

Public sphere and intellectual discourses in Iran

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Abstract: *The main default of this study creation and expand public sphere as the most important missions of the intellectual discourse has been called in developing countries. This default is the role of intellectual discourse decades 1960 and 1970 in drawing the political space and civil society concern in this essay. For this theoretical framework to investigate the historical- comparative approach and critical analysis model is designed. Followed by ideal types of intellectual, intellectual discourse and public sphere based on the theoretical framework for operational research the original concept was formed. Idea of expanding public sphere as independent variable has been evaluated in six prominent intellectuals. Thus first is presented a sociological analysis of social structure and relations in Iran social system. The concerns, challenges and ways to exit every thought have been studied. And in this review is analyze the position of public sphere in each intellectual discourse. In the final analysis, intellectual discourses often remains sterile due to the dominance anti-modernism thinking to creating and expanding public sphere in 1960 and 1970 decades, while public sphere is a special product of modernity.*

Keywords: *intellectual discourse, intellectual, public sphere, civil society, democracy, nationalism, liberalism, Marxism, indigenous, authentic integration, modernization.*

Introduction

Iran Intellectual space in recent years achieves a helpful model, in the long-term goals and promotes the development of civilization. But uncertainty over the direction, ambiguity, scurry ideology, scurry policy, extremists, passivity and seclusion, governmentally, and finally a way of distorting the role is considered a problem that the main concern of this study is located. Intellectual work is possible in two important areas of society, the politics and culture with a critical- reform approach. These aims are: transparency, the Enlightenment, reform and change the minds of humans, through education and persuasion. With the missions of the role, position of intellectuals in the path of Social- political development is placed. Obviously, this position in the communities during the first stages seems more fundamental. According to Habermas, public sphere is an area or place that the government and rule run by intellectuals, committed and aware of trends and public opinion. This discourse based on the condition of free space, far from imposing, and compulsory. (Habermas, 2005; 205) Collective agreement and the actual main purpose of public sphere is the space. This space against to Monolog and violence. Harington (2006) knows the structure of modern society due to a dual process of the formation of economic space and public space.

This dual process of civil society as a separate world, in contrast to places of political power. In civil society is formed two different logic: rationality itself - profit as the basis of market rationality and communication rationality as a public space. Concern of public sphere link to communication dimension of the civil society. How the formation of public sphere and pathology is important. Giddens believes, led to the development of culture industry has been stifling democratic debate and dialogue in modern societies. So that expansion of media and mass entertainment is made the public sphere largely empty of originality and truth. The public passer and free intellectual discussion does not form, but to manipulate and control is made. (Giddens,2003; 223) With theoretical considerations is brighter role in shaping the intellectual discourse and expand the public sphere. Moreover, research period coincided with the formation of middle class society in Iran. This class is the pioneering work of civil society because of its urban origins, classes and wants communications. Initial question of this study also formed the same point: whether intellectual discourse during the decades of the 60th

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and 70th century building and has emphasized expanding public sphere? How is quality the role of intellectual discourse in this mission?

In this context, research objectives underlying this research are included:

1. Provide a clear definition of intellectual discourse, intellectual and public sphere
2. Special drawing intellectual discourse in the decades 1960 and 1970
3. Study of the intellectual concerns of intellectual in any particular discourse
4. Review the challenges facing in any particular intellectual discourse
5. Ways to pass the review of the challenges facing bottlenecks in any particular discourse
6. Find ideas to create and expand the public sphere in any particular intellectual discourse

Research Background

A. Paya and M. Ghaneirad (2006), in Popper discuss methodology believe in intellectual perspectives were sealed the main groups of intellectuals with two mainstream pro-and anti-Pahlavi regime multiple categories in Iran during the decades 1960 and 1970. Intellectual government wants back the glory of Islamic civilization and modernization before using social development consistent with the American models (such as the World Bank), another group of intellectuals at odds with the Pahlavi regime and leftist groups and political activists were religious. Anti-regime intellectuals can be categorized into five groups: leftist intellectuals, secular nationalists, religious nationalists, religious conservatives, and modernist religious. Because the intellectual domination of the political regime, the most of these groups were not familiar with the ideas of Popper. The leftist intellectuals influenced Anti-imperialism Theorization literature and the intellectual resources of Russia, French, Britain and Germany. (Paya & Ghaneirad, 1998). Also novelty seeking and developing the debate in Iran emphasizes on economic growth as the slow factor. He knows neither population growth nor lack of capital not thinking, values and habits prevent the creation of economic system, with appropriate social and political development actors. He belief in the values of individualism by asserting itself, freedoms, individual rights and democracy by incentives in economic development and modernization. (Ghainejad, 1998). Ojaq and Abdollahyan discussion, "native to communicative action theory to analyze the process of development and modernity in Iran," have stressed on role of dialogue and interaction in the public sphere the development of Iran. Relying on their wisdom and social system believe the world environment, the bourgeois class in Europe means that there has not lived up to the world and the realization of the bourgeois public sphere forgive. Iran controls the world's environmental diversity, but that is due to unique characteristics of a particular society and indigenous community in Iran. This development in the public sphere to form unique to Iran has made unique. (Ojaq and Abdollahyan, 2006) Kazemi in his discussion about the sociology of religious intellectuals in Iran believes that: religious intellectuals in our society, but always two different roles had related to each other. A social-political role and the presence of practical role in society and the other is the idea that making it in the form of social change has had share. In general, actions of religious intellectuals to help certain patterns of behavior with the following features are understandable:

1. Present concern or reason be rational interpretation of religion and religious concepts
2. Critic of relationships, institutions, behavior and general social system
3. Wisely trying to organize collective life in its different dimensions
4. Considering the three central values of freedom, equality and progress in the organization of society with Greater emphasis on the values in each section. (Kazemi, 2008)

Rezadust and colleagues in the intellectual pathology are discussed in contemporary Iran. They present the new design and a new type of intellectuals in Iran. This is against the left-oriented romantic intellectual. This type of new intellectual properties, including the following traits: Rationalist, Elimination and met narrative ideologies, Emphasis on idealistic thinking and utopian, Against racism character, Escaping violence, Centered tradition, modernity discourse, Emphasis on performance in the field of critical reason, Development of pluralism (Rezadust and colleagues, 2007) Saghafi in the intellectual debate in Iran believes that: the intellectual product and child of modernization. The main task of intellectuals in Iran, like other countries, criticism of tradition. Enlightenment is various differences, but common to all of them critical tradition. What is different type of criticism, weak and intensity, wide range, perspective, concepts and practices is cash. His role of intellectuals in the Iranian community in the following cities: The intellectual must be able to key questions that our society, tolerance, coexistence, tolerance and ultimately democracy. Intellectuals should be able to link these values based on ethnic and richness of thought and action are the cause. Intellectuals must then reply to these questions, be prepared to answer the next questions. Intellectual essence should not engage with essentialism, History and Science Survey intentions and remain in place before getting to all together. Intellectuals should form the continuous analysis based on sociological throw. And qualitative field work must do to condition and abilities of

its cash to pay for and establish an Iranian school of sociology is that the achievements of sociology West is away. (Saqafi, 2001). Goodarzi in modern critical unfinished Iranian intellectuals believed: the neglect of hospitalization and macro social structures and its sub-structures and focus only on theoretical ideas and culture, in our analysis, single-minded strategy, will make inefficient. In any political effort which relies on ideas and knowledge and culture, not chaos and eventually would lead to disconnection of foundation. Therefore, cultural reforms necessary condition for reform in society. (Gudarzi, 2007)

Main concepts and theoretical framework of research

Macro-theoretical framework of this study is sociology of knowledge. In this respect the vote of a member of Karl Mannheim intellectual links with schools in the critical ideas of J. Habermas and expanding public sphere discourse, intellectual discourse model by "specific intellectual" of Ahmadi (2005), intellectual challenges the Middle East and it is facing by Saeid (2004), and the idea of democracy and ways to transition to democracy by Bashryeh (2005). In order to utilize science - Cognitive being built ideal Types of general intellectual, specific intellectual and intellectual discourse.

Materials and Methods

This paper uses documents and historical-comparative methods in qualitative methods. First using exploratory studies, preliminary and theoretical model analysis, preliminary design has been made categories intellectual discourse in this period. The intellectual discourse categories are analyzed by one or two views of prominent intellectuals in accordance with the purposes of study. How to process and analyze information based on research analysis of theoretical research, using Grounded Theory and theoretical analysis of it to reach current intellectual discourses. Exploration typology of specific intellectual currents is ideas intellectual numerous and varied, drawing is as follows:

Intellectual discourses in Iran 1960s and 1970s:

- 1- Anti-West discourse
- 2 - Islamic modernism discourse
 - 2-1-Islamic modernism discourse in the intellectual of national - religious intellectual
 - 2-2 - modernist discourse of the socialist deism intellectual
- 3 - Intellectual discourse of socialism – Marxism
- 4 -Islamic authenticity intellectual discourses
 - 4-1 - Authenticity intellectual discourse to informative and progressive Islam
 - 4-2 - Authenticity intellectual discourse to traditional Islam
- 5 - Authenticity intellectual discourse in the traditional – indigenous current
- 6 - Authenticity intellectual discourse in the Iranian origin Remedy

1 - Anti-West discourse-During these years of high politics with Western-style modernization has led to the dominant critical trend towards the West and of course the other side emergence the concept of West scurry. In Iran, the impact of Martin Heidegger's metaphysical ideas and dominate the one hand, and the views of Jean-Paul Sartre controversy were dominated. Anti-West discourse and anti-modernity was dominant atmosphere. Thinkers numerous ideas and intellectuals, each of the dominant discourse anyhow anti-West and 1960 activities and contribute to the intellectual atmosphere of this period have been affected. In this respect the vote of Ahmad Fardid and Jalal Al-Ahmad are outstanding ideas as anti-west intellectual discourse during 1960s.

