Islamic Cultural Policy

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ABSTRACT

Human life is related to the phenomenon of culture more than any other period of human life. Culture is the whole complex of thought and practice that includes belief, beliefs, ideals, values, skills and customs of any society; it make clear the quality of life and is considered as the character of human society. Islamic cultural management is a process that includes cognition and optimal usage of the current culture in Islamic countries, changing or weakening beliefs and unwanted norms, strengthening beliefs, values, norms, demands as well as fixing the desired culture. Culture is one of the controversial topics that occurs in scientific communities and macro-management which subsequently proposes cultural management and Islamic cultural management at the level of high management in the world and rises many questions in this regard. In this study, it is first tried to mention a definition about Islamic culture as the prerequisite of Islamic culture and answer this question whether Islamic cultural management is possible and what the meaning of Islamic cultural management is and what its requirements are.
KEYWORDS: culture, cultural management, basics of Islamic cultural recognition, challenges, requirements

INTRODUCTION

There are tips of management in all areas of Quran. Regarding its fall, Quran says that: "before anything, it is first the value of training divine leadership. Therefore, Quran is the public source of Islamic management and undoubtedly the requirement for the survival and dynamics of an Islamic culture is paying attention to culture, cultural management and cultural identity as the deepest requirement for the Islamic system in cultural changes and behaviors. Alienating with culture and personal identity is just resulted in frustration and failure. Therefore, identifying, introducing and making of orders seem necessary. What will be mentioned briefly in this section is some less-mentioned aspects of Islamic cultural management in the society and the subjects related to it; particularly, for many Iranian audiences who need a lot of management to follow.

Cultural status of Muslims and their relations with the Muslim world can be interesting. Although Understanding the challenges and necessity of Islamic culture requires a much wider context, it is necessary as the opening of Islamic culture and Muslim position. Principles and objectives have important position in cultural management. Thus, principles and objectives of policy making have been studied from various perspectives. In continuous, factors such as culture, challenges, cultural management from different angles etc. have been discussed and analyzed. Categories of culture cannot be considered from an extremism perspective. A reasonable Islamic attitude should be taken as a criteria and the type of dealing with it should be regulated based on the terms that Islamic patterns and education show us.

Culture

There is no consensus regarding the definition of culture and any thinker with his own vision regarding community and human define and interpret concepts of human sciences. Some cultures are defined purely subjective: "We are completely subjective and based on language, culture, values, attitudes, beliefs, biases and assumptions prevalent among people in a community can be defined." (Translation of Culture, p 30). Some others define culture as "shared knowledge" (Culture and Cultural Rights, 15). According to human being, culture is an organized set of norms and regulations that people, more or less consciously or unconsciously, live by such a set. (In cultural theory in the twentieth century, p 7).

Malinowski defines culture as "lifestyle". (Scientific theories about culture, p 79). Kim Roche, inspired by the definition of Door Kim about social facts, believes that culture is an interrelated set of ways of thinking, feeling (emotion) and action that is learnt by many people and is shared between them (requirements of cultural engineering, P. 233). The term culture is among the ancient ones that can be find not only in the first Persian prose texts, but in the writings remnants of Pahlavi language. In addition, various derivations and combinations are made of the term culture.

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Culture means literalness, art and being learnt and useful and culture originally means literature, science and anything that can be placed in the category of moral and artful competences (Definition and Concept of Culture).

Management

Management has a very long history in human social activities, but what have been expressed as the history and process of evolution of organization theory and management is from the time when management and organizational theories have come into being and management has been expressed as a scientific discipline among other fields of sciences. Therefore, mentioning this subject that Management was formed in the late nineteenth century does not mean its absence in previous eras, as it can be simply accepted that the discovery of Newton's gravitational force means she has no such power before, but since Newton concluded that the forces that keep the satellites on its orbit should have a reverse relationship with the square of the distance to the center (Ascent of Man, p 286). In order creation, management, enthusiasm and relish divine things are based on in Chapter Foselt as allegory or as a developmental process, it has been said that the God of heaven and earth: "All are bound by desire, or the abomination, under the command of the divine act."

Basics
Native model based on the Islamic world

Developing a suitable model for the management of any country is subject to its own worldview and value system that governs the working and living environment. The world governing Islamic societies, including Iran, Islamic worldview is based on the belief in monotheism. Monotheistic worldview means understanding that the universe emerged from a wise and loving providence and divine providence is maintained and it will be perished and destroyed if the moment of divine grace in the world is taken from the world. Therefore, in planning, setting goals and policies, and even the methods of formative and legislation and divine right should be respected. (Explaining patterns of organizational culture based on Islamic values, p 110). Belief systems in Islam in such a way that it provides the best context to control people and Muslim's beliefs is the best internal controller for themselves. A Muslim believer, believing in resurrection and the day of reckoning, will certainly do prone to actions that it is prohibited while there are rewards and punishment for them. He considers himself to be responsible in front of God, not in front of your boss and your organization and control of the world. He thinks about the consequences of the actions and control himself based on it. Muslims believe in one God, now and always knows the observer. So, whether there is a controller or not, he/she feels that he must dominates his/her feelings and should not divert from accuracy and decency. A pious man in Islam is a man equipped with a control device comprises principles of reason, nature, conscience and clear mind. He is a pious and virtuous man and such a person will certainly be a self-controller. Consideration and attention to unlawful and lawful issues, avoiding from doing sinful actions and doing right are always the ways make a Muslim a self-controller. Therefore, context of self-controlling can be developed by doing a series of weekly guidance program. Of course, this is noteworthy that the goals, missions and practices of organization should be in such a way that would not conflict with the beliefs of its members. In that case, one's self-controlling will not be in the direction of the organization. But, it is expected that organizational objectives have not been established apart from principles of Islamic values.

