

RESEARCH ARTICLE

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The Model of Culture Management in Islamic Azad University with an Emphasis on Reducing Tenure and Increasing the Role of Influencers (case study: Student Organizations in the Academic years of 2021-2022 and 2023-2024)

Farzad Jahanbin¹**Abstract**

Compilation and approval of the transformation and excellence document of Islamic Azad University and emphasizing the transformational turn from cultural and educational inefficiency to an educational, cultural and identity community in the document and emphasizing the role of influencers in this transformation, adopting a strategic and management model in line with creating a platform for education and has put social education in front of Islamic Azad University. In this regard, this article, which has been written by using a qualitative approach based on documentary studies and extracting statistical data from monitoring and buffer systems, aims to answer the question that the application of culture gardening model in Azad University How has Islamic been able to increase the role of influencers and reduce tenure in this university and in the process of social education? The results and findings of the present applied research, which is based on the evaluation and comparison of the influence status of student institutions (centers, Islamic organizations of academics and publications) in The cultural achievements of the academic years 2021-2022 and 2023-2024 have been obtained, indicating the increasing role of the influence pole of student institutions in branches of the Islamic Azad University and the reduction of tenure in this university, as this will provide the basis and necessary arrangements for the realization of the ministry stage in the process of social education and training. The entry of students into the field of participation and responsibility and special attention to their agency in cultural programs has been provided.

Keywords: *Pattern, Cultural Management, Tenure, Effective pole, Social education, Islamic Azad University*

Introduction

In Islamic traditions, the stages of education are divided into three periods of seven years. The period of the first seven years, which is the period of the child's sovereignty, and the period of the second seven years of the child's life, which is the period of obedience. The state of servitude and servitude of the child towards his parents is the result of the trust he has gained towards them in the first seven years of his life. and the third seven-year period (14 to 21 years

old), which is the period of ministry and cooperation (Aamili, Wasal al-Shia, Vol. 21: 476). Minister, as a verb and as a subject noun, means that a person takes responsibility. But since he still cannot do this independently, in the narrations, the concept of being prepared and in other words preparing him for this work has been emphasized (Qurashi Banabi, Qur'an Dictionary, Vol. 7, 1992: 206).

The characteristics of this course are: respect and seeking opinions, criticizing and

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challenging, seeking participation, freedom and responsibility (Qasuri et al., 1402: 266). This period requires that he be consulted like a minister and that the tasks that arise from him be entrusted to him so that he becomes responsible. A part of this third period, from the age of 18 to the age of 21, is spent in the university, and if it is accepted after the age of 23, the undergraduate course can be considered a period of social education and preparation for entering the social environment. Meanwhile, the age of social maturity has increased from 18 to 24 (Sohrabzadeh and Hakim Javadi, 2019: 59-60). And this clearly shows that the university has not been able to fulfill its duty in this regard.

According to the document of the Islamic University, the mission of the university is based on four educational systems, research and technology, management and cultural-educational system, and certainly one of the tasks of the cultural system is social education. In other words, according to the concept of ministry and death, in the third seven years of life, he should be prepared to accept social responsibilities. Student institutions are among the platforms that can prepare young people to take charge of the future affairs of the country. In this regard, the document of the Islamic University states: "Building the ground and promoting the motivation and spirit of participation of academics and developing their social capabilities and communication and group skills" (Document of the Islamic University, 25/04/2013).

But in this direction, there are two basic challenges:

- 1 .Reducing culture to cultural affairs and activities, which has resulted in maximum 20% of students being the audience of cultural programs (Ramazani, 2024:3).

- 2 .The high share of the university's institutions in the management and implementation of programs has reduced the space for students to experience activities (ISKA News, April 18, 2024).

Considering the second challenge, the present article aims to answer the question of what model can be used in the Islamic Azad University, while overcoming this challenge, in relation to social education.

Research Background

Sadeghzadeh et al. (2021) in the article "Foundation data model of cultural transformation in Islamic Azad University" try to provide a model for the phenomenon of transformation by using a qualitative approach and purposeful sampling along with the extraction of variables and indicators of cultural transformation. achieve culture in South Tehran branch.

