

The Progress Pattern (Flourih Olgou)

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ABSTRACT

The discourse and the pattern of Western modernist development are prevalent in the world. The problem with this pattern is the lack of spirituality among western critics. In this case, can the Islamic Republic of Iran's model, the Islamic Model of Progress, be presented as a rival strategy and alternative to the development model? The term flourish is a human and civil (social, economic, cultural) and political model. By pattern, we mean the pattern of human and civil flourishing (social, economic, cultural) and political. **Pre-hypothesis:** Similar to each political system, the constitution of the Islamic Republic of Iran is based on the development of its own discourse and is included its own development that is interpreted as the Iranian-Islamic model of progress. **Hypothesis:** The Iranian-Islamic model of progress (flourishing): economic development and political development occur simultaneously in order to cultural, spiritual and ethical development.

Keywords: flourish, progress, development, pattern, constitution, Islamic, Republic, Iran, modernism

INTRODUCTION

1- Constitution of the Islamic Republic of Iran: the source or legal basis of the Islamic system contains the Islamic model of Iran. The upstream document is also considered. The Constitution of the Islamic Republic of Iran is inclusive, it has two parts: Introduction and Text. Introduction to the Constitution of the IRI: 14 items are provided in 14 phrases. They can be considered as the first fourteen. The introduction or prelude is a reflection of the discourse of progress. These are the fundamental and endogenous assumptions of the view, theory and progression system of the IRI are considered. Constitutional text: The model illustrates the great practical example of the civil progress of IRI. The original text of the constitution is provided in 14 chapters and 187 in principle. Seventh chapters and the 187th principle of the constitution are composed of two cases respectively and the first part in general. It includes 14 principles. The first chapter illustrates the general principles of the pattern of progress. In the sense provided (principles) is a glossary. This is the basic model of civil progress we interpret. Second to fourteenth chapters are uncritical principles. It Includes 162 principles, Articles 15 to 187. These details are even a model of progress. This section illustrates the detailed model of the civil progress of IRI.

2- Discourse and competitor pattern in the contemporary world are relevant. One is development. Another is progress. One is the Western modernist development pattern. Another is the pattern of Iranian Islamic progress. The flow of development is the dominant discourse and pattern in the West and in the world. It is in conflict with two branches. One is a liberal-capitalist. Another is socialist-communist one. The first case, like America, is the world's first economy. The second case, like China, is the second-world economy. The developmental pattern is textual, material, quantitative and instrumental. It is based on the authenticity of

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the economy and the goal is maximizing the physical well-being. In this pattern, political development and even cultural development are quantitative and considered as goods. Both tools are economic development and wealth generation. But the critics of Western and global critics have a problem. Another is the controversy over the hegemony of colonial imperialist domination. Apparently, the economic crisis is because of the rapid and sharp rise in debt caused by the gap in rising costs and the decline in economic revenues. Incredibly the decline of political domination results from global domination. The rising of the spiritual need caused by the inner spiritual serenity is beyond the comfort of the economy. The United Nations Commission on the United Nations Development Program (UNCTAD), the United Nations Educational, Scientific and Cultural Organization (UNESCO), is the first of its kind in the field. For this reason, they are seeking a solution. The key question is: is there any way out of the troublesome bugs of this model? As the Islamic Republic claims, it is the model of progress or prosperity. The flow of advancement and prosperity; the discourse and the pattern of the claimant is the inherent and innate discipline and structure. This pattern is capable of developing economic and public comfort, combined with the political balance to ensure cultural, spiritual and moral excellence and to ensure civil peace. But it requires scientific explanation, operational design (strategic-practical), public promotion (discourse), and objective realization (execution and streamlining).

3- The developmental pattern is the cultural development in maximizing the economic development and comfort. In this model, the goal is to maximize welfare. Even a culture is a tool for economic development. Spiritual vacuity is the most important deficiency of the developmental pattern that has been criticized by many Western and global adventurers. The pattern of progress; economic development and the provision of physical well-being, as an introduction and instrument, are combined with political balance and the production of order and efficiency for cultural excellence, in the direction of spirituality and inner peace.

