



Analysis and Critique of Public Diplomacy Models in International Relations: Presenting the Islamic Enthusiasm-Generating Model

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Abstract: In contemporary international relations, public diplomacy has become an essential tool for nations seeking to influence global perceptions and build cross-border connections. This field has undergone significant transformation in recent years, particularly through theoretical contributions from scholars like Joseph Nye, who introduced the concept of soft power, and Nicholas J. Cull's framework for understanding international communication dynamics. However, the predominant models in this field have largely been predicated on Western cultural and value systems, with insufficient attention given to the indigenous capacities of non-Western countries and societies. This theoretical lacuna underscores the necessity of developing localized frameworks for countries like Iran and other Islamic societies. Employing a descriptive-analytical methodology and drawing upon specialized sources, this research pursues three principal objectives: first, to analyze leading Western public diplomacy models, particularly those developed by Joseph Nye and Nicholas J. Cull; second, to critique the limitations of these models in global interactions and their application in non-Western contexts; and third, to present an indigenous theoretical framework titled the "Islamic Enthusiasm-Generating Model," which emphasizes Islamic values including justice-orientation, ethical principles, constructive engagement, and motivational factors as alternatives to Western paradigms. The findings indicate that Western public diplomacy models, due to their predominantly propagandistic and one-dimensional approaches, lack the necessary capacity to foster sustainable interactions within Islamic societies. The Islamic Enthusiasm-Generating Model, incorporating concepts such as social participation and cultural motivation, establishes an effective framework for public diplomacy in Islamic countries and emphasizes the integration of indigenous values with contemporary tools.

Keywords: Public Diplomacy, Soft Power, Western Models, Islamic World, Islamic Enthusiasm-Generating Model, International Relations.

Introduction

The Renaissance and the ensuing religious reformations fundamentally challenged the Church's intellectual hegemony, establishing empiricism and positivism as dominant paradigms. Concurrently, the collapse of the Roman Empire, religious conflicts, and proxy wars catalyzed the emergence of the European nation-state. Following the 1648 Peace of Westphalia, international relations were fundamentally restructured, altering the social identities of state actors within new interactional frameworks.

Subsequently, the global wave of democratization and the information revolution profoundly elevated the role of public opinion in shaping state identities. This dynamic was further amplified following the Islamic Revolution, which underscored the critical impact of collective perceptions on global politics, thereby accentuating the imperative of public diplomacy. Consequently, developing robust models and processes is essential to systematically harness public diplomacy and achieve strategic objectives.

Historically, the term "public diplomacy" did not originate in the United States. It first appeared in an 1865 editorial in London's *The Times* as a critique of U.S. President Franklin Pierce. The *New York Times* later recorded its usage in 1871 when U.S. Representative Samuel S. Cox advocated for "public and open diplomacy" to oppose the secret annexation of the Dominican Republic. The concept gained significant traction during World War I, appearing in coverage of the 1916 Sykes Agreement, the 1917 Brest-Litovsk negotiations, and President Woodrow Wilson's 1918 "Fourteen Points" address (Nancy et al., 2012, pp. 62-64).

By the 1950s, the concept had evolved to encompass international propaganda and psychological warfare. In 1953, Walter Lippmann critiqued this shift, arguing that critical U.S.-Soviet negotiations necessitated private diplomacy. Conversely, in 1958, UN

Secretary-General Dag Hammarskjöld championed public diplomacy as a means for diplomats to transcend tactical maneuvers and advocate for universal human aspirations (Ibid., pp. 66-67).

The institutionalization of public diplomacy accelerated in 1965 when Gulin introduced the term in Washington to encapsulate the United States Information Agency's (USIA) activities. It expanded significantly under the Reagan administration with the creation of the Office of Public Diplomacy, despite occasionally acquiring negative connotations, such as during the Iran-Contra affair. By the 1990s, the practice had globalized, exemplified by the Blair administration's Public Diplomacy Strategy Committee in the UK. Following September 11, 2001, it became a recognized cornerstone of statecraft for both governmental and non-governmental actors (Ibid., pp. 65-67).

Modern public diplomacy reached its zenith during the Cold War as a strategic instrument for cultural and informational statecraft between the superpowers (Sajjadpour, 2011, p. 81). For instance, the U.S. utilized it extensively for nation-building in Laos (Richmond, 2008, p. 36). Notably, while often conflated with "soft power," the coinage of public diplomacy predates the formal conceptualization of soft power.

Despite its Western conceptualization, the fundamental tenets of public diplomacy are deeply rooted in Islamic tradition, particularly in the imperative of inviting diverse communities to Islam and fostering interfaith dialogue (Kazemi et al., 2009, p. 19). Emphasizing persuasion over coercion, Imam Ali (PBUH) noted, "Oftentimes, a word is more effective than an attack" (Nahj al-Balagha, Saying 394). Furthermore, the Holy Qur'an frames the prophetic mission around clear, public communication: "The messengers' only duty is to deliver the message clearly" (An-Nahl: 35), and praises those who "transmit the divine messages, maintaining their awe of God while fearing no

other” (Al-Ahzaab: 39). Thus, the core methodologies of public diplomacy have historically pervaded Islamic teachings.

1. Conceptual Framework

1.1. Model

Linguistically, a “model” denotes a prototype, paradigm, or exemplar (Dehkhoda, 2009, p. 255). Technically, it serves as a “theoretical and simplified representation of the real world” (Severin & Tankard, 2007, p. 65) or an archetype utilized for replication (Rocher, 2000, p. 44). Ayatollah Khamenei (2002) conceptualizes a model as a normative benchmark against which actions are evaluated. Sociologist Guy Rocher (2000) posits that models are indispensable heuristic devices; because social realities are inherently elusive and complex, scholars must deconstruct them using analogies to simpler constructs. Similarly, Beaufre (1987, p. 255) defines a model as a structured set of solutions within a broader framework. The Iranian-Islamic Model of Progress Document aligns with this, defining a model as a systematic, logical framework of concepts, axioms, and rules designed to interpret phenomena or theories.

