



Public Diplomacy of the Islamic Republic of Iran towards the Fourth Generation of Human Rights with Emphasis on the Effects of Artificial Intelligence on Human Dignity

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Abstract:

The rapid development of AI-based and digital technologies has had a profound impact on various aspects of our lives. AI refers to a set of technologies that enable computers to perform advanced functions such as seeing, understanding and translating spoken and written language, analyzing data, and providing recommendations. However, as UNESCO has warned, AI also has the potential to negatively impact human rights, democracy, and the rule of law. As stated by UNESCO, "AI is the new frontier for humanity." While its revolution presents new and exciting possibilities, it is important to carefully examine the anthropological and social developments that it brings about. This research aims to investigate the impact of artificial intelligence on human dignity in the laws, foreign policy, and public diplomacy of the Islamic Republic of Iran, using the theory of international regimes and a descriptive-analytical approach. The research seeks to answer the question of how the development of artificial intelligence in Iran has affected human dignity within the framework of the country's modern public diplomacy. The findings of this research indicate that in line with other developed countries, the Islamic Republic of Iran has implemented various programs for the development and application of artificial intelligence in recent years. However, it is worth noting that artificial intelligence has not taken a significant role in Iranian public diplomacy affairs. Therefore, it is necessary for decision-makers in the field of public diplomacy in Iran to pay more attention to the issue of artificial intelligence in the country's cultural strategies.

Keywords: Islamic Republic of Iran; Modern public diplomacy; Fourth generation of human rights; Human dignity; Artificial intelligence

Introduction

Rights guide interactions based on ethical standards of human behavior. Every person supported by national and international laws possesses these fundamental, universal, and equitable rights, which are inherent to all individuals regardless of age, origin, location, language, religion, ethnicity, or any other status such as economic situation. International law concerning human rights establishes the obligations of states to act in certain ways or refrain from certain actions to promote and protect the human rights and fundamental freedoms of individuals or groups. The urgency of addressing these obligations has been underscored by the emergence of new scientific and technological advancements in human rights at the end of the twentieth century and the begin-

ning of the twenty-first century, particularly in the context of the fourth generation of human rights. However, the theoretical discussion of these issues, along with the legal framework and practical implementation of the so-called "fourth generation of human rights," has largely taken place at the national level, significantly hampering their global understanding. It has been determined that developing a common approach for all people and governments to comprehend fourth-generation human rights will facilitate their recognition and more effective implementation at both international and national levels. The success of this objective depends on various factors, particularly the coordinated efforts of legal scholars from different countries, as well as the establishment of rules and activities by states, international organizations, and other entities in international law.

Human rights have evolved through various stages. The origins of human rights can be found in secular, Asian, and monotheistic traditions. Rooted in ancient behavioral laws, natural laws, and Enlightenment philosophy, human rights have progressed through different generations in modern societies. Historically, four generations of civil and political human rights have been identified to date. The legacy of early liberalism and the Enlightenment advanced the liberal view of human rights in relation to democracy and the state. The right to self-determination during the imperial age contributed to the advancement of human rights in modern governance and democracy. In the era of globalization and populism, human rights draw attention to labor conditions, international development, and environmental justice. After traversing three generations of human rights, the latest developments now include human rights in relation to state and global surveillance concerning the use of artificial intelligence and social media.

Today, it can be asserted that a completely new generation of human rights is emerging, related to humanity's technological advancements. Fourth-generation rights are a category of rights that are vaguely understood in various societies. Many of these rights face both religious and moral criticism. The fourth generation of human rights is still forming, and thus the proposed approaches by scholars to classify human rights based on comprehensive lists may not fully reflect its actual status. Human rights guide interactions based on ethical standards of human behavior. Despite the universal and inalienable nature of human rights and their protection by national and international laws, it is surprisingly recent that human rights have begun to develop and expand in connection with digitization, particularly in the context of artificial intelligence. The development of artificial intelligence impacts all areas of the human ecosystem, bringing unique disruptions and opportunities in every aspect. Artificial intelligence inevitably transforms the relationships between states and citizens and profoundly affects human dignity. Human dignity is the most fundamental need of humanity. It is even more vital than freedom for sustainable governance and is essential for maintaining our social existence. Generally, human dignity encompasses a comprehensive set of nine dignified needs: reason, security, human rights, transparency, justice, accountability, opportunity, innovation, and inclusivity. Artificial intelligence affects these needs in complex ways by either strengthening or jeopardizing them (and sometimes both). In the age of artificial intelligence, modern public diplomacy serves as a new model of interaction among international relations actors, utilized by states and authorized individuals to shape or influence international public attitudes, aiming to enhance the country's image and promote changes in foreign policy. In the era of artificial intelligence, the activities of transnational actors and the widespread application of AI technology in media and social networks compel policy-makers to alter traditional public diplomacy strategies. A pressing issue that occupies the minds of most researchers in the field of public diplomacy is whether, despite its risks, artificial intelligence can serve as a positive and constructive force in the execution of countries' public diplomacy, or

whether its negative consequences, particularly concerning fourth-generation human rights and human dignity, are more evident. This research will analyze and examine the main issue of this study, utilizing the assumptions of international regime theory, focusing on what threats and opportunities artificial intelligence poses for human dignity within the framework of the modern public diplomacy of the Islamic Republic of Iran?

