



**Original Article**

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# Economic Sanctions and Political Cultures: The Relationship between the Sanctions and Variables Such As Human Rights, Consume Freedom And Political Life of the Host (The Case Study: Iran)

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**ABSTRACT:** In international politics and Competition global power, to government control, and disposal of any threats to peace and security, Regulations imposed by the UN. One of the provisions is Chapter VII of the UN Charter. According to this Chapter, the UN Security Council can perform the necessary actions to implement it. One of this Actions is Stopping all or part of the government's economic relations, That under Economic sanctions be checked. In the first place, Economic sanctions are used in order to control or Undermine the state's economic and Pushing its to Changes in domestic and international politics. In the current era, The aim of sanctions is Changing political regimes. But It can be more accurate, is changed Heterogeneous political culture against with The dominant International Culture. For example, Economic sanctions that be Applies by United States of America Against Iran and Different economic systems. Iran enjoys a different political culture and Iran's economic system Is not In the framework of the capitalist economy; As a Dominant culture on a global hawks. Currently this point there is that, The One component new and stable of human rights is respect for differences, interests and different political cultures. But what is clear is that the national interests of the great powers of capitalism, is incompatible with different political cultures. Hence the capitalism have a capabilities of growth in an own particular culture. Thus sanctions are primarily a tool to stop opposing political culture. But what exists in sanctions against Iran and the own specific political and cultural, specific Definition of Consume freedom and political life, that, On the one, have following Failure of the sanctions in some cases, On the other hand, has triggered specific definition of the resistance of the economy.

**KEYWORD:** Iran, Economic Sanctions, Political Cultures, Human Rights, Consume Freedom, Particularly Political Life.

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## 1. INTRODUCTION

During these recent decades, economic sanctions increasingly have become a common and current necessity instrument to solve the international issues. Sanctions have always been presented as a way to reach political aims, however there was agreement on this matter why sanctions were done along political aims or they were successful in political issues or not, and it was always the main issue in different discussions (Lacy and Niou, 2004). Therefore it can be seen that the first aim of doing economic sanctions is achieving political benefits. But there are some questions to get this aim in this era, because there are economical dependencies, and these economical dependencies are resulted to damaging international interests of two countries who are imposing the sanctions and who are being imposed. However making aberrations in the economics of imposed country is very essential in economic sanctions for improving political aims of the imposing country. Powerful countries such as America\_ as a global hegemony \_ need international economic to progress their own local, national and universal politics and global hegemony. Barry Echengreen says: hegemony is based on policy, economy and especially international political economy; and America must help to increase the stability of international economics regime. It must fight against any disagreed country or political culture in this way (Echengreen, 1989:231).

Economic sanctions are such as instruments which are used to improve this political aim. Here from imposing persons' point of view, countries are divided into two categories: associated countries and competitor countries. Actually you can have the same ideas as Keohane has. In his book he says: "if hegemony tries international or multilateral co operations, it will be for improving hegemony. Its duty is to appoint behavioural elements on governments' relationships (Keohane, 2005:45). Therefore hegemony's political aim is to homogenize people and nations' cultural, economic and political behaviour's. So competitor countries are such countries which do not accept these rules and make some barriers for hegemonic progress and its political aims. Nowadays by expanding democratic rules and human rights, war and violence are very awful and so economic sanctions are useful matters to stop competitor nations and political cultures. The final aim of economic sanctions is homogenizing competitor political cultures. The international unity culture is liberal capitalism in the world. But some countries like Iran have different contexts of mentioned economical political culture. In fact sanctions are used to homogenize Iran with a unit culture, but it seems that economic sanctions are not acceptable in these conditions and with this aim. Because human rights and international rules and even independence will say that a government and its entire people who have political lives in it will have different life. This right is acceptable among citizens in presenting different ways of living, so that it would be natural among nations. Thus political cultures are different from nations' and government's rights and activities are not acceptable against them, for example economic sanctions. However Iran is one of the countries which show that it has the ability to fight against this condition during these decades by its special political culture. Thus we are focusing on this matter and we have said that consume freedom or people's different types of usage inside of the country and against the capitalism which is an acceptable way, and every kind of sanction is disagreeable against humans.

