Cultural invasion and moral insecurity in thoughts of imam Khamenei

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Abstract. The Islamic revolution, as a modern concept and political pattern has made a huge impact on western world's domination. The imperialism worked out all means of subversion such as riot, coup and military war against the revolution, but Iranian's resistance under the leadership of Ayatollah Khomeini made arrogant powers to comprehend how vain it is to threaten Iran by applying harsh and military methods, regarding such deep faith amongst Iranians; On the contrary this provides unity and solidarity for the nation. They, therefore, had to confess to being unsuccessful in using tough strategies against Islamic Republic system and embarked on a more complex fight since the beginning of second decade that is referred to, by 'the latest approach with the framework of utilizing deliberate methods' which the great leader reminded about by using different terms such as cultural invasion, cultural ambush or cultural NATO and called the authorities to remedy the situation. Today, what has become problematic is cultural invasion, for instance the growing trend of manipulating cultures specially, Islamic culture, by establishing western way of life that has caused moral insecurity in different communities. Different manifestations of cultural invasion can be divided into two categories: Internal manifestations. For instance; attempts to remove religion, destroying confidence in one's culture, promotion of western thoughts and ideology, etc. and external manifestations. For instance; making countries lag behind in all aspects (scientific, industrial), economic deprivation, cultural affairs' authorities negligence, etc. In this essay we will discuss the abovementioned aspects of cultural invasion and propose solutions to handle the situation and we will proceed with considering four different political dialectics for cultural invasion from Ayatollah Khamenei's point of view that are observational, reflective, ideal or desired and prescriptive or contemplative dialectic. The main focus in the first part, where we will analyze three concepts as a single conceptual network, based on crisis theory while all concepts will be processed on the basis of two concepts; the world of Islam and enemy-centric view. So the issue that is going to be assessed is cultural invasion as the major problem our society greatly suffers from.

Keywords: Culture, cultural invasion, moral insecurity, Imam Khamenei, enemy

1. INTRODUCTION

Soon after Ayatollah Khomeini's demise, initial marks of cultural invasion turned out. Having noticed the cultural nature of the Islamic revolution, enemies found that there will be no cause for the collapse of this firm system except for devastating its contemplative and ethic foundations and they assert this notion explicitly. It seems that to reach a profound understanding of cultural invasion in Ayatollah Khamenei's thoughts, we should get into his cultural, conversational and written approach and manner. This can be achieved by comprehending the way he contemplates. By applying methodology, the relation between objective conditions on the one hand and principles, basic facts and reflecting system on the other hand can be understandable. It is clear that cultural invasion is not an illusion, but something real having its roots in inequality, conflicts and social injustice.

The fact that how this issue became the leader's concern and he produced synonymous, opposite, closely related and mutual concepts and terms and make it a matter of worry among many people, is an important matter itself. As any concerned thinker, Imam Khamenei, after witnessing the disorders, ethic and behavioral critical condition in the society, has determined to seek the origin and explore the existential reasons of it. He, with his wisely reflection, unearthed

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the reasons and factors then referred the issue to the panel of experts and philosophers to seek logical answers to the questions and the solutions for the problem.

2. MAIN TOPIC

2.1. The concept of culture

Culture is the equivalent for Al-saghafeh(الثّقافه) in Arabic. In Farsi, culture is the combination of Far (فر) that indicates light, greatness and glory, and the word Hang (هنگ) that indicates dignity, gentility, will, tribe and hordes of troops. As a compound noun it denotes wisdom, logic, common sense, tact, social norms, dictionary, art and crafts, intelligence, morality and courtesy, training and education. (Mohajernia 1388. solar calendar 22).

