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State and religion in contemporary Iran modernity, tradition, and political Islam (1979-2005)

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PROPOSITIONS

For PhD with the title
State and Religion in Contemporary Iran: Modernity, Tradition, and Political Islam (1979-2005)
By Darius Rad

Related to the thesis

1.
Modernity is a condition; and modernization in Iran, far from being total. It is partial. In some respects the Iranian society is as modern as advanced societies.
2.
Conversely, sectors of the society have not changed at all, ostensibly at least, so that the overall impact of advanced societies on Iran is that of lopsidedness, uneven distribution of economic wealth and political power, the polarization of society into various groups not directly or logically related to one another.
3.
The contradictions inherent in an uneven socio-economic development, the growth of consciousness about modernity and alternatives, the conflict over the goals, and so on, all create disharmony and instability, making for a potentially explosive situation.
4.
The Islamic Republic of Iran's political culture possessed influence on the way in which the organization of political reforms are organized, and most importantly, the organization of reforms shared with the rest of the Islamic state the typical dual structures of personal networks and formal grouping.

Related to the field of study

5. The juxtaposition of the very old and the very new has created stark anomalies that led to a general condition which in some aspects is progressive and in others self-defeating.
6.
The new socio-economic management and socio-political institution have created new goals and aspirations which are at variance with previous ones, but since the former model have not been wholly adopted and the later not wholly abandoned there is confusions over the goals, hence a clash between them.
7.
Three fundamental instruments of domination of the Islamic Republic of Iran's elite culture are: Unitarianism, Essentialism, and Dualism.
8.
Three instruments of the Islamic Republic of Iran's elite political culture are Ideology, Organization, and Civic Virtue (or practice of social responsibility).

Others

9.

The debates surrounding political reforms in contemporary Iran reveal that there was a shared ideological arena forming the basis of a democratic plural Iranian community.

10.

The debates on political reforms involved three different categories of discourse on modernity and the tradition from the present governing system to a democratic Republican model.

11.

In the Islamic Republic of Iran essence of power is divine force, an abstract thing, of which there is an unlimited amount which could become legitimized through a single force (authority).

12.

A radical political change based on existing conditions and problems is impossible, and the chances for alternative theories of being adopted are link to the extent to which that alternative reflect or could made itself fit into a political structure that is similar to the already existing theories in Iranian politics.