A Narrative of Sister-Cities:

Friendship Associations of Freiburg and Isfahan

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Introduction

after experiencing the dark and arduous times of the first and second world wars, It seems as though everyone realized the significance of establishing and sustaining world peace as well as the value of developing friendships with other nations in order to prevent such irreparable tragedies. The United Nations and its different executive branches are the most dependable of the numerous institutions and organizations established for research and development in this subject. Yet, those in lower social strata began their own autonomous movements to promote and foster this understanding and camaraderie. People eventually come to the profound realization that all individuals are similar and that, while having different values, they can all be understood and appreciated by getting to know one another through peaceful and artistic cultural paths, and above all nothing is as much valuable as worldwide peace.

One of these peaceful avenues that emerged following World War II and continue to this day in hundreds of towns all over the world is the subject of Sister-Cities. Even though there aren't many associations, institutes, or organizations that have actively pursued this sisterhood relationship on a deep, serious, and ongoing level, referring to two cities as adopted sisters, even as a symbol, fosters a spirit of friendship and empathy in the hearts of the populace.

In the following research, we have investigated one of these associations that has persevered in this field for years with skill and expertise, despite many concerns and problems. The foundation of this research was the relationship between Freiburg and Isfahan, two cities in Germany and Iran.

Written by Bahareh Khajehpour

History of sister-Cities

Sister Cities is a program in which cities that are apart from each other geographically, and sometimes also politically, are matched to embrace mutual tourism and personal relations. The Sister Cities program was created to provide cultural, economic, and political benefits to international partners. However, its primary goal is to bring together individuals with diverse backgrounds and languages, fostering mutual understanding and, ideally, long-term collaboration. (Gil, 2020)

The history of sister cities can be traced back to the aftermath of World War II when the first official partnership was formed between Coventry in the UK and Stalingrad (now Volgograd) in the Soviet Union. This partnership was created to promote peace and understanding between the two countries following the devastation caused by the war (Moscow, 2015). In this regard, it is said that in January 1943, Emily Smith, the mayor of Coventry, along with 830 women and several men, contributed six pence and wrote their names on a tablecloth to raise funds for the Medical Aid to Stalingrad Fund. Over the next two years, May Adams embroidered the names of the women who worked at the Coventry weaving factory and were active members of the English-Soviet Unity Committee. Enid Trent, the honorary secretary of the Coventry Committee of English-Soviet Unity, explained that May Adams had the idea to create the tablecloth for Stalingrad and began embroidering it in February 1943 after the city was liberated. The tablecloth was presented to the representatives of Stalingrad on March 31, 1947, and it was a symbol of the cooperation and support between the two countries during a difficult time. (Moscow, 2015)

One of the first recorded sister-city relationships was established in 1947 between the French city of Le Mans and the German city of Paderborn. (Anon., 2011).The relationship between these two cities, which had been heavily bombed during the war, symbolized a new spirit of cooperation and understanding between former enemies. The success of this relationship inspired other cities to establish similar relationships, and the sister city concept soon spread across Europe and around the world. Since then, the sister city movement has been a powerful force for promoting peace and understanding, with thousands of cities and towns participating in this international initiative. From cultural exchange programs and student exchanges to economic partnerships and political dialogues, sister-city relationships have had a profound impact on communities and individuals around the world. One particularly inspiring story of sister-city

relationships is the relationship between the cities of Hiroshima and Nagasaki in Japan. Despite being devastated by atomic bombs during World War II, these cities have established a strong sister-city relationship and worked together to promote peace and the elimination of nuclear weapons. Through cultural exchange programs, joint peace initiatives, and ongoing efforts to build relationships between the two communities, the cities of Hiroshima and Nagasaki serve as a powerful symbol of hope and a reminder of the importance of international cooperation and understanding.

One of the other cities that established a sister city relationship with each other is Freiburg, Germany, and Isfahan, Iran. Isfahan, which is located in the middle of Iran and is known as the cultural capital of Iran, is not only the most tourist city but is also recognized as a Creative City of Handicrafts and Folk Arts by UNESCO, with two world heritage sites inscribed in the UNESCO World Heritage list. (Anon., 2008) In addition, Isfahan has established sister city relationships with 15 other cities. Also Founded in 1100, the city in southwest Germany with a population of 231,848 is not only the sunniest in Germany but has also established sister city relationships with 12 other cities. This agreement has an interesting story behind it, driven by the initiative of students and supported by the mayor's efforts to promote cultural exchange. It demonstrates the power of grassroots efforts in forging relationships between cities, and the benefits that can be gained from cross-cultural understanding and cooperation.

