

## Political Culture of Congestion after the Islamic Revolution of Iran

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**Abstract:** The Political culture of Iranian society has overshadowed active in various aspects of public policy arena due to disagreeable that are incurred in the history of track. Consequently Iranian society has been affected to some political – social and religious attributes, Such as Fatalism, Retrospective, religious, Dichotomy in the communication process, the authoritarian mindset, Conspiracism, Royal's father, soteriology, preferring the "bad" to "worse", xenophobia and other items that do not expect in this article; However, Such characteristics have led to the innate concept of insecurity in the political culture and as critical affect the actions and reactions of all political and non-political of Iranian society during and after the Revolution. After 35 years most of the new generation by the religious intellectual theoretical Influenced by the information flow, especially new media has been resisted against some political - religious cultural influences, until will be done at the surgery and an adjustment in the political culture by religious intellectual.

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### 1. Introduction

The Iranian political culture is not a concept that has been formed during several years, particularly in periods of the post-revolution but its basic infrastructure is related to the centuries before the arrival of Islam in Iran, But its basic infrastructure is related to the centuries before the arrival of Islam in Iran, which gradually was created on the Iranian society in the history of track due to disagreeable that In some cases it turned at the crisis that has continued to date. So that after the Islamic Revolution, the political culture has suffered congestion since has been prevented the formation of civil society against Iranian Mass Society; because this political culture has caused up to Iranian society have not only the nature of mass society But on the basis could not dynamic and passive. Thus, internalization of cultural rules in the context of a social mentality has caused to act passively and aimless in the political arena, especially against political rulers and the cultural feature according to eminence and enormity in the historical trends could be affected on attitude and the intellectual bases in various ways. So the key issue this article is considering Contemporary modern developments such as the Constitutional Revolution (1906), especially the Islamic Revolution (1979) that the Political Culture of Congestion in the very important this events were prevented from achieving the rationalization of organization of these developments, Consequently any significant political event that occurs in the Iran, Undoubtedly, play an important role Cultural- historically factors on how it; especially regret due to the temper the historical and religious; Apparently, This past combined by beliefs

and religious myths do not want to be an end in Iranian society, So every political event that occurs today, In this is Attitudes to religious and historical past as passively in the various aspects, Such as "feeling of insecurity "That has been spread and has internalized from the historical past to date In the Iranian social structure. This attitude of Retrospective has the ability to be able to reconstruct the Iranian mass society of Day of language. As a result of such cultural characteristics are going to be created various myths as the emotion of historical and religious effective characters due to lack of self-reliance of the Iranian Mass Society, So that would later become unable to put away these myths. This implies that Iranian society is not sure about their present and future status, Therefore Obeys the remnants of its historic past. Conversely does not want to use the concept of "Retrospective " as historical experience in order, paving the way of the future into social and political of cognition; So Iran is full of repetitions and mistakes; In other words is not supposed to convert Iranian historical experience into cognition Because the Mass Society of Iran is fatalism more than anything in terms of cultural (Sidney Verba. 1985). And severely Seeks Appeal to historical - Religious heroes. Sometimes rely on the in crisis mind and historical - Religious memory (Akhavi, Shahrugh. 1980).

According to historical and religious myths have become in Iranian folklore the holy and histrionic aspects; as far have indirectly been worshiped as the lord cause until against the modern Charismatic characters which have Color and flavor of the mythic and religious heroes will Bend as

Savior, According to cultural habits; Because this culture is considered passivity due to the fatalism that is inherent in the nature of Iranian society (Keddie, Nikki R. 1981). So the Iranians have always wanted to revive the Utopia that was built by Cyrus Achaemenid again by hallucinations and In addition Are interested to restore the Utopia of the Prophet Muhammad, the Prophet of Islam ,simultaneously by religious concept (After the arrival of Islam in Iran) as Madinat Al-Nabi ("The City of the Prophet," i.e. Muhammad) along with ancient Iranian culture; Hence, The pillars of Iranian identity are divided into culture before the arrival of Islam and after Islam to Iran. According to the Iranians initially adhered to Islam In response to The Muslim Arabs of despotism that had dominated of Iran As far as the past two centuries could provide Iranian interpretation of Islam by secretly belief and self-censorship which is caused by the efforts Iranian scientists and non-Arab of Islamic civilization. However, it can be said that the two pillars of The Iranian identity Consists two conflicting factors "pre-Islamic Iranian" and "of Iranian Islam" That Iranians could create alignment While the conflict of inherent identity between The two basic elements of identities due to The dynamism of Iranian culture(Wilbur, Donald N. 1981); Also they are trying to consider separation between The Prophet attitudes and Islam of the New Muslim ignorant Arabs; Nevertheless is Narrated history in such a way that they has separated Arabic Islam from the religion of the Prophet. Moreover, Following this, they followed the Islamic Ali - the Prophet groom - was interpreted in opposition to the first, second and third of Caliph; as far as the political differentiation in the history of track has become a political - religious belief that emerges on Iranian religious rituals and behavior and this kind of attitude is considered a part of Iranian identity, however, Such a political - religious approach has been ineffective Undoubtedly an Iranian believe due to humiliation by the invading Arabs.