Mohammadreza Ansari et al. (2021) in the article "Presenting a cultural policy model with a transformation approach (a case study of Islamic Azad University, Tehran Science and Research branch)" are of the opinion that the category of culture and cultural policy has many hidden and obvious dimensions and angles. It is, that without proper policy, the realization of these goals is not possible. With the aim of designing a model of cultural policy making, with the approach of cultural transformation in higher education and using a qualitative approach, this research tries to analyze the policy making process of the Islamic Azad University and especially the Tehran Science and Research Branch by using a data-based strategy Examine and study.

Shahrakipour et al.(2021) in the article "Presenting a model for evaluating the indicators of cultural management in Islamic Azad Universities of Tehran and Alborz province" while highlighting Azad University as a symbol of higher education in the country and an effective institution in the society's culture, they try to adopt a qualitative approach based on The theme analysis method, which seeks the output of basic, organizing and comprehensive themes related to the research problem, answers the question of whether it is possible to identify indicators of culture that

cause the development of culture in the university.

A review of the presented articles shows that: first, instead of a strategic and long-term view on the category of culture and culture management in Islamic Azad University, most of the authors have had a partial, partial and unitary view of this issue. Secondly, most of the studies have not paid much attention to the religious foundations of culture, the document of transformation and excellence of Islamic Azad University, as well as the statement of education. Thirdly, most of the studies have paid attention to the pathological aspects of culture management in Islamic Azad University Branches. Fourthly, none of them have succeeded in presenting a macro, comprehensive and practical model in the field of culture management in Islamic Azad University or have not achieved it.

The governing model of culture management in Islamic Azad University

Culture and culture management

Culture has various meanings and concepts, and in its historical course, it has assumed various meanings, including: Literature, education, knowledge, knowledge, a collection of customs and scientific and literary works of a nation, a dictionary, goodness, cultivation of greatness, virtue, splendor, art, wisdom, tree horns that sleep under the ground and pour dirt on it, and also Education, education, school and ideology (Sahibi, 2005: 60)

Allameh Mohammad Taqi Jafari in the book "Follower Culture, Leading Culture" after examining the definitions of culture from the point of view of 24 famous dictionaries and encyclopedias among the important nations and languages of the world, writes: "Research on the definition of culture from the point of view of the most famous encyclopedias and some sociological sources, more To prove this truth, it is to show the existence of human evolution in the true meaning of culture among

societies as a necessary and worthy quality or way of human life, guaranteeing and if some selfish, profiteers or nihilists want to reduce culture to the level of a paradise of vulgar phenomena and call it culture, it is not based on truth and has anti-human roots, but what has caused the appearance of multiple definitions is the variety of views of researchers and In the interpretation of the concept of culture, commentators have commented on its evolutionary principle" (Jaafari, 2013:11-13).

In 1871, Edward Taylor² defined culture as follows: "Culture is a tangled whole including knowledge, religion, art, law, morality, and any abilities and habits that a person acquires as a member of society." (Ashuri, 2010: 71).

From the point of view of Ayatollah Khamenei, which is the chosen definition of this article, culture can be considered as a social structure that is formed under the influence of various factors in the context of time and determines the space of movement and actions of humans and exists everywhere like air. (Khamenei, 17/10/2004 and 23/9/1999). In this definition, a central nucleus can be identified and it is a structure that has been formed in a society over time under the influence of various factors. From within this central core, the general attitude towards life and human life, along with the values governing economic, political, social relations, has a meaning and is manifested. In another part, there are examples that include ethics, social customs and behaviors, individual behaviors and temperaments and national characteristics. pointed out (Jahan Bin, 2018: 18-15).

Management is also the process of effective and efficient use of material and human resources in planning, organizing, mobilizing resources, directing and controlling, which is done to achieve organizational goals and based on the accepted value system (Rezaian, 2000: 179).

² E.B. Taylor

Based on this, culture management is a conscious effort to change the mentality and structure of the society in order to reach a desirable situation that has been determined in advance. It should be noted that "culture management" is different from "cultural management" which is dedicated to the management of cultural affairs and activities. In culture management, all factors affecting

culture are taken into consideration (Jahan Bin, 2017: 53)

Pattern elements

The following model as a culture management model in the Islamic Azad University aims to create a platform for social education and training and prepare for the following Provide social times.

