Investigating the Impact of Social Capital on the Promotion of Soft Power in the Sacred Defense

Shoeyb Yari*[1], Vahid Shalchi[2]

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1. M.A. in Social Research, Kharazmi University, Tehran, IRAN.
2. Associate Professor, Faculty of Social Sciences, Allameh Tabatabai University, Tehran, IRAN.

Abstract

Simultaneously with the Islamic Revolution victory, the Iranian people, by denying the previous value system, sought the Islamic culture themes as the new social capital of the country and its expansion from personality systems to various structures of society. The richness of this capital will give the community additional soft power that its importance is equal to hard power. The present study aimed to explain social capital and its impact on soft power and evaluate the country's situation during the holy defense to use social capital resources as a powerful defense against enemies. The descriptive method uses a documentary (library) study on the indicators of productive resources and conservation elements and dissemination of social capital. It then collected data and comparative evaluation of these indicators' status in the holy defense. The mechanism of social capital's impact on the soft power amount depends on the resources such as education and science, religion and ideology, civic institutions, and the media. After the Islamic Revolution, the data show their quantitative and qualitative growth to promote soft power during the holy defense. The results indicated that after the Islamic Revolution, despite the significant dependence on software and hardware resources of Western countries, Iranian society, by using the factor of religious ideological's beliefs to promote its power against foreigners in the holy defense to gain a lot. These beliefs enlightened the people and fought against the corruption of the Pahlavi regime. It used from its progressive basis to respect science and education, religious value resources, and cooperation of the ummah to reform society and spread it, use the best communication methods, and convey meanings to people.

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*. Corresponding author: Shoeyb.yari@yahoo.com

Introduction

Compared to other revolutions and popular movements in recent decades, the characteristics of the Islamic Revolution give it a unique distinction and prominence. The quality of leadership and its cultural nature are two prominent aspects of the Islamic Revolution. The Leader of the Islamic Revolution at various times in his speech emphasized the importance of cultural change, which is the foundation of social capital: "The issue of culture and education is at the top of the country's agenda that solving the cultural and educational problems according to the country demand, will solve other problems easily" (Asadi Moghadam, 1996 AD/1375 SH: 23).

After the victory of the Islamic Revolution as a manifestation of a great desire for sweeping change, especially cultural change in society, a kind of cultural revolution emerged with a return to the Islamic foundations of Iranian culture. This great event played a significant role in shaping the resistance spirit and ability in contrast to foreigners and seditionists during the holy defense. On the other hand, after the revolution, Iran has been under constant cultural invasion and attempted to introduce religion in contradiction with the new world requirements and developments. The cultural aggression aimed to turn people away from Islamic culture as an anonymous and alienated being, accept the West's cultural domination, and be under the values of the West in the cultural, economic, social, and political system in thought and action. Politicians and thinkers have always emphasized the young generation, especially as the most influential strata in society. Young people have a significant impact on society. They cause a change in various dimensions of society because of their accessible indicator, type of concerns, and pursuing their demands. Politicians try to control young people's intellectual and cultural well-being and direct their actions to dominate the movement and development of societies. Indigenous culture's values and norms emerge in cultural feedback, beliefs, and insights, not merely through education. Suppose we want to create an idea and a mixture of genuine artistic feelings and actions. In that case, we must consider society's elements, the content of cultural messages, and the methods of conveying the message simultaneously.

The consequence of the social capital richness is giving personality to the individual and bringing society to the pinnacle of overall development. The benefit of the community from intellectual, scientific, and value foundations in the cultural system and their gradual crystallization in personality systems and social structures shows the success of education and socialization of artistic principles and foundations and cultural authority and influence in other intellectual-cultural systems. Emphasizing the amount and quality of social capital shows that the demands of the country's defense force are in line with the soft power of the Islamic Republic, despite the

hardware capabilities and increasing the level of regional and global political and diplomatic control in the war when the need for a comprehensive and robust defense. The present study is used the descriptive method with a documentary (library) study on the indicators of productive resources and elements of conservation and dissemination of social capital and then collected data and done a comparative evaluation of these indicators status in the war.

