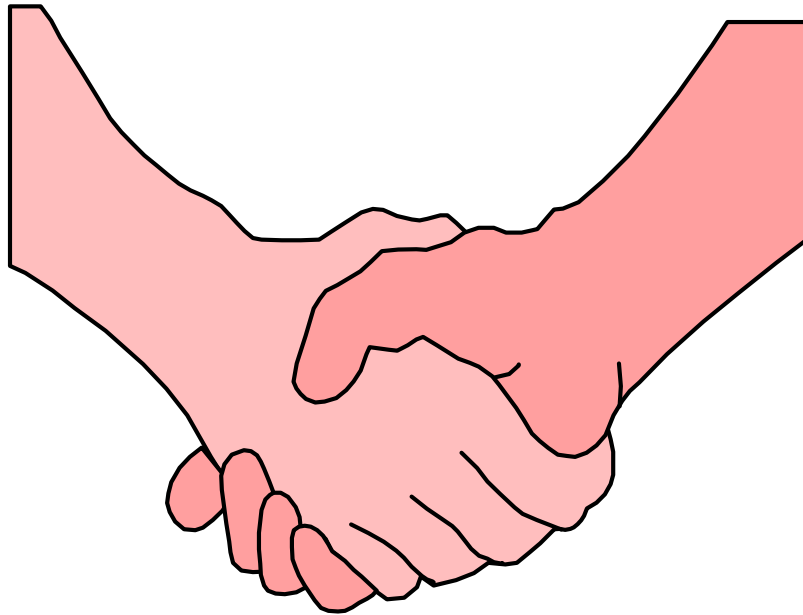


KHATAMI
AND
HAYAWIC UNILOGIC



UNDERSTANDING
SPEECH
TROUGH
COLOR-ANALYSIS

INTRODUCTION

In order to avoid the implications of improper understanding through communication, one needs to take into consideration the components of Basic Interest: Timing and Space. We as humans are motivated, which displays resonance and reflects this basic interest. For example, let's consider the interest of Sadaam Hussein. To do so, we can familiarize ourselves by providing an analogy on a much smaller scale.

The situation takes place as a person much larger than you, confronts you. What are you to do? You have to have courage, humbleness, commonsense, and tolerance. In this situation the oppressor will be exposed to a large display of goodness, something that is inherent in all of us. The idea here is that everyone has good in him or her which is called common sense. In my opinion, Sadaam Hussein is not humble and is intolerant. He is not humble because it seems like he has not realized his own end. He is intolerant because it seems that the sight of all the people dying or starving in his country has eluded him. It seems like this whole situation has been going for his own self interest and not the community interest. Despite the fact that he lacks these important functions, he is a courageous man. Unfortunately, courage is not enough for a man of his position, who must demonstrate strong leadership and care for all his people.

Gandhi, as another example, used humbleness, courage, and tolerance to lead his people through the peaceful march and used passive resistance. He treated nonviolence as a political and as a spiritual matter. He worked ceaselessly to improve the rights of Indians. In India, he led the forces that worked for independence from Britain. Every time fellow citizens committed acts or crime, whether they were Muslims or Hindus, he fasted until the fighting stopped.

In Iraq, the situation is quite different. From an American's point of view, if someone was to watch the news all they they'd learn is that there is a crazy person in Iraq who has and is currently building weapons of mass destruction. When I was watching the news for example, Secretary of Defense William Cohen mentioned that "some of these bombs that Sadaam had built can reach Paris." It is obvious that this was said to scare off people. The media is trying to get everyone scared so they feel the need to come together and wipe out the Iraq. A few weeks on T.V., it was said that 48% of the people were in favor of bombing Iraq. It is certain that most of them do not even know the whole situation, that is from both sides.

Something that I commonly hear or read in the newspapers are the number of deaths the Jews have in Israel. From watching the news here in America, it seems like Jews are dying everyday but you never hear of a Palestinian killed. The fact that the media manipulates the news to favor a certain group is unethical and immoral. A

solution which I think can help this problem would be to raise money, from rich Arab countries (Saudi Arabia maybe), to build some kind of news channel here in America so people can look at situations in the Middle East from a different point of view. The Muslim countries should build common sense and realize that their liberation is only to be found through unification. Once they are unified then the solution to their problem will present itself and will be the easiest part.

