Iranian intellectual difficult at process of social and political communication

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Abstract: Despite other intellectual currents, especially communities in the Middle East, the Iranian intellectual reasons, including a lack of security in relation to culture and the hybrid culture of communication, the social mentality, and cultural memory, deposition, prevents the formation of connections between productive intellectual thought (as Issuer), the people (the audience) will be. Moreover, like other obstacles, lack the intellectual center of gravity, passive, narcissistic, turn the native language, no common mind, escape from ideology, acidity, wisdom, and properties into popular culture and the ... Cause confusion, and impairment of social and political communication process, but the main obstacle absence interface that is intellectual, as defined transport channel, the creative minded populace, is evaluated. Typically interfaces intellectual endeavors, the creative minded message, in the form and manner influenced the arts, hobby, according to the demands and needs of the public sphere developed, and a closed message, or files.

1-Introduction:

Iranian intellectuals, the following facts, which the public sphere, it is obviously necessary, not regardless of culture, and social needs, independently on the basis of reason, is thought to work because, in order to establish the populace is needed, based on the concerns and goals shared with the public sphere, "communication process" itself as a proactive process of social, political, organizing, and engaging in a process of understanding, try to also the exposition grounds to reduce distress and human suffering is also provided. The need intellectual creations around public good and social needs, based on justice and wisdom arise, rather than enlightened intellectual activity may deviate from the public sphere. Moreover, the impact of the message of the communication process, which will take place in the process of evolution.

Maybe in the Arab world, so the intellectuals and the masses of people, in terms of language, literature and communication, there is far too much, because, Arab intellectuals, under the terms of the philosophical literature, the process of communication with the public, uses, plus Arabic language and literature, literary power of authority in the sphere of words, that Arab intellectuals communication and dialogue, much less the lack of words, as intellectuals are suffering, more importantly, the Arabic culture, dual lower literatures, and two-sided face, if that, in culture, because the circumstances and historical trends - political, sort of insecurity and institutional concerns

in the context of Persian culture, has spread, ie, the Persian language, literature and more than other languages, concepts, and interpretations outward, and inward, especially the two sides, which is manifested in the poetry, prose and literary history, and even in this period has passed, all of the events tragic invasion of aliens, and political tyranny in Persia have been.

Therefore, the nature of the Persian language (particularly the elite literature) etc., which reflect the pain, and the pain is cultural, that historically, to date, have persisted, therefore, seen clearly in Persian , especially in the realm of poetry, no bumps. This partially stems from semantic, and even in some sense, this is a literary identity, the impact of insecurity in society is the history of Iran (1), in the literature, and language, are spam or indirect projection. Iranian intellectuals, however, in the early modern period, which coincided with the crystallization is familiar with the West, consequently, if pathological literature and language because of that, it has suffered, he conceptual adaptations, and the language of literature is West, translated by far the intellectual products, the extreme ambiguity staggered, fell fall. Just as verbal conversations with intellectuals, who are also a number of intellectuals, the common mind, the flow is unable to understand the language and concepts of intellectual will. Well as some intellectuals, critical references to the pathological language, literature, and intellectual concepts of written language caused

confusion, especially since the Islamic Revolution in Iran, it depends.

However, this shortcoming, the first step disturbance, and the failure of Iranian intellectuals in the process of communication with the people, stories, and Iranian intellectuals neglect of this subject, it suggests that the flow of creative ideas and new ideas, so the communication process "feedback" large, the masses of the people, as the audience, or the recipients of the intellectual message, not downloaded, and the "feedback" link in the process of your contacts to receive the experience acquired by a number of academics interested in the spectrum, the philosophical, and intellectuals. (2). Hence, the intellectuals, without the audience realize, inevitably caught "in Autism" (3) (Atzm), or "internal migration" (4) are, or at least to outward migration, and the way countries developed, modernized, will be the intellectual migration, not only did not warn the masses of the population, but also creates a greater distance between the sender (intellectual, creative) and the recipient (the people) are. Although unsuccessful in this regard, some sense of hegemony and intellectuals associated with narcissism knows. They want to look like a dominant position in the public sphere.

