The notion of religion-based education and its role in the realization of Resistance Economics

Abstract

The concept of resistance economy is one of the political-economic discourses in the Islamic Iranian system, which has been introduced by the Supreme Leader in the direction of economic development and self-reliance of the country. In this article, the main goal of the authors is to provide a scientifically and targeted answer to the main question: How can the components of the leadership of the Supreme Leader be realized regarding the resistance economy using the components of educational communication? In other words, the functions of human communication and its product, namely, the proper religious education of individuals, which of the components of the supreme leader’s leadership in the realization of the resistance economy can be realized? The findings of the paper so that among the ten components considered by the leader of the Revolution in this regard, they are all directly or indirectly interacting with the concept of educational communication, which will be further elaborated and described in each. This paper, using analytical-descriptive and comparative methods, as well as using written and virtual sources, is seeking to answer the question.

Keywords: resistance economics, supreme leader, communications, religious education

Introduction

After World War II, economic resources played a decisive role in determining the power of nations, and replacing Geo-economic logic. Instead of geopolitics, economic resources were the priority of the national interests of states. Attention to the formation of important financial and international institutions in this period is evidence of this claim, hence the factor of the economy, the obtaining of global markets and the effect of the factor of the economy, a kind of political economy - the attention of governments to the economic factors in international politics - was placed as the priority of the countries. In a particular form the economic factors in the field of politics were considered from the mid-seventies and the eighties as influential elements of power.

Following the collapse of the Eastern Bloc and the 90s, globalization focuses upon the importance of defining economies in the international arena. Globalization has led to a diminution of borders and a reduction in the dominance of the state’s reliance on its borders. Given the definitions and concepts of globalization, globalization of the economy is realized when geographic and national sovereignty in economic activities such as trade, manufacturing investment, and financial affairs play the lowest role. In the process of globalization of the economy, dependence upon economies of countries has increased. On the other hand, everybody knows that the arrogant powers challenge the Islamic republic of Iran and try to undermine, isolate and stop the economy through foreign exchanges. We should not suffer from these problems and we must be able to overcome this challenge by adopting appropriate measures.1 Historically, there has always been a lot of pressure to topple the Iranian economy. Faced with this issue, we need to have a resilient economy to strengthen our economic foundations. Therefore, we should be able to design a suitable model for the development of our country’s economy.

In this paper, the authors emphasize that, despite efforts towards structural changes in the political economy of Iran, no significant success has been achieved, and the economic characteristics of rentier state are still valid for the Iranian government. For this reason, in the current circumstances, the pressure to overthrow the Iranian economy to compel the Islamic Republic to surrender to the global dominance system has been on the agenda of the enemies. The ideas and theory of resistance economics are presented as a model of jihadi management by the leader of the Islamic Revolution in response to this economic struggle. Finally, the authors conclude that the resistance economy as a symbol of jihad management and its requirements in the current context (new economic sanctions) can be an effective factor in creating a fundamental transformation in Iran’s political economy. In fact, the authors believe that the purpose of the Islamic economic system is to increase the wealth of society and “general welfare” at the macro level. It was suggested that the “resistance economy” is a product of Islamic economics. Resistance is an economic strategy that drives the economic crisis towards stability and dynamism. With this view, Islamic economics necessitates resistance. Because the economy in one Islamic system combines the capacities and capabilities of the science of economics and the school of economics, it also utilizes the appropriate economic and social institutions. The innovation of the present paper can be based on this principle.

This article structures the analysis of resistance economics within three separate parts. In the first part, the components of the theoretical framework are examined based on the statements of the Supreme Leader. In the second part of this article, we will attempt to identify the concept of educational communication, its features and its functions. The third part focuses upon findings and grounds for the innovative quality of this paper, using the comparative method. In fact, we are trying to answer the question: What is the relationship between Education Training and its role in achieving the resistance economy? The purpose of this article is to show whether economic development
with Islamic approaches in Iran’s system is possible or not. In other words, we propose the question: Will the Islamic Republic of Iran succeed in building a resilient economy? If the resistance economy is realized in Iran, all the people of the community will benefit from it, domestic production will go up, unemployment will be reduced and all people benefit from economic growth and livelihoods.