The concept has since spread to other parts of the world, and there are now thousands of sister city partnerships across the globe. Over the past forty years, more than 11,000 twinnings have been formalized among a wide range of communities in at least 159 countries-people-to-people relationships that, one is inclined to believe, are generally inspired by quite laudable ideals. (Zelinsky, 1991)

In the modern era, sister-city relationships have evolved to encompass a wide range of initiatives and activities. Many cities now participate in economic and trade partnerships, working together to promote investment and commerce between their communities. Cultural exchange programs have also become a popular aspect of sister-city relationships, with communities exchanging students, artists, and cultural delegations to foster mutual understanding and appreciation of each other's cultures. (Zelinsky, 1991)Another important aspect of sister-city relationships is their potential to promote political and social change. By building relationships between communities, sister city relationships can help to break down barriers and promote greater understanding and cooperation between nations. This can have a significant impact on

reducing tensions and promoting peace, as well as creating new opportunities for collaboration on global issues such as climate change, health, and education. despite these many benefits, the success of sister-city relationships depends on the active involvement and commitment of both communities. Whether it is through participating in cultural exchange programs, supporting economic partnerships, or engaging in political dialogues, it is up to individuals and communities to take advantage of the opportunities presented by sister-city relationships and to work together to promote a better and more inclusive world. (Zelinsky, 1991)

The process of establishing a sister-city relationship typically begins with identifying potential partner cities that share common interests and values. Many cities use their existing international contacts, local organizations, or community members to help identify potential partner cities. Once a potential partner city is identified, the next step is to establish contact with officials and community leaders in that city to gauge their interest in forming a partnership. If there is mutual interest in forming a sister-city relationship, the two cities will typically sign a formal agreement outlining the terms and objectives of the partnership. This agreement may be referred to as a "memorandum of understanding" (MOU), a "sister city agreement," or a "friendship agreement," depending on the specific terms of the partnership. The agreement may include a range of activities and initiatives that the two communities will undertake together, such as cultural exchanges, economic development projects, student exchanges, or joint research initiatives. The specific activities and initiatives will depend on the interests and needs of the communities involved. Once the agreement is signed, the two cities will typically establish a sister city committee or commission to oversee and coordinate the partnership. This committee may include representatives from local government, community organizations, and other stakeholders, and will be responsible for organizing and implementing the various activities and initiatives outlined in the agreement. (Anon., 2011)

To ensure the success of the partnership, it is important that both communities are actively involved and committed to the relationship. This may involve regular communication and exchange visits, as well as ongoing dialogue and cooperation between local organizations and community members. establishing a sister-city relationship requires a willingness to engage in meaningful dialogue and cooperation between communities, and a commitment to promoting cultural exchange, economic cooperation, and political understanding. Through these partnerships, communities can

build long-lasting relationships and contribute to greater understanding and cooperation between people from different backgrounds and cultures. (Zelinsky, 1991)

Written by Forough Moussavi

The Story of an Ambition

The sisterhood of Isfahan and Freiburg has a remarkable story. The narrative of sisterhood between these two cities that we will recount below is based on lengthy interviews conducted by our team with the directors of the friendship associations of Isfahan and Freiburg. The story had different sequences that occurred almost simultaneously. We divided it into 4 sequences to illustrate how people's ambitions, personal experiences, or emotions can lead to the connection of two cities. Then let's engross through the story:

The first sequence

Key Role: Dr. Mohammad Salvati
Professor of Karlsruhe University in Freiburg
Originally from Isfahan and a resident of Germany

In fact, the initial idea was not raised in an official meeting in the municipality, but it took place in a swimming pool!

It was Dr. Mohammad Salvati who proposed this idea. In November 1999, he went to Iran for winter vacation. On a cold autumn day, he decided to go swimming in a pool. There, he met Mohammadali Javadi -the mayor of Isfahan- by chance in the pool. Due to his great interest in both cities, Mr. Salavati promptly came up with the idea of proposing sisterhood right there in the swimming pool and talking about his long-standing wish for friendship between Isfahan and Freiburg. The mayor hesitated to welcome this to some extent strange proposal, nevertheless, they agreed to hold a meeting about this matter with the members of the city council at the Isfahan municipality. At that meeting, Mr. Salavati introduced Freiburg to the attendees and convinced all members to invite the mayor to travel to Isfahan. A few days later, Mr. Javadi sent an invitation letter to Dr. Rolf Böhme, the mayor of Freiburg. In the beginning, this invitation letter was surprisingly unexpected for the mayor, but eventually, it was officially accepted and announced by the local media of Freiburg. In June 2000, the first official trip of the Freiburg delegation, led by Mayor Dr. Rolf Böhme, a few representatives of the city council, and the media took place in Isfahan. At this stage, the Freiburg delegation sought to prepare a sisterhood agreement and Isfahan municipality was enthusiastic to establish a friendship agreement.

