The Responses of Iranian intellectual and the methodical disorders

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Abstract: Today, Iranian intellectuals; is relatively unstable that reflects passively the current crisis in mistrust Due to political culture as a social mind and   Understands vaguely their role in the process of political criticism on the   societal condition. Since it is often influenced by Crises associated with policy, directly or indirectly. Therefore it lacks a methodical process of strategic projects.   Consequently, the lack of organization in the methodology makes conceptual contradiction; especially has been caused to the crisis of the public sphere. Effective factors in Iranian intellectual movements can include: Iranian intellectual of social and political passivity, Psychological fluctuation of character, Lack of reliance on epistemic base.

1. Introduction

Birth intellectual occurred in the West in calm and rational as organized, If Muslim countries, especially Iran, is born of insecurity; As a result, the path must been spent by the Iranian society In this regard, it is necessary to be compatible with the country's political culture and language on the methodological.

Hence, the religious intellectuals against secular intellectuals, with all their faults and volatility, have been known more effective as a political critic since the Islamic Revolution, Because of the lack of modern and methodical strategy still be amazed by the process of social interaction. They make victim generate pragmatic ideas for Political power that often have passive aspects in the face of political power. This will prevent the political passivity of the intellectuals of methodological. So the intellectual is to produce simultaneously or alternately in three conditions.
1 - Thoughts and Ideas
2- Criticism
3- Production methods and style

The experience of intellectualism in Iran has been seen in response to the needs of the current social and political, hence, its nature is a reaction to events that may occur in a spatial and temporal process. Especially, when are taking a political and social crisis. As a result, intellectual could be due to differences in the public sphere and public opinion; In addition, the public sphere wants Iranian intellectuals, who placed as intermediaries with social, cultural and political institutions. These requirements will lead to intellectualism is like prophetic mission, a mission of social and political. That is oriented of Prophet oriented culture and the charisma of the Iranian society. This culture can be considered the basis for intellectualism mission.

The intellectual task is the political critique of the power structure; Furthermore, Should be followed by inner conflicts and social, cultural and political of deterrent. Such movement has continued according the conditions of Iran especially despotism (Abbas Milani, 2004).

However, same topic has forced the Iranian intellectuals into negative audits to be drawn into political struggle. With this approach, it will be into the lower layers of society with the despotism mentality at the first step. All intellectualism movement in Iran, The largest pathological of the Iranian society has been considered Simmering of the political culture. Accordingly they are trying to analyze issues of critical stance. They Grow According to demand society such as the Social Mind. Some of them are employed in other activities such as intellectual, scientific and cultural Such as a group of social activists. Such an approach is that people trying to be close to each other. Although, this intellectual movement is full of the internal contradiction, but they have agreed, in response to an issue or topic, the internal contradictions cannot be seen that the subject is excluded from of intellectuals rational or irrational the discussion.

When an intellectuals gain to a place in society that to quote "Mohammed Abed al-Jabri", Such as a legislator and initiator has the social role After adopting of the role that intellectuals becomes identity; Especially if they are developing the ideology (Contemporary Arab Thought. 2004). In the event that some intellectuals are opposed to any form of ideological tendencies for intelligentsia, while the "Talcott Parsons" considers the social role of intellectuals Development of ideologies, in the social system. He adds that these intellectuals make the cultural system because foremost the role of the

intellectuals has considered the ideological Development (Talcott Parsons, 1993).

Overall, the majority of Iranian intellectuals are trying to pass through the various interpretations of traditional frameworks in each field and to achieve higher levels, because this intellectual movement causes new values, intentionally or unintentionally that would be alternative to replace the old values (Shomali Alireza, 2009).

If possible, are initially looking to satisfy your mind and want to cover old values to new clothes. But this process must not been done on the basis of the intellectual Idealisms, but they know as well as social needs and they well understood social realities and offer ways to meet the needs of people appropriate to the culture of the people.