Literature and theoretical framework of the research

Research literature

- Malayi and Kafi (2022) in an article titled "The Role of Artificial Intelligence in Diplomacy: Considerations for the Islamic Republic of Iran," discuss the important issue of artificial intelligence becoming one of the new dimensions of power. The authors conclude that artificial intelligence, by influencing the diplomatic environment, poses threats to Iran's national goals and interests, and the only way to counter this situation is through proactive engagement with the consequences of artificial intelligence.
- Dulima Zabala Leal and Andrea Zuluaga Ortiz (2023), in an article titled "Human Rights in the Implementation of Artificial Intelligence," showed that the use of artificial intelligence has raised human rights concerns. Numerous discussions have emerged regarding the ethical principles necessary for the development of AI and its products.
- Konovalova (2023), in an article titled "AI and Diplomacy: Challenges and Opportunities," focused on two distinct areas: diplomacy for artificial intelligence and artificial intelligence for diplomacy. The first part examines the challenges faced by diplomats in establishing stability in cyberspace and diversifying cooperation goals.
- Bjola (2020), in a study titled "Diplomacy in the Age of Artificial Intelligence," introduces the discussion of AI and diplomacy by stating that, like other technological revolutions, artificial intelligence will have wide-ranging consequences in every corner of societies, and diplomacy cannot escape its gravitational pull out of necessity.

Based on a review of the research background, the results indicate that in all the studies conducted, there is no research that examines the fourth generation of human rights from the perspective of human dignity in relation to emerging technologies, including artificial intelligence, in connection with the Islamic Republic of Iran. The innovation of the current research lies in this area.

Theoretical framework of the research (international regimes)

Krasner defines a regime as the principles, norms, rules, and decision-making procedures that converges the expectations of actors around them in a specific area of international

relations. Donald Puchala and Raymond Hopkins argue that a regime exists in any fundamental area of international relations. Wherever there is order in behavior, there must be some types of principles, norms, or rules to explain it. The international human rights regime is based on the principles of dignity, equal value, and equal rights for "all members of the human family, without any distinction such as race, color, gender, language, or religion. It also embodies the idea that human rights are inherently inalienable, universal, interdependent, and indivisible, which are agreed-upon principles within this regime. International human rights documents not only define the norms of the regime but also establish a set of laws. It is observed that in relation to the three previous generations of human rights, international legal regimes have been established, and actions around these topics have been regulated. Although the international regime for the fourth generation of human rights is still being developed, it is possible to easily apply artificial intelligence and the fourth generation of human rights within the framework of international regimes. This theory will be employed in connection with the research topic.

Definitions, history, and dimensions of diplomacy

In this section of the research, we will first examine various definitions and the history of diplomacy, followed by a discussion of its different dimensions.

History and definitions of diplomacy

Scholars of diplomacy have identified diplomatic practices throughout human history, tracing back to prehistoric times. However, the actual term "diplomacy" was not used until the last decade of the eighteenth century (Leira, 2016). Traditionally, diplomacy meant the conduct of relations between states through representatives using communication and negotiation on a bilateral basis. The basis of diplomacy is communication of thoughts and ideas between the Governments of States and to an increasing extent with international organizations (Sayin, 2013). The term *diplomacy* is derived via French from the ancient Greek *diplōma*, composed of *diplo*, meaning "folded in two," and the suffix *-ma*, meaning "an object." The folded document conferred a privilege—often a permit to travel—on the bearer, and the term came to denote documents through which princes granted such favours. Diplomacy, the established method of influencing the decisions and behaviour of foreign governments and peoples through dialogue, negotiation, and other measures short of war or violence. By the 20th century, however, the diplomatic practices pioneered in Europe had been adopted throughout the world, and diplomacy had expanded to cover summit meetings and other international conferences, parliamentary diplomacy, the international activities of supranational and subnational entities, unofficial diplomacy by nongovernmental elements (Marks and Freeman, 2023). In the eighteenth century, as a result of the internationalization of archives and the importance attributed to them, archive management shifted from document management to international relations management. However, diplomacy as the management of international relations did not emerge until

1792, when Jeremy Bentham coined the term 'international' (Sørensen, 2006).