In the current era, many communities are working hard to realize self-controlling in the organizations in many ways. Some of these communities are trying to arouse individual consciences and some others try to their people through strengthening feeling of domestication and nationalism. However, none of these methods are completely succeed due to the deficiencies and shortcomings they have. As mentioned, the context of belief in Islam make possible the best context for self-controlling and the managers should try hard to come to the 09best result by this opportunity and beneficence by guiding and directing people (General Management, pp. 135-134).

In the dynamic culture offered by Islam, the rascality that cause diffraction, dissipation and losing integrity, harmony and unity such as gossip, backbiting, slander, etc. have been taken into account and have invited all people, including the management system, to moral and cultural infrastructures that causes losing these rascality (infrastructures such as dynamic structure and mechanism of enjoining good and forbidding the devil (public administration), transparency and making public all programs and decisions).

Religious doctrines and of course in modern teachings of management sciences, are based on synergies and giving contribution to the staff and management levels and those who are being administrated (Management Principles, pp. 217 and 259).

Management Guidelines of Islamic University according to the view of Nahj-albalaghe

For this reason, counsel and public wisdom have been regarded in planning and decision-making as well as management away from voting tyranny in the Holy Quran and hadiths of Imams (PBUH) (Al-Emran, i: 152).

In this principle, what has been paid attention to compared to all other things are the characteristics and conditions of people regarding counseling that is very important in management. Obviously, the realization of counseling and consultation's results requires people that have shared commitment and thoughts in the principles. Existing people with such characteristics for consultation and counseling are the requirements for a successful management:

"and do not involve a curmudgeon in your advice, for he prevents you from doing goodness and make you scared of friary neither a timid person that makes you loosen in doing works nor a greedy one in order not to bring up the greed for oppression, for the greed, avarice and suspicion are separate natures that bring humans into mistrust to God (Nahjolbalaghe, 1995, P. 328).

- Immortality, dignity and inherent dignity of humans as the caliph of God and trustee of God, owner of will and authority, power and wisdom and choosing his fate and also the role of intellect and experience in continuing the evolution of his movement,
- Similarity and equation of human beings in creation and non-discrimination between the colors, races and other human classes, the universality of Islam's message, inviting people to work in cooperation in doing good and humane actions;
- Believing in existing the physical and spiritual nature of humans and the capability of his growth and flourishing in all personal, social, physical and spiritual, mental and physical aspects and the requirements of these aspects to each other.
- Benevolence, perfection-seeking, goal, seeking, unlimited scientific capacity and human's natural action towards knowledge, wisdom, beauty, holiness, worship and moral goodness,
- Flourishing and the power of faith in creating spiritual values and moral virtues as well as a spirit of independence, liberty, dignity and strengthening human relationships in the society.
- human pedagogy and actualizing his talents and creativities through building the foundation for a unitary society, egalitarian, knowledge-seeking based on jihad and ijtihad endowed with moderation and realism as well as benefiting from critical thinking discussions and exchanges and scientific research as well as getting lessons by historical experiences,
- spiritual values and moral virtues in Islamic society and the high position of virtue, science and jihad in determining human dignity and virtue;
- human's influence from positive and negative factors of social environment and its cultural barriers as well as the responsibility of Islamic system in making the environment pure and the realization of justice and equality, ensuring the participation of people in all areas regarding the necessity for obviating the causes and factors leading to infidelity and hypocrisy, poverty, corruption, tyranny, domination and arrogance. (Islamic Republic of Cultural Policy, vol 101, p 2).

Stressing that all people should be humble before the law and there should be no exception in the law, Imam Khomeini said that: "in Islam, the rule is the law, the Holy Prophet was also subject to law and could not violate from it".

Imam Khomeini specified the task of all people by proposing the rule of Islam and non-exceptionality of society's people, even the Holy Prophet in that all people should be bound to the law. Imam Khomeini maintained that if all people are bound to Islamic law and a real democracy is fulfilled in the community, the rule of God will be the best form of democracy in its actual form".

Imam Khomeini believed that the opposition with the law is the opposition with Islam. Expressing this word by such a senior cleric and great leader as Imam Khomeini is very important: "those who oppose the law, they are against Islam" (Light Scriptures, vol. 5, pp. 310, 414 and 353).