Models are broadly classified into two typologies (Erabi, 2013, pp. 132-136):

- **Process Models:** Frameworks that delineate the sequential methodological steps required to achieve a desired outcome.
- **Result Models:** Frameworks that focus exclusively on end-states and solutions, omitting the procedural pathways.

This research adopts a process model framework, operationalizing the methodology prescribed by the Iranian-Islamic Model of Progress document, which necessitates the explicit articulation of foundational principles, objectives, and strategies.

2. Conceptualizing “Enthusiasm”

Etymologically rooted in the Arabic term *shough*, “enthusiasm” signifies an intense longing, inclination, or passionate stirring of desire within the soul (Shartouni, vol. 3, p. 118).

3. Public Diplomacy

The Encyclopedia Britannica (2019) defines public diplomacy as government-backed initiatives designed to communicate directly with foreign publics to cultivate support or tolerance for strategic objectives. Early conceptualizations by the U.S. Information Agency framed it as the promotion of national priorities through attitude-shaping abroad (Cull et al., 2003, p. 327). Cull (2010, p. 49) subsequently advanced a more sophisticated model, defining public diplomacy as the strategic coordination of foreign policy via international engagement, encompassing alliance formation, cultural exchange, and transnational media.

Scholars like Sharp and Tuch frame public diplomacy as a process of direct communication aimed at exporting values and constructing a positive national image abroad (Milson et al., 2009, p. 53). Nye (2004, p. 5) and Bigler (2005) explicitly classify public diplomacy as the operationalization of soft power, functioning as a mechanism for non-coercive persuasion and influence. This is echoed by Pratkanis (Nancy et al., 2012, p. 299) and the Encyclopedia of International Relations (Griffiths, 2009, p. 534), who view it as a primary tool for non-coercive international engagement. Furthermore, Snow advocates for a paradigm shift from traditional, unilateral broadcasting toward dynamic, reciprocal engagement and transnational trust-building (Nancy et al., 2012, pp. 41–42).

Public diplomacy structurally diverges from traditional (official) diplomacy in three key areas (Sadrpour et al., 2016, p. 175):

1. **Transparency:** Public diplomacy is inherently transparent and broadcast-oriented, whereas official diplomacy often operates opaquely.
2. **Audience:** It targets foreign populations rather than exclusively engaging state representatives.
3. **Locus of Influence:** It relies heavily on the socio-political attitudes and behaviors of the target society.

Kegley and Bigler categorize public diplomacy as a subset of informal influence utilized to generate grassroots pressure on foreign governments (Ashena, 2004, p. 240). Ultimately, public diplomacy serves as the strategic instrument that allows states to leverage their soft power—derived from cultural appeal and political ideals—to align international interests and secure grassroots support (Nye, 2008, p. 95; Nye, 2004, p. 107).

Summary Definition

Synthesizing these theoretical perspectives, public diplomacy is defined as the strategic process of altering global public opinion to direct behavior toward specific national interests. Executed by diverse state and non-state actors, the core mechanisms of this process include image-building, systemic persuasion, and the cultivation of public enthusiasm through both direct and indirect communicative channels.

Characteristics	Old Public Diplomacy	New Public Diplomacy
Identity of International Actors	State	State and Non-State Actors
Technological Environment	Radio, Television, Press, and Landline Phones	Satellite, Internet, Online News Networks, Mobile Phones
Media Environment	Distinction between Domestic and International Spheres	Blurring of Domestic and International Spheres
Terminology	International Image and Prestige	Enhancing Credibility and Branding

Structure	Top-Down	Horizontal, Facilitated by International Actors
Nature of the Role	Targeted Messaging	Relationship Building
Overall Goal	Managing the International Environment	Managing the International Environment

Table 1: Comparison of Old Public Diplomacy and New Public Diplomacy
(Aghajani Hamzeh Kolaei, 2012, p. 62)

2. Models of Western Public Diplomacy

During the Cold War, the proliferation of public diplomacy prompted scholars to formulate various theoretical frameworks. Prominent theorists in this domain include Eytan Gilboa, Joseph Nye, and Nicholas J. Cull. This section reviews key Western models, provides a critical analysis, and ultimately proposes an “Enthusiasm-based” model rooted in Islamic principles.

2.1. Eytan Gilboa’s Models

Eytan Gilboa conceptualizes public diplomacy through three distinct models, differentiated by five variables: primary actors, objectives, media type, initiators, and strategic techniques (Fatemi Sadr, 2014, p. 51).

- **A) The Basic Cold War Model:** Emerging post-World War II, this state-centric model involves governments utilizing long-term strategic communication to promote their ideological vision of the international order and persuade target societies. Historically utilized by the U.S. and Soviet Union, it remains applicable primarily against authoritarian regimes (Fatemi Sadr, 2014, p. 52).

- **B) The Transnational Non-Governmental Model:** As global interdependence increased, the Cold War framework proved insufficient. This model accounts for the growing influence of non-state actors, such as NGOs and activists, who leverage transnational

media networks to mobilize international support for specific causes, such as pro-democracy movements (ibid., p. 52).

• **C) The Domestic Public Relations Model:** In this framework, states utilize strategic public diplomacy – often hiring private PR firms and lobbyists – to cultivate localized, grassroots support within a target country. This scientific, research-driven approach seeks to generate perceived local legitimacy. A prominent example is the U.S. government’s retention of Hill and Knowlton to build public and congressional support during the 1990–1991 Gulf Crisis (ibid., p. 53). The deployment of these models depends on the target state’s political structure. While the basic model is often directed at authoritarian or complex political systems (e.g., Cuba, Myanmar, and Iran), the transnational and domestic PR models are predominantly utilized within democratic contexts (Gilboa, 2008).

2.2. Joseph Nye’s Time-Based Model

Joseph Nye frames public diplomacy as an instrument of persuasive power, operationalized through three temporal levels of communication that integrate official state messaging with long-term cultural engagement:

1. **Daily Communications:** This immediate tier involves the rapid, daily dissemination of foreign and domestic policy decisions to the press. It requires politicians and media to proactively project political values and rapidly counter misinformation during crises (Nye, 2004, p. 5).
2. **Strategic Relations:** This intermediate level focuses on delivering consistent, medium-to-long-term strategic messaging to foreign publics, encompassing both soft (cultural) and hard (military) domains (Nye, 2008). Underscoring its importance, the 2010 Obama administration explicitly prioritized “strategic relations” to align state actions with rhetoric, emphasizing the need to understand global public perception to maintain international legitimacy.