Dimensions of diplomacy

Research in this section will analyze and examine the dimensions of diplomacy and describe the characteristics of each dimension.

Traditional public diplomacy

Hans Toch defines public diplomacy as 'the process by which a government communicates with foreign peoples and seeks to promote understanding of the ideas and ideals of its nation, its institutions and culture, as well as its national objectives and policies (Chong et al., 2022). The discussion of public diplomacy began in the United States during World War I when US officials sought to paint a new picture of the United States in the war-torn world. The issue was closely related to the power project; however, the term public diplomacy was conceptualized in 1965 by Edmund Gullion. After the collapse of the Soviet Union, public diplomacy became a key factor in foreign policy. Directing public opinion in other countries by governments and managing the interaction of private groups and the interests of the country of origin with the target country are among the objectives of public diplomacy. The goal of public diplomacy is to increase the international prestige of an actor in competitive conditions of the international arena. Headley Bull, explains diplomacy as follows: "The conduct of relations between states and other entities involved in world politics through official policies and peaceful means". Another important view on diplomacy theory was expressed by the Henry Kissinger. Henry Kissinger expressed diplomacy as follows: Diplomacy is a new world order and modern diplomacy is the balance of power between the forces of war and peace (Elvin, 2021). Perhaps the most succinct definition of public diplomacy is given by Paul Sharp, where he describes it as 'the process by which direct relations with people in a country are pursued to advance the interests and extend the values of those being represented (Melissen, 2005). In the mid-1960s the term public diplomacy was allegedly coined by a former American diplomat and Dean of the Fletcher School of Law and Diplomacy, Edmund Gullion, and in the following decades its practice became most closely associated with the United States (Melissen, 2005).

Modern public diplomacy

For many years, the traditional diplomacy model was accepted as the most important actor in establishing relationships around the world. Traditional diplomacy involved negotiations between two or more government officials that led to either consensus or conflict. Countries with particularly high military and economic power in international relations have always held a superior position over their counterparts. For years, traditional diplomacy has been the dominant paradigm of international relations (Hale, 2023). While secret negotiations and the development of international agreements and laws are traditional methods of diplomacy, advances in technology and digital communication have opened up new avenues for diplomacy, including the

impact of decentralized political systems and the role of digital platforms. These developments broaden the scope of diplomacy and present practitioners with new challenges and opportunities (Hale, 2023). In the age of digital development, modern public diplomacy has become an increasingly important aspect of governance. Unlike traditional diplomacy, which focuses on the balance of power between countries, modern public diplomacy relates to the nature of governance in a specific country, involving meaningful exchange and demonstrable expression in policy development. To succeed in this modern arena, policymakers must be able to work with all levels of government and civil society groups, which requires ongoing, high-quality training and proficiency in the host country's language. The use of modern communications and technology also plays a crucial role in modern public diplomacy, creating both challenges and opportunities for practitioners in this vital field. In summary, modern public diplomacy encompasses "meaningful exchange" and "demonstrable expression in policy and action development," which is distinct from the balance of power between countries (Haluga and Kurecic, 2021). The modern public diplomacy model involves three essential components: dialogue, "active listening", and advocacy campaigns using the web and information and communication technologies (electronic diplomacy) (Konovalova, 2023). Public diplomacy has been recognized as an important method in international relations, especially since the post-Cold War era in the 1990s. In the post-Cold War period, the global system transformed with a focus on civil society. Consequently, it became clear that politics would be realized based on society in the age of globalization and information following the Cold War. If politics is conducted based on society, it implies the civilianization of diplomacy. Civil society, civil actors, and the public are now considered stakeholders in diplomacy. This shift and transformation in the nature of diplomacy is viewed as the most significant factor in the emergence of public diplomacy.

Forms of Modern Public Diplomacy

A. Digital Diplomacy

With the rapid development of communication technologies, significant changes and transformations have been experienced on societies. The new generation communication technologies, which make their effects felt from the economy to politics, from the social field to the cultural field, oblige everyone to participate in the world they create. In the 21st century, when everything has become digital and virtual, joining the network has become a necessity. Public diplomacy has also taken its share of the changes and transformations experienced (Mertoğlu, 2023). Digital diplomacy primarily refers to the integration of smart innovations into diplomatic workflows and methods of diplomatic execution that are developed using digital technology in diplomatic scenarios.

B. Cyber Diplomacy

Cyber diplomacy refers to using diplomatic methods—negotiations, international law, and confidence building—to deal with cyber threats in international relations.