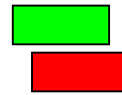
The President of Iran, has now realized this problem. Now he is trying to open dialogue between Iran and the U.S., he feels that both countries would benefit from this mutual relationship. What the President's goal is, is to unify the coexisting country of Iranian citizens to realize the importance of Islamic law incorporated into the politics, economics, and society of the country. The interview with Christiana Amanpour, was the strongest suggestion of rapprochement with the United States since the 1979 Islamic revolution. The offer to the "Great Satan" could prove to be this moderate President's greatest gamble in his effort to take Iran away from the direction it's been in since 1979. Khatami, has also been on the move to boost ties with Arab countries. On the part of Palestinians, he said that Iran opposes the Middle East process because no Muslim country has ever gained anything from entering a political dialogue with Israel.

So far, the rule of this leader has proven great and has shown promise to Iran (personally I am opposed to his rule, but for the sake of this paper and paper only, I'll

support him.). And to remember when it all started, we have to go back to the President's inaugural speech. During and throughout his speech I will be making references to a model which has been given to us that includes four categories: unifying, conflicting, coexisting, and isolating. Through the use of these four components and my personal analysis of the speech, we will be able further to understand the speech as a whole and examine the importance of communication by looking at the words that come out during this inaugural speech.

UNDERSTANDING
SPEECH
TROUGH
COLOR-ANALYSIS

POSITIVE (good, “God”
NEGATIVE (bad, “death”



HIGH RESONANCE= (All, Must)

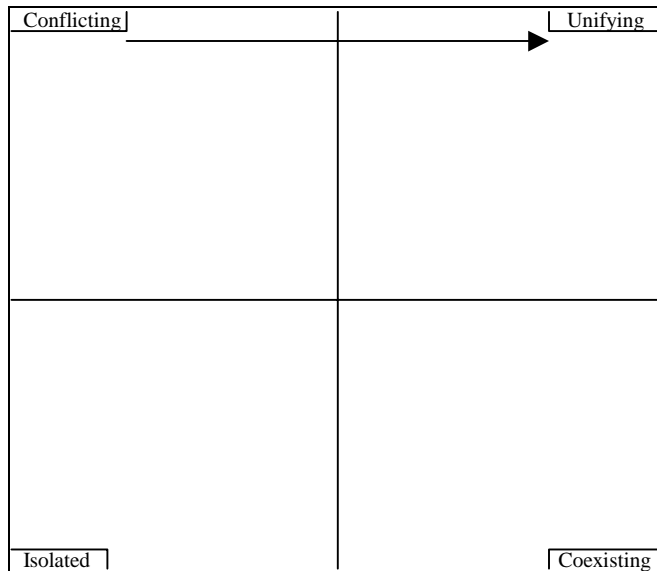


LOW RESONANCE= (little..., Sleep....)



The following legend will be used in our interpretation of President Khatimi’s speech. Each color signifies a certain dynamic of his communication, which will, in effect, clarify his

With the *grace and benevolence* of *God Almighty*, and relying upon His *Omnipotence*, here in the House of the Nation, and in the presence of the *honorable* heads of the Legislature and the Judiciary, *members* of the Council of *Guardians*, members of the Assembly of *Experts*, *representatives* of the Islamic Consultative Assembly, respected scholars, thinkers and government officials, *distinguished* Iranian and foreign *guests* and in front of all my *noble Iranian sisters and brothers*, I would like to bring to your august attention a number of observations with respect to the heavy responsibility being entrusted, as of today, to this *humble servant of God*.



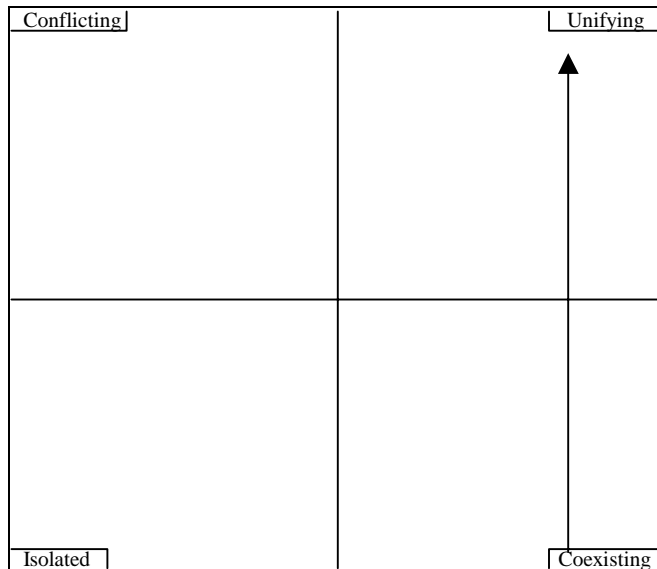
Here we are witnessing a situation that goes from conflicting to unifying. The country of Iran was in a poor economic and social state, and the new President promises to take the country on a new path, which will lead to prosperity.