But look vulgar, Iranian intellectuals, according to popular belief, social and cultural history of the intelligentsia, the people know the full study, a surplus of knowledge, personal distress are in life, and if there are some people who have education scientific poorly, possibly due to disruption intimidating approach, looking towards intellectuals. Overall, aside from what the vulgar, mentioned, the failure of intellectuals in political communication process with the public, are considered to be due to several reasons:

1 - Deep divisions between popular culture and cultural properties, which historically Iran has continued since. In other words, such a feature, led to reduced non-tangible cultural - scientific society, even in the religious sphere, especially Clergymen and people's cultural character, the use of the term "property" and "House" are very common. (5)

2 - Excessive utilization of foreign literature, and Western concepts, the intellectual sphere, so that some of these concepts are even translated into the native language and culture, it is not understandable. So a crisis of understanding in this regard, is common among intellectuals. (6) The problem is that such factors as critical intellectuals in Iran is fueled.

3 - Lack of self-reliance in the area of origin or language, and local culture, and what is happening around the words enlightened, for your own self, be consistent in its testing phase, and the surroundings

are set to be the identity West of reflection and evaluation. (7)

4 - passive intellectuals, scholars and intellectuals in the West against intellectual production, led to the obvious issues surrounding her, with the existing Western theories, evaluate and adapt, while boiling the origins of creativity and ideas of the West, with safe and secure conditions and specific anthropological West, but the conditions for third World intellectuals, especially in Islamic societies such as Iran is not providing much (8). The Iranian intellectuals , despite the West's intellectual reactions, not actions. Presence brought a sense of crisis and insecurity, which sometimes goes down the conservative palate.

5 - No prior knowledge (mind) shared among Iranian intellectuals and the masses has made the process of communication, not useful. Although intellectuals must before sending any ideas and new thinking for the masses, the common ground of mind, not only to consider, it is necessary using reasonable methods, it is engineering, communication to communicate easily done . Including literature and its implications, and cultural contacts with the mental capacity to adjust. Intellectual terms is required before a new idea, the people, the language and its literature, for the convenience of the reader message in culturally appropriate ways to teach.

6 - narcissistic, seeking domination, fantasy-oriented (9), and sometimes overly idealistic utopia intellectuals, has caused people, they do not interact, hence, may be enlightened message, the area around his be extended.

7 - the streams of intellectual 'intermediate' or translate creative ideas among the intellectuals, and the idea of the public sphere (as addressee and recipient); (10)

8 - intellectuals, when generating ideas and thinking, so according to the artistic and cultural anthropological audience, creative thinking and idea generation do not want the other areas of your contacts, the conditions and contexts in which they are located, to establish a relationship Engineering, and is basically communicative language itself, to convey their message to the masses, not regulation. (11) more importantly, does it convey (the message) is not a gradual process of evolution, it seems to believe, the population, which must understand them. If you want a relationship, they often want the top position, and glory in the public domain, in a way, their relationship, and their fascination with the kind of hegemony, the radical imagination in the Iranian intellectual, is evident.

9 - Iranian intellectual wants, with all the wisdom, the nature of the "pH" is a measure, in the event that all human dimensions are not limited to

manifestations of reason, because the human realm, there are aspects that shape human existence they are not quantifiable and rational criteria, according to the community, and religious identity based more on emotional correlates, in particular, romanticism dominated the political communications process between the public sphere and political power, including the characteristics of the political culture community "History of the Persian" is considered. (12).

10 - Some intellectuals Iranian , since they want in their thought process, act rationally, trying to escape from ideology in different ways, but do not be afraid of the ideology involved manifestations of reason, which is full of internal contradictions. But more than anything,

it is necessary to create a reasonable balance between intellect and ideology, not everything pH independent intellect, their assessment. Although it is based on justice and respect for freedom and liberal, should the arguments, and the arguments of intellectuals to be followed up by goals such as search, version of the truth, the common good, especially the reduction of human suffering, to try .

11 - Since Iranian intellectuals, like based on reason, their intellectual output, on ideological and cultural romanticism, go into unwanted areas of "education" and "psychological", the process of social interaction are neglected. (13) that, if the intellectuals, the culture, the fact they are written, and more importantly, it reduces human suffering they bring, therefore they need the community's educational, and psychological issues are public domain, because the most obvious for the twenty-first century Iranian people, indeed the rest of the spirituality.

