
Student Teachers and Cultural Pathology by Looking at the Present and Future of Farhangian University

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Abstract

Purpose: Sometimes unconsolidated silence also becomes the hallmark of universities and science centers. The silence that forced this question into question was how high the academic load of graduates of cultural universities was? This question is important because the student teacher in his future career becomes a cultural affairs community, in other words, the expression of a teacher who is the founder and the founder of cultural affairs in his own community, to the extent that the university has a cultural background in the modern world and the world.

Methodology: The traditional one gets to know, and whether in a university, with regard to the units, a teacher-student is so acquainted with the cultural ideas of the world of his own tradition and the modern world that, at the time of teaching, he can identify the path from the well, and the strategies for strengthening cultural foundations and the foundations and cultural principles of the traditional world and the modern world, and the challenges they face during student studies. The method of this research is descriptive-analytic and the scope of the article is related to the university-related student-teacher culture.

Findings: Findings of the research: In contrast to the cultural foundations in the traditional world and the modern world, if a scientist student is really bloated, he can, during the practice, teach, adapt and rationalize the values of the traditional world and the modern world.

Discussion: To make no one sacrifice for another, and to give each other the right to culture as much as it deserves.

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1. Introduction

It is a great catastrophe that is a great deal, and the more difficult it is to answer the question, and the heavier thing about the presence of the answers is the pre-release, without serious questions. We have seen less and heard to ask ourselves why the depth of our teachers' knowledge is superficial? What are the main stakeholders in our community culture, which is itself the therapist of culture and its engineer, to what extent do students acquire knowledge and culture over the course of four years, which is rooted in the question and search of the past and future? Culture is in fact a collection of customs and norms and social meanings that are transmitted from generation to generation. In fact, without these norms, socially defined criteria and concepts, no society can form a political or cultural entity and can shape its new generation. For example, in each society, there are cultural norms that determine the role of men, women, young and old, or determine what roles should be for this society, how it should look at the world and itself.

2. Literature review

For a social structure, the culture is one of the key categories that is usually based on this culture after the family, at school, on the basis of scientific work and teaching of teachers. This point is not merely related to the world now and it has been this for all ages. The past societies had a set of criteria and norms that were the result of their view of the world and man. The issue of this article is that our oral and written culture of Iranians as an Iranian Muslim who has a long history of continuity and continuity with depth and depth, and how and by what mechanism and by whom to read, and this reading of Iranian culture How to enroll in university curriculum that an Iranian student after completing his studies and teaching begins to have such a mastery of this cultural heritage as to present this rich culture in his speech and behavior, and his spoken and written language to this rich heritage is rich. Be It is so that the recognition of each part of this cultural ability of the children of this go to human, religious and behavioral excellence, and, along with this, is so familiar with the foundations of modernity and culture of the modern world, that the pillars and points The weakness and strength of this culture and the philosophy of the modern world can be recognized and can, in a reasonable balance, acquaint students with the foundations of both traditional and modern culture. What is considered as a cultural pathology in this paper is how the cultural and rational breakdown in this land came from the descendants of Avicenna, Abu Rayhan, Hafez, Maulana, Sa'di, Kharazmi, Khajeh Nasir, Razi and Ghazali and Hundreds of other scholars and real philosopher of this land and this rich scientific language, who sit on these massive peaks of culture and wisdom, have little to do with the culture and wisdom of Iran and the Muslim world in the past, and not so much with the foundations The philosophical, intellectual, and cultural aspects of the modern world are familiar.

In the field of cultural pathology, student teachers have not published a paper or a book yet, but in the field of students' cultural pathology, Sadegh Mahdavi has published a paper that focuses on the cultural damage that students in the metropolitan areas of Iran They are culturally trained, and his view is to look more at the students' daily routines rather than the fundamental reasons for the depth of knowledge and culture of Iranian students. This article is available on the Comprehensive Humanities Portal. The University of Ardebil has conducted a special meeting on the cultural pathology of the university, detailing the report of the meeting on the portal of this university, and has been a pathologist from different perspectives of the university. The difference between this text and the other articles is that the view of this article is more than the damage to the traditional culture and traditional rationality of our heritage and our tradition, and that if we do not read properly from our past culture, we will not be able to establish a cultural foundation. Based on this tradition, the Iranian soul has been founded, and Tom's break with the past makes it impossible for us to have a real identity in the modern world.

