

The Impact of Iranians' Ethos on the Intellectuals' Immigration

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Abstract: This study investigates the role of "Iranian's ethos and mentality" on the Iranian intellectual's immigration. Among 91 developing countries, Iran is put in the first rank in terms of intellectual's immigration in recent years. Therefore, it has considered the intellectual's immigration as a social issue and answered to its reason. This study utilizes the library method to respond to this question, the obtained data is analyzed within the framework of development theories. The obtained results indicate that these "ethos and mentality" which are resulted from the political history of Iran are not ready for fundamental and social changes to achieve the sustainable and balanced development and cause serious repulsion for intellectuals who have inquiring spirit and the critical and development-seeking behavior.

Key words: Iran, immigration, intellectual, ethos, mentality, behavior, development

INTRODUCTION

Currently, about 232 million people or approximately 3% of the world's population are immigrated and are not living in their homelands and about 700 million people want to immigrate. Not only Iran is not an exception but also since nearly 6 million of Iranians are now living abroad, it can be concluded that the number of Iranian immigrants is 8% of the whole population and is 5% more than the mean global statistics and almost 80 people per one thousand ones are living abroad. The Iranian's immigration is more socio-economic and scientific-cultural and most of those who have left are satisfied with their efforts at least in the field of scientific issues. However, the increased intellectual's immigration is now the problem of Iran rather than the overall statistics of immigration. Most of the Iranian immigrants consider the immigration as a right for themselves as approved by Islam and national and international laws and believe that the utilization of this legal right should not be considered by them as a problem. A group does this task to move in the direction of science and higher education, another group immigrates for children's development but a group who is not willing to tolerate the least constraints and pressure, immigrates due to the least dissatisfaction and think that they should have right to live in an open calm environment (according to themselves). The immigration is an action based on which the person or people leave their home lands and settle other places with the aim of better life.

The immigration means leaving a place and settling in another place and may be mental or practical. Despite, the

fact that there is no study on the mental immigration, the fact is that the mental concern moves the body.

According to the literal definition, the "immigrant" refers to a person who emigrates from his homeland and leaves it and settles in another place (Akbar, 1959, 1967). From the perspective of sociology, the immigration means the displacement of living place and movement of an immobile population (Everett, 1989).

In >20 verses, Quran has referred to immigration which is often mental such as the immigration from atheism and faith. According to the mental immigration, the immigrant does not perform a specific action but rejects or accepts an issue mentally or intentionally.

The origin and destination are two main pillars of immigration and the motives and reasons of immigration should be searched in individual interests and circumstances in addition to historical, geographical and political, economic and cultural characteristics and situations of immigration origin and destination (Mahdi, 2009); hence it can be argued that the immigration is not a random action but a response to poverty elimination (Fereydoun, 2008). In any way this action is done, the actor means the "immigrant", the origin country means the "immigrant-sending" country and the destination country is "immigrant-receiving" country. It should be mentioned that not only the immigrants take themselves but also their "genes", "identity" and "authenticity".

According to the specialized texts, the types of immigration are different and called the internal and external, voluntary and involuntary, primary and secondary, complete and incomplete, conservative and heretical, etc., immigration (Fereydoun, 2008).

The “Intellectual” term was first applied in France after the effective insistence by “Emile Zola” and 300 other people due to his long letter called “I accuse” to the President of France and then due to the letter by a group of like-minded people about Alfred Dreyfus’s innocence, a Jewish officer who was accused of treason and exiled and eventually led to his release with proud. French people called that long letter and the 300 people statement as the “intellectual’s declaration”.

As Dr. Ali Shariati argued, the “intelligentsia” is the equivalent of intellectual. The intelligentsia is the gerund and the “intellectual” is its adjective. The intellect means brain, intelligence, wisdom, power and consciousness and an intellectual person is smart, thinker and an intellectual is person or class who does the mental work and thought or is a brain worker.

Furthermore, the adjectival meaning of intellectual is a nominal meaning which refers to the thought-wisdom oriented people or those whom their interesting or studied subjects or basically their types of work or activities are intellectual (Akbar, 1959, 1967).