3. **Stable Communication:** The most critical dimension, this level aims to cultivate permanent, enduring relationships with key foreign influencers (Soleimani, 2011, p. 29). States institutionalize these robust connections through academic scholarships, professional exchanges, and sustained institutional collaboration (Nye, 2004, p. 5).

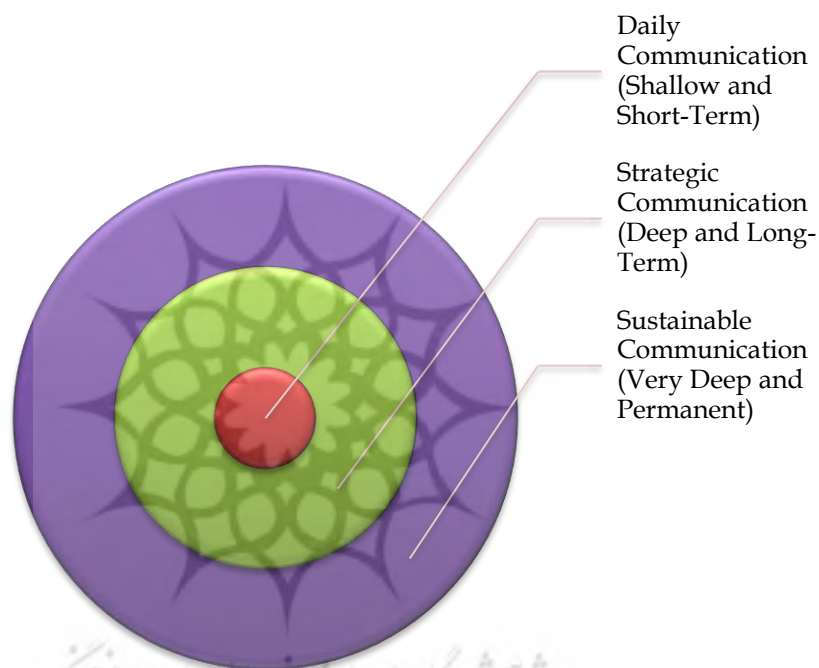


Figure 1: Joseph Nye's Time-Based Model

2.1. Nicholas J. Cull's Five-Level Model of Public Diplomacy

At the University of Southern California's Annenberg School, public diplomacy scholar Nicholas J. Cull introduced a comprehensive five-tier framework for understanding diplomatic engagement. This model delineates public diplomacy activities into: audience research and feedback, policy promotion, arts and cultural programming, people-to-people exchange programs, and transnational broadcasting efforts (Cull, 2008). The glossary of international relations terms published by

the U.S. Department of State identifies the primary tools of public diplomacy as periodicals, motion pictures, cultural exchanges, radio, and television (U.S. Department of State, 1987, p.85).

a) Listening:

At this level, international actors seek to shape the international environment by organizing policies and implementing broad public diplomacy initiatives by collecting and integrating data from foreign nations. Traditionally, this act was considered a part of espionage within conventional diplomacy. The systematic examination and assessment of foreign public opinion, as well as its management in a new manner, represents a modern approach – even if it still constitutes a form of intelligence-gathering (Fatemi Sadr, 2014, p. 57).

b) Advocacy:

At this level, actors use international communication activities to promote and advocate policies, specific ideas, or their public interests in the minds of foreign audiences. Today, this includes press relations by embassies. Advocacy is visible at all levels of public diplomacy and has shaped a kind of particular partisanship or bias; this style dominates public diplomacy in the United States (ibid., p. 58).

c) Cultural Diplomacy:

In this approach, actors strive to introduce their cultural resources and achievements to other nations and facilitate this exchange. According to some experts, the most important task of modern diplomacy today is new public diplomacy (Khorasani, 2002, p. 67). Sujet Moko and Kenneth Thompson have identified promoting educational exchanges between governments, teaching and spreading official languages, establishing regional studies disciplines and centers, and leveraging books as cultural commodities as key tools in cultural diplomacy (Salehi Amiri et al., 2010, p. 121). Generally, states with longstanding cultural histories show a greater tendency to engage in this form of diplomacy.

d) Exchange Diplomacy:

This type of public diplomacy involves the exchange of individuals between countries for study opportunities or cultural immersion. The government of Japan has achieved notable success in this area. Two prominent examples of exchange diplomacy are the Fulbright Program and the International Visitor Leadership Program (IVLP). The Fulbright Program, established in 1948, was inspired by the aim of fostering mutual understanding between American citizens and those of other countries through student admissions and research projects in the U.S. The IVLP is a government initiative that arranges visits to the United States for current and emerging political, cultural, educational, and economic leaders from across the world, coordinated by American embassies (Fatemi Sadr, 2014, pp. 59-60).

e) International News Broadcasting:

In its broadest sense, this level utilizes a range of media to shape and guide global public opinion and influence world leaders. At this stage, governments draw upon all previous levels: for example, listening (conducting audience research), advocacy, cultural diplomacy (as part of news content), and program and staff exchanges with other media organizations all interconnect. In other words, there is substantial overlap with the other levels of public diplomacy at this stage (Fatemi Sadr, 2014, p. 61).

