



Analysis of the Naming of Year 2014 from the Supreme Leader's Viewpoint

Davood BARAHOEI^{1,*}, Abolkhleh SHAHNAVAZI KHALEGHDADEI¹, Abdorahman KORDITAMANDANI¹, Davood KHASHI¹, Esagh HASHMZAHI¹

¹Ministry of Education-Khash

Received: 01.02.2015; Accepted: 06.06.2015

Abstract. One of the recent achievements of the sacred system of the Islamic Republic of Iran is naming the years, which is officially performed by the country's first figure (the supreme leader) since 1999 and informs the society through IRIB. The supreme Leader, Ayatollah Khamenei, names every year due to his intelligence, wisdom, foresight and forecast. By examining this issue in this year, if there is a question in our minds that whether the name are stereotype and symbolic, we will certainly find the faith that there is a smart forecast behind this, and following the supreme leader's guidelines and messages, many problems will be prevented and we can be prepared to deal with threats. Looking at past history of the Islamic Revolution, particularly the ideas of Great leader of the Islamic Revolution, Imam Khomeini (ra), we can refer to his message sent to the former Soviet leader, where it was predicted that communism will be found in museums. This research is a descriptive-analytical research on a series of speeches by the Supreme Leader. After content analysis of the speeches, firstly we understand the philosophy and purpose of naming the years, and secondly we can perform and follow the guidelines drawn by the Supreme Leader to obtain significant success, while preventing the occurrence of some problems.

Keywords: Culture, economy, national determination, Jihadi management

1. INTRODUCTION

Looking at naming of years in western countries, we find that they name each year by default, and with no purpose, and just as a symbolic and stereotypical task. For example, the years are categorized in countries such as China in rat, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog and pig.

The Supreme Leader of Islamic Revolution, Ayatollah Ali Khamenei, formally names every year and announce it through IRIB since Norouz 1999. This is performed due to the characteristics and features that are usually the concern of his majesty, and based on his wisdom and foresight about internal and external issues, and with the aim of avoiding problems in the future, to warn the people and authorities of Iran to pay attention and make more effort.

If the sufficient effort is not made by the whole community, especially the authorities, on some issues, or the issues have been treated as a slogan and cause problems in the country Or in the future, based on the predictions may be gripped society, or there are issues that can be problematic in future, the years' names can be selected on the basis of those issues.

The Supreme Leader in this regard states: "This is the slogan of this year. The slogan is not just for show. This slogan will not solve all our problems this year, and it would be wrong to think otherwise. The slogan was not just a ceremonial move. It was not for show. It shows us the path we should tread" (Eshaghi, 2011).

In fact, he referred to the name of the years in a personal message in the years 1990-1999.

*Corresponding author. Email address: Davod_Barahoyie@yahoo.com

Examples include the provisions of eight-articles provided by the supreme leader in 2011, or referring to the issue of the economy frequently in the last 5 years.

Analyzing the name of the year by the Supreme Leader's speeches in 1393 and reviewing reliable sources, we realized the philosophy, importance and value of the naming.

2. CULTURE

Culture means training and education (Moein, 2009).

However, it is evident that our culture is one of the rarest world cultures that has a certain position and value, as the world's first civilizations included Iran and Rome. The pre-Islamic ethical charters of Persia and Cyrus the Great, which is endorsed by the United Nations or poetry "Human beings are members of a whole, in creation of one essence and soul" carved in the door of the United Nations indicate some aspects of Iranian rich culture.

The Supreme Leader says: "Who are cultural authorities? The scholars, professors, revolutionary intellectuals, committed artists, these should keep their critical attitude towards cultural conditions and warn us, if necessary. (Speech at Razavi Shrine, 2014).

Culture can be seen as a phenomenon surrounded us in all aspects and times, and is continuously created through interaction of people with each other. Culture as a concept has long history. The ordinary people use this concept to show sophistication, like when someone is said to be "educated". The word is used by anthropologists to refer to customs (Farahi Bouzanjany & Najafi, 2004).

Imam Khamenei stated on culture that: "Culture is the identity of a people. Cultural values are the heart and soul of a people and they are the true definition of a nation. Everything is reliant on culture. Culture is not dependent on and subordinate to economy and politics. On the contrary, economy and politics are dependent on and subordinate to culture. This should receive attention. We cannot separate culture from other areas" (Supreme Leader's Speech in Meeting with Members of Supreme Council of Cultural Revolution , 2013).

Elsewhere he states: Economic independence is more sophisticated and more difficult to find than political independence. You cannot easily cut the influence and economic domination of major powers and foreign states. If a country wants to be economically independent, efficient human resource, economic resources, many facilities, knowledge, expertise, technology, and international scientific and technological cooperation and many other things are required (Mokhtarpour, 2014).