A –A. Fardid (1912-1994), influenced by existentialism and the philosophy of German philosopher Martin Heidegger. Iranian - Islamic Interpretation and benefiting from the fields of philosophical fit with this idea, was the main purpose efforts Fardid. "Mysticism Islamic of Fardid attached by mysticism theoretical Ibne Arabic". (Hashemi, 2004; 75). Fardid known. As an oral philosopher. His views have been writing by disciples and follower, such as: Mohammad Madadpur, Abbas Maaref, and Hashemi, Dibaj. According to Maaref, Fardid thinking has written by these theoretical principles: "1. Ensi Islamic Wisdom, 2. Thinking of Martin Heidegger, 3.Nominology."(Maaref, 2001; 7)

Concerns and issues in intellectual ideas Fardid: concerns the sacred names at the historical periods, History in the establishment of Sufism, ancient East conflict concerns - on the West ,concerned West scurry double the "Today" on Iran's, concern on how the course of tomorrow and the day after Iran's history. Challenges ahead: challenges with alternative ideology and practice with philosophy and thought, challenge with neglect philosophy and philosopher, challenging with Its foundation modern humans, challenge with West scurry philosophers.

Ways out of the challenges facing: the liberation of consciousness the double West scurry today, on the role of revolutionary liberation from the desired double West scurry today and tomorrow and the day after the release date, commissioning unit nation constantly on the day after tomorrow.

Fardid experienced many ways to achieve the mystical goals. He desired to centers of power and governance, from the Rastakhiz Party to confirm his Islamic Revolution in 1978. Fardid gave the philosophical dichotomy severely between East - West. His philosophy was, "the only way for releasing the west is leaving the whole of Existential west.

B – J. Al e Ahmad (1923-1969), is a prominent Anti-West intellectual that influences Frdidieh meetings. He had affiliations with literary writing, ethnography, and of course, political. "His ideas influenced: Learn religious deism Kasravi, short stories of S. Hedayat, N. Yooshij poetry, political deadliness Kh. Maleki and different lessons. Albert Camus, Eric forum, Herbert Marcuse, George Bernard Shaw, and Henri Bergson were minds the world thought the West, that the Qualifications and the future course of Western civilization doubts valid have been regarded to Al Ahmad".(Borujerdi,2008;121) The books of " West scurry "in 1962 and "serving and betrayal of intellectuals "in 1966, by Al Ahmad made anti-west intellectual discourse.

Concerns and issues in intellectual ideas Al-Ahmad: West scurry concerns, Mechanism, contrary to the constitutional (Mashrute) and Legitimacy concerns, serving and betrayal of intellectuals concern, ignored the concerns of the cultural and religious system in intellectuals mind. (Al e Ahmad.1977; 25)

Challenges ahead: challenges with West scurry human, challenge with West scurry society, challenging with the Spirituality intellectual position. (Al e Ahmad, 1978; 42)

Ways out of the challenges facing: to strengthen the At least intellectual changed deal with giant mechanism, deal with West scurry society, culture and political structure.

Qazian believes ideas Ahmad Al a few decades after he has had the effect of intellectual space, discourse that continues to seep in practical politics and religious thought and brought the religious revolution. (Qazian, 2007; 40) Mirsepasy believes the west scurry concept is a symbol of nostalgia among Iranian intellectuals. Al Ahmad will represent the best form of global views, feelings and influential intellectuals in 1960. (Mirsepasi, 2008; 144) Al Ahmad described the Iranian modernization as a disease that has spread with external origin in the Iranian community and culture mentality has corrupted it. He blamed the new Iranian intellectuals due to criticism from Islamic values and the Shiite clergy. Finally, he extremely and seriously followed the anti- West idea. His unilateral attempt and without the alternative model was a Crude project. In addition, his extremist's anti-West accomplished with a kind of implicit the West Praise. In many sentences has seeing to his influence from the West. Even with words like, "IBM civilization instrument maker "and" technocrat civilization", he shows a yearning to the West civilization.