The umbilical cord of the subject of knowledge and culture is tied to the institutionalization of the concept of this same teacher and university, and this will not be achieved except by eliminating the distance between these two concepts in the realm of action and maximizing the degree of satisfaction of scholars and wise men from their performance. In the study of the relation between the culture of society and teachers and our scientific and intellectual life, we are an invaluable attempt to understand the fundamental issue of our cultural-scientific ability in the present world. Detecting this as to how the Iranian people are now ruptured from their past, our understanding of ourselves and the meaning of real hope for our future will help. This is the real and true opposing ratio that cannot be heard in the long run, it can have very harmful effects on our society. In the present world, we are in a state of ignorance and a storm of rapid transformation. It is not so self-controlling our cultural affairs, and without ourselves, the cultural conditions of the modern world, like ours, lead us to the other side, and the element of consciousness and real is very little in this regard. Hence, the relationship between the various spheres in our society, including the sphere of culture and technology, and politics and economics, are intertwined with the need to clarify each and determine their ratios with each other.

The real ignorance of the teachers of education, which is the true helping hand of the culture of society in the hands of their mighty or disenfranchised ones, cannot be ignored in this blunder and turmoil of the modern world, which has a variety of ugly thoughts and thoughts in a very technologically and very fast way. And the flood of children and young people, and so much hope for the right cultural movement among the Iranian population and young people, and of course, this rule applies not only to us, but to all the people of the world, although the audience This article is about Iranian society and Iranian culture. Now that everyone knows whether they are willing or unintended, there is a large part of the foundations of public education at the hands of teachers, we should ask how much our teachers have of our traditional knowledge and culture and heritage, how much and how our teachers are at universities. Teach doctrines.

"The university must have a future perspective and one of the signs of taking care of the future and future, in other words, being insensible and not worried and neglected can be a sign of repetition in the present. When we do not ask what the university is doing and what it does and what it should do, it's clear that we are not monitoring work and time, plans, education and research, and let's go wherever it wants to go and do whatever it wants. " (Davari Ardakani, 1396: 32). One of the signs of the future of a nation is that it has a general culture of its own society, on which one is it going, and whether its culture has such a progressive and moving movement that its legacy and tradition are catalytic for genuine progress. He has been real, not distracting from his traditional past, nor live and solid in his own past, and he is so bored as to be condemned, his steps are ahead and look back. Now that the people of culture need to understand the truths that are not so simple in our current world, we need to look at the knowledge of teachers who are the promoters of culture and the founder of culture in society, realistic and free from unrealistic feelings. And in order to know how much our teachers are benefiting from knowledge, there is no choice but to know the university units that students read and pass on in the universities, whether they have a true and accurate connection with the well-documented texts of Iranian culture and knowledge Islamic as well as philosophical foundations of the modern world? Otherwise, you have to think differently and think carefully in order to overcome some of the cultural problems of society.

1. Our cultural tradition and its scientific readings and its presence in the teacher's units:

Usually, in each country, their cultural heritage turns into their identity, an identity that is set aside to fall into the nondescript of emptiness, and this is a sign of their rootedness and originality in human history. "Perhaps the greatest intellectual concern in the epistemic systems of today's world, and in particular the Muslim world, is to break down and stay away from the foundations of the genuine tradition whose teachings have linked heaven to earth, and this can be embodied in all the original traditions and the divine religions "(Nasr, 2010: 9). In terms of time, we are distancing from our old and traditional world

and naturally we cannot return to that world, but what remains of the world of our tradition and we can be present in it is a very precious legacy of diverse and cultural sciences. The rich are in this heritage, which is located in the scientific language of our great eminent people and their great scientific and intellectual books. "It is necessary to create a scientific knowledge of this heritage that recognizes the heritage in its historical context and recognizes its great achievements, which have added to the credibility of human civilization, and recognizes them from the achievements that are conditional on time and space" (Abu Zaid, 1394: 52-53).