Above all, such realization and recognition is not limited to, the intellectual mind; rather, people should be exposed to intellectual activities and methods, especially the role that they have. In other words, knowledge and ideas that will be generated by intellectual and he is responsible for the role in society for its implementation and necessarily should be quite understandable and functional for the people.

However, each social class proportional to its place creates an intellectual topic. Sometimes Intellectualism comes to on the part of requirements of the community; there may be no need for another part of the Intellectualism. As a result, comes from the Intellectualism Appropriate to with their role. On the other hand, Intellectualism is created in response to the needs of classes, groups or community issues. However, it organizes their identity on the basis of need and acts to generate ideas; in addition will recognize that There have been based on any religious or cultural needs of the society Until made them better serve; Although social dimensions associated with each other or affect each other.

On the other hand, All Intellectualism currents were much different from each other vertically in historical processes, since throughout history may be altering the conditions and requirements of every period or the changing its nature. Before the Islamic Revolution of Iran as the dominant intellectual, were influenced by leftist groups of criticism and struggle. But after the Islamic Revolution, with the arrival of religious governance, Intellectual movement was as a response to criticism of religion. Intellectuals can be considered to represent different ideologies and philosophies in historical and Iranian Contemporary periods.

It does not matter be investigated Intellectualism from aspects of political and social or aspects of intellectual – philosophical. For example, an Iranian intellectual who has also some social roles consequently there comes in response to religious traditions or

positions of criticism to political authority commensurate with their times. So, if before the Islamic Revolution, the dominant intellectual currents is known with a focus on A crusader for justice Due Marx view Against the political despotism of monarchy, But after the revolution Because of coming to power, the religious Clergymen is formed With a focus on Crossing the tradition anti-superstition and Followed by a normalization of the things that have been sacred by the religion, In addition, serving the community and Intellectual movement toward political and social reality (Mirsepassi, Ali. 2006).

From a philosophical perspective, intellectuals should try to be approached to the Truth; although the intellectuals, there are different forms including aspects of social, political and intellectual, but also the possibility, there is outside of these issues and occurs on its intellectual and scientific requirements which does not heed for public and social.

These intellectuals can generate ideas in the field of Mind regardless of the requirements for social change independently and freely which however comes with its own specific characteristics and pathological.

So, cannot be simplified intellectual as possible in a defined format, for this reason, the same cannot be said about the intellectual. If there is a definition of about this, are offered based on profession, the role of cultural or intellectual favorite topic, Due to the getaway of the concepts that is the scope of intellectual (Wolin, Richard. (2010).

Because the dialogue process is necessarily required to define for understanding the issues; For example, we need to say enlightened "religion" against religious traditionalists order to better understand the implications or in other words we need to explain the issues to a center of gravity. In such circumstances, Intellectuals can contribute. Otherwise restrict the intellectual to the ideology is not generally correct, But inevitably, to interact with the public sphere - with the mental structure of their religion - this is not the way.

Such secular intellectuals which offers his critique of political Stance of political change, some are affected Undesirable some of the revolutions especially the French Revolution (Lilla, Mark. (2003) or intellectual wave before the Islamic Revolution in Iran, has been organized under the influence of Marxist ideas about content or structure and could influence the fields of cinema, theater, literature and art; So can not be denied the impact on the attitude of the Marxist intellectuals on political power struggles before the Islamic Revolution (Shapiro, J. Salwyn (1920).

In this way, Religious intellectuals have been influenced by the attitudes of the Marxist In this period. But all the intellectual currents before the revolution, which has had different approaches based on cultural and social needs Preferred to identity roots of the idea

(for mobilization) Undesirable or wanted (Seyyed Hossein Nasr, 1996).

So, could not prepare the ground for a "civil society" after the revolution. However, Iranian intellectuals can not ignore Belief - religious Structure of people. Because it requires a the process of influence (gradually) to a change in public attitudes, to provide the fields incidence of civil society on the social perception; Thus, an Iranian intellectual, initially should attempt to reduce Interval religious middle class with modern and secular middle class gradually.

