported concept of “National Government” in political literature of Iran. So, it has revised and redefined the important and basic signifiers of Islam such as \textit{Intezar} (waiting), \textit{Ijtahad}, Martyrdom and \textit{Imamat} (Leadership).\textsuperscript{17}

The fourth and important religious view was political – juridical attitude to Islam. The atheism attitude of Marxism and reformism attitude of liberalism in relation to Islam have been caused invert in the way of battle with despotism and modernity and face to globalization in Iran. Extremism of some Islamists and conservatism of some \textit{Aleman} and clergy has increased western modernization progress in Iran. In other hand, liberation movements and Islamic awakening in Middle East began new wave of Islamic in Iran. This wave of movements has been leaded and guided by loyal and Islamic clergy in inside and outside of Iran. According to this attitude the Islam has revolutionary and dynamic \textit{Fegh} (jurisprudence) which action to it is task for all Muslims and implicates bliss and freedom for mankind. Islam has fix pilots and guideline principles which are pilot for governing policies.
The new attitude has emphasized on neglected basic concepts and elements of Islamic discourse around the political Islam and *Mahdaviat*. This discourse has treated the western modernity as an Other and tried to hegemonic itself in political fight. *Ijtehad, Imamat* (Leadership), *Mahdaviat, Intezar* (waiting), Immaculacy of Imams, *Jihad* (fight), Martyr, self devotion, *Ommat* (united community), justice, uprising, nation rights, Islamic motto, jurisprudence, honesty, *ashore* (last day of Moharram) were floated Islamic elements which were in border in other Islamic attitudes, but the new Islamic attitude (political-juridical) has fixed and stabled them around the political jurisprudence. Imam Khomaini, the main and important leader of this attitude, in effort for stabling of Islamic discourse, has tried first change politicization space and mentality evolution of seminaries. Then, he theorized new ideology of Islamic discourse by teaching juridical lessons and writing political books. And then by treating religious and honest, fought to internal despotism and external colonialism and finally in 1979 dominated the discourse of political Islam.\(^{18}\)

Hence, the globalization progress with base of modernity in Iran has been faced to many changes which main of them was discourse of political Islam. But because of three reason, Structure, Functional and agent, the discourse of globalization with base of western modernity in Iran has been dominated until 1979.

**The role of structure and functionary of Pahlavi system in globalization process**

The structure of political system in Pahlavi age and its functionary like shah, intellectuals, parties, feudal, khans, foreigner councilor and attend of super power countries such as Russia, British and America in Iran have been arranged as had more role in discourse of modernity and globalization. After failure of constitutional
movement and beginning of first Pahlavi by British coup de tat, the political structure of Iran has been established on base of absolute monarchy system. This structure didn’t allow any peak evolution and mobility in the society. The legislator and senate and few political parties have been formed in formality but, in fact, all options and political, social, economy and cultural policy making were in hand of shah and some agents. While some characters of civil society has seen in this era but, in fact, the nature of system was “Totalitarianism”, as Reza shah has forbidden any act of political parties and special oppositions.

Mainly, the structure of government of Reza shah was based on military and imperial court. This regime, in economy dimension, completely was depended to foreigners, and in culturally it was eventuated to identity crisis and bewilderment between ancient traditionalism and western modernism. The social structure was coasty and there wasn’t middle class in society of Iran. This sickly and instable structure has been guided by agents like; shah, military, court, ministers, some legislator represents, secular intellectuals, foreign councilor.

The structure of government of second Pahlavi (Mohammad Reza shah) was based on military, court, ISIO (Iran Security and Information Organization) and foreigners. This structure was more in influence of Second World War, military occupation of Iran by foreigners, exile Reza shah to foreign country. The structure of economy was based on oil. In politics scope, in influence of new wave of globalization in West and Middle East has been formed non public and democracy in Iran. This kind of democracy has created competitive space of various discourses in progress of globalization and modernity. But after American coup de tat in August
1953 against Mosaddegh, the political structure of Iran has been close, military, totalitarian and despotism. The personality characteristics of Mohammad Reza shah like; young, military, educated, personality weakness, dependant to foreigners, less experience, irreligious, ambitious has more effective on formation of western political structure in Iran.

Generally, the main characteristics of Pahlavi regime were non political development, dependant of development to progress of foreigners, personalization of government, complex bureaucracy, extremist of westernize, inexistent of Middle class, governmental party making, reduction civil institutions, militarism and governmental totalitarian, governmental despotism, contrast against religious beliefs of people, high economy dependant, promiscuity and broadcast of western consumerism culture. So, this structure and agents that had governmental power and secular and western nature had more role in quell of rival discourse, and evened and facilitated the way of western modernization of globalization in Iran.

Another most important factor in globalization of modernity in Iran was attend, authority and dominance of foreigners in Iran. Since beginning of First World War, due to different reasons, Iran was best arena for competition and intervention of foreigners. Some of those reasons are following:

- Change in dominant system in international level from multi polar to bipolar i.e. American with ideology of liberalism and capitalism and Soviet with ideology of Marxism.
- Change in condition of colonialism from classic to new situation. In this change, some countries have reached independent in formality but, in fact, were under warship and indirect dominance of some super power countries.
• Appearance and extension of non governmental institutions in worldwide like; multinational companies, and formation freedom and anti colonialism movements in the world.

• Creation of nuclear weapons.

• Exit monopoly of dominant power from European countries and its distribution to worldwide special to America and Soviet. 

• Increase of awareness and awakening of mankind in worldwide in influence of extension consequences of globalization technology.

• Urgency of capitalist countries to sources of non development countries.

The first step in intervention and dominant of foreigners on Iran was progress of political and economy reformation in Iran. Increase of economic globalization in the world was an important factor for intervention of foreigners in Iran. Basically, the nature of capitalism system of West is mobility and unlimited. Breaking down of borders and deleting of governmental limitations and compaction of time and place in influence of globalization process have facilitated the extension of capitalism system and ideology of Marxism. Iran, due to have special characters was more important for globalization process and supplying foreigner’s interests; 1- Close and neighborhood to Soviet as rival of USA. 2- Ownership of one of the most important global waterway i.e. Hormoz bottleneck. 3- Ownership of most energy sources like Gas and oil. 4- Enjoyment of most fountains and mines of staple for strategic culture which able to effecting on regional and world countries. Of course, there are other reasons for foreigner’s intervention in Iran such as weakness of economy basis and financial shortage, need of legitimacy by access of military weapons, catch of foreigner’s supports for quell of internal protests and external enemies, catch of prestige with going on super power countries.
Among all countries which intervened in Iran, the Britain and American had more role and effect in event and facilitating progress of modernity, globalization and western liberalism. Some of the important scopes of attend, authority and dominant of Britain in Iran are following:

- Participate in coup de tat in February 1920 by Reza khan.
- Political and military attend in various scopes of Iran.
- Collude in separating Bahrain from Iran.
- Military occupying of Iran after end of Second World War in September 1941.
- Dependent many of members of parliament and ministers to Britain.
- Attend in arena of Persian Gulf for accessing and preservation of oil sources and interests.
- Participate in coup de tat in August 1953.
- Effect and intervention in structure of government of Iran.
- Contrasting to growth of Islamic awakening in Iran.

The most impact country in exciting extension discourse of liberalism and secularism in Iran was America. Basically, the time of entrance of USA in internal and external scopes of Iran was Second World War. In this era, the American visible and invisible hand can be seen in majeure of political, military, economy and cultural scopes of Iran. Plating for Mohammad Reza shah in access to political power, creations and extension of liberal and secular groups and parties in Iran, enforcement of freemasonry groups who were supporters of American interests, intervention in governmental policy making, selection some of members of parliament who had orientation to America, formation coup de tat against Mosaddegh in 1953, extension of western culture and humanism, broadcast corruption and promiscuity in Iran, weakness of religion and religious, etc. were some of interventional actions of American in Iran.
The USA, due to several reasons and goals, has chosen Iran for execution policy of modernization and globalization;

- Enjoyment Iran of strategic and waylin situation for America.\(^{26}\) The conditions like exist of oil mine in south of Iran, exist of communism of Soviet in north of Iran, ability of Iran for complete control on Persian Gulf are most important for USA. So, dominant on Iran, by Europe and America, would be as a security belt in restrain development of communism.\(^{27}\)

- Contesting against development of authority of Soviet in arena of Persian Gulf. So, the best option in contesting with Soviet was outfitting military of Iran.\(^{28}\)

- Fixing of American sovereignty in Middle East. Due to gape of power in Middle East after end of Second World War and special after Cold War, and also extension of nationalism movement and appearance of Arab radical states in arena of Middle East, the execution of Nixon’s doctrine (Double Pail Policy) and giving gendarme of Persian Gulf to an non Arab country which had orientation to America, like Iran, was vital and more necessary.\(^{29}\)

- Dependant and high attachment many of Iranian governors and politicians to West and special America.

- The expansionism mentality of Pahlavi and his anxiety to domination on Middle East.\(^{30}\) This subject has created context of obedience of Iranian governors to American policy.

Hence, by collection of factories such as; structure of imperial system of Pahlavi, evolution in international system, secularism and liberalism agents of Pahlavi system and also attend and authority of Britain and America, the discourse of western modernity has been hegemonic and dominated in Iran in age of Pahlavi.
CHARACTERS AND INDEXES OF GLOBALIZATION IN AGE OF PAHLAVI IN IRAN

Although competition of many rival discourses with discourse of modernity but in discursive struggle the discourse of modernity has dominated on society of Iran until Islamic revolution in 1979. Globalization in this era with nature of westernize and secularism has seen in several dimensions in Iran which some of them are following;

**Institutionalization**

One of the most important indexes of globalization is formation different institutions in the society. After pass of feudalism, in age of Pahlavi in influence of globalization progress have been created several institutions. National Consultative legislature, senate, state, judicature, political parties, organization of education, university were first and important institutions which have been created in this era. The main characteristic of those institutions was undemocratic and westernize.

**Culturalization**

The prerequisite of new political system is formation of new culture which is symmetric to system. Culturalization is first and important policy of new political system. After establish political system of Pahlavi in influence of globalization modernity in Iran the first policy was creation new culture and identity in base of western culture of Pahlavi regime. Generally, the macro cultural goals of political system of Pahlavi special in age of Mohammad Reza Pahlavi were such as development and fixation of cultural relation to other societies, nations and international cultural institutions, appoint criteria and legal regulation about range actions of individuals and institutions, creation and extension of artistic and cultural institutions, development of Iran trotting and globetrotting, extension of education in
different level, creation facilities for development of art and culture, coordinate with international norms and patterns. These goals have been executed by some governmental organizations; headquarters of publication and propaganda, office of beautiful arts, great council of globetrotting, organization of tourism, ministry of information, ministry of culture and art, empirical institution of academy, riyal cultural council. But, in fact, the organizations of decision making in cultural scope were National Consultative Assembly, Senate Assembly and cabinet. Statistical analysis show that the main organization of decision making in 1941 – 1979 have taken 252 decides in cultural scopes (except education and university) which 48.4 % was by assembly and 51.6% by cabinet. The main culture subject and percent of enactments are following:

<table>
<thead>
<tr>
<th>Artistic &amp; cultural heritage</th>
<th>National language</th>
<th>Cultural international relation</th>
<th>Media</th>
<th>Globetrotting &amp; Iran trotting</th>
<th>Religious matters</th>
<th>education</th>
<th>Customs</th>
</tr>
</thead>
<tbody>
<tr>
<td>16%</td>
<td>1%</td>
<td>49%</td>
<td>23%</td>
<td>3%</td>
<td>1%</td>
<td>2%</td>
<td>5%</td>
</tr>
</tbody>
</table>

Culturalization in Iran in Pahlavi age has followed principle such as; preservation and broadcast of ancient art and culture of Iran, cultural similarization according to national pattern, extension of modern art and culture of West, introduction of ancient art and culture of Iran to world.