The cultural heritage - our scientific knowledge is not denied enrichment of anyone and no school, and this richness is not in the language of al-Farabi and Ibn Sina and Biruni and Naser Khosrow and Fakhr Razi and Shahabdin Suhrawardi and Mohammad Ghazali and Ganjavi and Khajeh Nasir Tusi and Khayyam And Mowlana and Sheikh Saadi, Hafez and Attar, Nishapur and Hallaj, and Qutb al-Din Shirazi, and Sadr al-Din Shirazi and Hajj Mollaadi Sabzevari, thinkers and thinkers, and other thinkers, can sit back and recite the thoughts with water. Now, the main question of this article is that we, with all the great scientists and magnates who have provided us with a solid scientific, intellectual, and cultural basis, why such an intellectual brain drain is absent, except in a country with this background and background Great of science and scholars, would be teachers who did not even know the names of their elders, let alone scientific and accurate readings from their books and writings?! The fact is that in the courses of the University of Cultural Sciences there is a great absence from the knowledge and books of these elders, the absence of which is not forgivable. The solution to this problem is that at least the great books of contemporaries who have been refreshing the ideas of these great elites have included teachers in the student's curriculum and placed new units in consultation with the owners of thought for the various disciplines.

2. The decline of fundamental rational discourses among student teachers:

Iranian students go to the four schools to keep up with school books before they become students. They learn to study in order to get four choices in the exam. So inevitably, science will come up with four answers. The beginning of the formation of the science education is the same, and this is a lasting mistake, and future graduate and doctoral exams have also been added to make such statues a bunch of Iranian human beings. In the senior period and in the doctorate, the issue of publishing articles for obtaining concessions is added, and not articles that follow fundamental and pure questions that at the end lead to such results that in the practical and human life of the Iranian Maya and us, such as The human being in the universe has a definite effect and has filled us with a fault in our true intellectual and livelihood, and has given us a serious answer to our life. Articles that are often their subjects for the vacancy of the petition. Beyond this in Iran, there is no scientific center with expert people whose sole purpose is to determine the results of the articles for functioning in cultural, social, political, economic, and educational matters, in order to determine the extent of the misery, and the proper and rigorous research of human beings. The people of science find their true place in scientific centers.

All these scientific and research journals and PhD theses have a huge human and financial background and waste a great deal of our life and property without actually knowing their practical impact in our lives, and without this question Whether this is all the cost, its usefulness in where this life has come to be, and why we have a function in which area of our practical life is it? We have all these costs to prepare for life in the contemporary world. "Contemporaneity is a situation in which a person, while having an eyesight on his past, has a sharp look to the future, while his transient being is full of presence now" (Jahanbegloo, 2005: 68). According to the above, it is clear that during a bachelor's degree in a worse situation one cannot see such a scientific discourse among teacher students based on a lay-out of the most important thoughts of the past and the modern, a discourse that everyday students with new questions and at the same time they are confronted with doctrines that distance themselves a little from their day-to-day life and do not suffer from the death of life and science. Scientific discourse at the university is made socially

and requires rich material and cultural material. Materials and elements such as scientific and public collections, without ideological and limitative views, conduct free dialogue among university students, teachers and professors of universities, diverse and free academies, and the establishment of institutions of study at universities and respect for these institutions and communication with other universities and academic circles and cultural, social and scientific exchanges. For example, if there is no scientific freedom and no expression of thought freely, any contemporary history becomes a lie and the right path is not possible through false history.