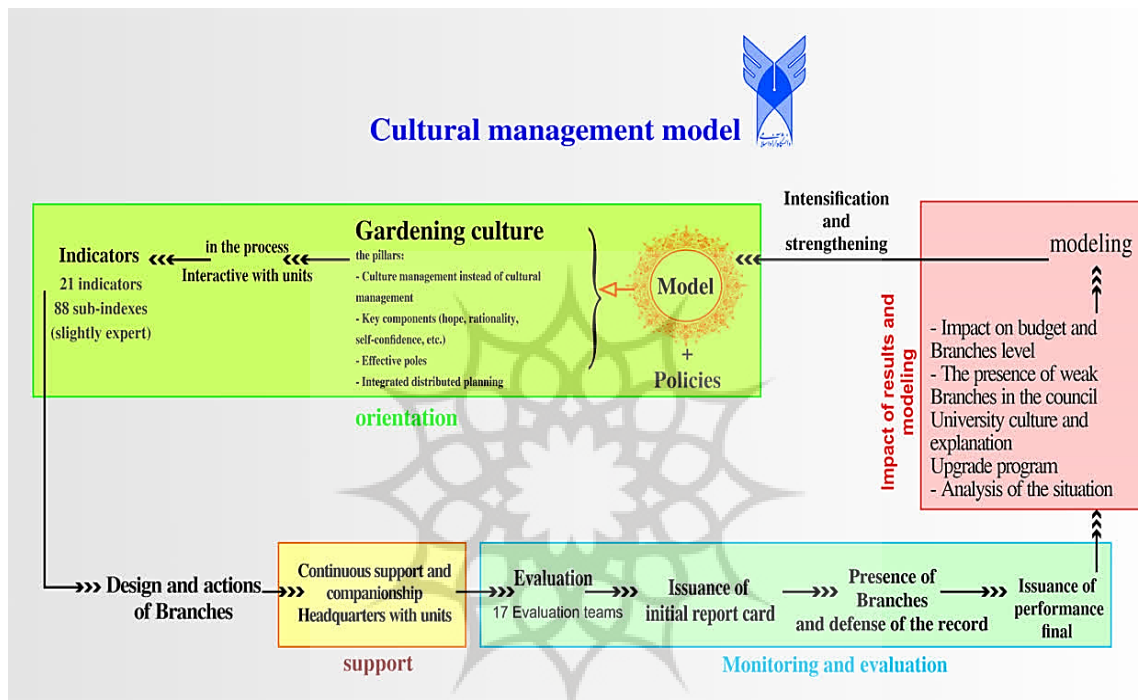


Figure 1. Culture management model

This model has elements that are explained as follows:

Culture gardening model

There are many models for managing culture in different schools. With an analytical review of the cultural positions of the supreme leader of the revolution in the process of culture management, a model can be presented that should be called "culture gardening" or "leading the excellence of culture in a hostile environment". By relying on this model, both culture is managed and freedoms and diversity are preserved (Jahanbin, 2018: 101)