The process of culturalization had some basic problems. Some main of them are such as parallel organizations in decision making, development of non participle culture, weakness in structure of supervision and evaluation, institutionalization instead of naturalization of culture, hurry in process of cultural modernization, nonnative of cultural pattern.
The nature and spirit of culturalization process in Iran was falsify of religion, ancient art and culture according to discourse of western modernity. The western nature of cultural policies is seen in cultural policies of Pahlavi regime:

- Publish and extension of publications with content of ancient and anti religion.
- Establish congresses in archeology of Iran.
- Creation academy of Persian language for deleting Arabic and Islamic words from Iranian culture.
- Creation modern judicial organizations due to deporting of religious Aleman from adjudication.
- Uniformation of clothes according to western fashion.
- Forcible remove of women’s Hijab.
- Dispatching of students to foreign country for education.
- Establish modern schools and shut down method of old religious education.
- Governmentalization of religious education for controlling them.
- Extension of spirits in whole of Iran.

Political Parties

One of the most important indexes for moving toward globalization is creation and extension of political parties. In age of first Pahlavi, because of freshly new political system, monopoly of power by Reza shah, ignorance Iranian of global new face and totalitarian policy by Reza shah, the formation and extension of civility political parties has more difficult in Iran. In this era only few political parties and associations were active. All of them haven’t any sensitivity about national interests, and actually they have been established in influence of foreigner’s authority and only for goals and interests of individuals, groups, special class and foreigners. This
characteristic of parties has been caused irresponsibility to people’s requests. Generally, the characteristics of political parties in this era were extension in quantity, express in fall down, no access to their goals and non belief of people to them. But after crash of dictatorship regime of Reza shah and formation of political open space in influence of Second World War and new wave of globalization has been ready the formation and extension of several political parties with various discourses. The main political parties in age of second Pahlavi were such as; Tode party, Democratic party, Iran party, Paniranist party, Zahmatkeshan party, Islam Fadayan party, Mojahd Muslims association, National deploy, Rastakhiz party, Iran freedom movement, Melliyon party, People party, Progressive institution.

Political Participation

Election and franc are instruments for distinction measure political participation of people in a country. The globalization process has affected on measure of political participation of people in political system of the world. Iran also has been influenced by globalization process. The issue of political participation in age of Pahlavi has been increased than the before it. Although election was formality but people had franc. Women didn’t have franc in this era. Reza shah has been forbidden political right for women and they have been known as lesser and crazies. But for increase of political legitimacy for Pahlavi regime and because of extension awakening of people in the Middle East and in influence of efforts of rival discourses in changing political culture of people in Iran, finally in 1964 the impermissibility law for political participation of women has been changed.
Education

Another important affect of globalization process in Iran was formation and extension in different levels of education. The issue of education in Iran has been began in age of Gajar by establish Dar Al Fonon (a kind of university) and sent out students to foreign country. Of course, the education in this era was only for gents. 

The school in method of European, which had more effected in changing space of tradition society of Iran, has been created first by foreigners for cultural impact. Mainly, in religious and cultural scopes, the European religious organizations were more active in Gajar age of Iran. The first of their action was established new school. Due to they had enough budge influenced on people of Iran by giving gifts like clothes and fellowship to poor people. Most of these acts were only for non Muslims. Many of Muslim’s girls couldn’t join the other students because of their Hejab. But, thereafter, this problem has been solved by American minister (Benjamin) and acceptance of Naser Al Din shah, thus first group of Muslim’s girls have been entered to school of Franco Persanne in Tehran. 

Sun Josef School was another school which has been established by French and only foreigner kids could educate there. Sun Vinson Duple was another school which dressmaking, housekeeping, ironing, history, geography, etc. have been taught there. According to statistical information, in 1926 there were 45 foreign schools with 2619 girl students in Iran. These schools were been established in several places of Iran. For example; of 69 schools in 1930, 37 of them were in Azerbaijan, 13 in Tehran, 1 in Khorasan, etc. With establish of these foreign schools and administrating them by foreigners, all students were under direct influence of western culture.
One of the important institutions in education issue in age of Pahlavi was “Tehran Maaref Association”. One of the main their actions was establishing several schools. The first school which has established by them was a school that had both level of primary and high school. Another schools were such as; Eftetahiye, Sharaf, Danesh, Sadat, Adab, Godsiye, Kameliye, Saadat, etc. Another efforts of Association were writing textbook (the first textbook was “Shriat”), establish library, Dar Al Tarjome, Dar Al Talif, hostel for adults.

<table>
<thead>
<tr>
<th>Educational Actions in 1900 – 1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1900) Approval forcible education for children up of 7 years.</td>
</tr>
<tr>
<td>(1936) Approval constitution for adults and forcible education for members of government.</td>
</tr>
<tr>
<td>(1943) Beginning school of adults.</td>
</tr>
<tr>
<td>(1956) Revision in basic education program.</td>
</tr>
<tr>
<td>(1962) Establish of Sepa Danish (Army for education).</td>
</tr>
<tr>
<td>(1967) Extension plan of professional education.</td>
</tr>
</tbody>
</table>

The plan of Sepa Danish was one of the main educational actions in process of globalization in Iran. This Plan, although, was one of item of sextet principles of Mohammad Reza shah as “Revolution of Shah and Nation” for execution of American modernization had important role in increasing literacy people of Iran. This plan in 1962 with use of soldiers for education children and adults has increased measure of literates of Iran. In 1962 – 1963 (beginning of plan) eighty five thousands of children in 6-15 years old and sixty five thousands of adults have been educated. This statistic has been increased in next years and in 1978 – 1979 it came to 706271 persons. The important point of this plan was increase girls educated between 15 to 30 percent. And also in this era about 3.1 million people of Iran have been educated by this plan. 40
According to an analysis, the statistic of professional educated of Iranian in 1967 – 1978 was as;\(^{41}\)

![Graph showing the statistic of professional educated of Iranian in 1967 – 1978]

The most important step in issue of education in Iran was establishing of university. This matter, aside of goals and interests of some governors and foreigners, is naturally more important in growth of science, knowledge and culture of Iran. The first and most important great education in Iran was Dar Al Fonon which in first has been taught by foreigner’s teachers but then has been administrated by Iranian students. In 1934 the University of Tehran has established with several departments such as medicine, law, political science, economic, technical, literature, philosophy, cultural science, metaphysical, environmental science and mathematics. Generally, 67 terms in field of electronic, way and building, mine, mechanic, have been taught in University of Tehran until 1874.\(^{42}\)

After establish of University of Tehran, other universities also have established in several point of Iran such as; University of Tabriz in 1947, University of Shiraz in 1949, University of Mash Had in 1956, University of Isfahan in 1958, University of Ahvaz in 1958, Department of Polytechnic of Tehran in 1959, National
University of Iran in 1960, Department of Art in 1963 and etc. Generally, the number of great education in Iran until 1979 was 23 universities and 206 institutions of great educations.

Publications:
One of the most important factors in increase of awareness and cultural and political of nations is various kinds of publications. The relation between globalization and publications is affection and impressed. This relation has more impress in cultural evolution and awakening and formation of political movements of nations. The publications in Iran, in influence of globalization process, was as motor of cultural and political movements. Publications in different age of Iran with various content and orientation were more active in different scopes.

Diversity of Publications in Iran
Military:

Iran, in dimension of military was in influence of impact of globalization. Execution of Nixon’s doctrine in Iran, the liking kingdom of Pahlavi to military force and gendarme of Persian Gulf by Iran were factors that Pahlavi regime special Mohammad Reza shah to enforcement basis military forces of Iran. Army was the most important source power of Second Pahlavi regime.\(^{45}\)

**Detail of Army in Second Pahlavi in Iran**

![Detail of Army in Second Pahlavi in Iran](image)

**Political System of Islamic Republic of Iran and Sovereignty**

**Discourse of Islam (1979 – 2011)**

As been told, the age of Pahlavi in Iran was age of sovereignty discourse of western modernity. Although, rival discourses like Islam had more efforts in reduction of political legitimacy of Pahlavi system but due to some reasons such as backwardness of Iran, failure in several external wars, monopolization of power by Pahlavi governors, diversity and mental and ideological non amalgamation of rival discourses, complete domination of Britain and America on political structure of Iran,
the discourse of modernity and liberalism has been dominated in Iran until 1979. But in other hand in beginning of 60s in Iran and increase Islamic awakening in Middle East and beginning of religious-political movements in Iran under guidance of Imam Khomaini, the domination discourse of modernism and liberalism in course of time has been washy and finally overturned in 1979 by Islamic revolution. The discourse of modernity due to change of its national Iranian nature and non attention to Iranian tradition and identity has been drown in gourd of culture of West and in course of time has eventuated semantic crisis and finally has lost its legitimacy. Imam Khomaini with inspiriting of method and tradition of Prophet, Saghelain (Quran and House hold of Prophet) and with Gnostic, moral and judicial design specified the discourse of political Islam and then managed the people and solidaritied float signifiers and discourses. The extension and universality of new concepts in discourse of Islam by propaganda of followers of political Islam has created public legitimacy for discourse of political Islam. Finally, the new religious insight and identity of people has fallen down Pahlavi regime and has formed Islamic Republic of Iran by Islamic revolution in January 1979.