"The most important consequence of the rise of Lysenko and the consequences of his gaining power in the institutions of the agricultural economics of the Soviet Union was to interfere with the outsourcing of the official state ideology in the science system and the possibility of the abusive use of imaginary scholars from state institutions to advance their goals. From the time Stalin came to power and, with the autocracy, commanded all state institutions, in particular by spreading the illusion of proletarian science, which, of course, did not oppose anyone, gradually, false scholars became the thinkers of the people. With this successor Getting False Scientists The scholarly scholar lost his political commitment to the destruction of all the institutions of the Soviet-occupied Soviet Union, from which the Soviet Union and the Soviet Union collapsed. What made the Soviet experience and its satellites more catastrophic was the fact that the understanding of the obligation of mutilation to those who are interested in thinking for the possible political authorities No "(Tabataba'i, 1396: 14). The clear explanation and logical reasoning of Dr. Tabatabai makes it clear that the existential necessity of exchanging opinions and free expression of thoughts in the universities makes it clear that if there is no exchange of free ideas and a real analysis of our scientific and cultural existence in today's world, such a phenomenon will emerge at our university educators' universities. On the other hand, the other suggestion is that the student-teacher training units should be adjusted to the present-day world, while having a scholarly and scholarly linkage with the past, and not a linkage between the slogans and propaganda that you have made apparently lacking in real authenticity; A unit of study that has a fundamental and serious read of our legacy and books of our past.

3. Teachers' Students and Their Ability to Know Yourself and the Universe and the Intention to Knowledge:

Perhaps it is hard to know how much of our understanding of Iranians and how much our knowledge of the world and the will of our consciousness is to what extent, and how much of these knowledge and knowledge are related to the level of knowledge and knowledge of our teachers. Undoubtedly, in order to know ourselves and our world, we need to know our past and now the modern world. The question now is whether the scientific discourse space and our students 'teachers' units have an organic connection with this past and now and our self-knowledge.? Davari (1396) says the university in the West is still worried about culture. This culture is not commonly used in terms of anthropology and anthropology, but rather its self-consciousness to its own position and its relation to the world and the will to the wise (Ardakani, 1396: 34). Who are we in Iran and who have our scientific, cultural, political and social history, and what are the great cultures of our past, and what are our shortcomings and defects in the past, and where are we in the history of the world, and products What is our intellectual and cultural aspect in the new world, and in comparison with our own past, have we maintained our fit with the world, and questions of this sort make us wonder if our universities and schools and our teachers have any such questions to their minds. And whether the concern of this Persian Mystery exists in the scientific and cultural reality of our cultural universities or that we have no eye on it. In this situation, we have set up our students' science and education units.

Now that we want to familiarize our new and educated generation with our new world and our cultural heritage and the reality of the world; the familiarity that comes from real knowledge to the past and now only comes from our higher education and higher education. This is important for our teachers.

Given this fact, is it scientifically the science of the University of Cultural Sciences that is capable of meeting this great expectation, which is one of our most basic needs in the modern world. Tabatabaei (1396) says: "I still cannot find a serious Iranian problem, but there are occasional indications that the context is underway." There are signs of a transient change in the horizons of thought, and it is likely that the bearers of the new thoughts, who we are reckoning with repetition of frivolity, will be surprised in the near future. The strikes that have occurred over the past few decades on the lives of Iranian people have been more than the result of a shift in foundations. Moreover, Iranians have consistently turned their attention to a radical thinking only in an exceptional situation. I have no doubt that Iran is on the edge of one of those horrible abyss that has been repeatedly held by this country (Tabataba'i, 2002: 19).

It is clear that universities and higher education play an important role in the intellectual and human development of each country. One of the goals of studying in higher education is to educate thoughtful and creative professionals to create new ideas and to create new horizons for a life of excellence, and thus consolidate their society. In the light of this, their knowledge will also be expanded. Hence, the study and study of the University of Cultural Sciences and its intellectual and scientific foundations can deepen the development and spread of knowledge in a fundamental and cumulative way, especially if this knowledge is based on an analytical-critical approach based on the needs of today's society. Be Now, by putting together evidence and signs, we conclude that every genuine and fundamental task, based on which school is poured into, bringing children who grow from self-awareness from the outset, are related to the content of the texts Our lesson and the extent to which our teachers have had the past and present culture of science.