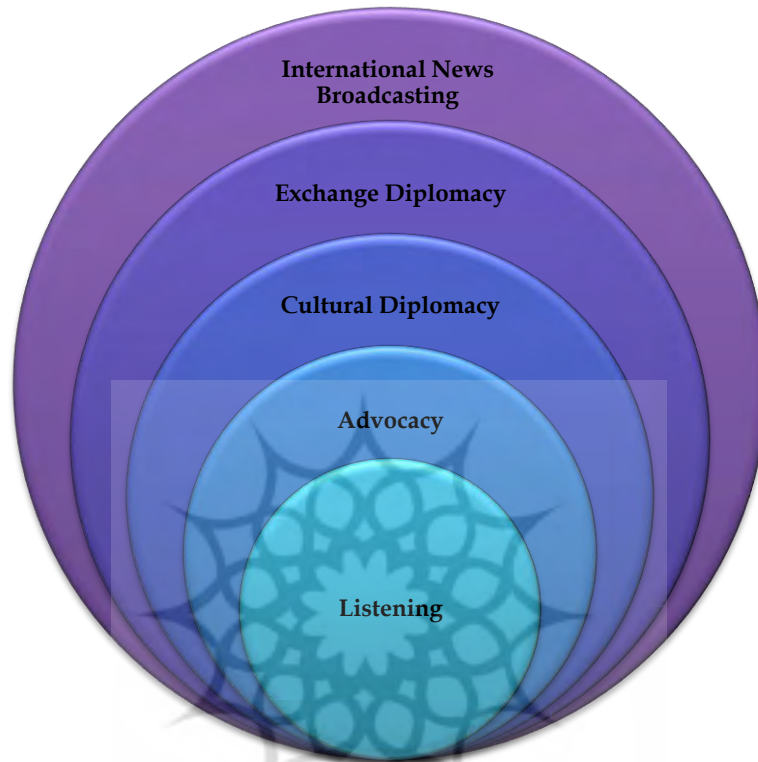


Figure 2: Nicholas J. Cull's Five-Level Model of Public Diplomacy

3. Critique and Evaluation of Western Models

While The proposed public diplomacy models offer diverse perspectives: Eytan Gilboa focuses on operational aspects, Joseph Nye emphasizes time-based project orientation and communication levels, and Cull highlights the penetration of ideas across social strata. Before evaluating individual frameworks, several common critiques apply to all:

a) Structuralism: While public diplomacy centers on citizens, Gilboa and Nye marginalize the public, keeping influence disproportionately confined within governmental and NGO structures.

- b) Temporal Incompleteness:** The models fail to cover all temporal dimensions, such as contemporary multipolar contexts or the full spectrum of Cold War fluctuations.
- c) Model Incongruence:** They lack consistent criteria and clear divisional principles regarding the core goal of public diplomacy: transforming public opinion via cognitive influence.
- d) Lack of Specificity:** The proposed methodologies are not unique to public diplomacy and apply equally to traditional diplomacy.
- e) Insufficient Focus on Diplomatic Essence:** They overemphasize messaging and communication, failing to explain the cognitive transformation required for tangible behavioral change.
- f) Cultural Neglect:** The models lack cultural programs capable of establishing lasting behavioral permanence beyond fleeting emotional responses.
- g) Disregard for Motivation:** Persuasion does not automatically generate volition. The models neglect the crucial role of sustained enthusiasm in driving actual behavioral transformation.
- h) Absence of Audience Differentiation:** The models fail to distinguish between distinct demographic groups (e.g., elites vs. the general public), which is necessary for effective influence and persuasion.

3.1. A Critical Analysis of Eytan Gilboa's Public Diplomacy Models

While Gilboa is a foundational theorist in public diplomacy, his frameworks face substantial scholarly criticism:

- **Complexity and Culture:** Melissen (2005) in “The New Public Diplomacy” argues Gilboa’s classification is too simplistic for the digital era. Cull (2009) in “Public Diplomacy: Lessons from the Past” notes it neglects crucial cultural and value-based dimensions.
- **Media Overemphasis:** Regarding Gilboa’s theory in “Diplomacy in the Media Age” (2001), Entman (2008) in “Theorizing Mediated Public Diplomacy” argues it overemphasizes media at the expense of other factors. Seib (2012) in “Real-Time Diplomacy” adds the model fails to address modern social media dynamics.
- **Rigid Temporal Framework:** Gilboa (2008) proposed a short-, medium-, and long-term framework. Pamment (2013) in “New Public Diplomacy in the 21st Century” critiques this as excessively rigid, noting these phases practically overlap. Falkheimer & Heide (2018) in “Strategic Communication: An Introduction” find it unsuitable for sudden crises.
- **Methodology and Bias:** Zaharna (2010) in “Battles to Bridges” notes the models are heavily Western/US-centric. Wang (2011) in “Soft Power in China” agrees, arguing this limits global applicability and ignores non-Western insights. Furthermore, Snow & Taylor (2009) in the “Routledge Handbook of Public Diplomacy” highlight a lack of supporting empirical research.
- **Conceptual Limitations:** Nye (2011) in “The Future of Power” views Gilboa’s link between public diplomacy and soft power as overly mechanistic. Hocking & Melissen (2015) in “Diplomacy in the Digital Age” demonstrate the models fail to explain contemporary network diplomacy.
- **Outdated Assumptions:** Gregory (2011) emphasizes Gilboa’s insufficient attention to non-state actors and civil society. Bjola & Holmes (2015) in “Digital Diplomacy” stress that new technologies have rendered many of Gilboa’s assumptions outdated.

Conclusion: Though Gilboa’s contributions are valuable starting points, they face serious challenges regarding comprehensiveness, flexibility, and global applicability, necessitating newer frameworks suited for 21st-century public diplomacy.

3.2. A Critical Analysis of Joseph Nye’s Time-Based Model in Public Diplomacy

Nye's model shaped initial understandings of public diplomacy, it faces significant limitations regarding 21st-century realities:

- **Linearity and Digital Overlap:** Zaharna (2009) in "Mapping out a Spectrum..." argues the model is too linear. In the digital age, temporal dimensions overlap; a single tweet can simultaneously serve daily communication, strategic campaigns, and long-term goals.
- **State-Centricity:** Melissen (2005) in "The New Public Diplomacy..." critiques the model for neglecting non-state actors (NGOs, corporations), who operate across all temporal dimensions simultaneously, rendering Nye's strict distinctions impractical.
- **Cultural Discrepancies:** Cull (2008) in "Public Diplomacy: Taxonomies and Histories" notes the model ignores cultural differences in temporal understanding (e.g., varying cultural definitions of what constitutes "long-term").
- **Real-Time Compression:** Seib (2012) in "Real-Time Diplomacy..." demonstrates that social media has compressed time, blurring daily and strategic communications in a way this traditional media-based model cannot explain.
- **Methodological Weakness:** Pamment (2013) in "New Public Diplomacy..." argues the model lacks empirical support, relying heavily on abstract US experiences rather than the hybrid approaches seen in practice.
- **Variable Exclusivity:** Gilboa (2008) in "Searching for a Theory..." contends that an exclusive focus on time wrongly marginalizes other critical variables like content, audience, and channels.
- **Crisis Inadequacy:** Gregory (2011) in "American Public Diplomacy..." shows the model fails during crises, which dissolve temporal distinctions and require rapid, simultaneous responses.
- **Multilateral Complexity:** Snow & Taylor (2009) in "Routledge Handbook..." note the simple three-dimensional model cannot explain complex interactions involving multiple actors with diverse temporal agendas.

