THE ROLE OF THE ISLAMIC STATE IN THE NEED FOR CULTURAL MANAGEMENT PLANNING

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ABSTRACT

Although the issue of cultural management and the role of states in this regard have always been emphasized by the experts of this field and a variety of papers and books have been published, the present study aimed to investigate the concept of cultural management and the role of the state in cultural management planning. Then, the requirement of an Islamic model in this regard was emphasized. Culture refers to a set of knowledge, behaviors and beliefs that are distinct in a specific human community. Considering the ambiguity of the concept of culture and its direct relation with humans, theoreticians investigated its association with state and, in general, governing from different perspectives. Though culture directs many aspects and areas in the society and people's lives, it is on a larger scale the state that can play an important role in determining the place of culture and planning in cultural management. Considering the theory of the state in Islam and the necessity of forming a religious state to implement the divine decrees from the very beginning of Islam and the formation of the Islamic state by the Prophet (PBUH) and then by Imam Ali (PBUH), it is clear that an Islamic state has paid full attention to the issue of culture and cultural education, as well as the cultural management of the society, emphasizing the requirement of planning. Planning as one of the requirements of cultural management contains different stages including clarifying the perspectives, missions, and results of the culture area, as well as developing and coordinating the speculations in the cultural structures of the society. The present study investigated the concept of cultural management and the role of the Islamic state in the requirement of planning in cultural management and an Islamic model in this regard.

Keywords: Culture, Cultural Management, Planning, State, Islam

INTRODUCTION

If "standard culture" is defined as a set of divine beliefs and values, the first attempts to manage and correct the culture by establishing a state and using different institutions were made by prophets. They made efforts to replace monotheistic culture by atheist culture and to reform culturally the social institutions including politics, state, and economics to achieve monotheistic culture. That is why the founder of the Islamic Republic of Iran, Imam Khomeini, considered culture as a shelter made by divine prophets (Mousavi Khomeini, 2004: 429).

According to the studies and reflection on library resources and texts, it should be said regarding the literature that the issue of cultural management has long been considered by

scholars and theorists. Moreover, there have been published books and works on the two proposed theories on how the state interferes with cultural management.

The concept of cultural management

In the Persian language, the term "culture" is derived from the root "to hang" and "Hanjidan" meaning "to pull", and the prefix "far" meaning "through"; it means "pulling through something" as a whole (Amid, 2010: 1017). The term "culture" in Moeen Persian Encyclopedia has been defined as "literature, education, knowledge, science, wisdom, and customs". The closest term to this concept in the ancient Iranian language is "Adab (literature)" which means training with low depth and vast range. In this sense, those who had a general knowledge in various scientific fields in the past centuries were called Adib (litterateur), and the place where children were trained was called Adabestan (school) (Azarnoush, 1988, vol. 7: 296). The term that is very close to this term in Latin is "education" that is derived from the Latin root meaning "to pull".

The term "culture" in its modern sense was first scrutinized in German by several authors and then other prominent thinkers of Western thought used it in their works and writings. The famous German author, Adelung defined culture, in his History of Culture (1782), as the expansion of the material and spiritual decisions and capabilities of individuals or nations, which allows them to achieve civilization. Jean-Jacques Rousseau considered culture as the product of reason, and the emergence of the reason is the prelude to the emergence of culture (Salehi Amiri, 2012: 21).

Ayatollah Djavadi Amoli also said in Society in the Quran: "from the Islamic perspective, culture differentiates between human and animal life since the manifestation of these abilities flourishes the human's individual and social life, and lack of these abilities lead to stagnation and degeneration of the society. The lives of the people who do not use cultural means for their growth and sublimity are not much different from the animals' life and neglecting these abilities brings the human being and human society closer to the abyss of fall, resulting in infidelity and abomination. In this context, according to some sociologists who believe in the originality of culture, it can be confirmed that the dynamism of the society depends on the dynamism of the society and the death of the society depends on the death of its culture" (Djavadi Amoli, 2008: 352).

Though the definitions of culture are very diverse, it seems that the concept of "set" is predominant in all of these definitions. Therefore, what is in common in all definitions is that "culture is a system of basic beliefs and assumptions, values, etiquettes, and patterns of deep-rooted and long-lasting behaviors, as well as symbols and artifacts that shape and direct perceptions, behaviors, and relationships in the society and make its identity".