12 - Iranian intellectuals, generally in an emergency and disaster process, at a stage when, in response to an event or an appropriate community participation in community development, partly due to the nature of the "fluid" so they disappear as soon as the crisis , during his presence will fade gradually. Or gradually, due to the lack of thought, the thinker who find, or on other issues continue their intellectual development, intellectual Therefore the society, the state has a cross flow. However, the intellectual has emerged in the West in action as well as forward-looking strategic appearing in (14) However, the flow cross themselves.

13 - When Iranian intellectuals willing to connect with people, is obliged to communicate, should have a focal point to the center of gravity of the concept of identity, so the message recipients as Contacts, and he was able to identify and understand the intellectual (as the same type) are. Even people's behavior, personality and intellectual life (which can

be thought of separation from his intellectual production) are special.

Therefore may play an important role in this issue of the effectiveness of the communication process. The intellectual is not egocentric. Not because of the cultural characteristics of the community of intellectuals such as the Prophet (15)

14 - In addition to the topics mentioned above, since the emergence of the intellectual movement in Iran, how often intellectual, historical experience of the contemporary response to the spread of alien rule, political despotism (16) religion and politics have expressed. Based on such an approach, an Iranian intellectual, appropriate periods of time, ideas such as liberalism, Marxism and secularism apparatus, the West has more experience. Nevertheless, it can be said that Iranian intellectuals, most of this is due to their culture, often into "sociology" sting "Marxism" sting "Weber" has slipped, and the West sees itself in the mirror. On the most basic axiomatic truth for the people of Iranian intellectuals (as the audience) of any class or stratum, which ought to interact with them.

However, Iranian Intellectuals in the wisdom, need, their understanding of the social realities in the bathroom, the purified domination ambition and narcissism, and the like "Mahatma Gandhi" The shortest distance between the poorest segments of the process Indian society relationship, and their personal lives as well as their organized, therefore, thinking and life, Gandhi was a virtue and a great democracy, because his thoughts and ideas, within the context of the public sphere manufacturing, and communication process was the most important influence on Gandhi, his life, his views on the right to reduce human suffering, in order to create a democratic society in India, sacrificed. Or "Nelson Mandela" with his years in prison, "apartheid" With your patience, effective communication in a process of democratic ideas, his community, the racism of the anti-violence organization, to lead.

Hence, Iranian intellectuals, after producing his ideas are bound method to transfer their intellectual output, and to take the public sphere (17), but apparently the Iranian intellectuals, his duty to convey the message (ideas and information) , to not know your audience. If the intellectuals, according to the cultural conditions that are responsible for the costs of social responsibility in their messages, as well as ideas, the idea of transfer procedures, contact the appropriate fields, they created because the necessary transfer message to the people in need of intellectuals in society, in order to better understand them, the "feedback" social production of ideas is, on the other hand, the external monitor society can ascendancy emotional aspects, to prevent (18), Until,

in the judgment are not impaired. Moreover, they are in need of motivation, Until move toward a goal that has been drawn into the quest social groups, into formation. It's almost, Romanticism, and the community is necessary, the prophet's mission, to be allowed. In other words, intellectuals, not only should be responsible, but the level of mental stability, have been at least a period of time. Not that the idea of social responsibility to dispose of their produce, then after the holidays They must fight it out to the public. Why, when intellectuals are successful with audiences, relying on an intellectual center of gravity (in a communication process) is, Until make the audience feel stable, and Ella ideas inner intellectual in society will not be a stream of intellectuals intellectual creativity and the role of intermediary between the public sphere of the balance of play, Until the relationship is not disturbed. In other words, intellectual, creative, such as chemists who make the drug, but the drug can not independently, for someone who may not necessarily require medical (open interface) that, it made the drug for a particular patient is prescribed by the What the intelligentsia interface translated into an intellectual sense, and channels are also described. Here, creativity, intellectual channels (interfaces), because its medium of creativity, for better impact on the viewer, as methods, certain insights, is taken as a theater director who, influenced by the ideas of a philosopher, intellectual, artistic formats action film that, Like some,