Analysis:

The passage above is the commencement to President Khatimi’s inaugural speech. As you can see, the speech begins with a religious address the all-Merciful and all-Omnipotent Allah. In Islamic countries one will always hear introductions, which encompass reverence to God and his blessings upon us, both at the beginning of a speech and at the end. Let’s not forget, everything begins with God and ends with God.

The **Constitution**, the **covenant** of our **Islamic and national solidarity**, the actual **embodiment** of popular **allegiance** to the Islamic **Revolution** and the **great ideals** of the late Imam Khomeini, and the document paid for with the **blood** of our noble martyrs including [President] Rajaie and [Premier] Bahonar, serves as the fundamental reference for the **powers and responsibilities** of the government and **the rights and duties** of the citizens. Therefore, to serve the people, it is incumbent upon the executive, and is likewise the mandate and mission of the President of the **Islamic** Republic, to endeavor towards

institutionalizing the rule of law, and the Constitution.

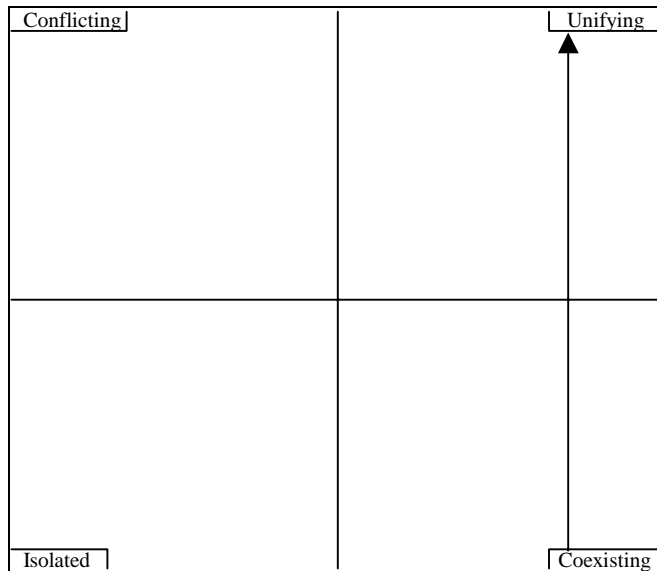


In this section of the speech, the President illustrates the fact that the mission of the nation (Iran) is to institutionalize a rule of law. This takes us from coexisting to unifying.

Analysis:

This passage states that Iran is where it is at today because of the country’s constitution and most importantly to the works and teaching of the late Imam Khomeini. In addition, another reference to the Almighty is made.

This is the **only** way through which the continuity of the **Revolution**, the **dynamism** of the system and the **power and dignity** of the **noble** people of Iran can be ensured. Hence, our honorable people, led by His **Eminence** Ayatollah Khamenei, can witness the **establishment** and preservation of the **institutions emanating** from the Revolution within. At this **junction**, at the beginning of a new phase in the **Administration** of the country and in pursuance of the **valuable** and **admirable** efforts of Hojjatoleslam Hashemi Rafsanjani—whose legacy of deeds, Ideas and experience will continue to be a **great asset** for us all.



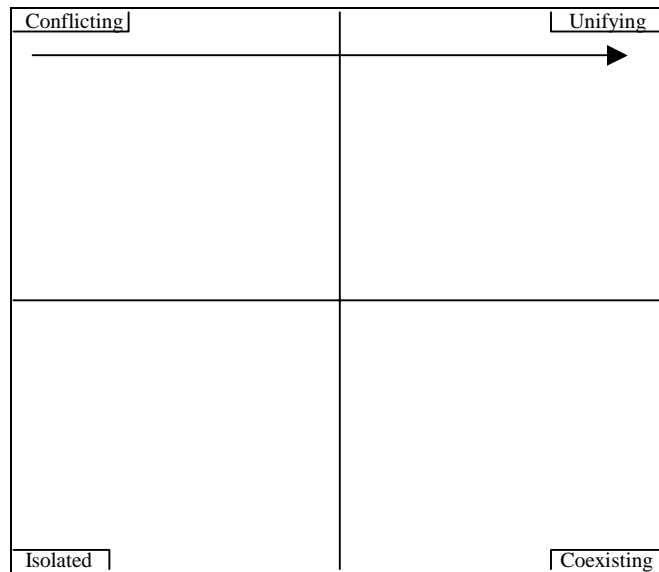
This section of the speech also goes from coexisting to unifying. The President wants to ensure self-sustenance through unity.

