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Explaining of the Process and Challenges of Modernization in Contemporary Iran

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Abstract

In past centuries, following the deep philosophical and intellectual developments in the world and the formation of a comprehensive modernization and endogenous in some Western societies; Iran could take steps to modernize for various reasons of historical accident. This movement was started from the constitutional era and accelerated gradually. But as the West in the modernization process has not been successful. In addition to industrial and economic growth they could revolutionize society in other structures such as politics; they can institutionalize democracy and to modernize and efficient the structures of all society over the past. Modernization is dual phenomenon that type of democratic is versus autocratic and could changed and saved the West face from the deadlock of domination of church and inefficient customs and despotism. But in Iran, due to existence some cumbersome traditions along with despotism took refuge to the second type of modernization. In this process, although somewhat modernization could change the face of Iran, but not led to the development and modernization of endogenous. This research will point to some extent to all above and could pass from the history of the formation of modernization in Iran and presents the causes of the formation of modernization and its barriers and also the lack of success in the contemporary era. In this research to evaluate the challenges of modernization in contemporary Iran were used by documentary studies and analytic and it has explained that modernization has been non-indigenous and incomplete in Iran.

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Introduction

In this research we tried to investigate types of relationship and types of Interaction of structures of Iranian society, especially political and cultural structures, with new phenomena such as modernization and followed by globalization in the 19th and 20th centuries. Certainly, from a historical perspective the structure of the countries has been had remarkable developments after World War II and the second Pahlavi ruled in this era. The analysts of Iranian matters believe that Iran in Pahlavi era has experienced modernization. But this modernization like the West was not formed on the foundations of democratic governance and based on legitimacy and progressed based on the authoritarian practices, heritage as the Qajar era. At this time, although modernization and the modern state was formed but along with the democratic governance was lack legitimacy and as dictatorial government that wants to retreat from the world did not shake the foundations of the rule of the state and makes indestructible its power. On the other hand, the West dictates that country takes advantage of modernization in economic, administrative and militarism and not all aspects of the modernization. But the political structure of the country remains in power as in the past and despotism prevents that someone will changes the traditional structures. So It can be claimed that Pahlavi government is the first government in Iranian history that accepted officially modernization widely but incomplete.

Since the Pahlavi royal government its legitimacy knew from the place where that people had not any role, this traditional belief itself will create a kind of limited modernization that eventually will make a problem. In such custom does not exist any dynamic.

Autocratic modernization of Pahlavi era could not lead to a restructuring of the relationship between state and society but only was stopped at level of the modernization of the state apparatus. It could cause instability and crisis, especially political instability. In such a society traditional beliefs than government that assume it as a divine gift can be in conflict with modern foundations of the legitimacy of a society that occurred during the Pahlavi era. Modernization in Iran was a special type that had a serious contradiction with the modernization process of the west but the west supported from such modernization. Because chaotic Iran of after the Constitutional Revolution threatened the interests of the West and therefore incomplete modernization development in Iran could be for the interests of the West.

Methodology

This research is based on a systematic approach and principles of structural analysis and functional. Considering the nature of the subject and in order to collect information is tried to be used the methods of library, study of authoritative texts and taking notes. Then, using mentioned resources it has been analyzed and explained.

1- Theoretical Foundations of the Research

In this research static tradition, consolidated, and despotism are considered as independent variables and inharmonious growth, delayed modernization and its companions, and also the formation of conflicts and crises in traditional authority and legitimacy are considered as the dependent variables. Modernization including concepts that in various areas of scientific, political, and economic and... is discuss and challenge. In the past two decades, the issue of modernity is preoccupied Western theorists that are not exaggerating if we assume the discussion of this issue one of the hottest topics of recent years. Of course, the spread of the debate did not create any kind of unanimity about little bag and the definition of modernity. Conversely, it has occurred such a problem that it is not easy exit. In this research has tried that we can investigate kind of relationship and the interaction of structures of Iranian society, especially political and cultural structures with the phenomenon of modernization.