There are various and different ideas on the term concept of management, which can be presented in one comprehensive one. According to scholars and experts, management is the science and art of forming, coordinating, guiding and controlling activities (Eqtedari, 2009: 61), and a set of material and spiritual facilities and talents in an organization to achieve the desired goals with maximum efficiency (Ibid). It should be noted that what is understood from the Holy School and the Sharia is that whatever able to form and direct a set to organizational goals cannot be considered as true management. Islam is neither the western liberal capitalism that provides plans to achieve more productivity and profits as the main goal nor Christianity

that is confined to the rigid frameworks of the church and has no plan and ideology to govern the society. It is but a school that helps human beings to develop and reach sublimity towards the direct and divine path in the process of effective and efficient use of the material and human resources, besides paving the way for more growth and development (Nabavi, 2008: 32). In a scientific definition, management refers to "the process of effective and efficient use of the material and human resources based on an accepted value system, which is performed through planning, organizing, mobilizing resources and facilities, directing and controlling the operations to achieve the determined goals". Cultural management is the effective and efficient use of the material and human resources to develop awareness, beliefs, etiquette, art, and ethics, to recognize rules and implement it in small organizations or the society. There are different factors to be considered in the process of recognizing the culture of a society, which can be used to judge the culture of that society through analyzing and evaluating the nation's mental and practical beliefs. What are these factors? These factors are usually formed following traditions, ethnic, national, and religious values and regarding the existing norms, as well as relying on the opinions of cultural scholars of a society.

Imam Khomeini believed that culture is the basis of any movement and activity and the development of a society depends on a rich and lively culture. He said "the way to reform a country is the culture of that country. Any reformation must be initiated with the culture; if the culture is reformed, a country is reformed" (Mousavi Khomeini, 2007: 160). All institutions, people, and especially the cultural managers of a society are expected to make efforts to change the wrong cultural beliefs since cultural management is dynamic and forward-looking management. Cultural management is not an exception and can be defined as a group of people who use resources to develop a policy. There is two cultural management in all countries:

1. State (public) or quasi-state cultural management that is in three national, regional, and local levels. Responsibility distribution among these three levels usually depends on the degree of centralization and decentralization of political power.

2. Comprehensive management (organizations, institutions, and cultural associations) is of the same importance, regardless of the social position, responsibilities, and scope. It can be said that the state cultural management contains a tool to promote cultural policy on all levels. This tool in different countries and based on different policies can have different features. Different organizational patterns of the cultural management can be easily distinguished from each other based on the criteria such as centralized federal political structure, and economic centralization or decentralization. Moreover, in many countries, there is no fully independent ministry as the Ministry of Culture, and the cultural services of the state are provided by other ministries such as the Ministry of Education, Information, Youth, and Sports and so on.

Regardless of the system type, cultural management has featured since it is designed to promote the policies of the state. States formulate rules of regulations and make economic and political decisions. Therefore, cultural management cannot decide on its demands independently. Cultural management is dealt with implementing cultural policies that can be explicitly or implicitly declared. This policy can have a wide or limited scope, as well as exactly expressed or vague goals and objectives. Even, the absence of a clear cultural policy is cultural

policy. On the other hand, there may be discrepancies between political promises and real actions, which resulted from a lack of resources, immorality, and lack of perseverance or ideological opportunism (Molinier, 1993: 25).

Stages of planning

Accepting that culture is the foundation of the society and the purpose of the cultural activities in the society is to change behavior(s) in the society, it makes the related authorities to put planning in the field of culture at the top of their agenda to achieve their goals. Therefore, regarding the cultural goals of the system and the need to achieve the document of future perspective, it is required that those in charge of culture are familiar with the concept, dimensions, and the principles of strategic thinking in cultural management and thus, they can plan and make the right decision within the framework of the macro cultural goals of the system. However, the existing cultural structures in the society can be divided into three main structures: state structures, trade unions structures, and public structures. Performing their tasks correctly under a homogeneous interaction, the result will be the social development of culture. Thus, the final goal of cultural planning is the social development of culture in society (Rahimi and Imanpour, 2017: 135).

In respect to cultural planning, the first stage is clarifying the perspectives, missions, and results of the culture; for example, making decisions on the content of different cultural industries or macro planning in the field of culture, which first the main missions or operations of each periphery areas or subsets of culture such as books, media, cinema, art, cultural heritage, as well as the society's values and beliefs need to be formulated to pass the following stages logically. Cultural management must first direct the management of content production in society and provides appropriate transfer tools such as education, research, and advertising. Hence, the process of production and consumption of cultural products is formed in this model and, on the other level, includes the dominant oral literature and colloquial and living language in society. In this context, this process has actors such as the state, people, and the private sector (Rahimi and Imanpour, 2017: 136).

