

CULTURAL IMPACT ASSESSMENT AND POLITICAL DEVELOPMENT IN CONTEMPORARY IRAN

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ABSTRACT

The expression “cultural impact assessment” was first used by the supreme leader of the Islamic Revolution in his meeting with the Supreme Council of the Cultural Revolution. Cultural impact assessment deals with the mutual effects of a plan and project with the culture and cultural system. In other words, amongst the most important duties of cultural impact assessment are its investigation of the effects an in-progress project has on the society’s value and culture system as well as the effects and interactions that the existent culture and values might have on a plan. The adverse effects of disregarding the cultural impact assessment can be repeatedly seen in a review of Iran’s contemporary history in various plans and projects in cultural, political and social areas. A project or plan might reach a physical completion without cultural impact assessment in which case costs should be made several times larger than those of the project implementation for repairing the cultural and social harms caused by the project. According to the accentuation of soft war and soft overthrowing of Islamic Republic of Iran by the enemies, these two topics, i.e. cultural impact assessment and soft war, are found heavily interlaced and falling short of precise implementation of cultural impact assessment intensifies the effects of soft war in the society and the causal and facilitative role of the absence of cultural impact assessment can be vividly observed in the occurrence of soft war. Considering partnership and competition as the primary elements of the country’s political development, taking cultural impact assessment into account in various plans can be followed by more people’s participation and presence and, on the other hand, the government can think about the stability of the political system and its agreeability in domestic and foreign scenes via increasing the people’s participation. Taking cultural impact assessment into consideration will be accompanied by people’s satisfaction of the implementation of plans and projects, increase in people’s participation, deepening and expansion of security, increase in agreeability and even legitimacy of the political system and the governing body. In line with this, the main study question is that “how an optimum cultural structure can be utilized for reaching a useful political and social development in Iran?” The present study assumes that consideration of cultural impact assessment in all plans and projects of the country will lead to political and social development of the country and/or facilitates the process of achieving political development because if people find faith in the idea that a development plan is in progress in the country and it is completely coordinated and adjusted to their cultural and ideological principles, basics and foundations, then, the understanding and digesting the development topic would become easier and, at the same time, no resistance and opposition would be made thereto and, in the meanwhile, they will make use of all their abilities and capacities for implementing and completing the plan. However, the present study tries investigating the cultural impact assessment issue and its relationships with political development in contemporary Iran.

Keywords: Culture, Cultural Impact Assessment, Sociopolitical Development, Participation, Competition.

INTRODUCTION

Theoretical Foundations:

- *Definition and Importance of Culture and the Relationships between Culture and Security and Development:*

The term “culture” is anciently rooted in Persian language and it can be found not only in the primitive prose texts in ancient Persian language but also in the writings remaining from Pahlavi language, as well (Kiya, 1971). Generally, culture substantially means growth, perfection and excellence of an individual or society amongst the Persian language speakers.

Culture can be considered as specifically related to the mankind and it, along with material tools, is the integral part of the behavior. In its special sense, culture is comprised of language, thoughts, beliefs, traditions, conventions, organizations, instruments, work methods, cultural works, religious rites, social rituals and so forth and its persistence and function depends on a capability exclusively in possession of the human beings. This capability is recognized with such interpretations as talents and logical or mental thoughts, although the concept of mental though is not sufficiently clarified.

In his work named “ideology and modern culture”, John Thompson presents a comprehensive classification of culture as follows:

- A. Traditional and classic definitions that consider culture as a sign of a society’s spiritual growth and sublimity.
- B. Descriptive or explanatory definitions that seek describing and specifying institutions and constituent elements of them.
- C. Symbolic structuralism definitions that establish an integrated relationship between the institutions and society structures (Ibid., 18).

In the international social sciences encyclopedia, culture has been taken into account in three general sets:

- A. Definitions based on cultural organizations and institutions;
- B. Definitions based on behavioral patterns; and,
- C. Definitions based on social structures.