The word culture is of those words with myriad of definitions. Every thinker, based on their assumptions and attitude, defines the word. In general, culture denotes the collection of notions, norms, beliefs, values, arts, literature, customs, and legal, political and social systems that humans have attained through their evolution and left for the next generations as a precious legacy. Specifically, culture refers to artistic, contemplative and spiritual heritage opposite the word *civilization* that harbors social and modern life manifestations and its requirements. There are many definitions for the word culture such as following instances:

• A complex synthetic of knowledge, notions, arts, morals, regulations, habits and all capabilities that has attained by humans as the members of society.(*Ruholamini,1372 solar calendar ,17, quoted from primitive culture by Edward Taylor)*
• A combination of knowledge, technical, economical and ritual (religious and social rituals) attitude, etc. which specifies a certain commune.
• Ayatollah Khamenei defines culture, specifically, as a synthetic that includes memories, imaginations, thoughts, notions, traditions, ritual and intellectual and subjective resources of a nation. (1372/5/9 solar calendar).

2.2. Characteristics of culture

1. It is acquired and passed down to the next generations.
2. It is a living and dynamic subject, that is why it can be affected by several factors, reacts and accepts. Leveling out can lead a culture to death.
3. It is the second nature of humans as functions automatically. Regarding this, values, dos and don'ts, aims and habits form the foundations of the culture.
4. It is beyond learning and education as it is strongly related to humans' nature.
5. It gives identity. This indicates that social relations and humans' insight can be affected by culture.
6. It is relative and diverse. Attitude and manners widely differ from one nation to another.
7. It can be transmitted. Every community transmits its cultural heritage to the young. (Gheysi zadeh 1363 and Fayyaz 1372: 31_39)

2.3. Cultural invasion

The word 'invasion' denotes the one-way action of entering a place using resources (human, military, etc.) to take control of it. In the field of culture, the type of culture that is intended to be instilled in a target society, programmed to be dominant and increasingly desired. As the word invasion has a negative impression and inferred concepts such as attacking, imposition and violent, also in the term 'cultural invasion' the indication is negative, conveying that enemy is determined to devastate precious values and accepted norms in the society. (Mohajernia, 1388 solar calendar, 32) Cultural invasion is a carefully planned and stealthy strategy that applies all resources to spoil the beliefs, change the values, distract thoughts, manipulate

traditions, and destroying moral principles in a society. As the nations in the world over have become politically mature, using and deploying military equipment is not any longer an impractical strategy to dominate and exploit countries esp. in terms of the huge expense they have to bear.

So, imperialism has changed its approach to exploit other countries. Today, powerful western countries follow their policies in the name of, religious promotion, language improvement, NGOs, spreading healthcare, education, etc. and in general in the name of cultural policies. All these activities are, without question, humane and helpful even though the background of the contributions and services has shown that they were managed to prepare the recipients to adopt a culture that would make them economically, socially and politically dependent. (*Ruhalamini 1372: 101*).

In this way, imperialism, now, considers spoiling the cultures from inside as the best way of intruding other countries. They blazon across the values they approve of and want to replace other local cultures with them in order to remove concerns about the future of their interests in those countries. This approach, especially over recent decades, has been the basis of many organized activities that are labeled as promotion of civilization criteria, growth and development by western countries. Nevertheless, in different cultures these proceedings are discussed by using different terms with a common gist that leads to the phrase '*cultural invasion*'. (Khoram, 1378 P 15)

This action (replacing one's own culture with an alien one), that can make a society alienated from their own culture and obedient towards aliens' desire, mainly called as cultural invasion. Western scientists and philosophers also acknowledge this fact. Otto Klineberg, Canadian social psychologist, writes: "due to the fact that imperialistic tendency manifests itself also in technical cooperation, the country that gives help, expect the recipient to choose its values and approaches, even in those contributions of beneficent and generous purposes.(*Ruhalamini, 1372: 101)* Michel Panoff in his sociology reference book, refers to western countries' tendency for domination, explaining the term culturally welcoming (the admittance given to an alien culture) and writes: " this concept presented by British anthropologists in late decades of last century trying to determine the phenomena coming out of a direct and continuous contact between two cultures and also refers to the change and conversion of one due to the close contact. Therefore, culturally welcoming underlines a special aspect of its spreading procedure. Today this term is applicable- using a more limiting implication -to the contact between two cultures of distinct capabilities. In such cases, the one which is more harmonized or technically more equipped (generally from industrial communities) deeply affects the resultant culture.