Sometimes cyber diplomacy is used interchangeably with digital diplomacy. The emerging practice is that the prefix cyber, is used for dealing with cybersecurity issues, while the prefix digital is used for diplomatic coverage of other policy issues such as human rights online, data, e-commerce, and content. Overall, cyber diplomacy is an important tool for promoting international cooperation and addressing the challenges and opportunities presented by cyberspace. Cyber-diplomacy includes negotiations on cybercrime and cybersecurity in the UN and regional organizations (Kurbalija, 2023). From this discussion, it can be inferred that diplomacy is divided into three models: Traditional intergovernmental diplomacy, traditional public diplomacy, and modern public diplomacy, along with their related subfields or new technologies.

C. Differences between Traditional and Modern Public Diplomacy

The first and most important aspect of public diplomacy is transparency and the effort to disseminate information, as well as the breadth of diplomacy, while in traditional diplomacy, confusion and secrecy are considered significant features. The second feature is that public diplomacy is employed by governments to communicate with the masses, whereas traditional diplomacy primarily concerns state-to-state relations. The third feature is that traditional diplomacy focuses on the type, behavior, and actions of states towards one another, while the focal point of public diplomacy is the behavior and perceptions of the people. Modern public diplomacy involves the relationships of a society within a country with communities in other countries to influence the governments of those communities (Melissen, 2011).

Traditional and modern public diplomacy in Iran

This research specifically seeks to understand how foreign policy and the elites of public diplomacy in Iran perceive "public diplomacy" and how Iran conducts its public diplomacy on the international stage. The study indicates that the nature of the public diplomacy activities of the Islamic Republic of Iran aligns with the doctrine of "exporting the revolution" as articulated by Imam Khomeini.

The position of public diplomacy in Iran

Today, public diplomacy has become an important tool in achieving foreign policy goals, complementing formal diplomacy through the use of modern information and communication technologies. The Islamic Republic of Iran benefits from its cultural, religious, and political capacities. Public diplomacy is a significant component of Iran's foreign policy, and the Islamic Republic utilizes it as a means of "soft power" (Bani Kamal and Raees, 2018).

Dimensions of the public diplomacy of the Islamic Republic of Iran

The modern public diplomacy of the Islamic Republic of Iran has specific pillars and dimensions derived from its millennia-long history, the culture of Shi'ism, and the teach-

ings of the Islamic Revolution, which will be discussed.

- Pillars

The public diplomacy of the Islamic Republic of Iran has three pillars. The first and most important is the history and culture of its seven-thousand-year civilization, which has influenced neighboring regions. In this context, tourism and cultural events are also significant resources. The Persian language can be considered a primary source of attraction for Iran's public diplomacy, as it has blended with many other languages, including Turkish, Hindi, Urdu, Armenian, Georgian, Swahili, and others. The second pillar consists of political values. Iran has introduced a unique political model that stems from a hybrid Iranian-Islamic political system, which articulates and promotes the concept of "religious democracy." The third pillar of Iran's public diplomacy is the country's foreign policy. The Iranian constitution highlights the role of foreign policy grounded in Islamic values, a brotherly commitment to all Muslims, and full support for the oppressed around the world. These principles are regarded as the foundation of Iran's soft power and public diplomacy (Tam demir, 2017).

- Dimensions

Mark Leonard, who manages the Centre for Foreign Policy in London, divides public diplomacy into three dimensions. The first dimension is daily communications. At a basic level, this involves the presence of a country to present its views to journalists, diplomats, and the public. According to Leonard, strategic communications constitute the second level of public diplomacy. To ensure consistency, a single topic or strategic message must be communicated by all official media. Strategic messages are typically conveyed and reinforced through a series of events and communications. At this stage, it is crucial that the message remains consistent and coherent. Finally, at the heart of public diplomacy lies the third dimension: The development of long-term human relationships. These relationships are built over extended periods through exchanges, training programs, conferences, scholarships, and access to media channels and other activities. Iran actively participates in all three stages of public diplomacy as defined by Leonard. First, it dedicates all television, print, radio, and internet resources to the daily dissemination of messages and news. Second, it creates coherent strategic messages and transmits them through these channels, a task facilitated by legal media within the country. Third, Iran engages in international exchanges, dialogues, conferences, and other long-term initiatives to build relationships, welcoming foreign groups of students, sports teams, and artists to come to Iran and become familiar with its culture (Monroe, 2005).