Muhammad Janipour, in his research entitled "The Use of Soft Power; an Analysis of the Strategic Aspects of the Sacred Defense," claimed that the Islamic theory of soft power, in addition to abstract aspects and heart belief, has an objective and strategic value. He examined the life of the Islam religious leaders, the theoretical framework of soft power, analyzing the content of written and oral works of the leadership, and the wills of martyrs, survey the decisive role of the Islamic Republic soft power in the war (Janipour, 2012 AD/1391 SH).

"The Study of the Factors Directing Social Capital during the Holy Defense" is the title of a study by Molaei Arani and Bagheri Kani. Researchers have emphasized the factors that direct the social capital of the holy defense era due to the increase and decrease of the different groups of people's attention to participate in the imposed war fronts. Using the qualitative method of basic theory, they interviewed several commanders and fighters of the holy defense and extracted 11 categories as guiding elements. The most critical factors are Imam Khomeini's leadership and guardianship, the people's belief principles, spiritual qualities, and the state of war and political space (Molaei Arani and Bagheri Kani, 2016 AD/1395 SH).

Gholamabbas Rahmani and his colleagues, in a study entitled "Social and Spiritual Capital of the Holy Defense," hypothesized that the holy defense influenced by Ashura culture caused the production of high social and spiritual capital against arrogant powers. While analyzing the components of social capital, using document research, they have extracted examples of following the Ashura culture at this time (Rahmani et al, 2017 AD/1396 SH).

Another study is written by Garine Priest Circus entitled "The Impact of Social Capital on National Security in the Age of Sacred Defense." Through documentary and library methods, he studied social capital with components such as trust, participation, cohesion, and values corresponding to its examples in the era of sacred defense. He evaluated national security components in five areas, military security, political security, economic security, social security, and environmental security. The results indicated direct and significant relationships between social capital and national security, especially in the internal dimension during the holy defense (Keshishian siraki, 2021 AD/1400 SH: 60)

Based on background study, significant researchers have enumerated the examples of social components capital and its reproduction in the sacred defense and examined its consequences. Still, less attention has been paid to the sources of social capital and its impact on promoting soft power in religious protection by focusing on their objective data.

1. Research Theories

Security as a social phenomenon has particular characteristics and requirements and manifests as a social issue with damage or non-damage to the main elements of the social system. To this aim, the government establishes security by dominating human and material resources. Order in society guarantees security, which means that citizens are safe from the dangers of the social system. Therefore, theoretically, social norms in controlling deviations, moral, ethnic ties, and the strength of identity are discussed (Ebrahimbai Salami, 2007 AD/1386 SH: 31).

By expanding the concept of security, Müller considers it the ability to maintain internal acceptance conditions for the evolution of traditional language patterns, culture, associations, religion, national identity, and customs. Hence, social security becomes a challenge to national identity or a threat to national security. He cites, for example, the situation of Pakistan against India, how Islam, as the religious identity of the Pakistani people, is a threat to Pakistan's national security, with any threat from India (Moller, 2000: 25). Increasing the amount of available social capital in any society plays a crucial role in countering these threats. Establishing a sufficient reserve of social capital depends on various factors, including creating direct social investment in education, an internship in cooperation skills, and teaching a set of norms that make them interested in collaboration and creating a sense of group identity. Many of the most important networks of trust and social criteria for the individual's participation, which is rooted in the community's social behaviors, will be completely exogenous. The provision of social capital is made by mediating a set of institutions as large as the society. Families, schools, temples, voluntary and specialized associations, public culture (media, press, mass media, etc) are among them (Alvani and Shirvani, 2004 AD/1383 SH: 69).

In any country, social capital management benefits those in power; therefore, political forces will control or influence its quality in their target environments.

The use of soft threat in new security approaches against opposing political systems and culture-building and institutionalization within the framework of thought and patterns of liberal and democratic systems behavior. Therefore, the most complex and vital component of national security in any country is cultural security. Mild threats are

complicated, and the production of elite mental processing, so challenging to measure. Therefore, it uses the method of induction and persuasion, and the purpose of influencing choices is the decision-making process and behavioral patterns, and ultimately the deprivation of cultural identities. The security concept in soft approaches includes the security of values and social identities. It references the international and transnational environment (transnational and global identities) (Hejazi, 2008 AD/1387 SH: 59).