Analysis:

President Khatami now goes on to tell the people of Iran that if the current situation in the country is to exist and go on, then the dynamism and the system of the revolution which dates back from 1979, must go on so that it's ideas and experiences will live on.

This oath is a **religiously binding commitment**. As defined in Islam, such **undertakings** as oath or swear must be **taken** with the **purest** intentions and with the intent and resolve to fulfil. And the person taking the oath must, in **potential** and reality, be capable of fulfilling his **religious** undertaking. The **responsibilities** enumerated in the presidential oath refer to duties of a social and collective nature. Hence, within the **field** of **collective responsibilities**, the individual assumes undertakings whose **fulfillment** goes much beyond his individual **capabilities**. And as such, it is only public resolve and

national **solidarity** that can make the **performance** of such heavy undertakings possible.



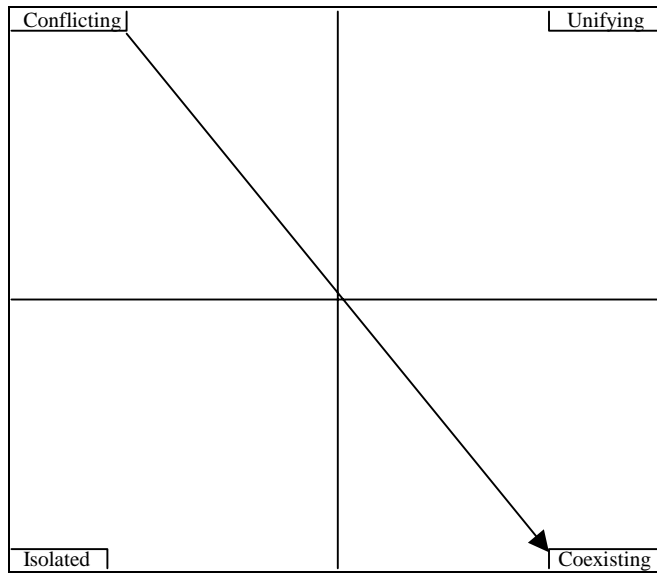
This paragraph goes from conflicting to unifying because of the fact that the President states that everything he does has to be in accord with religious guidance. The actions he will take, have to come from pure intentions and not from his own interest, which would make the situation conflicting.

Analysis:

This paragraph is a very crucial part of the President’s speech, for in this part he states to all the official and people of Iran that while in power, all of his commands and actions will come not only from the purest intentions but will also be focused on the collective nature of society.

- * Do not **praise** me, so that I can **fulfill** the **rights** that are left unrealized and **perform** the obligations that are left **undone**;
- * Do not **address** me the way **despots** are addressed, and do not avoid me as the **ill tempered** are treated;
- * Do not approach me with an air of **artificiality** and do not consider that I find **listening** to realities **offending**,
 - * I do not seek that you **revere** me;
- * He, who finds **listening** to **complaints** difficult, will surely find administration of **justice** even more so;

* Therefore, do not cease in stating the *righteousness* or advising me on matters of *justice*.



The guidelines of Imam Ali, which the President is giving goes from conflicting to coexisting so that the relationship between the ruler and the ruled are defined, and people will be able to follow certain religious examples so that they coexist in peace.

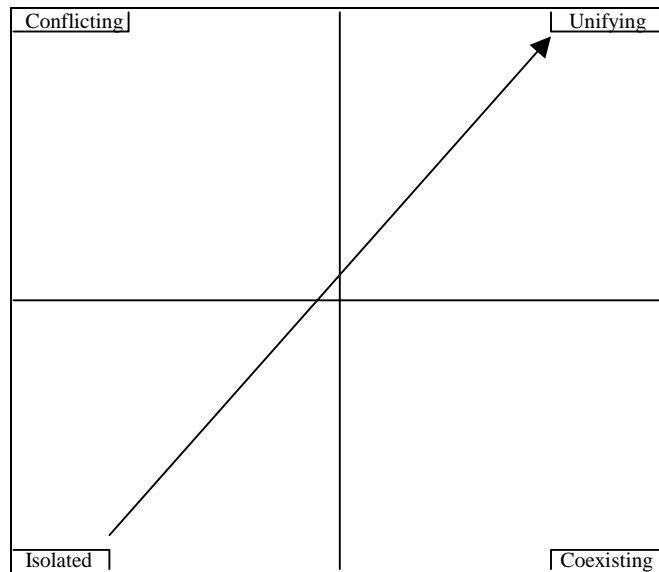
Analysis:

In this paragraph, President Khatimi tells his people the ways in which he will try to rule the country. These guidelines he states have been taken by the Imam Ali's teachings, and Iran being a Shi'ite dominated country, the President repeats the words themselves. In essence, the basis of his rule will be based on just leadership and religious awareness.

I am *neither* above fallibility nor am I *immune* from error in my conduct, unless *God* safeguard me from the *Self*, over which *He* commands more control than I.

Such being the case in the eyes of *Imam Ali (PBUH)*, the *infallible exemplar* of *justice* of all times, *inevitably and undoubtedly* it is much more difficult for common human beings as we are. Therefore, towards the *fulfillment* of the *commitments* that lie beyond individual capability or even that of the government by itself, I seek guidance and grace from *God Almighty* and help and support from the *noble people* of

Iran.



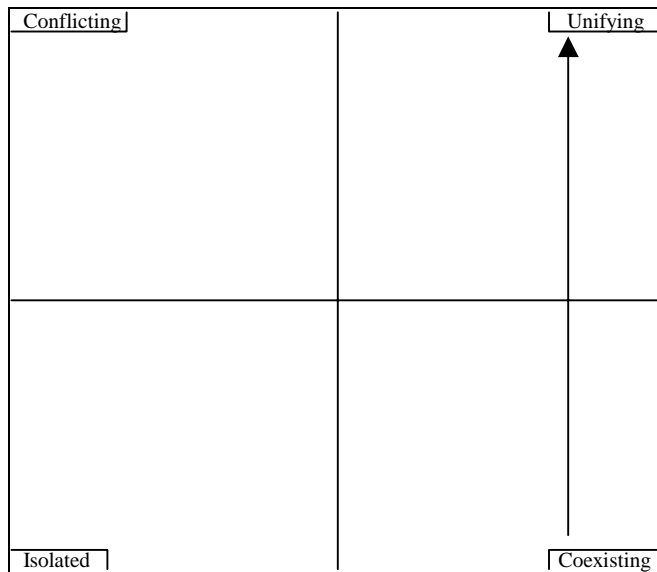
The direction in which this part of the speech is directed is from isolated to unifying, for President Khatimi mentions that he is not immune from error and that he is not like the infallible Imam Ali. In some ways he would like the people to be a part of his role.

Analysis:

President Khatimi's central point in this point of his inaugural speech is that he tells the people of Iran that he is not immune from error like the infallible man of justice Imam Ali (PBUH), but with the help of God and of the noble people of Iran, he feels everything will go well.

I seek **assistance** from the **Islamic Consultative Assembly**, which embodies the **virtues** of the nation and constitutes the body to **legislate** and **supervise** the **implementation** of laws. Through exercising their legal duty to supervise the performance and conduct of government **institutions** and **authorities** and through **presentation** of **useful** and constructive suggestions, **distinguished** members of **parliament** can contribute to the welfare of the nation and more efficient **administration** of the country, and thus achieve **God's blessings** and salvation. I expect the **honorable** Judiciary to assist the

Executive branch in the management of a **safe, secure and just** society founded on the **rule of law**.



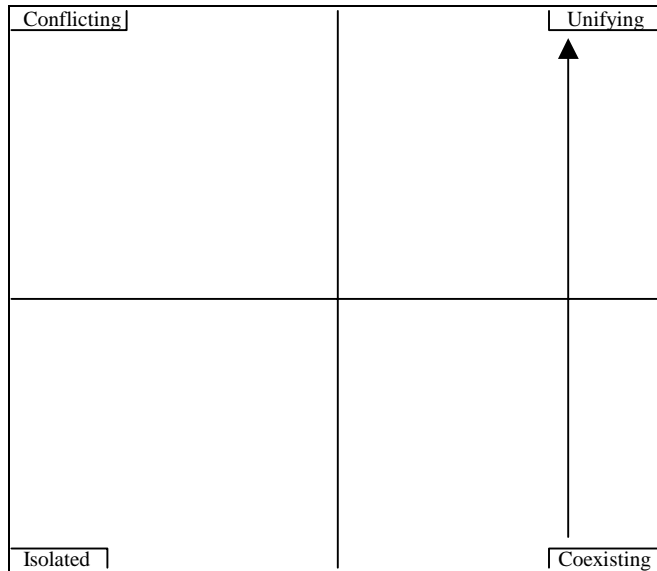
This section tries to unify different parts of the government to work as one and to rule the country while achieving God's blessings and salvation.