## 2. RESEARCH PARADIGM

Economic sanctions are usually done by imposing countries in order to change imposed countries' politics. In fact, imposed country has different features such as political, economic, military or specific cultural ones which bring power to the imposed country and it's going to be a threat against international and local powers. Thus sanctions are done with political aims in this era. Now a question has been announced that are sanctions used to stop or punish the government? Or there is some other aim. This article is going to answer this question according to propose its issue and hidden angles about having close relationships among economic, and

imposed country's political culture will be discussed. We must notice that imposed countries cannot accept anything against their cultures. Thus imposing countries are going to homogenize imposed countries' economic and political cultures according to themselves. In one point of view, researches are proposing sanctions as some instruments for foreign politic (Elliot, 2006). From the other point we are reading some researches which are about economic in the countries under imposed sanctions. For example, in order to impose sanctions against Iran or North Korea, their nuclear activities have been the issue to change the politics and nuclear behaviours of these two countries. The imposing countries believe that the economic sanctions are the only solutions (Habibi, 2008). Some historical researches have announced that economic sanctions are used instead of international classical wars which are threatening the opposite countries to change their behaviours in political and economic issues. (Kaempfer and Lowenberg, 2008). Thus most of the researches introduce sanctions as a way to reach political aims. According to previous researches, this article is used a paradigm which is about a new point. This point talks about the relations among sanctions and different countries' political cultures i.e. Iran. Essentially, these countries' economic are following their political and general cultures in these conditions.

### **3. RESEARCH METHOD**

Research method is describing and analysing. We tried to describe then analyse economic sanctions and its relation with political culture in this article. The instruments for gathering data are in library form. Research method is a library one, so we try to get the best results from studying different books and presenting viewpoints of different writers and gathering data together in order to grasp readers' attentions.

### **4. ECONOMIC SANCTIONS AND POLITICAL AIMS**

International economic sanctions are often imposed in order to planning power or going through other countries' behaviours by international organizations or national nations. These sanctions are usually used instead of military actions. This method of imposing sanctions in one way is one of the nations' foreign politic and from the other hand has been known as international diplomacy instruments which have become common and popular after cold war. Historically, economic sanctions, which date back at least to the Megarian decree of Athens in 435 B.C., were used by Napoleon in the Continental System commencing in 1806, by Thomas Jefferson in the Embargo Act of 1807, and by the League of Nations against Italy in 1935. In recent times, the most encyclopaedic taxonomy of sanctions episodes is that of (Hufbauer, G.C., Elliott, K.A., 1990). Following the collapse of the Soviet empire in 1990, there has been an acceleration of sanctioning activity that reflects their growing use by international organizations as well as by the one remaining world hegemon, the United States. This historical process, show the growing used of Economic sanction to political aims.

The important thing in economic sanctions is a method in which the certain countries are put under pressure and these methods often follow political aims. In fact in this era, the most important thing in studying economic sanctions is talking about it as a mechanism which includes common political rules in a country or some nations. Basically they transfer their aims and earns to others by this political mechanism. Thus sanctions are in a very close contact with political aims in this era (Kaempfer and Lowenberg, 2007) . Basically sanctions are imposed in two-ways or multi-ways by imposing countries against the others, by doing this the imposing countries can reach to their political aims. In fact the aim of imposing these sanctions especially multi-ways ones internationally is to desert them and so the imposed countries will change their unsuitable behaviours. So it can be said that economic sanctions have mutual relationships with political aims. This mutual relationship is related to the national benefits of imposed country in one way and from the other way it contains the national benefit of the other country. The



relation between these two definitions clarify relation between economical sanction and political aims, it becomes clearer especially in this era. Thus by looking at national benefits' conception we can say a new definition about the relationship between these two variables to get the main variable of political culture. When they are attacked by other imposing countries it can be clear and recognized.