**Goals and nature of Islamic revolution**

Islamic revolution, in fact, is return of honor and power of Islam and Muslims. Islamic revolution is beginning movement of Islamic political thought. Islamic revolution, in one hand, is reaction to position of mental, political and social in global system and Islamic countries, and in other hand has new plan for advance, development and delivery of provisions of global imperialism. Islamic revolution, in fact, is a new movement in progress of history. The answer of how did Imam Khomaini could changed the western powerful and dominant discourse in Iran and replaced discourse of Islam is that, he followed Islamic original ideology which is trans human and non secular.
Basically, every revolution has slogans that originated in culture and ideology of revolutionary society. The slogans are states the attitude of ideology of revolution, revolutionist and mass public about existent unorganized position, goals and utopia and how transferring the society from existent position to utopia. Thus, the slogans of every revolution are most important documents and valuable sources for study of goals, ideas and cause of happen of each revolution. In an sociological analyzing in slogans of Islamic revolution it specified that 35% of slogans were about political goals and ideas, 48% about cultural goals and values, 5.5% about economy goals and ideas, 10% about necessity of unity and fight to access of those goals. Every of these goals have subsets. For example, the political goals and values are disport to establish Islamic Republic, creation of Islamic government, political institutions, political rights and values, political freedom and participation and other political values. 21% of slogans in political goals were about establishment of Islamic Republic, 62% about political rights, freedom and participation, and 17% were about other political values.\textsuperscript{47}

**Slogans of Islamic Revolution of Iran**

<table>
<thead>
<tr>
<th>Goals</th>
<th>Political Goals</th>
<th>Cultural Goals</th>
<th>Economy Goals</th>
<th>Necessity of Unity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic Republic</td>
<td>35%</td>
<td>62%</td>
<td>5.50%</td>
<td>10%</td>
</tr>
<tr>
<td>Political participation</td>
<td>21%</td>
<td>48%</td>
<td>62%</td>
<td>17%</td>
</tr>
<tr>
<td>Political Institution</td>
<td>48%</td>
<td></td>
<td>17%</td>
<td></td>
</tr>
</tbody>
</table>
Generally, the slogans of Islamic revolution in influence of Islamic discourse had two face; privative and implicative. Because, basically, the revolutionary ideology has two important characteristics; 1- divest and decry of existent position. 2- Designing and creation a desirable position. Iranian nation by inspirtiting of ideology and discourse of Islam has divested and decried the existent position before of Islamic revolution. Some of privative slogans of Iranian nation against Pahlavi regime are such as; “Down with Shah”, “we will fallen down you from domination and we’ll oversee place of tyranny”, “This American shah should be hanging, and should be act against tyranny”, “This movement will continued until date of shah”, “Down with shah as a American slave”. There are also slogans which were against basic of Pahlavi regime and monarchy system. e.g.”The imperial system is cause of every corruption”, “The imperial system should be down by revolution of people and religious system should be create by oppressed”, The constitution of shah “Never” but the constitution of Quran “Yes”. The discourse of Islam as a forge for revolutionists in 1979 hadn’t only privative and decry functions and slogans but also new and important concepts has managed in its discursive pattern and replaced a modern system instead of Pahlavi regime. Some of important implicative slogans of Iranian people were such as “independent, freedom, Islamic Republic”, “Islamic Republic should be created and this ruin country should be reclamation”, “the monarchy is mortal, Islamic Republic is stable”, “yesterday was bondage, today is revolution, tomorrow will be freedom, yesterday was monarchy, today is revolution, tomorrow will be Islamic Republic”, “not East, nor West, only Islamic Republic”.

Leadership in revolutionary movements has most important function like designing, mobilize and architect of system after revolution. The domination of a
political discourse needs a leader who has more power and legitimacy. In Islamic Revolution of Iran, although there were individuals and groups as revolutionary leaders but Imam Khomaini due to having scientific, personality, Gnostic, morality phase and also more political insight had most role and legitimacy. This point can be seen in slogans of Iranian people in years of revolution; “Independent, freedom, Islamic Republic, its leader is Khomaini”, “leadership of Khomaini is base of our unity, Islamic Republic is our acceptance”, “this is national slogans that Khomaini is President”.

Basically, the nature of Islamic revolution is cultural and religious. This matter is able to see in percent and measure of cultural slogans of people. In collection slogans of Islamic revolution, 359 slogans were belonging to cultural ideas which 41% of them were about self devotion, sacrifice and martyr. 4.6% of them were about Hijab, 31% were about importance of Islam, religion and Islamic society, 17% were about myths and Islamic tradition, and 8.2% were about Islamic values. 49

**Cultural Slogans of Islamic Revolution of Iran**

![Chart showing cultural slogans distribution](chart.png)
<table>
<thead>
<tr>
<th>Political Goals and Ideas</th>
<th>Cultural Goals and Ideas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation political system in base of Islam</td>
<td>Extension of Islamic culture</td>
</tr>
<tr>
<td>Administrate of Iran base of democracy and Islamic council</td>
<td>Attention to value and generosity of human</td>
</tr>
<tr>
<td>Rejecting any kind of domineering</td>
<td>Emphasis on Iranian and Islamic identity in policy making</td>
</tr>
<tr>
<td>Internal security in various scopes</td>
<td>Revival material and spiritual values</td>
</tr>
<tr>
<td>Political and social freedom according to law</td>
<td>Creation suitable position for increasing morality virtue</td>
</tr>
<tr>
<td>The right of participation of people in self determination</td>
<td>Fighting against corruption and tyranny</td>
</tr>
<tr>
<td>Rejecting completely of colonialism and abatement of foreigner authority</td>
<td>Increase public awareness by mass media</td>
</tr>
<tr>
<td>Deleting every kind of despotism and monopolization</td>
<td>Extension culture of self devotion and martyr</td>
</tr>
<tr>
<td>Patrolling of independent and Islamic system</td>
<td>Free education in all levels</td>
</tr>
<tr>
<td>Supporting Muslims and oppressed in worldwide</td>
<td>Public equality and justice</td>
</tr>
<tr>
<td>International peaceful relations to non Muslim countries</td>
<td>Legal equality</td>
</tr>
<tr>
<td>Relation to other nations and states in base of justice</td>
<td>Supplying all rights for everybody</td>
</tr>
<tr>
<td>Increase national power in contrast to threats</td>
<td>Civil law making in base of Islam in different scopes</td>
</tr>
<tr>
<td>Increase political insight of people</td>
<td>Patrolling of culture and values of Islamic evolution</td>
</tr>
</tbody>
</table>
Political Structure of Islamic Republic of Iran

Iran (Islamic Republic of Iran) is country in South West of Asia and in Middle East, and with 1/648/195 km space is Eighteenth country in the world. It has 75/472/000 population. Its capital is Tehran. Its Nabors hoods in North are Azerbaijan, Armenian, Turkmenistan, and in East are Afghanistan, Pakistan, and in West are Turkey, Iraq, and Kuwait. Iran also has two most important and strategic seas; Caspian (Khazar) sea in North and Persian Gulf in South which both of them are important arena in production of Gas and Oil. The political system of Iran has been formed in base of basic constitution (1979 and 1989) and ordinance of Islam. The top formal of Islamic Republic of Iran is Vilayat Faghi. Islam is formal religion, Shia is formal sect, and Persian (Farsi) is formal language in Iran. Iran is a most historical country in the world. It has thousand years old culture and civilization. Iran due to putting in region among Europe and Asia has important way line position. Iran is a member of UN\(^1\), NAM\(^2\), OIC\(^3\), OPEC\(^4\), ECO\(^5\), UNESCO\(^6\), and several international organizations. Iran due to has industry of oil, petrochemical, gas, machine, enrichment of uranium and ancient culture and civilization is an powerful country in Middle East and has most important position in culture, politic and economic of the world.

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\(^1\) United Nations  
\(^2\) Non Aligned Movement  
\(^3\) Organization of Islamic Conference  
\(^4\) Organization Petroleum production and exporting countries  
\(^5\) Economic Cooperation Organization  
\(^6\) United Nations Educational Scientific and Cultural Organization
After fall down of Pahlavi regime in January 1979 by Islamic revolution under guidance of Imam Khomaini, the government of Islamic Republic of Iran has been formed in April 1979 by referendum which 98.2% of Iranian nation have accepted it. According to basic constitution of Iran, the principle of Islamic Republic of Iran has been based on “Republic and Islam”. The structure of political system of Iran has been formed on leadership, people, triple power, guardianship council, assembly of experts of leadership, social and political parties distinguish association of expediency of system, village and city council.
Political structure of Islamic Republic of Iran

- Select
- Appoint
- Solution the Problems
- Introduce
- affection
- Super Vision

Leader -> Guardian Council
Guardian Council -> 6 Faghis
Guardian Council -> 6 Lawyers
Guardian Council -> Head of Judicial Power
Head of Judicial Power -> President
President -> Village & City Council
President -> Legislature
President -> Experts of Leadership
Experts of Leadership -> People
People -> Parties Groups Institutions
Parties Groups Institutions -> Super Vision
Bases Legitimacy of Islamic Republic of Iran

One the basic question in structural analysis of political system is analyzing bases of political legitimacy. I.e. how political governors access their power? What is the method of governing? How does managed power in the society?

In system of Islamic Republic of Iran, the political legitimacy has been based on four stands:

- Vilayat (Leadership)
- Republic
- Islamism
- Civilization

The basic constitution of Islamic Republic of Iran is a certain and important document for analyzing legitimacy of political system of Iran. According to principles 5 and 57 of basic constitution of Islamic Republic of Iran: “In age of absent Imam Zaman (Mahdi), the Islamic Republic of Iran will be managed under guidance of readership of Faghi who is righteous, pious, aware, brave, manager and contriver”\(^{51}\), “The dominant powers in Islamic Republic of Iran are Legislature, Executive, and Judicial under guidance of absolutely Vilayat (Leadership). These powers are separate of together”.\(^{52}\) Hence, the most basic and important stable legitimacy of political system of Islamic Republic of Iran is Vilayat Faghi.
In discourse of political Islam, the *Vilayat Faghi* is basic nodal point and document for legitimacy of system. *Vilayat Faghi*, in fact, is continuance rule of divine guidance and leadership of Islamic society. This rule has began by Prophets and continued by Imams and *Vilayat Faghi*. Thus, the main point of different between Islamic government and other governments is *Vilayat Faghi*. There are many narratives and rational reasons in affirmation of *Vilayat Faghi*. The syncretistic reason is that, firstly, Islam has capacity for survivorship and continuity until resurrection and this is a certain and clear issue *No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, worthy of all Praise.* Secondly, the shut down and non execution of Islam is unacceptable by *Allah*, so it is unacceptable that in age of absent Imam Zaman to depositing government to untruth governors, because the unbeliever and irreligious governors will be shut down many orders and ordinances of Islam. In other hand establish of Islamic system and execution of its ordinance and safeguard of religion and religious is main and the most important task of Aleman and jurisprudents. According to rationality reason, Allah didn’t abandon Islam and Muslims in age absent of Imam Zaman. But He has chosen some persons who are sinless and those also determinate multi qualification jurisprudents, and then they exploitation political and social issue in source of religion and will given to people for execution.

The discourse of political Islam with nodal point of *Vilayat Faghi*, has been dominated by Islamic revolution in February 1979 and its crystallization is in basic constitution. According to element 109 of constitution of Islamic republic of Iran, the conditions and adjectives of leadership are following:

- Requirement scientific capacity for judgment in different scopes of Fegh (jurisprudence).
• Requirement justice and virtue for lead of Islamic community.

• Political and social insight, design, bravery, management and requirement power for lead.

• If there are several persons who have these conditions, the person who is most strong than the others is preferment.  

The element 107 of basic constitution is imply to election of leadership; “After Imam Khomaini, (great founder of Islamic Republic of Iran) who has been chosen by majority of people of Iran as leader, the determination of leadership will be done by experts of people’s chosen. Leading experts on all Faghi qualified fifth and one hundred and ninth review and discuss the principles and provisions of any one of them Aleman and religious issues or political issues or public acceptance or meet special prominence in one of the characteristics And otherwise, and shall choose one of them as leader. Elected leader of Experts, the province will assume all responsibilities arising from it. Leader of the laws of the country is equal with other individuals. According to element 110 of basic constitution, the leader has tasks and options like;

1) Determination macro policies of Islamic Republic after consult with Distinguish Association of Expedience of System.

2) Supervision on wellness execution of general policies of system.

3) Order of referendum.

4) Head of army.

5) Declaration of war and peace and mobility of forces.

6) Appoint, remove and acceptance resignation of:

   • Guardian council of jurisprudents.

   • Head of judicial power.
- Head of organization of T.V.
- Head of army.
- Total chief of Sipa
- Great chief of military forces.

7) Solution of problem and regulation relation of triple power.
8) Solution of big problem by Distinguish Association of Expedience of System.
9) Validation of president after election by people.
10) Remove of president
11) Absolution or abatement in penalty of wrongdoers after suggestion head of judicial power.