**Theoretical framework, Supreme Leader’s statement on the concept of resistance economy**

In general, the Supreme Leader’s statements about explaining the concept of resistance economy, its elements, indicators and its parts can be split into three sections. In the first part, the Supreme Leader of the Revolution referred to the characteristics and reasons for the necessity of a strong resistance economy and a comprehensive definition of it. In the sequel, he also cited the ten main components of the resistance economy. He went on to explain the main features of the main index. In other words, resistance economy indicators will be mentioned and methods of realizing the resistance economy in each of these cases will be described below.

1. The Comprehensive Definition of the Concept of Resistance Economics:

   “... The set of policies of resistance economy is in fact a native and a scientific pattern derived from our revolutionary and Islamic culture, in accordance with our present and future situation. Resistance economy is a way to improve the economy of the country as well as a long-term program for the development of the Iranian economy. Resistance economy can meet the goals of the Islamic Republic of Iran in terms of economic issues; it can solve problems, yet it is dynamic. Resistance economic policies are not inefficient and without a plan, but are adaptable to the various conditions that may exist in each Lamb that will come from time to time, and actually will bring the economy of the country into a state of flexibility. This will eliminate the fragility of the economy against the various impulses that I will mention. This pattern works with the perseverance and persuasion of those who are familiar with the discussion at the Expediency Council and the presence of the Presidents and the authorities. The assistance of economic experts has been fully utilized to prepare this template. The trend is not specific to us for a resilient economy; today in many countries, especially in recent years, with intense economic impacts in the world, several countries have sought to rebuild their economies; of course Salinity has its own particular conditions. This capitalist economy was flooded with the problems of the economies from the West and from the United States. This included economic influences from many countries and the world economy as a whole, since the whole is interconnected. Of course, the countries were affected by these problems, some, more; some less. ... I think that we need a more resilient economy than other countries.”

The ten components of the rescue economy from the point of view of the Supreme Leader

“... An important issue for our economy is creating mobility and dynamism in the economy of the country and improving macro indicators such as economic growth, issues of national production, such as employment, inflation, productivity growth, and general welfare. For providing these policies, there is a need to think and planning in the country’s economy. The concept of social justice is one of the most important indicators of the Resistance Economy. Namely, we do not accept and do not believe in the economic prosperity of the country without the provision of social justice. We do not fully respect this in accordance with the will of Islam and the goals of the Islamic Republic. One of our most important indicators is the social justice index and the classes that are deprived of economic progress in the country, in the real sense of the word is “this first component.”

In explaining the second component, the consistency of economic structures and so on against external threats, he states: “The second factor is the ability to withstand the threats that are seen and considered in these policies. I said that some of the effects on the economies of the countries are the economic impacts of the world, such as those that occurred in these years and at other times, affect countries. Therefore, the second component, the ability of Resistance to Threat Factors

The third component of the resistance economy

“The supreme leader, in explaining the third component of the resistance economy, emphasizing the capacity and potential of the internal forces, said “The third case is relying on domestic capacities. I will discuss these capacities: Scientific, human, natural, financial, geographic, and climatic capacities. We have important capacities; that is, in these resilient economic policies, reliance on domestic capacities is very wide. A resistance economy will not mean a cutback in Iran’s economic cooperation with other countries but it means that we will focus more on internal resources and capabilities.” In his explanation of the fourth component, which strengthens the jihadist spirit and its optimal management, he argues: “Another important issue is the jihad approach considered in these policies; a jihadist effort, jihadist management, does not proceed with normal movement. It is not necessary to carry out a great deal of work, with a normal and possibly hypocritical and unassuming movement. Instead, there must be a jihadist effort, jihad mobilization and jihadist management that is necessary for these tasks. It must be a move that is both scientific and powerful and it be modest.” The fifth component is that …“we must always pay attention to the people. We must pay attention to the people’s economic and livelihood needs.” Another very important point is the people who are considered in these policies. The fact is that whenever people have direct and constructive presence in activities, success will occur faster. We must trust the people. People have an ability to progress economically. In fact, people can help the government in the development of the economy; therefore, people should be constructive in various fields of economic activity.