The ups and downs of soft threats are closely related to the confrontation parties' actions and reactions. Undoubtedly, the determining variable of this action-reaction is the level of empowerment. But this power has a software dimension. One of the software aspect dimensions is the national ability to institutionalize social ethics in society (Alamdari, 2008 AD/1387 SH: 89).

As part of public culture, social ethics is transmitted through learning, cultural acceptance, and socialization. Behavior patterns of perceptual, emotional, and practical (behavioral) resulting in the transmission of social ethics and general culture that may be etched in people's minds. The process of transmitting social ethics involves different effects on the individual throughout life. The most important is the effect of socialization factors (agents), i.e., influential individuals, groups, and institutions that provide structural conditions for the socialization process to occur within them (Khoshfar, 2008 AD/1387 SH: 3).

Specifically, the family institution is the first social unit that, in its early stages, had all the significant tasks that human beings needed, such as security, politics, economic production, education, generation, and so on. However, in the historical and institutional separation process, some of these tasks were separated from the family and assigned to new social institutions (Babaeian, 2004 AD/1383 SH: 47).

The concept of social capital is a pillar of soft power. One of the most influential theorists in the field of social capital is Robert Putnam. According to Putnam, social capital defines dimensions of social organization such as norms, social networks, and mutual trust, which enable the integration of individuals in society to shared interests (Putnam, 1995 AD/1374 SH: 11).

In this way, teamwork is the most effective tool for maintaining cooperation and collective action. Civic participation networks embody successful past collaborations that can serve as cultural models for future collaborators (Putnam, 1996 AD/1375 SH: 4). Fukuyama believes religion and ideology; science and education are sources of social capital. Anthony Giddens and Tajfel also refer to civic institutions as tools for the spread of social capital. These elements are tools to identify, continue and promote or maintain and transfer the social capital of society (Coleman, 2018 AD/1397 SH: 99).

Based on the Fukuyama and Giddens, we examine a theoretical review of social capital sources and the means of disseminating their impact on increasing the soft power of society.

1.1. Science and Education

Soft and hard technology is the most common classifications of technology offered by scientists in recent years. The impact of soft technology on hard technology is essential. Soft technology is related to the mind, and hard technology is associated with the matter. In other words, it is connected to other parts of the body, and the dominance of soft technology over hard technology is fitting to the supremacy of the mind over other human forces. Soft technology (derived from indigenous culture) is a collection of human and unnatural knowledge accompanied by moral components such as knowledge and belief in theoretical contents and consequently effort and perseverance in preserving and applying it (Hassani Ahangar and Bazmshahi, 2009 AD/1388 SH: 61).

Joseph Nye, one of the pioneers of the soft power plan in 1989, states that a country achieves soft power when using "Information and Knowledge" to end disputed issues (Nye, 2004 AD/1383 SH: 127).

Education is one of the essential processes in societies to create social capital. Completion of public education at all levels and university education plays a significant role in creating social capital. The functioning of educational systems strongly influences cultural components at the community level. In the present century, given the issue of globalization, governments are trying to plan with emphasis on national and territorial identity for sustainable development to establish a particular education system. On the one hand, the formal education system, by raising and flourishing the individual's talents and latent abilities, has helped him realize and grow his powers.

On the other hand, enabling the social system transmits the desired values and norms of society. So, investing in the education and training of interested, committed, and patriotic people with a national identity guarantees the progress and pride of the country and promotes the cultural, social, and economic growth of the society. Suppose a country's education system fails to bind individuals to their national identities. In that case, it may endanger the alienation of the new generation and cause them to become attached to foreign identities, resulting in macro-national security. Ensuring national security requires efficient education (Shah Hosseini, 2007 AD/1386 SH: 4).

1.2. Religion and Ideology

Ideology is another factor in building national power. Ideology is a domestic source of national power and supports the country's prestige, influence, and control in international relations. Each country forms the three structures of identity, security, and benefit friend and foe in foreign relations based on its ideology. And based on the type of identity that he expresses and the perception others have of him, he

identifies his friends and enemies. As a result, security is relative and perception-based (Bakhshi, 2009 AD/1388 SH: 141).