The most fundamental task of a state is developing and coordinating the speculations in society's cultural structures. These cultural speculations include belief, theoretical, and applicable speculations, which must be transferred to other levels and institutions. Therefore, the state should not interfere with other levels of culture as much as possible. However, coordination and control over activities of the private sector are considered as important tasks of a state in this regard. The state needs to select speculations in the field of culture that can save society from problems. So, a part of state supervision is needed for the cultural organization and resolving parts of cultural invasions but people's and private sector's participation is needed, which is the main task of optimization of cultural structure.

The plans from the higher-level flow into and apply to the society through the private institutions that are founded by people, and the private institutions produce cultural products. Therefore, correctly performed cultural planning in cultural structures will lead to social justice in the field of culture and cultural balance in society.

In this context, culture and cultural management underlie the basics of sustainable economic development. Culture as a set of beliefs, attitudes, and heartfelt beliefs of a group a society comprises of the people's lifestyle. When the lifestyle is based on a strong, scientific a developed

culture, development foundations can be easily built on such a culture. Therefore, it is required to identify a set of skills and competencies that are appropriate for the cultural conditions for the managers of this field and to evaluate according to these conditions. For optimal management in any field, it is required to develop policies appropriate for that field and make the path smooth to reach the desired position. "Cultural policy-making includes the general and operationalized principles and strategies that dominate over a type of a social institution performance in cultural affairs. This validity contains an organized system of long term final goals, short term, and measurable goals, and the tools to achieve these goals. Therefore, the cultural policy-making pattern has to be organized following specific goal-setting which is the result of its general and operationalized principles and strategies. Cultural policy-making that lacks prior goal-setting is nothing but a representative of the absence of cultural policy-making (Dupui, 1995: 55).

"Cultural planning is an effort to change consciously the sustainable attitudes, feelings, values, thoughts, beliefs, and behavior of society following the planner's wants and mental pattern" (Pirouzmand, 2015: 215).

"Macro cultural policy-making should be directed towards long term goals of the society because this is a type of long term policy-making; therefore, this policy-making should first contain the long term goals; second, the short term goals cannot be the subject of macro policy-making. Third, macro cultural policymaking is not involved with one part. Macro cultural policy-making is trans-sectoral and even extra-state policy-making. Macro cultural policy-making is dealt with human beings; that is, conscious and active creatures who respond to any type of stimulation".

"The cultural policy is dealt with producing, distributing, and consuming cultural products. By cultural products, it means the products that are produced to help the human reach sublimity, the most important products of this type are the products that cover the knowledge, art, literature, and amusement areas. What is of greater importance in cultural policy is the goal(s) since one of the important aspects of any type of policy-making is the goal(s) based on which the policy is designed and one of the ways to evaluate any policy is evaluation of its goal(s). Such an evaluation contains two important aspects: first, the goal(s) and second, the logical relationship between policies and their goals (Vahid, 2003: 188).

The subject of cultural policy is the common concept of cultural development that is considered as a small part of social activities, i.e. the promotion of art and cultural life including protecting cultural heritage, and the states determined and consider budget, development plans, and public institutions such as museums, cultural centers, academies of arts, etc. In this regard, the states have plans to increase the participation of the private sector and civil society. Management is involved with organizing, policy-making, planning, and, of course, implementing, as well as evaluating the performances to ensure effectiveness (Rahimi and Imanpour, 2017: 138).
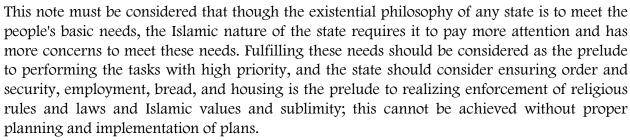
The position of the Islamic State in Planning

The main source of a state is religion, and it is the divine religion that has called people to social life and the exercise of its rules, and Prophet Noah was the first person who established a religious state among the believers after the storm (Lavasani, 2004: 65). In this context, the establishment of a religious state has a historical background. The religious state is a state-

established following Islamic Sharia and borrows its plans and goals from the Holy Book (scripture) and Sunnah to keep and enforce the divine religion (Ibid: 69). Accepting that the desirable and transcendent culture is the religious culture and the realization of the utopia is the religion, it can be said that the state has a culture nature, from the perspective of Islamic teachings. In Islam and form the culture of the Alawite state, the state is the most important tool to achieve sublimity. Since the human's life, according to the Islamic culture, is a means to achieve sublimity and what is of greater importance to human is eternal sublimity, the state can be a means to achieve this goal (Mandegar, 2002: 49). Humanization is one of the main goals of the conveyance of prophets and the legislation of the divine schools. All verses on the conveyance of prophets are the interpretation of "(the prophet) sanctifies them and instructs them in Scripture and Wisdom" (Jum' a Surah/ 2).