But this inner contradiction has always been problematic in the actions and reactions of Iranian culture to date so that is an important factor of disorder in the process of comprehensive development of Iran's mass society. The important reason of Iranian Retrospective is cultural conflict that they Have been unable to solve explicitly, Nevertheless for any expansion is forced to solve its cultural problem with their paradoxically past. As the cultural dilemma on modern constitutional revolution (1906) did not reach the perfection of the process of modernization in Iran, because the majority of the elites in this period were sometimes tending to Islam or believed the culture of ancient Persia; So in addition to the Modern Thought, Ancient Cultures

(Before the arrival of Islam in Iran) was more powerful among nonreligious elite. But among the religious elite, were stronger Islamic aspects than the ancient aspect, hence the same secular elite Offered interpretation of Islam, which was not compatible with the jurisprudential that Shiite clerics were responsible because they are influenced by Sufi ideas and have believed to religious Tolerance that In this way could extend the Rationality and modern thinking in the shadow of the Sufi religion in Iranian mass society; science Sufi Islam was considered including the interpretation of Islam in the Iranian elite who wanted to learn intelligently about Islam and ancient culture together and for does not lose past victim their future and the issue for Iranians has become 'historical temper' that has spread in the form of "historical continuity" to the present. Therefore did not have planned for the future; because they did not know the future, they were forced to take refuge on fate and this led to develop a culture of distrust and a feeling of insecurity, that it leads naturally the mass society to charismatic leaders or saviors. Nevertheless, Unwanted the mass society has needed savior and charismatic characters in historical era due to a lack of confidence because have maintained Social structure of the mass by such charisma and Savior. Such situation unintentionally, caused to Incidence of Cultural complexities that Iranian society are simply not detectable to observers, Such as "insecurity" in Iranian culture is a basis for the difference between the appearance and essence or about the dichotomy of social and political communication So Iranians who lives in two different spaces and even conflicting objective and subjective That it is forced to be different communicative actions and reactions in political or social conditions; Since life of any Iranian in a real society could be inconsistent with his life of the mind, as a result of this dichotomy in communications is derived of this crisis. Hence, this political approach is formed In the Iranian society which is caused by humiliation, disappointment coupled with the political passivity that due to constantly fear, is forced to live as cross-sectional; As for living in the most minimal status prefers "bad" to "worse". Accordingly lead always against threats sometimes imaginary as reveille that the result can be immersed in the illusion of conspiracy.

Because following this worried mind it wants to take refuge in the powerful bosom of "royal Father" "Which has the feature of the Savior. This cultural approach is item of the constant production of despotism in the political cultural scene; Due to The existence of such cultural habit rise of the despotism mentality in terms of social psychology, which is negligible in modern thought and "generational

change" in the modern era as the origin of a new political culture. Even the semi-colonial of mass society in Qajar and Pahlavi by European governments did not help to change the Iranian plundered mentality that no, but also caused that they refuge to the charismatic saviors and the culture of royal Father Influenced by this issue, most of the past. Even they want to escape from the despotism unwanted are captured culture of solipsism that is begun Iranian plundered mentality which is present in certain stages of history; samples Constitutional Revolution (1906) and the Islamic Revolution (1979). When the Constitutional Revolution and the Islamic Revolution, have been achieved a Relative success, It turns the Iranian Solipsism; Apparently the same Solipsism Provided, Emergence of another dictatorship during the time period that From the heart of this issue is produced the crisis which Pursuant it provides Emergence of a savior to exit out of the modern despotism. In addition, life in the crisis is not only concerned Passivity the Iranian society due to it is impossible to predict, but it also undermines the confidence that continued gradually this culture and becomes a silent crisis and remain within of society to bring out impaction of conditions in the appropriate Time which eventually led to the formation of critical mentality However, the religious belief in Iranian society also helps to the culture. Because In the Shia religion that the majority of society are followers the Believe of Mahdaviat doctrine provides fields of the abuse of oppressors Because the idea of "Mahdaviat", Makes fooled Iranian Shiite society that waiting for a savior by oppressors through the religious beliefs; in these circumstances They hold a religious color to their political power. Because of the Iranian mass culture, People as the frustration due to disappointment and lack of confidence are attracted to the magnet which is manifested as religious savior and charismatic. And the impact of continuity of the historical dynamism which the historic past has continued in religion or national mythology maintains for posterity in the form of a frozen cultural package and Iranian mass society are considered What happens in the future due to the fate passively for their satisfaction. Common determinist religious beliefs have attempted to interpret and explain According to Internalization culture and critical situation in Iranian society; in such critical culture could not mean the concept of the security and stability conventional; because today in the national culture and religion beliefs is being Sanctified the governance and political authority in terms of Shiite political thought, especially after the Islamic Revolution. As far as political ruler is known as the Surrogate or the shadow of God by gain legitimacy of a religion that can be full authority over