Ideology can also create social capital by imposing on the individual they desire to benefit something or someone other than himself. It is evident in the effects that religious ideology has on forcing individuals to consider the interests of others. The indirect and relatively surprising effect of comparing religious schools (despite their more flexible disciplinary criteria) and non-religious schools has been observed in a much lower dropout rate of religious school students. It depends partly on the school and the parents; each individual is essential to God through the religious community and religion. One consequence of this principle is that due to the religious ideology of the school principal, staff, and adult members of the religious community associated with the school, signs of alienation and withdrawal are responded to more quickly. So, young people are much less likely to be lost through administrative negligence (Rahmani Saed et al., 2012 AD/1391 SH: 106; Alvani and Shirvani, 2004 AD/1383 SH: 72).

One example of soft power at this level (micro and personal) is the image of Max Weber from the undisputed influence and authority of ideological and charismatic personalities:

"The exceptional quality of a person is a supernatural or at least an extraordinary power, so gather around him, followers or supporters. Charismatic behavior is not specific to political activity. It is in other fields such as religion, art, ethics, and even economics. The basis of this domination is emotional, not rational because all the power of such domination rests on unquestioning trust" (Freund, 1989 AD/1368 SH: 244).

One of the main factors in establishing and expanding power and security is individuals' adherence to religious orders and inclination to religion. Giddens believes that religion is a means of organizing a sense of security in several ways. The gods and spiritual forces provide reliable providence support for believers, as do religious agents. The most crucial task of religious leaders is usually to instill a sense of calm and security in the face of events and situations. Rituals are often obligatory, but they are also profoundly soothing because they give a certain ritual quality. In short, religion and tradition are fundamentally involved in existential security (Giddens, 2020 AD/1399 SH: 139).

For Luhmann, the distance from religion makes sense of danger in the new world. In principle, the threat arises from accepting the view that the most excellent probabilities that affect human activity are the product of man and not God or nature (Giddens, 2013 AD/1392 SH: 84).

1.3. Medias

According to Adorno, the role of the media in creating culture is to provide a framework that directly or indirectly affects the construction and preservation of culture or moving towards a specific worldview (Lal, 2000 AD/1379 SH: 57). Countries need to use new tools or information-communication technology to participate in or counter psychological operations. Today, relations between countries are defined as public diplomacy, specifically in communication technologies such as media diplomacy (Alamdari, 2008 AD/1387 SH: 94).

The media also play an essential role in institutionalizing a culture of "Self-control" in society and reducing regulatory costs; because it leads to a constant state within the individual, during which he is guided to perform his duties and responsibilities correctly without the use of coercive tools. According to the "Planting Theory," with a soft influence between families, it attempts to institutionalize the values and norms of society in the minds of the audience (Delavar Pourakhdam, 2010 AD/1389 SH: 81).

Regarding the role of the media in increasing soft power and the production of its security, Bourdieu's theory of symbolic capital emphasizes that in society and its various spheres, the position of individuals and groups is determined by the amount of money they hold. Symbolic capital uses symbols to legitimize belonging to different social levels and inevitably assumes an ideological function. Bourdieu states: "Symbolic capital has an epistemological origin, relies on being known (that is, aware of it) and recognizable (that is, validates it)" (Bourdieu, 1986 AD/1365 SH: 142).

Symbolic capital has a significant presence in religion, science, and the media. Due to their widespread influence on public opinion, the media can increase or decrease individuals or organizations' legitimacy and social status and play an essential role in increasing soft power and security. The end of the Cold War, the events of September 11, 2001, the increasing role of the mass media, the prevailing soft and positive security discourse in the security environment of the global participation system, trust and loyalty to the government, and increasing political legitimacy and social capital has played a significant role in ensuring national security and countering security threats. Thus, creating satisfaction, gaining people's trust, and increasing political legitimacy have the primary role in national security and confronting security threats (Mah Pishanian, 2009 AD/1388 SH: 41).