Hegel recounts culture as a sign of the growth, perfection and enhancement of the human society to a lofty level and achievement of freedom as well as human identification. In his book “soul phenomenology”, he writes the following words about culture: “an individual’s power is in actualizing his or her existence in an essential identity; it means that s/he should empty oneself from whatever s/he has and prove oneself as an essential and objective existence. So, culture becomes equal to realization and justification of one’s own self”.

T. S. Elliot (1888-1965), a famous English poet, tries objectifying the inherent relationship between culture and religion in such a way that his first important assumption is that no culture has been able to emerge and expand independent from a religion. Considering this assumption, it seems that culture is the product of religion or religion is the product of culture. He finds culture or lack of it or, in other words, enjoyment of a high culture or a low culture, as exactly associated with the religion being practiced in a society. He also believes that the societies in which religion plays a role also have culture (Elliot, 2003, 23).

Moreover, considering a general framework for culture, George Ballandie, a French sociologist, writes: “culture is a disordered and, in the meantime, regular system of knowledge, collection of a society’s innovations, motivation and mediator of persistence, secrete of the art survival in dangers of a society; it is what easing the social perfection and separating human beings from animals and it is the cultural heritage of a society and every time’s contributions and expansions of it. This perfection exactly equals culture and culture is exactly equivalent to perfection” (Eslami Nadushan, 1993, 16).



From the perspective of Imam Khomeini, the founder of Islamic Republic of Iran, reformation of culture is atop of all modifications (Imam Khomeini, 1990, v.10, 55). In regard of the achievement of development, he believes that “the largest evolution that should be brought about is in culture because culture is the biggest institution that can drag a society into depravity or help it elevate to the peak of splendor and power. Cultural programs need change (Ibid, v.6, 252). In his idea, the culture of the society is undoubtedly the highest and the loftiest element that is essentially involved in the existence of every society. Essentially, the culture of a society constitutes its identity and existence (Ibid, v.15, p.160) and culture is the essence of a nation; it is the essence of a nation’s nationality and the essence of a nation’s independence (Ibid., v.6, 40).

From Imam Khomeini’s perspective, if development is accompanying and consistent with the culture and identity of a nation, it can get the society to perfection and felicity otherwise the development might guide the society to a direction that would lead to both self-alienation of that society and keep it from progress and development (Ibid., v.19, 200).

Shahid Ayatollah Mortaza Motahhari, as well, considers the position of culture in the progress of the communities and civilizations and states that “in the past, the prophets played the most essential roles in the correction, improvement and progress of the communities. Human civilization features two aspects: material and spiritual. The material aspect of civilization is its technical and industrial aspect that has perfected gradually and it has become what it is now. The spiritual aspect of civilization is owed to the prophets’ advertisement and it is in the light of the spiritual aspect of civilization that its material aspects, as well, finds a chance to grow. However, the role of prophets is direct in the perfection of the spiritual aspect of civilization and it is indirect in the perfection of the material aspect (Motahhari, 2009).

So, it is clear and vivid that that the richness of a cultural system and the coordination between the various components can lead the society to progress, upgradation and comfort (Velayati, 2011, p.15).

The more the programs codified for development and growth of a society are coordinated and adjusted with the cultural system thereof, the more the people will accompany it and, at the same time, the movement towards hasty and rushed development and resistance and insistence on the implementation of the plans will be minimized.

The absence of coherence and solidarity in cultural system in such a way that it results in cultural disintegration would negatively influence the governmental institutions and procedures and causes the political development, in the sense of participation and competition expansion, to encounter serious problems and it can be stated that disregarding the interests and values of the subcultures would bring about expansion in indifference and political frustration and leads to the general public’s disappointment of general and political issues.

Culture and Security:

National security means the existence of conditions under which the citizens of a country are protected and kept immune of any threat to their territory and borders, independence, governance, governmental organizations, national authority, national prestige, beliefs, sacred matters, properties, sustenance, honor, family, physique, soul and, generally, all the values they have in the area of national interests.