The enlightened school of Islam considers the state as the best tool to achieve this goal. Therefore, the most important goal of a state, according to the Islamic culture, is educating. Education contributes to providing them opportunities to reach sublimity and flourish talents and abilities and reach the infinite sublimity (Ibid: 57). Citing the words of Imam Ali (PBUH) in Nahj al-Balaghah, a study presented the following goals as the philosophy of the establishment of a state: "enforcing the religious rules, making corrections in the society and combating perversions, establishing security, enforcing laws and limits (Shafiei Sarvestani, 2008: 105-113).

This note must be considered that though the existential philosophy of any state is to meet the people's basic needs, the Islamic nature of the state requires it to pay more attention and has more concerns to meet these needs. Fulfilling these needs should be considered as the prelude to performing the tasks with high priority, and the state should consider ensuring order and security, employment, bread, and housing is the prelude to realizing enforcement of religious rules and laws and Islamic values and sublimity; this cannot be achieved without proper planning and implementation of plans.

In this context, it can be said that Islam as a new religion and a new intellectual system that has revolted against all the cultural and social values of the pre-Islamic ignorance system became the founder of a new culture with nee cultural values and forms. A culture formed based on divine-human values that call human beings to their perfection of existence, i.e. eternal happiness and sublimity. Islam, on the one hand, as a revolutionary ideology seeks to establish a kind of culture, and as the history testifies, it has created a culture, and on the other hand, it has a cultural nature according to the content of its religious teachings and mission (Abbasi Hosseini, 1992).

Islam, at the beginning of its emergence, as a revolutionary ideology negated the current worldview and value system, as well as cultural forms in the society of that time, i.e. the ignorance time, and in return, has determined a new form of individual and social life and has made efforts to realize the material and spiritual sublimity of human through relying on unified values that are divine-human. Islam, on the other hand, is a political ideology. That is, according to the principle of leadership and the necessity of implementing the divine rules in the society, it has presented a clear intellectual system and political theory about the state and had ordered to establish a state. According to Islam, providing the required conditions for human development and the implementation of the rules and teachings of Islam needs an executive and organized power. According to the monotheistic thought of Islam, religion and

state are intertwined. Since the human's happiness and sublimity in the other world depends on the happiness and sublimity of this world, and the organization of social life and the reform of public affairs required an executive power, the existence of a state as a tool to create opportunities and required conditions for the rule of Islamic values and providing the ground to worship Allah. There is an Islamic belief that felicity in this world is gained through having government that is based on divine revelation. Islam treat government as a social need and necessity (Abbasi Hosseini, 1992).

There are numerous verses in Quran that God asks prophets to make government and execute divine commandments. In surah Saad, verse 26, God says: 'O David! Indeed, we have made you a vicegerent on the earth. So judge between people with justice, and do not follow your desires, or they will lead you astray from the way of Allah. Indeed there is a severe punishment for those who stray from the way of Allah, because of their forgetting the Day of Reckoning.' In surah Younes, verse 19, God says: 'Mankind were but a single [religious] community; then they differed. And were it not for a prior decree of your Lord, decision would have been made between them concerning that about which they differ.'

Regarding the Islamic viewpoint, Seyed Allame Muhammed Hossein Tabatabaei considered the need for a state as an innate need. On the other hand, there is no doubt that the conveyance of prophets and the Islamic Sharia was aimed at achieving a set of goals such as establishing justice and the state of obedience (liberating from enslavement), as well as releasing people from the bondage of arrogance and tyranny and making the oppressed to power and heirs of the earth, and guiding human beings to Allah, and enforcing the divine commands and limits.

To this end, different tools and facilities are needed in society, and one of the most important ones is planning and executive organizations and state agencies. Furthermore, the nature of Islamic rules concerning political, social, military, and economic areas is a reason for the need to establish a state. Moreover, Islamic unity based on brotherhood, the requirement of order in the society, sovereignty, Islam, and the highest word of truth, as well as the practical life of the Prophet and Imams show the need for the establishment of a state (Ariyanpour, 2004: 373).