Science and knowledge are mainly responsible for building trust in society, which are created through education and mass media. Social communication has three types: fundamental, interpersonal, and generalized trust. Absolute trust or ontological security is the assurance of the continuity of one's identity, which is one of the functions and capabilities of the mass media (Giddens, 2020 AD/1399

SH: 216). Examining the social capital can clarify the perspective of its impact on strengthening or weakening social capital. Pierre Bourdieu, a contemporary sociologist, believes that the mass media effectively supports social capital to providing the conditions and space for the actor to make "Rational Choices." Rational choice strengthens interpersonal trust and increases public participation (Bourdieu, 2014 AD/ 1399 SH: 94).

1.4. Civic Institutions

Undoubtedly, ensuring the individual and collective security of the people is one of the definite duties of governments in any political system. Therefore, this mission's sensitivity, importance, difficulty, and complexity double the need for people's participation. The most critical governments actions to strengthen social capital are:

Encourage and enhance the formation of civic institutions and enrich public education, ensure the citizens' security to participate voluntarily in social institutions, avoiding ownership of various cultural and social sectors, and handing over to public institutions to attract their participation in activities, laying the groundwork for creating and strengthening social institutions and trust networks between people different sections (Alvani and Shirvani, 2004 AD/1383 SH: 79).

Non-governmental organizations are small groups interested in solving a problem (addiction, social harm, citizenship rights, etc). They do commercial activities to fulfill their goal, so they voluntarily engage in non-governmental, non-political, non-profit in a legal and coherent structure. Participation increases and raises social awareness by relying on the training that members receive on their own and being in the NGOs' system. This participation leads to the socialization, culture-acceptance of human beings, self-reliance and self-belief, the crystallization of people's involvement to achieve a common goal, and the fulfillment of human needs in the field of security. On the other hand, the expectations and control of mass movements regulate the people by preventing the destructive effects of mass movements. For example, whenever people feel dissatisfied with an issue, they should naturally express their dissatisfaction somehow. The presence of intermediary institutions in the society warns of deviations and causes the transmission of these dissatisfactions based on laws and ethics by playing its role correctly (Babaeian, 2004 AD/1383 SH: 52).

2. Discussion and Analysis

In this section, the objective status of resource indicators and elements of social capital dissemination corresponding to the aforementioned theoretical issues are discussed in the form of data collected during the holy defense era. Awareness and learning development as one of the main cultural elements was manifested after the revolution and during

the sacred defense. People's compliance has helped to create internal security. The various dimensions of this process are:

Creating a culture of science production, promoting scientific power and courage, cultivating and flourishing talents, denying the imitation of Western civilization, creating scientific developments and advances within the framework of religious values, promoting the spirit of self-confidence and self-reliance and self-thought and will, the use of indigenous scientific capacities, the denial of petrification and dogmatism, and the imported Western thought and culture. In the holy defense, about 36,000 martyred students and 4,000 martyred teachers are among the honorees of this region. Many martyrs from various technical and engineering fields during the war specialized and general missions in the imposed war, and the active participation of 23,000 aid workers and 2300 female physicians in the holy defense fronts are among them. The Islamic Revolution brought the beating student's character to winning the World Olympiads and commanding the fronts. Because what happened was the departure of American and foreign military advisers and the reliance on the internal system of the internal forces, and subsequently the sending of advisers to foreign countries during the Holy Defense.

In the field of religion and ideology, the contribution of victory in wars from soft power, including spiritual power, soldiers 'will, and faith in the goal, is now being studied by the world's military academies, and the soldiers' morale has become more effective and valuable today. The study of the eight-year Iran-Iraq war and the Zionist regime's 33-day war with Lebanon fully demonstrates softening in the military arena. The superiority of soft power over the power of weapons technologies has been well proved. During the war, the spirit and thinking of the Basij, called a soft super-technology, showed its function well. At various stages of strategic warfare planning, operations planning and tactics selection, individual combat, creativity in engineering, support and logistics, and other areas, this spirit excelled over the complex powers known as the war machine of Saddam and his masters East and West. This soft technology (derived from indigenous culture) is a collection of human and unnatural knowledge accompanied by components such as patience, effort, perseverance, faith, and learning. This technology used the small number of weapons in the country in a miraculous way against the well-equipped and extensive front of the enemy. During the war, it miraculously changed the fate of the war, disrupted all previous calculations of the enemies, and survived the preservation of the Islamic Revolution. The study of these technology components in the military field requires a detailed opportunity. But what is essential is its success in sacred defense with minimal hardware capabilities, as a human and social concept with a social and human function, using a new management method. Its strong religious beliefs and social

behaviors prove soft technology (Hasani Ahangar and Bazmshaei, 2010 AD/1389 SH: 61).

