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The Sociological Analysis of the Effective Trends on the Formation of the Idea of "Cultural Revolution in Universities" to Overcome the Discourse of "Islamization of Universities"

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Extended Abstract

This article aims to examine the occurrence of the "Cultural Revolution in Universities" (1980-1983/ 1359-63) to the extent of the supremacy of "Islamization" discourse. The important point is historicity of the idea of "Cultural Revolution in Universities." This idea is not the product of any specific event, but the product of the historical conditions that the revolutionary forces of life in numerous and sometimes conflicting experiences. As an example the cultural revolution in China, the white revolution of Iran, the new European cultural movements or the re-reading of the cultural Be'sat of the Prophet (PBUH), in contrast to some cultural practices such as tyrannical or colonial culture in the Pahlavi era. The article shows, all the political and social forces involved in the Islamic revolution agreed upon the transformation at the university. The occurrence of the revolution paved the way for the realization of the idea. In addition, with the revealing of the controversy among the forces involved in the revolution over the nature and structure of the new political order in the post-revolutionary phase, and the transformation of the "University" into the political object of the forces of hostility, the Islamization discourse overcome and other competing discourses were marginalized from the events of the Cultural Revolution in universities. In this paper, by the use of Michel Foucault's method is used for genealogy and source analysis. This article seeks to analyze the genealogy and source analysis by Michel Foucault's method

Keywords: cultural revolution in universities, cultural Be'sat, independence of the university, Imam Khomeini, colonial culture, Islamization discourse

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INTRODUCTION

April 29, 1980 "Muslim Students" of Tabriz University controlled the university in protest against the disruption of left-wing groups in a lecture by a member of the Revolutionary Council. According to them, similar events occurred in other major universities of Iran in the following days. The events of these days were the beginning of the "Cultural Revolution in Universities" and their closure until October 1983. Finally, the establishment of the "Supreme Council of the Cultural Revolution" in December of 1363 led to the formation of the main institution of politics in the field of science and university.

PURPOSE

The purpose of this paper is to present a report on how the idea of the "Cultural Revolution in Universities" comes about and the process of trying to achieve it. The article seeks to illustrate how the pre-Islamic trends of the Islamic Revolution influenced the formation of this idea, and that various diverse, conflicting political and cultural forces had contributed to its emergence.

METHODOLOGY

This article follows the work of Michel Foucault (1926-1984). First, the idea of a "Cultural Revolution in Universities" is to be identified and the focus of the paper will be on the "primitive analysis," in particular. After identifying the zero point, this article will be the first discursive formulation of the idea of the Cultural Revolution in the universities, and it will show how different speeches have been formed around this idea, which ultimately led to the greatness of the discourse "Islamization of the University".

RESULT

The article showed that time the victory of the Islamic Revolution, under the influence of the Pahlavi Educational Revolution, the Chinese Cultural Revolution, the European academic / student revolution, the idea of cultural development, and the need to combat colonial culture, the general mentality of the need to change the country's scientific and educational system It was formed. Therefore, at the time of the victory of the Islamic Revolution, no group was opposed to a change in the university.

The idea of a cultural revolution in the university has two main stages: the first stage is devoted to dispersed and sometimes conflicting efforts, which each group, in accordance with its attitude and position until the spring of 1359, has done to correct the state of the universities. The transition from the first to the second stage

by turning the university into an "object" of political groups and linking the relationships within the university with the transformations of the undergraduate. Such as the capture of the US embassy or some ethnic separatist struggle or attempts to define a new political regime. The second phase begins with the Tabriz University event, which eventually led to the closure of universities. Various speeches about the closure of universities were formed, including the discourses: "The Great Point of Fighting Imperialism", "the World Science Foundation", "Independent and front of liberty", and "Specialist training". Finally, the discourse of Islamization of the university was overcome, and since then, the Cultural Revolutionary Staff at universities has been engaged in finding ways to fulfill the goals of the Cultural Revolution in the universities. The Staff in November 2006 and March 2006 provided a limited opportunity to continue the study of students in some disciplines, such as medicine, and in October 1361 reopened the universities and virtually returned them in October 1983.

CONCLUSION

In the discussions of the post-revolutionary period, the idea of a cultural revolution in the universities and the developments surrounding it has been reduced to the realm of political conflicts and the decision of the Islamist political forces to eliminate rival political forces (Rošannahād, 2004). While this incident cannot be a cross-sectional phenomenon due to political expediency, it is the product of a complete agreement that was shaped by the necessity of transformation at the threshold of the victory of the Islamic Revolution among the political and cultural elites. In fact, at the time of the victory of the revolution, there was no group in opposition to the necessity of transforming the educational system of the country. With the victory of the revolution, the university found a special place and became the object of political groups. In fact, the relations between the militant groups active in the revolution showed the nature of the new political regime in the management and reorganization of universities in a new situation. In the largely traditional Iranian society, the university was the only institutional base established for the political activity and community of left-wing and right-wing groups, so the continuity of the university was vital for them. Hence, when "university closure" was introduced as the first step in reforming the university. These groups expressed opposition. Events such as ethnic separatist disputes, and, more importantly, the tendency of some political groups to engage in military and terrorist activities, have made universities as the most important social base of these groups more likely to be at the center of the political struggles of the suburbs.



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NOVELTY

The occurrence of the cultural revolution at the university was normal as part of the wider desire of the revolutionary forces to transform. All groups agreed on it, and the difference was only on how it was followed up. Each of these groups had their own theoretical foundations and practical interests. Therefore, in the first instance, there could never have been a single understanding of the Cultural Revolution. It is only with a great deal of Islamization that the creation of a parallel process of how to promote the cultural revolution of unity is created, And basically because of the universal nature of Islam and its interpenetration with modernity, the idea of a cultural revolution in universities is to criticize modern science and an attempt to change direction for establish a new science. As a result of the Cultural Revolution in universities, a large body of institutions such as the establishment of "Jihad Daneshgahi" or changes in curricula to change the educational and scientific system took place, but then determine the relationship between them and set tasks Theirs, It has caused new problems that require further investigation.



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