Analysis:

After telling the people of Iran that they must help the new President in his function to benefit the society, President Khatami now speaks out the different assemblies of government telling them that they too will play an important role in the well-being and welfare of Iran in the years to come.

I also call on **political institutions** and **organizations, associations**, the **media community, scholars** and **researchers, academicians** and **educators, experts** and **specialists**, all men and **women** of science, letters, culture and **art** and all citizens in all walks of life to help us with their continuous supervision and candid presentation of their demands and views. I call on all to increase the extent of public participation in the national **policy making** at the macro level through continuous evaluation and critique of programs, policies and **performances**. Certainly, higher level of involvement and participation

by **experts** in the process of government policy-building and **decision-making** not only **facilitates** the **fulfillment** of mutual duties and **obligations** of the government and the people, but also is **conducive** to the realization of the **people's** most **fundamental right**, the **right** to determine **their own** destiny.

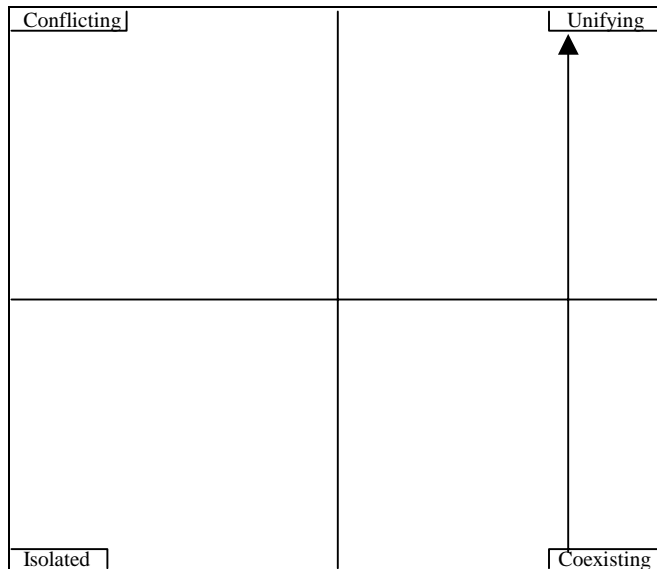


This part of the speech is also a continuation of his point to emphasize unification while coexisting.

Analysis:

After having called out to the people and to assemblies within governments, now President Khatimi calls out to organizations such as the media community, artist, scientist, teachers, experts of all fields, and people of all other professions to join him and contribute to the well-being of this country, which can not be ran on it's own.

To **attain** this objective, the government is **obligated** to provide a **safe environment** for the **exchange** of **ideas** and views within the framework of the **criteria** set by **Islam** and the **Constitution**. The government must **promote** the **culture** and **capacity** for participation, evaluation, **critique** and reform. It must itself be the **model** for **tolerance** and take the lead in **empowerment** of the people for **participation**. For the realization of these **objectives**, **God** Willing, the **main thrust** of the overall **policies** of the Executive branch will be based on:



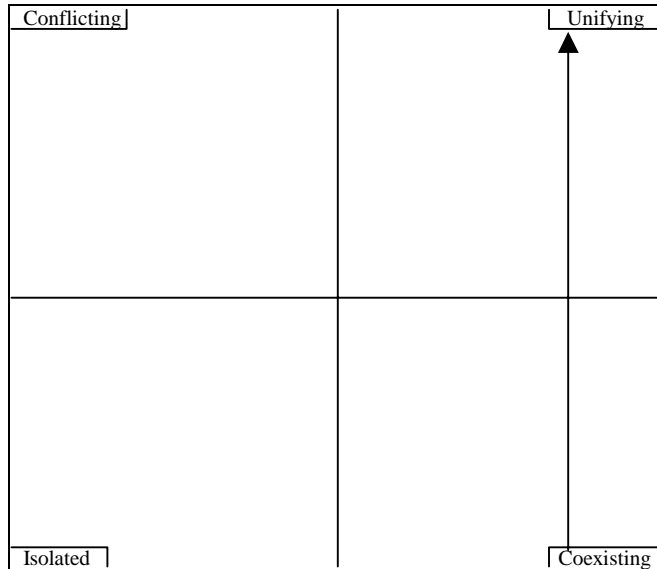
Because the President is offering his opinion on how the country will run well if all sectors join and contribute evenly, then the arrow goes from coexisting to unifying.