The fourth generation of human rights

Artificial Intelligence and Human Dignity Human rights is a concept that has continually evolved throughout human history and has been intricately intertwined with laws, customs,

and religions over the ages. Most societies have had similar traditions to the "golden rule," which states, "Do unto others as you would have them do unto you." The Hindu Vedas, the Babylonian Code of Hammurabi, the Bible, the Quran, and the teachings of Confucius are five of the oldest written sources addressing issues related to the duties, rights, and responsibilities of people and human rights. What is known as the international human rights system began with the activities of the United Nations after World War II and has since grown to include a comprehensive set of treaties. Human rights law is also described as a system of rights and duties that is monitored and enforced by legal entities to ensure that human rights are respected, protected, and fulfilled (Sharom et al., 2018).

Conceptualization of the fourth generation of human rights

The fourth generation of human rights emerged in the 1990s in connection with scientific progress, including the emerging possibilities (organ transplants, artificial insemination, cloning, etc.) (Sapiński, 2022). The rights of the fourth generation are an ethical and legal phenomenon that requires further scientific and practical development for understanding. The beginning of the 21st century was marked by scientific achievements in medicine, engineering, and computer technology, which realized human potential and desires. As a result, human capabilities have expanded, giving people an alternative to choosing their behavior. This is due to the launch of a new generation of human rights, which is a logical process of the constant development of subjective rights of the individual. The need for legal recognition of the form of manifestation of individual freedom is a guarantee of the legitimacy of the subject's actions and the operation of the state mechanism in case of violation of his or her human rights and interests. The fourth generation of rights added biological rights, rights based on sexual orientation and gender identity, and information rights to this unique system (Barabash, 2016).

Artificial intelligence; human dignity

In the most precise definition, artificial intelligence is the abbreviation for computers imitating human innate intelligence. A common definition of AI is that it is a technology that enables machines to imitate various complex human skills (Sheikh et al., 2023). Artificial intelligence (AI), is a term coined in 1955 by John McCarthy, Stanford's first faculty member in AI, who defined it as "the science and engineering of making intelligent machines." Much research has human program software agents with the knowledge to behave in a particular way, like playing chess, but today, we emphasize agents that can learn, just as human beings (Manning, 2020). The China Electronic Standardization Institute defines artificial intelligence as follows: "The theories, methods, and technologies that use digital computers or machines controlled by digital computers to simulate, extend, and expand human intelligence, understand the environment, acquire knowledge, and utilize knowledge to obtain information. The position of human dignity as the cornerstone of the modern human rights project is both self-evident and highly ambiguous and debated. Human dignity

is a foundational principle without which the concept of universal human rights would merely be an illusion and subject to any political influences. It is generally accepted that human rights are based on the concept of dignity and respect for human beings; thus, human rights are recognized as a universal and global value, the regulation and protection of which has long surpassed the responsibility of a single government. The fourth generation encompasses rights that have emerged alongside scientific and technological advancements and are still being established in various countries around the world in the field of scientific research. The fourth generation of human rights is a legal adaptation to the challenges that have arisen in the twenty-first century, namely those related to the survival of populations and the preservation of civilization (Buletsa et al., 2019). The technologies responsible for these questions include biotechnology, synthetic biotechnology, nanotechnology, neurotechnology, and artificial intelligence. Together, they lead the Fourth Industrial Revolution, but what is more important is not what each can do individually, but how they overlap, interconnect, and integrate with one another so that the advancements of one affect the others, something that did not exist before (Roco and Sims, 2023). It can be inferred from the overarching discussions regarding the fourth generation of human rights that

1. Fourth-generation rights are a new phenomenon and were created in connection with scientific and technological progress.
2. the success of effective regulation and enforcement of the rights of the fourth generation of human rights directly depends on the coherent cooperation of international organizations, their effective activities, which should be aimed at enshrining and regulating these rights at the international level.
3. Further study of the issue of regulation, provision, and protection of the fourth generation of rights remains relevant and is becoming more and more important and necessary with each passing year due to the rapid development of society, which is primarily due to scientific and technological progress.

The summary of the above is that the term 'fourth generation of human rights' has been used for the first time in the last twenty years in connection with the advancements resulting from the Fourth Industrial Revolution. On the other hand, the need for these rights is justified by the Fourth Industrial Revolution and, more specifically, by the way leading technologies intersect within that revolution

Public diplomacy of the Islamic Republic of Iran: Artificial intelligence and human dignity

Sources and origins of the modern public diplomacy of the Islamic Republic of Iran

The Islamic Republic of Iran has focused on significant resources and sources in developing and implementing its modern public diplomacy. The strategies of Iran's public diplomacy are derived from these resources.

- Teachings of the Islamic Revolution of Iran

Jenkins points out that there is a wealth of documentation regarding the hard power of the Islamic Republic of Iran, but less attention has been paid to its soft power. According to him, the rhetorical language of Iranian politicians and academics has focused on soft power. Policymakers in Iran consider soft power to be an essential element of the state's foreign policy. For instance, in 2013, Hassan Rouhani explicitly stated during his presidential campaign that Iran needed new tools such as soft power.