The great leader's point of view in defining the concept of "cultural invasion" is considerable. In *cultural invasion* a political or economic system tries to weaken cultural foundations of a nation to make it dependent and consequently achieve its goals and through this attempt they import a new different set of values to replace the national values and culture of that nation. (Cultural Documents of Islamic Revolution INST.)

2.4. Cultural invasion factors:

External factors: Any field, element and tool that bears western countries' trace for instance; sending orientalists, attempts to remove religion, manufacturing and selling communication tools and devices, for instance, satellite, video, etc. dominant countries design all these and domestic officials bring them into use.

A. External factors: the factors that have their roots inside the target country and whether directly or indirectly help the alien culture to be imported. Examples are such following items: poverty, unemployment, family life turmoil, officials' negligence, ignorance of the young, etc.

2.5. Cultural invasion VS cultural communication

Through all human history, civilizations have always communicated with each contributing towards growth and consistent enhancement. Undoubtedly, cultures communication is crucial for keeping the nations' knowledge and notions fresh. It also leads the nations towards promoting their values and heading for the true happiness, but this is a mutual relationship and occurs when nations are in the state of efflorescence, strength and stability times. Spread of Islam in some regions of the globe, including eastern Asia, is a reliable example of this fact that clarifies its positive outcomes for the human society. *(Khoram, 1378, P 15)*

"…cultural invasion is thoroughly different from cultures' communication. The latter is highly recommended but vital. The holy religion of Islam and common sense, at the same time, command us to learn or attain what is beautiful and valuable and apply it. This is obvious in our folklore sayings; "go after knowledge even if it is in china (as a metaphor for the most distant place in the world) or "it doesn't matter who is speaking, what they say is the real matter of importance. If it is good and useful, take it." This kind of receiving is desired and acceptable that differs from imposing a culture. (1383/2/28)

Hence there is a sharp contrast betwixt these two phenomena. Communication between cultures is something mutual and consensual while cultural invasion is one-way, involuntary and dominating with economic, social, political and even military ends. (Cultural Documents of Islamic Revolution INST. 1378, P 19-20)

We can list, in brief, the distinctions between cultural communication and cultural invasion as below:

A. Invasion is intended to be destructive whilst in communication no culture (nation) has the purpose of distorting or damaging the other one.
B. In cultural invasion, the domineering culture, cruelly endeavor to eradicate the other side.
C. What is truly considered in cultural communication is to trust, complete and to improve each other though in cultural invasion, no beneficent purpose is deemed. Instead, there is eradication, intimidation, domination and alienating from one's culture.
D. Due to the fact that beneath the process of cultural invasion there are political purposes and full domination to be achieved, survival of the local culture is not acceptable to the dominant country. *(Javdani Shahin. 1385: 7)*

Under these conditions, the great leader of the revolution, after noticing the first signs of this invasion, sounded the alarm and brought the issue to the authorities' attention. The great leader, in the early months of the Rafsanjani government, delivered a speech to the authorities and said:" at the present time we face a system that deploys politics, industry and financial resources to fight against us, the fight is not military and I am afraid that also mobilization will have no effect. The effects of this invasion will be such that we are deeply involved in that before waking up."(1368/9/7)

2.6. The following are some of the great leader's increasing concerns:

1. "Cultural officials should be aware of this matter that the enemy is focused to carry out the cultural invasion. A cultural attack cannot be answered by weapon. The true weapon in this field is pen,. . . like a military war we are to recognize the field and act with our eyes open"(1369/2/12)

2. "in my opinion, what is more threatening inside the borders, is cultural strategies. . . one of the most basic issues is cultural affairs and I feel that in managing the cultural affairs of the society, we are beginning to become numb, or we have already been. . . "

3. "The way I feel, considering what is going on today, an all-round attack has been devised....it appears that in the movies, the press and broadcasting (that belongs to the state), an organ or an agent of that system is present and works…"

4. "Cultural invasion is a stark reality. We cannot eradicate the basics of cultural invasion by denying it. As Imam Ali asserts: "if you fall asleep in barracks, it does not mean that your enemy is asleep either." Try to wake yourself up and remember that cultural revolution is under threat as the foundation of our national and Islamic culture is"(1370/9/20)