Islamic Republic indicated from the beginning that it will not accept the vulgar and corrupt western culture. I mention that real domination of powers is cultural domination. This means that if a nation can penetrate its culture, beliefs, traditions and customs and at other level, its language and script, it is the dominant nation (Mokhtarpour, 2012).

Culture is cognition of ourselves with the best things known or told in the world, and that means knowing the history of the human spirit (Arnold, quoted by Larry et al., 2010).

The most accurate definition of culture focuses on the deepest levels of human nature, or at least refers to ideologies, beliefs and shared values (Abbaszadeh, 2008).

When we are talking about the culture, we mean commonalities of different ethnic groups and religions, and customs. A good culture has good citizen with above characteristics who live together and make a utopia.

Disturbing and ridiculing ethnic groups is unfortunately somewhat spread in the country. This is observed not only through virtual spaces, but also through national media.

The cultural concerns of the supreme leader is found in his perspectives in the category of culture in recent years. When talking about cultural invasion, cultural ambush, and the soft war, he shows firstly we are far away the pure Islamic Iranian culture, secondly, the foreigners have found cultural weakening through satellite, spread of western culture, promiscuity and luxury as the best leverage to overcome the country, and thirdly, this technique is less expensive for foreigners.

Ministry of Education, Ministry of Culture, Ministry of Higher Education, Cultural Heritage Organization, and the Supreme Council of Cultural Revolution are the most important institutions that can protect the Islamic Iranian culture through culture transfer and provide the context for growth and development to the new generations and continue the path of Cultural Revolution.

3. ECONOMY

Economy means moderation in income and expenditure (Dehkhoda, 2006).

The Supreme Leader, Ayatollah Khamenei states that "All of us have a responsibility to make efforts to keep our country impervious and resistant to the enemies. This is one of the requirements of the idea of "economy of resistance" which I put forward. In an economy of resistance, one fundamental pillar is resistance of the economy. The economy must be resistant. It must be able to withstand the enemies' machinations (Supreme Leader's Speech at Imam Ridha's (a.s.) Shrin, 2013).

Islam is not only not opposed to the acquisition of property and wealth creation, but has invited people to try to get wealth in conformity with the rules (Tajalli, 2011).

In fact, the economy consists of matters including production, distribution and consumption of goods and services, and what is considered the keyword in the Supreme Leader's statements and speeches, especially in recent years, is relying on the local economy, people's livelihood concerns, lack of financial dependence to other countries, and lack of dependence on oil. With regard to sanctions imposed to Iran for different excuses such as the nuclear issue, especially in recent years, we believe that our need may be resolved in short term by foreign finances and foreign funds, but in long term they will deepen our economic and financial independence the West in the future.

Not relying on the East and West was another exceptional characteristic of this revolution, and is still the firm policy of our revolution. It is also one of the manifestations of faith and reliance on God in our personal and social life at all stages (Mokhtarpour, 2012).

Most developed or developing countries have solved many problems including unemployment through privatization, and all this success is due to the transfer of ownership to private sector. The growing unemployment rate is due to the lower rate of the employment compared to the labor supply rate (Eshaghi, 2011).

The main activities of the Islamic Republic of Iran in the private and non-public economy are based on the general policies of Article 44 of the constitution, notified in 2005 to heads of the three branches of government and the head of the Expediency Council, which is the most important document in Islamic Republic of Iran after the constitution (Damirchi, 2001).

At this time, we should refer to the economy of resistance which is model for that other developing countries, and cause our economy growth with all the things we have. So we have to

think of a strategy to make the western economy depended on our economy, and to achieve this we should believe in ourselves, and by production and supply of better quality products in competition with other countries, we should provide the opportunity for economic growth. And every Iranian citizen should have confidence in the Iranian goods.

The Supreme Leader of the Islamic Revolution says on the resistance of the economy that: the resistance of economy is a strong economy that does not destroy with global stimulus, world shocks, and the American and non-American policies, it is the economy which relies on people (New Year Message, 2004).

Islamic economy is a science that studies the best economic use of resources given by God to achieve the maximum of legitimate goods and services necessary for the present and future society and the equitable distribution of these products within the framework of the Sharia law and its purposes (Eyvazlou & Hosseini, 2011).

The complex of policies on resistance of economy is actually a native scientific model that emerged from our Islamic and revolutionary culture, and is appropriate for the state of our present and future. Looking at the economy in our country is not only limited to year 2014. The Supreme Leader refers to the economy in naming 5 years, 2009: move towards reforming consumption patterns, 2010: double effort and double work, 2011: economic jihad, 2012: the national production and supporting Iranian labor and capital, 2013: and political economic valor, as well as the 8-articles command indicates the frameworks for economy. It therefore requires us to pay special attention to the economy.