1-1 Modernization

Modernization is the sets of developments which take in the affairs of the surface structure of the society, economy and political - administrative system. These are all directly associated with modernism and indirectly are under the influence of modernity. Modernization is related to the spaces. Whereas later and finally, modernity achieved into invisible to the non-western societies. The emergence of modern philosophical and intellectual orientations created Fundamental changes in education, the modernization of religious - intellectual and the emergence of cinema which emerged the later and more slowly than the evolution of the military, industry and economy and helped to Political, government or individual decisions (Hodeshtain, 2001: 76). Always technique and economy than thought of technique – building and economy – building are able to leave the Western geographic space and its own networks spread in the world and make new communication space in the world. These visible events create new necessities which have created construction renewal or modernization in non-Western countries. So modernization includes new developments in non-Western countries in the areas of structural and surface structure (Ibid: 74-75). It seems that so far has not provided a single definition of modernization. Therefore, to achieve a clear understanding it must be analyze in the context of history. If we know modernization as the sets of developments in the affairs of the surface structure of the society such as economic and political - administrative system then it should be paid to understanding of infrastructure and its basis. In fact, modernization is a multidimensional process and it includes: to be new and permanent evolution in all aspects of human civilization. Neil Smelser believes that modernization includes all changes that take place in political, educational, religious, family and class grounds (Smelser, 1974: 166).

2- Research Findings

2-1 Modernization in Qajar and Pahlavi Era

Qajar kings were authoritarian and weak-minded so that they did not have the ability to manage the affairs of the country. Gradual familiarity with changes and World transformations reinforced the idea of change and the necessity of the rule of law and end of autocratic rule. Constitutional Revolution of Iran is one of the greatest events in recent history. Causes of the revolution was Clergymen and intellectuals fighting, increasing of cultural communication with the outside world, publishing of newspapers, public discontent with the rule of the Qajar, inefficiency kings and corruption of the ruling. As a result acceleration of the West in the development and modernization, on the other hand, and the ineffectiveness of the Qajar state on the other hand, provided the feeling in the society of Qajar that they can achieve the element of democracy through constitutional revolution. Co-sponsored of this movement were

students and influential clergymen. Contemporary Iran tasted modernization flavor from the period of Qajar and the brokerage Prince Abbas Mirza (Viceroy) 1789-1833. First experiences began with measures such as the establishment of the artillery-building factory, to discipline the troops, setting up some small industries and also translation of a number of scientific, technical and literary works of the west (Najmi, 1995: 68-128).

Reform era was coincided with the ministry of Amir Kabir. Therefore, we can consider Amir Kabir as the first reformer of contemporary Iran. Amir Kabir also continued reforms with the establishment of Darolfonoon and other corrective measures. However, during the reign of the Safavid was noted to Urban Planning and modeling of the West and soon disappeared. These are examples of the beginnings of modernization in Iran. The second Pahlavi continued the unfinished road and formed of his father's with little change, especially in the religious dimension. But all these have been without taking the preliminary of modernization. Mirsepasi believed that development had become as part of the modernization with reductionist translation to its total (Mirsepasi, 2002: 133).

This reductionist mode has its own especial insufficiency that dependence is the most important. Also the growth of contradiction, the growth of unsustainable development, to undermine the foundations of dynamic traditions, eliminating the cultural identity of making history and other items have not seen in the origins of modernization namely modernity and modernism and beside it was not attention to the cultural and social structures of society and only was paid to a part of the modernization. And did not pay attention to the other parts such as freedom, establishment and the formation of real parties and the press, civil institutions, the culture of inquiry, criticism and Political despotism was the largest obstacle for entering modernism to Iran. Authoritarian rulers did not have problem with the realization of modernization but when people was talked about the freedom, equality, the rule of the people and their fundamental rights they were terrified and strongly oppose and fight these concepts. Because they assumed modernism as a threat to their absolute lifelong power and hereditary (Ajoudany, 2003: 74-142).