Antonio Gramsci was, the Italian writer, provided a broad definition of intellectual. He believes that all those involved in the production and distribution of ideas and knowledge are intellectuals.

According to what is mentioned and the definitions of intellectual and immigration and the we investigate the impact and roles of Iranians’ ethos and culture in Iranian intellectual’s immigration.

PROBLEM STATEMENT

The immigration is one of the most important global issues which are considered as the mental concern and social problem for people and authorities in different countries. This subject has vast scope; hence, it has made concern in people and governments of poor and advanced communities not only in economic field but also in political, social, cultural, sports, security and fields.

The variety seeking, the security problems in origin country and religious motives, the focus of science and knowledge in the period of time or at specific point(s) and the knowledge lover’s attitudes, the tenacity of some cultures and deep-rooted cultural despotism in some regions of the world and the lack of such these cultural problems in other region(s) have entailed the movement of population. Due to this issue, some important people leave their homelands attraction and largely exclude the origin country from their own scientific and cultural knowledge.

Now a days, most of the young and middle-aged people have had the dramatic and admirable improvements due to the progress and rapid dissemination of knowledge in the global arena. Due to the inability of origin community to attract them and create a feeling of reluctance they think that not only their communities are not beneficial for them but they donot also benefit from this community despite their high abilities and need to immigrate to another place where has is ready to make the right use of them, in order to show their competence and use their abilities.

Since the intellectuals including the scientific, intellectual, technical, etc. professionals and intellectuals, in every society are the main factors of development and the real and full driving forces of fundamental changes and draw the main path and actual movement of community, their immigration prevents the development of country. Therefore, it is necessary to study this phenomenon carefully and adopt the appropriate policies to control and direct it (Fereydoun, 2008).

Due to the immigration by intellectuals who could be effective in development of Islamic Iran especially in recent years, not only the intellectual capital has left the country but also the billion dollars of material capital. Therefore, Iran country is put in the undesirable rank in terms of intellectual, material and spiritual capital exit. Most of the smart people who had reached the high capacity by spending a lot of expenditure in Iran and should be utilized for national development, growth and progress that are based on the knowledge are unfortunately working for the enemies of Islamic Republic of Iran due to numerous reasons and undoubtedly they have become effective for those destination countries. Investigation of different causes and factors influencing the intellectual’s uncontrollable and destructive immigration as well as providing the solution in this regard for “Iran” are the author’s main concern.

THE IRANIAN’S CULTURAL AND SOCIAL ETHOS AND BEHAVIOR

Our authoritarian culture is resulted from the vicissitudinous social and political history which Iran has had during its history of several thousand years. This part of the world has been the center of international crisis and also the region for solving them in most of the areas.

One of the important and effective factors of under development in Iran has roots in this autocratic and self-centered culture and as long as this cultural problem is not resolved, the situation will be the same and the monetary costs increase the class gap.

Unlike the long standing European community, Iran has had a short-term society with authoritarian culture. There has also been the autocracy in the European societies but they have partly believed in written and unwritten laws. However, the durability of governments had not been based on the specific and written rules and anyone who had dominated the others by sword, found a divine charisma and was legitimated after the consolidation of power. Meanwhile, anyone who showed more bully and capability and acted ruthlessly, was dominating longer and those with popular morale had the short-lived government (Homayoun, 2011). Therefore, the bully and promiscuous behavior were institutionalized and the relationship between government and people adjusted in this regard. The written and unwritten promises were similar for subjects or the general public and their application or non-application depended on the governor's decision. According to the obvious differences between Iran and the West, the promises about the public interests were not enforced and thus there was no security and no civilization but due to the acceptance of promises and their relative implementation in the West, the social relationships were properly organized, the people's trust in each other increased, the sense of security created in people and following incivilization.

Dr. Homayoun Katouzian has considered the type of Iranian attitude as the pick-axe attitude and this society as the pick-axe society. The Iranian society is a short-term and pick-axe society which is in a vicious cycle of tyranny and historical anarchy and there is a need for self-sacrifice for exit from this vicious circle because both society and state are effective in this process (Homayoun, 1959). Therefore, the modernity is unlikely to be practical in Iran without a mental courage and readiness for a cultural refresh and for saking most of the inherited attachments (Mirsepassi, 2005).