Public Diplomacy of the Islamic Republic in the 1980s, the public diplomacy of the Islamic Republic focused on the export of the revolution. Thus, as part of its objective, the Islamic Republic aimed for a global concept of Islamic solidarity. For this reason, every corner of the world received its share of this export in some way. According to Westridge, the period of revolution export was considered suitable for Iran to introduce the world to this brand of Iranian culture. Foreign Policy Under the Supervision of Imam Khomeini. The foreign policy under the supervision of Imam Khomeini (RA) was a source of actionable soft power, especially in the Islamic world. Both Mohammad Khatami and Mahmoud Ahmadinejad utilized elements of public diplomacy through the concept of "dialogue among nations" or by leveraging cultural ties in their foreign policies. Overall, Iran operationalizes part of its soft power through cultural exchange and the informational activities of the Islamic Culture and Relations Organization (ICRO) (Wastnidge, 2015). The ideology of the 1979 Islamic Revolution in Iran presented itself as the protector of the "oppressed" and "downtrodden," serving as a guiding light for Islam in the world. The Islamic Revolution offered a liberating model that oppressed people followed to overthrow their oppressors (Saikal, 2019).

- History and Islamic-Shiite Culture

Another source of cultural soft power for the Islamic Republic of Iran is the culture and civilization of ancient Iran and post-Islamic Iran. Some characteristics of Iranian culture and civilization can be outlined as follows: The Persian language and literature, historical figures, architectural sites and cultural artifacts, customs, traditions, rituals, museums, and so on (Rajabi and Asari, 2021). The analysis of the role of Shiite identity in the public diplomacy of the Islamic Republic of Iran looks at two main aspects. Firstly, it shows how elements of Iran's Shiite identity are utilized to provide justification for its strategic interactions in the region. Secondly, the role of the Shiite religion as a factor in cultural diplomacy and Iran's soft power strategies is highlighted (Wastnidge, 2020).

The position of human rights and human dignity in the constitution and foreign policy of the Islamic Republic of Iran

This section of the research will analyze and examine the position of human rights and the discussion of human dig-

nity in the Constitution, followed by the principles of the foreign policy of the Islamic Republic of Iran. It is worth mentioning that the basis for analyzing human rights and the principle of human dignity in the foreign policy of the Islamic Republic of Iran will also rely on the principles outlined in the Iranian Constitution.

- **The Constitution of the Islamic Republic of Iran; Human Rights and Human Dignity (Domestic Aspect)**

Support for human rights is realized within the legal framework of each country, and since the most important legal source of a country is its constitution, the extent of attention and commitment to this issue should be sought in the constitutions of countries. The Constitution of the Islamic Republic of Iran has its unique characteristics, particularly its religious-Islamic approach, which presents the rights of the people with its specific interpretations (Arghavani Pirsalami and Dehghan, 2017). The Constitution of the Islamic Republic of Iran, while declaring human dignity and the high value of humanity as one of the foundations of the Islamic Republic (Article 2), obliges the government to create an appropriate environment for the growth of moral virtues; raise the level of public awareness; eliminate any form of tyranny and autocracy; and, by removing unjust discrimination and establishing fair judicial security for all, provide the necessary ground for people's participation in determining their political, economic, social, and cultural destiny (Article 3). Given the role of religion in managing societal affairs and the legitimacy of government in a religious democracy, citizens' rights based on acquired dignity are closely related to religiosity (Habibzadeh and Farajpour Asl Marandi, 2016).

The term "dignity" is mentioned three times in the text of Iran's Constitution. The Constitution emphasizes the reliance of the Islamic Republic on human dignity and its foundational status. Article 2 of the Constitution, alongside the principles of religion and faith, explicitly states in Clause 6 that "faith in the dignity and high value of humanity and freedom accompanied by responsibility before God" are among the foundations of the Islamic Republic (Habibzadeh and Farajpour Asl Marandi, 2016). Overall, the manifestation of human rights in the Constitution of the Islamic Republic of Iran can be categorized into four groups: Civil rights, economic and social rights, political rights, and cultural rights.

- **Foreign Policy of the Islamic Republic of Iran; Human Rights and Human Dignity (External Aspect)**

One of the important goals of the foreign policy of the Islamic Republic of Iran is to secure the happiness of all humanity, based on the belief in the inherent dignity and high value of human beings. In this regard, Article 154 states, "The Islamic Republic of Iran considers the happiness of humanity in the entire human community as its ideal and recognizes independence, freedom, and governance of right and justice as the rights of all people in the world" (Bahnianfar, 2024). Nearly all

the articles included in the Universal Declaration of Human Rights regarding the strengthening of human rights and the preservation of human dignity are reflected in the Constitution of the Islamic Republic of Iran in Chapter Three, Articles 19 to 42. These articles emphasize the principles of safeguarding and enhancing individual, collective human rights, and human dignity.