Combating corruption is really important. We should not allow corrupt centers to be formed because it is difficult to find the cure then. If supervision is exercised in the right way, it is sometimes possible to prevent a wrong and sinful movement in its initial steps. If we do not prevent it in its initial steps, if the disease develops, and if the wound becomes deep, then it will be difficult to cure it. (Supreme Leader's Speech in Meeting with Members of the Parliament, 2014).

The executive, the judiciary and the parliament should establish real Islamic laws and eliminate usury and high amount of interests to provide the context for investment and economic security, and support the creation of small and large manufacturing and service workshops and provide the necessary facilities and monitor and evaluate economic affairs to destroy the context for economic corruption.

4. NATIONAL DETERMINATION

Determination means planning something to do, the will, the purpose (Moein, 2009). If we want to overcome problems at a macro level and be successful, we require a great will and determination at the national level. An example of this national determination was seen during the imposed war against Iraq where the large and small, the old and young, the men and women, the military and civilian, all rushed to the war fronts, and stood in front of the cannons and tanks, and not only expelled the enemy with humiliation, but taught it an unforgettable lesson.

The Supreme Leader, Ayatollah Khamenei, pointed in this regard that “Our main issue is related to the people: their presence, their will and their firm determination. I would say that in all developments and in great social movements, the criterion is the role of the people. That is to say, the spread of a development, the spread of thought and the spread of the influence of a social reformer depend on the strength of their relationship with the people. The stronger the relationship of the people with that development, the more the chances of its success. If a development is separated from the people, it will not last long and it will not be able to do anything. Of course in the history of our country, the transfer of power and rise and fall of sultans had nothing to do with the people. But among the dynasties that came to power in our

country, the ones which managed to form a warm and friendly relationship with the people in one way or another were more stable and more successful in running the affairs of the country and in bringing about national dignity. Every one of them that broke off their relationship with the people lost everything and the best example of such dynasties in our recent history is the Qajar Dynasty and the cursed Pahlavi Dynasty (Supreme Leader Speech in meeting with people of Kermanshah, 2011).

Supreme Leader Ayatollah Khamenei also states: "I do not forget that in the early years of 1360s, when I was the president, we had an unfinished gas power plant in an area of the country - I do not want to say where it was. We used to insist that we should finish this power plant on our own. A number of officials - some of them are alive and some of them have passed away [God's mercy be upon them] - came to me and said, "It is not possible to do this. Do not bother yourselves and do not try in vain". They had come to me to persuade me that we cannot do this... But this happened with diligence, with hard work, with reliance on Allah the Exalted, with support of talented forces and with the firm determination that our managers showed."

If there is national determination and jihadi management, then economy and culture will make progress. A people who enjoy an advanced economy and culture will reach peaks and they will not be humiliated (Supreme Leader's Speech in Meeting with Laborers of MAPNA Group, 2014).

To achieve the objectives of 20-Year Perspective *Document* for Iran, 1404 where the political, social, cultural, and scientific objectives are specified, we need a strong and national will to reach the peak of development.

5. JIHADI MANAGEMENT

Management is the Science and Art of coordination (Moein, 2009). Describing management with the adjective jihadi has made a new and revolutionary word that is rooted in achievements of the Sacred Defense by veterans and soldiers. This means that when the enemy attacked our land, they put their lives in danger, and zealous young men managed the defence with the least resources, and showed such a jihad that surprised the world and is unique in history.

Management is working with and by individuals and groups to achieve organizational goals; management is applied in all organizations from enterprises, educational institutions, and political organizations to even families. To be successful, managers should be equipped with human and social skills. Planning, organizing, motivating and control are the most important management functions (Alagheband, 2010).

For institutionalization of working culture in the society effective managers are required who have the ability to motivate and mobilize the body of their organization and their environment. Today, much of the inefficiency of the society is for poor management practices and policies in organizations (Eshaghi, 2011).

Ayatollah Ali Khamenei stated: "The fourth factor is adopting a jihadi outlook which has been considered in these policies. We should promote jihadi determination and jihadi management. We cannot move forward with ordinary moves. Great tasks cannot be carried out with ordinary, careless and insensitive moves. We need a jihadi determination, dynamism and management in order to carry out these tasks. The move that is made in this regard should be scientific, powerful, well-organized and jihadi. I discussed this issue in the meeting that I had with the honorable heads of the three branches of government in previous weeks. Fortunately, Mr. President confidently said to me that the administration would follow up these tasks and that their decisions would be based on these serious and jihadi moves. (Supreme Leader's

Speech on the Economy of Resistance in Meeting with Officials and Business Community, 2014).