According to the dominating ideology of Iran they want to rebuild everything and also change the foundation. This thought has no belief in change, maintenance or modification of practices and want to rebuild everything. This behavior is very evident in construction and building. The buildings which may have >50 years of endurance are fully destroyed and re-built with new maps rather than the repair and more use (Katouzian, 2011).

Iran is a society with people who are purposeful and act politically not only in behavior and speech but also in architecture and construction, coating, color, small and large wrist watch, the type of haircut or the place for recreation or even sitting. The center of gravity for Iranian's decisions, actions and behavior has been the

“security and economy” towards the civil powers and “Iran maintenance” towards the Foreign powers but the internal and external attackers have not been different in their views in other cases. They believe that both of them should be protected from anyone. The very narrow and winding alleys in old cities in extended deserts have not been only for protection from defilerobbers but also for preventing from the invader's oppression and even the local oppressors and rulers. Furthermore, the interference in other people's lives has not only been related to subordinates, from whom they want to benefit or prevent from the losses but also Iran is among the communities where its people want to be aware of the other individual's life as well as every events in their life.

Needless to mention, most of the new generation children are the future intellectuals who were isolated or rejected from the house due to the clothing or other aspects of behavior inconsistent with the community and now a days their speaking types which are in contrary to the social and cultural behavior of community are considered as the subversion and have made numerous problems for them. Finally, this group of people has only three following procedures:

- They share their views in terms of social capacity and cooperate with the government and do not track the more than it which is harmful issues
- To become isolated
- To immigrate

However, it is clear that given the current world situation in terms of communication and instant mobility, the immigration will be the first choice of many dissidents and this is the way that our intellectuals have chosen. The spirit of bravery and not fear from the death is another cultural element shown by Iranians throughout the history and especially in the 8 years war of Iraq against Iran. Not only the Iranians have shown this non-fear of death in the war which is the defense from the country and national interests but also in most of the other practices such as swimming in very dangerous points of sea, very risky behavior in driving and numerous games. For instance, >200 Iranians were drowned in the Caspian Sea in the summer of 2012 and most of them were in prohibited areas and far from the lifeguard's eyes. At the same time (summer 2012), >25,000 people died in road accidents which were often due to the accident infringement by one of the parties but not damaged car and dangerous road. The question is what kind of attitude and approach to life is when according to the allowed points and minimum risk, a person or some people decide to swim in very dangerous sites where are prohibited by

state and a lot of people had died in the previous or the same year. This question is true for the type of driving and other similar risk factors because on the one hand, building the safe houses with narrow and impassable streets and on the other hand, swimming in dangerous places without any logical reasons seem major contradiction.

The majority of Iranian people believe that what bring death aren't the accident, sea, flood and storm but each person has a birth and death which are pre-determined by God who keeps the glass in the middle of stone. This big belief in life and death and the indifference and disbelief in worldly causes of death have given such this bravery and courage to Iranians and thus they can be called the bravest people throughout the world. The Iranian government which is also raised from the same people, has this heroic behavior against the internal and external enemies and does not think about the consequences based on the international definitions. Therefore, the Iranian governors have the vulgar spirit, not the intellectual spirit and on the contrary the Western governors have the spirits based on the documents and calculations due to observing the minimal laws and regulations and the institutionalization of their behavior.

That is why the collective wisdom is less valuable than the individual wisdom due to the fear of losing the position and its dangerous consequences which are common among the managers, head of government, experts and officials. This behavior is institutionalized in the Iranian society and the heads of state or managers pay only attention to expertise ideas by agents and experts and not more and this has been unfortunately very effective in reproducing the traditional ideas and culture and also doubled the problems.

The Iranian's risky, lethal and surprising behavior is not limited to the above-mentioned cases such this behavior occurs in the field of drug abuse. Now a days, there are more than two million addicts who consume drug every day whereas there were approximately one million people in 2007 and the statistic of habitual people became has doubled within 8 years.