At the beginning of the Islamic Revolution, the opponents of the political system of the Islamic Republic inspired that the Islamic Revolution is a Shia revolution, and they expected the country Sunnis not to accompany the Islamic Revolution. In response to a foreign reporter's question about the Shia nature of the Islamic Revolution, Imam Khomeini said: "Our revolution is Islamic" (Khomeini, 2000 AD/1379 SH, 8: 142).

The Sunnis, before the revolution, lived in remote areas, so they were deprived of the minimum welfare facilities, and the government concentrated on the capital. They observed the preservation and expansion of their religious freedoms and benefiting from social blessings in revolution. Hence, they participated in strengthening the political system of the Islamic Republic. one of the most important signs of their active participation was in the battlefields during the holy defense alongside Shia citizens. So, the presence of Sunnis in the IRGC, army, Basij, and other volunteer forces as Kurdish peshmerga, especially in Kurdistan, and confronting the members of Komala and sacrificing more than 11,000 martyrs for the Islamic Revolution is proof of this claim.

After denying the contents of the mass media during the Pahlavi era and promoting it, it strengthened the people's religious beliefs by using valuable content and disseminating revolutionary and religious beliefs. During the war, making serials, animations, and films about holy defense, composing epic poems and songs about resistance (such as Sadegh Ahangaran, group songs of teenagers, etc) had a profound effect on the warriors' morale. They encouraged the religious and defensive feelings of the people and the Mujahideen.

Mass participation as one of the civil institutions of our society during the revolution was an essential factor in the revolution's victory because the goal was to change the country's political system. However, in the same mobilization phenomenon, levels of organized participation in mosques and religious organizations played an important role in mass mobilization. But in any case, the predominant aspect was mass participation. The mosques trained people for fronts. Every night after the prayers, the relevant officials in the mosques taught the people to use all kinds of weapons. According to statistics provided at the time, more than 3 million people had received military training in mosques and other centers. Also, 97% of the martyrs of the imposed war were sent to the front from mosques (Aghapour, 1989 AD/1368 SH: 94).

On the other hand, the mosque could mobilize the people. The mosque was a reliable medium for conveying the needs of the front. The role of scholars and clerics (such as Shahid Madani, Ayatollah Malakouti, and Moravej) in supporting the fronts by using the mosque

tribune and Friday prayers to send large amounts of public aid to the front and presence in the battlefield has been significant (Mansouri Larijani, 2005 AD/1384 SH: 76).

Mosques also played a pivotal role in producing, distributing, and consuming cultural-artistic works that promoted the culture of self-sacrifice and martyrdom.

During the war and the first decade of the revolution, there was less time to pay attention to institutions appropriate to the conditions and situation after the revolution. For various reasons, including lack of awareness needing intermediary institutions and the problems of the beginning of the revolution, we could not properly and in multiple dimensions to organize public participation. Of course, only in the face of an issue and crisis, namely, war, created popular participation. The Basij was very similar to these voluntary institutions .People were organized to defend the country and the system through these organizations. This authority in any organization belonging to the intermediary institution is only at the beginning of the entry. The individuals' actions within these organizations are regular (Babaeian, 2004 AD/1383 SH: 58).

Jihad Sazandegi is one of the revolutionary institutions to mobilize the facilities and talents of the people to cooperate in the preparation and rapid implementation of construction projects. It formed the "Provincial and Jihad Sazandegi War Support Staff of the Province and the City" during the eight years of the war to collect, send and distribute public aid to the fronts. The tasks assigned to the constructive Jihad during the war aimed to support the front's engineering affairs and rebuild and renovate the war-torn areas. The design and construction of the longest floating bridge in the world (Khyber Bridge) with a length of fourteen kilometers, which enables the connection between the Majnoon islands and the coast of Hoor, is an example of a significant Jihad Sazandegi operation.