However, this is not the entire story, since a similar incident was unfolding in Germany, where another individual was striving for a sister city relationship between Freiburg and Isfahan, as we will get to know in the second scene.

The second sequence

Key role: Unknown lady
A member of the Greens Party
Originally from Freiburg

In the same year 1999, a delegation of German parliamentarians traveled to Iran to collaborate on cultural interactions and environmental issues. Among the members of this delegation were a woman from Freiburg who was a member of the Greens Party. She had become enamored with Isfahan after visiting the city and also made many Iranian friends during her trip. Therefore, upon returning to Germany, she proposed the idea of sisterhood between the two cities to Mr. Böhme. The mayor liked this idea because he had traveled to Iran in his youth and had fond memories of it. Moreover, he had recently received an invitation from the mayor of Isfahan as well. These incidents encouraged the municipalities to bring the sisterhood of the two cities into reality.

Although the third and fourth scenes are marked as the turning points of the Isfahan-Freiburg sisterhood story.

The third sequence

Key role: Mrs. Fahimeh Aghili
Director of the cultural department in a municipality
Founder of Digar cultural and artistic institute

When the sisterhood agreement was signed between the two cities, Mrs. Aghili was the director of the municipal cultural department at the time, and she was also the founder of a cultural institution called Digar. As she was a municipal employee, she inadvertently got involved in the Sister Cities Department in the municipality. At that time, the interactions between sister cities were mostly symbolic and did not go beyond official formalities. However, it seems that the stories of these two cities are closely intertwined. Ms. Aghili's daughter was a student in Freiburg and had married a German archaeologist. Therefore, they made many multicultural connections with Iranian-

German people. During one of her trips to Freiburg, Ms. Aghili met a lady named Fatima Schahin Roedflinger. But who was Mrs. Schahin and what role did she play in the sisterhood? To know it, we have to go to the next sequence:

The fourth sequence

Dr. Fatima Schahin-Doerflinger Freiburg
University Professor

The last scene of the story describes how Mrs. Schahin, a German-Iranian teacher in Freiburg got involved in the sister cities project of Isfahan and Freiburg.
After the sisterhood story of Isfahan and Freiburg was raised, this lady was invited by the municipality to participate in meetings. Mrs. Schahin got acquainted with Mrs. Aghili through her friendship with Mrs. Aghili's daughter and son-in-law. Their friendship slowly grew into a sisterly bond. This bond brought their families closer. Ms. Aghili believes that the presence of her daughter and son-in-law, who was a German-Iranian doctorate student in ancient history at the University of Freiburg, helped to facilitate their interactions.
As we mentioned above, the friendship of these two ladies gradually resulted in their real sisterhood, and the two genuinely felt like sisters. They said to us that First, our hearts bonded together then we spread it to their cities. Based on this friendship finally, they decided to take more significant steps to extend cultural interactions for citizens and expand the concept of sisterhood beyond a symbolic gesture. Based on these two women's efforts, the Freundeskreis Freiburg-Isfahan association in Germany, and the Freiburg-Isfahan Friendship Association in Iran were established to independently implement and pursue their activities. Although the associations were viewed as the executive arms of the city councils, they operated and planned their own activities.
The important aspect of these associations was the efforts made by Mrs. Aghili and Mrs. Schahin to establish communication and friendship between the citizens of the two cities. In addition, it creates conditions in which the negative stereotypes and assumptions that people had about each other were eliminated gradually.
In fact, one of their main goals was these interactions that have happened using all cultural tools. From art to various connections such as meetings, conversations, exchange of handicrafts, visual arts, and also the connections between students in an academic context. These events, alongside each other, have led to an increased bond of

friendship between the people of Isfahan and Freiburg, to the point where, as a symbol of friendship between the two cities, a street in Freiburg has been named "Isfahan Street". Similarly, in Isfahan, a street has been named "Freiburg Street".

Written by Nazli Zaki Alamdari

This section is based on the authors' interviews with Mrs Aghili and Mrs Schahin-Doerflinger.

Activities

Any non-governmental organisation or cultural association creates a set of goals and designs activities to achieve them. For the past twenty years, the primary objective of associations' activities in Isfahan and Freiburg has been to facilitate communication between individuals. Associations have made significant efforts to dispel prejudices on both sides, Iran and Germany. In order to achieve this primary goal, they have engaged in a vast array of activities. In the following, we address some of the significant ones in detail.