If we consider the aforementioned cases including the performance in the 8 years war and being ready to defend to the death for the property and religion, a large number of sinking in the sea, frequent deadly accidents, execution for drug trafficking and not changing the behavior of drug mafia, the high rate of addiction and so on, we can fully understand the youth and the elderly women and men's interest in higher education and obtaining the postgraduate and PhD degrees. More importantly, all these cases make the Iranian intellectual's immigration to

abroad more understandable. In general, it can be concluded that the authoritarian culture is not only existed in authority's spirit but also in each ordinary and intellectual individual's behavior.

According to Dr. Mahmoud Sariolghalam, the Iranian authoritarianism is a cultural public issue which can be fully recognized among the public population and the graduates and university professors without confessing (Iranian authoritarianism in Qajar era, 2011).

The Iranian immigrants are among the most successful global immigrants and due to the changeable spirit and very high capability of bandwagoning they have this psychological ability to become accustomed to the new environment as soon as possible and utilize the material and spiritual facilities. This ability is high and most of the members of local councils, mayors or in some cases even the members of parliament and faculty members of universities or very famous and world-renowned scientists in the destination countries are Iranian immigrants.

The Iranian society is a society in which even if a family is composed of a couple, it is a symbol of xenophobia governance and therefore it can be argued that the Iranian government is like a large family with the same Iranian mentality and thought.

However, the "nationalism and xenophobia" of this big family are not due to its unconsciousness but they are in the perfection of intelligence and consciousness because it has been constantly faced with the invasion of foreigners from East and West throughout the history and has spent the bitter era during the historical events (Erich, 2000). The Iranian's expediency-seeking policy is also a kind of consciousness and intelligence and consequently there is a life companion called the expediency which exists from the marriage of convenience to speech and behavior. The expediency is so rooted in our lives and thus we perhaps seek for the expediency for expressing the love of truth and justice with regard to the time and place circumstances and then decide on this basis.

Condoleezza Rice who was the security advisor for 4 years and the secretary of state under George W. Bush for 4 years, said in the last days of his position that "We do not know who we are faced with in Iran". She was a great politician and this is not indicative of her ignorance but it shows the depth of her knowledge of the Iranian people and areal result.

In the field of Iranian's imitation, the same procedure is also true and there are irresponsibility in addition to the hope to benefit because the Iranian approve those people who act according to the popular culture and imitate. The popular and accepted culture of states is not

being harmful in other words, if the states have no benefits, at least they should not be harmful for people. Therefore, The Iranians have followed the tolerance to governments; hence they have not liked the governments and at the same time admired the authorities. This indicates the important issue as the Iranian's loss created by the governments throughout the history. Furthermore we can refer to the open political space where was existed between the time when an authoritarian person left the power and a new coming person became dictator.

Due to the public mistrust and disbelief in reformation of society on the one hand and the disbelief and fear of states from the reformation during the centuries and eras on the other hand they have become susceptible to each other and thus the interfere in other people life and also the intellectuals interfere in government. Furthermore, the intellectual's all personal practices and behavior from their living rooms to office are supervised by governments.

Based on this relationship, it can be concluded that the interference in personal life has become as arecreation which is a kind of disarming the other party or changing some of their familial issues to weakness in order to apply it in proper opportunity. This has been more intensified due to the developed communication and the people literacy in Iran. Perhaps the Iranian people and youth have had more witty behavior or humor expression of various actions by public officials than any other country.

The Iranian people whom about 95% are literate, always and even now, spend most of their time on interfering in other people lives and this is the royal, king and authoritarian culture which does not consider any privacy for people (Sariolghalam, 2011). Interfering in people privacy and especially the politicians is regularly increasing by most of the people and though dozens text messages (SMS) per day.

The Iranians are incredibly sensitive to the Iranism and Persian culture and also the Islamic-Iranian culture and accept any costs to defend it like the great defense against Iraq. Undoubtedly, according to Oriana Fallaci's book "Life, War and Nothing else", the life was the war and nothing else for Iranians during this period of 8 years. This behavior is also true for important marches in historical days of the Islamic revolution. The Foreign radios and satellite TVs begin the massive publicity before any important occasion such as 11th February, 4 and 5 June of each year and so on and most of them speak in opposition to the government in alleys, streets, markets, taxi and bus and speak like Iran and Iranian's enemies.