The leader can abdicate some of his tasks and options to other person.58

The second base of legitimacy of Islamic Republic of Iran is Islamism. The second element of basic constitution of Iran is implying to this issue; “the Islamic Republic is a system that is based on 1- faith to Allah, 2- Afflatus and its role in creating of regulation, 3- Resurrection, 4- Justice of Allah in creation, 5- Imamat and continuum of leadership and its basic role in continuance of Islamic revolution, 6- Generosity and value of human and his freedom mid responsibility to Allah”.59 The principle 4 of basic constitution of Iran is emphasis on Islamic structure of Iran and making various policies in base of Islam; “All laws and civilization, punitive, financial, economy, administrative, political, cultural, military, etc. criteria should be according to Islam”.60

Republic is another political base of Islamic Republic of Iran. The most important question in this case is that, do governors in Islamic republic of Iran chosen by democratic and free election or by other things? According to principle 6 of basic
constitution; “In Islamic Republic, all matters should be administrated by public votes, election, presidency election, parliamentary election, election of village and city council or by referendum”. Referendum has been implied by principles 1-6, 59-96 and 123. And principles 62, 64, 99, 114, 119 and 120 are implying to different elections. So, Islamic Republic of Iran, the political legitimacy, sovereignty and power are been reached by public determination and according to basic constitution nobody and no group has right governing on people without public votes.

The fourth column of political legitimacy of Islamic Republic of Iran is civilization. The governmental and nongovernmental civil institutions in political system of Iran are implying to attention of Iran to civilization. Principles 24, 26, 27, 54, 55, 113, 161, 173, 174, 175 of basic constitution of Iran are about parties, groups, crowd, corporative, religious and political associations, movements, march, financial tribunal, supreme court, general inspectorate, special inspectorate of president institution, mass media which all of them implicate the importance of civilization in Islamic Republic of Iran.

Islamic Republic of Iran for solidity and fixation and more domination discourse of political Islam and also for realization goals and ideas of Islamic revolution has formed second revolution as named “Cultural Revolution”. Cultural Revolution is actions about great education in Islamic Republic of Iran (special in 1980 – 1983) which its goals were deporting liberalism and westernize students and teachers and professors of university of Iran. Other name of Cultural Revolution is “Islamization of Universities”. Before beginning Cultural Revolution, the universities of Iran were important places against Islamic Republic. In June 1980 the Cultural
Revolution staff has been formed. Their tasks, according to order of Imam Khomani, were; 1- Train teachers and selection sufficient teachers for teaching in the universities. 2- Selection of students. 3- Islamization of universities and change the education program of universities.

With beginning of Cultural Revolution, the universities of Iran have been closed for two years and some of liberalism westernizes and Marxism students and professors have been deported of universities of Iran. One of the goals of Cultural Revolution was unity among university and seminary. So, the content many of textbooks have been revised. The Marxism and liberalism thoughts have been deleted of universities of Iran. These chain programs have more affected on scientific and cultural structure of Iran.62

**Principles of Cultural Policy in Islamic Republic of Iran**

Cultural policy, in fact, is formal agreement and common view of governors in distinction and collection important principles of cultural matters. Cultural policies are guidance of cultural agents, and are set of signifiers which show the way of cultural movement. The cultural policy of Islamic Republic of Iran follows of tree important principles; 1- Goals and ideas of Islamic revolution. 2- Thoughts and view of Imam Khomaini. 3- Basic constitution of Islamic Republic of Iran. According to these principles, the cultural policies of Iran are following:

- Identify and valuing natural and historical traditions and heritages of Iran in religious, scientific, literature, artistic and cultural scopes.
- Complete indentify of cultures and civilization of Islam and Iran, and broadcast Islamic moral and knowledge, and introduction of persona Islam and Iran.
- Affective relation to other countries and nation and fixation friendship and correlation with Muslims and non Muslims in the world.
- Identify culture and humanity experience, and use of global culture and scientific consequences.
- Fixation religious and national unity according to religious and ethnic characteristics, and deleting barriers of unity.
- Continuum efforts in growth culture, science and technology, and extension of education in Iran.
- Attention to Persian language and enforcement and extension it in Iran and other countries.
- Extension context of growth of abilities and creative power, and supporting of initiatives and innovations.
- Patrol of freedom and security of human in different scopes of culture, politic, legal and economic.
- Creation conditions and facilities of study and research and operate of its consequences in all scopes.
- Extension and broadcast culture of justice and social justice.
- Evaluation work and importance effort and attempt, and more attention to contentment and fighting to prodigality.
- Treating body and spirit and more attention to exercise.
- Enforcement personality and position of Muslims women as a mother and “Teacher of Future Generation”, and attention to active participation of women in social, political, cultural and artistic matters.
- Extension participation of people in cultural, artistic, scientific, political and social matters.
- Education and encourage of respect to law and public order and regulations as a social habit.
- Supporting of individual and social rights, and creation public supervision.
- Extension moral of criticism.
- Attention to art and culture of village and enforcement them.
- Establish artistic and cultural integrations in whole of Iran.
- Creation and enforcement of public library, cinema, teeter, museum.
- Creation institutions of writers, artists, translators, journalists, reporters.
- Enforcement and supporting of artistic, scientific and cultural remnants.
- Development and enforcement of useful relation among internal and external artists.
- Creation and enforcement of research integrations and control investigations in different cultural dimensions.
- Deleting foreign words from places, language Iranian names.
- Collecting cultural remnants and documents of Islamic Revolution.
- Establish and enforcement museums of war (the war of Iraq against Iran) and Islamic revolution in whole of Iran.
- Creation and enforcement Iranian cultural institutions in foreign countries and increase attend in international cultural – scientific seminars and conferences.63

**Principles of Foreign Policy of Islamic Republic of Iran**

The foreign policy of Islamic Republic of Iran in influence of new wave of globalization and with use discourse of political Islam has special nature. Attention to national and Islamic interests is more important point in foreign policy of Iran. The Islamic, humanity, philanthropic, global, logical and rational nature of foreign policy of Iran has given special face to it. In foreign policy of Iran, the preservation of
independent, freedom, territorial integrity, contrast to foreign intervention, non-intervention in internal matters of other countries, efforts for supply global and regional peace and security have been more attention and emphasized, and they are principles of foreign policy of Iran. These principles not only have been frequently emphasized in basic constitution of Iran but also have been social norms and rational, religious and cultural values and beliefs. In other hand, according to basic constitution and cultural and religious beliefs of Iran, the honesty of international agreements is principle of foreign policy of Iran. The bases, principles and nature of foreign policy of Iran are stated in principles of basic constitution of Iran such as: principles 2, 3, 9, 11, 14, 15, 19, 26, 41, 42, 43, 50, 67, 77, 78, 81, 82, 121, 143, 145, 146, 151, 152, 153, 154, 155, 176. According to these principles, the general, basic and principles of foreign policy of Islamic Republic of Iran are following:

- Maintenance of independent of Iran in political, security, military, economy, cultural, etc. dominations.
- Forbiddance foreign intervention in internal matters of Iran, and respect self-determination right of all nations.
- Recognize independent and freedom as rights of people in the worldwide.
- Assume human bliss in the world as ourselves idea.
- Respect and legality to international agreement and compacts.
- Belief to equal rights of nations and countries, and none aligned against aggressive superpower countries.
- Pacific settlement disputes and acceptance of amperage in base of right and justice.
- More development of pacific relation to unworried states.
- Active cooperation and participation in international evolutions.
Foreign policy of Iran in influence of globalization and, of course, with preservation of principles and ideas of Islamic revolution and with attention to internal, regional and global evolutions had different policy in some era. These policies are classifiable in four historical eras:

1) **Age of nationalism (1979 – 1981)**

In this age, with goal of save national interests, the non aligned policy was base of foreign policy of Iran. Iran, in this term, in one hand was loyal to cooperation of America and Soviet in base of non aligned policy and in other hand was trended to third world and anti imperialism orientation. The non aligned policy in this era was based on four main columns; 1- Independent in foreign policy making. 2- Avoidance direct contrast in disputations among Soviet and America. 3- Ending independent of Iran to ideologies of East and West. 4- Reform in relation of all nations and states except Israel. The main efforts in this age were; 1- Cancellation of CENTO pact. 2- Cutting relation of Egypt after Camp Divide pact. 3- Cancellation capitulation and all immunity of America. 4- Membership in non aligned movement. 5- Cancellation of colonialism pact in 1959 among Iran and America.

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7 Central Treaty
2) **Revolutionary Idealism Age (1981 – 1989)**

Iran in this age, in one hand, challenged East and West and requested revision in structure of international system and other hand with inspirit of invitation principle of Islam has tried evolution of international system. The most important characteristics of this age are such as; 1- Deconstruction of international existent position and creation Islamic global order. 2- Emphasis on term “*Ommat*” (Muslims united community) instead of “Nation-State”. 3- Export goals and ideas of Islamic revolution. 4- Negative balance policy in contrast of East and West super power countries. 5- Emphasis on global revolution. In this era, what has been more emphasized was serve to Islam by Iran and more reaction to other nations and enforcement of national and Islamic liberation movements.

3) **Revolutionary Realism Age (1989 – 1997)**

The policy of this era (presidency of Hashemi Rafsanjani) was normalization in base of economist. This policy, in fact, was influenced of globalization process in the world and its impact on Iran’s and Middle East’s evolutions. In this era the “Opening Doors” policy with rational relation to other countries and with goal serve to Iranian, Islamic and national interests has been taken.

4) **Culturalism Discourse Age (1997 – 2005)**

The bases of foreign policy of this term (presidency of Mohammad Khatami) were “Hand off Policy”, “Entrance to Global Arena”, “Civilization Dialogue”. The Head Off policy was landed to regional countries and special in region of Persian Gulf and Arab countries, and Civilization Dialogue policy was landed to global relations.
5) Revolutionary rightism Age (2005-2011)

The age of presidency Ahmadinajad has been named “Rightism with Islamic-revolutionary method. The policies of Political-Economy Normalization, Hand Off policy and Civilization Dialogue have created suitable position of aright requisition of Iran special in pacific access of nuclear energy. World opinion was influenced by the transformation process of globalization, it is Iran to take advantage of communication tools and information to satisfy the rights of missing and exploited by Iran by certain world powers, especially America, in the field of scientific, economic.

Hence, foreign policy of Iran, special in last two decades was in influence of new wave of globalization and evolution in communication and information technology and also alteration in global thoughts and requests.

Characters and Indexes of Globalization in Islamic Republic of Iran

The discourse of Islam as a basic ideology of political system of Islamic republic of Iran with specifying and submission new concepts and fixing float signifiers in scope of political-Islamic culture had impotent role in evolution of Iran influence of globalization process. This discourse, with saved principles of national and Islamic culture, accepted technologic aspect of globalization and has negative orientation to cultural and ideological aspect of globalization. Because the discourse of Islam is believe that globalization is based on culture and ideology of secularism and westernize. So, globalization due to its western and American origin had negative affected on culture and politics of Iran.
Some of characters and indexes of globalization in Iran are such as;

1- Institutionalization and new Actors

The entrance new actors and creation different institutions in various scopes and changing the structure of political system from traditional and non democratic to modern democratic manner is consequence of globalization I Iran. One of testators moving Iran in the way of globalization is creation and extension of institutions in influence of different internal and external factors. The enforcement position of parties and civil institutions of human rights and etc. are examples of direct and indirect role of globalization in Iran. the extension civil institutions and entrance new actors in different scopes of political system of Iran had began since beginning of Islamic revolution and continued until now. Some of them are such as;

1.1- Oppressed Organization

The first organization which by order of Imam Khomaini has been formed after victory Islamic revolution was Oppressed Organization. Imam Khomaini due to goal collection of portable and non portable chattels of Pahlavi regime and admitting them to poor people has ordered establishing it. Some actions of this institution since beginning until now are 1- Subsidization to needful. 2- Giving various official, commercial and residential chattels to government. 3- Giving educational, medical and marriage loan to needful. 4- Distribution school’s uniform to needful students in whole of Iran. 5- Building house and admit them to oppress. 6- Helping non employers and giving them job. 7- Helping medical and hygienic to needful.