In categorizing common definitions about nation benefits in international relationships, we are usually faced with two types of definitions and categories. One of them is which Rosenau has presented: nation benefits are divided into two points of view, subjectivism and objectivism. In objectivism viewpoint a key definition is a description which Morgenta has presented, his words in his book (*Politics among Nations*) which are the most important part of his complementary words are: nation benefits are defined as power and these benefits may consist of opposite and common benefits, financial benefits, vital benefits, limited and especial benefits, basic and important benefits, and variable and essential benefits.(Seifzadeh,2006: 238-239).

Actually, whatever is presenting about nation benefits in objectivism \_talking about potential, position, instruments financial strategy will provide more power in one nation or some countries with common benefits in politics and international relations. There is other point of view in the opposite of this view which is called subjectivism. Subjective persons equalize nation benefits stable decisions which have been made by important persons in every country with providing needs and wants of the country. In fact, Furnisa and Snyder believe that nation benefits are what people \_decision makers\_ will choose.( Furniss and Snyder:1955). In this way we can say that nation benefits conform to decision makers' minds and needs in the same political organizations paradigm (Seifzadeh, 2006:245).

In researching about nation benefits from subjectivism's point of view, these benefits conform to international relationships constructivism's viewpoints. If we consider every nation benefit in relation with its identity, norms and foreign politic issues then in this way subjectivism and constructivism will be in a very close relation. In constructivism's viewpoints, semantic sources, subjectivism and constructivism\_ by defining truth for decision makers construct their wisdom in order to make some behaviours and politics which are suitable with these semantic constructions. Some factors such as culture, rules and norms have value and recognition and so they define possibilities for agent and give meaning to his life (Sani Abadi, 2011). Finally, as Katzenstein has said these semantic sources inside the country consist of constructing and regulating norms and they have a very important role in strengthening benefits and countries directions in international paradigm (Katzenstein, 1998:28).

In fact governments enter a new condition and world upon open mindedness, rules and identity which introduce them in international political situations. However we can add this point to Katzenstein's points that a government foreign policy in its historical activities in international policies can have many progresses despite of its identity and internal semantic sources; it can be conformed to national benefits foreign policies of governments. In fact we can have the same ideas with Katzenstein that internal identity has role in foreign policy and activism making decisions. But this process or making semantics and the identity of conformer is based on the government's foreign behaviour. Because in this era many of governments' actions and behaviours in international levels are different from whatever has been defined in internal level. By this reasoning we can talk about America global hegemony that by concentrating on global modern values they will create a democratic identity for themselves but they act vice versa in foreign policies some activities such as giving facilities to the Syrian rebellions. Thus a government political behaviour may not be on internal semantic sources.

Based on above descriptions, we can consider two methods: virtually and materiality to describe the relation between economic sanctions and political aims. It can be said that even if economic



sanctions become worldwide and have many different levels and they become legal by international organizations or security association, but first they were under the effect of actions and upper powerful activities to give meaning to their international politic identity. They make other countries to accompany them in order to receive their aims. Discipline which is based on hegemony especially America hegemony in twenty-first century will clarify this picture. Kindelburger has announced a view which is based on hegemony (upper power sovereignty) or he has said a stable view upon hegemony specifically. From his point of view some of available outputs in international economic system need to be organized and implemented by a unit country in order to make this discipline stable (kindelbergur: 1986). Kindelbergur reasons the government which helps hegemonic stability must provide some public requests in order to organizing a state in international levels, thus everything threatens this main aim can be a threat for hegemony and it must be resolved by public resolution and explanation (Tai Ting and Ming Te:2011, 218). Thus we can say most of the things that America has done so far, such as giving economical helps or facilities all around the universe were useful for offering benefits to those regions and they helped to establish hegemony and national benefits. So it can be said that economic sanctions are in relation with political aims in this way. They are done in order to remove threats against hegemony and to make opponents to accompany with their political aims.