“The leader of the Islamic system considers the sixth component in describing the concept of resistance to the security of strategic and essential items: “In the first place, food and medicine should be secure and stable,”. He said: “First and foremost, food and medicine should have security and stability. In the fields of nutrition and medicine, domestic production should not be in trouble, so we must be self-sufficient. We must provide the conditions for self-sufficiency in the country.”

The seventh component is the special and the frequent emphasis of the revolutionary leader on reducing dependence on oil. “One of the most important economic strengths in Iran is the dependence on oil. Oil is a great blessing that God gave us the gift. We should not base our economic plans solely on selling oil. We should not just sell crude oil but we have to turn crude oil into other products and then sell it. I spoke a lot about this a few years earlier in the first speech of the year, and we should put this at the forefront of our own efforts. Wastefulness in bread, wasting materials, wastefulness in medicine, in lifestyle, in luxuries and cosmetics, and so on, wastes an important..."
part of the living resources of the country. In lieu of this idea, one of the things that should be considered is good and right consumption -- other than waste and throw away and pour out. "In the end, knowledge and specialization, the tenth item, is for the achievement of a resilient economy from the point of view of the Supreme Leader. He states: "... We have many scientists and specialists and companies consisting of knowledgeable and innovative people in the country, and this presence of human forces is one of the most important economic infrastructures in each country and is the most important economic infrastructure for any country. If we were to point out this is the point that is naturally, the cycle of science that will go up to wealth, especially in sectors that have the advantage. It will fall and continue, and this will happen in the resilient economy of Allah. These are important."

Since this defines an entire segment of the paper, you need to bridge the idea of resistance economy and educational communication. We need to clearly see the relationship between the two in a paragraph that allows us to link the concepts. According to components and functions, the concept of educational communication will be explained. We will analyze whether educational communication can be an important and effective tool for achieving the best resilience economy and will examine a comparative study of the realization of the resistance economy. In the second part of the paper, the hypothesis will be tested by the authors.

**What is educational communication?**

The issue of human communication and how people are educated is a topic that can be viewed from different dimensions and angles. The fact is that human activities, in addition to individual behaviors, include a series of communications with other human beings. One of the most important issues in religion is the relationship between human beings and the establishment of communication in order to realize transcendental education in different fields. On the one hand, social life is the product of human communication. The existence of an affair of any society begins with the emergence of the first human relations network, and on the basis of these same relations, survival continues.

In terms of social psychology, humans have a basic need for the spiritual and emotional connections with their fellow human beings. If the spiritual need was not to communicate with one another, the spirit of co-operation and collaboration among people would certainly not continue. The relationship of humans leads to the transfer of thoughts, abilities, emotions and many other things, and their educational, social, cultural, and intellectual issues are linked to each other as an interconnected cell. Since every kind of social relationship causes changes in behavior and spirit, social psychology and sociology are referred to as the factors of education. Therefore, human communication provides the basis for mutual understanding and interaction between individuals. Mutual understanding of each other also intensifies human communication. Continuous human communication creates similarity and reflection. Everyone achieves new experiences through communicating with others and becomes a partner in his intellectual issues, and thus he changes his own and the social environment. In other words, human communication involves the continuity of activities and the emergence of a social field that puts the thoughts and emotions of everyone in the interaction.

In this regard, on the one hand, American sociologist Charles Colley believes that human beings are interacting emotionally and socially with each other. On the other hand, the individual's dependence on the community and activity in the light of its common goals is necessary not only to safeguard the interests of the individual, but also psychologically influences the modification or transformation of his social behavior. Emile Durkheim believes that belonging to a group means satisfaction and inner pleasure. The person enters the group at the moment of loneliness and concern. Therefore, dependence on the group increases the degree of confidence and self-esteem in the individual. In addition, the person in the group is more committed to the group's values. The same idea fosters the similarity of the behavior of the people and the result of greater convergence. Usually, in each group association, in order to maintain consistency, one person or several distinguished individuals, as supervisors, choose the continuity of links and orientation to the activities, and this will develop the success factor and confidence. As a result, people will be entirely devoted to a group so that they can reach their individual and social goals along with it.