2.1- Imam Khomaini life Committee

This committee in February 1979 by order Imam Khomaini and with goal of helping to poor people has been established. Some of its actions are; helping over 52 villages, over 120 thousand apprentices, helping prisoner’s family, giving insurance to poor family, sustentation to needful, and etc.
3.1- Building Jihad

This institution as a “Servant Institution” in June 1979 has been established by order of Imam Khomaiini. Building Jihad was more active in different scopes such as; 1- Helping to solders in war of Iraq against Iran. 2- Submission new pattern of managing in Iran. 3- To help relieve withdrawal deprived areas through road construction, water supply, securing the blessings of light, the development of rural industries, rural farmers, livestock development and so on. 4- Establish 70 thousand kilometers Village roads. 5- Supplying water for 22 thousand villages. 6- Electrification to 28674 villages. 7- Establish 22000 villages’ libraries and distribution 20 million books among them.73

4.1- Oppressed Mobilization

After victory Islamic revolution and exit global colonialism from Iran, the plots enemies of Iran have extended in Iran. In this position Imam Khomaini in November 1979 has ordered establishing Oppressed Mobilization. He told: the country which has 20 million young, should be have 20 million solders. One year after establish Oppressed Mobilization, the Baas regime of Iraq with goal falling down system of Islamic Republic of Iran and with global supports has attacked to Iran. In this situation, the Oppressed Mobilization has defended goals, ideas and territory of Iran. Oppressed Mobilization from beginning till now was not only military force but it was a most important cultural institution.

5.1- Martyr Organization of Islamic Revolution

After victory Islamic revolution the martyr organization with goal helping to martyr’s and solders’ family has been formed by order of Imam Khomaiini in March 1979.
6.1- Organization of Educational Movement

This organization also has been established in end of 1979 by order of Imam Khomaini. Imam Khomaini in his order has emphasized on two goals; 1- Micro goal i.e. education to uneducated needful on whole of Iran. 2- Macro goal i.e. increase and enforcement of educated adults. This organization has increased the rate of educated (6 years old and upper in crowd of excluded of education) from 47.5% in 1976 to 85% in 2001 and 94% in 2011.74

7.1- Organization of Islamic Propaganda

This organization has been established for extension and broadcast culture of Islam and Islamic revolution in different dimensions in inside and outside of Iran.

More than above have been established several institutions in various scopes which some of them are following:

<table>
<thead>
<tr>
<th>Scopes</th>
<th>Politics</th>
<th>Religion</th>
<th>Media &amp; Publications</th>
<th>Women</th>
<th>Great Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civil Institutions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Different Parties in Right</td>
<td>Great council of Seminary</td>
<td>Association of journalists</td>
<td>Women’s crowd of I.R.I</td>
<td>Students’ institutions</td>
<td></td>
</tr>
<tr>
<td>and Left</td>
<td>Teachers’ association of seminary</td>
<td>Company of publisher &amp; bibliopole</td>
<td>Zeinab Society</td>
<td>Students’ scientific, cultural &amp; artistic institutions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Clergy association</td>
<td>Association of film, music &amp; theater</td>
<td>Women society of I.R.I</td>
<td>Students’ scientific association</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Religious groups</td>
<td>Reporter’s association</td>
<td>Women journalist association of Iran</td>
<td>Students’ Islamic association</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Organization of consecration</td>
<td>Artists’ association</td>
<td>Islamic group of ladies</td>
<td>Students’ mobilization</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Holly places</td>
<td>.............</td>
<td>Crowd supporters of women’s human rights</td>
<td>Teachers’ mobilization</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.............</td>
<td>....</td>
<td>................</td>
<td>.............</td>
<td></td>
</tr>
</tbody>
</table>
2- Movements and Political Parties

One of the main consequences of globalization in political scope is creation and extension of movements and political parties and groups. This index is a state of political and civilization insight of political system. This index is clearly visible since beginning Islamic revolution. After victory of Islamic revolution and domination discourse of Islam, the dispute of Marxism in one hand and nationalism and secularism in other hand has been formed against Islamist.

1.2- Islamism Wing

From victory Islamic revolution till 1981 several Islamic spectrums have been formed in Iran. All of these groups have been named “Imam’s Way” or “Hizbolla” which were members of “Islamic Republic Party” and were against Marxism and liberalism wing. The post important characteristics of Islamism wing were such as; 1- religious and believe to Fegh of Islam as a theoretical and practical program for human life. 2- Execution of by Islamic Republic government, and administration of country in base of Fegh of Shia. 3- Legality and divine legitimacy of leadership. 4- Compilation and unity of religion and politics. 5- Religious democracy. 6- Vilayat Faghi (Leadership of jurisprudent). 7- Justice. 8- Fight to despotism. 9- Supporting needful. After domination Islamic wing on political structure of Iran, due to some internal and external political problems like foreign intervention (special Britain and America) some political, cultural, religious, and etc. differences have been created. From this era till 1997, the Islamism wing has branched to three spectrums; Right, Left, Middle.75
2.2- Leftist Wing

The second active wing in era of victory Islamic revolution was left wing “Marxism”. This wing has eventuated big barrier by victory Islamic revolution. The left wing’s big problem was propaganda of atheism and anti Islam. Its dependent to foreigners, intelligence for foreigners, fight against Islamic Republic, untrue awareness of base of religious ideology in Iran, and doesn’t have any legitimacy by Iranian are causes its fallen down. The bases thought of Marxism Leftists were; belief to materialism, negation of privative ownership right, historical materialism, paradox of castes and atheism. Some of the main political groups and parties of this wing are such as; Tode party, Organization of Fadaei Khalgh, Democrat party in Kordestan of Iran, Comole party, Organization of Mojahedin Khalgh, Forghn group. 

3.2- Nationalism Wing

This wing in era of Islamic revolution has been disported to two spectrums; National Party and National-Religious Party. The bases thought of nationalism party were such as; excess belief to Iran, prefer nationalism instead religion, pride to ancient of Iran, chauvinism, passion to national customs, secularism. Some of their characteristics were such as; dependent to foreign countries special America, fighting to Islamic Republic of Iran according to constitution, unbelief to religion. The second spectrum was national-religious party which had both characters of Islamism and liberalism. The “Freedom Movement” party was symbol of this wing. This party believes that Islam isn’t a complete religion and it should be mix to liberalism. Independent and alienation to West, collate of Islam and liberal democracy, unbelief to religious government, collate of Islam to new science, unbelief to collectivity of Islam, trying to access growth and development only by ideology liberal democracy are its main characteristics. Other parties of this wing are such as; Muslims Fighter Movement, Revolutionary Movement of Nation of Iran, Oppressed Idea Movement.
Finally, in discursive dispute among political parties in Iran, the discourse of Islamist with name “Fundamentalism” (Who belief bases and principles of Islam and Islamic revolution and goals and ideas of Imam Khomeini) due to internal solidarity of its concepts and signifiers and its conformation to ideas of Islamic revolution and due to having more legitimacy by Iranian nation could be hegemonic and dominated on political structure of Iran. the main bases thought of Fundamentalism are such as; Attention to revolutionary and Islamic values and principles, justice and equality, square distribution of national interests and sources, serve to people in base of love and goodness, policy making in internal and external scopes according to principles of Islam and ideas of Islamic revolution. The main groups and spectrums in within of Fundamentalism are such as: Teachers association of Qom seminary, fighter clergies association, Islamic Motalefe party, solders group of Islamic revolution, continuants group of Islamic revolution, reformism fundamentalism wing, engineers Islamic association, Islamic association of teachers, workers, students, etc.79

<table>
<thead>
<tr>
<th>Political Parties in Islamic Republic of Iran</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Traditional Right</strong></td>
</tr>
<tr>
<td>1. Society of Fighter Clergies</td>
</tr>
<tr>
<td>2. Crowd of Islamic Motalefe</td>
</tr>
<tr>
<td>4. Islamic Society of Engineers</td>
</tr>
<tr>
<td>5. Ansar Hezbolla</td>
</tr>
<tr>
<td>6. Zeinab Society</td>
</tr>
</tbody>
</table>
3- Election and Political Participation

Another important index of globalization is election and participation in different dimensions. The revolution of information and communication has more affected on increase of awareness and political requests of nations. In case of election, the nation of Iran had most political participation. Referendum, experts’ parliament election, Islamic council assembly, presidency election and village and city election are main elections in Iran. Generally, since beginning Islamic Republic of Iran in 1979 until 2012 over 30 elections have been formed in Iran.⁸⁰