Analysis:

This section of President Khatimi’s speech tells the listener that for Iran to prosper efficiently, government must allow a safe environment in which ideas and thoughts can be expressed and exchanged. In the past, the problem with Iran, especially during Khomeini’s reign, was that if the ideas were not plausible to the government, then the creator of those ideas was either executed or beaten severely. In effect, free thought was very limited and seldomly used.

Institutionalization of the **rule of law** in the society;
Vigorous pursuit of **justice** as an exalted **religious** value and the pivotal factor for social **trust**, stability, progress and **prosperity**; Promotion and consolidation of the principle of accountability which will improve **performance** while **facilitating** the **intellectual**, **political** and **social advancement** of the population; and **Empowerment** of the people in order to **achieve** and **ensure** an ever-increasing level of their

discerning participation.



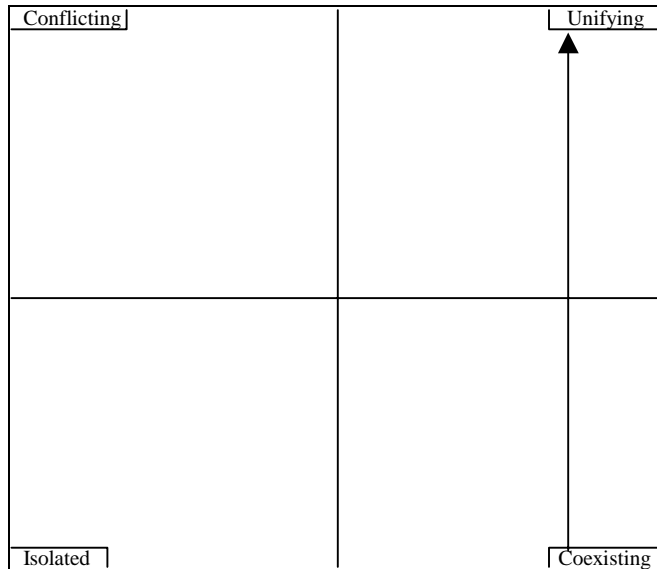
This paragraph is also coexisting towards unifying because it is the conclusion to President Khatimi's efforts to explain the importance of unification. He sums up all of what he has been saying about the country's unification and sums it all in the above paragraph.

Analysis:

Here, institutionalization of the rule of law, as it comes on behalf of the individual citizens of Iran, the assemblies both Islamic and non-Islamic, and from the scholars both religious and non-religious, is repeated once again as being the potential pillar of prosperity of Iran that will take the country to new heights.

It is my hope that this great **responsibility** will be **successfully discharged** through **popular** participation and coordination among the three branches of **government**. **Government's** conviction in and emphasis on the **necessity** of the **promotion** and consolidation of the rule of law in **individual** and **social** interactions will in itself expand the **possibilities** for a higher level of **coordination** among the Executive, the **Legislature** and the **Judiciary**. When the government relies on the "law" in order to serve the people and **attract** and **ensure** their participation on a **continuous** basis, and simultaneously the

Legislature is committed to the execution of its **paramount** role of legal monitoring and supervision of the country's administration, the development of a **proper political structure** in the society may be **attained**. Therefore, **establishment** of the rule of law is an **Islamic, revolutionary** and national **obligation**, and an absolute **imperative**, which requires a **conducive** and enabling **environment** as well as legal means and ins