Far, religious intellectuals can do better this role. Become a methodical Iranian intellectual, in order to prove a relationship with the public sphere, necessarily, considering the relation of language to an environment where it lives. One of the ways, it is considering on communicative language. If, Iranian intellectuals, wants to modernize its society with the lowest cost, it has no choice other than to apply appropriate methods of language (Kamrava Mehran.2008).

While today we are faced with the communication style and the concepts of intellectual as bewildered, that is not consistent with the West of the language and literature. Although there are similarities among Western intellectuals, Arabic and Iranian, because they are affected by the rationality of human and the demands of life, but the difference is due to the choice of methods of intellectuals. Methods become the nature of intellectual origin. Secularism is tolerant in the west since has spent almost a natural birth, While, there is a natural appearance in the intellectualism, In terms of culture and religion. Hence, the current is unable to refer the power in the social scene. However, the method of secularism is facing more difficult With Muslim immigrants to Europe and America in the 20th century and 21 in Europe and America.

The approach of secularism is changed against Muslim immigrants and becomes the militancy. Such as are preventing Muslim girls from wearing hijab in universities in France and Switzerland (even Turkish Muslim who wants to be like Europe). This suggests that is a different approach to modernism and secularism between Muslim countries and the developed countries According to their origin.

Intellectual have earned his abilities to the superiority in the West But in developing countries, Such as community, the situation is clearly different. Even the methodology of modernism is different In the Arab societies-Muslim with society of Islamic Iran.

That's why when intellectuals were acquainted with the literature on constitutional period (1906 AD); inevitably (Kamrava Mehran.2008), they have adopted their identity and aspirations with western methods which saw themselves as from the valve of West; In other words, the first generation of Iranian intellectuals began to imitate of Western approaches to modernizing society.

So, in the meantime, has faced resistance from religious currents which to fight against of modernism of western. It does not reflect the self-negation of modernism in Iran; it is opposed by of Western; whereas secularism is based on the demands of the Minded, Justice Oriented and ethical each field of cultural and social has a need for renewal appropriate to surrounding conditions according to human and social necessity; But must discover methods and procedures of modernity tailored to the conditions.

Thus, an Iranian intellectual, while the modernistic systematic review should continue gradual process of intellectual currents in the its own culture and history, However, this statement does not negate the comparative assessment with the intellectual currents in the West; For this reason Jalal Ahmed (enlightened before the Islamic Revolution of Iran) considers The founders of the Iranian intellectual currents, Some even before the arrival of Islam in Iran, such as "Zarathustra", "Money" and "Mazdak"; Which continues after the period of Islamic Which continues after the period of Islamic Iranian scientists and scholars in the field, ranging from poets, mystics and visionaries and as they were able organize Islamic civilization in the Middle era in the context of Iranian And could offer a new interpretation of Islam that could explain a sample of modernist Iranian religious intellectual movement for Modern religious intellectuals.

Even if we know Affected Thinking of modernity from the West in the early twentieth century, so we've just unthinking, it began in the relations between Iran and the West under the Shah Ismail Safavi, who was raised in response to the Ottoman Empire. Especially in the Chalderan, the Iranian defeat in front Ottoman Empire led to the creation of new approaches to the question of religious thinkers and scholars of society (Gheissari, Ali. 1998); because society of that time, According religious beliefs did not think to fail that Safavid king who had a connection to God; For this reason, Begins with changes in religious thought in this period played a role in its onset by Mulla though the faintly that European counselors were not role in its development. Today, in an intellectual problem is mostly due to the lack of methodical attention to culture and social situation in Iran. However, modernism is a common goal of all human societies with its intensity and specific weaknesses, but an approach to modernism is different in various communities with each other.