Principles of Islamic Management
1. Holy Quran

Holy Quran in general and the stories of Quran and the discussions related to applying divine management and learned agents in Quran in particular, are the areas of research in Quran's Islamic management. In addition, considering management keywords and its derivations in Quran such as reflection, wisdom, property, affairs, leadership, death, growth, guidance, mission, education, and administration of the divine attributes of God in the Qur'an are the guide of identifying specific areas of management in Quran.

2. Hadiths bellow the verses:

Hadiths mentioned in the interpretation of the above verses is another rich source in management research. These interpretational hadiths in interpreting narrations such as "Nour al-mottaghin", Abd-ali havizi, "Alborgan fi tafsir

Alquran" by Mohaddes Bohrani, "Safi" by Molla hasan Feyz Kashani, discussions of narrative interpretation of Almizan (the latter two resources are from Sunni scholars): Allame Tabatabaie; "Aldour-almansour", Jalal-Aldin Sioti; "Jame-albayan fi tafsir Alquran": Tabari (Obeying the Messenger and the believers of God).

When obeying the Messenger is such, it is highly important regarding the believers. When a Messenger is equipped with chastity, he should move in the direction of God, a non-innocent man has his/her own place and should act and move in such a way that it has been ordained by God and the innocent and has not the right for judgment (this verse is in Ahzab Sura):

"No faithful man or woman has the right to judge and give their opinions when the God and His Messenger has judged an important issue", Because, believe in courtesy, as appropriate, followed by the command of God, is in the field of "wisdom", here intellect can understand well the issue and run its ordinance.

The God threats in continuing this verse that:

""Anyone who commit revolt and rebellion against God and the Prophet, is suffering from an obvious error, for neither he identified the position of revelation nor the position of wisdom, because "wisdom" prevails "revelation" and "wisdom" is in the areas of "revelation". It cannot have a contrary and correctional idea but an appropriate interpretation".

The Holy Prophet and the adornment of the world

For example, one day the Prophet entered a house and told one of His wives, while she hung a colored curtain, that "take away this curtain from my eyes, it reminds me the world!"

The Prophet, who is highly sensitive, has trouble with a colored curtain and cannot pays attention to the day to come at the level which he wanted. Each existence has a level of growth and his Hereafter is different from the others and a specific level should be considered, nothing can be punished without any specific reason, but he/she must be warned that he/she should not forget spirituality.

The sign of not forgetting is whether one says prayer and read Quran by this wealth and the way of its consumption? Whether one have a kind heart or tearing eyes? Is one a compassionate to the poor? If one does not have these characteristics, his/her spirit is in danger and this makes no difference for a rich or a poor man, but the type of attention to the world is important.

Sometimes the type of a poor man's attention to that poorly life is in such a way that prevents from considering the Hereafter and this kind of attitude is like a rich man to his/her own properties who forgets God in their lives and a kind of arrogance creates within him as well as feels a kind of authority and non-divine support.

Sometimes people are reached to this place by their wealth and sometimes by their power. The amount of this wealth and power makes no difference. Generally, as much people rely on non-divine issues in order to get glory, he/she relies on mortal affairs:

"Rely on spiritual and transcendental values that can be survived, for they are originated from God and because God is immortal, they also have survival", " You should trust to the immortal God", not to people, property, women and or children…because all of these are mortal and none of these things will be survived".

Imam Ali's Functionaries

It can be observed in the time of Imam Ali that the jury bought a house in eighty dinars which faced with the reverse reproach of Imam Ali (Nahj-Albalaghe, Letter 3).

Also, the issue of Osman Ibn Hanif, who was sitting on the table of Ashraf and made Imam Ali upset (Nahj-albalaghe, Letter 45).

The expectation Imam Ali has from his system's subjects is definitely expected from Islamic management.

Promoting luxury and diverse consumptions from the management hierarches for middle and low classes of the society is a great sin that a harsh punishment is determined for it. However, the set of management in this country are responsible in this regard and should respond to people. In Quran's logic, worldly-seeking is against spiritual-seeking and is the contrast between the world and God"; that is to say, the consumption should be in such a way that it leads to spiritual values, as mentioned in the case of Korah (Principles of management and its patterns, page 55).

Spiritual-seeking and benefiting from the patterns

Those who benefit the patterns provided for the people by God that believe in the Hereafter (Ahzab/21), "there are valuable patterns in the character of the Messenger for those who are hopeful to God's grace and the Hereafter and much remember God".

Those who are not believed in the Hereafter cannot learn from an innocent character, for the capacities of the innocent's conducts regarding the Hereafter is to get freeing from the bondage of passions and instincts that can

understand and apply them, "those who have faith to God and the Hereafter can learn from the character of Abraham and his allies".

Challenges

In today's societies, if the values are considered as specific goals that are located on the upper levels and overshadow all other goals in a Muslim, we simply can realize how the reconciliation of one's goals and the organization in these shadows are related and connected to each other. For a Muslim, belief values are the ultimate goals which harness all lower goals. For example, in the example mentioned, our question for the regarded worker is whether he/she is working for the sake of God?"

In simplest terms, this pervasive and widespread belief is not the ultimate goal of the worker and guides all other goals. Accordingly, in a society that divine values dominate over, management will also be the ultimate aim and destination which is led to God's satisfaction.