Cultural security, as well, includes the situation in which the human beings see the software governing their life like religion, beliefs, values, ethics, customs and rites, national and religious identity and cultural heritage and so forth not exposed to threat and destruction.

Cultural security is the most important aspect of every country's national security and it comes about when the people feel no fear and insecurity in the parts of the cultural system and even their lifestyle and life environment.

A causal relationship can be established between cultural security and national security because when the people, inside a society, find their cultural system in stability and security and not seriously exposed to threats and damage while obeying and supporting that political system that has created this security for the cultural system, they will surely protect and guard it in sensitive occasions, as well, if their national security is jeopardized because they know they owe the stability and persistence of their culture and values to the national security and governing system and that it is the existing national system and security that has been able to provide a support for their cultural system hence find obedience and protection of this system agreeable and legitimate.

- ***Culture and Development:***

National culture of every land features specifications and characteristics specific thereto and it takes special orientations subject to the effect of ideological and religious, historical and even climatic factors and provides the nation with a certain identity and theme.

National culture is amongst the pillars of national independence and the elements of creating coherence and it is the duty of the society to defend its culture the way it protects its territory. In designing development programs, the important issue is paying attention to the national identities. No imported development pattern can be applied or imposed unless it is coordinated with the local, regional and national properties.

Achievement of development without considering the national culture and paying attention to and guarding the nation's cultural identity is not feasible and, in case of actualization, it would be imperfect and immature. As Raymond Shasleh puts it: "emphasis on the cultural and national identity is the necessary condition for governance, independence, florescence of the individual and collective competencies and coordinated development of the society; it is a relieving intervention; a weapon for fighting to reach real independence and emphasis on the cultural identity or rejection of any imitation (extroversion) so discarding the intellectual and practical methods from the traditions, history and ethical values and preservation of the ancestors' heritage without traditionalism is nothing more than retrogression and passive and solitary topics".

So, one can dare to say that the protection of cultural, national and regional accomplishments alongside with development is necessary and obligatory because the cultural accomplishments are the best supports of full-scale development and, meanwhile corroborating the cultural identity, leads to the increase in the correlation and association between the people, government and elites and their affiliation with one another, besides heightening the national security, facilitates the development process.

The Essence of Cultural Impact Assessment:

- ***Cultural Impact Assessment:***

It is a system for identification and evaluation of the cultural effects and outcomes of plans and activities that will guide the executors of the activities and plans for observing the strategies,



exertion of the corresponding requirements and standards and solutions in the programs and practical interventions in getting those activities done following performing the necessary researches based on theoretical basics and high-level documents, especially the country's cultural engineering map, in proportion to the society's expediencies and conditions meanwhile introducing the input-output parts of an executive policy, plan or bill, project or any other important activity related to the society's culture via offering practical solutions for strengthening the positive effects and eliminating and reducing its detrimental outcomes in the society's culture.

According to the implementation of the development plans in various economic, cultural, educational, communication, social, legal, judicial, political, security and other aspects in the country that create important effects in the society's culture and the individual's method of living and considering the fact that negligence of the effects and outcomes of such plans will be accompanied by harmful and irreparable results in cultural and social grounds and are found in some cases in clear conflict with the sublime goals of Islamic republic of Iran's holy system, it is necessary and inevitable to monitor the cultural effects and outcomes of these plans, bills, decisions and enactments, projects and interventions in the three branches of the country and the private sector knowing the direct or indirect effects of the aforesaid cases in the society (while the primary goal of Islamic Revolution is essentially the expansion and governance of the Islamic value and culture). Failing to pay attention to the process of proportionating the plans and decisions and interventions causes the unbalanced development and emergence of problems and, sometimes, cultural crises in various individual, familial and social levels and subjects.

- ***Functions of Cultural Impact Assessment:***

The supreme leader of the revolution, His Highness Ayatollah Al-Ozma Khamenei underlined the necessity for preparing a cultural impact assessment for various plans of the country in His Highness's meeting with the members of Supreme Council of Cultural Revolution in December, 2008. His highness emphasized that all the economic, civil, investment, monetary and banking and other plans implemented in the country or are in the study phase to be implemented have to be definitely given a proper cultural impact assessment attachment.