Some of the first generation and some contemporary intellectuals believe that should continue the methods of the Western to reduce the cost. Therefore, with this assumption, when the first Pahlavi (Reza Shah), is forced of unveiling, is strongly resisted by the religious community of Iran. In addition, When

was performed the unveiling and the prohibition certain religious practices of Ataturk's modernization of Turkey, Consequently, today the Turkish Muslim people have turned more than a veil and the religious despite the "Ataturk" activities; So, that was caused to come to power Turk Islamist political parties Or when America (Bush administration) that saved Iraq from the rule of the despot Saddam's as well as in Afghanistan, the Taliban removal; We are noticing the freedom of these countries, people who are affected by the constitution of the Islamic Shari'a.

So, this is why enlightenment and modernism should be established due to the environment of language and cultural. Therefore, it is not trusted by the masses of Iranian intellectual and the religious centers for constant use the concepts and literature of the modern West. It is important that is lack of indigenous languages and the method in relation to the public sphere and this goes back to the origins of Iranian intellectual thought in the context of West and there is by those who have traveled to Europe. So, since does not know the language of communication with the masses, always has spent in insecurity which appears in social activities especially politically conservatism and pragmatic And sometimes they are hidden in the structure to support itself and support of the ruling oligarchy (Shlapentokh, Vladimir. (1990).

In addition, insecurity is regarded as a historical and has persisted to this day and especially in scientific and political elite.   When the intellectuals of the Constitution (1906) read: First, we noticed that there were no methods of communication in explaining modernism (Brooking, A. (1996), Secondly, there were no organized, especially in the realm of culture and ideas were shared rules; thirdly, in this period, an intellectual had understanding of the community.

We wanted to prove a relationship with a dominant position in society and their fascination. This origin of the intellectual was attributed to the political power and the aristocracy. They are unfamiliar to the Commons, especially religious and cultural problems of the masses due to the inability of social research. It wanted to achieve modernity without scientific research; Above all, modernization projects was a gradual process.in terms of cultural development. Since, these intellectuals who had lived in Europe and its identity were formed in the environment, so do not interpret Iranian society by this mental base (Gheissari, Ali. 1998).

Apparently, they evaluate everything by the model of development in the West. The Iranian of social mentality did not understand the project as well, at the beginning. On the other hand, this kind of intellectual; there were people who were oppressed by the ongoing political repression and threatened, Sometimes forced to migrate abroad and thus did not have an opportunity to become familiar with the language and culture of people

in a short historical process as gradually. In general, both current were not able to build relationships with people, sometimes have been due to of this lack of relationship with the people, Due to the nature of their cultural orientation intellectuals (Gheissari, Ali. 1998).

In addition, they did not know that Want to have a modern look to tradition or Have a traditional look or modern. It seems that the fundamental problem is the Lack of method.   There were lacking in how to approach the project of modernity and had no means of communication Failed make a dialogue with the public to convince them so he goes down (Gheissari, Ali, 1998).

As he tries to communicate in private circles with his fellow, apparently sees its surrounding communities. The idea is to limit imagine of public opinion to surface recognition the loop around especially, it is immaterial to their concerns and priorities in the field of intellectual. They do not understand the concerns and needs of people.

Since can not one organize and manage the specificity of intellectuals are unintentionally caught the imagination oriented, Phenomena that are involved in the Iranian Intellectuals. Ghelioun's argument (of Arab intellectuals), there are limits to the intellectual; they are looking to bring back that sense of supremacy; It seems they want to be in a position Clergymen and have the charisma. The issue is not unlike with an Iranian intellectual (Jahanbakhsh, Forough. 2001).

Further became references in this process, some have turned To cultural mediators between society and European society and   Have attempted To translate modern concepts and literature in the West as a strains for Iranian contacts. Third World intellectuals are not interested to responsibility the Intellectual of society in order to change the status quo towards modernity Due to a lack of confidence.