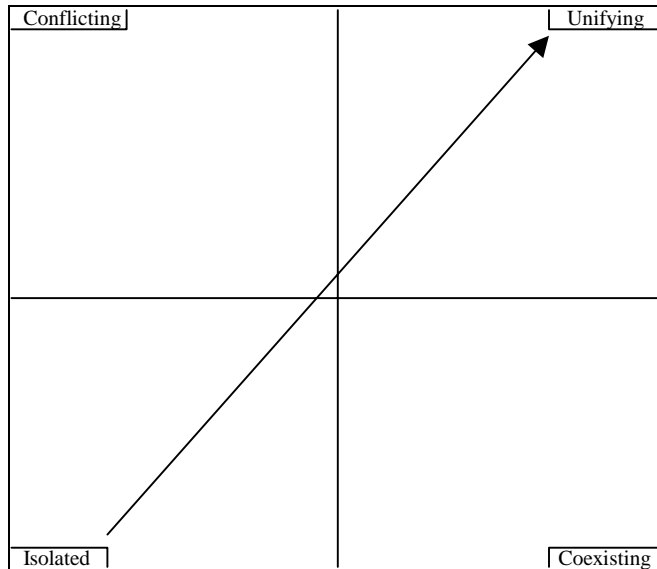
This segment of Khatimi's speech is directed towards unifying the nation to become one in providing an intellectual environment that will support both religious and non-religious growth. The arrow will therefore go from coexisting to unifying.

Analysis:

Once again President Khatimi stresses the point that for a country to prosper there needs to be an intellectual promoting environment. This will in turn attract people's participation in governmental affairs. It should especially attract young students from colleges, for they are the ones who essentially will run the country in the future and make the greatest contributions to a country.

The Constitution **obligates** the President, with **safeguarding** the **official religion**, the **Islamic Republic** and the Constitution", "promotion of **religion** and **morality**" and "upholding of **righteousness** and **promotion** of **justice**". This is a clear indication of the paramount **importance** and priority of **religion** and spirituality in our system. The **Islamic Revolution** is an **invitation** to the **revival** of **monotheistic** thinking and preponderance of **Islamic** belief and conduct. It is indeed our unique **honor** that **such** a great revolution with far-reaching **dimensions** and **implications** was led to **victory** by a

Mujahid jurisprudent, a [revolutionary mystic](#) and yet, a [statesman immersed](#) in moral [virtues](#).

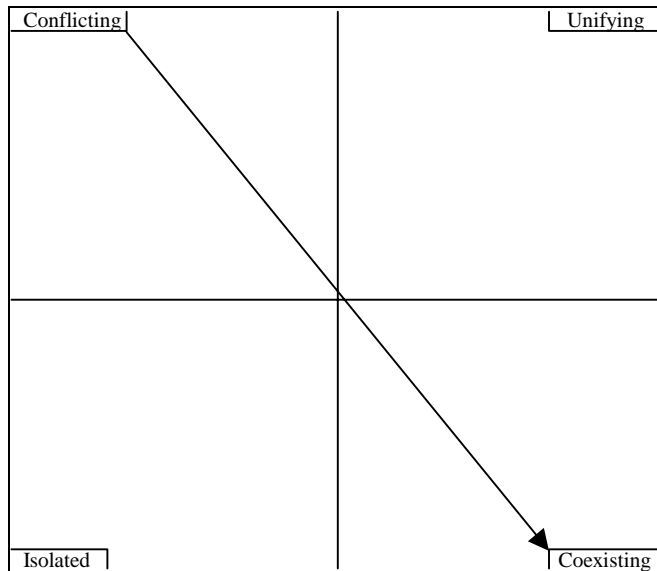


Here the arrow will start from isolated to unifying because, as the President states, the end goal should go hand in hand with the supreme authority of the Islamic religion.

Analysis:

Here the President reiterates the most important function of the President which is to fundamentally safeguard the official religion and act upon all things while taking into consideration the teachings of Islam and to make sure that the utmost authority lies on Islamic rule by which it's leader is the spiritual leader.

Under the Islamic system, [justice](#) and the [welfare](#) of mankind should [prevail](#). To this end, reason and intellect are to be utilized. The best way for the [establishment](#) of [justice](#) lies in utilizing the best of research and [expertise](#). It is only through the growth of [thinking](#) and [intellectual](#) forces in the society and free [presentation](#) of ideas that the government can choose the [best](#) of views and ways and arrive at the [proper criteria](#) for "[justice](#) and [good](#)" in the [sophisticated](#) world of today, given the [complex mechanisms](#) governing [economic](#), [political](#) and cultural [relations](#) in the society.



Here we go from conflicting to coexisting. And that is what happens under the Islamic system, where justice prevails.

Analysis:

This is the part of the speech where President tells the people that it is under the Islamic system that mankind will prevail. It is obvious listening to Khatimi, to see the importance of religion on this country and it's system of operation. Everything from free thought to education, revolves around Islam. To adjust and advance in today's fierce and competitive world, the country needs to exercise free thought.