Most of the other types of behavior such as the resistance against Reza Khan unveiling, veiled or black-clad women at the beginning of the Islamic Revolution and the behavior changes after the fall of Pahlavi regime all indicate the short-term programs in life. In other words, the Iranian's behavior is not purposive which means that the structural change of life or implementation of programs are not professional but it is a kind of social movement and wave occurred in society and has different shape and color. The immigration is more common in a period of time and rushing for the conquer exam and higher education also becomes common in another period. The nose surgery and not eating for staying in shape instead of the proper nutrition and exercise have been also common in some periods. There are two odd, permanent and continuous features called "Glaring (fame-seeking)" and "self-orientation" which appear as "non-planning" but it is not true and they want to be up-to-date and not to be fallen behind the other people. The Iranians immigrate since other people are. They leave the living and job with a lot of trouble and attend inconquer classes in order to obtain the degree but why? Since all people are seeking to reach degrees and should not be fallen behind the other people. If the Iranian's are asked about their goals of these measures they will not probably have the accurate response to these questions but according to the rational response to all cases and these types of behavior there is also a kind of bravery and at the same time, fame-seeking spirit in immigration.

The Iranian people have the potential to become quickly familiar with any environment. The Iranian immigrants are in the same way and become more accustomed with the new environment than other immigrants.

There is a high potential to be accustomed with the environment and coordinating with the audiences and even those who have dominating Iran by force and thus the dominant person often think that all people have been waiting for him but he will be brought down from the governance by these people after a while.

In Dr. Mohammad-Ali Izadi's book entitled "Why we in are underdeveloped" and in the section of "foreigner's views about the Iranians" which reflect the foreigners opinions about the Iranians in 1000, 200 and 50 years ago and according to they consider the Iranian people liar, tyrant, cruel and also the unique fighters who are more cunning than being brave. Furthermore they consider the Iranians as the ones who exchange the pleasantries and give impossible unwarranted promises and believe that the hospitality, courtesy and striking speech are their out

standing characteristics. According to these foreigners, the Iranians are passive and surrender against the powerful ones but cruel against the servants and weak people. Almost according to several people during a 1000 years to 50 years ago, the Iranian's common characteristics during the hundreds and thousands of years have been the desertion, lies, courage and bravery in front of the foreigners (Ali, 2003, 2005, 1998, 2011).

The Iranian intellectuals have not been exemptions in this regard and have become as the big problems for authorities by interfering in authority's life on the one hand and the full readiness for living in exile and the adventurous behavior with the holders of power and religion. They have disclosed the authority's all secrets or expressed the problems of public culture. Therefore, the intellectuals are introduced as dissident, patch and opponents of popular culture and this is true and defensible due to the intellectual's behavior against the tradition.

The Iranian intellectuals and thinkers who have been independence, may be not willing to cooperate with governments or in the case of cooperation they do not accept some of the unconventional behavior and orders and thus become accused of betraying the country and religion and then imprisoned or killed and their properties confiscated; Ghaem Magham Farahani, Amir Kabir and Dr. Mosaddegh were the examples in this regard. However, in their absence the weak-minded people took the control of chancellery and ministry and did not deserve it. These people's escape or imprisoning and killing them and the lack of competent people led to the under development of Iran during the history especially after the Mongol invasion.

Dr. Sadegh Zibakalam has considered the national problems and the foreign trouble making rather than the external factors and colonizers as the main causes of Iran under development.

Dr. Abdolkarim Soroush is also a religious intellectual living abroad and believes in three periods of religious intellectualism in Iran as follows:

- The extraction period when the religious intellectuals have tried to take out the favorable secular ideas from the religious ideas
- The attempt to accommodate; the religious scholars have tried to show the compatibility of desirable human thoughts with religious ideas without extracting one from another
- Equal learning; the religious thinkers have tried to equally learn the religious and non-religious ideas and consider them from the perspective of epistemology (and not extraction and consistency) and reinterpret the religious ideas (2000)

The interpretations and comments by these critical intellectuals have never led to their convergence with governments after the Islamic Revolution and they also have not been able to stay in the country and become the constructive citizens for their society.