2- Islamic Modernism Discourse-Current religious thinking of the constitutional movement was passive until 1960. But in this decade that the review and reflection in relation to modernism and its link with Islam is considered .this effect largely due to associated intellectual and academic links and many Islamic scholars during this period is the West. According to Yazdi , West entrance to the Muslim world, leading to the formation of two streams of thought in these countries. First, intellectual traditionalism with any innovation and strongly opposed the change and chose to deal with the West. Second, Religious Intellectuals that they want to reform and change their religious beliefs. (Yazdi, 2008; 202) Islamic Modernism Discourses in 1960's were "national - religious" and "socialist deism. Mehdi Bazargan and Mohammad Nakhshab were as outstanding representatives of this movement.

2-1 -Islamic Modernism discourse in the national - Religious intellectual

"Freedom Movement of Iran" is a National - Islamic religious modernist discourse. This discourse was the most important intellectual in 1960s. Ayatollah Mahmoud Taleqani, Mehdi Bazargan, Yadollah Sahabi, Ezzatollah Sahabi and ...were prominent figures from Modernist discourse of the national intellectual - Religious. One of the pioneers in modern Islamic thought was Bazargan. He made serious attempts at adaptation between scientific achievements, democracy and human rights shows with Islamic beliefs. Bazargan (1907-1994) was graduated in technical course and adhered to the principle of natural law in human community. "The most important and most productive efforts in late 1950 and early 1960's in shaping the modern Islamic thought carried out by Bazargan. He tried to compatibility between scientific achievements, democracy and human rights with Islamic beliefs."(Pedram, 2004; 23)

Concerns and issues in intellectual ideas Mehdi Bazargan: The rule and order concerns as a primary scientific society, concern of formation religious - social identity, risk of developing ideology of communism, concern establishment of freedom and democracy, taking advantage of modern concerns in West integration with Islam.(Bazargan,1964;67)

Challenges facing the thoughts of Mehdi Bazargan: challenge with traditional interpretations of religion,

challenge with the abstract think and objective conditions of society, challenge with the crude religious feeling and religious insight (Bazargan, 1963; 97)

Ways out of ideas on the challenges facing Mehdi Bazargan: reading scientific measures of religion, belief in the revolution and the government based on Islam / democracy and national sovereignty, the famous and forbidding to deny the structure of the Islamic community, acts of Pathology religion, belief in civil society and human rights, belief in democracy and economic privatization (Bazargan; 1984; 40)

Ghuchani believes Bazargan beyond its position as a religious symbol of bourgeois intellectuals in Iran. He is not like National Public (Reza Khani) and not as traditional bourgeois superstition. But his efforts were incomplete to collect religion and modernity. (Ghuchani, 2005; 3) Others, like Kazemi write Islamic Modernism national discourse - Religious places in groups of ideological discourse in 1960s and 1970s. The forms of this discourse are nationalism, socialism and Islamism. Islamic discourse after the Islamic Revolution enters into the pathological stage of religion. Bazargan can be founded the modern design ideas based on individual freedom, economic liberalism, social reform and liberation, combined with Islam. He believed in civil society and practical civic engagement, human rights and freedom to fully symbolic role in the development of public areas found.

2-2 - Islamic modernism discourse of Socialist deism intellectual -Mohammad Nakhshab (1923-1976) is the first Iranian who wants to combine Shiia with European socialism. In his writings he explicitly was defending leftist movements, minus Marxism. "Freedom Movement in North America had four intellectuals that they were leading the movement from out of country. They include: Nakhshab M., Yazdi E., Chamran M. and Amirentezam .Nakhshab had elapsed more years their lives in the way of Extremist movements." (Maaref, 2001) *Concerns and issues in intellectual ideas Mohammad Nakhshab:* Islamic Shia attitude combined with the concerns of European Socialism, establishment of democracy concerns, confronting the Tude Party. *Challenges facing ideas Mohammad Nakhshab:* challenging with traditional religion, challenging with Utopian socialism

Ways out of ideas on the challenges facing Mohammad Nakhshab: religious modernism based on social justice, religion Socialist, establishment of freedom from dictatorship and Republic regime for Iran, the realization of socialism. (Nakhshab, 2002; 274)

Elements of religious socialism discourse in the form of Socialist Movement deism are Democracy Forum discourse (liberal) and religious socialism. Therefore, a combination of elements is produced that those include: Remedy law, participation, modernity, power limits, modern rationality, cultural modernism with perspective of deism and struggle to achieve social justice. Abrahamian calls them faithful extremist and believes, Mission this plan, developed religious and secular, without which driving traditional market and religious masses, also the new intellectuals will attract .Finally, their theoretical approach was combination of socialistic economic and Islamic philosophy. This effort distanced from national- religious liberalism economic and near the mainstream of dominant Marxist. Of course this approach influence in the next intellectual discourse of religious in Iran.