In other words they want to check issues and transformations excluded; because it has not method of communication with people. What 'Ali Harb "also refers to it in Arabic countries and states (Arab intellectuals) never had any confidence in their ability to influence public opinion in the way of rational ... and if he asked to do something effective; Cultural looking for people that either does not exist or is not visible(Hourani, A. (1991).

Now, When Iranian intellectual who lacks a reasonable approach in project implementation and the Relationship building, therefore his role is not clear. As a result, the term of the intellectual is inconsistent and ambiguous; it seems to be used sometimes as virtual or metaphorical that it is not accurate to use. As Hussein Boshiriyeh: pointed: Iranian intellectuals have not any common interest together and unable to take collective action; but sometimes they act like other ideologues classes   and   groups.   Including   causes   of

underdevelopment would be Imagination oriented and their fascination; Accordingly, Have lost their objective interests towards imagination oriented and are homeless mentally. Iranian intellectuals should pay attention to the gap; as of today, the emergence of new media and information repositories in the realm of "knowledge society" The end of a myth or the elites of intellectuals of the era.

It seems that the majority of Iranian intellectuals rather than take to produce an idea and they are the owner of methodologies Further play a role as critical. That is, the general reaction products are thought to be based on political criticism; although intellectual lives of the Iranian society of the political space; according such an approach should not ignore the idea production and building of civil society, but their look kind of view leads to criticism and political spheres of power, Something that is reared in the Iranian intellectual as dimensional and suddenly sees all the problems of modern society of the political power.

Although the political power can be a major obstacle in the implementation of modernization projects, but not all barriers, even political criticism, it has no insight into the sources of legitimacy and power base inevitably pays a critique of the power structure, while this structure can be based on traditional bases and for the critical tradition requires knowing that The religious and secular intellectuals, who are bereft of it. One way of criticism of such power is the establishment of diplomatic relations with the power to influence it and the process of communication does not necessarily lead to its withdrawal, should lead to a persuasion of political governance. Even Iranian intellectuals rarely have been able to establish an active relationship of power. This suggests a lack of methodical and understanding of political communication in the process of Iranian Intellectuals. According to 'Ali Harb', intellectuals of Muslim communities could not affect on organizing of social awareness and engineering of the public opinion in the course of history (Dawisha, A. (2003).

This argument is known Iranian intellectual movement as a critical reaction against the political sovereignty which evaluates its nature with critical elements of to the policy (Mohammad M. Shabestari, 2004).

Even is pointed that If remove it from Iranian intellectuals, He is like a scientist or explorer of the truth. The main role of the intellectual is not to criticize but able to be criticized by the creativity and idea generation. Iranian intellectuals are not only unidirectional because of to engage in the political arena but he knows political criticism the only way to achieve democracy. The concept of political culture is internalized in the oppression of Iranian political culture and Iranian intellectual identity is unintentionally

defined to be a reaction to the continuing crisis. As far as when Michel Foucault (October 1979 CE) come to Iran during the revolution, expressly declares that there is no kind of intellectual who is not involved in politics and he adds enlightened are inextricably linked on policy (Elie Kedourie and Sylvia Haim (eds.) 1980).

Perhaps this attitude is affected by the former Marxist views of Foucault at the time, So that the M Abdoal jabery also adds that the essence of the intellectual is the social critic. Hence, proportionate to the Enlightenment era, it came into existence as dimensional in the shadow of the ideas and interpretations of Marxism, pre-revolutionary Iran and during the Islamic Revolution. It indicates that intellectual criticism has affected the political climate of the world and society.

Iranian intellectuals generally in response to the surrounding conditions is passively manifested nature of their intellectual. The same problem can undesirable inhibit the production of ideas by intellectual. This is the process that is due to pressure on Third World intellectuals where they inevitably fall passively and unintentionally (Khosrokhavar, F. (2001).