Now, it can be figured out with some precision that if all minor and secondary targets in lower level between the person and organizations are different from each other, similarities in common goals cause no problem occurs and all seemingly conflicting goals in the lower levels have been aligned. Thus, the problem of conflict in one's goals and those of the organization, which has been always as a problem in western schools and all the efforts are directed to resolve them, have been simply removed in Islamic communities and is led to peace. The relationship between domination and violence which exists between the employer and employee in the west and east, have not been established in such a situation and the relationship is built on the unity of purposes. Another point is that the employee against employer and the person against the organization will not be in front of each other, but all together try for a common purpose. In such a case, because an ultimate goal is desired by the two sides, its minor goals are dominated by coordinated and modified by balanced common goals. Goals that can be changed will be changed and the minor ones which are unchangeable are removed in case of being conflicted with the ultimate goal and will be set aside. Although the worker desires to have more income, but this is to the extent that harm God's goodness that is the ultimate goal. And though the organization should use much the workforce and reach to a maximum efficiency, they bound themselves to the ultimate goal which is God's satisfaction, so as not to damage it. Therefore, it can be observed that existing difference in lower goals is superficial and they have all a common goal and that is the ultimate goal which the work for and effort to achieve (Public Administration, pp. 354-355).

Islamic Orientation

Along with two Marxist and nationalist perspectives, another trend that was established at the university in the twenties was the Islamic trend which seeks to defend Islamic culture and resolving political and social problems in Islamic thinking framework. The establishment of Student's Islamic Institutions and later the tendencies of nationalist deists were resulted from the development of this tendency among small groups of students. Unlike two other trends, Islamic trend had much cultural and non-political figure.

According to the stipulations of Islamic Association Provisions, the establishment of tis association was for "equitable relationships, the establishment of Islamic laws, religious principles and doing against the superstitions") (On an analysis of pre-and post-Revolution, p 6). It is noteworthy that this trend much seeks to provide a scientific and modern figure of Islam, and as Shahriar Zarshenas mentioned, it had not a deep relationship between Islam, clergy and the passions and is influenced from nationalist instincts and eclectical thinking. (Student Movement in Iran, 2003).

As noted above, during this period, the university actually had enjoyed relative autonomy due to the weakness of government. Due to the relative openness of the political independence of universities, plenty of space was created for the movement and resistance among the students and universities against the power of government. This field of strength was shaped around the concept and ideology of Marxist. As an author described, much students that were political in this period had Marxist tendencies (The beginning of the student movement in Iran until the Islamic Revolution, p 32).

Educational Orientation

According to the religious thought, everything belongs to God and returns to Him. Therefore, the spirit of religion is submission to God. God says that: "undoubtedly, the religion (acceptable) before God is Islam. Imam Ali (PBUH) also described Islam as "Islam is submission to God" (Nahjolbalaghe, Wisdom: 125).

It must be noted that by submission to God, it does not mean to be submitted in a subject or a specific location or time, but it means a perpetual and comprehensive submission. A complete form of this submission in Holy Quran is mentioned by the Messenger when he said that:" tell people that the prayer, worship, my life and death, all belongs to God who is unique and I am the messenger and the first Muslim.

This concept has been mentioned in other verses about the Prophet, including: "Say I am commanded to worship God while I made my religion pure and I am commanded to be the first Muslim".

Most important issue in this regard is spiritual and hearty submission of the Prophet, because when a person accepts Gods with all His attributes and submitted before Him, this spiritual submission will be manifested in one's behavior, speech and thoughts.

It must be noted that the amount of human's submission to God's commands depends on their recognition of God and His attributes, while the way for the Hereafter's tribulation is hearty surrendering to God. God says that "the day when wealth and properties will not profit, unless someone returns to God with a surrendered heart".

In Islamic narrations, this spiritual surrender has been interpreted as sincerity, as mentioned in the Holy Quran, the salvation is a surrendered heart and spiritual submission.

Basically, the dialogue of civilization was formed around a religious vision. All great religions claim to have absolute truth. Absolutism on the basis of truth is the basis of religion. In Islam religion, this absolute truth has been formed of the evolution of religious truths and religious symbols before them i.e. the acceptance of a kind of evolution and gradual movement to reach a higher, cosmopolitan and absolute religion that promise the ultimate guide of humans and their salvation. This theory is against the superior civilization of the west and the end of the history as well as the success of liberal-democracy which is centered by Christianity and Judaism. According to this view, Huntington believes that Islam is against Christianity and Islamic world is against the west and Islamic civilization as the hostile of western civilization. How to explain the relationship between these two civilizations? Huntington's explanation is based on historical determinism, conflict and war, because it refers to the elements of politics and power. However, peace and tolerance is the main subjects in the dialogue of civilizations, because it does not refer to power and politics and it is based on culture. What are the bases and purposes of this dialogue? Is it possible to change the dialogue of civilization from idea to theory without a specific definition of the area of power or culture and without explaining experimental teachings and the objectives and needs. It is because of these challenges that the subject of cultural dialogues has been proposed along with the dialogue of civilization. In cultural dialogues, the centrality is not for religion and absolute truth, but the values, experiences, needs, and desires of the common problems of humanity. Modern humans have common needs, common threats and many similar demands in that the discussion and interaction about them cause an atmosphere of dialogue and understanding. This is the need of human society, but is this the need of great and influential powers of the world? Can the cultural theories that respond the problems of human society, not explaining the benefits of power be replaced with the political theories and strategies that explain a global system? In fact, the realization of such issue needs a modern international space that is in an obvious conflict with the prevailing trends in the fields of economy, culture, politics and other active areas of the society. This is why globalism and globalization should be viewed with greater deliberation (Globalization, civilization building, damaging or disabling, Publication No. 12, p 29).