- **Static Nature:** Hocking (2005) in “Rethinking...” argues the model is too static and lacks the flexibility required for rapid adaptation.
 - **Technological Blindspots:** La Porte (2012) in “The Legitimacy and Effectiveness...” notes the traditional temporal framework cannot account for new interactions created by technologies like VR and AI.
- Conclusion:** Nye’s model remains a useful starting point but requires replacement by sophisticated, dynamic frameworks capable of addressing contemporary complexities.

3.3. A Critical Analysis of Nicholas J. Cull’s Five-Level Model in Public Diplomacy

Cull’s structural model similarly faces substantial academic critique:

- **Western/US Bias:** Zaharna (2010) in “Battles to Bridges...” argues the model relies too heavily on US historical experience, limiting its applicability to different traditions, such as Asian models favoring indirect, long-term relationship building.
- **Digital Convergence:** Melissen (2011) in “Beyond the New Public Diplomacy” asserts that separating Cull’s five components is purely academic today; digitally, a single social media post merges listening, advocacy, cultural diplomacy, and broadcasting.
- **Descriptive Rather Than Analytical:** Gilboa (2008) in “Searching for a Theory...” critiques the model for merely categorizing activities without explaining the causal relationships or interactions between them and foreign policy goals.
- **Lack of Evaluation Criteria:** Pamment (2013) in “New Public Diplomacy...” highlights a methodological flaw: the model provides no measurable criteria for evaluating the effectiveness of its components, hindering its practical application.
- **Incompatibility with Digital Speed:** Seib (2012) in “Real-Time Diplomacy” argues the model cannot accommodate the speed and real-time integration required in the social media era, where distinctions between Cull’s components dissolve.
- **Tool-Centric Focus:** Gregory (2011) in “American Public Diplomacy...” argues the model overemphasizes techniques over strategic objectives, reducing public diplomacy to scattered activities rather than an integrated component of grand foreign policy.

- **Passive Listening:** Snow (2009) in "Persuader-in-Chief..." critiques the model's "listening" component as passive information gathering, arguing that the digital age demands active dialogue and engagement instead.
- **State-Centricity:** Hayden (2012) in "The Rhetoric of Soft Power..." notes the framework cannot account for the highly effective and growing role of non-state actors, such as NGOs, corporations, and individuals.
- **Multilateral Complexity:** La Porte (2012) in "The Legitimacy and Effectiveness..." demonstrates the simple five-level model fails to explain contemporary collaborative public diplomacy involving multiple countries and organizations with diverse priorities.
- **Digital Incompatibility:** Bjola & Holmes (2015) in "Digital Diplomacy..." assert the model is rooted in traditional media and misses digital realities, where networking and participatory interaction supersede one-way broadcasting.
- **Cultural/Western Bias:** Wang (2011) in "Soft Power in China..." argues the emphasis on "advocacy" and "broadcasting" reflects a Western reliance on direct persuasion, ignoring Eastern traditions of indirect, long-term relationship building.
- **Algorithmic Blindspot:** Riordan (2016) in "The New Digital Diplomacy" points out the model entirely overlooks the critical role of AI and social media algorithms in determining audience reach and message delivery.

Conclusion on Existing Models:

While Cull's framework is a valuable starting point, it is not a comprehensive guide for the 21st century. It lacks the multidimensionality required to address the digital age, non-state actors, cultural diversity, and dynamic communication networks.

Transition to a New Framework:

Because these traditional models (including Nye's and Cull's) consistently fail to address motivational issues and the stages of changing public perception, the text introduces the "**Enthusiasm-Inspiring Model.**" Grounded in rational and Islamic foundations, this proposed framework is designed to guide the public diplomacy of the Islamic Republic of Iran in countering the global hegemonic system by

specifically addressing the theoretical and practical shortcomings of earlier models.

4. The Enthusiasm-Inspiring Model

Human beings – and, in general, all members of society – go through several stages in their willful (volitional) activities. These stages, which are considered the origins of volition, have been described by Tabataba'i, Mesbah Yazdi, and Martyr Motahhari as follows: perception, affirmation, inclination and desire, decisiveness, and Emphatic Desire. (Mohammadi Khorasani, 2017, Vol. 1, p. 359)

That is, initially there is the mental perception or conception of an object or idea, followed by the affirmation of its benefit – people evaluate its advantages or disadvantages, either intuitively or through careful reflection. Scholars refer to these first two stages as “acquired knowledge”. In the next step, a desire or inclination toward that activity is generated, and it is important to recognize that this desire can vary in intensity. The fourth stage is decisiveness in decision-making – that is, harmonizing various inner inclinations and fears, so that the person starts preparing themselves and makes preliminary arrangements to smooth the way toward achieving the goal, though the action itself has not yet occurred.