3- Intellectual discourse of socialism- Marxism -Socialist discourse was created in the first years following the Constitutional Revolution and influenced the Russian Social Democrats campaign. Before the advent of the Pahlavi dynasty in the current format of justice and socialist parties, the Communist Party and after the Pahlavi era in the current format of Communist Party, the party's militant guerrilla groups based on the theories of Marxism, Marxism - Leninism, Stalinism, Maoism, Castroism, appeared Troteskism has been. Marxist discourse and intellectual currents mainly influenced of the Tudeh Party in 1960's Iran. The prominent Intellectuals in socialist - Marxist are: Ehsan Tabari, Khalil Maleki, Mahmoud Etemadzadeh (Beh Azin), Bagher Momeni, Hossein Maleki, Manouchehr Hezarkhany, Nasser Pakdaman, Gholamhossein Saedi, Ahmed Ashraf, Amirhosein Aryanpour, Baqer Parham, ... Sociological analysis of ideas Ehsan Tabari discourse as the most important Marxist theorist can describe and analyze discourse in this period will be useful. Ehsan Tabari (1916 - 1989) philosopher, writer, poet and Marxist theorists and member of the Tude Party Central Committee. The most important his work is "Some insights and world views in Iran" and "collapse the traditional system and birth of capitalism in Iran". Tabari intellectual principles based on dialectical and historical materialism.

Materialism approach of Tabari is an explaining the historical - Social evolution and Human dialectical logic as a systematization way that it presents the laws of social movement. (Tabari, 1969; 64) His dialectical thought is taken from two major Iranian thinkers: Jalaluddin Rumi and Sadreddin Shirazi (Mulla Sadra). *Concerns and issues in intellectual ideas Ehsan Tabari:* legitimate concerns and materialist analysis of history, concerns and materialist analysis of regulated Iran's contemporary history, reflecting concerns the meaning of poverty and richness in classical literature, concern committed to internationalist thinking, Escape exploitation and colonial exploitation of those provisions, lack of leadership cultural policy in Iran, concerns of dealing with global New imperialism. (Tabari, 2006; 5)

Challenges facing ideas Ehsan Tabari: The Challenge with Integration of philosophical thinking on Iran with Arab philosophy, challenging with the "centrality of moral Europe" in Iran philosophy, challenging with Excommunication (Zandaqeh) stigma for free thinkers in Iran, challenging with Marxist humanism against Friary(Sufi) humanism, challenge with a liberal understanding of democracy.

Ways out of ideas on the challenges facing Ehsan Tabari: the development of new leading man (kind), create and strengthen the trade organization of the working class of Iran, create the Popular economic system, Struggle with comprador bourgeois in Iran, create an union organization of anti-imperialist and anti- dictatorship in Iran, support for universal peace and universal brotherhood as a serious fight against imperialism worldwide, strengthening the communist party United against world imperialism, taking advantage of Humanistic politics of Marxism and avoid to hypocrisy policies –Machiavelli (. www.hatanhai.com) Ehsan Tabari as a Marxist theorist in Iran 1960s guiding has been studied. His specific plan was analysis of class exploitation and battle exploited by the Iranian Social deals. The most negative reviews of his views is party affiliation and adherence to Marxism Orthodox ritual.(Sarkouhi,2009) Sarkuhi in the article of, "Tabari. was a talent creative that he dedicated to politics" writes, " Tabari was creative and talented literary, artistic and theoretical, vast knowledge, ability and eloquent pen Clone.

He unsparing spend the Toude Party and removed from the dogmatic Stalinist culture."(Shariati, 1980) Abrahamian believes, against criticism about dependence of the Tude Party intelligentsia to the Soviet Union and the socialist camp claims: for some reason, much work was exaggerated. First, the vast majority of Iran intelligentsia viewed the Great Britain more dangerous than Russia.Second,in the past the nationalists intelligentsia didn't against a foreign power. Third, most intellectuals that the Marxist analysis of imperialism were accepted, believed that the British capitalist economies for investment by overseas expansionist, but Soviet Socialist Republics will not be. Fourth, reformers knew Soviet Union was the main supporter of radical changes, and British were major pro- Upstairs landowner.

4 - Islamic authenticity intellectual discourses

Issue of spirituality lost decades 60 and 70 West and especially Europe, the major concerns were many Iranian social thinkers and philosophers. In other words, "Return to original" and "indigenous modernization" of the discourses that are associated on modernity. Emanation of the principle of return can see in the 70's specifically in the ideas of Shariati, Motahari, Nasr, Davari Ardakani. Between intellectuals of this principle, Ali Shariati as a prominent intellectual trend return to Islam awareness section and Seyyed Hossein Nasr has been studied progressive trend back in the traditional Islamic intellectual discourse.