So they accepted the part of modernity and modernism that was not in contradiction with their interests and power and opposed with the other part. It was clear that this process could not be sustained. They wanted to create a safe space for themselves by implementing of modernism material sector. This kind of selective and premature is the hinder of the development and modernization. Insecurity or fear of insecurity in Iran, whether in domestic or regional, scared the rulers to make legal reforms and democratic. They feared that with the appearance of the sun of freedom on the horizon of Iran Soltani order that was formed circles tyranny, throbbing, tyranny, oppression, and corruption as the ice melts in the heat of the sun (Katouzian, 2001: 149-1890).

2-2 The Contrast between Tradition and Modernization

In this age, we are witness of the globalization process and globalization of Modernization. We see that the traditional Iranian values and Western values had been against each other and this was normal. Because "Behind of the technology is thought of the technique - maker". These elements influence the foundation of human from the internal (Hodeshtain, 2001: 79). When traditional human became familiar with modern values space and with it lived, on the other hand, because it is not the last man this will be a qualitative transformation that it conquers the human psyche. Traditional society is basically an agrarian society that is organized around families or a large society. So it is a society that has limited social mobility and its feature is a kind of chronic fatalism. This means that its general situation has been accepted the same way by the general public. Meanwhile limited desires can sometimes be seen to reform society (Roshe, 1991: 208). The traditional societies of the pre-modern or underdeveloped have problems and insufficiency in terms of attitude and structural that are prevented their progress and development. In dimension of attitude, these societies has static, stagnant, irrational, dogmatic, fatalism and superstition culture that leads to the emergence of people emotional, passive, submissive, dependent, cruel, and authoritarian. In the traditional worldviews the attitude of the individual to society, the world, nature and God-thinking is not dynamic, innovative, creator and productive. He is not aware about his individual and human identity. Their modern than themselves, world, nature, and God is somehow that was allowed them to provide tolerance, criticism, innovation, dialogue, mutual understanding, creativity, productivity, progress and development. It seems that economic progress cannot be achieved without causing a deep transformation and totally in the traditional society. According to Rostov "tradition has a fundamental contradiction with the development." Modernization is a factor for complete destruction of traditional society and is not a factor for deep separation with social and subjective construct (Ibid: 12-237). Undoubtedly, religion seeks to build real world and the hereafter of the people.

2-3 Types of Modernization

Democratic modernization has occurred in countries such as England, America and France. Barrington Moore believes in the book of "social origins of dictatorship and democracy": there are three modernizations. a) Democratic modernization that has occurred in countries such as England, America and France where the bourgeois class was an independent economic power. This class challenged landed aristocracy. b) Due to the weakness of the bourgeoisie, a coalition formed between the bourgeoisie and landowners and was formed a government from its internal that the heads modernize and reform from the top that Moore calls it conservative modernization that in Germany and Japan had experienced and eventually led to the fascist. c) Communist modernization due to the failure of reform from the

top and the weakness of the bourgeoisie ground was created for radical intellectuals to create socialist governments by mobilizing of the poor peasants that was created in countries such as Russia and China (Moore, 1991: 15).

Modernization program began in some aspects of Iranian society after the defeat in the war on Tsarist Russia. Some assume the beginning of a comprehensive and conservatively modernization program coincide with the period of Prime Minister Mirza Taghi Khan Amir Kabir (Movasaghy, 2006: 121).

After the death of Amir Kabir was very tight arena on modernize Iran and for some time was soon forgotten. But the real beginning of conservatively modernization in Iran should be searched in an age of Sepahsalar (Motee, 1991: 14).