Finally, the stage of “Emphatic Desire” is reached – this enthusiasm stimulates the muscles toward the intended goal, serving as the final motivation. This is also referred to as the “yearning of the soul” and is considered a psychological quality and a manifestation of will. (Sadr al-Muta'allehin, 1981, Vol. 6, p. 342)

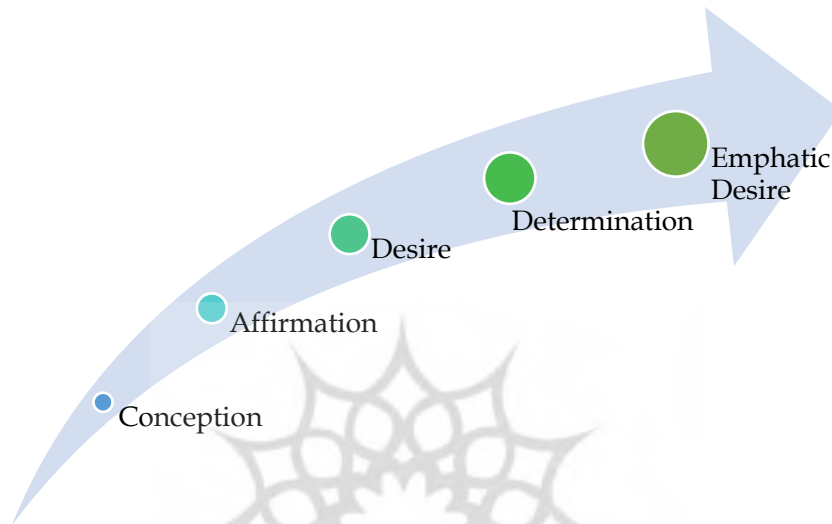


Figure 3: Stages of Willful Action

The principal aim of public diplomacy is to change the beliefs of the target nation to modify their behaviors, aligning them with one's interests—in other words, to alter their will in the desired direction.

To achieve this, we propose the “enthusiasm-inspiring model,” which consists of four layers: image-building, influence, persuasion, and Emphatic Desire, all founded on the philosophical reality of will as outlined above. This model is fundamentally based on fostering insight and motivation through various culture-creating instruments. By examining the stages involved in voluntary action, it becomes clear that initially, image-building is necessary to cultivate perception and affirmation within the target community. If this image-building is accompanied by motivational and artistic factors, it can also generate initial desire.

Beyond image-building and initial desire, to fully realize the process, methods of influencing minds must be employed to pave the way for persuasion. Persuasion brings about decisiveness for action, but not

every decision or knowledge leads to action—there must be an additional desire that asserts and enhances motivation and acquired knowledge.

Therefore, according to this logic, we have operationalized the five internal stages of voluntary action—**perception, affirmation, desire, decisiveness, and Emphatic Desire**—into four practical stages: **image-building, influence, persuasion, and Emphatic Desire** to design a processual model for changing public opinion and eventually public behavior. Through this, we aim to provide a process-oriented model for public diplomacy in confronting hegemonic systems.

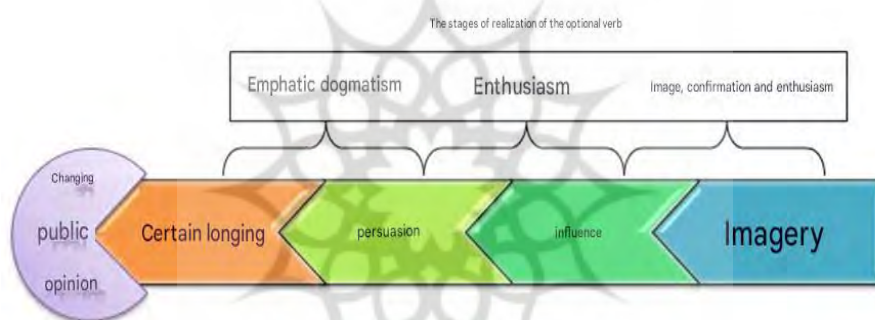


Figure 4: Relationship between Stages of Willful Action and the Enthusiasm-Inspiring Model

Therefore, in the Realization of the Goals of the Islamic Republic's Public Diplomacy and Drawing on Islamic Principles, the Enthusiasm-Inspiring Model—Consisting of the Following Stages—is Introduced:

a) Imagery:

One of the most important topics in foreign policy and public diplomacy is imagery, which leads to identity-building in the international system. In essence, imagery is a means of establishing a narrative, a storytelling process that lays the groundwork for two-way communication. (Mousavi, 2014, p. 10) At this level of public diplomacy, social actors play a significant role in presenting and identifying actors and their actions. In other words, imagery

constitutes the social nature and dimension of international relations and foreign policy, as both international mindsets and perceptions shape and reinforce realities in the global system. (Dehghani Firouzabadi, 2013, p. 13)

Imagery is one of the most influential stages in shaping public opinion and public diplomacy. Visual imagery, in particular, tends to exert a subtler but deeper influence compared to verbal imagery, actively penetrating the audience's consciousness. (Arefatpour, 2016, p. 6) It is important to note that the nature of imagery confines and reduces content to material and tangible frameworks, limiting concepts to a specific frame, location, and time. (Fahimifar, 2015, p. 44) Images – positive or negative – can elicit favorable or unfavorable emotions toward particular subjects in audiences. Such is the power of imagery that has formed the backbone of soft power and public diplomacy, driving propaganda and even regime change, and can easily mobilize the thoughts of entire nations. (Group of Authors, 2009, p. 292)

b) Influence:

Influence means to penetrate or pass through, and to have an effect on something. (Dehkhoda, 2009, entry "Influence"; Khodaparasti, 1997) It often involves a subtle and sometimes covert sort of domination. (Amid, 2010, entry "Influence") Influence refers to procedures and actions that aim to achieve the objectives of threat and warfare by means easier than conflict – or at least to lay the groundwork for victory, making success in any form of struggle more likely. (Ahmadian, 2015, p. 40) Influence is essentially a relationship in which someone is led to take a particular action often without them necessarily being consciously aware, and it usually does not require material resources. (Alam, 1994, pp. 92-93) An individual may resist or reject the aims of the influencer, but ultimately, influence is a relational process wherein the needs, desires, preferences, or intentions of one or

more actors affect the actions or inclinations of others, orienting them toward the influencers' objectives. (Dahl et al., 2013, p. 35)

Griffin Moorhead describes influence as follows: if a person can persuade another to change their views on an issue, perform or abstain from a certain behavior, or perceive their surroundings in a specific way, influence has occurred. (Gohari Moghadam et al., 2018)

c) Persuasion:

The literal meaning of persuasion is "to satisfy or convince the audience." (Moein, 2002, Vol. 1, p. 326) In communication studies, persuasion is a method intended to increase the effectiveness and direction of the audience's mind, bringing them satisfaction with a particular message. (Motavali, 2005, p. 73) persuasion is a communicative process that aims for the acceptance of an influential message by the audience, intending that the audience will respond accordingly. (Moradi, 2010, p. 21)