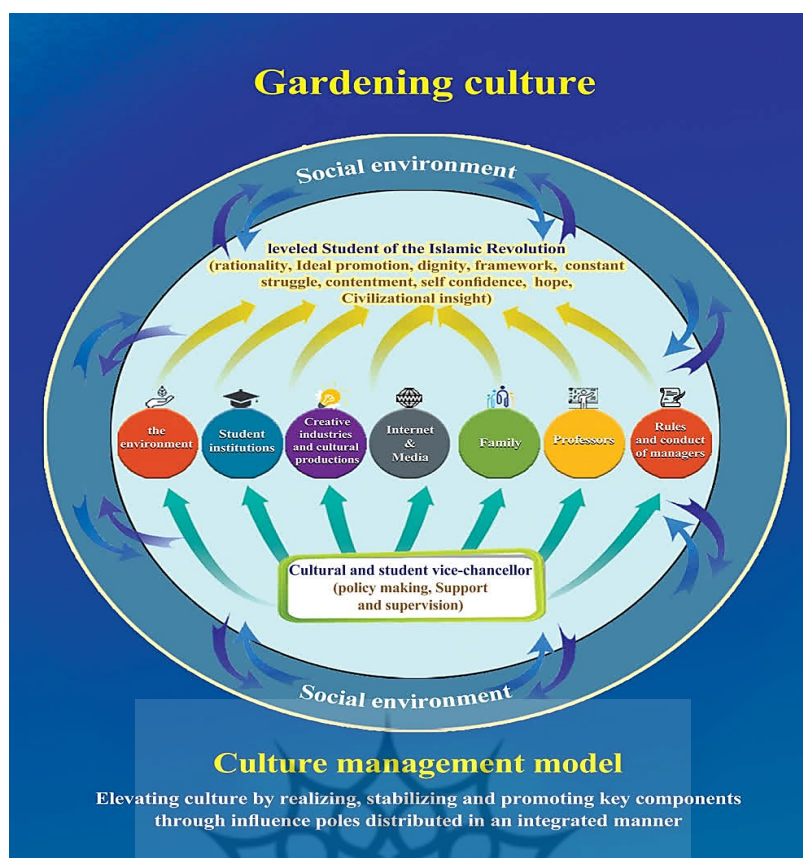


Figure 2. Culture gardening model

This model has three pillars: culture management instead of cultural management as explained; Affective poles and key components and integrated distributed planning (Jahanbin, 2018: 85)

Affective pole

In the process of culture management, the modification of a society's culture is possible through the poles that have the greatest impact on a society's culture and the advancement or decline of society's culture is directly related to them. These poles are:

1. The conduct of administrators is considered the first pole of cultural influence: according to this pole of influence, people are more similar to their leaders than their fathers; Therefore, any influence on the culture is related to the behavior of the managers of the culture of a society.

2. Professors are the second pole of cultural influence: the professor's silence, his words and actions, and the way he enters and leaves affect the students, and it is not the case that the professor says, "I am only doing

my teaching and I am not concerned with any other issues." Education and subtleties can only be learned in the presence of a professor, and if this aspect is not paid attention to in the university, informal education will gradually replace formal education.

3. The family is the third pole of cultural influence. The families of professors and students have a great influence on them.

4. Virtual space as the fourth and organizations, centers and student mobilization are the fifth pole of cultural influence, and any influence on the culture of a society is related to these five cultural poles. pp. 55-50).

In order for the culture of a society to be established, agents and managers work on the poles and the culture of the society is influenced on a large scale; Therefore, the optimal allocation of resources to the mentioned priorities forms the basis of the work of the cultural assistant in Islamic Azad University.

Key components

The requirement to achieve effectiveness in any field, including the cultural field, is the allocation of limited resources to key components and the convergence and concentration of different components with different special tasks on those components. In other words, in order to achieve convergence, instead of allocating the limited resources available to multiple subjects, and reducing the effectiveness in each subject and all the fields and dimensions of culture, a few core and key components that are the main branches should be selected and in the management of culture It focused on those components.

The question here is that focusing on which component or key components can help the Islamic system in carrying out its planning task, provide the ground for evacuation and resolution at the community scale, and at the same time, the differences in the field of culture should not be ignored, and freedom and People's right and real participation should not be denied. What are the key components that will provide the possibility of creating cultural resistance among the general public against invading cultures and pave the way towards the desired culture? (Jahan Bin, 2018: 71-83).

Based on what is stated in the Islamic Azad University document, which is based on the Islamic Azad University document, the key components are:

- strengthening moral virtues and religious beliefs and commitment to social responsibilities;
- Promotion of civilizational insight, revolutionary spirit, belonging to the ideals of the revolution and Iranian-Islamic identity
- Institutionalizing the culture of chastity and family-oriented
- The spread of the Islamic-Iranian lifestyle and the spirit of contentment and hard work
- Promoting rule of law, wisdom, self-confidence and the spirit of self-sacrifice and jihad (Transformation and Excellence Document of Islamic Azad University, 2021: 27)

Policies

The main policies emphasized in the culture management model are:

- Attention to human dignity in all interactions and the centrality of the law instead of administrative and personal tastes;
- Paying attention to the university as a platform for social education and preparing to accept great responsibilities;
- A scientific look at all activities as well as problem-oriented planning, limiting and focusing on key components and influencing factors;
- Paying attention to low-cost and high-yield programs and avoiding waste of resources and costs in non-priority cases, as well as avoiding wasteful, shallow and worrisome activities;
- Avoiding tenure as much as possible and focusing on the three principles of guidance, support and supervision;
- Maximum use of the capacities of culture assistant professors in the university's cultural mediation;
- Developing and attracting the participation of students, professors and employees and paying special attention to their agency in the programs;
- Using the capacity of art in culture management and paying special attention to virtual space and media (Sena Journal, 2023: 17)