Discovering the roots of misunderstanding in cultural spheres

Nowadays religion de-militarization aspect is questioned and challenged. As David Martin, the sociologist, has recently said: "do not think that religion and politics are two separate things, these two things are often closely related to each other". Also Gandhi said in a famous sentence that: "those who think that religion and politics can be separated from each other neither comprehends religion nor politics. Although opposition to this effort to exclude religion has been much discussed, but it has not been emphasized in international arena and not much efforts have been made to challenge the domination of anti-religion approach. As a result, examples of intolerance which has much been seen in these positions has not been considered so much. This is dangerous for the seculars who live in such places that have such diversity.

Jewish-Christian secularism, that emphasizes on the relationships among specific religious institutions and the boundaries between the different civilizations of the world, has its own problems. This pre-assumption that western secular system with Christian-Jewish roots only belongs to a specific geographical area and a specific set of people causes religious conflicts. This belief can be the basis of formation the specialized form of political society and causes a condition that Canali (1999) regarded it as the civilizational war to defend the uniqueness of the west. Christianity-Judaism and anti-religious secularism have a lot in common. They both try to determine the "uncertainties" and they are the specific and ultimate position for the religion and politics. Both opposition sides set aside the separation of worldly and spiritual issues before initiating the discussion and both have a universal attitude which has been unchallenged in western communities and its theoretical and practical arenas.

It may be said that this theory and secularism pattern has good results and acted well in resolving the harsh problems in the Europe and has been successful in many areas as a useful pattern of public life in decision-making position.

However, the consensus about the general system of secularism is not too broad. Those who are opposed to the separation of worldly-supernatural affairs are contemptuous to secularism. Those who feel that their country, politics and culture have been captured by secularism justifications reject secularism in the first regard. Those who feel that have been secluded from the discussion have not a good relationship with secularism solution. Non-western approaches to secularism are involved in the discussion of religion and politics by secularism. Most importantly, seculars always emphasized on their dispassionateness and are insisted to introduce themselves as a democratic, free and rational people.

This secular inclinations are dangerous in the context of international modern relations. Secularism causes fierce reactions by excluding opposition sides from the arena of "politics" and directing to the area of religion. When the "religions" and the internal adversaries of secularism excluded from the politics, some people adhere to radical tactics for self-expression.

Misunderstanding among some cultural spheres that have more background and relativity is more than the misunderstandings between remote, non-related cultures or at least the misunderstanding among the first class cultures cause confliction than second class cultures.

For example, when a citizen with An Islamic culture sphere from the Middle East goes to a country located in the east of Asia in the Buddhism-Shinto cultural sphere, he/she will be faced with completely different practices and behaviors, but these are nit shocking or disturbing. Food of people living in the East Asia who are living thousands kilometers away from Middle East may be disgusting, or even uncomfortable, for the people of Middle East. But this undesirability is the type of taste, not the difference in worldview.

No matter how the first meal is eaten with any degree of awareness with its components-which are typically clean-they are inedible. But if there is no enough information regarding the second one (in terms of dignity and edibility) and if for example is eaten outside Armenia, is edible and what is frustrating is related to its religious reverence.

Regarding the fact that the misunderstandings in Middle East with western cultures are more than those of these two areas with Eastern culture is mainly related to ethical principles and representing of the words. In other words, western dialogues and Middle East with the Eastern culture is a new phenomenon and the language used among them is formed in the new era (after the discovery of America). The common language of western cultures and Middle East with those of Eastern cultures is led to deep misunderstandings between them which sometimes cause very different impressions in the messages (Journal of Intercultural Studies, No. 1, pp. 134 and 135, and 54).

Cultural Problems in European Union

The most important challenge faced by the Europe Union is a European cultural identity. Europe is getting into trouble in defining the European identity and now the spread of Europe has extended this issue more. How the European identity can be defined with Muslim members including Turkey (Reviews in Communications, pp. 127-122). Some people believe that Europe has a unique heritage and cultural traditions. Thus, the question that arises here is how a single culture can be developed regarding the regionalism, ethnicity and subcultural orientations? How is it possible to provide the access to subcultures regarding the dominant cultures and cultural and citizenship rights can be established by providing the context for participation?