4. Development of Cultural Identity and Student Teachers:

A cultural identity is a structure that is constantly evolving towards change. Based on this viewpoint, cultural data cannot be counted from a predefined limit. This symbol is constantly evolving; however, whether such a transformation is intended to curtail the desired culture or whether it is on the development side. What, of course, gives the culture a rich culture is the experience that the bearers of that culture have gained during their multidimensional life, and on the basis of which they formulate their future and constructive or destructive contacts and the positive or negative association of those who hold that culture in an encounter with other cultures has an effective role in the finalization of that culture (Al-Jaberi, 2003: 334). Both Islamic education, as well as Islamic science, have such a wide range of geographic and historical periods that it is difficult to assess their right (Nasr, 2007: 210). Getting a part of its cultural identity from the Islamic and traditional heritage and excelling it can then be seen as having a serious and original encounter with these texts, reading and reading them, and analyzing and criticizing them in Put up the job. On the other hand, our cultural identity, which is a blend of Iranian, Islamic and modern traditions, and consequently the emergence of civilization symbols and its emergence in the form of a discourse that has a dialogue with the world and has a common practice with it, is only a time It evolves with three elements and a prominent symbol: the land, the people, and the government benefiting from it.

"Any threat posed to the land, people, or government is a real threat to cultural identity. The image of this is also correct because the threat to cultural identity means threatening the land, the people, and the historical incarnation of the two, the government Be "(al-Jaberi, 1382: 335). In a realistic view of the University of Cultural Sciences as the centerpiece of the student's cultural-scientific identity in its evolved form, we find that how much this identity formation affects the true Iranian Islamic rich heritage and the essence of it The science of this past has our own cultural riches, and this addition is based on the basis of our critical wisdom and the basis of our operation in this part of our cultural identity, which shaped the contact and connection with our new world. And how conscious and epistemological this impact has been made of the modern world. "The issue of modernity and modernization in Iran It was fashioned more by fashion than through modern knowledge-rather than going into the fashion of the Enlightenment project and how we can get out of our own immorality in the county and gain knowledge of modern life. "

(Jahanbeglove, 2005: 422). According to this theory, we have not had a proper encounter with the modern world and the knowledge of the modern world, especially the modern humanities.

3. Methodology

This research was a descriptive and correlational study. On the part of aim it was a fundamental study. Also it was a qualitative study in which data from Farhangian university of north Khorasan was gathered. In other word Farhangian university of north Khorasan was the statistical population of this study and student teacher of this university were studied through research made questionnaire.

4. Discussion

"How can we speak of confronting modern thinking and passing it, while there is still no translation of celestial and spirituality from the critique of Kant's pure intellect or the phenomenology of Hegel's soul or Heidegger's works?" Among the implications of modern humanities and the transfer of most What is the relative proportion of political and executive posts, even in the field of culture, education, politics and human resources management to engineers and doctors, or what is the proportion of the most research budgets for technical and medical projects? " (Abdul Karimi, 1395: 298). In the midst of this explanation, from the part of the Iranian philosophers who find the depth of the problems of correct encounter with modern human sciences, the situation is very clear at the universities of their cultures. On the one hand, we want the individual, collective and national culture to be developed, and on the other hand, modern human sciences are faced with such problems in the whole Iranian scientific community and university of culture. These are serious challenges that cannot be overlooked. The teacher must, when he is full of his past heritage and tradition, be armed and equipped with modern humanities, because his work in any case is to educate and prepare the new generation for life in a modern world, a generation that can Fed by the scientific and cultural heritage of its own and set it as its launching platform for the future and also the science wisdom of modern science. The professors teaching at cultural universities should themselves have undergone an analysis of the level of description and explanation. It cannot be denied that, in addition to the absence of units that could exaggerate our universality over our culture and our heritage as well as modern culture and knowledge, the shortage of teachers who are themselves equipped with real academic load is a challenge faced by our student students who feel this vacuum easily at the University of Cultural Sciences.