the life and property So the rule is known as the savior and unifying factor in the crisis in Iranian society in addition to the classical definitions. Iranian political leaders in history to the present have considered the essential existence of the crisis in the Iranian Mass Society for their survival; so there is a significant connection between the Iranian governments by subject of crises. So that it has not produced a crisis unless there is enemy even as the fanciful of the Iranian government; sometimes is referred to the presence of the enemy as fictional in terms of conspiracy theory of the social and political strengthen constantly in the mentality of the mass society until These crises have to look away from the risk of analysis That it is full of subcultures and ethnicities. Some observers consider the crisis such as political culture of properties of mass society; in this way Iranian political culture is known by crises because it is full of the inner conflicts for political leaders; apparently, the administration is not possible without considering the problem as a crisis But also can manage by producing a spurious crisis by preference for "bad" to "worse" the people of mass society. Thus, Iranian history has witnessed a lot of disorder and discontinuities among the political and the cultural and religious elite; because it has been proven which these people more than anyone else had a sense of insecurity in society. The killing of Iranian kingdoms sons by their fathers or killing of the Chancellor and the Prime Minister by the Iranian kings is indicated a crisis of excessive distrust In the Iranian political realm; hence, treachery among the elite, comparison to with each other is in commonly. The institutionalization of anxieties and mistrust towards each other in the structure of political authority and elite could be one of the reasons that the collective work is not result generally in the Iranian society; Because the social and political management is managed on individuality and personal tastes, influenced by insecurity, That it is regarded as a silent crisis, particularly occurrence of this culture can be observed among athletes during the Islamic Revolution of Iran that It is an outstanding example, therefore most sports Was medalist for Iran that relies on individual characteristics, regardless of teamwork. Because Iranian society has never been ruled by teamwork in term of politically since even for the sectional of history, according of necessity, Cannot be found a kind of collective thinking in the governance of the country If can find an example undoubtedly is lost due to various disputes and is converted to different parts. Basically every person in the Iranian society has its independent island that has been excluded outsiders into it, these cultural features not only Cause be passively against the crisis but especially

because of the lack of any type of collective thinking Since the in the face of any kind of a crisis requires the collective spirit So people come together following a common principle in the a quick reaction together. Hence, Due to the political culture and being mass society are looking for a savior and charismatic hero until will away from them not only collective responsibility But Rescues the heart of the crisis. So the victory of Islamic Revolution in Iran appears and reaches to the stage that savior cleric Ayatollah ... Khomeini as traditional and religious leaders manage the mass society revolution based upon religious folklore and religious traditions. The person not only does not familiar with the classical theory of revolutions, but there is no the theorist during the Revolution, Even are faced with a lack of theorist period after the revolution; so revolving around everything post revolution was based on the character of the Ayatollah ... Khomeini. Iranian Islamic Revolution arose in the context of political culture Influenced by the social and political structure due to the historical memory and Retrospective, Therefore, the Islamic Revolution was a unique character that is not present in other revolutions before it; including, the revolution is as the last classics revolution in the second half twentieth century in the Middle East Could not be maintained from its quiet political cultural crisis So finally, after the victory of the revolution apparently achieve relative stability. With regard to due to theoretical poverty was born as a deformed child for example The revolution is influenced by the " historic congestion" in the realm of political culture during this period did not cover all aspects of society under a massive change; Apparently Before the revolutionaries organize the identity and nature of its Struggle for each time and occurring crises. Revolutionary action contains political and the displacement of power more than anything else; Therefore, the old wound of political culture was remained along time and has not treated; Hence the culture of Retrospective and preterm victories of the deformed revolution has led to take power quickly However, the early retirement of the second Pahlavi of monarchy and Lack of resistance of military and security forces in contrast people in addition to other factors, has been the factor That did not form theoretical process of revolutionary groups as well as. Although this early retreat of the army against the people, according to some observers, the enormous development of the 979 in Iran has been considered Lack of revolutionary nature and it was assumed the political transformation similar to a velvet revolution and a coup. Because revolution happens to the concept of the overall change while this transformation is limited to sidestep the king and his