Furthermore, preparation of cultural attachment for important and new plans by the Supreme Council of Cultural Revolution was underlined and approved in the first paragraph of the general policies of Islamic Republic of Iran's fifth development plan, passed in 01/15/2010, declared by the supreme leader of the Islamic Revolution as well as in article (2) of Islamic Republic of Iran's fifth development plan. Cultural impact assessment is a valuable opportunity for implementing the macro-level cultural policies; it is an instrument for creating immunity and prevention of the negative outcomes in the area of culture and it is also an intervention parallel to the creation of change and advancing the cultural processes and managerial methods based on Islamic culture's values and, eventually, it is an effective factor for elevating productivity (Islamic Republic of Iran's fifth development plan).

The most important goal of cultural impact assessment charter is the creation of the grounds and conditions that enable the preservation and fortification of religious, national and revolutionary values through pervasive discourse, correction of cultural performance, adoption of proportionate managerial decisions in all of the country's executive organizations



meanwhile providing for the optimum execution of the important plans, particularly civil, social and economic projects.

Cultural impact assessment charter aims at elucidating the necessity, position, quality, structure and legal requirements related to the codification and implementation of cultural impact assessment countrywide and it is a sub-branch of the country's cultural engineering map and delineates the focal points of evaluation and supervision system in the country's strategic management system.

In line with this, to gain more insight over the concept and function of cultural impact assessment, some examples and samples should be presented:

Although the construction of a large dam can set the ground for agricultural and industrial booming of a region, it would lose its complete optimality if it leads to the submersion of the houses of thousands of villagers and the migration of them into the cities and suburbs and intensification of suburbanization as a result of which money should be spent to an extent several times larger than the cost of constructing the dam for repelling the social, cultural and security harms.

In another form, although the expansion of internet and cyberspace has caused the facilitation of many of service, administrative, governmental and other affairs, lack of proper and strategic management can lead to the expansion of ethical disorders, transgression and divorcement as well as behavioral and personality and psychological disorders and it might even become the case with the expansion of the people's access to this instrument and such information as well as the intensification of the soft war by the enemies in this space that the relations of the people and government are derailed of their ordinary and legal route and take forms of confrontation and dispute in which case money has to be spend a lot more than its benefits for correcting the harms and damages resulting thereof.

Another example is the transformation of university that is commissioned to the making of human beings of the same rank as martyr Dr. Mustafa Chamran as well as training individuals in Islamic and Iranian civilization level (Supreme Leader) into a place for the education of the occidentalists and orientalist.

In addition, the other example is the conversion of city-building, architecture and house-making procedures that should stem from Islamic and Iranian and native patterns into styles that are in complete conflict with our Islamic-Iranian lifestyle and disregard many of the ethical values in them.

And/or the transmutation of the markets and shopping malls in our cities that should be embodiments of our Islamic and national identity into places promoting extreme consumerism as well as western lifestyles and, meanwhile advertising materialist cultures, instigate forsaking of such valued issues as contentment, optimal consumption and use of domestic goods.

What Is the Solution and What Should Be Done?

Should the construction of civil projects be shut down for guarding the society's cultural and value system? Or, should the gates of the universities and educational centers and even malls be closed? And/or, "should the turnoff button of all the central internet and cyberspace systems be pressed? None of these seem to be the correct and logical solution to the overcoming of these problems and these are only the deletion of the theorem. It is not possible to live in the today's world without these facilities, tools and options and closing of the eyes to them would add to the mankind's problems. It can be stated that the cultural impact



assessment is the sole safe, confident, less risky and less costly way available to us. The required plans and projects should be taken to implementation phase via considering their cultural and social impact attachments and scrutinizing the idea as to whether the required plan or project is congruent and coordinated with our social and cultural system or not; and, what should be done if the intended plan is found lacking the required accompaniment and coordination with our cultural system so that the it cannot destroy our cultural, value and social foundations?

