

## Evaluating the formation process of free-thinking chairs, A Case Study (Islamic Azad Universities of Khuzestan province) A Qualitative Research

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### *Abstract*

The study and concern of the establishment of free-thinking chairs in universities is a strategic issue that the Supreme Leader (Ayatollah Seyyed Ali Khamenei) emphatically and strongly raised in his meetings with university students and professors, but it has not been implemented as it should be. The main purpose of this research is to analyze the formation process of free-thinking chairs of a case study (Islamic Azad Universities of Khuzestan province). The current research method is a qualitative study using the researcher's Grounded Theory. The researcher conducted an in-depth interview with 14 elites, specialists and experts related to free thinking chairs in universities until the data saturation process continued.

Findings based on Triple coding steps (Open coding, axial coding and Selective coding), showed that 78 corresponding concepts were extracted that have a conceptual relationship with each other; and the results of this research showed that the components of ethnicity, sense of security, religiosity and religious values, social trust, social participation, socioeconomic status, internal mass media, which were extracted in a qualitative method, all have a direct and meaningful relationship with the formation process of free-thinking chairs in the free universities of Khuzestan province.

**Keywords:** free-thinking chairs, Supreme Leader, sense of security, religiosity and religious values, qualitative research method.

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## **1. Introduction**

The process of formation of free-thinking chairs can be one of the important bottlenecks in the formation of this discursive space and conflict of opinions in the university. An issue that the Supreme Leader of the Revolution (Ayatollah Seyyed Ali Khamenei) emphasized many times, but despite the efforts made in this field, there is still a long way to go before reaching the desired point. In a meeting with a group of the country's scientific elite, the wise leader clearly and explicitly criticizes the process of establishing free-thinking chairs in the country's universities. When a discourse space is created, everyone thinks, finds direction, and works in that space. (Jahan Bin, 2020, October, 12)

In verse 125 of Surah Nahl, the Holy Qur'an clearly refers to the issue of discourse and invitation to debate (Hasanzadeh, in-person interview, 10 - 6 - 2023). Science production is a spectrum, the beginning of which is free thinking and the end is theorizing (Koshki, Sadegh, 2001).

Therefore, the non-formation of free thinking chairs process in the Islamic Azad Universities of Khuzestan province brings damages and challenges not only in the university but also in the society. In this regard, the discussion of free thinking is one of the important pillars of economic, social, cultural and political development of the country. In a part of his announcement, the Supreme Leader emphasized on the 20-year vision document as the basic need of the country. It was and still is one of the basic challenges in free-thinking universities. In this regard, this research intends to investigate the formation process of free thinking chairs in free universities of Khuzestan province, which has a very high capacity, by using the opinions of elites and experts. The aim and purpose of this research is to facilitate and speed up the process of forming free-thinking chairs in Islamic Azad Universities of Khuzestan province based on the guidelines of the Supreme Leader in order to create free-thinking chairs. And on this basis, the researcher aims to provide a model for a better and more successful performance of free-thinking policies using the voters and attitudes of elites and experts with implementation of a qualitative method.

The formation and expansion of free-thinking chairs is an important step in many different scientific, social, cultural, etc. issues, which explains the recognition of society's needs and how to deal with scientific, political, and

social issues and problems. The processes of this thought formation and expansion, including the basic issues that The Supreme Leader of the Islamic Revolution (Ayatollah Seyyed Ali Khamenei) who paid attention to it since the beginning of the 2000s in response to a collective letter from Qom seminaries. (Ayatollah Seyyed Ali. Khamenei, 2002). From the Supreme Leader's point of view, free thinking is not only a slogan but also a strategy of the Islamic Revolution in the fourth decade (the decade of progress and justice) (cf. Besharti and Godarzi, 2014). Free thinking opens the way for Islamic civilization and the development of science, technology and culture (Leadership statements at the meeting of the Writers' Assembly on 27-1-2003).