Group work, if conducted in accordance with common principles and rules and respected by all its members, can play a major role in the realization of the great social goals and historical aspirations. The purposeful communication of human beings, under unified management, by focusing and giving the power to and the dispersion of individuals creates a source of extraordinary power that can withstand the greatest obstacles. Therefore, the combination of two concepts of human communication and religious education in the form of education-based communication carries features that, if realized, will elicit not only education, communication, social issues, etc. in the Islamic community, but also the need for networking. Education to the axis is inevitable.

**With an attitude in the concept of communication and education in Islam and considering its necessity and its dimensions**

Some of the most important goals of educational communication can be outlined by the Islamic system. The objectives will include the following:

1. Growing the Existential Dimensions of the Human Personality: If a person is to strengthen the weaknesses, he will turn the weaknesses into positive characteristics. Human beings should be considered as they are, so that no aspect of their personality dimension is neglected. In Islam, all aspects of human existence - both physical and mental - have been addressed. While emphasizing the physical and rational dimension of man, he has also valued the dimension of human spirituality as far as the reason for the proclamation of the Prophet Muhammad is mentioned as the perfection of the virtues of morality: "I am the true nature of the wisdom of the believer", that is, I went to finish morals.

2. Human Movement toward God (God-centered): The philosophy of human life begins with God and ends with him, and thus has not been created indifferently. In fact, this verse also refers to denial and proof. The negation of any god except Allah and the servitude of any god except Allah and the Prophet of Allah as the only origin and divine, and obeying God as the only one of the holy Quran and the Creator and the Prophet against non-Allah.

3. Developing the power of discernment in humans through observation, experience, thinking, and teaching: Educational communication uses these means to identify the educators to the power and to remove the curtains of ignorance from their minds --

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to eliminate the right from falsehood -- to distinguish righteousness from the wrong one and increase its insight and awareness -- to increase its recognition.

4. The Growth of the Transcendence of the Soul of Human Truth: Allameh Motahhari writes: “God created man as truthful, that is, man wants to know the truths as he wants to know and understand things as they are, and this is the point that man holds himself to the impartial and unobstructive truths. If a person makes himself unwittingly and wants to discover the truth as it is, rather than wanting the truth as he wants, a man’s time will bring a claim to himself. Suppose that he then wants the truth that he wants. This is the source of misguidance. In the verses of Surah al-Najm this is one of the misguided sources. It is the people who interfere with the self-perception in their own discovery. If one maintains his own selfless person, which is very difficult, God will guide him. Islamic education, with Islamic laws and ordinances, controls the emotions of humans properly and religious doctrines place man on the path of guidance and transcend the human spirit.

5. Faith is the factor that leads a person towards success and goodness and prevents evil

6. Creating the spirit of brotherhood, equality, co-optation, goodness and sacrifice: in Islam’s view, all people are brothers in faith. Islam abolished racial and ethnic privileges. The Holy Quran invites people to cooperate and co-operate. Islam eliminated the spirit of discrimination and inequality, so that people will achieve real unity.9

7. Fighting poverty and its implications.

8. Benevolence for other humans: This is the moral, religious education of the Quran, religious teachings that invite man from selfishness, monopoly in all aspects of life to the friendship of the convergence of help and guidance to others so that the field of guidance prosperity, excellence is provided both for the individual and for others, for the sake of happiness. (Why these red commas?)

9. Equality in Opportunities: One of the most important components of the work of Equality Education is communication. Equality, of course, means equality of opportunity and participation of all people in society. In other words, it can be admitted that equality is one of the most important dimensions, but also the main basis for the realization of development and progress in any military system. The meaning of equality is that all persons, irrespective of their nationality, gender, race, and religion, have the right to equalize work for the enjoyment of the material and spiritual blessings existing in society.10

Comparative study between resistance economics components and educational communication functions

1. The first component of the idea of the Supreme Leader of the Islamic Revolution in the category of resistance economy was the creation of mobility in the country’s macroeconomic indicators, such as national production, inflation, and general welfare, with a focus on social justice. On the other hand, central justice and the elimination of the broad class contradictions are important functions of educational communication. This can be acknowledged since the Axial Goal sought by the leader of the revolution includes economic development of needy people, the creation of various economic opportunities, educational communication, and creating different opportunities among all strata, especially the poor strata. Also, some of the most important goals of educational communication are in line with the goals of the leader of the revolution. Therefore, educational communication can be an important contribution to economic development and employment for deprived people.