However, we can say that the politicization of intellectuals in developing countries, Particular Iran, it is more a projection of the political crisis that the intellectual response to "political tyranny" is an expression of identity in the face of government because Such as the "mind" society will deal with political power inevitably;Hence, his role is known for audiences, because the entire intellectual depends on the diagnosis that is characterized by the criticism (Khosrokhavar, F. (1996).

But such all of Iranian intellectuals caught sight of mistrust, suspicion and insecurity of power and inadvertently pushed into Non-rational judgments. In this way, Discourse of intellectualism becomes a kind of anti- intellectualism in Iran which wants to deal with various forms with the political power or the dominant discourse and to declare his stance with the dissatisfaction from the atmosphere of society along with the explanation of the conflicts and contradictions inherent in society. But the problem of most Iranian intellectuals is Lack of methods and strategies for achieving a favorable situation; this means that instead of planning to achieve the desired process, their output is spent dealing with tyranny; indeed, because of their fascination with the political and cultural elite in Iran, Intellectuals are unresponsive to the views of the people, therefore, are drawn the favorable situation on the basis of their relative underrating; Even if they are just beginning their criticism of the tool as "spontaneous reason", will be understood by religion and religious community It will fall down into crisis of communication in the public sphere.

Although the use of "an independent reason" is not only not solve the problem for the intellectuals in order to avoid ideologies, But there are contradictions prevent to from the understanding of the desired axioms in this way the argument. Ultimately criticism of the intellectual will not reach to the correct result and in addition, this will lead to an increase in the gap and lack of communication between intellectuals and the public in the process. So, the reason could be as influential as the basis of Iranian intellectual argument on the relationship that has been developed based on the axioms and culture of society; especially the intelligentsia as a social mind should have an understanding form of inner of the community (Bracke, Sarah, 2008).

According to Ali Shariati, the Iranian culture is the cause of all problems. Intellectual can be identified with the product thoughts and ideas of their times, in addition, critical attitude; Hence it cannot be defined an intellectual within this period. Perhaps there were some historical figures in his time as intellectuals; To quote Edward Syd, some Clergymen, priests and even "Christ" who advocate for truth and justice in their own times ,We can put in a three row intellectuals ; Because of his age That was the situation in the ideas was quite enlightening (Wimbush,S. Enders (1984).

The important point is that Christ is the way to criticize their situation is not optional aspect; rather; the way of Criticism is done on the forced condition, Because the target and the thought of base may too act Systematic approach; Even Mahatma Gandhi used for the religious base of the anti-violence in colonial India to criticize tyranny and foreign domination and gives the best democratic proportionate with the society and the era; Gandhi as a leading intellectual Could in light of the idea production, relying on a base of religious beliefs and to reduce human suffering, could move systematic and The method does not rely on the wisdom and believed that the adopted way, will perfect in a process gradually. In other words, Gandhi with Educational - Ethical approaches begins with the first step with the character of against violence and the negative struggle which results leads to the establishment of relations between Gandhi, as the leader, and Demos (Spodek, Howard (1971) . Therefore, three factors led to the success of the civil rights movement of Gandhi:

1 - Before the political changes - social, Gandhi began his evolution as an intellectual to be stable.

2. Gandhi began his starting point of intellectual base was based on the beliefs and perceptions of the public.

3. He has made methodical the process of social and political communication with a focus on anti-violence and civil opposition.

Thus, Iranian intellectuals as the producers of critical thinking requires to the identity and social role to influence. The first intellectual attempt is, appropriate laboratory trial and error, its own intellectual context with critical attitudes. Since minded intellectuals are narcissistic, undoubtedly would have cleared the dictatorial mindset of the Iranian culture, because all the political and social corruption and even personality are rooted in authoritarianism (Akhlaghi, B., Habiba, S., 2006).