On a wide level, Imam (R.A.), expresses the necessity of exchanging constructive ideas, which is a natural and obvious result of free thinking: With the exchange of constructive thoughts and ideas, the path of competition should be cleared from pollution, deviation and excesses (political parties and groups from Imam's point of view). Also, pay attention to the importance of free-thinking chairs and Supreme Leader's emphasis that these chairs should be held in the university, otherwise, the damage of not holding free-thinking chairs is greater than holding them. (Hasanzadeh, in-person interview, 2023). Another important factor of free thinking is the academic growth of students and professors, growth towards understanding the future horizon of our youth (Javanmard, in-person interview, 24 - 5 - 2022). Projecting views and opinions in the free-thinking chair can lead to the development and growth of society (Shateri, in-person interview 30 - 4 - 2022). The importance of free-thinking chairs is that it challenges issues and provides solutions (Shateri, in-person interview 30 - 4 - 2022). Also, achieving the power of correct critical thinking in the scientific community of academics (Hezbehzadeh, in-person interview, 15 - 6 - 2022).

Therefore, the issue of forming the processes of free-thinking chairs has a special place and importance in the field of scientific research due to its vital impact on students, and even the discussion of free-thinking is one of the most important and prominent types of public issues in society. Therefore, if a solution is thought of, it is the students and academics who carry out the processes of forming free-thinking chairs.

Based on this sense, the process of forming free-thinking chairs in Islamic Azad Universities of Khuzestan province and the necessity of scientific knowledge, its components and obstacles was formed and it was noticed by experts and specialists and there is no doubt that the formation of free-thinking in Azad universities and not realizing this idea will bring serious problems and damages in the following years. Therefore, the importance of conducting research for the better implementation of the processes of forming free-thinking chairs in Islamic Azad Universities of the province needs to be investigated. According to what was mentioned, the importance of this research is that the analysis of the process of forming free-thinking chairs in the university is subject to what factors, in general, it is based on the guidelines of the Supreme Leader and the achievement of the 20-year Perspective document.

## **2. Review of Literature**

### **2.1. Basic concepts**

**Religion and religious values:** influence individual actions, give a person a certain worldview and create a sense of satisfaction in life (Pourahmad, et al, 2012, p. 10).

**Ethnicity:** According to Smith, ethnicity is a specific human population with a legend of common ancestors, common memories, cultural elements, links with a historical land with a homeland and a legacy of a sense of interests and responsibility (Smith, 2004: 185).

**Sense of security:** Security is freedom from threats and optimal use of opportunities (Khalili, 2002: 8) and defense or protection of yourself, family, friends and property (Clements, 2005; quoted by Pourahmad et al., 2012). The sense of security is related to the realms of protecting one's privacy and it can be time, race, ethnicity, participation, freedom and belief, etc (Zhakiriha Maneh et al 2012: 85).

**Domestic Mass Media:** Mass media are one of the effective factors in cultural developments in the current world (Sami, 2011: 70). In dangerous situations, with mass media, people can easily communicate with each other, produce and send messages to exchange information and communicate. People are content creators and mass media are the best sources for sharing their content (Salvatian and Suri, 2017: 10).

**Social participation:** participation includes all kinds of individual and group actions in order to intervene in determining the fate of oneself and the society and influencing the decision-making processes related to public affairs (Shaygan, 2000: 96). Participation is something that can be realized in various fields, including cooperation, compatibility and interaction (Abassizadeh et al., 2012).

**Socioeconomic status:** To measure the socioeconomic status, functionalists consider people and jobs as the most important components (Panahi, Amir, 2012: 43). Also, the economic-social base is the place that a particular person occupies in a certain system (Rouhande et al., 2014: 72).

**Social trust:** Trust is a necessary and inevitable way of social life and is one of the components of modernity (Bayrami et al., 2013: 8). According to Putnam, trust is the result of the predictability of others' behavior and is necessary in a complex, impersonal or indirect way in today's societies, and also introduces the increase in civic participation and the expansion of social networks as consequences of trust (Ahmadi et al., 2013: 3).

**Free-thinking chairs:** It means the existence of a cultural flow and a healthy and free intellectual space in which the stimuli for the production of science in the field of knowledge can be achieved (Hosseini, 2013: 13).