The structure of human existence comprises three dimensions: cognition, inclinations, and capabilities. Cognition pertains to knowledge and awareness, inclinations to voluntary desires, and capability has two aspects—innate and natural. The practical intellect engages the innate, while natural powers activate the natural aspect. (Javadi Amoli, 2005, pp. 193–198)

d) Emphatic Enthusiasm:

If the objective of public diplomacy is to influence the movement and action of a people, mere knowledge or belief is not enough to motivate change; an additional stage—emphatic enthusiasm and motivation—is needed. Will, in truth, has two meanings: wanting/liking something, and making a decision to act—here, the second meaning is intended. (Mesbah Yazdi, 2004, Vol. 2, p. 95)

Thus, Akhund Khorasani emphasized that the essence of will is an emphatic desire that sets the muscles in motion toward the goal:

"Will is an emphatic enthusiasm that moves the muscles toward the objective."

(Akhund Khorasani, 2009 [1430 AH], p. 190)

Mesbah Yazdi explains the connection, stating that the link between external actions and the soul is established through will – which arises from inclination, desire, and love for the ultimate goal. This inner motivation causes movement towards the objective, and manifests as the will to act. (Mesbah Yazdi, 2005, p. 462)

If desire stems from a psychological quality, it differs from knowledge and incorporates choice. That is, people may be certain about something yet not wish to accept or act upon it. For instance, the Quran notes that Pharaoh's people denied the truth out of arrogance, even though their hearts knew it was true (Quran, Surah an-Naml: 14).

Therefore, perception and inclination set the stage for voluntary action among nations. When the innate desire, informed by knowledge and awareness, leads to behavior, that act is truly voluntary. On this level of public diplomacy, by inspiring emphatic enthusiasm, nations are moved to the final stage of action and will. (Mesbah Yazdi, 2003, p. 172)

4.1. Key Actors in the Enthusiasm-Inspiring Model

To implement the Enthusiasm-Inspiring Model, it is important to note that both governmental and non-governmental actors have significant influence. These actors can be characterized into three groups based on their activities:

1. **The General Public**
2. **Elites**
3. **Government Agents**

From an environmental perspective, social and political structures and effective agents form the real influential actors.

The core aim of public diplomacy is to change and direct public opinion in targeted nations. This system of influence occurs within and between all three classes – the general public, elites, and officials – with the elites influencing each other, the masses, and officials; public opinion among the general population affecting each other; and officials exerting influence across all groups.

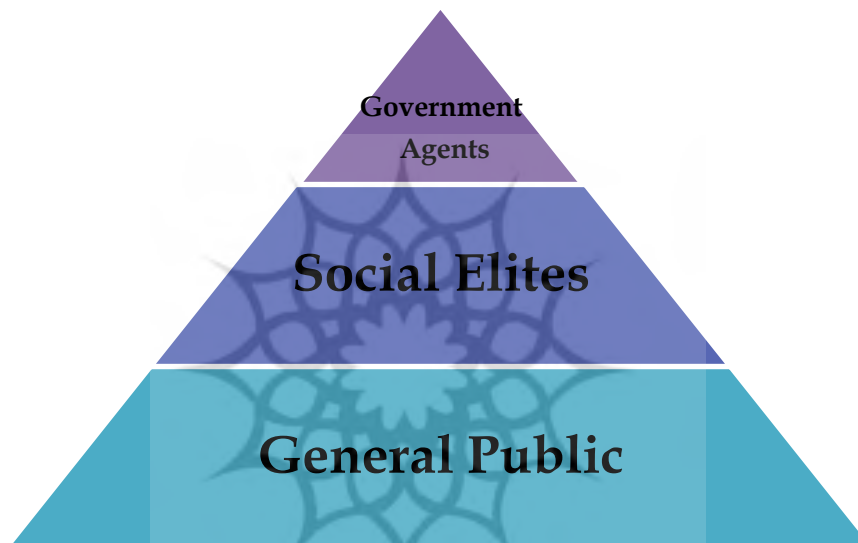


Figure 5: Actor Classes in the Enthusiasm-Inspiring Model

Among these, the influence of social elites – consisting of key figures in science, art, culture, politics, and economics – is especially significant due to their high degree of acceptance and unique social standing. The elites play the role of intermediaries between the other two classes (the general public and state officials). Through targeted influence and programming directed at this group, it becomes possible to facilitate and accelerate the formation of insight and motivation necessary for shifting public opinion in society.

Within this model, the effectiveness of audiences in changing perspectives and generating motivation is of great importance. Agents in international relations include all actors possessing autonomy and

will, who play active roles both domestically and internationally. The most prominent agents in international relations are: governments, nations, international organizations, and public associations, among others.

The stages of the model—**imagery**, **influence**, **persuasion**, and **emphatic enthusiasm**—are implemented in Iran's public diplomacy through the efforts of both governmental and non-governmental actors (the general public, elites, and officials).

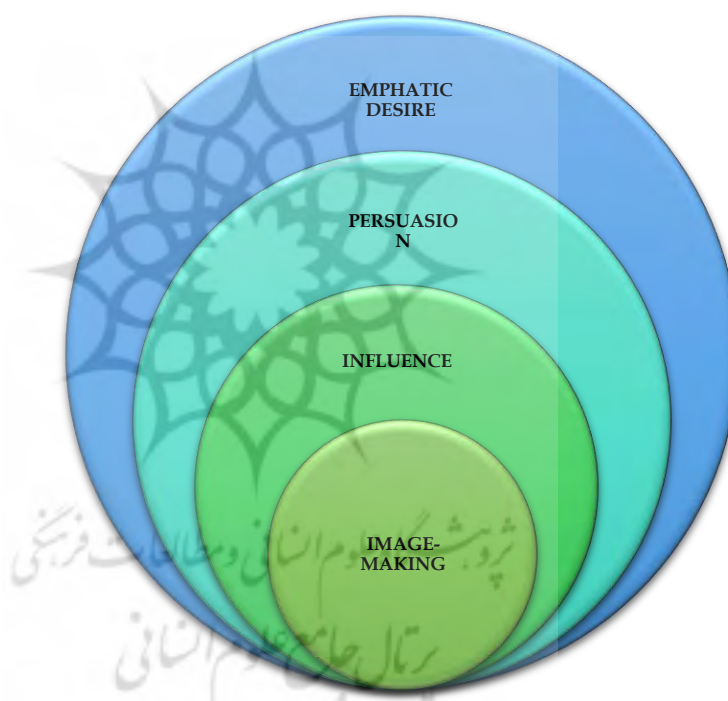


Figure 6: The Process of the Enthusiasm-Inspiring Model in Public Diplomacy

In designing the Enthusiasm-Inspiring Model in public diplomacy, it is essential to pay attention to the nature of the transformation of voluntary human actions within this framework, since the core objective of public diplomacy is to change and guide public opinion.