Independence of the cultural-scientific sphere and strengthening of this field: What is needed to strengthen the scientific foundations of our universities so that we can educate a generous and far-sighted, and at the same time capable in all respects, towards the development and development of the country, is that The independence of this area should be respected and the affairs of this area of great importance to the experts in the country. Where the culture's view of politics is to determine its own task, the ideology of the political parties of the cultural community will definitely endanger its culture and, depending on the nature of the politics itself, if the policy of culture inevitably forms obstacles and handicaps, Gave Undoubtedly, if the field of politics falls under the sphere of thought and culture, in the long run and in the short term, the effects of this kind of view on politics will also be apparent. Abdul Karimi(1396) writes in this regard: "Our look to the culture is closed, and it's better to say that our look at culture has not been opened. We must distinguish between genuine cultural work and advertising, political and media work. Our interpretation of mechanical culture. We are basically alien to the layers and depths of human existence. For example, if we want to promote the culture of the Qur'an, we should see how the Qur'an can penetrate the hearts and depths of human existence, rather than simply interpreting this promotion simply to the extent of its recipe in radio and television networks. In my opinion, the major damage is that

we have made the culture politics and security. This is the same incomprehensiveness and closeness of the look to the very genuine and uncontrolled domain of culture, and culture is not engineered (Abdul Karimi, 2010)

Malekian (1395) also states: Student livelihood (economic poverty, economic backwardness) is a necessary measure of economic prosperity for change and the success of education. The economic situation of the whole community, called social welfare sociology, can be a barrier to success in education. You need a minimum welfare requirement. The political system expects to provide the student with the necessary training. The educational system is ideological and works on content, and your diagnosis does not always coincide with the discovery of a political system. The political system demands education that is highly ideological and with intellectual pitfalls, such as prejudices, dogmas and fanaticism, highly materialistic, in which rituals and sentences have a higher degree of morality. While successful education should not be ideological, that is, a case should not be closed for any reason and should not be based on intellectual, material and apparent pests. The third rival is the things that come from the global public space (communication and cybercrime), which has a lot of influence on both friends and student generations. Many times these teachings are corrupt, like the moral materialism that comes from the West and is worth the money from the first child. For example, all the liberals in the virtual world are their first asset to wealth. From the viewpoint of the kids, these are great, and in their view, the world is the cornerstone they want to get their big part (Malekian, 1395): A telegram page for interviewing the displacement of student dissatisfaction). The university has a place of reflection, thought and research while preserving culture and knowledge, and among them, the faculties of the humanities and social sciences have a great responsibility. The teaching of our universities and professors must determine how we can coordinate the direction of culture and science with our country's historical and spiritual history and possibilities. Today, the cultural community must be a critical and open-minded people who have a way of developing economic, social and If technology does not work, it will survive its mission and mission.

One of the signs of the future of a nation is that it has a general culture of its own society, on which one is it going, and whether its culture has such a progressive and moving movement that its legacy and tradition are catalytic for genuine progress. 2. What remains of the world of our tradition and we can be present in it is a very valuable heritage of diverse and rich cultural sciences, which are inherent in this heritage, which is in the scientific language of our great elders and the great scientific books and their rationale. 3- It is necessary that the students of the Teachers' classroom, in line with the present-day world, while having a scholarly and scholarly connection with the past and not the link of slogans and propaganda that you made apparently unreal, there is no genuine origin; the units of the course have a fundamental and serious read of our legacy and books of our past (Ardakani, 1396: 56).

To get acquainted with our new and educated generation with our new world and our cultural heritage and the reality of the world; the familiarity that comes from real knowledge to the past and now only comes from our higher education and higher education. And this is the responsibility of our teachers. 5. Every genuine and fundamental work, its foundation is based on school, the bringing of children who grow from the outset of life with self-awareness, are related to the content of our textbooks and the extent of our teachers' Of the scientific culture is past and present.6 -To capture part of its cultural identity from the Islamic and traditional heritage and to enhance it, then it is possible that the C Original and original texts with these texts, read and read them, and analyzed and criticized them in the workplace. 7. We must respect the independence of the field of culture and knowledge, and the affairs of this very important field To the specialists of culture and humanities and philosophy in our country.8- In addition to the lack of units that can exaggerate our culture and our heritage, as well as modern culture and knowledge, the lack of teachers who are themselves equipped with real academic load The challenges faced by our student colleagues make it easy to feel at the University of Cultural Sciences.

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