2. The second component of the realization of the resistance economy is the Supreme Leader’s view of resistance to threats. Also, the important functions of education-based communication are the high power of adapting to different situations, especially critical situations. Therefore, religious-based communication using some of its components, such as specialist-committed forces, the desirable distribution of accurate information and the use of jihadist and targeted management can be utilized against psychological threats, economic sanctions and ultimately the resolution of the crisis. Multiple resisters can resist well.

3. Supreme Revolutionary Leader refers to the strengths and capabilities of the internal forces in explaining the third component of resistance economics. On the other hand, the focus of resources and forces, and the increased productivity and training of specialist elites is committed to the most important functions of religion-based communication from social networking activities. Also, identification of the powerful and unknown forces of the interior is another important function of religious education-related communication, which can be a confirmation of the high ability of communication-based education to realize the internal forces desired by the leader of the revolution.

4. Relying on Jihad’s management was the fourth component of Ayatollah Ali Khamenei’s goal of realizing the resistance economy. Essentially, the leader of the revolution referred to the Jihadist administration, as the Supreme Leader pointed out: “It must be a move that is both scientific and It is also powerful, both with the program, and also of the mujahedeen.” We also pointed out that the emphasis was on the training of the religious aspect of scientific movement (the use of specialist-committed forces), high-power (focusing resources and forces and more productivity), with the program (reducing costs and facilitating macroeconomic management), and ultimately mujahedan (high compliance strengths with different circumstances, especially critical situations and the recognition of the weaknesses of society). Therefore, it can be admitted that the guided jihadist management of the supreme leader of the revolution is precisely seen in the functions of religious education-derived communication from communication networks.

5. The People’s Axis is the fifth component emphasized by the Supreme Leader in pursuit of a resilient economy. He repeatedly stated that the achievements of the revolution were all due to the presence and extensive activities of the Iranian people. It also addresses the functions of religious education-centered communication, core justice and the elimination of widespread class contradictions, desirable information distribution, concentration of resources and forces, and more productive and ultimately awareness and insight. The reality also indicates that every level of people has awareness, security, social justice, and reduced class contradictions, their attendance and activities in society are increasing. Therefore,
the pivotal people desired by the leader of the revolution in the
resistance economy will reach the highest levels in the religious
education-related communication, derived from social networking
activities.

6. Combating Corruption with the Purpose of Making Economic
Security and Transparency

Another component was the emphasis of the Supreme Leader in
realizing the resistance economy. The ability to oversee the
activities of authorities is another function of religious
communication. Educational communication is a good way to
fight corrupt economies. Educational communication is actually a
way to properly monitor the activities of the authorities.

7. Self-sufficiency and safety of applied-strategic items and reforming
the pattern of consumption: The sixth and eighth components
emphasized by the leader of the Islamic Revolution, in pursuit of
the resistance economy, self-sufficiency and security of strategic
items, as well as the reform of consumption patterns.

The purpose of correction of consumption patterns is to pay
attention and place emphasis on the following:

a. Lack of profusion
b. Failure to waste and waste resources
c. Emphasis on quality
d. Moderation and moderation in consumption
e. The sense of responsibility for state and national property

Earlier in the paper, we explained that the important functions of
religious education-based communication is to provide the power
to adapt to different situations, especially critical situations; the
power of awareness and insight; the creation of security and
power; and ultimately, the concentration of resources and forces,
leading to more productivity. Therefore, relying on these elements,
it is possible not only to reduce the degree of external dependence,
but to deliver a resilient economy by providing a suitable model
for consumption.

8. Finally, the last component of the Supreme Leader’s attention is
the emphasis on knowledge and specialization. This component
can be obtained through several functions of religious-centered
communication. On the one hand, the benefits of networking is
that it reduces costs and facilitates the management of all partner
centers (jihad management). On the other hand, using decentralized
resources in unit-shaped units is one of the benefits and functions
of social networks (resource focus, more forces and productivity).
Finally, with the help of dedicated specialist forces, these goals
can be achieved.