The collection of voluntary human actions that are subject to evaluation and judgment can be categorized under three domains: **insights, propensities, and behaviors.**

A) Insight

Linguistically, insight is a derivative noun from the verb “to see” and denotes “the power of vision, sight, and perception.” It is synonymous with “wisdom, awareness, knowledge, understanding, vision, consciousness, cognition, culture, virtue, perfection, erudition, and awareness.” (Dehkhoda, 2009, vol. 1, under the entry ‘Insight’)

In reality, insight represents an aspect of the human soul that is concerned with the discernment of truths. In this dimension, mankind distinguishes between the good and bad of affairs, and accordingly, rational choice is made—even though an understanding of good and bad actions is linked to the realization of true human excellence. Therefore, insight is of the nature of cognition. (Mesbah Yazdi, 2002, p. 172)

B) Propensity

Propensity in language means “inclination, desire, and tendency.” (Moein, 2002, vol. 2, p. 1441)

Propensities and desires, along with cognitions and insights, serve as motivating forces behind human action. Insight alone does not suffice for motion and will; thus, propensities give rise to volitions and constitute the complete cause for the realization of voluntary human acts. (Rajabi, 2001, p. 204)

In general, human propensities manifest in two forms: **material** and **spiritual**.

- The most important higher and spiritual propensities are: seeking truth, inclination toward goodness and moral virtues, worship, love of beauty, and innovation.
- The most important material propensities are: love of the world, egotism, pursuit of power, and desire for wealth. (Khatibi Koushkak and others, 2009, pp. 389–391)

Propensities in essence equate to emotions, and the relationship between propensity and insight is mutual; in other words, cognition and insight orient emotion, while emotions can accelerate or delay cognitive development.

C) Behavior

Behavior is a derivative noun from the verb “to go” and linguistically means “the reactions of a human or animal to external stimuli, mode of action, manner, course, style of movement, and conduct.” (Amid, 2010, under the entry ‘Behavior’; Moein, 2002, vol. 1, p. 748)

Behaviors are actions and reactions that result from an individual’s insights and propensities. Therefore, no voluntary act can occur without being preceded by cognition and emotion.

Human voluntary actions relate to the self, God, others, the environment, and objects, and are manifested in three types: “free voluntary, coerced voluntary, and compulsive voluntary” actions.



Figure 7: The Relationship of Insight, Propensity, and Behavior

Therefore, behaviors are the product of insights and propensities. As previously mentioned in the stages of voluntary action, voluntary and intentional acts are derived from five stages: conception, affirmation, desire, resolve, and emphatic enthusiasm. Based on these stages, in the Enthusiasm-Inspiring Model, the process follows the steps of imagery, influence, persuasion, and emphatic enthusiasm. Thus, for an accurate

depiction of the process-based Enthusiasm-Inspiring Model in public diplomacy—which aims to change and guide public thought and behavior—it is necessary to examine all stages from the perspectives of insight, propensity, and behavior. For this reason, in this study, the principles and strategies in chapters four and five have been clarified from these three viewpoints, and for each principle and strategy, their effect on the fourfold process of the Enthusiasm-Inspiring Model—namely imagery, influence, persuasion, and emphatic enthusiasm—has been analyzed.

Conclusion

Based on various schools of thought, multiple models have been proposed. Among them are the Gilboa models, which are explained through foundational models of the Cold War, transnational non-governmental models, and foreign public relations. Another is Joseph Nye's time-based model, which is grounded in communication and relationships and is structured into three forms: daily communication, strategic relationships, and sustained communication. Another model is Nicholas J. Cull's five-level model, in which public diplomacy is realized at five levels: listening, advocacy, cultural diplomacy, exchange diplomacy, and international news broadcasting.

However, the model selected in this dissertation is rooted in Islamic thought—the Enthusiasm-Inspiring Model—which is realized in four stages: imagery, influence, persuasion, and the creation of enthusiasm, all oriented toward increasing knowledge and motivation among different popular communities.

The Western models that have been referenced were designed with differing perspectives and indicators. For example, Eytan Gilboa's focus is on operational dimensions, and the three aforementioned models are largely based on implementations in specific countries such as China, the United States, etc. In other words, they are ex-post models, having been implemented and assessed. The

main criticisms and shortcomings of these models are: “structuralism, lack of temporal comprehensiveness, lack of suitability of the models, lack of specificity, lack of cultural focus, neglect of enthusiasm and motivation, and lack of audience distinction.” Owing to these limitations, and the lack of attention to the stages of public opinion change and motivational issues, the Enthusiasm-Inspiring Model – derived from Islamic intellectual and legal foundations – has been proposed for pursuing the public diplomacy of the Islamic Republic of Iran in confronting the hegemonic system, thereby reducing the deficiencies of prior models.

The Enthusiasm-Inspiring Model is a process-based approach grounded in reason and Islamic law, and its four stages – imagery, influence, persuasion, and the creation of enthusiasm – correspond to the stages of deliberate voluntary action – namely conception, affirmation, desire, resolve, and emphatic enthusiasm. Since the primary aim in public diplomacy models is the design of a process to change public opinion – ultimately leading to behavioral change and guidance – this model explains and analyzes its four stages on the basis of “insight, propensity, and ethos (character or conduct).” In each stage, the impact of every principle and strategy on imagery, influence, persuasion, and emphatic enthusiasm is described in detail.

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