RESEARCH METHODS

Criticism of Development Pattern and Discourse of the Flourishing Pattern

1- "The United Nations World Commission on Culture and Development"; "The first is a group of prominent economists of development, researchers and social scientists, artists and policymakers who do the same thing on the relationship between culture and development" (Peyvand Journal p. 4). The commission, headed by the former UN Secretary-General Javier Felipe Ricardo Pérez spent three years, 1993 to 1995 redefining the concept of development and culture and their relationship between them. The main purpose of the document is to shape the ways of culture and national development for the 21st century. The Unesco Courier, the official organ of the United Nations Scientific and Cultural Organization (UNESCO), is published and translated into the world's 30 languages and the Braille line, No. 316 (April 28, 1996), entitled "Culture and Development, A Life Worth Living", has been assigned a report and some interviews and contributions in this area. De Cuéllar announces this report as a scientific and formal documentary plan: "First, we have shown that the concept of development can and should be expanded. The demand for development, regardless of the human and cultural context, is nothing but a growth without the soul. While a thriving and balanced economic development is part of the culture of a nation, this new thought must be developed and approved and spread on a global scale" (ibid., pp. 5-4). In his words, "since the material indicators of" progress "cannot, by any means, to assess the degree of comfort and prosperity of humans, it should be expounded on other criteria, including criteria such as the concept of human development that includes other considerations such as political, economic and social liberty, as well as the possibility of a healthy, balanced, creative life for all, self-respect as well as respect for human rights. Of course, this concept, although implicitly referring to culture, does not explicitly include culture in the concept of development. We need to show why culture should be introduced in the concept of development and how this is possible. This is an important step in redefining the concept of development" (ibid., P. 5). According to the De Cuéllar, I believe the second achievement of the commission is to change our attitude and approach regarding the relationship between culture and development. "The issue is whether we should talk about culture and development or culture from development to culture for development, or development for culture? According to him, "If we define culture as" a way of living together "(as we have done so), and development as a process that gives everyone the freedom and possibility to bring their legitimate wishes and ends, then obviously, another culture is more than an aspect of development or a tool for it. "As we know "culture" as a factor in development, or its obstacle, we should not be reduced it to a factor accelerating or slowing economic growth. On the contrary, culture is the ultimate goal of development that is properly understood, a development whose purpose is the full flourishing of man". Now, "the opposite and completely materialistic and instrumental conception, as well as summarized by the researchers, is" adding little culture (to development) and then stirring the potion" (ibid.). He concludes: "Culture is not an instrument to achieve

our goals, but it is the social foundation of these goals and aspirations". In the end, it also declares: "On the eve of the third millennium, I can only repeat this, I repeat Celso Furtado (from Brazil): the struggle we face is the creation of this new utopia, the idea that the survival of the human community is impossible without it" (P. 7).

2- Bahjat al-Nadi, the director of the Payam journal, and Adel Rafat, the head of the journal, in the editorial entitled "What is development?", the Western modernist conception of the prevailing material development is challenging, the insecure process of economic growth that is exclusively treats wealth, and even considers culture as a commodity. Or is it the part of a broader effort to build a community whose members share responsibility, as well as enjoy the benefits of it and an attempt not to limit its objectives to the economy but to the values that these people give them? "Accordingly, they emphasize that the dominant economic system must be questioned. The basic principle of it is to put an end to global competition for profit in an open-minded market based on dissolution, inequality and pollution, and condemns the majority of the world's people to a decisive fate". However, "this system has now been contested at various levels, from general and fundamental opposition to partial criticism of its specific effects" (ibid.). In the midst of this, "it often appears that culture is at the heart of this controversy" (ibid., P. 8-8). They say, "But it may be questioned what is the real role and nature of culture?" (Ibid. P. 9). Meanwhile, "in the north, they regard a certain culture as just one means-a factor among other factors for gaining or modifying some of the excesses of the production system" (ibid.). They do not consider it to be excellence. But, "yet, the other way of thinking about the culture (in the broader sense) is to see it as a source of renewal by ourselves and a lever to change-as the bearer of moral, aesthetic, and spiritual values that can take action bringing the economy to higher profit-making goals, eliminating people from need and ignorance, prompting creative inclinations, and creating new forms of solidarity between individuals, nations, and between mankind and nature." Culture is the cause of progress. Economics, material causes and politics are formal, structural, and strategic. "Culture in this sense does not oppose the economy but gives it a human face". Therefore, "this is the core of the lifestyle of a community that defines the goals and criteria that represent the culture in its best form" (ibid.). Finally, they ask: "Are today's refreshing cultures not the ones who refuse to fossilize and try to root out, instead of stopping it, they can be fertilized and always stay young in this way?" Amartya Sen, author and commentator on "Development as Freedom" in the term "Development as Freedom" in this journal, "Choosing the Way" (ibid., P. 10) by asking questions; "Is culture purely complementary to development?" He said "There are two attitudes about development in the world today, and it is a characteristic of the first attitude, economic growth and the values that economic growth is based upon." In this perspective, development is basically the rapid and sustained increase in GDP per capita (or domestic) production, which is likely to be coupled with efforts to distribute fairly the achievements of this increase. I read this attitude as an "economist's perception" of development. In this attitude, values and culture do not play a role (ibid.). But "the second approach, contrary to the first view, sees development as a process for the growth of individual freedom in pursuit of its precious goals. I call this attitude a "liberating conception" of development in which the status of material and economic wealth is merely one of the functions of the value system and the culture determines social and economic progress. Is not it more accurate to interpret the concept of developmental excellence? Provide and comprehend the values of economic development, the values of political equilibrium and the values of excellence; spiritual and moral are not accurate? He also emphasized on the idea of the "instrumental attitudes of culture": "Conversely, in an economist's perception of development, culture is not at best anything more than a means to help economic growth and the accumulation of wealth" (ibid., P. 12). While even it ignores the "sustainable development" and "the fundamental roles of culture" and the constructive role of culture (ibid.).