<table>
<thead>
<tr>
<th>No</th>
<th>Election</th>
<th>Order</th>
<th>Year</th>
<th>Participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Referendum of I.R.I</td>
<td>First</td>
<td>10-11/3/1979</td>
<td>98.2%</td>
</tr>
<tr>
<td>2</td>
<td>Experts of Analyzing of basic constitution</td>
<td>First</td>
<td>12/7/1979</td>
<td>51.71%</td>
</tr>
<tr>
<td>3</td>
<td>Referendum of Constitution</td>
<td>First</td>
<td>11-12/11/1979</td>
<td>75.23%</td>
</tr>
<tr>
<td>4</td>
<td>Presidency</td>
<td>First</td>
<td>5/2/1980</td>
<td>67.42%</td>
</tr>
<tr>
<td>5</td>
<td>Parliamentary</td>
<td>First</td>
<td>28/3/1980</td>
<td>52.14%</td>
</tr>
<tr>
<td>6</td>
<td>Presidency</td>
<td>Second</td>
<td>2/7/1981</td>
<td>64.24%</td>
</tr>
<tr>
<td>7</td>
<td>Presidency</td>
<td>Third</td>
<td>10/9/1981</td>
<td>74.26%</td>
</tr>
<tr>
<td>8</td>
<td>Experts</td>
<td>First</td>
<td>19/11/1982</td>
<td>77.38%</td>
</tr>
<tr>
<td>9</td>
<td>Parliamentary</td>
<td>Second</td>
<td>26/4/1984</td>
<td>64.64%</td>
</tr>
<tr>
<td>10</td>
<td>Presidency</td>
<td>Fourth</td>
<td>25/7/1985</td>
<td>54.78%</td>
</tr>
<tr>
<td>11</td>
<td>Parliamentary</td>
<td>Third</td>
<td>19/3/1988</td>
<td>59.72%</td>
</tr>
<tr>
<td>12</td>
<td>Presidency</td>
<td>Fifth</td>
<td>6/7/1989</td>
<td>54.59%</td>
</tr>
<tr>
<td>13</td>
<td>Referendum of Revision of Constitution</td>
<td>Second</td>
<td>6/7/1989</td>
<td>54.51%</td>
</tr>
<tr>
<td>14</td>
<td>Experts</td>
<td>Second</td>
<td>16/9/1990</td>
<td>34.09%</td>
</tr>
<tr>
<td>15</td>
<td>Parliamentary</td>
<td>Fourth</td>
<td>21/2/1992</td>
<td>57.81%</td>
</tr>
<tr>
<td>16</td>
<td>Presidency</td>
<td>Sixth</td>
<td>21/6/1993</td>
<td>50.66%</td>
</tr>
<tr>
<td>17</td>
<td>Parliamentary</td>
<td>Fifth</td>
<td>18/3/1995</td>
<td>71.10%</td>
</tr>
<tr>
<td>18</td>
<td>Presidency</td>
<td>Seventh</td>
<td>2/5/1997</td>
<td>79.93%</td>
</tr>
<tr>
<td>19</td>
<td>Experts</td>
<td>Third</td>
<td>1/10/1998</td>
<td>46.32%</td>
</tr>
<tr>
<td>20</td>
<td>Village &amp; City Council</td>
<td>First</td>
<td>7/3/1999</td>
<td>64.42%</td>
</tr>
<tr>
<td>21</td>
<td>Parliamentary</td>
<td>Sixth</td>
<td>29/3/1999</td>
<td>67.35%</td>
</tr>
<tr>
<td>22</td>
<td>Presidency</td>
<td>Eighth</td>
<td>18/6/2001</td>
<td>66.59%</td>
</tr>
<tr>
<td>23</td>
<td>Village &amp; City Council</td>
<td>Second</td>
<td>9/2/2002</td>
<td>49.2%</td>
</tr>
<tr>
<td>24</td>
<td>Parliamentary</td>
<td>Seventh</td>
<td>1/2/2003</td>
<td>51.21%</td>
</tr>
<tr>
<td>25</td>
<td>Presidency(1)</td>
<td>Ninth</td>
<td>27/6/2005</td>
<td>62.84%</td>
</tr>
<tr>
<td>26</td>
<td>Presidency(2)</td>
<td>Ninth</td>
<td>3/7/2005</td>
<td>59.76%</td>
</tr>
<tr>
<td>27</td>
<td>Village &amp; City Council</td>
<td>Third</td>
<td>24/11/2007</td>
<td>64%</td>
</tr>
<tr>
<td>28</td>
<td>Parliamentary</td>
<td>Eighth</td>
<td>24/3/2009</td>
<td>50%</td>
</tr>
<tr>
<td>29</td>
<td>Presidency</td>
<td>Ninth</td>
<td>22/6/2010</td>
<td>85%</td>
</tr>
<tr>
<td>30</td>
<td>Parliamentary</td>
<td>Ninth</td>
<td>12/3/2012</td>
<td>64.2%</td>
</tr>
</tbody>
</table>
Another aspect of political participation of Iranian nation is establishment of student assembly. The goal of this assembly is giving more roles to youth in administration of their country. This assembly has been formed in 2001 and has 150 representants which have been chosen among all students in whole of Iran. The term of this assembly is 2 years. Some other main goals of establishment students’ assembly are such as;

- Spiriting culture of participation, cooperation and responsibility.
- Broadcast culture of dialogue and council among students.
- Use of students’ thought and view in administration of country and law making.
- Introduction students of cultural, political, social and economy concepts in internal and external scopes.
- Enforcement moral of self belief, self stable and social behavior of students.
Participation in dimension of economic in influence of globalization and regional and global evolutions has also more growth and development in Iran. The rate of economy participation in 2011 in Iran is notable.\(^\text{81}\)

**Economy Participation Rate in 2010-2011**

<table>
<thead>
<tr>
<th></th>
<th>Summer 2010</th>
<th>Spring 2011</th>
<th>Summer 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rate (%)</strong></td>
<td>39.10%</td>
<td>38.80%</td>
<td>37%</td>
</tr>
</tbody>
</table>

4- **Evolution in Political and Cultural Insight and Awareness**

Globalization and revolution in information and communication have more affection in evolution and alteration of thought and attitude of nations about themselves, together and other nation. The main alteration is which happen in cultural and political scopes. Mainly, there are three kind of theory: recognition theory, emotion theory and value theory. The recognition theory implies recognition and knowledge of man about political system, political institutions and their functions. The emotion theory is belonging to rate and measure of supporting and guarantying of people to political system. And value theory means relation between value structure of people and value structure of political system.\(^\text{82}\) Among those theories, the recognition theory is more important than the others, thus the stable political culture is which based on recognition theory, action and adjudication, not on emotion and value theory.\(^\text{83}\) In Islamic Republic of Iran, in influence of consequences of globalization and with inspirit of Islamic discourse have been formed more evolutions and
alterations in political and cultural dominations. Increase publishes of book, magazine, journal, newspaper and knowledge of Iranian. Increase new political, religious and cultural concepts with modern methods by different discourse in society of Iran are examples of political and cultural evolutions.

Changing in orientation to Reference Groups from traditional groups like clergies and eldest to modern groups like collegiate, intellectuals and modernist clergies are signs of evolution in political culture in Iran. Orientation some youth to new concepts like liberation, modernism, western and consumerism are other signs of impact of western culture and globalization in Iran.

Increase students’ movements in few last decades and women’s reformism movements and their participation in political, cultural, social and scientific dimensions are also other signs of political and cultural evolution and alteration in Iran. The more attention of Iranian people to religious programs and ordinates is implying to increase and evolution in cultural and religious identity of Iranian nation. The other sign is reduce gap between nation and state of Iran and increase of recognition view of people to it. Nowadays, the emphasis on legalism, citizen rights, responsibility of state and political institutions, policy making in base of justice, legitimate and legal freedom, etc. are basic principles of Islamic discourse in Iran.

5- Education

Another important index of globalization is education. This issue, in case of Iran, in influence of globalization had more evolution and alteration. The evolution in education system is visible in two levels of Schools and Universities in Iran.
1.5- Schools

Basically, the education issue in Iran is a sacred servant and job. According to principles 19, 20 and 30 of constitution of Iran, the government has to give free education to all Iranian citizens without attention to their sex, color, blood, ethnic, etc. Generally, there are three kind of schools in Iran: Governmental schools, Semi governmental schools and Nongovernmental schools.

1.15- Governmental schools

In these schools, all their programs, needs and charges are under direct supervision of government. The governmental schools have three main branches: Top governmental schools, Normal governmental schools and Exceptional children schools.

2.1.5- Semi governmental schools

The Islamic Republic of Iran due to reduce costs, increase participation of people and deconcentralization of education has established semi governmental schools which some of their costs will be paid by people. This school is division to four branches: Humanity top schools, Shahed schools (is special for solders and martyr family), Top capacities schools, No exploitative schools.

3.1.5- Nongovernmental schools

These schools are informal and independent schools in teaching and costs. These schools have been established for whom cannot go to formal and orderly classes in school. Some of their educational courses are such as: Nightly classes (for upper 18 years old), Educational movement classes in three levels, professional education in Industry, Agree culture, Management, Biasness, Handcraft, First aid scopes.
Iran, now, in influence of globalization process has 12 Million students and 920 thousand teachers and 114 thousand schools. The follow statistical analysis in 2002-2003 about number of students, sex, compression of students in class, civil students, teachers and etc. is notable.

<table>
<thead>
<tr>
<th>Total</th>
<th>Compression</th>
<th>Graduate in Primary</th>
<th>Percent of Teachers to students</th>
<th>Exceptional students</th>
<th>Civil students</th>
</tr>
</thead>
<tbody>
<tr>
<td>17196588</td>
<td>Girls</td>
<td>72305 persons</td>
<td>Girl 67.6%</td>
<td>4%</td>
<td>Primary 23</td>
</tr>
<tr>
<td>8963332</td>
<td>Boys</td>
<td>8233256</td>
<td>Boy 96.2%</td>
<td>Middle 28</td>
<td></td>
</tr>
</tbody>
</table>

According to poll in 2006, the measure of literacy in different ages was as follow;
The rate of literacy in Iran since late of 70s until now has more increase. This issue implies to impact and affect of globalization and revolution of information and technology on education in Iran and more attention of Islamic Republic of Iran to education.

The Islamic Republic of Iran due to importance education for all Iranian in inside and outside of Iran has established Iranian School in foreign country for Iranian who lives there. Now, there are over 70 Iranian schools in more than 20 foreign countries.

2.5- Great Education.

After victory Islamic revolution of Iran, the great education of Iran in influence of globalization process had more growth and development. Due to this idea the Great Council of Cultural Revolution for extension, broadcast and increase Islamic culture in whole places and special in universities of Iran has been established. The Minister of Culture and Great Education in 1979 has been established. Due to more requisitions of Iranian youth for join to universities, the Islamic Azad University in 1982 has been established. Another university which established after victory of Islamic revolution was Payam Noor University. The other evolution in great education was establishment Ministry of Hygiene, Treatment and Teaching Medicine which is active and responsible in all issues of Medicine.
In Islamic Republic of Iran the macro policy making in educational matters is belonging to Islamic Council Assembly, Great Council of Cultural Revolution and Planning and Managing Organization, and duty of Ministry of Culture and Great Education and Ministry of Hygiene, Treatment and Teaching Medicine is micro policy making in educational matters.

Now, there are 3 Million and 800 thousand students and 700 universities in Iran. The kinds of universities in Iran are such as: Governmental, Azad, Medicine, Great Education Institutions, Training Teacher Institution, Payam Noor, and Scientific – Application Universities. And also there are 155 field of science in disciplines of Mathematic, Engineering Technical, Empirical, Medicine, Humanity Science, Art, Foreign language, Chemistry and etc. in universities of Iran.
Iran, since beginning of Islamic revolution until now has much growth in measure of universities educated. The follow chart is most notable.

Since last few decades till now, the measure requisitions of youth who wanted to join university in M.G and PhD has been increased. As from 20000 persons (per year) in 2005 has increased to 40000 in 2010 in M.G, and from 2000 in 2005 has increased to 4000 in 2010 in PhD. And also the number of faculties in universities of Iran has increased in last years as from 22500 persons in 2005 has increased to 60000 in 2010.  

With sovereignty discourse of Islam on political and cultural structure and special on universities of Iran and in influence of globalization process, the
participation of students in various dimensions of university has been increased. The some institutions which students in universities of Iran are active and participate there are such as: Scientific Associations, Cultural-artistic Institutions, Students’ Publications and Islamic Associations. Increase political and cultural awareness and insight of students was influenced of globalization and those institutions. The increase measure of those institutions in universities of Iran is come in follow chart.  

The measure publishes of book and articles by Iranian scientists in internal and international journals have increased in last years. The follow chart shows this increase.
One of the most important evolutions in scientific and educational dimension in Iran was formation of “Software Movement” by Leader of Islamic Republic of Iran in 1995. Since this era, the management of science and knowledge has been come into new stage by this plan. The main goals of this plan was national efforts in institutionalization of scientific culture, domestication of knowledge, enforcement of native knowledge and increase of optimum utilization of them. By this plan the scientific position of Iran has been increased and measure of scientific production in SCI, SSCI, Art and Human rights has been grown up. In the nuclear field, today's Iran, relying on internal expertise and equipment needed for all stages of fuel cycle technology and enrichment procedures are also produced. Iran's heavy water technology are also present in the two phases of the heavy water plant can annually produce 16 tons of heavy water. Iran in the field of nanoscience also set up with about 35 active centers with more than 600 researchers have achieved considerable success in producing nano-powders, production of carbon nanotubes, production of oil supplementation, the production of several types of nano-composite, producing a magnetic fluid, producing nanometer layer sign, produce antibacterial substances, the use of nanoparticles in artificial blood vessels and the construction of such a device is stm. The biotechnological industry is one of the world's top Iran is considered among one of 36 countries in the world reference in this technology and is ranked third in
Asia. Genetic science is another area where some progress has considerably improved rice production, including its remarkable success. Furthermore, the Islamic Iran and the proliferation of cultured stem cells and freezing it stars the world's tenth.  