4-1-Authenticity intellectual discourse to informative and progressive Islam

Ali Shariati (1933-1977) as the most famous religious intellectuals represents a process which lay religious intellectuals with different interpretation of the traditional and conservative interpretations of Islam. He inspired philosophical principles of conflict of superstructure – infrastructure and alienation in Marxism, Phenomenology in Husserl, Existentialism in Jean-Paul Sartre, Franz Fanon psychiatric approach to Third World revolutionary movements and Islamic Sufism Louis Massinon. His biggest responsibility of intellectuals relying on self-consciousness and social awareness understanding the causes of decline, as a stop and backwardness in their communities.

Concerns and issues in intellectual ideas Ali Shariati: concerns of human truth, the truth of religion concerns, concerns of human alienation in the modern. (Shariati, 2002)

Challenges facing the thoughts of Ali Shariati: challenging tradition and modernity, challenges with wisdom and intellect of modern productive, challenge with civilization and modernity, challenging the pro-West and anti-West, challenge with liberal democracy and committed to democracy, 1 challenge with intellectual true and intellectual mimic. (Shariati, 2000)

Ways out of ideas on the challenges facing Ali Shariati: first, critical intellectuals to make their way responsible Prophet species - The second phase focuses on three elements: history, culture and general language in their community - the third stage and final stage of self-Back the return of Islamic culture and Islamic ideology and Islam, a Muslim that it is protester, informative and progressive (Soroush, 1993)

According to Abdolkarim Soroush the most important goals of Shariati were ideology and religion to society. He did not provide during his deployment and institutional theories and would fight that war and not think about the end of the day will. He thought ideological religion to achieve a society closed and ignorant clown and not a logical consequence. (Nasr, 2000) Mehrzad Boroujerdi in assess the Jihad of Sharia (big effort). First, he wanted the Islamic heritage of Iran against the secular nationalists praised Iran before Islam. Second, he wanted to silence their Marxist rivals off with the argument that the spirit of Islam in Iranian culture and blown Marxism an ideology alien to host mass. Third, had hoped to prove that youth is Islam scurry and toward Western culture and ideologies attracts ignorance, being shallow, and clerical conservatism is hypocrisy. Forum Shariati is the way to recovery of Iranian intellectuals in the rush to originality. Effort in order to adjust the universal culture of

modernity with cultural and native tissue. He like, Al Ahmad believes he was fighting for the liberation of Iran, the ideological principles are needed and in this way tried to masonry ideological foundation of Islam can. Thus, Ali Shariati designs Forum Return to Self, and that of self, to the status quo in format Islamic ideological deals. Thus although regeneration of ideas in the discourse is also seen Al-Ahmad, Shariati different from his own religious funds to bin Back revolutionary, deeper and more attention is the root.

4-2 – Authenticity intellectual discourse to traditional Islam

Hossein Nasr (-1933) during his studies in philosophy and history with the trend of Islamic Sciences met scholars such as Richard Frye, Hamylton Geip, Etienne Zhylson, George Sarton, D. T. Suzuki and Harry wolfson. He also read works Anandak, Kuamarasuamy, Rene Genon, Titus Burckhardt and Fryth of Shuan. They payment order that an expert thought in Hindi, a sociologist Metaphysics traditional, prominent comparative Religion Studies and a European were converted to Sufism. He represents the generation of scholars who did not want to submitted modernity and secularism ideas.

Concerns and issues in intellectual ideas Seyyed Hossein Nasr: concern of new Science and sacred science, concern of conflict with modernism and truth of Islam, modern interpretations of the religion concerned, trouble dealing with new concerns (such as, environmental crisis, the concept human progress, distorted thinking Urbanization ideals, moral crisis, West), concerns the lack of knowledge and understanding of the West as an essential tool in facing West (Nasr, 1995; 168)

Challenges facing the thoughts of Seyyed Hossein Nasr: ambitious challenge of modernity in Islam, challenging intellectual elites ignore the relationship between the Orient and Western science Eastern cultures, challenging the new attraction and seduction education for Muslims in the West, challenges with increasing influence Western lifestyle Muslims, challenging dominance of philosophy West(Haghdar,2007)

Ways out of ideas on the challenges facing Seyyed Hossein Nasr: develop and restore the sacred science with an emphasis on Islamic wisdom, self-awareness (self absolute) to reinforce the divine truth, wisdom founded the Eternal Wisdom, Breeding and Retention of traditional cultures - East Open science and traditional breeding elite, understanding the nature of west civilization as a tool it, provided answers to the world of modern Islamic.(Naraghi,2000) Seyyed Hossein Nasr ideas as an intern in the idea of intellectual space central to society with the principle of relying on Islam and tradition. His main audience is the youth and intellectuals of his greatest influence from the West have been or are under threat. Impact of his ideas mainly in strengthening the anti-West orientation and return to original and traditional Islamic teachings, not only making distance from the West but also withstand material and spiritual culture of the West. Haqhdar thoughts negative with Nasr views on the decline of thought in Iran. Haqhdar reflects the situation traditionalism intellectual effete as Nasr. (Qezelsofly, 2001; 132) Yazdi unlike Nasr is not seeing conflict between modernity and rationalism with Islam. He believes that negative look at many Muslim thinkers of modernity is political.