Generally we can define the relationship between economic sanctions and political aims in this way: “economic sanctions are the foreign political instruments of some governments which construct their behaviour by semantic definition and open-mindedness upon their international aims and then they construct them in global actuality and objective benefits. For example, economic sanctions follow political aims of America, based on behaviour and external intervening politics of America as the powerful government; this is a trick to destroy opponents’ cultures and political systems. Although other governments and international organizations cooperate in this matter separately and explain their actual activity in imposing economic sanctions as global benefits, but after that we should observe an especial politic behaviour and identity. Political culture of democracy and economical culture of capitalism are against opposite political cultures. ”

## **5. FROM ECONOMIC SANCTIONS TO POLITICAL CULTURES CONFLICTIONS**

In the whole economic sanctions always have connected to political aims in their imposed ways. Nowadays and during universal multi valence and our worldwide interpretations and different understanding, instead of imposing one meaning we are faced with independent semantics, cultures and ways which must be noticed as world plural coding (Ward, 1997:36). So if we really want to examine world recent changes, we must criticize them in this way. We must criticize recent political cultures along with respect to cultures and allowance to show human cultures, it must be against the idea of modernity which tries to get cultural straight revivalism. In this era killing and suppression are disagreeable; also rejecting every culture is deathful and not acceptable. Thus in this recent time, some countries actions are not acceptable when they are using economic sanctions in order to progress their political aims. By looking at some post-modernist changes in Islam world, the necessity of this matter can be understood better. Akbar S .Ahmed and Hastings Donnas, in an article about Islam in postmodern era, say that Islamic culture and western culture have linked to each other via international business and economical exchange and also they are connected to each other via global organization process of economic at the beginning of their discussion. But the noticeable point in this article is that Western World always follows a method which is based on making cultures equal, there are some doubts for Muslims about this issue because creating a unit culture around the world is not easy and it works when it combines with the interpretation and conformity of local values of cultures



(Ahmad and Hostingz, 2008: 26-28). Thus in this way, a phenomenon which is called Islamism was happened during the last years of 1970s at the same time when the revolution of Iran occurred\_ this phenomenon and changes after 1990 can be educable. Along these movements, an attempt to get identity and differences with others in changeable world has occurred in many Islamic countries in order to a request to construct an Islamic government. Thus it can be observed that in a unit identity such as Islam World, there are cultural conflicts and attempts to reach preference in front of the others. So if we consider political Islam as a Center for power discussion, then inside of this discussion there are many conflicts in the exact definition.

Now, if a foreign culture wants to make this discussion equal with its definition then there will be resistance against it and also cultural conflicts. Basically economic sanctions instead of making ontological security \_which mean security of identity and value in a country about international politics\_ are the reason of discussion. Esposito believes that western governments instead of fighting against political Islam they must support conservative Islam, his words are valuable and useful (Esposito, 1991). In his view point historical view about Islam had an important role in forming politics and civilization, and it caused the emergence of many empires, widespread Islamic countries and Islamic civilization. In modern era Muslims try to redefine their religious customs. From Esposito's viewpoints, Muslims are involved into two sides: in one of them they are against Islamic extremists, and in the other one they are against a group of western world whom equalize Islamic extremist with Islam instead of looking at them as a dangerous group (Esposito and Mojahed: 2007, 29-30). Thus it is very obvious that Islam and political cultures in Islamic Middle East countries have a very well-off history, even western history has been influenced by it. But from the other hand the behaviour of western countries about these political cultures is without any knowledge and it causes conflicts between cultures instead of peace especially in this time. One of the tricks which have made these struggles is economical sanction.

## **6. GLOBAL POLITICAL CULTURE AND INDEPENDENCE LOCAL CULTURES**

Culture is the most difficult concepts in social and humanity sciences and it is defined in very different ways. It is said that culture consists of ideas and words in more traditional definitions. But in a more modern definition about culture it is described that culture is a process or a group of practices. In fact culture is related to product and exchange definitions among members of a society or group. In this way the important point is that cultural meanings do not only located in brain and mind, but also organize social and political practices and effect on our behaviours. They have real practical results (Hall, 2011:17-18). Thus political cultures are different from one place to another based on defined meanings by members of the society.