## **2.2. The role of Islamic Azad University in forming and expanding the space of discourse and free thinking**

One of the higher education centers that has a fundamental and influential role in the society is the Islamic Azad University, which is responsible for the main role of expanding science and culture and improving the level of competence and divine education. Humans and religious values and religious beliefs (Jahanbin, 2016). The role of the university is to create a space in the student space where students can make decisions and create discourse. (Statements of the Supreme Leader in a meeting with professors and students of Shiraz universities, 3 - 5 - 2008). Consider the university space as one of the important infrastructures for the experiences of opinions and the formation of a dialogue space regarding various issues. In fact, the formation of a discourse

environment in the university can lead current students in the right direction to pursue their demands, scientific and spiritual growth, and encourage them to express their opinions. Therefore, Azad University can be considered as one of the suitable platforms for the formation of a healthy discourse environment in holding free-thinking courses. Many politicians and health experts believe that one of the reasons for political controversies and differences of opinion in society is that Islam has not reached political maturity. While the best platform for political maturity and students as the future builders of the society is to hold forums of free thinking and express their opinions and views in it (Jahanbin, 2020).

#### Obstacles of free-thinking chairs

The leader of the revolution said that holding chairs is based on a necessity, that is, if a student or a professor does not express his opinion in the informal atmosphere of the university, he will express it elsewhere. He no longer criticizes the student or professor there and that is much more dangerous. It has more problems and difficulties. Therefore, in a scientific environment, experts should be given the opportunity to express their opinions and thoughts, and according to Professor Motahari, the more problems we face, the more power we have to answer, If there is no doubt or question, we don't go for research either. Research draws us to itself and has its own blessings (Hasanzadeh, in-person interview, 2023).

Also, one of the other obstacles in holding free-thinking is that the student must have the main role in holding these lectures, and since there is no demarcation between criticism and deconstructive discussions, the student becomes politicized (Aria Khaki, in-person interview, 21 - 2 - 2023). The main obstacle of the free-thinking chairs is that the chairs were formalized and placed in the form of Regulations and rules, and practically they remained only in form and became devoid of content (Qarlo, Amin, 12 - 10 - 2021). Another obstacle to free thinking is lack of trust and concern, fear of confrontation, weak scientific foundation and lack of understanding of necessity and importance, lack of setting limits and boundaries in the chair (Hasanzadeh, in-person interview, 2023).

Another obstacle to free thinking is lack of trust and concern, fear of conflict, weak scientific foundation and lack of understanding of necessity and importance, lack of setting boundaries in the chair (Pourhasan, in-person interview, 2022). Also, the concern about the career future of some academics from the possible consequences of participation and attendance in free-thinking chairs and the vagueness of the methods of implementation and the novelty of this method of debate have caused them to be treated with caution (Hezbehzadeh, in-person interview, 2022).

### **2.3. Background and summary**

By reviewing the previous researches, we found that limited domestic and foreign researches have been conducted in the field of formation processes of free thinking, therefore, the most relevant ones are used in the current research

1-Madadi, Seyed Nader, colleagues (2016). A research entitled Obstacles to holding free-thinking chairs in higher education institutions. The results of the research showed that not having a suitable subject, choosing a stereotyped subject, ceremonial treatment, inattention of higher education center officials, lack of student trustees, and conservatism of university presidents are among the most important obstacles to the establishment of free-thinking chairs.

2-Attari, Mehdi et al. (2016) conducted a research entitled providing transformation solutions in the field of freethinking based on the analysis of the Supreme Leader's statements and the pathology of conditions and space, and the results of this research showed that it was done according to the pathology and its generalities. The principles were calculated. From the Supreme Leader's point of view, the document on the transformation strategy in free thinking has been presented in the form of five major goals, five general policies, four (major) strategies and 18 national measures.

It is possible to summarize the review of the background of the research based on the collection of useful and valuable information in the establishment of free thinking chairs in universities. In general, the formation of free-thinking chairs was one of the important and valuable issues and especially emphasized by the Supreme Leader. The current research has the advantage that it deals

with the research topic qualitatively, then uses the voters and attitudes of elites and managers and deals with the research problem with a different approach.

## **2.4. The theoretical framework of research**

Considering that there are no specific sociological theories about free-thinking chairs and since the problem of the present research is the formation processes of free-thinking chairs in universities, the most relevant classical theories such as Habermas, Isaiah Berlin, Hayek and etc. have been used.