Another major issue is citizenship rights. Due to the new requirements of the Europe Union the concept of citizenship has been changed. A new understanding of citizenship is emerging in European nations. Travelling and displacement has now changed the position of citizenship in European Union with a re-definition and revision requirements. European citizenship as required by the Maastricht Treaty introduced the concept of nationalism or localism movement towards European citizenship. The issue of ethnicity and race have challenged the notion of citizenship as a fundamental obstacle to integration in Europe. In some countries membered in European Union, resistance against a first class and second class citizen has one again increased the concerns regarding radical nationalism and its growth and also overshadows the idea of European citizen. In fact, ethnic and cultural attitudes to citizenship is proposed by European Union which threatens the foundation of convergent thinking.

Hence, some people believe that feeling of European citizenship and or cultural symbiosis in Europe should be established in the framework of institutionalization, European social participation and/or cultural symbiosis in Europe in the framework of institutionalization, European social participation as well as influencing on political decision-making in high levels. However, European Union requires that the identity of the Union be re-defined and restored and a new identity be built (quoting from Wikipedia Encyclopedia, following the entry of The Orient).

Scope of government's obligations in the cultural policymaking

The government's obligations in cultural policymaking stipulated in the constitution of the Islamic Republic of Iran was approved by Imam Khomeini. Many cultural scholars have discussed the cultural policymaking functions of

the government. Some advocated minimal government intervention in cultural affairs, as liberals and others involved in the pro-government majority in cultural affairs, as Marxists. (Cultural Theory in the Twentieth Century, p 12).

Pierre Molonier has listed state's obligations in the field of culture as follows:

1. Encouraging artistic creation, without trying to control it,

2. Financial and legal tools necessary to create infrastructure and the establishment of specialized institutions to support activities related to the development of culture and cultural life;

3. Creating opportunities for people to participate freely in cultural life and to encourage cultural life. (Culture and Cultural Rights, p 78).

As is clearly observed from the words of Pierre Molonier, he believes in minimal government intervention in cultural affairs. He believes the government should only prepare areas of cultural activity. But the constitution and the ideas of Imam Khomeini highlighted the role of the state and at the same time, Imam Khomeini insisted the active participation of the people.

In his political-divine testament that is a review of scientific, cultural, practical and political activities throughout his eighty years, Imam Khomeini said concerning the importance of government that: "it must e noted that policymaking will not be creating but by the establishment of the Islamic government". People will not achieve perfection unless by an equitable government and based on Islamic rights and regulations. Achieving to an absolute human perfection will be realized by the establishment of the Islamic government ((Imam Khomeini's political testament of God, p 1).

Cultural Management Strategies and Policies

1. Cultural change

The most important and difficult step in the process of cultural management is possibly change and nurturing. Here are a few basic points should be noted:

- Culture change is very difficult and time consuming. The culture is much deeper and more powerful, because it is changing the culture of long experience and people's commitment to it is more difficult.
- Final values are indisputable and revising the assumptions are more appropriate for them.
- Underlying assumptions and values are changed or changed very little. Therefore, they should be strengthened only by education and then developed at the community level.
- Communities that had a static history and had few challenges about the values, change is very difficult and changing the culture emerges only by a complete failure at all levels of political or social revolution. Thus, not just one method can be used in all communities (changing methods of organizational culture, issue 46, P. 112).

2. Transferring and learning culture

Word "learn" (which is used in some definitions, including the definition of Adgarshayn) almost means "to learn". Although this word may reminds the meaning of education or formal training while cultural training takes place in the context of society, as the novice employees are trained in briefing sessions that have a secondary educational aspect or what a generation is learnt in the interaction with the older generations. Much cultural sessions are learnt through cultural observation and imitation of role models in the process of everyday works.

3. Culture Establishment

By culture establishment, it means keeping in line with current cultural components with the desirable culture until there is a match between them (organizational cultural management, P. 242).

4. Culture Promotion

Sometimes cultural icons have lost their color in the passage of time and of human communication and they change under the influence of other cultures. In such circumstances, managers should adopt appropriate procedures to strengthen cultural and highlighting cultural symbols.

3. Culture Maintenance

After presenting and consolidating a culture in a society, much actions should be done so as to people achieve similar experiences and that culture is maintained. This policy is to support and encourage those who are supporting its culture and its value. And for those who stand against it are determined to punish or they will not be encouraged and supported. (Organizational Behavior, p 1073)

Requirements
Cultural Engineering

Identifying categories of culture, cultural trends and weaknesses, favorable drawing of culture and stipulating existing cultural rules and regulations and possibly modifying them or developing new legislations, thorough and accurate adherence to regulations and a revision in current cultural rules in terms of certainty of implementation and

enforcement are among the basic measurements that seems necessary in order to safeguard the country's religious identity and national culture. Particularly, the discussion of cultural diversity has been seriously proposed in all scientific arenas and policymaking in today's world and many international organizations such as UNESCO have found this discussion. Cultural agencies could use it in the micro and macro levels, and represents regional, national and supra-national unified act. We live in an Islamic society and especially a cultural society. Considering cultural management and organizing cultural situation of the country are the main concerns of the supreme leader, the president, of the Cultural Revolution and many principals and institutions that serve the area. Organizing the cultural status of the country needs a comprehensive program and so-called an engineering. Presenting a comprehensive definition of cultural engineering and explaining all its aspects requires a suitable opportunity. However, engineering can be maintaining the performance of components of a system and the relationship and interactions among them with a little tolerance in such a way that a desirable function or behavior is provided in the system. With this interpretation, applicable in many fields of engineering, material and immaterial could also have a serious legitimacy of scientific research and its implementation in the future. If getting involved in cultural system of the community is based on engineering approach, then it can be intervened in the cultural issues of a community with scientific consideration and conscious management (general issues about popular culture, P. 61).