We are faced with a great social culture in the world level which has a general acceptance of local political cultures. It can be said that great and local political cultures are subdivisions of moral organization. About moral organizations, Michael Walzer believes that we are faced with two kinds of morality, one of them is minority and the other one is majority. In related to moral of majority we can say that different people and nations must follow their specific way in order to their right in making their own destiny, because the majority of moral \_which Walzer was talked about\_ is that the discussions of people in relation with truth and local values have internal values and so a way to respect different political cultures will be opened. He also talks about the minority of moral that we can move forward in order to get great universal cultures via minor common features of global cultures, some issues such as asking foreign support, the positive issues about mutual economical dependencies, distributed justice, global human rights, having the same feeling because of being global citizenship despite of differences (Walzer, 2010: 14-15). As we understand from Walzer's reasoning it can be resulted there is a great global culture which are made because of some issues such as mutual movement dependencies and responsibilities. But it is not a good reason to forget about culture and measuring truth



inside the country and to accept great political culture of despotism by forgetting about local dependencies. Thus by thinking and respecting policy of differences, minority and majority of moral comprisal world, the great political culture and independence locality of political culture are connected.

## **7. FROM HUMAN RIGHT TO ECONOMIC SANCTIONS AGAINST POLITICAL CULTURES**

In defining human rights, it can be said every right has been given to a girl or a boy; a man or a woman is in order to being a human and naturally they must have it. Even if fundamental doctrine of human rights had been edited, but it still has its values in literature and mysticism, traditional values and religious learning and also all of the cultures. There are examples about responsibilities, duties and human rights in Vedas in India, Hammurabi's rules in Babylon, holy books such as Quran and Anthology of Confucius. It is mentioned that there are rules in all of them in order to respect to rights and justice, equality and rules which are made humans' munificence (Flowers and other, 2000:1).

There are two important points in the definition of human rights: one of them is that particular cultures have special values base on respecting human rights and they are essentially related to their native cultures and specific local customs. The second and more important point about human rights is humans' values. We must consider human rights in relation with the concept of value, and generally value is a part of philosophy. Philosophy is a kind of fundamental issues which investigates humans' problems and it is in a very close relation with human rights. The values have been considered in philosophy consist of some examples that is finally related to humans' rights (Sastry, 2011:1). There are some valuable concepts to be explained in the philosophy of humans' rights such as political economic and cultural level and dignity, freedom, equality, justice, moral and ethical, unity in diversity. We can describe all of their usages among people of a society and a system as for the definition people have. In fact, the philosophy of humans' rights orders to survey about these values in their particular context. Thus to check the correctness of this validity we can refer to the relation between definition and moral and ethical in a society or global organized systems.

Before giving definition of moral and ethical we must say that all the values such as equality, justice, unity and freedom have different constructions. We must allow these values of human rights to find their way in these contexts. This will happen when common rules of global human rights will expand in international system levels and it happens by accepting unity in international widespread levels we put particular duties on international organizations, governments and all performers of international societies. We must stop and punish the countries which are interrupting this fundamental. Moral and ethical are usually considered as two equal concepts also there are two little and thinkable differences among them. Morality is related to the nature of persons specifically, it means that morality has some orders for people and their natures. From the other hand, ethic is important in social systems. In fact ethics determine method, style, way of conflict and relations among humans and governments and in international levels (Ibid:7). Beside this issue we reach to unity, this rule belongs to fundamental values of human rights which must be respected inside a country and among the people and in international relationship, conflicts and ceremonies. In fact ethics are like some rules to perform the value of unity. From this way we can make a connection to those particular political cultures of locality and common political cultures. It means that it is based on unity rule we can think universally and reflect our values and cultures base on our identities.

