

The cultural interactive's effect of party elites on soft power of Islamic Republic of Iran

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Abstract: The political parties have a high political potential in order to strengthen soft power of Islamic Republic of Iran due to being at the center of political power and direct and indirect orientation toward the methods, decision making and political system objectives. Party elites have political and cultural effectiveness on political community and system. There is a direct relationship between party elites (independent variable) and soft power of Islamic Republic of Iran (dependent variable). Violent competition, conflict and political turbulence are included in negative action of political party's elites and on the other hand, value and peaceful action with some features such as moralization, value competition, interactions and political flexibility are considered as positive political action of party elites. This article considers this question that what is the effect of party elites on soft power of Islamic Republic with the purpose of clarifying the role of parties elites in strengthening soft power of Islamic republic of Iran. The research hypothesis is based on that party elites effect on soft power of Islamic Republic of Iran. The main purpose of this research is explaining and identifying the effect of party elites on soft power of Islamic Republic of Iran.

Key words: *Soft power; Elites; Parties; Iran*

1. Introduction

In all the country variety of individual and group characteristic which lead to occurrence or intensification of political conflicts, in addition to encompass the existing differences in social status of economic class, income, property and employment, even include education, ideology, religion, language, region and family roots (Dal, 1985). It is based on diversity and multiplicity of factors that different solidarity and dissension patterns vary from one country to another. Party elites and soft power of Islamic Republic of Iran could be analyzed and explained according to software look of political competition and national security on one hand and relativity to situations and requirements on the other hand. Party elites in Iran have a high political potential for disrupting existing political regularity because of the weakness in cultural interaction. Part of this weakness is due to lack of strong and effective institutions in transition society of Iran. The weak political parties especially in developing country are like double-edged blade which attempt to political participation and mobilization of the masses on the one hand and will lead to political instability field because of the lack of institutionalization. Samuel Huntington through distinguishing between strong and weak parties in associated with political efficiency and mobilization capabilities believes that immorality, divisive, destabilization and preparing

country for foreign influence are the characteristics of a weak party systems (Huntington, 1996). In most of the growing or developing countries, competition of parties is rejected because of some different reasons. Non-partisan conservative regimes are afraid of parties. The regimes which mostly are involved in modernization, rely more on bureaucracy and believe that parties will raise conflict more than what it is and will damage to efficiency. One-party regimes believe that having multiple parties is part of luxury because of manpower shortage and it is better for a party to avoid political gap and generate national unity. (Each Dad et al., 2006) In this research along with lack of institutionalization of political parties in Iran, the cultural interaction of elites and how they work have been considered. In Iran, because of multiplicity of political parties in the form of political processes (left orientation, moderate and right orientation) the parties elites enjoy the variety and multiplicity of political orientation, so that in many cases of conflict of party elites will lead to political turbulence and contention. In this study, we have tried to analyze soft power of Islamic Republic of Iran through defining performance of party elites.

2. Research history

Many research have been done directly and indirectly regarding soft power and its relationship with other cultural, political and social variables such as political elites which we briefly discuss some

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of them: Moradian Biglou (1391) The relationship between political participation and soft power of Islamic Republic of Iran (case study: participation in elections): This research deals with the purpose of study the relationship between political participation and soft power of Islamic Republic of Iran with an emphasis on an aspect of participation as participation in elections which encompass a large part of political activities. Mohammadi (1391) the study of dimensions and components of smart power of Islamic Republic of Iran by Islamic Iranian approach: This research is an attempt to examine and explain the components and dimensions of smart power of Islamic Republic of Iran. Bahadori Jahromi (1391) soft power of Islamic Republic of Iran to deal with political corruption: This research is an attempt to show the basis of soft power of Islamic Republic of Iran in dealing with political power corruption which is due to the type of Islamic thought look in the concept of political power. Mousavi Nejad Akvani (1392) turbulence theory; a model for analyzing complexity of Iran political environment: In this study it is tried to discuss the dominant feature of Iran political environment in two past decades including "rapid reaction of the cast", insistent demands of people", "transient and unstable coalition", "dissociation", "continuous and progressive split of political groups" and changing the policies. Gholami Javad (1389) intellectual cohesion of political elites within the rule and stability formation in political system: this article considers consequences of political elites within the ruling as one of the important factor in stability formation in political system.