When Imam Khomeini command to form a Jihad Sazandegi, it influenced all society. Jihad started helping the villagers and began its activity by building and rebuilding the country. With faithful, self-sacrificing, and low-expectation youth, it sent the first teams from all over the country to the western and southern fronts 15 days after the start of the war. It stationed them on the front lines and behind the front, and from the moment of deployment, he began his continuous and hostile activities. The presence of Jihad generous had a tremendous effect on strengthening and supporting the fronts, opening new ways in defense, and shortening the hands of the aggressors. Gradually, with the organization of the forces participating in the war, Jihad Sazandegi on the battlefields became complete, more precise, and sensitive dimensions. Given the extent of the activities of the Jihad Sazandegi generous, it is impossible to provide specific and accurate statistics of these activities. The massive and victorious

Valfajr 8 operation was an unprecedented amphibious operation and a full-scale engineering war. The victories achieved in this unique operation had several essential factors: Careful and calculated planning, the use of committed and specialized forces, continuous and round-the-clock efforts, unwavering service of war support, and engineering services of Jihad with the coordination and unity and integrity of the combat forces. The construction of the big "Besat" bridge on the Arvand River was an initiative of Jihad, which was of extraordinary technical and strategic success.

Jihad Sazandegi war support and engineering battalions were stationed in the area. Before the operation, they prepared the site for the procedure by doing some work, such as the movement of combat forces, repair and expansion and sanding of transportation routes, the construction of hundreds of trenches and dozens of headquarters and bases for the deployment of operating forces and artillery trenches, equipment, emergency, etc. During the operation, the Jihadists of the Jihad Sazandegi war support and engineering battalions, under the heaviest fire of the enemy, extended the roads in the flooded to the enemy's front line and connected the supply roads of the Ba'athist forces for the troops' vehicles and facilities. In this operation, martyred the best and most experienced soldiers. This action was very effective in advance of the country's forces.

Jihad Sazandegi has played an enormous role in the eight years of holy defense. The most important measures are:
Establishment of more than six command posts, four brigades and 40 support and war engineering battalions, 25 support headquarters with complete equipment and machinery, accepting responsibility for war engineering in all operational axes of the south and west, dispatching 540 thousand Jihadist force, donating more than 3100 martyrs and 21 thousand devotees and 1100 freedmen.

The actions of Jihad Sazandegi during the holy defense are shown in the table below.

number	actions	number	Action	
25710m	Create a personnel channel	77325 km	Operational-intrusive and mountainous road construction	1
100000km	Sanding	94732m	Create a water channel	2
370300 m²	Landscaping and creation of tactical bases and battalion headquarters and barracks	28100	Construction of different types of bridges (personnel, barrel, pipe, aluminum, capacity, concrete)	3

15700	Jihad - IRGC - Army Road construction equipment repairs	22500	Car trenches, ammunition, tanks, and personnel carriers	4
664	Creating Artillery Positions - Artillery Headquarters	151281	Individual and social strongholds	5
540km	Strong fortress	903	Missile site, military equipment platform and air defense	6
1470	Construction of earthen dam - earthen pier	520	Construction of hospital and field emergency	7
44	Construction of observation tower	56	Construction of a helicopter runway	8
15000	Construction of Hosseinieh, prayer hall, and Salavati station	15000	Ammunition transportation, water supply, road sprinkler	9
26	Drilling deep and semi-deep wells	1270	Construction of free bath	10
-	-	15000	Establishment of an operational checkpoint to provide security	11

Involvement of social participation in the war was not limited to specific institutions and male fighters. The active involvement of the women's community and the 7,000 martyrs and 5,000 female devotees is the privileged role of women in the sacred defense. Findings of research in the status of indicators of social capital resources in the holy era show that:

"The proper organization of the social system did not occur, especially in the first years of the war. But the management or bias of the country's policy in the development of science and education and the promotion of awareness by the elites of society and civil institutions based on ideological beliefs (religious and revolutionary) and the use of elements and tools of cultural dissemination, led to the production of social capital. This capital was made by forming social networks commensurate with the country's needs and finally caused the increase of the soft power of the Islamic Republic during the holy defense."