Artificial intelligence in Iran; history and roadmap for national AI development

This section of the research will address the history of the development of artificial intelligence in Iran, the governing principles of AI in Iran, and the explanation and clarification of the roadmap for national AI development in Iran.

- **History of Artificial Intelligence in Iran**

The field of artificial intelligence and robotics has been taught in Iran since 2002 and has produced many graduates; however, this field remains somewhat obscure, and many of its potentials are not utilized. Many people, including managers in various industries, believe this field was created for building robots and toys (Abdi, 2017). Artificial intelligence has been one of the important technological areas of focus for the Iranian government in the past two decades, and significant advancements have been made in the development and application of this technology, especially in the last decade. The Islamic Republic of Iran has sought to acquire AI-related technologies as a critical and strategic technology in recent decades, aiming to facilitate national governance, strengthen a balancing military power, intervene in the internal affairs of political rivals, and ultimately achieve unipolarity in global governance.

- **Formation of the Legal Regime of Artificial Intelligence in Iran**

The roadmap for national AI development has been prepared by the Research Institute for Communication and Information Technology. The introduction of these draft states: One of the most significant changes that has emerged in recent decades across all political, legal, economic, security, and cultural sectors, at various individual, organizational, and social levels in different societies, is the development of artificial intelligence. In the Islamic Republic of Iran, despite the efforts made, there are serious gaps in AI development, one of the most important of which is the lack of a comprehensive, strategic plan for AI development. The Oxford Insights Institute has ranked various countries based on their readiness for AI development, revealing that Iran ranks in a rather unfavorable 75th position. (Center for Transformation and Progress Cooperation of the Presidency, 10/29/2022).

The structure of the national AI roadmap is based in Fig. 1, which includes the vision, overarching goals, and priority areas for focus, major policies, strategies, actions, micro-policies, initiatives, projects, institutional mapping, and the roadmap itself.

A. Perspective

The final statement of the “Perspective for the Development of Artificial Intelligence in Iran” is outlined as follows: The Islamic Republic of Iran, by 1410 (2031), utilizing the ethical capabilities of artificial intelligence and relying on domestic capabilities and efficient, creative specialists, will rank among the top 10 countries in the world in the field of artificial intelligence, leading to increased economic growth and social well-being.

B. Major Goals for the Development of Artificial Intelligence

Based on the reviews and summaries conducted, the major goals for the development of artificial intelligence to achieve the vision in the areas of research, laws and regulations, adoption, economic growth, investment, workforce, and processing and storage infrastructure are outlined as follows:

Conducting 80% of research in the field of artificial intelligence to address the current and future needs of the country.

Creating a dynamic legal and ethical environment responsive to artificial intelligence issues.

Achieving a 45% adoption and utilization of artificial

intelligence in government and industry by the year 1410 (2031).

Attaining a 12% share of artificial intelligence in the gross national product by the year 1410.

Investing \$8 billion in artificial intelligence by the year 1410.

Achieving an employment rate of 1.8% in AI-related fields.

Creating computational capacity of 600 petaflops and storage of 500 petabytes.

Maximizing the use of artificial intelligence to address the country’s grand challenges.

Training at least 600,000 artificial intelligence specialists.

Establishing at least 1,000 companies with a minimum annual revenue of \$1.5 million and 10 large companies with a minimum revenue of \$50 million. (Center for Transformation and Progress Cooperation of the Presidency, 10/8/1401).

C. Development Strategies

The development strategies for artificial intelligence, which essentially define the main orientations to achieve the goals, are outlined in this document as follows:

Strategy 1: Enhance the research and development environment for artificial intelligence