Bourdieu believes that the socioeconomic status is a complex and multifaceted concept that has attracted the attention of many experts. The social base is often considered a network of values and norms (Sharepour, 2013: 67). According to Horowitz, homogenous systems have a much greater ability to survive and move along with modernization and development because there are opportunities for high mobility within each ethnic group and the use of these opportunities does not necessarily lead to inter-ethnic conflicts (Hajian, 2019: 75).

Habermas considers the formation of the public sphere and intelligent discourse as a suitable situation for public opinion and participation. According to him, equal access to participation requires discursive communities. When activists gather to discuss and debate their favorite topics and criticize, a sense of belonging, dependence and collective agreement is created, which is a prelude to collective and common behaviors (Shiyani et al., 2012: 6-7). Freedom is understood within the framework of the law. Human dignity is freedom and Hayek defines freedom with legal rule. He says that freedom is not obeying the demands and impositions of others. In Hayek's thought, submission means slavery. Therefore, the opposite of freedom is slavery (Ghaninejad, 2002: 34-66). Tocqueville believes that religious beliefs create a kind of moral discipline in people and can cause solidarity in a society whose cohesion is threatened by individualism; because these beliefs create a common spirit in them and remind people of their social identity (William, 1988).

In addition to the mentioned factors, Inglehart also refers to trust and participation. In his opinion, mutual trust is one of the important factors of partnership. Because through trust, behaviors become predictable, which leads



to strengthening the field of action and decision-making (Ghaffari and Niazi, 2015: 46).

### **3. Methodology**

The current research was carried out using a qualitative method. Qualitative research is multi-method in nature, and by guaranteeing an interpretative and naturalistic approach, it deals with the research on the problem, that is, qualitative researchers study objects in natural situations and try to conceptualize phenomena in terms of general meaning or interpret (Borg and Kall, 2016). Qualitative research is looking for a format to express the interpretation of the subject and social situations (Beliky, 2013, 40-45). In the current research, the formation processes of free-thinking chairs in Islamic Azad Universities of Khuzestan province were identified as the most important related infrastructure components. The current research is practical in terms of its purpose, and since the main purpose of the research was to understand the experiences of professors and experts regarding the formation of free thinking chairs in the free universities of Khuzestan province, the qualitative data method of the foundation was used.

The statistical population of this research consists of a number of experts, specialists, managers, professors of the process of forming free thinking chairs in the university according to the existing limitations in the field of forming free thinking chairs. To select the target sample of the research, the purposeful and theoretical sampling method is used, which helps the researcher in the process of creating theoretical concepts related to the emerging theory (Mohammedpour, Iman: 198).

The researcher conducted in-depth interviews with 14 officials, university professors and experts from the leadership fields in the university and experts regarding the formation of free-thinking chairs in the province and outside the province. The sample size was selected in a targeted way from available experts who were willing to cooperate. In this way, the interviews progressed until the researcher reached theoretical saturation and further interviews did not provide new information and the researcher witnessed the repetition of data patterns.

The most popular methods of data collection in qualitative research are interviews, focus groups, and witnesses. The purpose of the research interview is to explore people's views, opinions, experiences and motivations regarding specific issues. In the qualitative part, participating experts were interviewed in a semi-structured way. At the beginning of each interview, the purpose and results of the research were explained, and through this, the complete cooperation of the interviewee was obtained. To analyze the interviews with the model of Strauss and Corbin<sup>1</sup> (1996) (cited by Zainabadi 2014), the technique (content analysis) was used to classify, code and summarize information. First, all the interviews were reviewed and categories were determined to classify and code the content. For summarization and further explanation, subclasses were determined for each class. In the next step, the interviews were reviewed again based on each class and subclass. The interviews continued until the saturation limit (13 experts) was reached. Data saturation or theoretical saturation is an approach used in qualitative research to determine sampling adequacy. After conducting all the interviews and analyzing each of them, the interviews were reviewed in general. Finally, by combining or removing duplicate items, the important components of the formation of free-thinking chairs were identified.

Data analysis is considered as a fundamental method for understanding and linking topics (in progress, fundamental concepts, examining components and identifying meaningful components) (Thorne, 2000).

