



Ethics of Responsibility and Politics of Religion in the University; Analysis of the Document of the Islamic University

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Received: Nov. 24, 2018; Accepted: May. 05, 2019

Extended Abstract

Over the last forty years, experts and researchers examining "impracticability," "immodesty," and "inefficiency" regarding religious policy in universities, have pointed to multiple causes and reasons. Current research with respect to the role of the causes and reasons for this are considered insignificant. With the help of Weber's theory, the weakness of the "Ethics of responsibility" at the policy institution is brought to light. Weber's theory suggests that there is much suspicion, dissatisfaction, and opposition to Islamization. On the other hand, in application to the failures of Islamization of universities in the weakness of morality, the policy of the institution bears responsibility. The central question this article asks is if religion policy in the university is based on the notion of "Responsibility Ethics." The author, with the main question and six sub-questions, makes a qualitative analysis of the Document of the Islamic University as approved by the Supreme Council of the Cultural Revolution of 1392 and will show that Religious policy in the university is not based on "Ethics of Responsibility." However, this requires another independent review as to whether the document is based on "Ethics of Belief" or not.

Keywords: ethics of responsibility, Weber, Islamic university document, and Religious Policy in purpose and means, hybrid form

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INTRODUCTION

With the advent of the new educational structure in Iran, we have two educational systems: the “Seminary” system and the “University” systems. However, from the very beginning of educational reforms in the Qajar period to the present, the issue of The Politics of Religion in the University at the university gradually became one of the most important and pressing issues of the science institution in Iran, in order to repair the institutional gap between religion and the university and to strengthen the religious atmosphere of the university environment.

Over the past forty years, the legitimacy, possibility and efficiency of Islamization policy in universities has been criticized for several reasons: 1) Ideological reading of Islamization in universities; 2) Politicization and factionalism; 3) Critics' concerns about transforming the university into a state-run institution; 4) The overcoming of religious appearance among students and professors; 5) Concern over applying strict selection criteria and recruiting faculty among factions; 6) Concern over converting university to seminary ambiguity and low transparency of the idea of Islamic University and Islamization of universities; 7) Confronting the plan of Islamization of the university with the norms and cultural context of science; 8) Resisting the formation of the Islamic university and Islamizing the university; 9) Disappointment or disbelief in the new science of Islam; 10) Fear of the strength of state religion; 11) Academics' tendencies to private and individualized religion; 12) Managers' disbelief in the idea of Islamic University; 13) Lack of appropriate Islamic texts to Islamize university; and 14) Unwillingness of seminaries to cooperate with the project of Islamization of universities.

PURPOSE

This article, without undermining the role of the above-mentioned causes and concerns, posits Max Weber's theory of "responsibility ethics" that the failure of Islamization at universities on the one hand, and many suspicions on the other. The discontent, dissatisfaction and disagreement about the Islamization at universities is due to the “ethics of Responsibility” from the universities' policy-making body.

METHODOLOGY

This study seeks to provide a six-item measure based on Weber's theory of responsibility ethics in order to benchmark the Islamic University document with

this measure. The six categories are: 1) Defining and defining goals; 2) Principles and principles; 3) Goals being implemented; 4) Appropriate means and objectives; 5) Adaptation of goals; and 6) Consequences of goals and implementing mechanisms.

But inductively we will identify and extract the themes contained in each category. In the process of document analysis, we use the meta-analysis of the reflections and research of Iranian scholars and other scholars in relation to religion and universities in our present research to provide further support for our own review and to be able to support our reasoning in document review to consolidate and strengthen the analysis.

RESULT

The results of the analysis of the Islamic University document show that university policymaking is based on poorly formulated "responsibility ethics", i.e., the "goals" of the policies, lack clarity; unity; and cohesion. Overall unity of goals is not well considered; the consequences of goals are not well considered; proportionality of means is not well considered; and unintended but likely consequences of the use of the means are less noted. But it is not clear whether the thought of the Islamic University guidance document was ethics of ultimate ends or value rationality.

DISCUSSION AND CONCLUSION

In policymaking in accordance with value rationality, policymakers formulate "self-consciously designed and coherent orientation towards their own values." But does the Islamic University document indicate "explicitly conscious formation of ultimate values" and "coherent planning orientation"? The answer to this question requires independent research, but based on the results of the present study, it can be deduced that the Islamic University document is not based on ethics of ultimate ends and value rationality, as shown in this study.

The scope, principles, mission, goals, and objectives of the Islamic University are not coherent, but rather the document is based on a form of knowledge and policy that can be called hybrid or multilingual.

This attitude is a form of hasty execution in response to the political moment and is therefore non-conceptual. Since it lacks conceptual thinking, it fails to address problems with rational, rational, and methodical grounding. Based on this view, a coherent document cannot be formulated.



In preparation of documents, if concepts cannot be extracted from the knowledge system and from the internal mechanism of each society, then some concepts are brought in and out of other societies, and thus the knowledge system is obtained amid turmoil. In this form, the knowledge system yields a "hybrid" or multi-faceted form, rather than a "system" of concepts or "systems" of concepts, which form a kind of eclecticism.

This form of knowledge can be applied at all levels of society, but cannot be used for planning and strategic policy and cannot be fruitful. From the standpoint of indigenous and national knowledge, it is necessary to examine the compilation mechanism of large-scale community documents in order to make a comparison of how the knowledge system of the country works and the output of such documents.

NOVELTY

This paper attempts to evaluate policymaking of religion at the university using the Weber's Policy Sociology Framework, specifically the concept of ethics of responsibility. We propose strategies for reviewing these policies, based on the results obtained. These strategies are: 1) The need for a clear and clear distinction between the university's "vision, purpose, mission, strategy and action"; 2) The necessity of establishing clear principles of Islamic University; 3) The necessity to distinguish among three types of writing: ideal document, policy document, executive document; 4) The need to fit the goals and the tools; and 5) The need to wisely formulate the errors of religion policy making at the university.



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Vol. 12
No. 3
Autumn 2019