The high population of intellectuals and their demands are not consistent with the existing facilities and their thinking according to the philosophical capacity of society and this inconsistency is one of the major causes of their immigration because their capacity of thinking is high and the philosophical capacity of society is very small and limited and soon becomes over flowed. Therefore, it can be concluded that the large numbers of intellectuals who have immigrated to abroad is due to the lack of philosophical and cultural capacity in the community.

This too low philosophical and cultural capacity is a major obstacle to the best life for "all people" and as far as the public culture is not properly changed and "I" is not changed to "us" and we do not give rights to the "other people", the "autonomy" and "I" culture will not allow the democracy and life improvement.

The people are interested to have a good and free life all over the world and they do not agree the imposed unification. The Iranians also think like this but their thoughts and behavior are not compatible with their demands and needs and we wrongly act; in other words, we think and talk very good but in practice we are like a Peugeot RD car which has good appearance but is poor inside (Mahmoud, 2012). Most of the Iranian intellectuals and some of the system authorities also accept these issues and have considered this issue in most of their speech but it is not easy to exit this cultural impasse and requires a national sacrifice.

In fact, the exit from the authoritarianism and tyranny and entering the legitimacy and law field require the movement within the frame works which are not welcomed by the Iranians but Japan became able to pass this stage and move from an authoritarian to a non-personal and rule-based system and then became successful (Mahmoud, 2011).

In a book entitled the "Sociology of elite engineering", Ali Rezagholi believes that due to this authoritarianism and autocratic behavior, the Iranian society is an elite engineering community which is not able to attract and apply the elites and puts them under the pressure and thus they have no way but escaping from the society or full isolation. Furthermore, it is an authoritarian society (Sadegh, 1998).

The type of governmental relationship between the government and people in Iran has been in a way that there have been no free thoughts and this has made numerous problems. These relationships have not been based on the laws, regulations and frameworks but based on the personal relationship (Hassan, 2011). This

persistent problem existed from the ancient times to the constitutional revolution and then to the Islamic Revolution. After the victory of Islamic Revolution, the leaders have frequently prohibited the illegal behavior and also named a year as the “law” and this indicates the hardness of this ancient enemy which has also been existed during the 21st century.

Dr. Mahmoud Sariolghalam expressed in Arman news paper published on Wednesday, 21 November, 2012 that: Due to the enemy-fearing and mistrust in any foreigner and any Iranian who speaks in the language rather than the language of traditional culture there is an unstable relationship between Iran and the world outside where most of its leaders are in fact the allies of America and thus it is impossible to take the advantage of human achievements.

If we do not stay on the global path and do not have the constructive interaction with the world we will not be developed. The development is a decision and we should first decide in this regard and accept its principles. So long as we do not accept the principles of development and think that the global path is a Western path we will not be developed due to the presence of 6 millions of Iranians and \$700 million abroad even if there is high national wealth which puts our country among the 15 powerful countries of world.

We need to revise our thinking our perceptions of the West belongs for about 60 years ago but the current movement of world does not belong only to the West and is not necessarily western but belongs to the global path and the human experience. Our philosophical capacity should be consistent with the human experience and should change our thinking under which accept the reality and utilize the human experience (ibid).

In a book entitled “Bigger than Ideology”, Abdolkarim Soroush argues that our problem is in “ideological religion” which is selected by young people and has nothing in common with the Islamic culture. In this regard, this ideological religion is the only winner weapon which is used with special purpose and has already the clear answers. Therefore, it does not agree with new or true words. Finally this ideological religion is enemy-building and imitative and there is no thinking there (Abdolkarim, 2000, 2005).

The researcher is not seeking to approve or reject this issue but tries to clarify that most of the religious intellectuals are not imitating due to their belief and they do not consider the big enemy, The United States as the cause of all small and big problems of Iran, like the governors. According to them this governmental perception is the “conspiracy delusion” and they consider the government responsible for most of the

domestic deficits. This intellectual’s perception creates a great contrast in the society and those who have such this understanding of issue are called the spokesmen of America or the Foreign servants in some cases and this has resulted in the resentment, isolation or immigration.