Interactive process with units

In an interactive process with the units and after dialogue and understanding with cultural activists regarding the culture gardening model (in the first round of provincial trips, 8,900 people-hours were held with different groups of cultural activists, meetings and dialogues were held (educators,)) This model was operationally defined in the form of 21 indicators and 88 quantitative and qualitative sub-indices. After the initial definition by experts, indicators and sub-indices have been engraved and modified in several rounds with the units, and of course, this action is repeated annually.

According to this model, university units also try to be the platform for the role of those

influential poles to realize the key components with the same role of guidance, support and supervision by avoiding tenure except in a few cases.

In another stage of this interactive process, the headquarters of the vice president is in continuous cooperation with the units and activists. All actions are recorded in a system called buffer system, which is an interactive platform for cultural actions. This system provides the possibility of observation, analysis and feedback of what happens in the university text. Of course, field visits and objective feedback also play an important role.

As one of the things that is regularly evaluated is the level of tenure and attention to influencers and obstacles to their roles and how to allocate resources to priorities.

Indicators

21 indicators of culture management model in the form of (management, student mobilization, professors mobilization, key components, student cultural centers, student publications, Islamic organizations, the national event Mashgh-e-Omid, decency and behavioral issues, the degree of compliance of annual fixed programs with policy announcements, free-thinking chairs, virtual space and media, honors and awards, cultural initiatives and innovation, prestigious programs, cultural and skill courses, cultural hub of the city, family, course knowledge enhancement and empowerment, professors' plan and cultural jihad, sacrifice and martyrdom) and 88 quantitative and qualitative sub-indices are defined operationally.

Table 1.