According to Mrs Aghili, the association's primary target society is youngsters. Based on her previous work with teenagers at the Culture Department of Isfahan Municipality, she feels that relationships between teens from different cultures are crucial because they foster cultural exchange, language acquisition, extending perspectives, establishing empathy, and future chances. She believes that in order to flourish in today's worldwide environment, young people must develop cross-cultural communication skills and embrace diversity. With this aim, two organisations have launched a Homestay program for teenagers. For the first time, this project was carried out in collaboration with a group of Isfahan students from disadvantaged areas of the city. Because the major purpose was communication, children were accommodated in families; the common language was a strong emotional language, such as cooking local food or growing seedlings. This program was conducted on a regular basis in the following years with teenagers from Isfahan and Freiburg from all socioeconomic backgrounds.

Another distinguishing feature of the Isfahan Association is its consistent collaboration with the Armenian community. For centuries, Armenians have settled in the Iranian city of Isfahan. Nowadays, the Isfahan community is estimated to number around 6,500 people (Rezaei & Tadayyon, 2018). Although as a minority, Isfahan's Armenians have retained a distinct cultural identity and contributed significantly to the city's cultural and economic life. Mrs Aghili emphasised the constant attendance of Armenians at charity bazaars and the other activities of the association. For example, the Armenian music group represented Isfahan at the Freiburg Music Festival and continued performing in other European cities. According to studies, racial and ethnic minorities volunteer less frequently than nonminorities. However, the disparity in volunteering between minority

groups decreases when "human and social capital" are taken into account. (Lee and Brudney, 2012, p167)

Associations in both Isfahan and Freiburg also organise bazaars for charitable causes. These bazaars are held with the cooperation of the members of the associations. The bazaar displays Isfahan handicrafts and local food or sweets. The proceeds are provided to those in need, such as children suffering from cancer. Also, the revenues of the bazaar are sometimes used to assist Afghan immigrants in Isfahan, which, in addition to assisting the city's disadvantaged people, demonstrates the association's commitment to fostering partnerships and friendships with minority groups.

To add to that, the associations have presented a variety of exhibitions and workshops. It allows Isfahan artists to exhibit their work in Freiburg and vice versa.

Furthermore, the Friendship associations are committed to expanding cultural contacts between Iran and Germany on a broader scale. Another purpose of the associations is to introduce Iranian readers to German cultural productions in the first place and then to German-speaking nations in the second step. Hence, in collaboration with the German Embassy's culture department, cultural meetings with German-speaking authors are arranged during the Tehran International Book Fair, which is held annually in May, to promote and support these publishers and authors.

Facilitating communication between the universities of the two cities was one of the Isfahan association's most important activities, in keeping with its primary objective: increasing communication among citizens, particularly the younger generation. The association was able to establish a relationship between the University of Isfahan and Freiburg, thanks to its academic members. This relationship was strengthened and expanded to environmental research fields in particular. There were research internship opportunities in Freiburg for Isfahan university students.

In addition to the activities indicated above, associations have a regular cultural calendar for annual activities held every year before the pandemic.

- A group of students from Isfahan travelled to Germany to take summer language courses at Freiburg University.

- A group of Isfahan's citizens travelled to Freiburg to learn about solar energy in September.

- Nowruz (the first day of the Iranian calendar) was celebrated in Freiburg In March.

- Christmas was celebrated in Isfahan.

- Twice a year, in May/April and October/November, a group of Freiburg residents travelled to Isfahan.

Various side programs were frequently organised depending on who volunteered to travel to Freiburg. The majority of these individuals later became active members of the association. Now Almost 2000 volunteers work with the association in Isfahan. Mrs Schahin-Doerflinger says these visits made the residents of Freiburg in Isfahan feel more at home than in a strange city.

Stakeholders

Edward Freeman defined stakeholders as "any group or individual who can affect or is affected by the achievement of the organisation's objectives." This definition emphasises the importance of considering the interests of all stakeholders in organisational decision-making rather than focusing solely on the interests of shareholders or other narrow groups. Freeman argued that a stakeholder approach to management could help organisations create value and build long-term relationships with their stakeholders (Freeman, 1984, p46).

It is possible for stakeholders to have varying degrees of power and interest in an organisation, and their needs and expectations are frequently in conflict. Therefore, effective stakeholder management necessitates that businesses strike a balance between the interests and expectations of multiple stakeholder groups and engage in ethical decision-making that considers the potential effects on all stakeholders. By understanding and addressing the needs and concerns of diverse stakeholder groups, firms can develop trust, enhance relationships, and ultimately produce long-term value for all stakeholders. (Philips, 2003)

Individuals, organisations, and groups are stakeholders in the Isfahan Freiburg sisterhood as a volunteer cultural program; they are described in the following.