In common political culture, worldwide rules of human rights will be governed in social system in ethical ways. By this definition we can get another conception which is named universal



tendency. But here we are going to talk about particular political cultures. Finns believes that universal tendency consists of common aims which construct human rights together. From his point of view the important thing is the sentence below will involve relationships among humans: nobody has the right to make their own benefits from others' lives. Nobody has the right to condemn others by nonsense accusations. It must be treated by others very respectfully in order to obtain common good essentials (Bery, 2008: 144-145).

But from here we can reach to what we call different life policies and regard to it we can say that communication and human actions cannot be understood beyond their particular cultural contexts. From Herder's viewpoint every different cultural experiment is valuable and in a more detailed way its value resulted from the valuable existence, so every different culture must be surveyed by its competencies (Ibid:114-115). Thus living differently requires respecting different cultures when it means respect other different cultures. What we can understand from above points are these things, worldwide tendency and distributing the rules of universal human are different regarding to living policy. Thus it is natural that every offense is unacceptable against different political cultures. Now this action against human or culture can be done thorough hard power (military power) or soft power (media and sanctions). Henry Bennin and Robert Gilpin describe sanctions as changing economic relations in order to get political aims. They use sanctions to force societies to change their policy and government, in fact they are threaten to be punished economically (Zahrani, 1997). From this definition sanctions can be defined as an offence against opposite political cultures which have plans to disagree with universal common cultures and finally sanctions are used as such instruments in order to make cultures equal. Now whether this action has been done by hegemony or some governments is not acceptable and it is against human rights which have been known as a universal value in regard to above words. Thus economic sanctions in this time become more political and cultural. Doing these sanctions mean hiding every human rights value inside of a country boundary and also outside of it.

## **8. IRAN, DIFFERENT POLITICAL CULTURE**

Every political culture is a particular distribution of attitudes, values, feelings, information and political skills. People's attitudes effect on their behaviours, in the same way political culture of a nation will effect on its citizens and leaders in the whole political system (Almond, Paul and Mount: 2002: 71). In Islamic Republic of Iran, there are some factors which are resulted from political culture that will show Iranian different from others. In this way we should say that Iranians are prepared from their particular economic political culture. John Rawls in his book *\_the law of people\_* talks about this idea that in the society of people in parallel with people who are following a reasonable pluralism, there are varieties among reasonable people with different intellectual customs and cultures (Rawls, 1999:24). We can say that this principle is acceptable among people such as in international occasions in which democratic governments have acceptable rules for human rights; this principle is a part of human rights.

So as we agree with some universal values such as forbidding tortures and giving children rights and so on we should accept differences among political cultures. Iran is a country which has particular rules for its people and so it acts based on its own rules and this action is what Katzenstein believes that performers of international relations level will engage into international level based on their thoughts which are the results of internal level, myths, universal views and their usual believes (Katzenstein,1996:56-58). It is based on particular and internal political culture of those identities. This political culture is made of two identities: one of them is Iranian identity and the other one is Islamic identity. We should consider that important ways of these identities have enormous portion in Iranian behaviors. So Iran performs based on public thoughts and believes in its actions especially economic actions whether inside or outside the country.