Data analysis is considered as a fundamental method for understanding and linking topics (in progress, underlying concepts, component analysis and identifying meaningful components) (Thorne, 2000) and is also undeniably the simplest aspect of research methodology. Qualitative is data analysis. Thorne, 2000). Open, selective and axial coding will be used for data analysis. The first stage of open coding in this type of coding is to categorize concepts in interviews and documents based on their relevance to similar topics. The result of this work is to distill and summarize the mass of information obtained from interviews and documents into concepts and categories that are similar in these questions. In axial coding, creating a relationship between the generated

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<sup>1</sup> Strauss & Crobin

categories (in the open coding phase) and based on a paradigm model, the basis of communication in axial coding is based on the expansion of one of the categories. Selective coding is the process of selecting the main category, systematically relating it to other categories, verifying the validity of these relationships, and completing the categories that need further modification and development. It needs further improvement and development.

Also, in this research, techniques were used to reach the reliability criterion. First, several experts, including supervisors and consultants, will supervise the work process at various stages of coding, conceptualization, and extraction of components. A member validation technique in which participants are asked to evaluate qualitative findings and comment on its validity. Analytical comparative technique: Raw data is referred to in order to compare and evaluate the construction of theories with raw data.

**Table 1. Profile table of professors and experts participating in the interview**

Row	gender	education	Organization	Interview duration
1	Man	Doctorate	Scientific-research assistant of seminaries of Khuzestan province	The average interview is 30 to 65 minutes
2	Man	Doctorate	Cultural Student Vice-Chancellor of Ahvaz Azad University	
3	Man	Doctorate	Research Institute of Education Sciences of Qom	
4	Man	Doctorate	The representative body of the Supreme Leader in Farhangian University of Khuzestan province	
5	Man	Doctorate	Political deputy of Hazrat-Wali-Asr (AS) Corps of Khuzestan province	
6	Man	Doctorate	Secretariat of free thinking theorizing chairs	
7	Man	Masters	Scientific-Cultural Vice-Chancellor of mobilization student of Khuzestan Province	
8	Man	Doctorate	The institution representing the Supreme Leader in the universities of Khuzestan province	
9	Lady	Masters	The expert responsible for holding the events of free thinking chairs in the central organization	
10	Man	Doctorate	Director of the Faculty of Social Sciences, Shahid Chamran University, Ahvaz	
11	Man	Doctorate	The representative body of the Supreme Leader in the Islamic Azad Universities of Khuzestan province	
12	Man	Doctorate	Representative body of Supreme Leader in Ahvaz University of Medical Sciences	
13	Man	Doctorate	Khuzestan Province Secretariat for Prosperity and Prohibition	
14	Man	Doctorate	Representative of the delegation of the Supreme Leader in the province and director of Imam Hadi (AS) seminary in Ahvaz	

**4. Findings**

In this study, all the interviews were conducted with the permission of the interview participants and permission was obtained from them to record the texts of the conversations, and the process of the interviews was followed in a calm and comfortable environment. After reviewing the recorded audio files, the duration of the interview with these elite experts, managers related to the establishment of free-thinking chairs was between 30 and 65 minutes. In this research, the researcher transcribed The interviews and analyzed them line by line.

Due to the qualitative nature of the interviews and the extraction of similar concepts, qualitative data coding methods were used. After comparing these codes with each other and placing similar codes next to each other, a preliminary classification of codes was done and a number of key concepts that describe certain aspects of people’s experiences were identified. Finally, the results of data analysis were presented based on three stages of coding, and in the stage of open coding, more than Concepts and propositions were extracted, which are presented in table 2.

**Table 2. Open codes and axial codes of the formation processes of free-thinking chairs**

Row	Axial codes	Intersection or transposition of open codes	Interview code
1	social participation	Conflict of opinion, Cooperation and sharing of responsibility, Safe spaces, The existence of organizations and centers, Scientific and alert atmosphere, Factor of growth and development, encouragement and persuasion, Freedom of thought expression, The quality of collaborative organization in the university, iscussion and discourse, Collaborative efforts, Accelerate and strengthen, Giving a field to the student	1, 4, 2, 5, and 11
2	nationality	Reducing ethnic prejudices, sub-culture, Educated place, A new and diverse perspective, The ethnic cultured or elites	14, 2, 9 and 1
3	Sense of security	Fear of criticizing topics, Failure to hold meetings due to controversial discussion, Deconstruct, Fear of the consequences of attending the debate, Failure to set boundaries, Worried about exchanging new topics, Lack of categorization of topics, Weakness of scientific foundation, Lack of familiarity with the proper definition of free-thinking chair, Negligence of university officials, tense atmosphere, Controversial discussion of chairs, lack of concern, lack of study, The fear of students and university officials, The need to respond	7, 5, 1, 12 and 2
4	social trust	How to understand religion, Society's understanding of the thoughts of the Prophet's family, Explaining the	2, 10, 12 and 13