1- Residents of Isfahan and Freiburg: they are the main stakeholders. Notwithstanding cultural and geographical disparities, all programs aim to foster dialogue amongst these persons to find a common language.

2- Volunteers: As the ones who devote their time and effort to the cause, volunteers, especially youths, are the key participants in the associations' activities. It is essential to comprehend their motivations and expectations to engage and keep them,

3- Community members: The local community, like the Armenian community, is impacted by the associations' activities, particularly if they involve services or programs that benefit the community.

4- Universities: Due to their tremendous potential in human resources and educational facilities, university communities might be one of the primary beneficiaries of the sisterhood program's cultural and educational exchanges

5- Municipalities: Municipalities, as the project's founders, have profited both directly and indirectly from the friendship associations' programs over the years.

6- Tourism-related institutions: Both Isfahan and Freiburg associations have collaborated with travel agencies. These trips have also benefited hotels, entertainment venues, and other related businesses.

7- Artists: Several of the activities conducted by both associations, such as exhibitions or charity bazaars, provide an appropriate venue for presenting the works of local artists.

8- Others: publishers and translators of German-language books in Iran, German language teaching institutes in Isfahan and other individuals and groups.

The consideration of these stakeholders' interests is the cause for the success and durability of associations' programs. Good communication, coordination, and goal and expectation alignment among various stakeholders have helped to guarantee that the activities over the years have been impactful and valuable to all engaged.

Written by Niloofar Soleymani

Structure

The two partners have been collaborating for more than 20 years while operating under totally different management structures. The partner in Freiburg essentially has a hierarchy management association, in contrast to the Isfahan side, which primarily has a flat management structure.

Freundeskries Freiburg-Isfahan

"The placement of people into a system of ranks, grades, or classes—one above the other—is called hierarchy. Establishing roles and duties, task assignments, lines of authority, and channels of communication are all part of the process of forming and managing a hierarchy in an organization " (Robbins & Coulter, 2019, p. 168). The organization of people or groups into a structured hierarchy of authority and responsibility inside an organization is known as hierarchy management. It entails establishing and overseeing the many levels of authority, positions, and responsibilities required for efficient coordination, communication, and decision-making inside an organization. There is a clear chain of command in a normal hierarchical management system, with higher-level managers having greater authority and responsibility than lower-level managers or employees. This organizational structure enables efficient work delegation, information sharing, and activity synchronization. Establishing distinct job duties and responsibilities, specifying reporting links, and developing an accountability framework are all aspects of hierarchy management. It also entails giving workers support and training and ensuring they have the materials and equipment they need to do their duties well. The Freundekeries in Freiburg operates under a hierarchical management structure, as was already mentioned. The board of directors consists of the president, vice president, secretary, financial manager, and nine other seats. The president is chosen by the board (Figure1).

President of
Association

Vice President

-The Secretary
-Financial Manager

| 1-Board of directors | 2-Board of directors | 3-Board of directors | 4-Board of directors | 5-Board of directors | 6-Board of directors | 7-Board of directors | 8-Board of directors | 9-Board of directors |
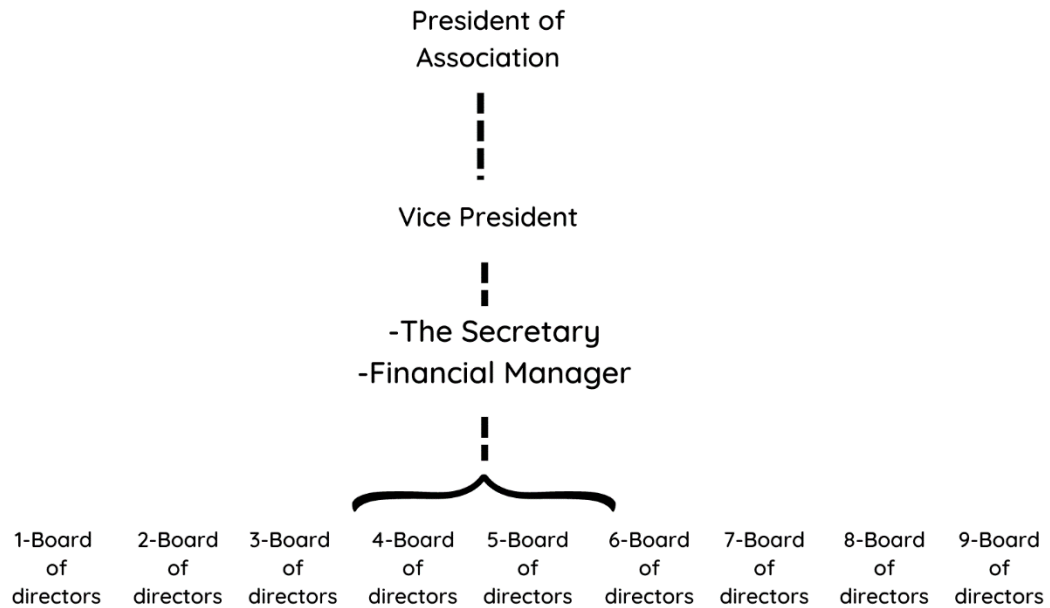
1-Freundeskries Freiburg-Isfahan Management Structure