According to the perspective of cultural engineering, one of the important elements in evaluating the strategy of each part is its influences and cultural implications, and it is maintained that when a specific cultural pattern is desirable, its macro-strategies and the sections based on it should be designed (Tadbir Monthly Review: 49).

Islam and cultural policymaking according to Imam Khomeini's views

As previously mentioned, policymaking, particularly cultural policymaking according to Imam Khomeini's views, should be compatible with human's Islamic nature. A successful policymaking is the one which is based on Islamic principles. Since Iranian's community and cultural infrastructures is Islamic, then Islam should be involved in its policymaking: everything must be Islamic. If everything in a community becomes Islamic, a non-corrupt society will be emerged, it will not be hurt and if a chaotic society is found, it will be put at risk. Everything should be tightly placed in its own position and be based on divine regulations and the country should be Islamic according to Islam's rules. Islam orders one thing and this is law. Prophet (PBUH) also ordered to law. The Prophet was also a performer as the time of Imam Ali was so".

In Imam Khomeini's thought system, the complete and human-making culture was just in Islam. The base should be Islam. Training the community and pubic is only possible through an Islamic culture. "The issue is regarded a nation in that its culture should be an appropriate one. You try to create a culture of independent Islamic culture". The youths who are trained in this culture are the ones who the country's affairs are in their hand. If they are brought up well, they all will be the servants of people and loyal to treasury which all of these are implemented under the leadership of the Islamic leadership.

In addition to criticizing the western culture, Imam Khomeini maintains that western culture cannot have a human-making culture. The only human-making school is Islamic school:

"West does not make a man, the one which makes a man is divine schools. Unlike western civilization, divine schools wanted to make human in order to live together in a comfortable and peaceful atmosphere. All the prophet's schools were seeking to this meaning that it takes this place or somewhere else or to kill and what to do (education from the view of Imam Khomeini, P. 175).

Relationship between the definitions of culture with cultural policymaking

Cultural policy-making takes shape by the definition and identification of basic variables. Definition of culture specifies the scope and extent of policies and draws the scope of manager's actions. Another effect that the definition of culture has on cultural policymaking is identifying the variables and determining the indicators that make possible the emphasis on planning in a clear and possibly objective fashion. Definition of culture can guide macro-goals in a clear-cut policy which are often mixed with vagueness and generalization and prevent the managers from confusing cultural policies with completely ideal objectives that are sometimes called unjustifiably cultural policy (Cultural Policy: 3).

Role of people and cultural policymaking according to Imam Khomeini

In cultural policymaking, in addition to the necessity for emphasizing the theories that are proposed regarding cultural issue, all policies should be interacting with the community, because if policies are made in a one-way method and is not in an interaction with people, programs and policies will be failed. For this reason, Imam Khomeini called for the participation and presence as well as people's interaction with authorities in all programs and policy-makings. It is obviously clear that Imam Khomeini first emphasized on the movement of the masses and the closer we get to the end of Imam's life, it can be seen that His relying on all state programs and public participation is increased. He

believed that all areas of society should be governed by public participation. If people are not involved, all program and policies will be failed. According to Imam Khomeini, no one can be against the nation:

"Here people's votes are determining. This is people who rule the government and these organs have been determined by the nation and the violation of nation's mandate is not permissible for any one of us (Tebyan, book 36, P. 44).

Areas of management reforms

"Reviewing over Quran" and "referring Quran frequently" are the fundamental aspects of Islamic management ability to adhere Quran, in that the first concept is considered as deep familiarity with Quran and the second concept refers Quran's authority in the field of theory and practice and these two meanings have been mentioned in the interpretation of "Quran's teachings".

Adherence to the movement in the context of divine revelation and not confusing people's opinions with divine order is another point in the field of Islamic management ability that is mentioned in Araaf Sura prior to expressing the conditions of Islamic management:

"Is not them (the Israelites) taken the deep treaty of the scripture that: do not attribute God anything but truth and veracity and review and refer often the contents of Quran and the home of hereafter is the source of goodness and blessing for those who virtue God, so why you then think over?" (Araaf, 169).

Therefore, "Quran's lessons" is a covenant that has been taken from the nation of each messenger, especially Islamic management, against divine rules. Islamic management is bound to as much study Quran as makes it worn and shabby! And as much refer to Quran, as a reference to solve problems and turmoil and provide prosperity as id made Quran old and time-worn! ((Principles of management and its patterns, pp. 55 and 67, and 107-106 and 125-124).