## **9. CONSUME FREEDOM, FROM CONSUMER TO DIFFERENT ECONOMIC MARKETS**

We talked about different political cultures and their roles in agent among people and governors in internal levels and the international policy in previous lines. Now by following those points we can get a new definition which is considered as one of the elements of political culture in every country, it is consume freedom. The definition which this article presents about freedom of consume is in the following sentences: "Consume freedom mean to give the opportunity of selection, consume and competition to all of economic consumers inside a country, in first step it is different from consuming ways out of national boundaries. Thus if consume freedom is acceptable in the economy of all the countries then the different ways to get actions must be acceptable. So the consumers can have roles as consumers and citizenships in the dependable and standard economy of the universe and in the same way and situation they can act as different consumers from the consumers of other universal markets. Accordingly consume freedom is the action and behaviour which are formed based on believes and attitudes and no other outside power can change it or even they must not change it or even impose sanctions. " we want to refer to Michael Walzer's words which in them he believes that men and women who live in a society, market and culture will create the meaning. These meanings are making political culture governed on society and market. So whoever made these meanings can take part in a business and free trade. The important point which he concentrates on is that persons who are here as consumers are aware of that meaning or in a better way they are aware of particular political culture (Walzer,1983, 53). So every particular political culture has a special competing market and there are some consumers in these markets who accepted trade \_ a public right in establishing the way of living as a form of special politic life in their existences. So we can accept universal competition and mutual dependency and we can also observe different consumers with actions in different markets.

## **10. IRAN, FROM ECONOMIC SANCTIONS TO RESISTANT ECONOMY (FROM SIMILARITY TO RESISTANCE FOR KEEPING DIFFERENCES)**

One of the French sociologists believes that culture has political features; whether we consider it generally and in public cultural form or we divide it into different domains for instance political culture. Especially when believes, values, myth and religion have a great effect on political behaviour of humans as the principles of cultural system (Naghizadeh, 2009: 74). As it was mentioned before Iranian are not far from these mutual effects of culture on politic. In recent decades, this mutual relation of Iran particular political culture and particular Iranian-Islamic behaviour of Iran foreign politics have caused the hegemony of countries to be broken, the countries which are governors of economy and politic especially universal culture. Stanly Huffman makes an example about Americans: the intervention of Americans in other parts of the world and the issues which are related to other countries is the result of a definition that they have about their national identity and their special culture. So they believe they must help other people such as guardian angles. They say that America is like a safe island and other countries are going to be drowned and so American must rescue them (Papa Khalilou, 1991). Thus sanctions were imposed upon other countries as some instruments for expanding foreign policy. The countries which are against American aggressive policies are the canter of these sanctions. But Iran made a definition about Islamic economy after the revolution and they tried to stand against this American cultural definition about the universe. So it was natural when western countries especially America imposed sanctions \_from one country or more countries during these 34 years after revolution of Iran. Keddi believes that Americans have always tried to fight against the different cultures by imposing sanctions. But it seems to be useless now. Iranian must be allowed to plan their own future (Keddi, 2003:86-87). These words show that Iranian have a different culture which must not be changed by force and imposing economic



sanctions. Actually it shows that sanctions were deficient. From the other hand it shows that sanctions increase the political resistance among Iranian to support their national benefits, special economic and their politic lives in each way.

The relation between sanctions and human rights shows that sanctions against a country which have a certain economy, policy and culture are disagreeable, but economic sanctions against Iran have shown different results. This policy against Iran became different after September 11<sup>th</sup> 2001, it changed from bellicosity to economic sanctions, and both of them are against humanity. A policy has been issued among western world to fight against Iran; they claim that Iran is going to become more powerful in nuclear issues. After the war against Iraq, it becomes clearer that their main destination was Iran. Among these issues, powerful Arabic countries were a proof on this claim that western world wanted to attack Iran by Arabic Oil policy. But by attacking Iraq, the Shia become more powerful and they govern there; the result of it was more power for Iran. Then Iran as a regional superpower gets more validity and power, thus it was a banned factor to stop military strategy (Zahrani, 2010). But since 2009, in Obama's presidency, there are three spectrums which treat Iran in three different policies: 1- Radicalisms in the America who were influenced by Israel and they thought that war is a simple issue and they had said that war is necessary. 2- A political currency which focuses on war as an acceptable and qualified issue and they believe war can postpone nuclear activities. And the third one is a moderate political currency which does disagree with war and it seems the number of them is increasing (Ibid: 2010). Thus Americans have a two sided policy during Islamic Republic of Iran from war to sanction which has a nature against humanity, because they attack Iranians and from the other hand in this situation sanctions have worse after-effects in comparison with economy and Iranians' daily lives which is completely against logic of difference and human rights. Walzer a well-known American philosopher\_ believes that American always comprehend them by the logic of moderateness and respect others and then we can make a question of their behalf, is it possible to get moderation and mutual respect? Walzer believes that he could count himself as a subject of this matter whether he is able to moderate others or not after passing many years even with a person who has the same religion and idea but with the different view (Walzer, 1997:74). Thus we can ask Americans, are economic sanctions instruments for moderating and mutual respect? We can answer this question based on above survey that economic sanctions have unequal relation with human rights; the result of it is breaching public and citizenship needs in a society. And this is against moderating which Americans focus on it. This matter is noticeable about Iran too.