Friendship Association in Isfahan

The Isfahan partner has chosen a flat management structure. The Freiburg Partner in Germany and many volunteer groups in Isfahan, Iran is connected and facilitated by one president.

In contrast to a conventional hierarchical organization, flat management includes fewer layers of administration and decentralized decision-making authority (Daft, 2018, p. 510). There are often fewer tiers of management in flat organizations, and decision-making power is distributed among teams or individuals rather than being concentrated in the hands of a small number of senior executives. More autonomy and employee empowerment can arise from this and more collaborative, agile, and responsive work processes. A flat organizational structure, especially in larger companies or those with more intricate activities, can provide problems with coordination, communication, and responsibility. It's crucial to remember that even with flat organizations, there may still be some level of hierarchy or structure because different tasks or positions may have varying degrees of responsibility or skill. The focus is instead on developing a workplace that is more equitable, adaptable, and collaborative. In organizations like public relations, academic professors, executive actors, artists, cultural activists, financial supporters, etc., a large number of different volunteers work for the Friendship Association in Isfahan in a variety of roles and capacities, but even the structure of these groups is neither precise nor well-defined; Individuals should have the chance to engage

in their communities, according to the association's president, Mrs. Fahimeh Aghili. A volunteer offers to provide their own garden for a particular occasion, prepare food, make drinks, set up art, etc. Although there are no duties within the organization that are explicitly defined, anyone choosing a responsibility in any given event must be dedicated to carrying it out, and because volunteers have a strong sense of belonging, they make a significant effort to do so. Several volunteers who are coordinating multiple responsibilities have discovered their unique talents or preferred fields of study and work. As a result, they have prioritized higher education or expanded their skills in this area. By using volunteers as national and international advocates of the group's principles, the association has over time broadened the breadth of its contacts and impact (Figure 2).
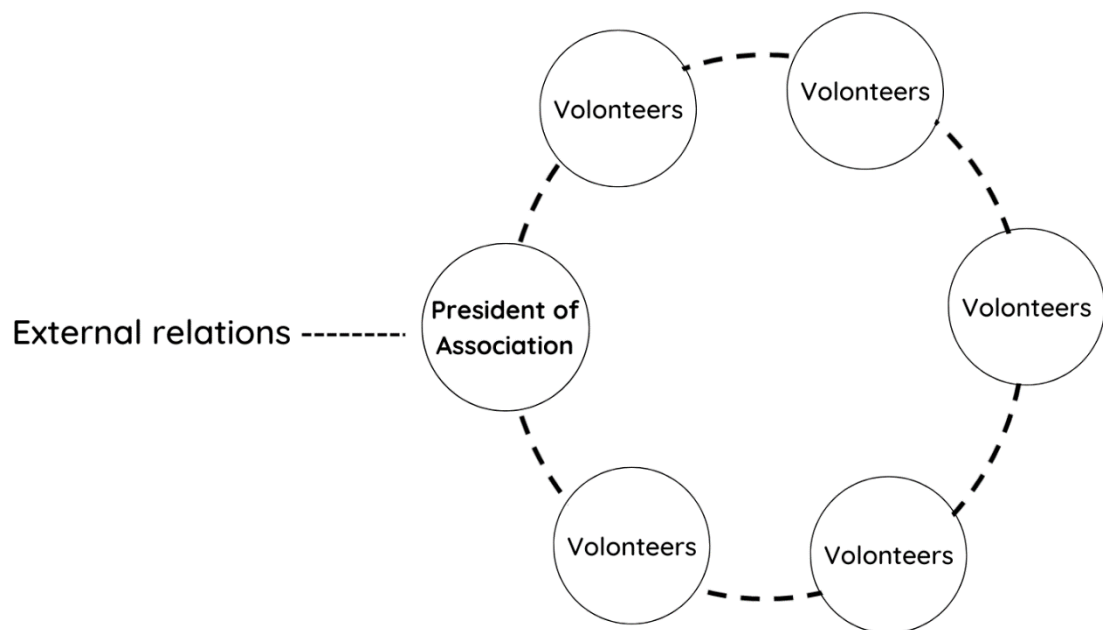
2-Friendship Association in Isfahan

The Budget

The association in Freiburg manages its finances using a membership fee of 20 euros for an individual and 30 euros for a family per year. Also, some travel agencies make financial contributions and the city of Freiburg municipality in particular events. In the meanwhile, as was already indicated, the Digar Institute of Arts and Culture fund some parts with its own budget and volunteers provide support for the Isfahan Association.