5-Authenticity intellectual discourse in the traditional –indigenous current

Ehsan Naraghi (- 1926) writer and sociologist has to organize Institute of Social Studies in 1958 with the founding handful of colleagues and has many research projects. He says: "I was argued that instead fascinated or intimidated by Western sociologists and Methods; we use these methods in our own country. When we saw that these methods enough basic, then vision of ourselves to it to."(Naraghi, 2007) Naraghi theories emphasized on seriously attention and honestly cultural life, national spirit and our heritage. In particular the book of "What was your" his point of view is more explicit and complete. He says: "I rely on fundamental moral virtue in regard to indigenous and based on a set of attitudes. I believe that the inherent components have been formed of three elements of Constitution Iranian culture. 1. Religion 2. Resurgence in Persian literary, 3. Presence of pre-Islamic past."(Naraghi, 2006)

Concerns and issues in intellectual ideas Ehsan Naraghi: link tradition and modernity worries, concerns and techniques fascination West scurry among the elites and intellectuals, concerned with west knowledge and East insight.

Challenges facing the thoughts Ehsan Naraghi: The Challenge of techniques borrowed from West without a decoder way human knowledge, challenge and lack of understanding on the past, challenging mission of the crisis in Social Sciences, turmoil challenging universities and brain drain.

Ways out of ideas challenges the Ehsan Naraghi on: strengthening national and local culture, modernity favorable business conditions, lack of interruptions and cuts from the world, in order to preserve indigenous elites, the political awareness of people, creating and strengthening civil society, dialogue of cultures, to establish reformative position and moderation.

6-Authenticity intellectual discourse in the Iranian origin remedy

One of the main concerns of Iranian intellectuals at least, during the past century has been talk about Iranian identity. These concerns to seen in the works of writers such as, M.A. Jamalzadeh, S. Hedayat, I. Purdavud, M. Bahar, A. Zaryab Khoi, A. Zarincub, A. Tafazzoli, M. Mahjub, Sirjani, E. Yarshater, B. Beyzaie.Ehsan

Yarshater (1920) studies about rituals of ancient pre-Islamic Iranians (specially Mazdakism), Iranian language, literature, Art, identity. He has done encyclopedia of Persian (Iranica) collaboration with Columbia University and colleagues. He sees his Iranian identity not only on the historical roots of Iran ancient but also in Islam. He believes, "What happened during Samani era started was a new chapter in the Islamic civilization that several centuries wide the territory to Turkey from the West Coast. This stage must to call Iranian civilization.' Iranian efforts to the Islamic civilization and Regulations addressing the intellectual and spiritual needs of people who fit more advanced than the ignorant Arabs is a remarkable effort'.(Yarshater,1983)And he also believes about the Persian language and important its. Since language is a culture of life, the Persian-speaking lands remain stable with Persian language.

Concerns and issues in intellectual ideas Ehsan Yar Shater: Due to concerns of history, literature and culture before Islam, concern considering to rises of Iranian culture in collapse, the concerns of science and civilization retrogression of Safavie dynasty of Iran, concerned with preserving tradition intellectual racism in homeland(Yarshater,2002;19)

Challenges facing the thoughts Ehsan Yar Shater: The Challenge of National Identity Crisis (Iran), challenging the identity crisis facing civilization in the West, educational challenges in transferring the Iranian national identity, challenging the "Kan Khani" as well in the world of ideas(chaos ideas) and art postmodern trends(Dustdar,2009)

Ways out of ideas on the challenges facing Ehsan Yar Shater: preservation and restoration Persian Language and Literature, efforts to prepare and adjustment for encyclopedias, letter knowledge, academies journals toward Iranian Studies, and promote the comprehensive development "history of Iran's national ".He believes attention to Iranian ancient identity is the consolidation effort of modernization. Aramesh Dustdar believes, Ehsan Yarshater does not fit an intellectual discourse with a particular component, but his approach can be seen in the range of theoretical interactions and contemporary thinkers and writers in Iran. Thus his representation of intellectual opinion has been necessary. Yarshater have had considerable intellectual effort to reviving the ancient Iranian nationalism. His analysis has not provided Social-economic conditions and structure, and ways to transition from the status quo towards the desired future.