relatives of political power pyramid; As a result of a defect in the formation of classical revolution have caused the decline in the formation process of classical revolution; Therefore were resembling in a hidden crisis which taken out (Vaziri, Mostafa. 1993). Thus, revolutionary mentality had still not been removed from the Revolutionary romanticism space among the people after the establishment of the Islamic revolution and the rise of a new political regime, So that, Some of the people performed Symbolic revolutionary behavior After the Revolution, as The Survivors of the revolution convoy. Apparently still did not discharge the revolutionary energy of the masses which this led to the post-revolutionary crisis of and unpredictability. Some observers would resemble the Islamic Revolution to the unprecedented crisis due to the lack of Relative evolution in the classical Dimension. So It was not performed the comprehensive political changes; so, the Comprehensive political changes were not done, Perhaps the Pahlavi dynasty denied but it did not change the political thinking and political culture in this respect, also The revolutionaries did not know to want Without the ideology; Because the revolution has been succeeded as unprecedented and unexpected, that Featured Combatant groups were not thinking As left wingers, nationalists - religious especially Islamists which were supported by the religious masses Considered come as the engine of revolution Lack of political thinking in the future government So, a government would establish after the Revolution that was created from the field of Iranian Mass Society culture; Thus the government after the revolution arose in line with government funds before the revolution. Even arose Guardianship of the Jurist as a Supreme Leader by far more than the power of the kings based on the religious beliefs of the masses which earned its legitimacy further than anything from the God and religion up to the people; because this time is considered because any opposition to the religious government after the revolution, as opposed to faith and God. After 35 years of the Islamic Revolution (1979), Iranian society is located always in a revolutionary situation or in a crisis that has not yet achieved the necessary stability compared to some of its neighbors. The continuing crisis of culture the post-revolutionary caused by political; on the other hand, the continuity of numerous crises after the revolution, the eight-year war with Saddam Hussein and the crisis of relationship between religious government and the people gradually has been led to rupture inter-generational and Intra-generational in the minds of the masses, especially The growing middle class of society. Due to this problem, were unable of the Management and Planning to control of

internal and external crisis, so they think all the events from the aliens due to disabilities; the Political culture provides the context to create the illusion of the conspiracy; Thus, some local observers consider the 1979 Revolution as deliberate political change in the form of Revolution By the western great powers Due to their interests although the current crisis has created some uncertainty (lack of knowledge), and insecurity of the masses due to the lack of information on the current status and future; Indeed, short time of the revolution Make excuses to confirm of their claims. Hence unwanted fall into conspiracy theories because this kind of thinking in political culture has been denied even acquiring the necessary knowledge of the Shah's regime and was caused confusion for the revolutionaries because they did not know to be in the poverty of theory. Indeed the revolution Status was unpredictable revolutionary groups. But the process of post-revolutionary crisis was widened because increased ambiguity and uncertainty based on the differences between the revolutionaries. Even the historical experience of the 906 revolution could not be effective in this critical period even conflict between the groups was converted a greater crisis after the revolution; Because these groups can not engage in post-revolutionary era, due to the inability to acquire an understanding of the historical past and The same problem led to be distrusted groups of each other (Takeyh, Ray. 2003). In order to dumpers of the instability, no way except to contribute of a religious charismatic savior for the people; Moreover, romanticism space and religious dramatic attitudes based on the legend Led to the creation of revolutionary and religious mobilizing ideology. The religious Clergymen revolutionary government has tried to consolidate Islamic government and the consistency of mass society by the ideologies based on religious - historic past. Although this was a revolutionary situation but Due to changes generation and other factors in the past cannot cause stability of revolutionary situation and the mass society In addition, the growing middle classes of Student society in the country has reduced the revolutionary mentality process gradually replaced by intellectual mind rather than of society mass; On the other hand Iran's Islamic Revolution is not based on social rationality and knowledge in comparison to other modern revolutions; because Once the collapse of the Pahlavi dynasty (1979) was lead towards the establishment of the Authority oligarchy Clergymen based on unwanted political culture. With regard to the religious culture of the society was promoted ascetic tendencies in the society after the revolution up to this via do uniform social mentality; On the other hand to increase mental united society are