Conclusion

In this paper, the authors’ goal was to provide a complete definition
of the concept of resistance economics. For the first time, the Supreme
Leader of the Iranian Revolution called for the concept of a resilient
economy in line with the development of the Iranian economy.

He emphasized that today, the Iranian economy needs more
planning, effort and reliance on domestic capabilities. He outlined the
Pillars of Resistance Economics as follows:

A: Resilience of the economy

Our task is to try to maintain and hold the country strong,
impenetrable, and not affected by the enemy; this is one of the
requirements of the “resistance economy”. In a resilient economy, an
essential element of the economy is the robustness of the economy.
The economy must be resilient; it must be able to withstand what may
be subject to the enemy’s conspiracy.

B: Use of all governmental and popular capacities

The private sector should be helped. We have put forward a
“resistance economy”. A self-sustaining economy has an arsenal; one
of its parts is reliance on people; the same policies of principle 44
should be followed with emphasis and diligence and with care and
obsession. This is your basic task. In some cases, I hear from the
authorities that the private sector is not moving forward because of its
lack of capacity. Well, you have to think in order to be rehabilitated
to the private sector; now, through banks, it is necessary to do this
through mandatory rules and regulations. In any way, make the private
sector and the public sector active.

Finally, the resistance economy means that we have an economy in
which both the growing economic situation in the country is protected,
and its vulnerability decreases. The economic situation of the country
is such that it will be less damaged and disturbed by enemy tricks.
One of the reasons for it is the use of all governmental and popular
capacities, both the ideals and ideas that the experts give, and the
capital used. People should participate in economic activities and have
an effective presence. We need to develop the economy and there are
two major approaches to do. First, we are fighting economic scams
and corruption and secondly, the people should oversee the economic
activity of the authorities.

C: Supporting National Production

Another pillar of resistance is to support national production,
especially industry and agriculture. Many of the statistics that
gentlemen give are good figures, but on the other hand, from inside
the government, the authorities themselves tell us that some factories
are in trouble, that there are disruptions; that, in some places, there is
a closure of the industry - there are various reports sent to us. It turns
out that you also report; that is, I also have other reports, but I do not
rely on others’ reports; your own reports come to us. These, of course,
create a problem. If this second part of the case- that is, the empty
half of the glass- in terms of economic prosperity, provided a better
situation in the country and possibly provided more assistance to the
people. Finally, there must be activity of small and medium production
units and support for national production has to be provided.

Fortunately, our large production units are active and their
profitability is good, their work is good, their employment is also
good; most of our large production units are in the same position.
It is the same with our cement product, our steel product, and other
major products. This is good for us - but one must think of moderate
and small units; these are very important, they have direct effects on
people’s lives.

D: Management of Foreign Exchange

The issue of currency resources is also an important issue; well,
now, reader – I bet you are paying attention. Be careful about this,
it requires much work. It really should properly manage foreign
exchange. Now we are referring to the base currency; in this regard,
various statements were issued from the government. That is to say, in the newspapers, a statement from a responsible official was said to be one; tomorrow or two days later, another was said. Do not let this happen. To really get a decisive decision, insist on that decision and follow the question. Currency resources must be managed accurately.

E: Consumption Management:

The issue of consumption management, balanced consumption and avoiding waste, is one of the pillars of resistive economics. Both government agencies and non-governmental organizations, people and families, should pay attention to this issue. We must support domestic production. All government devices need to pay attention not to use any non-Iranian produce.

The result of this paper is that one is able to conclude that the components of resistance economy are related to the components of educational communication. In fact, if the Islamic Republic of Iran supports communication training to do well, it will be successful in achieving the resistance economy. In other words, using educational communication and its functions, the Republic of Iran can achieve a dynamic and national economy. Resistance Economics reduces economic dependence on global powers, can improve the economic progress of the country, address the unemployment problem, provide productive livelihoods, and ultimately lead to self-sufficiency in Iran.

References