STUDY FINDINGS:

Disadvantages and Outcomes of Disregarding the Cultural Impact Assessment:

According to the discussions presented in the previous lines, it can be stated that cultural impact assessment can be followed by undeniable adverse effects if it is not taken into account in the domestic plans and projects. Some of these negative effects have been outlined below:

1. People's resistance to the implementation of the plans and programs because the execution and termination of plan is found contradictory by them to their cultural and value system.
2. The officials not only lack the courageous and daring spirits for performing the plans and projects but also, since they expect that the people, particularly the religious individuals of the society, would, at any time, oppose to the plan, they are forced to act hesitantly and conservatively in their implementation of plans and this can per se make these plans be executed slowly and weakly.
3. Since the culture and the cultural system is of a great importance in the Islamic countries, if the contradiction of a plan or project with the cultural system is proved even after the completion and termination thereof, not only the plan would be questioned but also a large sum of money has to be spent on getting the remaining adverse cultural and social effects faded or minimized as a result of which many resources would be wasted. So, if cultural impact assessment is implemented precisely and sharp-sightedly from the very beginning, many reworks and many additional and unnecessary costings can be prevented.
4. Falling short of taking cultural impact assessment into consideration and negligence of the position of culture and religion shortens the managerial life of the managers and rulers. It means that if the authorities or officials intentionally or inadvertently cause harms and damages during their managerial life to the cultural system of the society, their reappointment for the managerial and governmental positions would be transformed into a red line for the system and/or they will lose their prior status at minimum.
5. Since the propelling engine of every political and social development is the educational system and its content as well as its quality and quantity, in case that the cultural impact assessment is not taken into account in the educational system, a large number of the traditional social classes as well as the individuals worrying about the society's culture would not only prevent the entry of their children to some education levels and higher education but they will also underestimate the teachings and curricula of that educational system and this causes the effectiveness of the education system to suffer.



A historical example of this example dates back to the first and second Pahlavi eras at the time that many of the religious people of Iran's society were of the belief that the educational system of Pahlavi is in conflict with the religious and Islamic beliefs and the prevalent cultural system of the society as a subsequence to which they refrained from sending their children, especially the girls, to schools and universities. And, the first condition of political development, i.e. being literate and educated, was barred from being objectified that simply. This is while if the Iranian families believed that Iran's education system is in complete compliance with their cultural and religious values and foundations, not only they would have not prevented their children from going to schools but they would have also even encouraged their attending of the schools and this could have become a driver of political development in Iran.

6. Disregarding the cultural impact assessment in the plans will be followed by the increase in the psychological, mental and internal tensions and challenges for an individual. For instance, while our cultural system gives too much value to the preservation of privacy and the non-domination of others over individuals' privacy, if this important issue is neglected in the construction of apartments and buildings and make them based on western architecture's patterns and methods in such a way that the privacy could be readily flawed and violated, the individuals seriously concerned about preservation of their privacy would be inflicted with many problems and stresses. That is because a large deal of the individuals' thoughts and minds becomes concentrated on the issue of ensuring that their privacy is not trampled in this type of life that has been imposed by this modern era and so forth.

Or, as another example, the parents with young children would have a lot of anxiety and worries when their children are using internet and cyberspace in case that they find out that cultural impact assessment has not been taken into account by the proctors in the internet and cyberspace made available to their children.