Highlighting foreign conspiracy in order to avoid conflicts in government, particularly preservation the revolutionary spirit; But during the passage of time are continuing Political aggression due to fear mentality, Furthermore has Decreased religious and revolutionary charisma due to the rationalization of society. The transition from the revolutionary-religious period into a stage of rationality will reveal fields political and religious uncertainty associated with the criticisms in the society that provides fields of the collapse of the moral and the ascetic system of religious governance in the society. Revolutionary leaders to protect the political system kill their children and by magnification conspiracies against the revolution want to make a political participation of the mass society for their advantage. Also disabilities in the society development process are due to the enemies that may not exist; so this style of behavior is related to psychological and tendencies of leaders in forming the post-revolutionary period that is many most important for the revolutionary leaders generally are divided into three types according to their personality: Mobilization or charismatic leaders 2.Policymakers and manager 3. Intellectual or ideological leaders; Since the Islamic Revolution absolute power of leaders by following political culture of a society, After 35 years of revolution, the revolutionary mentality has not yet to achieve a balanced situation Because it has always been continued Status of combating counter-revolution and the aliens that by according to The religious leaders of idea are still trying to overthrow the revolutionary government; so It puts the society in a state of constantly fear, while the it needs to economic and political stability In addition, in the Iranian religious culture will create The real and global revolution by the Hidden Imam of Shiites ; thereby according to religious belief of Iranian rulers by following the Shiite, will happen Ideological foundation of the Islamic government attributed To the "Religious - Historical "myths in line with the insurrection of Hidden Imam Which is considered as a fundamental strategy Until the Revolution Connect to the World Revolution of the Hidden Imam; For this reason The development process of the public sphere is considered Subordinating the ideals and ideology of Mahdism doctrine That is waiting for the advent of the main Savior Or Mahdi that the result of this the World Revolution is The government of justice by the twelfth Shiite Imam. So the leaders of Iran after the Islamic Revolution from the Ayatollah Khomeini would manage society with a focus on personal charisma to Ayatollah Khamenei That runs the society based on bureaucracy as deputy of the Hidden Imam, All are believed to be connected the revolutionary thinking in Iran to the revolution of

Imam Mahdi; So the Iranian Revolutionary features include the congestion political- historical culture In this period; That is why the Iranian society cannot be achieved despite such political culture to The stability and comprehensive development perhaps always want to stay in a revolutionary situation or crisis. Even after a year and a half since the revolution, when Saddam Hussein's regime imposed eight-year war against this country, the country space has been unwanted In the space of Iran-Iraq war; because the Iranian mass society could not Well be saturated in terms of revolutionary romanticism; in resulting in the emotional space war has been spread to the whole Iranian society. This led to the Iranian revolution failed to pass of the mass society up to pay to the public domain more than last; so Iranian society after the revolution has been remained in its Crust of revolutionary romanticism in the first decade after the revolution; However, the religious authority was not followed by the formation of civil society; Since believes the presence of the foreign as foreign conspiracy and counter-revolution not only the Formation of civil society in Iran has organized its but also provides The property of the inquiry in the public, Moreover, the development of civil society Causes balance of power between government and the public; But by the end of Iran-Iraq war and the death of Ayatollah Khomeini apparently was created gradually civil claims that had remained hidden due to the eight-year war of attrition in Iraq after the revolution, and with the rise of Ayatollah Khamenei as the new leader of revolution and the President Hashemi Rafsanjani economic Development and Reconstruction the ruins of postwar Consequently replaced by Revolutionary idealism especially the essence of Islamic Revolution. This approach provided the intentionally or unintentionally aspects of the political development on the mentality of society; especially the charismatic leader replaced by a bureaucratic system Furthermore a large number of young people - especially those who had tried to protect and defend the revolution and homeland-were enrolled universities(Vick, Karl.2005). This led to the development of the fields of social rationality; even in the in response to the religious rule religious intellectuals to the critique of theocracy by theorizing and took action to criticize the political culture was shaped by religion and the history of the society and has wanted some kind of political reform in the following political development was particularly neglected Political development of the capacities of the constitution But since the revolutionary generation had experienced a violent war of attrition did not want any political change in the form of violence radicalism, particularly through law of centrifugal. Thus, it was used the minimum