Conclusion

The present study examined the objective situation of views and theories about the sources of social capital and its impact on the soft productive power in society during the holy defense. According to Müller and other experts, in political systems whose theoretical

foundations are based on religious beliefs and ideology, any damage to the social belief system is considered to undermine the country's national security. The level of capability in the software dimension will reduce the threats. The extent of empowerment is another expression of the richness of the society's cultural teachings. Since the principles of Islam and Shia, with the most cultural themes such as self-sacrifice, martyrdom, kindness, justice-seeking, etc, were highly promoted during the war. Many soft powers from the definition of norms provided new values (in terms of conflict with Western culture advertised before the revolution) in line with the common goals of society.

Revolutionary concepts such as anti-arrogance and the realization of the poor rights, justice and equality, freedom, etc, which were explained in the country, and social networks based on values have achieved intersubjective understanding and mutual trust, guaranteed the basis of future coherence cooperation in the war. Unlike the opposing front in the imposed war, it was very efficient in producing soft power.

The necessary actions of governments to strengthen social capital, the formation and strengthening of civic institutions, public education, and encouraging the voluntary presence of people in social institutions were mentioned. In the war, based on the ruling system policy, managed many affairs and responding to many social needs through social institutions such as the mosque and the Basij, etc, and estimated its effectiveness at a high level. The widespread presence of people in these institutions increased their social awareness and guaranteed their activation and use of social learning mechanisms and culture-acceptance. In contrast, most Front's fighters consisted of volunteer forces organized in social institutions such as the mosque. The Iraqi Ba'athist army's human resources were primarily based on legal obligation and coercion, and therefore the use of power from the learning process on both fronts was very different. The view of Joseph Nye and other thinkers is based on the influence or dominance of soft technology on hard technology to produce soft power. Therefore, despite the country's limited budget and military equipment, compared to the hardware capability of the Ba'athist regime in Iraq, soft technology originated from religious and revolutionary foundations and was taught by elites in the media and civil institutions that dominated hard technology. Hence, it covered the weaknesses of the hardware field or took over its management and orientation. This issue is explained by diligence in training in the war, from eliminating illiteracy to other training appropriate to different audiences and learners, even warriors in the imposed war.

Another point is the strengthening of identity foundations and its impact on soft power. A component that in the war, by expanding its definition or redefining from the sub-national to the transnational field

(Islamic world, the front of right against wrong, the poor against the arrogant, etc), its importance and position is limited to language, ethnicity, religion or subcultures. Therefore, the confrontation with the enemy was located in the broader area and much more critical. This issue has effectively raised people's motivation, especially the holy defense fighters and high society's soft power.

In summarizing, we cannot ignore Weber's approach to soft power based on charismatic leadership and Imam Khomeini's religious leadership in explaining the country's defense during the imposed war.

Producing soft power in the war seems complicated because social actors focus their attention on the developments and inflammations caused by the war. Therefore, the existence and strength of cultural meanings in the social system as sources of social capital will play a decisive role in producing and using soft power. The Islamic Revolution and its victory over the forces rely on the domination system were more centered on the design of new cultural meanings required in that period, which provided the source of the society's soft power for the social revolution. After the Islamic Revolution and regarding the expansion of religious and political freedoms in the country, explained new cultural meanings by religious elites in society and greater use of social capital resources derived from the political power of revolutionary forces, double soft power throughout the holy defense.

Based on the results, civil structures or institutions and social bodies promoted cultural meanings and values. Such as committees, Basij, mosques, etc, and academic and religious elites opponent the domination system and its affiliated powers in explaining science and education in the mentioned institutions with the use of media (radio and television) or cultural tools and goods (books, tribunes and laments, etc). Promoting cultural meanings and values along with the great extent of cultural consumption in society (widespread presence of people in mosques, making religious programs such as films and series with revolutionary and religious themes, etc), in addition to strengthening the foundations of legitimacy and acceptance of ideological political system led to an increasing social and political participation of the people in various fields, especially defense. The presence of ethnic and religious minorities in the imposed war, the voluntary presence of different classes and groups such as educated people, seminary and university elites, the widespread presence of youth and even adolescents, particular guilds such as heavy vehicle owners, doctors, and nurses, the extensive financial support of the upper economic classes, such as the bazaars, etc, can be explained by this approach.

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