4- JOHN L ESPOSITO, the professor of International Religious Intercultural Policy at the University of Georgia in George Town, entitled "Revival of Religion" (ibid., P. 17); he raises the question that "the re-emergence of religion is one of the most prominent phenomena that our elegance has had a significant impact on culture and development in recent years. From what time has this phenomenon begun and which parts of the world are most common?" (Ibid.).

He responds promptly: "The Islamic Revolution of Iran in the years 1978-1979 was a clear revelation of redevelopment of Islam, a process that had been accrued in more than a decade in a number of Islamic countries. Islam, after the Islamic Revolution, found a fundamental place in the political and social development of a number of countries. "Such a resurgence of religion in other parts of the world from liberation theology of Latin America to contemporary religious movements" (ibid., Pp. 18-17). All of these show the strong power of religion, especially in developing countries (ibid., P. 18). Finally, answering the question of "How do you see the future?" (Ibid., P. 19), they respond: "Religion and culture are two pillars of every effort in

development, and therefore they should be considered. They have to abandon those past divisions and contracts (licit or religious, sacred or unholy, tradition or modernization). This requires that governments, civil society, development experts, and religious leaders look for realms of mutual cooperation and understanding” (ibid.). In particular, “the widespread revival of religion and the establishment of religious movements are universal phenomena” (ibid.). Such a unity of materiality and spirituality, economic development and cultural excellence; spiritual and moral, politics and religion is as a body and spirit; form and heart; instrument and purpose; and the introduction and outcome in the discourse and the pattern of the progress of the IRI.

FINDINGS

The Pattern of Flourishing

1. The Constitution of the Islamic Republic of Iran advances the cultural, social, political, and economic establishments of Iranian society supported Islamic principles associate degreed norms, that represents an honest aspiration of the Muslim Ummah (Society). These are the socio-cultural, political, and economic sections of the model of economic development, political balance and cultural excellence. Developmental Model; A) Economic Development, together with B) Development and Political Balance; and C) Cultural Development and Excellence; Spirituality and Ethics. In the following, three sections of economic development, political balance, and cultural excellence are the models of progress. So far, the articles of the Constitution of the Islamic Republic of Iran are provided. It includes the basics and the first three principles of the first chapter, which are developed in accordance with the principles and general principles of the glossary. These cases are parsed and adjusted as needed in the least possible lexical proportion. In some positions, an explanation is also given. We hoped that the Western scholars would be unfamiliar with the discourse of the Islamic Republic and especially global scholars interested in discourse and competitor pattern of development; it means it would be efficient in the dialogue and the pattern of progress and prosperity.