5. "Cultural invasion is as quiet as an ordinary cultural activity. One of the cultural invasion projects has always been to make faithful young people indifferent to their religious commitments and beliefs, what exactly they in Andalusia many centuries ago. They keep youngsters with lechery, drinking and corruption, the issues that are even existed today. (1371/5/21)

2.7. In our great leader's thought, in the field of cultural invasion, there are four political languages:

1. Observational language
2. Reflective language
3. Ideal and desired language
4. Prescriptive or contemplative language

In observational language, when we consider Ayatollah Khamenei's observations, his cognitive distinctions appear even before moving on to the reflection phase. What comes first is that what he observed and witnessed in reality, different fields and different eras that coined this phrase. Employing the word invasion shows that the situation is critical and interactions are replaced by destruction and invasion. Thus, the society has been divided into groups, at least two opposing groups that are called, in Ayatollah Khamenei's language, "enemy" line and "friendly" line.

What is exactly referred to as" invasion" is doing hostile operations and therefore in enemy line, the central concept is "enemy". The enemy applies many different mechanisms that are divided into two main categories: "soft warfare" and "hard warfare". It appears that soft invasion, which is considered as one of the modern world's features, is commonly believed to have more effects on adversary with less negative consequences. The great leader believes that what has made the west successful in their invasion, is not, necessarily their capabilities, but the incompetence of Islamic states. By looking at set of ideas and expressions in conceptual network of the great leader, we understand that Islamic nations have reacted to cultural invasion in three ways:

1. Banishing reaction
2. Submissive reaction
3. Adapting reaction

In banishing reaction Islamic world banishes every western elements and details. In submissive reaction, materialistic civilization of the west was accepted with its all essentials. Turkey was the first country that reacted this way. Adapting reaction toke form on the basis of this fact that it is not possible to deny west and of course, it is not wise to surrender entirely. Denial of the west is sort of opposing a human reality; on the other hand, there will be no positive result in submission except dependence and possession lost. The wise solution is to adopt western cultural items selectively and remove the soul of materialism and atheism from them. The basic element in adapting reaction is solidarity of Islamic nations, the nations that are involved with cultural havoc because of being impotent. Nevertheless, the true cultural invasion takes form mostly in submission since the Islamic nations would never face such problems or even in those

3. MORAL INSECURITY

One of the important types of security is moral security. It is inherently important to be established in society, besides; it is deemed to be a preventive way itself to fight insecurity. If a society attains this there will be no need to much of software and hardware to fight insecurity in society. Although faith and piety are necessary conditions in creating a favorable environment for protecting virtues and an all-round growth, this does not appear enough because society is always under the threat of corruption. In addition to this, there is no guarantee that everyone is pious and observes moral rules. Thus, to fulfill this important goal, it is necessary to implement some specific practical policies.

"Social insecurity is a state in which people cannot appear in society based on their religious set of beliefs and their religious conscience is offended by some deeds."(1381/7/14)

3.1. Examples of moral insecurity

1. Sexual corruption:" the major difficulty of the diversionary tendencies in sexuality is that keeping people away from their ambitious goals and also from humanity, what is exactly they like to occur in our society"(1365/5/10)
2. Propagation of western fashion and superficial elegance:" this matter of make-up, fashions, various clothes and different mixture of males and females are all seductive and hurt in the end"(1374/8/21)
3. Any unpleasant means of dressing:" we should prevent the tools that propagate unpleasant dressing, from entering our society. Examples are; photographs, films, tolls for make-up, clothing and some social relationships. Regarding the nature of humans, all these lead us to an arrogance culture"(1363/4/12)
4. Obscene films:" today the most powerful and outstanding movie industry is Hollywood. Notice that what is Hollywood contributing to, what is the group of people that Hollywood serves them, in what direction it steps. It is establishing prostitution, void and inanity, blankness, violence and making nations busy with each other"(1384/7/24)
5. Vulgar music:" I suppose music can be distracting. It can make people stuck in lechery, drown people in triviality, on the contrary, it can function utterly different. This is the border between clean and taboo"(1377/11/13)
6. The Internet:" today the enemy applies all methods. Yesterday I was speaking in group of youngsters and told them that there are thousands of primary and secondary websites on the Internet whose aim is to attack Islamic thoughts specifically Shia's thoughts and they use humiliating and psychological methods rather than logical ones"(1379/11/27)