3. Soft power

The soft power and the method of using it in different communities could be investigated in a historical process. Some people believe that contemplating on political power dimension has a enough deep root in lands with ancient history. Attractiveness has been existed as power in the centuries before its theoretical explanation of the early decades of 1990 and for the example we can mention Chinese, Greek, Egyptians and Iranian as one of its primary designers (Imam zadeh Fard, 2010). Molana Hamid in 1987 has discussed some subjects such as soft power and global communication in the book of global information and communication. He proposed new boundaries in international relationships as tangible power (Mohammadi, 2008). Joseph Nye has been considered in all the articles and documents as the main theorists of this theory. Nye considers soft power as a way to achieve desired results, without clear and tangible threat and persuasion and believe that a country or government based on this will be able to achieve desired goals. Because it other groups accept its values and are affected by its progress and thought and are willing to follow it. Soft power is achieving the desired objectives through attraction rather than force and reward (Nye, 2010).

According to Nye, soft power sources are included three components of culture, political values and foreign policy favorable. Nowadays the main elements and sources of soft power are constituted of culture, public opinion, democracy, human right, social values, science and technology. Because the desired objectives could be achieved through using them and decisions and policies of others could be changed through presentation of general proper and useful results due to applying these power resources and elements (Pour Ahmadi, 2010).

4. Party elites

Party has been defined as 1-group and category. 2-A group of people with a particular political path 3- each one of 120 part of Holy Quran 4- interest, uncton and portion ,etc, and parties have been defined as 1- groups , fudges and categories 2- groups of infidels that were synchronized to go to war against Prophet Mohammad (God bless him) 3- The Thamud and some others who Holy Quran annihilated them 4- The thirty-third chapters of the Quran 5- Political categories which each one has a specific trend and methods and participate in social life. (Moen, 1973) Moris Dovoje through likening political parties to political army believes that these organizations are foundation, regular and orderly groupings which have been constituted to struggle for power and they mention profits and objectives of different social forces. (classes, local units, racial groups, communities which has a special interest) and they are properly an instrument for their political functions (Dovrojev, 1988). According to describing the purpose of political objectives to seize political and governmental positions through political struggle with their fellowmen in the local , provincial and national level, Ernest Franklin believes that political party is a firm organized establishment for battle which obtains (or try to obtain) enough strength through gaining governmental positions and appointments in geographical range of a country, province or town, etc.(Ketabi,1995). Word of the party shows that three basic features are constituent elements of equivalent words for party in different communities. These three elements include dispersion, sharing and battle. In all of these cultures, party in collective meaning support common interests or insights versus others. (Ayyubi, 1990). Weiner and Lapalombra present four features for political parties including: the existence of cultural stable establishment, existence of branches which connect and relate with center, support and defend of people and finally effort and contest in order to gain political power (Weiner and Lapalombra, 1966).

5. Political culture of elites

Political culture consists of ideas and perspective toward power, governmental and responsibilities and patterns related to political sociability (Ghavvam, 1997). Type of political behavior and

movements of people and elites in any community are motivated from this cultural attitude. Political culture acts as a mechanism which the members of a community imagine political relations correctly according to it or at least they have found the possibility of understanding it (Razzaghi, 1997). Political culture of each country could be known as a certain distribution of political perspectives, values, feelings, information and skills in elite and popular levels which effects on behaviors and actions of political citizens and elites in social arena and their political action and reaction. Lucian Pye believes according to political culture and development that political culture is a suitable framework in order to combine in the scope of psychology and sociology which political culture indeed provide classification and comparison of political system by linking two macro and micro approaches and specifies how to change and develop it (Pye, 2001). The behavior of party elites as party managers could provide a new approach to the field of political action of party actors in political system of Islamic Republic of Iran when it is mixed with interactive culture which will lead to increase in soft power of political system in case of its continuity and dynamism.

6. Capacities of the culture of party elites in strengthening soft power

Activity and behavior of party elites have a close relationship with some concepts such as political culture, political competition, inter subjective action, peaceful political behavior. Determinant element for culture and theme of normative -rational culture of political party elites are the key variable of soft power of Islamic Republic system of Iran. Soft power which is some time called the normative, ideas and conscience power, relies on culture. Therefore, elites of political parties increase the power and capabilities of Islamic Republic of Iran through a culture-oriented view toward power category and political competition and turn many political challenges and crises into opportunity. Here we refer to factors of party elites culture:

6.1. Culture of party competition

Political competition of parties takes place in the context of political culture lack of awareness of elites toward it will lead to political dangerous consequences. There is a significant relationship between peaceful political competition and political culture of party elites. The extension of peaceful competition is dependent on the accepting the compromise principle of political groups of competitor. The principle of concept of compromise is that the parties reach to a relative agreement through granting mutual concessions and both parties pass up part of their demands. The most ideal compromise is that will be realized based on justice and equity. (Dovoreje, 1998). Whatever the political culture of the society is more developed, plurality, legalism, social mobility, rationality, mutual trust,

national allegiance, observing principles of political game, respect to opinions of others, pluralism, collective good, pragmatism and rationalism will increase and consequently a peaceful political competition will be possible (Mir Mohammadi, 1992). Political competition of party elites should be based on moderation, tolerance and priority of national interests and for the purpose of strengthening national security. If party elites adopt conflict role, in those circumstances, vertical and horizontal integration of political groups and social forces with governance structure will be reduced. This matter creates some negative and dissuasive effects on country national security and social solidarity (Mottaghi, 2002). The competitive political culture could lead to strengthen soft power of Islamic Republic of Iran while all the political elites should politically manages the rules of political game transparently, equal opportunity and legal-value. In such a situation, efficiency and legitimacy of political competition of cast among public minds and thoughts are considered positive, and competitive political culture is grown and institutionalized as a healthy political and legal culture in cultural content of society. If the norms of political competition between party elites and followers of political parties stabilizes, maximum attraction of political groups and solidarity will be realized for the purpose of consolidation and legitimating of Islamic Republic.

6.2. Political sociability of party elites

One of the difficulties and barriers of culture of party elites in Iran is weakness is political education and skill in the scope of political party activity for both the elites and party followers. Political sociability does the process of citizens teaching and familiarizing with function of political system. Political characteristic of each one is a combination of feelings and many perspectives which have been combined together. Political sociability is done directly and indirectly. In direct sociability, information, values or feelings concerning the political issues is clearly transferred and in the indirect one, our experiences shape our political perspectives unexpectedly (Almond et al., 2001). Political parties elites should have a great respect and emphasis regarding political personalizing based on cultural moderation and nationality. The main element of personalizing is the political elites training. This type of training is more specialized than the political training of common people. Therefore, necessary training should take place in order to political training of political elites in the whole political socialization to the required staff of future political system management (Mansour Nejad, 2006). The purpose of political socialization is transferring culture, flourishing talents, developing the trends, guiding the motivation, creating attitudes, inserting values and norms, teaching roles and skills, regularizing behaviors, establishing social solidarity and control, restraining the turbulent and anti-social potential tendencies and ensuring the

survival and continuity of political system. Parties are effective through political sociability and membership in maintaining political system and its adaptability with environment. Gabriel Almond points to two kinds of political sociability regarding special function of parties aggregation: one is based on strengthening the existing political culture and consequently is the guarantor for political continuity, and the other is based on modification of existing cultural pattern without any interrupting dispute (Almond and Powell, 1999). It is clear that political parties and generally existence of civil and structured society is first of all in the favor of the government. Because it increases ability to respond to government environment pressures and this increase in ability to responding to the social requests will lead to preservation of national unity and neutralizing the social conflicts, disputes, and gaps. On the other hand, parties are important and successful tools for creating national authority and totally are more flexible to gain public support than army and bureaucracy. Today, the most political system is based on the party and each party has been an inevitable form in any political system. Through more complexity of communities, the need to this structure for establishing political and social communication will have a special position and even existence or absence of party in a political structure will be considered as basis for development or under development. One of the main functions of parties in the position of the most important factor in establishing national solidarity is the political sociability. When the people of communities are trained to life in the political arena through political sociability, the grounds of national solidarity and unity among them will be provided. In modern societies, this serious responsibility is undertaken by political party.

7. Conclusion

Political parties competition have friction and conflict because of being in field of political power and in some cases lead to hard political confrontation and contentions. The center of political power is the place of clash of votes, ideas, political orientation of political processes and thoughts which is engaged in the political orientation based on styles and interests. When political opinions and votes find a radicalization and extremist form, political struggle and conflict will grow and political governance authority will be undermined. The political power diminishing leads to weakness in national security. The major source of insecurity is internal interaction of political system which has no specific mechanism for balancing power. Political system mechanisms including intermediary institutions, communicative institutions and civil society. National security promotion depends on the peaceful behaviors and subordination of legal practices of all the pro-regime groups. Among this, the role of formal parties and groups to providing security for political system is

prominent and important. Iran is in the fourth decade of Islamic Revolution in the movement towards progress and development in all of its dimensions. Political, cultural and social condition of Iran is typically underwent ups and downs of political competitors groups within the government, as in many cases absolute thinking and offence orientations between political groups create pests and difficulties for system. Therefore, it should be presented solutions for political understanding and moderation among political parties through establishing regulatory mechanisms in order that the system will not understand the problem due to political pressures of party. political security and maximum participation in election and strengthening basis of political system depends on disciplined, moderate parties which believe in principle of system and are promoters of values and ideals of Islamic Revolution. Such an attitude is shaped through a long-term process and as the results of party elites and political parties.

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