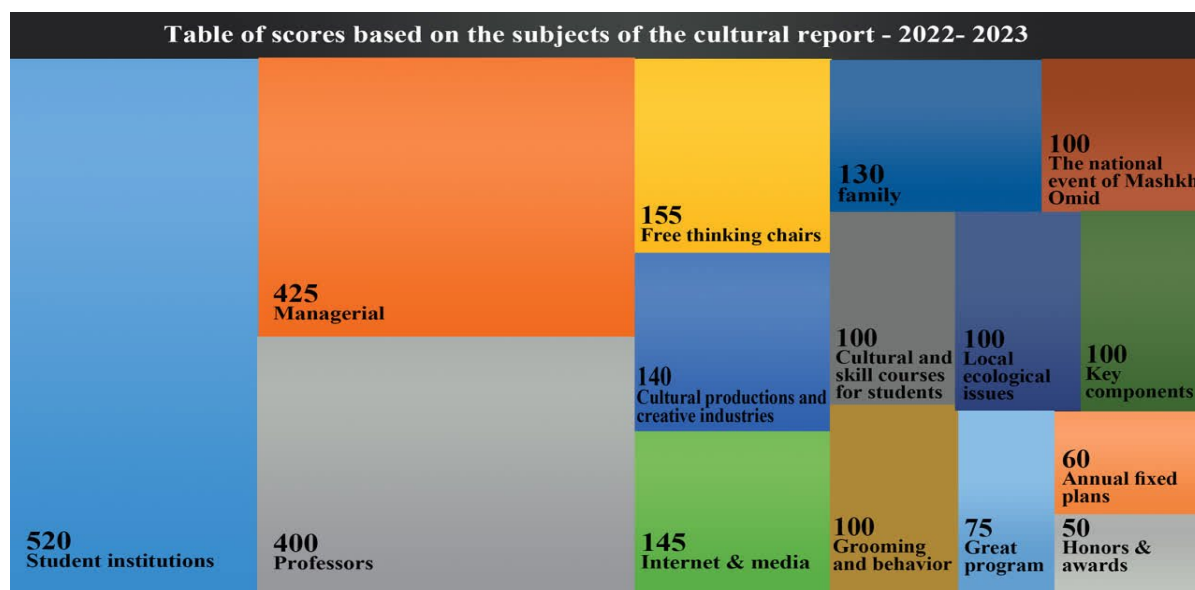
Indicators of culture management model

Distribution table of points of cultural report - 2022- 2023 - Total score 2600									
250 Professors	160 Managerial		150 mobilization of teachers		130 Student cultural centers		130 Student publications		100 Key components
	155 Free thinking chairs		140 Cultural productions and creative industries		130 Islamic organizations		100 The national event of Mashgh-e-Omid	100 Grooming and behavior	100 Cultural and skill courses for students
200 Behavior of managers	150 Student mobilization		125 Internet & media		130 family		100 The cultural hub of the city and the programs overseeing local ecological issues		60 The degree of compliance of the annual fixed plans with the announced policies
							75 Great programs	65 Initiatives and cultural innovation	50 Honors and awards

The distribution of points in the indicators was done in such a way that the weight of the work is towards the influential poles (in this

article, student organizations are emphasized) and reduce the tenure

Table 2.

Distribution of points based on cultural management model indicators

Issuance of cultural performance in line with evaluation

One of the most important measures in the management process of Islamic Azad University is to provide a performance that can both guide and evaluate the branches. Performance is important in three ways; First, it is a guide. That is, the indicators and sub-indices, with the amount of points given to those indicators, give a macro direction to the university branch. Second, the performance report shows an accurate, detailed picture of the branch's performance. In such a situation, the university branch can identify its strengths

and weaknesses and try to correct its problems in the next step. The third point is that based on justice, according to the facilities of the branches and their level, the scoring for the branches is different.

Evaluation is considered in two ways: (Noe, Hollenbeck, Gerhart, & Wright, 2017: 32-33) evaluation of effort and functional evaluation. Evaluation of effort means how much the branches tried to prepare for the activity of polarization and reduction of tenure, and evaluation of performance means that what results have been achieved in practice in this regard?

Table 3.
Cultural record

The cultural overview of the branch: Ardebil Province: Ardebil Branch level: specific year: 2022-2023					
Management of planning, monitoring and evaluation of cultural and student vice-chancellor of Islamic Azad University					
Islamic organizations	Student publications	Cultural centers	Student mobilization	Key components	managerial
130	120	130	150	100	160
116	69	84	108	86	146
89%	58%	65%	72%	86%	91%
great	good	very good	very good	great	great
honor & reward	Annual fixed plan	Internet & media	Freethinking chairs	Grooming and behavior	index
50	60	135	155	100	score
40	36	115	132	41.5	earned score
80%	60%	85%	85%	42%	Progress percentage
very good	good	great	great	average	status
mobilization of teachers	Cultural and skill courses	Great programs	Initiatives and innovation	Creative industries	index
150	100	75	65	140	score
147	85	75	30	75	earned score
98%	85%	100%	46%	54%	Progress percentage
great	great	great	average	good	status
Behavior of managers	professor	family	Mashghe Omid	Local ecosystem	index
200	250	130	100	100	score
177	140	120	60	39.5	earned score
89%	56%	92%	60%	40%	Progress percentage
great	good	great	good	weak	status
total score	Negative points for tenure	Tenure	score gained	total score	
1822	100	30%	1922	2600	

dr. Farzad Jahanbin

Cultural and student vice president

dr. Adel Halaj

Director of cultural planning, supervision and evaluation

Analysis of Findings

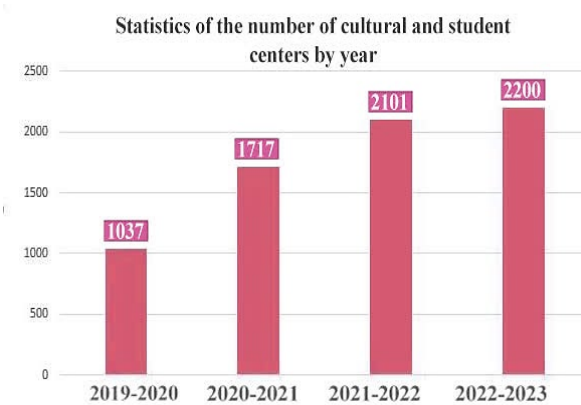
The comparison of the cultural and social performance of the units in the academic years of 2021-2022 and 2023-2024 clearly shows that all the units of Islamic Azad University have taken steps towards reducing tenure and increasing the role of influencers.