SWOT

Strength

1-Credible People

Those who are seen as trustworthy and dependable sources of knowledge or skill in a certain field or subject are considered to be credible. They are professionals who have a reputation for disseminating reliable information and are well-versed, well-respected, and knowledgeable in their profession. Credible individuals can come from a number of backgrounds and occupations, including those in science, academia, journalism, medicine, the legal profession, and business management. They may have a good reputation for their job and are frequently recognized for their accomplishments and contributions to their profession. Credible people typically exhibit these traits; They are highly knowledgeable and skilled in their area of expertise and also offer accurate, unbiased information. Credible act and communicate with honesty, morality, and transparency while their knowledge and skill are current and relevant. last but not least they have a history of consistently offering accurate and trustworthy information.

2-Variety of activities

Depending on their location and interests, people can engage in a wide variety of cultural activities. Here are a few instances: Handicraft and art exhibitions, musical performances, stage shows, watching films, cultural festivals and celebrations, cooking and cuisine events, language classes and language exchange activities, introducing books and authors, cultural tours, and excursions. All of these cultural activities can be a terrific way to discover new artists and art forms, as well as a fun way to discover new musical genres and discover various cultures and viewpoints through storytelling. People can learn about various cultures and traditions through these cultural events and festivities, and going to historical sites and museums can be instructive and enlightening because they can give you a better understanding of history.

Food-related events can be a great way to discover new cuisines and cooking methods. As well, taking a language class or attending a language exchange event is a fantastic way to meet people from other cultures and have a chance to practice interacting with native speakers.

3-Multi-Dimensional Perspective

When examining or comprehending a certain subject or phenomenon, a multi-dimensional perspective refers to a method or way of thinking that considers numerous variables or dimensions. A multi-dimensional perspective takes into account a variety of aspects and perspectives that could have an impact on the situation at hand as opposed to viewing something from a limited, one-dimensional perspective. A multi-dimensional perspective in cultural work is an approach that takes into account the numerous aspects of a culture or cultural identity. This comprises, among other things, elements like history, customs, ideologies, and aesthetic manifestations. Cultures are diverse and multifaceted, and there are frequently numerous views and experiences within a single culture, according to a multidimensional perspective in cultural work.
By examining and valuing the diverse aspects that give different cultures their distinctiveness, this strategy aims to foster respect for and understanding of other cultures. A multi-dimensional perspective can be used to create programs or events in the field of cultural programming or arts and culture that reflect the diversity and richness of other civilizations. This method takes into account both the cultural and social background that shapes a culture's artistic manifestations and activities. In conclusion, a multi-dimensional perspective in cultural work is a comprehensive and all-encompassing strategy that acknowledges the complexity and diversity of cultures and aims to foster understanding and appreciation of various cultural identities and expressions.

4- Volunteers

Volunteers are those who lend their time, talents, and experience to organizations, occasions, or endeavors. Volunteers can work in many different fields.
Cultural groups and events benefit greatly from the assistance and enrichment provided by volunteers in the field. They support the preservation and enjoyment of various cultural traditions and manifestations while making cultural activities more approachable and interesting for individuals.

5- The flexible policy of the association

A strategy or policy that permits some flexibility or adaptability in the manner that associations or organizations are established and run is known as a flexible policy of the association. This method acknowledges that various associations or organizations

may have various demands, and that a one-size-fits-all strategy may not be suitable or efficient. Flexible association policies seek to encourage innovation, diversity, and creativity in the creation and management of groups and organizations. This strategy can promote the creation of fresh, inventive associations or organizations that better serve the requirements of various communities or sectors by allowing for a certain amount of flexibility. By enabling people and groups to create associations and organizations that represent their interests and values, flexible policies of association may also assist to foster civic involvement and participation. This strategy can support community empowerment and promote a sense of ownership and accountability for the problems that affect them.

In general, a flexible policy of association is a strategy that attempts to encourage increased civic involvement and participation while acknowledging the significance of diversity and innovation in the formation and operation of associations and organizations.