So Iranians get a particular definition of economy in this atmosphere which is called resistance economy, a complete definition of it has come in the leader's speech of Iran: resistance economy means the economy which can determine growth and the blossom of the country in the situation of pressure, sanctions and hatred and hostility. This shows that hostility treatment and without moderation of western countries caused resistance policy to move from politic discussion to economic discussion that finally was mentioned as politic and economic epic in the leader's speech. The elements of resistance economy are noticeable; these elements consist of economic resistance, using all of governmental and public capacities, supporting national products, controlling currency sources, decreasing oil dependency, knowledge based economy, acquiring resistance economy in management and academic associations(The speech of Iran's Leader from 2009-2012).

These elements present a different movement. It means that the only way for progress of Iran is relying on regional structures to get consistence and long-time development in economy.

Essentially, consuming management is a very important point among the elements of resistance economy. The Leader of Iran has said some points in relation with consuming: "we are Muslims who are interested in Islamic concepts, extravagance is forbidden in Islam but unfortunately we



are extravagant in our lives. To avoid this problem and to fight against it we should start from the government itself which is the biggest consumer.” These words show that there is a kind of consuming in Iran which first of all is different from consuming in capitalist economy and it is about attitude and activity culture, we must notice that it is not against economic communications with other nations. Second of all it is acceptable among Iranian as a common principle that will result in taking public benefits from equal rights which is called consume freedom rights. Thus economy does not only accompany with capitalism to progress but also it can act along a way by using necessary things, values and norms. Actually it is related to the people acceptances inside this policy that are eager for this movement. In fact we can keep similarities in universal situations without being influenced by universal culture and along these movements we must be able to keep our internal differences for example: economic political culture\_ in the frame of economic political epic. This is based on our people as citizens of Islamic republican and every movement and economic sanction against people is unacceptable and disagreeable.

## **11. CONCLUSIONS**

As it was mentioned, surveys about economic sanctions show that political aims are very important for imposing countries. In this article we tried to study about the aftermaths of sanctions by focusing on these aims. We studied politic motivation and also cultural motivation of imposing countries, because in these days economic sanctions are used as some instruments to destroy politic and economic systems of the opposite countries. This is the issue which we had concentrated on it in this article to prove that sanctions are used to influence political culture in addition to political aims in some countries like Iran. Iran as a country which is based on Islamic Iranian identity always follows some elements and structures in international behaviours that are not matched with international powers having a particular capitalist culture. But imposing these sanctions in modern and democratic atmosphere is unappealing, because every activity which damages economy of a country and then it effects people of the country is against human rights and human values in expanding areas of human rights. Now this article supports policy of differences by giving solutions in sanctions period and gives respect to political cultures. Iran as country with particular political culture can have economy and consume freedom which is based on human rights and policy of differences during its particular politic period, at the same time it is in communication with universe in order to keep similarities with universal economy. Thus economy of Iran will keep its universal mutual dependencies by keeping its differences with other powers and cultures during imposed sanctions. The instrument of this different policy will be the economy of resistance.

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## **ETHICAL CONSIDERATION**

Authenticity of the texts, honesty and fidelity has been observed.

## **AUTHOR CONTRIBUTIONS**

Planning and writing of the manuscript was done by the authors.

## **CONFLICT OF INTEREST**

Author/s confirmed no conflict of interest.



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