7. According to the direct and subtle relationship between culture and security, disregarding the cultural impact assessment, especially religious and Islamic considerations, in programs and projects, can result in instability and insecurity. It means that the radical groups and fundamentalists (as fanatic religious groups that are concepts having no room in our Islamic and Shiite basics such as Taliban and Al-Qaida and so on) take advantage of non-religiosity of the formed society's structures to develop and strengthen themselves in which case the security and stability of the society will be exposed to threats like in Afghanistan and Iraq and other countries and this political instability and absence of security would play a considerable role in delaying the political development.
8. In another form, disregarding the cultural impact assessment in the various plans and projects adds to the soft ward and the enemies' soft war would exert a larger deal of effect on the target society. In other words, if we fail to codify the appropriate cultural impact assessment for all the social structures, the enemies will do it very well. In the soft war, the attacking society and/or government device plans for every individual member of the target society and make prioritizations and set goals (Na'eini, Saghi, 2013). Soft war includes imposition of one's own self on others without application of hard ways and/or, better said, it is the ability of changing the others' priorities and



preferences without resorting to force and only by the use of soft and psychological competencies (Eywazi and Harati, 2015, 160). In soft war, infiltration inside all the political and social layers, in the first place, and disintegration of the political system, in the second place, are more important in the soft war (Ibid, 162).

Absence of cultural impact assessment in various social components would make it an easier and simpler task for the enemy. If we fall short of specifying our cultural orientations and trajectories within the format of plans and projects and social and cultural holes and pores emerge as a result of this shortfall, the rival countries and enemies will fast identify these holes and harms and fill them in favor of their own selves. As an example, if measures are taken for expansion of the cyberspace and mobile software without taking cultural impact assessment into consideration we have presented the enemy with a weapon with our own hands to shoot us. So, it is more logical to perceive the opportunities and threats caused by this area (cyberspace) to us thereby to navigate it to a direction that is in accordance to our intellectual and cultural system and the enemies cannot harm us by paving this road towards their own selves. Another example pertains to the universities. If the required cultural impact assessment is not exerted in the university, the output of the university would be graduates who advance the country the way it deserves on the path of full-scale progress, sublimation and development. This discussion can be summarized as follows: the intensification of soft war and the enemies' psychological operations against our society that is per se to a large extent a result of disregarding the cultural impact assessment can create serious hindrances to the political development of the country.

9. Moreover, the society that does not give a high value and weight to its cultural system and exposes it to any opposite wind and allows the occurrence of interactions and movements contradicting its cultural system cannot be a stable and persisting society and it might at any moment change its lane and be guided to any direction and side.

As a specimen, during the changes in 1960s and 1970s of the Iranian society, because the social and economic development lacked a proper cultural impact assessment consistent with the other society's components, it was feared that the Marxists may at any time overtake the situation and guide the country towards Marxist and leftist directions and administrate the country about the pivot of communism. On the other hand, it was even expectable that the country falls into the hands of occidentalist minds and start moving in this direction with the expansion of nationalist and liberalist groups' activities.

These are while if the cultural impact assessment is exactly exercised the society is not expected to undergo subconscious phase change all of a sudden and swap its movement line suddenly. And, if a change is expected to come about, it will not be a 180-degree change at once rather it would be a logical and balanced movement along with the other social components.

10. Democracy and election competitions that can be reminded as the best opportunity for happiness and dynamicity of the political system can, without consideration of cultural impact assessment, be turned into a threat that sacrifices many of the ethical, conscientious and even religious principles. Now, if democracy and competition that are per se scales of assessing and measuring the degree of political development in



every country become loci of dispute, bargain, fault-finding and rude disclosures against one another, this can, in itself, be turned into a paradoxical situation and a great many of the citizens will be resultantly disappointed of democracy and election competitions and, on the other hand, the decrease in the people's participation causes the overtaking of the situation by individuals whose tenure might seriously harm the society's development and advancement process. If we succeed in codifying an ethical and cultural impact assessment in proportion to our society's social and political expediencies, the democracy will be actualized and, at the same time, cultural and ethical principles will be guarded and, more importantly, the competition and participation would have optimality for the various groups of the people who, meanwhile proving a maximal presence in the arena of competition and participation, will protect it.