Iranian thinkers about scientific development should be mentioned that in 2011 Iran was among the countries in two areas of science has been emerging as a star. Thomson Reuter’s bases in July 2011 has been introduced Iran between the emerging as a stars in the field of environment and ecology. In the field of molecular biology and genetics also issue citations to scientific publications in Iran in May 2011 significant and consistent that Iran is among 20 countries which are more referred and as emerging stars. In 2011 about 21 million articles and 188 million and 610 thousand books has published by Iranian scientists.

Iran in field of research and investigation has some deal growth. For example 52255 persons have researched in different fields in 2009.
6. Communication

Communication and information technology are most important, basic and affective scopes which effected on globalization and also were under influence of globalization. Book, newspaper, magazine, media and etc. are some of tools of communication and information technology which had more evolutions in influence of globalization process. Globalization and revolution of communication have more impact on written media. Increase literacy, universities educated, publish of book, newspaper, journal and etc. imply impact and affection of globalization on growth and development of communication in Iran. Speed growth publishing of book in Iran is equal and same to speed of extension wave of globalization in the world. The growth publish of book since beginning of Islamic revolution until now had much more speed.96
Publications are other field which has been more influenced by globalization. Growth and evolution of publications in Iran in influence of internal and international conditions and evolutions had different positions in various time. The beginning years of Islamic revolution, era of war Iraq against Iran, era of economy reformation, political open space since 1997 till now are main points which had more impact and role in growth condition of publications in Iran. The statistic analysis of publications situation in 1976 – 1996 is notable.97

The numbers of publications in Iran in end of 2001 has increased to 1000 subjects and 3 million circulations.98 This numbers has increased to 3979 subjects in 2010 in whole of Iran and over 1800 subjects in counties. The subjects of publications in Iran are much various such as: politics, culture, economic, sport, literature, art, women, youth, religion, and etc. which some of them are organs of some political parties and groups.
In field of scientific and university there are so many publications and journals, as in 2011 there were 254 subjects in different disciplines with grand of ASI and Academic.

<table>
<thead>
<tr>
<th>Field</th>
<th>Number</th>
<th>Grand</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic Science</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian</td>
<td>22</td>
<td>Academic</td>
<td>3</td>
</tr>
<tr>
<td>Foreign</td>
<td>9</td>
<td>ASI</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>Art &amp; Architect</td>
<td>4</td>
<td>ASI</td>
<td>4</td>
</tr>
<tr>
<td>Agriculture</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian</td>
<td>38</td>
<td>ASI</td>
<td>42</td>
</tr>
<tr>
<td>Foreign</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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<td>42</td>
</tr>
<tr>
<td>Engineering</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian</td>
<td>41</td>
<td>Academic</td>
<td>7</td>
</tr>
<tr>
<td>Foreign</td>
<td>16</td>
<td>ASI</td>
<td>50</td>
</tr>
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<td></td>
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<td></td>
<td>57</td>
</tr>
<tr>
<td>Humanity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persian</td>
<td>113</td>
<td>Academic</td>
<td>41</td>
</tr>
<tr>
<td>Foreign</td>
<td>7</td>
<td>ASI</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>120</td>
</tr>
</tbody>
</table>

Now in Iran about 3 million newspapers are publishing which 5 million persons read them daily.\(^{99}\)

Media is other group of communication and is index of globalization which had more increase in Iran. The first radio and television have come to Iran in beginning of new wave of globalization in the world. Growth of media in era of Pahlavi and foreign colonialism in Iran was not much more but after victory Islamic revolution of Iran and exit foreigners from Iran and domination discourse of Islam the industry of radio and TV has been more increased. Although this speed development of media in Iran in relation to developmental countries is low but as an index of globalization and relation to Pahlavi regime is very important and notable.\(^{100}\)
There are many channels of radio and television in Iran which some of them are internal and others are international.

<table>
<thead>
<tr>
<th>Radio &amp; TV Channels in Iran</th>
<th>International</th>
<th>Television</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Radio</td>
<td>7</td>
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<tr>
<td>Internal</td>
<td></td>
<td>Television</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Public</td>
<td>10</td>
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<td></td>
<td></td>
<td>County</td>
<td>31</td>
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<tr>
<td></td>
<td></td>
<td>Radio</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>County</td>
<td>31</td>
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</table>

According to some research, the Iranian people use all internal and external channels of radio and television and other sources for access news, movies and music.
Sources for Access News of Iranian People

<table>
<thead>
<tr>
<th>Subject</th>
<th>1978</th>
<th>1987</th>
<th>2003</th>
<th>2010</th>
</tr>
</thead>
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<tr>
<td>Fix Telephone</td>
<td>85000</td>
<td>6091054</td>
<td>14245439</td>
<td>25500000</td>
</tr>
<tr>
<td>Factor of Force</td>
<td>2.34%</td>
<td>10.08%</td>
<td>25.51%</td>
<td>34%</td>
</tr>
<tr>
<td>Mobile</td>
<td>______</td>
<td>135219</td>
<td>3172960</td>
<td>40000000</td>
</tr>
<tr>
<td>Factor of Force</td>
<td>______</td>
<td>0.30%</td>
<td>4.79%</td>
<td>53%</td>
</tr>
<tr>
<td>Village</td>
<td>312</td>
<td>15198</td>
<td>38289</td>
<td>53000</td>
</tr>
<tr>
<td>Civil Public Pho</td>
<td>3989</td>
<td>65056</td>
<td>10777</td>
<td>240000</td>
</tr>
<tr>
<td>International Public Pho</td>
<td>305</td>
<td>8312</td>
<td>23380</td>
<td>185000</td>
</tr>
</tbody>
</table>

Now about 120 foreign media are active in Islamic Republic of Iran.\textsuperscript{102}

Telephone is other index of globalization which in era of recent wave of globalization has eventuate more evolution. Basically, increase and extension of telephone is one of the main factors in analyzing impact of globalization on societies. Now, Islamic Republic of Iran has over 25 million telephones and 40 million mobiles. The telephone and mobile connection in 1120 of cities and 53 thousand of villages is available and about 52 thousand kilometers of roads have photic fiber and also international roaming connection to 110 countries is available.\textsuperscript{103} The follow chart shows measure growth of communication in field of telephone and mobile.\textsuperscript{104}
Internet is also other index of globalization. Now Iran has over 36 million users of internet. Generally, now, 44% of global internet users are belonging to Asia, 22.7% to Europe, 13% to North America, 10.3% to Latin America, 5.7% to Africa, 3.3% to Middle East and 1% is belonging to Oceania. And total global internet users are 2095006005 persons.\textsuperscript{105}

In scope of satellite Iran has been more growth, as now Islamic Republic of Iran has about 10 satellites. Although, this statistic in relation to developmental countries is very low but it is promising a good future.

Generally, according to report of Transmission Global Confederacy in 2010, Iran in scope of communication is 84\textsuperscript{th} among 159 countries in the world and 13\textsuperscript{th} in Asia and Oceania.\textsuperscript{106}

7- Tourism, Immigration and Traveling

The revolution of communication and information technology has broken and removed all geographical barriers. Transformation technology has facilitated traveling and transforming. Nowadays, the measure of moving and traveling in internal and international is main index of globalization. Traveling for increase knowledge, awareness and research has been attention and emphasized by Islam: \textit{Say: "Travel through the earth and see what the end of those before (you) was: Most of them worshipped others besides Allah."}, \textsuperscript{107} \textit{Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things"}.\textsuperscript{108} Islamic Republic of Iran is also more emphasized on this issue and has tried to creation facilities traveling for all citizens. Generally, there are six kinds of travels in Iran:
1.7- Religious Travels

These travels are doing for pilgrimage of Imams and Holly places. Mash had, Qom, Tehran (Shah Abd Al Azim Hasani), Shiraz, etc. are some important places which most of Iranian people go there for pilgrimage. For example, yearly about 12 million people go to Mash Had for pilgrimage of Imam Reza.

2.7- Sportive Travels

The main places for sportive traveling are Caspian Sea in North of Iran in summer and Persian Gulf in South of Iran in winter and spring. From 21 March until 5 April are top traveling days in Iran. Summer session is second important time for Iranian traveling, because all schools and universities in whole of Iran are close.

3.7- Business Travels

Creation Kish, Gheshm, Chabahar Free Arenas, in South of Iran Business Special Arenas in some cities of North of Iran has formed new form of travel in Iran. These arenas are very important for business in local and national level.

4.7- Water Remedial Travels

There are some places in Iran which are very important for water remedial. So yearly many of people go there for treatment their illness. The mineral water in Sarin, Larijan, Mahallat, Bostan Abad, Ramsar, Meshkin Shar, Damavand and etc. are some of most important places for this purpose.

5.7- Country Travels

This kind of travel is a tradition which has began form Hakhamaneshian and Ghajar (200 years ago) until now, and most of people go to some places (country) which have good weather and are privacy. This travels are usually in summer session.
6.7- Short Time Sportive Travels

Many of cities of Iran have some park and alameda in around the city which people for maximum only one or two days go there in weekend. This kind of travel is current trip in Iran.\textsuperscript{109}

Some of Iranian’s travels are by tour. Tour is organized and managed travel and has more facilities for traveling so it has been increased in Iran. Now there are so many travel agencies in whole of Iran.

According to report of Iran Statistic Center the measure and percent of Iranian’s families traveling in several sessions 2008 from total families 17777659 are as following;\textsuperscript{110}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{chart.png}
\end{figure}

And also the numbers of travels of Iranian’s families in base of their purpose in several sessions 2008 are as following:
Tourism and globetrotting are other important indexes of globalization. Nowadays, tourism is great industry in the world. New wave of globalization has more facilitated tools and contexts of tourism in internal and external arena. Tourism in Iran in influence of globalization has been more increased and development. As numbers of foreign tourists from 760 thousand persons in 1997 has increased to 1400000 persons in end of 2000, but this rate after 2001 in influence of 11 September comes down.

According to Cultural and Tourism Organization of Iran the number of internal and external tourists in 2008 are as following: 111
Emigration is one of the consequences of globalization. Its other consequence is formation new cultural and political identity and movement in the worldwide. Political defection is consequence of formation new political and cultural identity. Global and regional incidence of major wars, mainly with the aim of colonialism and exploitation of the world's major powers and smaller countries to achieve their interests and ideology of liberal and secular has happened, has had a role in migration and asylum. Iran is one of the countries due to political developments in the region, especially neighboring countries of Iran, is considered the most important shelterer. Thus, according to UNHCR\textsuperscript{8} the numbers of fugitives in Iran until 2003 are as following:\textsuperscript{112}

Moreover much more fugitives that are in Iran, there are also many of illegal emigrants from some foreign countries like Pakistan, Afghanistan, Bangladesh, Syria, Lebanon, Iraq, and etc. who live in Iran as fugitives or workers.