A. Economic and Technological Development

“The Economy could be a Means”; “Not associate End”:

A.1. “In strengthening the foundations of the economy”, “the basic thought are getting to be the fulfillment of the material needs of a man in the course of his overall growth and development”.

A.2. “This principle contrasts with totally different economic systems (Development Olgou), where the aim is concentration and accumulation of wealth and maximization of profit”.

A.3. The economy in Islam could be a suggests that, and every one that’s needed of a method is that it ought to be associate economical issue contributive to the attainment of the last word goal.

A.4. The economic program of Islam consists of providing the means needed for the emergence of the various creative capacities of the human being. Apparently, it is the duty of Islamic government to fulfill all the requirements of its citizens with equal opportunities, to satisfy their essential needs. The government of the Islamic Republic of Iran has the duty of directing all its resources to attain its purposes. The Islamic government should have a plan in the economic system, in order to create welfare, eliminate poverty, and abolish all forms of deprivation with respect to food, housing, work, health care, and the provision of social insurance for all of its citizens.

B. Political and Social Development and Balance

The mission of Islamic government is to create conditions connecting to the development of the society in accordance with the noble and universal value of Islam in a manner of fact that they progress towards the establishments of the Holy Quran.

In this regard, I. Jean-Jacques Rousseau, the French writer stated in the social contract that: “I call any state as a republic which is governed by law. The state of governance is not so important. Because only the general interest is ruled” (Rousseau, Social Contract, Translated by Manouchehr Kia, 1973. Tehran: Ganjineh, Q2, p. 46).

“Any legitimate government is a republic” (the same). Second, the revolutionary leader and founder of the political system of the Islamic Republic of Iran say: 1. “The Islamic government is the rule of the divine law on people” (Velayat-e Faqih, Tehran: Amir Kabir, New publication, 1981 p. 53). 2. “The rule of Islam is the

rule of law. In this way of government, sovereignty is exclusive to God, and it is the law of command and decree of God. The law of Islam or the commandment of God is on all people and on the Islamic state of government" (ibid., P. 54). 3. "The rule in Islam is in the sense of being law-abiding, and the only law has a dominant society" (ibid., P. 55). Rousseau also claims A. "When I say that the Christian republic is wrong, these two words are contradictory" (Social Contract, 177).

But his claim was the reverse; B. "Prophet Muhammad (PBUH) had correct views and set his political organization well. ... The religious and secular rule, i.e., Islamic (Islamic) and customary (Republic), was one and the country was well managed (efficiency and effectiveness)" (ibid., P. 172). Samuel Huntington brings the third wave of democracy:

"Confucius democracy is clearly a contradiction. But it is not clear that Islamic democracy is the same" (Ahmad Shamsa, Tehran: Persia, 1994, p. 335). 2. According to Glenn's theory, he claims that Islam is progressive.

In the political execution model of flourishing and the principle¹ and the Islamic republic of Iran's flourishing and principle², the vision of the scientific and practical way of flourishing model are stated.

"Article three [State Goals]": 5) "the complete elimination of imperialism and therefore the interference of foreign influence"; 6) "the elimination of all kinds of despotism and autocracy and everyone tries to monopolize power; 7) "ensuring political and social freedoms among the framework of the law"; 8) Processing Re-write Suggestions Done (Unique Article)

"the participation of the whole individuals in crucial their political, economic, social, and cultural destiny"; 9) "the conclusion of all kinds of undesirable discrimination and also the provision of just opportunities for all, in each the fabric and also the intellectual spheres"; 10) "the creation of an accurate body system and elimination of superfluous government organizations"; 11) "all spherical strengthening of the foundations of national defense to the Utmost degree by suggests that of universal preparation for the sake of Safeguarding the independence, territorial integrity, and also the Moslem order of the country"; And 14) "securing the multifaceted rights of all citizens, each ladies and men, and providing legal protection for all, furthermore because the equality of all before the law"; 15) "the enlargement and strengthening of Moslem brotherhood and public cooperation among all the people"; 16) "framing the policy of the country on the premise of Moslem criteria, fraternal commitment to any or all Muslims, and unsparing support to the liberty fighters of the world".