Strategy 2: Strengthen human resource capacity for

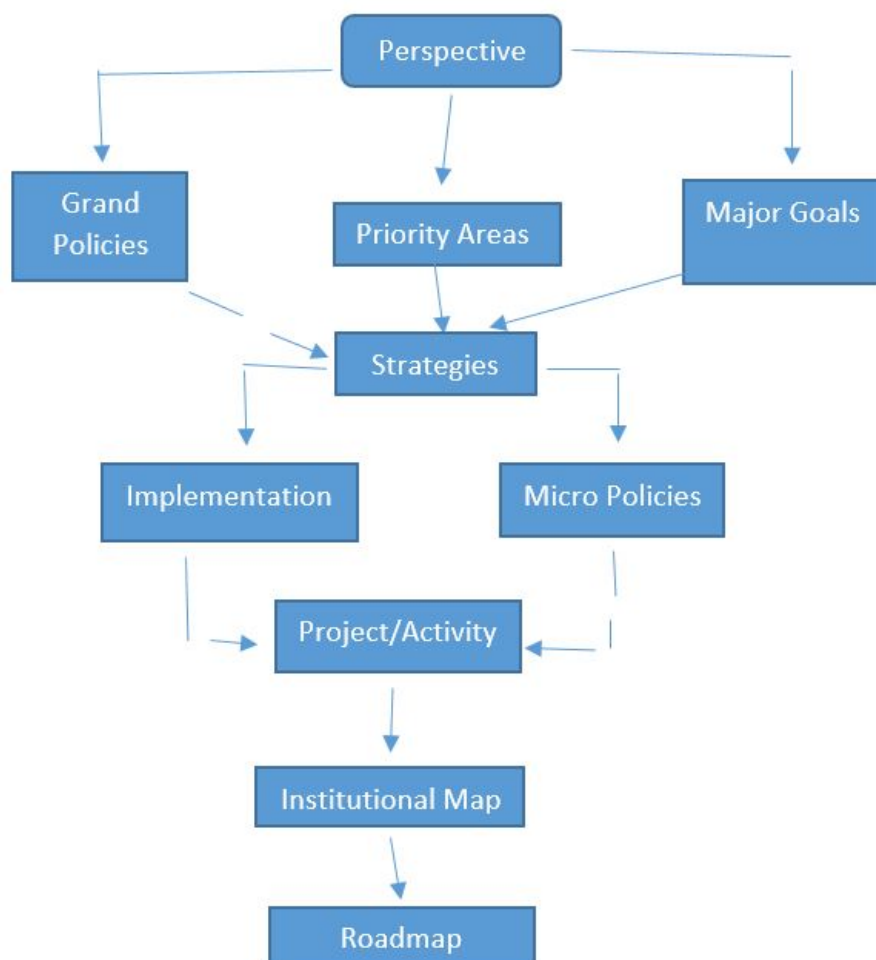


Figure 1. Elements of the national artificial intelligence development document.

artificial intelligence development

Strategy 3: Develop and strengthen AI-based businesses

Strategy 4: Foster technological collaboration and technology transfer

Strategy 5: Create a dynamic and responsive legal and ethical environment for artificial intelligence

Strategy 6: Establish the necessary infrastructure and platforms for AI development

Strategy 7: Create, collect, and share high-quality data

Strategy 8: Develop AI applications in priority areas

Strategy 9: Manage and govern the National Artificial Intelligence Development Program (Innovation and Development Center of Artificial Intelligence, 2023).

Conclusion

This research aimed to analyze and examine the global and domestic strategies and measures within the framework of international legal regimes, criminal laws, and the domestic laws of the Islamic Republic of Iran in addressing the fourth generation of human rights, focusing on the risks posed by artificial intelligence to human dignity in Iranian laws. To address the research question, the initial hypothesis proposed that, despite some actions taken regarding artificial intelligence, the new public diplomacy of the Islamic Republic of Iran lacks the effectiveness and necessary measures to confront the consequences of the fourth generation of human rights, particularly concerning human dignity. The development of artificial intelligence in Iran has progressed at a remarkable speed, similar to other parts of the world. After analyzing the Constitution of the Islamic Republic of Iran, it became clear that attention to human dignity is highlighted in various provisions of the Constitution. Regarding the establishment of a legal regime surrounding artificial intelligence, it should be noted that the national roadmap for AI development has been prepared by the Research Institute for Communication and Information Technology. In recent years, the Islamic Republic of Iran has also designed and drafted various programs for the development and implementation of artificial intelligence, in line with developed countries. In this context, the Vice Presidency for Science and Technology is developing a strategic plan for the use of artificial intelligence. Within the Smart Economy Headquarters of the Vice Presidency, three working groups named Artificial Intelligence, Internet of Things, and Blockchain have been formed, actively working to apply this new technology in everyday life and supporting projects in this field in universities and industries across the country. This demonstrates a serious commitment to supporting artificial intelligence projects, indicating that Iranian officials are determined to leverage AI for wealth creation and to support innovative startups in this area. However, it should be noted that artificial intelligence has not significantly been manifested in Iran's public diplomacy. Decision-makers in the field of public diplomacy in the Islamic Republic of Iran need to pay more attention to the topic of artificial intelligence in Iran's cultural strategies.

Authors contributions

Authors have contributed equally in preparing and writing the manuscript.

Availability of data and materials

The data that support the findings of this study are available from the corresponding author, upon reasonable request.

Conflict of interests

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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