3.2. Strategies to fight moral insecurity from Ayatollah Khamenei's point of view

1. Mixture of men and women:" no one in Islamic system says that men and women cannot communicate, interact or work together, but Islam obliges men and women severely abstain from lax relationships. Islam has placed a curtain between them, a curtain from modesty"(1374/9/16)
2. Promoting hijab and chastity in official organizations:" Imam (Ayatollah Khomeini) asks you to create an atmosphere of chastity in offices and society as well. Prove the enemy that Iranian Muslim women are indomitable"(1359/4/13)
3. Approve of what is morally right and disapprove what is morally wrong:" expressing your approval and disapproval is as obligatory as prayers. Expressing approval and disapproval, in its vast scale, is placed even higher that jihad because it strengthens the foundations of religion"(1371/4/22)
4. Facilitate and promoting marriage:" corruption has its roots mainly in youngsters' loneliness. Islam encourages the young to get married without complicating it. Whether girls or boy are invited by Islam to get married soon after they feel the need for having a partner (specially, in

terms of sexual needs). If this occurs, a huge number of the problems in this field will be fixed "(1365/5/17)

5. Designing and presenting a clothing fashion that is approved and accepted over the country:" propose the idea of national uniform. designers sit and design uniforms for men and women and consider it as a model"(1370/11/19)

3. CONCLUSION

To sum up, it should be mentioned that based on the idea of the new world order, the cultural invasion carried out by west especially, the United States is in progress against other nations and it has become much more complicated due to the growth of communication technology. Consequently, a sort of moral insecurity has emerged in communities. The United State that pretends to be the head of the entire world and desires a system which is unipolar, never tolerates any opposing culture and Islamic culture is not an exception. And Iran, as the head of the Islamic nations due to the Islamic revolution and expressing its objections explicitly, has been under attack more than others and this will be continued. Therefore to fight the invasion, all tricks and deceit of the enemy should be realized and sufficient tools should be prepared to make the enemy's plans ineffective. The best strategy is to mark the orders made by the great leader, the one who realized this hazardous plan of the enemy and devised the solutions to get out of the hardship. Due to the fact that cultural invasion is a cultural procedure we should apply our cultural assets to fight the invasion and abstain from using violent methods. It indicates that the number of cultural productions that are in harmony with our national and religious culture should be increased then presented in the best ways to the young. We must fortify the roots of our culture and have an aggressive position rather than a defensive position. Regarding the fact that major reason for entering western manifestations to our country is lack of development in different fields, the young who are the most vulnerable social class in cultural invasion, should be taken care of more than other social classes and providing them with their real physical and spiritual needs should be the first priority.

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Statements in Friday prayers' oration	1365/5/10
Statements in Friday prayers' oration	1365/5/17
Meeting with students, representatives and scholars of the Islamic sciences center of Ghom	1368/9/7
Meeting with teachers and cultural authorities and a group of workers on the occasion of teacher's day and worker's day	1369/2/12
Meeting with the authorities and executive managers of the Islamic republic	1369/9/14
Meeting with teachers and workers on the occasion of worker's day	1370/2/11
Meeting with the authorities and executive managers of the Islamic republic	1370/5/23
Statements in a meeting with the members of the cultural revolution council, on the occasion of the 7th anniversary of its foundation	1370/9/20
Statements in the meeting with the social staff of television and radio of the state	1370/11/19
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Meeting with a number of female managers, artists and experts on the occasion of holiness Zahra's birthday	1374/8/21
Statements in a meeting with commanders of the police and their representatives and some top officials in NAJA	1381/7/14
Statements in a meeting with some of the young in esfehan	1381/8/12
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