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		correct way of speaking, Clear and deliberate explanation, Open mindedness, Good manners and gentleness, Surrender	
5	Religiosity and religious values	welfare amenities, Lack of facilities, Intellectual and theoretical issues	14, 18, 12 and 2
6	Socioeconomic status	Freethinking culture, Decision-making about the country's issues, Discourse creation, Safe and suitable platform, Scholarly conversation, Advertising and promoting topics, Channel of excellence and enlightenment, Strengthening and continuity of free thinking, The principle of basic concepts, Cognitive warfare, Bedding, Reinforcement and provision, Specialized issues, Persuasion, Unmatched role due to the media, Development and participation, Today's war, the war of narratives	10 and 2

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Overall, according to the information in Table, the basic factor in the formation process of free-thinking chairs was presented.

### **1. The role of ethnicity**

Although free-thinking courses are mostly held in educated and cultural places and for cultural and scientific audiences, and the requirement for such audiences is that they do not have ethnic prejudices. But assuming the existence of people with ethnic prejudices, by holding free-thinking meetings, this group of audiences will get to know new and diverse views, and in this sense, it can create doubt in the opinions of these people and reduce ethnic prejudices.

### **2. The media and social groups**

The media and social groups have a very good capacity to create discourses and hold free-thinking platforms. They also create a safe and suitable platform for creating a space for scientific discussion on various social, political and cultural issues. The media, especially the virtual media and social groups, have a very good capacity in creating discourse to hold free-thinking platforms. Creating needs in different audiences and groups, advertising and promoting related topics in virtual space and student groups, registering issues and assessing needs, etc. are examples that can be considered in the media space. Media solves the essence of Islamic and revolutionary concepts in relation to people. Whoever has media is the winner and superior. Whoever recounts the first narrative is the winner, today's war is a war of narratives, knowledge of war and its effects.

### **3. The role of social participation**

Participation is one of the factors of growth and increase of chairs, wherever participation takes place, progress and growth have been achieved. If the professor talks about the chair in the class, he encourages and motivates the student to free-thinking chairs. And this causes more participation of students in this event and the use of the professor's capacity leads to the formation of chairs in universities and more participation of students. The reason for that is the need for a safe space, that is, before the implementation of the free-thinking chairs, coordination has been made with the security and security institutions so that no one interferes and it is held in a scientific, dignified and dignified atmosphere.

### **4. The role of social security**

One of the obstacles to holding free-thinking courses is the fear of students criticizing the issue, sometimes they are afraid of its consequences. The presence of guards or security forces in their seat will cause non-fulfillment. Therefore, the objective presence of security forces will prevent the realization and formation of chairs and freedom of expression will not be formed. The fear of its consequences and the security environment of universities are other obstacles to the formation of free-thinking chairs. There is this uncertainty as to why free-thinking chairs are not common? That is, when it comes to free thinking chairs, it seems like a heavy discussion.

One of the reasons why free-thinking chairs do not become popular is that usually a new protest is expressed, which means that sometimes it is deconstructive, which is not acceptable to people. Another reason for the obstacles of free-thinking chairs is the negligence of university officials. Fear of the consequences of holding a chair and the security environment of universities are other obstacles to the formation of free thinking chairs.

### **5. The role of religion**

One of the solutions for the development of free-thinking chairs is the existence of organizations and centers that provide better guidance to non-cohesive groups. Among the centers of Mahdism, Student Mobilization, Red Crescent Center, Atrat and Quran Center, Religious Center, Art Field, etc., they can play a significant role in accelerating and strengthening the formation of

free-thinking chairs. The foundations and structures of a society (we live in a Muslim society) such as mosques, places of pilgrimage, congregational prayers, religious speeches and ethnicity are one of the structures of the society of Khuzestan province. Every religious statement can be criticized and has costs. The Qur'an cannot be denied, but the interpretation of the Qur'an can be criticized. When we believe that religious leaders are infallible, it can be harmful to society's understanding of the idea of infallibility. That is, if the religious leaders are infallible, there is no critics.