Advantages of Paying Attention to Cultural Impact Assessment:

- ***Participation of the Majority of the People with an Emphasis on its Effects on Political Development:***

If people reach this sureness and belief that the political development and its instruments and indices are matching their cultural, ideological and value basics or, at least, not in opposition to them, they will not only prefer not to keep away from them but they also, meanwhile joining them and/or cooperation with them, contribute to their corroboration. A distinct example of this issue is the parties, civil institutions, the press and civic and people-driven formations the strengthening of which and the participation of the people in them are amongst the primary indicators of political development in every society. Now, if people know that these institutions are not in conflict with their cultural and ideological basics and principles they will surely accompany them and take part in their expansion and development.

The officials and executors of development will advance their tasks in a faster pace and more powerfully because the people, finding the plans congruent with their cultural foundations, would have no reason for religious and cultural oppositions to their implementation and the development executors and proctors, as well, will add to their speed of advancing the task since they are not faced with any serious disagreement. But, on the contrary, if the officials feel that the plan implementation is in opposition and conflict with the people's culture and beliefs and that they will explicitly and harshly oppose the implementation of the plans, they will become more hesitant and conservative and might even be forced to cease the implementation half way to the completion or get it done in a far slower pace and this slow pace of the projects and plans would cause essential impacts to the general trends of the country's development, especially political development.

Enjoyment of the huge and expansive support of the scholars, clergymen and religious and cultural elites within the process of a plan's implementation will be followed by the satisfaction of the people and the proctors of the plan implementation and, simultaneously, adds to the agreeability and legitimacy of the political system as a result of which the affective and internal relationships between the people and the government will be deepened and relations will become benevolent and based on consent and veneration.

The ability to make use of general public's mobilization for accomplishing the important political, economic and social tasks and plans:



When the people ensure that the government needs their participation and contributions and stretches hands for their assistance for the implementation of political and social development programs, they will never reject it. For example, the government's requests for the people's help and participation for preservation of environment, forestation and tree-planting, uprooting of some diseases like poliomyelitis, safeguarding security and fighting against unrest and factors of causing unrest and so forth have always been positively welcomed by the people because everyone knows in a religious system that "everyone is responsible before the society and all should be held accountable for it". In other words, in Islam's system of mindset and thought, every Muslims knows that s/he cannot remain silent and indifferent to and simply ignore the social issues and the things that are going on in his or her periphery (Motahhari, 2012, 282). Now, according to this issue, when the political system demands the people's participation for the advancing of his or her political goals in which the political system can be latent on the condition that the people find out that the goals of the political system matches with their cultural basics, they will provide any sort of cooperation,

The ability to model and use the various capacities of the society with cultural impact assessment by the other countries of the same level and elevation of the original country's international and regional prestige and stance and, possibly, the increase in the coming and going as well as economic and financial investments in such a country.

CONCLUSION:

Cultural impact assessment is one of the important and significant issues neglected during the recent decades in various political, economic and social plans and orientations. If this important issue is not taken into account in performing various plans, particularly the issues related to political development, the accomplishment of these plans will be confronted with the resistance and prevention by the people, religious and political elites and others and they, in case of being implemented, will not have much of an effect and persistence. It has even happened many times that the plans without cultural attachment have even been shut down following implementation in spite of making billion rials of costs for their cultural, social and political harms. It can be stated about the political development that if the implementation of the political development plans is carried out along with consideration of the required cultural attachment, the various groups of the people (such as political parties and organizations) would take part therein and the political system will deal in a faster pace with the execution of the plans and projects required for political development. On the contrary, the reverse of the issue also holds. It means that disregarding the cultural impact assessment, meanwhile not being accompanied by the people's participation for the accomplishment and implementation of a plan, will be faced with people's resistance and prevention and, more importantly, the adverse cultural, political and social effects of the implementation of these plans will hold a firm grip of the country's collar and these cannot be even resolved by making several times much more costs.

It can be eventually stated that now that billions of rials should be spent on a project and all of the country's software and hardware capacity should be applied, a short while of contemplation and pondering and cost estimation and subsequent cultural impact assessment



would be required so that the plan can achieve the intended goal and becomes maximally optimal for us.

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