opportunity of the statutory Such as the 1997 presidential election by voting for Khatami as president; But in the eight years of Khatami's presidency Despite pressure from religious rule and pressure groups Failed to take advantage of the opportunities for the development of the political positions due to Indirectly Highlight the presence of political culture among the mass public and the cultural contradictions; However, some observers believe that the reason for the failure of political reform in Iran is the culture still So they believed the majority of the Iranian population did not gain a level of civic rationality will not happen reform movement. Hence, the Student Movement on 18 July 1999 as the reform movement of street protests failed to accomplish its demands due to the inability of companionship with the masses; so after the suppression it required to reconstruct discourses and their tactics secretly in the society. Hence On the pretext of fraud in the presidential election 22 Persian date 2009 despite the secular student movement 18 July 1999; Due to political culture, especially intellectual discourse has been demanding the civil claims, This time, they did not also succeed due to lack of the current labor and social classes including the presence of political culture in the mentality reformers, such as feelings of insecurity about the future and reduce combating cost and they had been forced to rebuild their discourses. In this period, the Middle East particularly Arabic Muslim countries were conducted extensive uprisings against political rulers in the Arabic spring that Turned into the civil war including in Libya, Yemen and Syria. In addition, both the Iraq and Afghanistan are considered the epicenter of the violent crisis and serious threat to society. There are subcultures particularly several ethnic has led to political change of attitude coupled with concerns in the mind of reformers. The phenomenon, which is influenced by the culture of political; so political change of attitude is needed in accordance with the terms and conditions. In addition, Iran's nuclear project ground up to the West, especially America and Israel is feeling threatened about this Subject. On the other hand, mistrust and confusion of opposition could not express as any political alternative; so the reformist movement has reached this result that instead of change political figures seeking to influence the thinking and decisions; because it considers necessary Leadership of Ayatollah Khamenei despite deep political divisions for social cohesion, influenced by political circumstances. Iranian society due to widespread international sanctions against Iran uses opportunities for the 2013 elections for nuclear power projects and for the avoiding a possible conflict and Stability and security of society. The

Selection of Hassan Rohani is not binding for the reform process; because the society is looking for a change in the mindset of spiritual leaders according to political culture and social intelligence according to the experience gained during several years of reform; because political change Delete characters accompanied by political change combined with ruled characters can be costly in such critical situations such degradation, disturbance and social crisis.

## 2. Discussions

Basically political culture has composed in Iranian history as in the reaction against foreign invasion, political oppression, particularly continues the feeling of insecurity to date that meanwhile Shia religion of beliefs is ineffective due to Theological and jurisprudential disputes by the majority of followers of the Sunni in the Muslim world; Political culture has two specific functions positive and negative. 1: Positive performance: Whenever threat from outside Iran will be compromised the society for any reason. Consequently the people due to the mass society with political authority are mobilized (though arbitrary) immediately affected by the political and religious culture. The most important example is the invasion of Saddam Hussein's army to the borders of Iran. Thereby, Political disputes especially political conflicts caused by this matter after the Islamic Revolution So the political demands of the people will not be reduced due to the influx of alien; So that the end of the Iran-Iraq war gradually became evident political disputes. 2 .negative functions: political culture essentially is comprised on the religious beliefs in the history; so it has being created the concept of political authority in this context, Therefore the political development will not happen in Iran after the revolution unless should consider the political culture of the society.

Up to this reason was been removed the causing cancerous tumor of despotism in the political culture, So not only is it costly removal of the dominant political; But also due to the risk of social and political anarchy that is refers to Iranian political culture. However, the gap of Intergenerational after 35 years of the revolution that has been created due to the spread of information society and independent Persian language media of development has changed drastically Iranian society and some of the threats and sanctions by the West, especially America, according to the Israeli military threats against Iran - the alloy of the atomic bomb -has led to Iranian political culture find the Restrictive and the mobilization of nature against foreign invasion and thus will

especially inhibit the growth of secularism and the formation of civil society; in the result Overall the basis the problems in the process of development and modernism since the Constitutional Revolution (1906) until today, even after 35 years of the Islamic Revolution, arise political culture, especially religious and Iranian historical nature. It seems that the political culture will organize as a planned package general guidelines and strategies of the Iranian mass society away from the rationality of modern; however, with the rise of the new generation and the effects of modern media, Iranian political culture has to change, not to prevent the formation in the modern society.

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