In another speech, in meeting Tehran mayor and council members, he added:

If you manage or work within the realm of God's jihad and the ruling is based on knowledge and wisdom, the problems of the country can be solved in current situation impose by evil pressures of international forces and in other situations, and the country will continue to move forward.

Imam Khamenei states on the local economy that: responding to strategic issues on the economic jihad depends on the priority of the events. Strategic issues in various scopes of economic jihad requires development and implementation of strategies and strategic control. Therefore, a part of the strategic management process of economic jihad is understanding issues of public, private and nonprofit sectors. The economic jihad issues are not purely internal, but may be resulted from the international social, political, and legal factors (Baniasad, 2011).

In the selection and appointment of managers at all levels, the authorities should consider this feature carefully and use people with the spirit of jihad and required competence in managerial positions to provide the opportunity of growth for their organization and avoid factionalism and political work.

To be able to be successful in managing the affairs of the country, managers with the foresight and the spirit of jihad are required that could use the resources efficiently, and have absolute control over the affairs.

Jihadi managers have jihadi spirit and are devoted, it means they do not care about time, date and place, jihadi managers do everything with all their capabilities.

6. CONCLUSION

By realistic and rational analysis on the years naming in the Eastern and Western countries and the Islamic Republic of Iran, specifically the naming of 2014 years to The Year of Economy and Culture with National Determination and Jihadi Management, and the main objectives and philosophy of naming, the following results are obtained.

1. Naming is done by the Supreme Leader according to the needs, opportunities, weaknesses and threats and predicting the future and 1404 perspective document.
2. In other countries, especially Western countries, philosophy of naming the years is symbolic and stereotyped and without any purpose.
3. In the Islamic Republic of Iran, naming is performed by country's first figure (the supreme leader) since and the society gets informed through IRIB.
4. Culture: When we are talking about the culture, we mean commonalities of different ethnic groups and religions, and customs. A good culture has good citizen with above characteristics who live together and make a utopia.
5. Economy: the growth of national production in terms of quantity and quality, and monitoring of the economy, lack of dependence on foreigners, moderation in the income and expenditure, combating unemployment, private sector development, and the spread of Islamic Banking and measures, etc. Due to economic sanctions, the best way to combat the problems is resistant economy.

6. National determination: to achieve the economic, social, political, scientific and cultural goals of 1404 perspective document, national and public determination is required, and hand in hand with the government, we should try to develop and promote Islamic Iran.
7. Jihadi management: One of the important characteristics of successful managers is having spirit of jihad and sacrifice, as well as the necessary competence and avoiding political work and factionalism in managerial positions, and paying attention to this feature in hiring managers.
8. Another objective of naming the years is using past experience to plan and make decisions for future years.
9. Name of the years is not only for that specific year, and that goal can be reached in one year, but it also should be noted in the following years.

REFERENCES

- [1] Schein, E., *Organizational culture management and leadership*, translated by Bouznjani Farahi, B; and Nouri Najafi, Sh. 2004, Tehran, 1st edition, Simaye Javan Publishing.
- [2] Eshaghi, S.H., *Principles and strategies of jihadi economy*, 2011, Qom, 2nd Edition, Hajar publication.
- [3] Baniasad, R., *Strategic management with an emphasis on jihadi economy*, 2011, First Edition, Tehran, Zolale Kowsar publication.
- [4] The Information Center for preserving and publishing the works of Ayatollah Seyed Ali Khamenei.
- [5] Tajalli, M.J., *Wealth creation: do's and don'ts*, 2011, Tehran, 1st edition, Jelve-ye-Kamal Publishing.
- [6] Damirchi, J., *30 years of honor for Iran*, 2009, 3rd edition, Qom, Osveh publishing.
- [7] Dekhoda, A.A., 1986, *Dekhoda dictionary*, Tehran, 1st edition, published by the Institute of Dekhoda dictionaries.
- [8] Eyvazlou, H., *The philosophy of Islamic economy*, 2011, Tehran, 1st edition, Zolale Kowsar publishing.
- [9] Larry A. et al., *The relationship between cultures*, translated by Kiani, G. and MirHosseini, S.A., 2000, Tehran, 1st edition, Baaz publishing.
- [10] Mokhtarpour Ghahroudi, A.R., *Revolution Teachings*, 2012, sixth edition, Tehran, Islamic Revolution Publication
- [11] Moein, M., *Persian Dictionary, Volume 2-3*, Tehran: Amir Kabir Publications: 2009.
- [12] Hersey, Y.; and Blanchard, K., *Organizational behavior management: human resources*, translated by Alagheband, A., 2010, Tehran, Amir Kabir Publications, 32nd edition.
- [13] Hui, E.K.; and Miskel, S.J., *Education management: theory and practice*, translated by Abbaszadeh, M., 2008, Urmia, 5th edition, Urmia University Publishing.