Principles 4-9. First, the general principles outline other important aspects of politics as the basis for progress. It includes Principle 4, Based on Islamic rules of law, Principle 5, Religious Political Science, Principle 6, General Principles and Electoral Governance, Principle 7, Department (Shoura), Principle 8, Partnership, Universal Monitoring, and Principle 9, Liberty and Independence and Unity and Territorial Integrity.

C. Cultural, Spiritual and Moral Excellency

Introduction 13, Cultural, spiritual and ethical development has outlined a flourishing pattern. Processing Re-write Suggestions Done (Unique Article)

13. "Mass-Communication Media": 1st. "The mass-communication media, radio and television, should serve the diffusion of Islamic culture in pursuit of the biological process course of the Islamic Revolution. To the present end, the media ought to be used as a forum for the healthy encounter of various ideas, however they need to strictly refrain from diffusion and propagation of harmful and anti-Islamic practices". "It is obligatory all to stick to the principles of this Constitution, for it regards as its highest aim the liberty and dignity of the civilization and provides for the expansion and development of the human being". "They could then hope for fulfillment in building a perfect Moslem society which will be a model for all individuals of the planet and a witness to its perfection (in accordance with the Koranic verse "Thus we tend to created you a median community, that you simply could be witnesses to men" [2:143]). Article three [State Goals]": 1) "the creation of positive surroundings for enlargement; of ethical virtues supported religion and righteousness and therefore the struggle against all kinds of vice and corruption"; 2) "raising the extent of public awareness altogether areas, through the correct use of the press, mass media, and different means"; 3) "free education and physical coaching for everybody in any respect levels, and therefore the facilitation and expansion of upper education"; 4) "strengthening the spirit of inquiry, investigation, and innovation all told areas of science,

technology, and culture, similarly as Moslem studies, by establishing analysis centers and inspiring researchers”; different eleventh articles (14-4) Chapter I General Principles.

Principles 10-14 of Chapter One, the general principles of other important cultural aspects illustrate the basic pattern of progress and prosperity. It contains Principle 10: Family Authenticity, Principle 11: Islamic Unity, Principle 12, and Official Civil Religion, Principle 13: Religious Beliefs, Principle 14: Good Faith and Justice in Relations between Nations. The spiritual sphere of the Islamic discourse of Iran is that earlier Michel Foucault in France and in 1979 during analytic travels and reports during the Islamic Revolution as a social indicator of postmodernism, claimed to be the basis of modernism’s failure. In this regard, he believes that the Islamic Revolution of Iran: “It is an attempt to make politics a spiritual dimension” (Foucault, Michel, and Iranians, what is the dream, p. 41). Also, what does the search mean for political spirituality to the people who live on this soil what we the Westerners who lost it after the Renaissance and the Great Christian Crisis?” (Ibid., p.42). Even so, “Iran: The Soul of an Inferior World” is being discussed with them in a book under the same title (Iran: The Soul of a Spiritless World, p. 61 and pp. 56-51).

DISCUSSIONS AND CONCLUSION

The discourse and pattern of the Islamic Republic of Iran is flourishing. The flourishing pattern is two-dimensional, material and spiritual. The pattern of economic development, political balance and cultural excellence are spiritual and moral. Generally, the pattern of economic development is combined with political balance for cultural, spiritual and moral excellence. The pattern of providing external comfort is physical comfort and securing inner comfort is spiritual. In the both branches of liberal-capitalist development and communist-socialist development, the supreme alternative for the dominant Western pattern and modernist model is discourse. As long as the dialogue and pattern of postmodernist and nihilistic development continue, the model of the development of one-dimensional comfort appearance is physically. This pattern suffers the lack of spiritual and hegemonic principles, according to both Western critics and the others. The problem that causes the economic, political, and cultural problems, spiritual and moral problems that is to some extent the global crisis and the current deadlock. As it is, the obstacle is existed, the foundation of the cultural crisis and the lack of spiritual and moral issues, and even material and economic morality is political, a political economy and a dominant economic policy. The appearance of the crisis is economic. The growing gap is a sharp decline in incomes and a rapid rise in costs. Can the pattern of progress be a solution to global liberation? Or we should wait for the Conflicts to extend beyond national and international conflicts? Can this model be considered beyond growth, development, sustainable development, and even the development of emancipation, called “superior development.” in that case, it’s not better to call it “Transcendental Development”? Would not it be more enlightening if we consider this a “flourishing model”?

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