Identifying the indigenous culture by most population and its positive elements and implementing norms and indigenous and positive social values,

Cultural invasion can be effective when people are unaware of the alien's own culture or negate their national culture. The aim of cultural invasion is to destroy the role of national and indigenous cultures to lose the country's identity; because, it is just in this case that their desired culture can be dictated to them. When one thing has content, then there is no room for another content, unless its content is taken from or be replaced with another content. When people in a nation are not familiar with their culture, they will be satisfied with any culture that is inserted into their country. But if a nation has culture and is interested and familiar with it, cultural invasion cannot affect then in any way. Therefore, it is essential that each culture be familiar with its own culture has a deep understanding to that culture and the ways to implement it in the community. Our theoretical culture (in Islamic Iran) has many values and that are either not feasible in our country or it has a very low presence. There are cultures and values of altruism, cooperation, sacrifice and forgiveness that are very rich, but these cultures cannot be effective until they have been implemented in our country. The society is the place for emerging and manifesting culture. Various components of the country's culture should be identified, introduced and especially understood for the young generation and specify the strategies for implementing the values in the community. If one is familiar with one's own cultural values, not only can they be secured from cultural invasion, but can introduce their culture to the world and be universally effective culturally (Monthly Review of Cultural Engineering: 10).

Muslims in France

History of Muslim's presence in France should be sought in the colonial history of this country, for the first direct and effective encounter of the French dates back to the colonization of North Africa territories, and generally Algeria in 1830. Also Muslims who were entered France with continuous immigrations, went to this country most from colonized territories in Paris.

The number of Muslims living in France in the early twentieth century was very small and did not exceed about 4000 to 5000 people. Islam was accepted warmly by the French in this period with the colonization and their presence in Islamic countries. Along with the initiation of the First World War and the pressing need of France army units to promote their forces, French generals settled in the colonies of this country, especially in North Africa and sub-Saharan Africa had the missions to dispatch thousands of people of these countries to participate in the deadly war forefront as conscription.

In the years of the First World War (1914-1918), the first major Muslim immigration to France, which was organized with the purpose of their presence in the battles, took place.

Statistics released by the French resources indicates the deploying of 135000 Algerians and 170000 Moroccans to the fronts of the First World War. According to this statistics, at least one hundred Algerian and Moroccan Muslims were killed and wounded on the French fronts.

Widespread and significant participation of North African soldiers fighting in the front lines who sacrificed for the French had had a positive effect on this country and the government of French Republic approved by building the great mosque of Paris as a sign of gratitude.

In addition to building the great mosque in Paris, which was opened in 1924, the French government agreed to allocate space as the graveyard of Muslims in this country and a hospital named "Ibn Sina", an Iranian famous doctor who is attributed to Arabs by Muslim Arabs of North Africa as other Arabs, was opened in "Boubini" located in the north of Paris.

Also, to compromise the hiatus resulted from lack of workforce that was tangible due to waging the war in this country, the French government decided to accept 130 thousand Muslim immigrant workers in this country in the years of war. The process of accepting cheap workers from the colonized lands to participate in the renovation of devastations caused by the war in France was also continued in the years following the war so that the number of immigrant Muslims in France were over 200000 people.

By raging With World War II, another time, like earlier widespread war in the years of 1914-1918, French Government called for conscription Hundreds of thousands of its colony citizens, especially North Africans, in order to shed the blood of Muslims for the French's interests once again.

The growing trend of Muslim's presence in France continued in the 1990s, and now in the 21st century, the figures issued indicate a minor participation of at least five million ones in this country.

Since according to the laws of Islamic Republic, racial and religious discrimination among citizens is not permissible, no official statistics and details have been published of the Muslim presence in France.

Act 1882 of the National Assembly consists of the Republican secular, any census and statistics from the French citizens on religious and ethnic differences has officially banned exquisite (Cross-Cultural Studies, pp. 202 to 201).

Cultural Dynamicity in the Islamic Republic

Based on what has been mentioned, it is obvious that the continuity resulting from culture is an essential element in its definition and identification. Moreover, in order to understand man's place in the cosmos, an Islamic and consolidated culture should be provided for them, not an arrogant and material reductionism. The two needs existed in the culture of Islamic republic and we require a serious attention to these two important figures in designing the map of cultural engineering. In supporting and concreteness of this claim, it is enough to pay attention to the opinions and ideas of Imam Khomeini. He said that: "recent movement is to reject the "backwardness" (Light Scriptures, volume 2, page 222). The real progress is that human development becomes the aim of physical activity and Islam is the religion of this progress. (Ibid., vol 3, p 54). It must be sacrificed in referring the greatness and splendor of Islam which is the ultimate human success. We must try to recover what we have lost in that "spiritual independence" is the most important of all (Ibid., vol 1, p 162). We must have our own culture. These cultures are the ones that do not let our children brought up with this culture (Ibid., vol 2, p 128). Paper presented at the "Islamic Cultural Management", based on the above model, is achieved according to its magnitude. It is hoped that it became effective step in paving the ways for further research.

Acknowledgment

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