The despotism of production in society is derived from an internal dictatorship; hence a simple division between Muslim is divided intellectual in both the "domination" and "popular"; Moreover Hussein Boshiriyeh believes there are three roles of intellectuals in politics: 1. Criticism of the political system; 2.participation and involvement in the political system; 3.isolation and withdrawal from political life; The other assumptions are considered in adopting the role of intellectuals, coinciding with the arrival of the fourth decade of the Islamic Revolution in Iran Which implies intent and character of Iranian intellectuals, Influenced by the political culture of "insecurity" is. Politically they are:

1. Intellectuals who are not engaged in the political sphere and their activities are more philosophical and intellectual areas.

2. - intellectuals who they thought of the products more related to political criticism. They also undertake the role of the opposition.

3. Intellectuals to reduce political risks generally will be equivocal their criticisms and intellectual production.

4. Intellectuals who do not directly political criticism but their intellectual production is the theoretical basis of for other politically engaged intellectuals and political activists who criticize the government.

5. Intellectuals who for various reasons are body of the power structure that seeks to change the political sovereignty by the reformist critique.

6. Intellectuals who are present in the body of the political power to legitimize the political sovereign thereby until are justified the political actions.

7. Intellectuals who were not able to work for various reasons within the country So immigrated to other countries in order to continue its work on issues related to Iran, regardless of insecurity and concern.

8. Interface intellectuals, who want to communicate with the populace, using the produced theories or other intellectuals of generating critiques mingled with media and artistic creativity and their pragmatic aspects are more robust.

9. Intellectuals who have arisen Influenced by the growth of new media and the huge reservoir of information, in various fields in recent decades.

10. Intellectuals who further seek religious and political reform in response to the Iranian theocracy, via religious base.

Classification and definition of the role of

intellectuals in Iran do not seem to a simple task, because definitions of intellectual functions are extremely influenced by the Iranian political culture. Including can not be satisfied the appearance of the roles, due to dichotomy of cultural; because there is some kind of insecurity inherent in the elite culture in the process of political communication. The phenomenon of the "historical continuity" is the effect of the Iranian elite, scientists and scholars (Darhos, P., 2002), for this reason, it is necessary to gain information about the personality and the role that plays as much as possible before getting to know the views of the Iranian intellectual, science The phenomenon of criticism and opposition to political power are Costly on Iranian society. So spread the culture of "insecurity" in the literature, especially Persian poetry is full of contradictions, which is in dire need of interpretation in addition, this interpretation falls into relative obscurity, so that every Iranian audience will understand own taste, So not only Iranian intellectuals have different origins with Western intellectuals of their origin, but varies with the Arab Muslim. Perhaps one reason of Iranian intellectual's lack of understanding is due to confusion identity and linguistic. Since Iran's Islamic Revolution has occurred and is formed rule of basing on Shia religious the community, therefore has been restricted the intellectual activities of any liberal democracy, even intellectual, religious, etc. Religious intellectuals attended as the critical current of the political system in various fields with critical and reformist view in response to religious government; although the religious intellectualism is not organized in order to role of and methodical, but it is far more effective than any other secular intellectuals because of reliance on religious bases. Some events in recent years, due to the religious intellectuals could be considered such as: Rise of the president "Mohammad Khatami" (1997), Second of Khordad Movement, and the events in the "Green Movement" (2009) Occurred under the guise of fraud in the election. But this intellectual movement is perceived as incomplete and lacking strategy of project despite religious and cultural relations with the public; although all of Iranian intellectual currents have cognitive damage - both religious and secular – due to the lack of a systematic relationship.

2. Discussion

Due to the growing new media and enhancement of information about sources in the realm of information technology, the question is raised: Iranian intellectual wants to establish the role of the public? Or wants to stay in the elite of fence? If are attached to own social responsibility needs to be brought out categories of intellectual of contradictions and crisis of concepts and describe the intellectual as a

systematic project appropriate to the social and cultural conditions. Otherwise, it will remain immersed in the realm of intellectual with the emergence of media in the era of Enlightenment.

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