The age of the reign of Reza Khan Pahlavi (1925 - 1941) and development program in the period Hashemi Rafsanjani (1989-1997) can be considered in line with the conservatively modernization that totally did not have good outcome. So that could not guide economic, political corruptions ... towards zero and the types of rents, chaos and inequitable distribution of power, wealth, and so on was led to public discontent. Sepahsalar raised Iran's constitution for the first time. Sepahsalar efforts were to establish a law System based on the ideas of modern science, thought, and of course distinct from the rulings and the religious laws (Ibid: 80 – 81).

In the period of Reza Shah was follow the people's rights. By his efforts and intellectuals such as Ali Akbar Davar was founded modern Justice Foundation in Iran and more importantly, was ended in the old dichotomy of religious courts and customary in favor of the customary courts (Movasaghy, 2006: 206). Modernization of the Pahlavi era is the clear example of exogenous development. After the war of Iraq and Iran Hashmi government stepped with the implementation of the World Bank and IMF proposals on the same direction (Moslinezhad, 2005; 77).

During the presidency of Hashemi as well as the development process was followed through expertise. Also modernization that is not based on democratic modernization inevitably modernization leads to failure. Non-democratic Modernization is associated with the different types of corruption. Therefore, will be followed dissatisfaction with itself. The Modernization process in contemporary Iran has occurred in the private lives of leaders, managers and bureaucrats than in the public situation of the country. This is an almost constant feature of all periods is discussed. In the age of Sepahsalar can pointed to the issues around of his corruption and some others in the story of Reuter's contract. In the age of the first and second Pahlavi this is a wider dimension. Its apparent form during the reign of Reza Shah is his widespread speculation and senior brokers (Amjad, 2005: 194).

So we cannot hope to nondemocratic modernization. Only in the shadow of democratic, modernization will be done the modernization process of the forward, thriving and development. Among the three models offered, only conservatively model is for interpretation and moderated in movements and popular movements of Iran.

Conclusions and Suggestions

Undoubtedly, modernization and globalization has been a great intellectual and philosophical development product of the West after the Renaissance. These are serious products of modernity directly or indirectly. In this stage of history, types of the intellectual, political, and industrial revolutions have had a special impact on their growth and maturity. Western modernity with its products in Iran was emerged as flawed and premature in traditional and authoritarian atmosphere of Iran as political and social projects in the second half of the 19th century. Confronting Iran with modernization and globalization, as well as many other societies were unwanted. Because structural conditions were not provided for its presence. Due to traditional and authoritarian structures in Iranian society, the fruits of modernity broke up the balance of Iranian society that in Iranian society was accepted as old habit and broad acceptance. Confronting Iran with meaning and a new atmosphere divided into several pieces the integration of traditional society due to types of communications with the outside world. So far, two discourses (tradition and modernity) cannot move from infertile mental limits to the creative, critical, open and forward mind. In contention of the war between the modern and traditional should not been ignored the element of mimic which is common feature between them. Certainly, the epistemological looking can conduct us from deadlock and the attrition struggle towards creativity and progress.

Without creating the necessary conditions, modernization has accelerated in Iran. Initially, for accepting the modernization in the west, the mind was prepared and then was entered instrument. Governmental modernization cannot stimulate and prepare the collective conscience. Therefore, in attitude to modernization were formed overall processes and poles. First pole was related to social groups that due to proper information and Interaction and communication with the world on the path of accepting of modernization and then understanding of globalization were meant next to each other. Other pole that was also much broader due to lack of awareness and lack of access to social networking world to oppose the renewal and modernization. As a result, was looked as disbelief or skepticism to modernization and whatever was related to it and in many cases rose up to deal with them. This has been one of the serious damage of Iranian society in the contemporary age about modernization.

Modernization is essential for passing from tradition. First, it should change the attitudes. In Iran, types of ethnic, racial, religious minorities with different ideas are living for centuries which undoubtedly, each one has their own

particular interpretation and belief. So before anything training and capacity building is necessary than be reduced from cultural confrontation between tradition and modernization. In this case, modernization will be institutionalized based on tradition, culture, intellectual and religious postulates.

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