Iranian filmmakers before the Islamic Revolution, influenced by the ideas of Marx, a number of films in this regard, which would produce the audiences through leftist perspective, the perspective of this kind of cinema known (19), Thus, the intellectual interface, or channel, in between, the nature of the medium, and the belief that Mr. "Marshall McLuhan" in the age of communication, "Media" has the ability to get the message, or could even be a message (20) Because the media has the capacity, in addition to the content of the message can transmit it to change, it means that the sender of the message, the audience gets something different may seem, Because here, the media is able based on their nature, affect the content of the message, but the message and believe that today's media contacts, dependable network is sent. That, more than anything today's audience (such as belief in religion) has trust in the media, the message is transmitted. In other words, the message shall trust in the media's influence. Because, the ideas and thoughts of intellectuals who, based on rationality, freedom and free, are produced, if the intellectuals interface (channels), such as, film, fiction, poets, artists and ... Be provided for the audience, hence the creative

intellectual output as sender (in terms of internal influence) will not even make it to the idea of creative intellectuals, the public sphere is shorter, and relatively better understanding of each other find. Here is, by the intellectual and creative intellectual interface will be able to talk with people, and have not introversion, thus it can be called a public intellectual. For this reason, "Maximilian" and "Robespierre" was nothing but a fiction, "Jean-Jacques Rousseau," The French Revolution, the channel and determining the view that "Rousseau" one go. But today, the modern mass media, they have the authority, in a social mindset, as a source of public beliefs are the same, so that the audience can adjust their behavior to the media such as the Internet and satellite networks based on reservoir massive data engineered, the public sphere has been trusted as a social reference, the validity of the classical intellectual elite (21) surround him, and processing speed, the multitude have information. Therefore, the growth of information technology has caused, intellectual property, among those who have the ability and productivity, and virtual spaces and digital information repositories are to be distributed, in other words, anyone is able, through information technology Browsers articulation processing computer, the Internet and other new media, to meet their needs, and follows the development of the technology, media, and elicit approach and creative ideas, be achieved. So now, not only in undermining the myth (22) classic intellectual movement was weakened, but professional users in the fields of information technology, as a "public intellectual" is provided, and the development of civil society in shaping aspects of this phenomenon can Iran is considered, however, the growth of public intellectuals, and intellectuals negating its function in society, but the choice of public intellectuals, scholars, narcissistic, authoritarian nationalism, monologues, fantasy, imagination, and idealism of classical intellectual monopolies, targeting is not the classic intellectual creativity, therefore, is the enlightenment classics are molting. Meanwhile, the same fluidity, with lots of diversity, and in each department can be crystallized, and more than anything, more than ever, exposed to public criticism, and the fences were placed around before now, crumbles down, and everyone will see him through new media, why social authority as intellectuals, far less than in the past has been, This suggests that there is, not only the distance between new media and the public intellectual is much reduced, but the political relationships between political power and the people have been shorter than the distances, However, instead of following the intellectuals to criticize

political power, is now himself into a political critique.

2-Conclusions:

The current era, the era of "modern communications", or "Millennium Magic", called. Era with titles like "Information Age", "information society" and "dialogue between civilizations" was accompanied, on the other hand, the incidence of community and country, Iran has tried to "public intellectual" through innovative communications products to promote.(23)

In light of "public intellectual" product development and new media information technology is regarded as the "agent intellect" is now required, as a necessary process, the creative intelligentsia (classic) and the public domain, organized to take action to creative intellectuals and writers as the sender of the message, so the public sphere, to interact, otherwise, have a "monologue", "stay straight" will. It is necessary to produce the products of creative intellectual by intellectuals interface, and popular art forms, including film, fiction, drama, poetry, music, architecture and ... For the public, with intent to influence the audience to understand, and otherwise direct relationship minded creative people, the process of political communication was not effective. However, if you want, the intellectual in society , has become a tradition, or in the society, which necessarily requires the development of intellectual internal interfaces, because the actors have strong social and political dimensions, which is the best course of mediation, can political connections between people and political power, to balance.

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