Due to political, social, cultural and working many of Iranian also went to foreign country as emigrant or fugitive. According to a research, so many of Iranian people emigrate to other country for education, working, business and other purposes.\textsuperscript{113}

\textsuperscript{8} United Nations High Commissioner for Refugees
8- NGOs

One of the main new matters which have been created in influence of globalization is appearance of Nongovernmental Organizations. The structure of these organizations is completely different than the government’s organizations. The structure of governmental organizations is usually from up to down but nongovernmental organizations’ structure forms from down to up and by middle class of a society. Nongovernmental organizations are non exploitative and form according to needs of society. Voluntary, non forcible, common idea, legality, clear program, independent, responsibility are some of characteristics of nongovernmental organizations. These organizations are more variety, from cultural to business. Nongovernmental organizations are basic element of a dynamic civil society. Islamic Republic of Iran in last two decades has more attended to this matter and had more efforts to facilitating formation of NGOs. According to Internal Minister, there were about 250 NGOs in 2000 in Iran. Number of NGOs has been increased to 591 in 2001 and to 731 in 2002 and to 10000 in 2010. The main field of their action in Iran is women, youth, environmental, cultural heritage, communication, art, addict, charitable, hygienic, human rights, sport, family, council, workers, and etc.

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9 Nongovernmental Organizations
9- Human Rights

One of the most important cultural-social subjects which in influence of globalization have been more attended of mankind in the worldwide is Human Rights. Nowadays, human rights in political, social and cultural dimensions are a public demand of mankind in the world. Due to this man’s demand have been formed many political-cultural movements and revolutions in worldwide. The revolution of communication and information technology has increased man’s legal demands in the world. Nowadays, citizenship’s right, freedom speech, freedom of belief, freedom of party, ownership right, legal equality, vote, education, insurance, house, work, social welfare, and etc. are most important and serious demands of people in worldwide.

Islamic Republic of Iran in influence of globalization and with inspirit of Islamic discourse had more efforts in human rights of its nation. The basic constitution of Iran has more attention to human rights. Some principles of constitution of Iran in this case are such as:

- Principle Nineteenth: The Iranian people should enjoy equal rights of every tribe and that tribe, color, race and language was not the point.
- Principle Twentieth: All citizens, men and women, law and equal protection of all human rights, political, economic, social, and cultural and Islamic standards have.
- Principle Twenty First: government should be guaranties woman right in all dimensions with Islamic criteria.
- Principle Twenty Second: Dignity, life, property, rights, residence and occupation of the individual is inviolable except where the law may prescribe.
- Principle Twenty Sixth: Parties, societies, political associations and unions and associations and known Islamic religious minorities are free, subject to the
principles of independence, freedom, national unity, and Islamic standards and do not violate the Islamic Republic. None of them cannot be banned or forced to participate in one of them.

- Principle Twenty Eighth: Everyone has the right to a job which is contrary to Islam and the public interest and does not infringe the rights of others.
- Principle Twenty Ninth: Benefit from social security retirement, unemployment, old age, disability, orphans, in the way of retardation, and accidents the need for health services and medical care as insurance, etc., are public right.
- Principle Thirtieth: The government should supplies free education for all people and equipment to provide higher education to secondary school to develop self-sufficiency.
- Principle Thirty First: Having suitable housing is the right of every Iranian individual and family.116

The Human Rights Global Declaration is a most important global document, as constitution of Iran is equal to it in many of principles. And this is an important sign and index which implies that Iran is in the way of globalization and accepted many of global human rights. Some of principles which are equal between constitution of Iran and Rights Global Declaration are as following:

<table>
<thead>
<tr>
<th>Rights Global Declaration</th>
<th>Constitution of I.R.I</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subject</strong></td>
<td><strong>Principle</strong></td>
</tr>
<tr>
<td>Equality</td>
<td>2</td>
</tr>
<tr>
<td>Complaint Right</td>
<td>8</td>
</tr>
<tr>
<td>Anti Torment</td>
<td>5</td>
</tr>
<tr>
<td>Private</td>
<td>12</td>
</tr>
<tr>
<td>Allegiance</td>
<td>15</td>
</tr>
<tr>
<td>Freedom of Speech &amp; View</td>
<td>18</td>
</tr>
<tr>
<td>Freedom of Party &amp; March</td>
<td>20</td>
</tr>
<tr>
<td>Right &amp; Freedom in Job</td>
<td>23</td>
</tr>
<tr>
<td>Social Supply</td>
<td>25</td>
</tr>
<tr>
<td>Education</td>
<td>26</td>
</tr>
</tbody>
</table>
Form beginning of Islamic Republic of Iran until now and with inspiration of Islamic discourse and in influence of new wave of globalization has been more attended in human rights in Iran. Nowadays, the public awareness in human rights has been increased in Iran and it has been a serious public demand. Islamic Republic of Iran due to more convergence to global human rights has reform and revision some of its law and civil regulations. Some of efforts if Iran in human rights are such as: revision point 297 of Islamic Punishment Law, creation youth court, forbiddance hanging under 18 years old, forbiddance singularity jail, formation Islamic Human Rights Commission, creation associations in defense of publications’ freedom, creation institutions of Defenders Human Rights in Iran, creation Organization Defense of Political Prisoners, creation some branches of institutions of United Nations in Iran like: UNOCP, UNESCO, UNDP, WHO, UNHC.

Another effort of Iran in human rights is about non Muslim religions in Iran. As they are free absolutely in thought, belief and religious action, and also they have special represents in Islamic Council Assembly. According to polling by Iran Statistic Center in 2006, the number of non Muslim religions in Iran in among 70 million populations was as following:

10 According to this point, the blood money of non Muslims is equal to Muslims.
Islamic Republic of Iran with inspiration of Islamic discourse, expect its efforts in revival Islamic human rights in Iran, had more efforts in global human rights, so always has supported and defended political, religious and social rights of oppressed and democrat nations in the world like Palestine. Domination and sovereignty of neo liberalism with base of secularism in some western and American countries has been caused redefinition of human rights according to them aims and has been extended it to other countries by instruments of globalization. Due to this reason, the countries that don’t accept their definition of human rights are anti human rights.

10- Foreign Relation

Due to extension of new waves of globalization in the world and reduction functions of states and their unavailable in solving big problems in different scopes the foreign relation has been inevitable. So, attend in international arena and relation to other nations and societies in different scopes is important index of globalization. One of the big barriers in moving of Iran in the way of globalization and relation to foreign countries was global war by Iraq against Iran in duration 1980 – 1988. After end of war, the relation of Iran to foreign countries in political, cultural and economy dimensions has been more increased. Joining and membership of Iran to regional co operations and global organizations are some of these efforts. Thus, the grade of Iran in membership in international organizations among all countries in the world was 27 in 2003 and 20 in 2010.

Islamic Republic of Iran in influence of globalization has also cultural, artistic, sporty and scientific relations to foreign countries. Import so many cultural productions like film, book, journal and newspaper to Iran, participation many of foreigners in scientific, cultural and artistic conference and seminar in Iran, active participation of Iran in sporty, scientific, cultural and artistic conference and
competition in foreign countries and send out students are some samples of foreign relation of Iran. The cultural foreign relation is most important than the other foreign relation of Iran. Thus, the Organization of Culture and Islamic communications has been formed in 1995 for cultural actions in foreign countries.

11- Exportation Discourse of Islamic Revolution

One of the most important consequences of globalization is formation suitable context of propaganda, extension and broadcast of different new ideas, ideologies and cultures in the world. Revolution of communication and information technology has formed most suitable context for exportation of cultures. Islamic Republic of Iran with inspiration of Islamic discourse and use of globalization process exported discourse of Islamic revolution in political and cultural dimensions in the worldwide. Some efforts of Iran in exportation discourse of Islamic revolution are coming down;

1.11- Revival Religious Identity

One of the main consequences of Islamic revolution is exportation of new political-religious identity other Muslim country in the world. Daly orientation of other nations to Islam I the world is implies to revival new religious identity among all nations in the world in influence of Islamic revolution and exportation its ideology to other nations.

2.11- Exportation Thought of Islamic Government

Islamic revolution and creation Islamic government in Iran has changed regional and global political plan and canceled political thought that was belief the formation of Islamic government isn’t possible. Nowadays, many nations in Middle East, Africa and Latin America in influence of Islamic discourse and Islamic Republic of Iran are trying to establish Islamic government.
3.11- Creation Islamic Unity and Correlation.

Islamic revolution with inspiration of Islamic orders like *And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves* ¹²² and readership of Imam Khomaini and unity of words has been vectored and in continuance of its political life was always bellman peace and unity in the worldwide. The emphasis of Islam on indifferent mankind in color, blood, language and ethnic and determination outrank of mankind to faith and belief to Allah has been created spirit of unity and correlation of Muslims in worldwide. Establish Access Global Association of Islamic Religious by Iran is a sample effort of Islamic Republic of Iran in creation united community. Formation world fighting against terrorism day by Islamic Republic of Iran, world *Ghods* (sanctum) day, saying holiday prayer in Muslims’ countries in worldwide, religious public actions in Hajj by all Muslims in the world, and etc. are signs of global Islamic correlation.

4.11- Civilizations and Cultures Dialogue.

The freedom of discussion, dialogue and disputatation is one the main characteristic and index of Islam, thus Islamic Republic of Iran has been more emphasized on it. Islamic Republic of Iran since beginning of victory Islamic revolution till now has established several dialogue and disputation meetings with scientists of great religions and special Christians. Suggestion “Civilizations Dialogue” by Islamic Republic of Iran in 53th session of general assembly of UN in 2001 was most important effort of Iran in formation of peace, friendship and security in the world.
Some main cultural consequences of Islamic revolution in international arena by use of globalization process which imply to exportation discourse of Islamic revolution are such as;

- Revival religious identity and attend of religion in scope of society.
- Formation political, scientific, cultural and religious movements in worldwide.
- Increase political-religious awareness of Muslims and revival Islamic awakening movements.
- Patternability of Iran in fighting tyranny, inequality and colonialism.
- Acceptance pattern of Islamic government by Islamic nations.
- Increase political-religious self reliance of Muslims.
- Discuss new mental, scientific and cultural subjects in international scope like *Vilayat Faghi* theory, religious democracy, Islamic justice, Islamic international rights, Islamic political thought, Islamic bases of political participation, and etc.

Finally, some most important reasons in success exportation discourse of Islamic revolution are such as; 1- use of globalization implements. 2- Emphasis on monotheism and Islamic united community. 3- Emphasis on Zionist and western global arrogance as common enemy for Muslims. 4- Emphasis on Islamic humanity common ideas. 5- Emphasis on religious democracy. 6- Fighting against tyranny and inequality.
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<tr>
<td>23</td>
<td>Lakzai Najaf, “Foreigners and Political and Social Evolutions of Iran”, <em>Zamane</em>, Tehran, No 22</td>
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<tr>
<td>24</td>
<td>Ibid</td>
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<td>25</td>
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<td>Vaslif Alexi, Cressets of Persian Gulf, Tehran, Pocketbook Press, 1980</td>
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<td>32</td>
<td>Mokhber Abbas, <em>Dynasty of Pahlavi and religious</em>, Tehran, Tarhe No Press, 1999</td>
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</tr>
<tr>
<td>36</td>
<td>Ibid</td>
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<td>39</td>
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