CONCLUSION

Iran has almost had the past with authoritarian culture and tribal violent behavior. Due to this authoritarian culture, the Iranian politics has always been raging and unstable and a crisis after another crisis has occurred. Because of these successive and ongoing crises, the Iranians are faced with distressful problems in all aspects of life and at all periods of time. They should have the protective security to live under such these circumstances and thus they have chosen the “politicization”. The Iranians have come to this conclusion that they should not fight with governors to avoid their possible losses and even if they have not liked or wanted them they will declare their loyalty and followed their orders.

This kind of behavior has resulted in the changing spirit and readiness for any situation and any place at least temporarily, the prudence and for esight, expediency, multi-personality and living with secret and obscurity and in a word with hard and rough mask of “lie” under which the “Iranian does not know the other Iranian” and the idea of building and development which requires the trust and decision, is destroyed in the origin.

In the Iranian society there are a few people who accept the responsibility for his own actions and behavior and unsurprisingly they are not under too much pressure because according to a life lesson learned by young and old people, the responsibilities are not transparent and clear and “a non-caught thief is a king”. The same behavior is seen in father, mother, brother and sister at home; the teachers, principals, etc., at schools and universities and the employees, experts and administrators in the workplace. Therefore, the Iranian society has become “irresponsible” due to this behavior and anyone who has more influence, is more easily able to find relief from the consequences of his behavior and give the responsibility to others. This cultural feature and ancient heritage which are in fact a large repulsion for the intellectual and practical people have reduced the motivation to stay in the country.

The intellectual’s immigration indicates their stronger incentive to go than to stay at homeland. Therefore there are large numbers of intellectual’s immigration and low numbers of return and this behavior creates the motivation for immigration in others.

The Western books and articles which are increasing every day and publishing in large volumes in Iran and the Iranians are more interested in them, clearly declare the hidden problems of Iranian society since they are always based on the fact that document and have strong critical aspect and finally play the important roles in motivation for immigration. Furthermore, the teaching methods and the content of books are effective in motivating the young people. The Iranian market cannot employ all doctors and engineers due to the increased population and thus increased numbers of educated people. Therefore, these extra workforces are naturally overflowed to favorable side.

The affection for parents and relatives with its high attractiveness has been replaced with the wealth, position and money and also the escape from any difficulty to reach the peace of mind in an environment without any concern while the people were ready to lose their wealth to make their relatives happy before this era. Moreover, the transportation from one country to another has almost become like the domestic transportation due to the new transportation ways. On the other hand, most of the communications are done by phones inside our country. Perhaps, most of the people have no problem with communicating with friends and relatives from another country by modern facilities which have simultaneous videos and audios. Therefore, the most powerful incentives which can be the reasons for staying are the national pride, identity and other homeland attractions which are largely destroyed for numerous reasons and thus the idea of "Iranism" has been largely replaced by the presence in "Iran's soil" for those who have not thought of "rooting in soil". For those who have the thought of rooting in soil, all national attractions of Iran are so important and these attractions make any repulsion faded.

As a result, the motivation of staying becomes minimized for most of the intellectuals and the immigration motivation maximized and this makes the immigration easier. As mentioned this occurs since the national attractions are faded against the repulsion for these people. Accordingly, the foreign attractions become stronger and more effective every day' in other words, the national attractions and incentives of staying have become ineffective due to the repulsion such as the characteristics of Iranian society, intellectual's knowledge, intellectual's high expectations as well as the scientific and educational attractions, scientific environments and social freedom in the West and thus the individual or occasionally group immigration has become common.

SUGGESTIONS

According to the above-mentioned cases, it seems that the institutionalization of accountability is the only possible way for cultural change and preventing the intellectual's immigration as well as the psychological peace of mind for them in Iranian society. It should be noted that this important issue should be done by a national sacrifice and quietly since due to the institutionalization of accountability, the rules and regulations will not be isolated and will be taken into account and thus the authorities and people will have the law-oriented behavior. In a regulated society there are not any discrimination, injustice, economic rent and bullies and the law is the basis as the intellectuals expect.

Therefore, the institutionalization of national accountability can lead to the returned immigrated intellectuals and prevent from immigration by those who have not left yet by creating the relative attractiveness and make the society ready for national participation and movement towards the balanced development.

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