Weaknesses

1- The lack of legal registration of an association

A situation where an organization or group has not finished the required legal processes to legally register and be recognized as a legal entity is referred to as the lack of legal registration of an association. As a result, the association may not have the legal right to engage in some activities or obtain certain advantages and may be subject to challenges or limitations from the law. Many repercussions may result from an association's lack of legal registration. Consider the following: Restricted legitimacy, Limited operating space, Limited access to resources, and Limited legal protections. An association or organization may not have access to the same legal protections as registered entities without legal registration, such as liability protections or the ability to enter into contracts. Many funding opportunities, such as government grants or private donations, require the association to be registered and in good standing with the relevant authorities. In the interim, it can make it challenging or impossible for an association to function lawfully or gain access to particular tools or services. Also, it makes it harder for an association to establish legitimacy or trust in the eyes of the general public or possible business partners.

2-old-fashioned communication policies

In the present era of communication technology and digital media, communication techniques or policies that are antiquated, ineffectual, or inefficient are referred to as "old-fashioned." The contemporary climate of quick technology change and shifting communication standards may not be well-suited for these practices, even though they may have been widespread or successful in the past. In general, outdated communication policies may make it more difficult for an institution to engage with stakeholders and communicate effectively in the present digital era. Companies that prioritize modern communication policy may be better able to adjust to shifting communication standards and successfully reach out to new audiences. Modern communication policy could emphasize storytelling, transparency and accessibility, multichannel communication, and other elements. more precisely Modern communication policies take into account that different stakeholders might prefer to receive information through various channels, and they work to communicate through a variety of channels like email, social media, mobile apps, and website updates that prioritize transparency and accessibility, and to share information widely and quickly, as well as giving stakeholders easy access to relevant information, such as a website with detailed information. highlighting the use of storytelling as a potent technique for interacting with stakeholders and developing relationships. In general, modern communication policies aim to use technology and digital platforms to connect with stakeholders more effectively, strengthening relationships and improving the organization's reputation.

Opportunities

1-Binational people

Binational people are those who are citizens of or have close ties to two separate nations including Isfahanian residents in Freiburg.

2-Germany's Embassy Support

As part of its attempts to promote diplomatic and cultural interchange, embassies frequently provide financial support for a range of cultural events, including music festivals, art exhibits, movie screenings, and academic conferences. The German Embassy in Iran is one of the key proponents of this collaborative endeavor.

Threats

1-Sanctions

Sanctions are a type of economic or political pressure used by one nation or group of nations on another nation or person in order to accomplish a particular objective or policy goal. There are several different types of sanctions, including travel bans, financial fines, trade restrictions, and arms embargoes. Sanctions may limit access to goods, services, and financial resources, which may have major negative economic and social effects on the targeted nation or persons.

2-Political Issues on both sides

Iran and Germany's diplomatic ties have deteriorated recently, but despite the difficulties, both nations have stated a desire to keep open lines of communication and debate.

3-Depending on individuals

An association may be in danger if its reliance on individuals is excessive for a variety of reasons, including its susceptibility to change, lack of resilience, consistency, burnout, and lack of diversity. The association becomes vulnerable to alterations that may impact that person, such as illness, resignation, or retirement if it depends too largely on one person. If such a person abruptly departs from the institute, it could seriously interfere with business operations. Lacking the ability to adjust to environmental changes or to properly deal with unforeseen obstacles. While people could have other obligations or priorities that make them inconsistent in their performance or availability, this can make it challenging for an organization to rely on people to consistently achieve its demands and goals. Since only a couple of individuals with particular interests, backgrounds, or abilities may be drawn to the association, only a small number of people may be able to stay committed to it for a long time, the ones who are more integrated with individuals. This could result in decreased motivation or productivity or even complete disengagement, which can also affect the association's lack of diversity.

Conclusion

This article addresses the topic of sister cities, which is one of the concepts of our contemporary world that demonstrates people's efforts to maintain friendship and peace, but this excellent concept rarely transcends its symbolic status. The friendship between Isfahan and Freiburg is one of the sister-city ties that has gone beyond a symbolic intergovernmental relationship and may be regarded as a successful sister-city relationship in the world. In addition, it is an excellent example of how down-top interactions can influence top-level governmental relationships through public relations and cultural interchange. We attempted to examine the formation of this link, the activities of associations in Isfahan and Freiburg and their management structures of them.

In conclusion, we believe that what has made this connection special is the commitment of individuals, associations, and volunteers to maintain their primary objective, which is to foster intercultural understanding, despite all of the obstacles.

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