Discussion and Conclusions

Analysis to create and expand public sphere in intellectual discourse must be considering to two dimensions: structural (macro) and agents (micro). Because the public sphere needs to create suitable substrates structural and intellectuals as the most important agent in a social system.

The structural dimension: political- Social environment of Iran in two decades before the Islamic Revolution (1978) has been closed. The people have been lack of political freedom and Partnerships. In this period most of the intellectuals who were committed to their real mission, in imprisonment or were marginalized. Monologue and political violence of the ruling prevents the possibility of establishing dialogue and understanding of personal and social development. Thus, as Habermas emphasizes discourse space based on Freedom is unrealized around imposition of mandatory and requires the formation of public sphere in Iran. Public sphere is generated of the Enlightenment age and it is product of formation common mentality in public threads. Awareness of public affairs is knowledge of mechanisms of social mechanism. This knowledge require needs more critical and reasoning wisdom, coupled with intellectual freedom. Its influence is associated with democracy. Free assembly, free media and serious epidemics tool are necessary to creating and expanding public sphere. Although the Iranian regime growth to economic, urbanization, literacy, bureaucracy and legal institutions, but no attention to this tools. Iran in 1960 and 1970 decades with structural features (population - ecology, economic, cultural, political) needs discourse of democracy and civil society to contribute and expanding public sphere as much as people and social groups in social- economic development. Start gradual formation the urban middle class is the key features of in this period. While In the end of 1970s the protest and the revolutionary movement of people in major cities (including Tehran, Mashhad, Tabriz and Isfahan) is formed by Islamic Iran Revolution. Also, the global situation in this period for Iran is a delicate situation that experiences transition towards development. Obviously, these transition also suitable substrates, including the active urban population, education, and growing contributions of different social strata and individual liberties. Shah of Iran in this renovation period in the social - economic structure development efforts, but, not much serious effort for allowing the formation of pressure groups, creating political space for various social forces. Thus public sphere actors (including intellectuals) and the optimum conditions didn't influence to practical activities and mechanisms. In this state the public sphere is fabricated and knows no original content. Mass media also is fabricated in the field, and it is merely a tool for propaganda.

The actor's dimension: Habermas believes public sphere is areas where action for the government and rule by intellectuals, and finally knowledge currents of the public opinion is managed. And this understanding power is that mobilize society for the formation of collective. It will determine and institutionalize the social system legitimacy. the real public sphere development is possible with the following ways by intellectual : Intervention and debate in the public matter, debates and disputes between intellectual discourses to reach consensus and understanding of cognitive, critical attitude towards the rule of the status quo, trying to build civil society and development people institutions, trying to make enlightenment among individuals and social groups, efforts to expand the information community including: publications, journalism and public readings, avoiding the central expertise, avoid being a government, to avoid non-public area of employment and non-critical and utilization of political understanding with no political affiliation.

Overcome democratic attitude in common ideologies affects to ready for dialogue and compromise political intellectual and elite with other social - political forces. These factors expand public sphere and its quality in society. In addition to analysis of structural conditions, in the other side it is important how the intellectual discourse mission to expand public sphere. Whether intellectual discourse during this period Iran has been able to respond to this mission? The overall objective response article lie to analysis concerns, challenges and ways out of the challenges facing the intellectual discourse of this period. Analysis concerns and ways to exit in eight dominant discourses in this period neglect and lack of public concern to expand and strengthen civil society as appropriate as it is significantly evident. Against indicators of interaction, dialogue and tolerance for cognitive understanding and consensus in the public sphere often there are cases such as: conforming to growth and influence of other ideas, the risk of outbreaks of civilization the West, conforming to modernity, contrasting West knowledge and East insight, and deal with west technology. In between these discourses can be seen only a few cases that expand on some indicators of public sphere. As can be noted that the Islamic modernist discourse following among his intellectual concerns has: establishment of democracy and individual freedoms, economic privatization, strengthening civil society, belief in human rights, religious modernism, and social justice. Socialist - Marxist discourse also was the discourse that has been emphasized to, unions strengthen, classes, and as civil society organizations working class. But in these indicators were limit further than Islamic modernist discourse. It is noteworthy that in these two discourses is proposed on democracy promotion, civil institutions, public matter and cognitive consensus. But associated the ideological and political interprets that not only can lead to expanded public domain, but it also can lead to confinement. In the final analysis, intellectual discourses remains sterile due to the dominance anti-modernism thinking (in the form of anti-West and anti- West imperialist) to creating and expanding public sphere in 1960 and 1970 decades, while public sphere is a special product of modernity.

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