#### **6. The role of socioeconomic status**

At first glance, it seems that audiences or groups that have more amenities are more receptive to free-thinking chairs than others. Naturally, groups that do not have a positive view of freedom of expression in society, do not have a positive view of free thinking chairs in society. They will not accept free-thinking chairs. The more self-confidence the audience has, the greater the possibility of their presence in the chairs and expressing their opinions.

#### **7. The role of social trust**

In order to hold a purposeful meeting, first of all, the obstacles must be removed. Secondly, to assure the student that no problem will arise for you; it's so important. Also, the importance of free-thinking chairs should be explained for students (interview 2). Freethinking requires a safe environment, which means that before the implementation of freethinking chairs, coordination has been made with the security and security institutions so that no one interferes and it is held in a scientific, sober and honorable atmosphere.

### **5. Conclusion**

Today, most of the country's education centers have shown a serious desire to establish and expand free-thinking chairs in the country. The formation of this thought is part of the existential philosophy of Islamic Azad University. The formation of this important matter requires cognitive requirements and the resolution of various economic, cultural and scientific doubts, which should be defined in the definition of processes, components, concepts of free-thinking chairs. The Islamic Azad University of Khuzestan province should be responsible for the main arteries and the expansion of science and culture, and

the improvement of the level of capability and education of divine human beings and religious values and religious beliefs. The present study, using a qualitative method, interviewed 14 managers, experts and elites related to the field of organizing free-thinking chairs. These people are directly present in the process of forming free-thinking chairs in universities. They have high information, knowledge and experience in this field. Interviews were conducted with elites and experts until the researchers reached the theoretical adequacy of the data and saturation. During the interviews, the researchers achieved the theoretical capability of the data and saturation, and the results were analyzed through coding, from which 78 concepts related to the formation process of free-thinking chairs were extracted.

The results of the interviews with elites, specialists and managers indicated that the process of forming free-thinking chairs in free universities is based on 7 general categories, which are social trust, social participation, sense of security, the amount of use of internal mass media, socio-economic status, and The level of religiosity and religious values, ethnicity have a significant and direct effect on the processes of forming free-thinking chairs in universities, all of these experts answered the main question of the research with a different approach and with a different point of view. The present study showed that the process of forming free-thinking chairs in universities takes place in line with the plans and policies of the process of forming free-thinking chairs in universities, and they all agree on the formation of free-thinking chairs in universities. In general, the results of this research showed that with the increase of each of the variables of the research model, social trust, social problems, sense of security, level of religiosity, and religious values, economic-social base, the amount of use of domestic mass media, ethnicity with the processes of forming free-thinking chairs. They have a direct and significant relationship; the increase of each of these variables will lead to the formation and expansion of free thinking. It seems that the most important concern and demand of the Supreme Leader is the factors of the processes of forming free-thinking chairs. Therefore, it is necessary to check other effective factors. This research showed how the creative combination of 14 elite people and experts related to the processes of forming free-thinking chairs leads to the



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realization of the processes of forming free-thinking chairs and increasing success in universities.

The Suggestion of this research are:

1- It is suggested that the research should be conducted with a larger sample size and a wider geographic limit in order to provide dense and coherent literature regarding the use of the mentioned variables.

2- The current research only includes the sociological study of the obstacles to the formation of free-thinking chairs. In future researches, it is suggested to repeat the research in other chairs.

3- In future research, other factors of social cohesion, hope for the future, sociability, etc. should be investigated

4- It has carried out a few researches in the field of sociology, so it is felt to conduct more researches in this field.

- The chair of free thinking should be able to help free thinking or institutionalize it. Educating the revolutionary generations of the society and providing solutions from the hearts of free-thinking chairs should help to solve the problems and problems of the country based on the goals of the revolution and the Imams of the revolution.

- The holding of the chair and its goals should be expanded in the university sector and become a free-thinking culture.

- We should teach the student to comment on the chairs in a calm, fair and friendly atmosphere. Naturally, all students become interested in participating in the free-thinking chairs.

- Discourse building by cultural groups in the university can help to organize and promote free thinking chairs.

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