According to verses and narratives, planning is of great importance; the Prophet Muhammed told Ibn Masood: whenever you decided to do a task, do it based on science and wisdom and be careful to do anything without forethought and awareness. Allah truly says: do not behave like a woman who opened her braided hair ignorantly after she had tightened it" (Majlesi, 2007: 110).

Imam Ali (PBUH) as the ruler of the Islamic state paid special attention to planning in all matters, especially the state affairs; he always ordered planning. Imam Ali (PBUH) at the end his honorable life wrote in his will to his children, Imam Hassan (PBUH) and Imam Hossein (PBUH): I recommend you two sons and all other children and family members and all who will receive this will to observe piety and order in life" (Sharif al-Razi, 1994: 421).

Imam Ali (PBUH) said: "the survival of positions and states will be achieved through planning and finding solutions" (Majlesi, 1988, vol. 71: 25). This indicates that the rulers will be successful, who have planned and can deal with problems; otherwise, they will fail.

The need for an Islamic model for planning

A cultural model is necessarily based on principles and goals. The principle refers to the basis of the correctness of the proportions of the set and the root that reflects the changes of the set,

and goal refers to the point that must be reached after the changes of the set. Regarding the category of culture, what is the basis of cultural settings is the definition of culture, determining its position in the society, and the mechanism of its emergence and expansion based on Islamic sociology. The development of society is based on the development of history, and the analysis of history and society is based on philosophy. Besides the questions of why and how the universe was created, which has the power of analyzing the process of development in its general sense- i.e. "philosophy of how"- the basis of culture in the Islamic society is changed if the philosophy of history, based on Islamic teachings, differs from the origin of the creation and expansion of the society- which is not included in the scope of the present study. There will be more obvious differences in goals. The Islamic culture seeks to achieve long term perfect goals, some of which are mentioned here: promoting the monotheistic vision and all issues of individual and social life, authenticity of spiritual values and moral virtues such as piety, science, Jihad, etc.; compliance of all activities with the divine and Islamic standards and cleansing the society from the obvious manifestations of opposition to the rules of religious values (such as illegitimate relationships of men and women, inappropriate clothing and make-up, etc.); achieving cultural independence; strengthening the spirit of asceticism, simplicity of life and contentment; making anti-values of fun and playfulness, luxury-oriented, and consumerism; cultural export of revolution and pure Islam; strengthening the people's participation, and other similar examples. These cases are either not considered as a goal in material degenerate culture or are used as clichés. However, there are cases in Islamic rich culture that are considered as values, and the Muslims so not act on them but in Western societies, they have been realized for some reason (Pirouzmand, 2002).

Two points should be mentioned about these two issues: first, the goals should be defined regularly, and second, the cultural model is a tool to "evaluate, making a decision, and optimizing the decisions". This gives the important conclusion that the model of cultural evaluation and sublimity in the Islamic and non-Islamic society, despite formal and case similarities, is completely different. There are differences in cultural components and criteria of cultural studies and the relationship between cultural components. Differences in the criteria for selecting cultural activities can be one of the reasons for the difference in the cultural model. In non-divine systems, individual and collective interests conflict with each other; observing individual interests denies the collective interests and what the ruling power puts under the banner of public interests denies individual rights and freedom. However, in the Islamic system, there is a contradiction between these two. The interests of the individual are achieved under following the collective interests and the public interests are determined based on ensuring the happiness and welfare of individuals (Pirouzmand, 2002).

CONCLUSION

According to the issues mentioned, it can be concluded that all institutions, people, and especially the cultural managers of a society are expected to make efforts to change the wrong cultural beliefs since cultural management is dynamic and forward-looking management. All forms of management contain three elements of organization, design, and resources. Cultural management is not an exception and can be defined as a group of people who use resources to develop a policy. Planning is one of the basic requirements in cultural management, which comprises of stages such as clarifying the views, missions, and results of the field of culture.

The role of the Islamic State and the attitude of religion to planning is of great importance; the Islamic state can explain the stages of planning in cultural management and make efforts for proper implementation through Islamic thought. To this end, it is required to use the Islamic model in cultural management planning because the model of cultural evaluation and sublimity in the Islamic and non-Islamic society, despite formal and case similarities, is completely different.

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