Student cultural centers

Student cultural centers are student and voluntary institutions that are established in the framework of the rules of the Cultural and Student Vice-Chancellor of the Islamic Azad University in each of the religious fields (Islamology, prayer and supplication, enjoining what is good and forbidding what is bad, chastity and hijab, the approximation of religions) etc.), the Islamic Revolution (the achievements of the Islamic Revolution, the thoughts of the Imams of the Islamic Revolution, Martyr Motahari, Martyr Avini, the Second Step Document of the Revolution, etc.) Culture and Civilization (Introduction, cultural studies, culture of sacrifice and martyrdom, modern Islamic civilization, creative cultural industries, reading books, etc.) social (Jihad Yaori, Red

Crescent, Iranology, tourism, environment, prevention and dealing with social harms, entrepreneurship, charity, Citizenship rights, etc.) Media and virtual space (virtual productions, media, radio, media literacy, etc.), art and literature (revolutionary art of Shahid Avini, poetry and literature, playwriting, writing, film and photography, theater, documentaries, dubbing, performing arts, visual arts, handicrafts, etc.) are active. Chart number (3) shows the increase in the number of cultural and social centers as one of the influential poles in Islamic Azad University. As in the academic year 2019, about 1037 registered cultural centers were working in Islamic Azad University. This figure has increased to about 1717 cultural centers in the academic year of 2021-2022, to about 2101 in the academic year of 2023-2024, and to about 2200 cultural centers in the academic year of 1402-1403.

Diagram 1. *The growth rate of student centers*

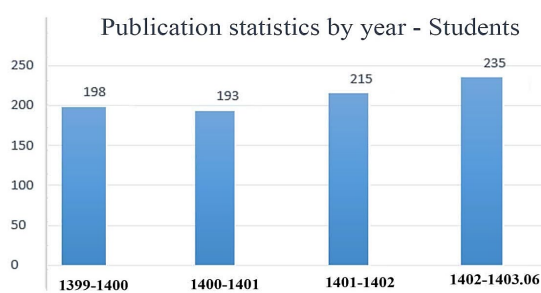


Islamic organizations of academics

The Islamic organization is a group composed of academics, which after receiving the official permission to operate from the competent authority of the university's supervisory board in order to realize the Islamic goals and the values of the revolution and the Islamic system, within the framework of the constitution and the regulations of the Islamic organizations of academics, approved by the meeting dated 6/9/1999 and subsequent extensions of the Supreme Council of Cultural Revolution.

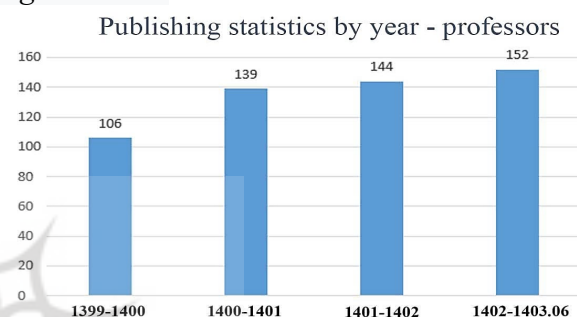
Diagram 2. shows the increase in the number of student Islamic organizations as one of the influential poles in Islamic Azad University. As in the academic year 2021-2022, about 193 registered student organizations were active. Meanwhile, this figure has increased to about 215 in the academic year 2023-2024 and to about 235 student organizations in the academic year 2023-2024.

Diagram 2. *Growth rate of student Islamic organizations*



Also, diagram 3. shows the increase in the number of Islamic organizations of professors as one of the influential poles in Islamic Azad University. As in the academic year 2019-1400, about 106 registered faculty organizations were working in Islamic Azad University. This is while this figure has increased to about 139 in the academic year of 2021-2022, to about 144 in the academic year of 2023-2024, and to about 152 in the academic year of 2023-2024.

Diagram 3. *Growth rate of Islamic teachers' organizations*



Publications

Student publications include all periodicals, periodicals or single issues as well as electronic publications with a fixed name and date of publication, in cultural, social, scientific, economic, artistic, literary and sports fields by each of the students, centers, It is said that university organizations and institutions, professors and faculty members or a group of them are published in universities and distributed within the boundaries of universities. These publications are considered as a forum for expressing the opinions and opinions of students and a speaker to express the issues and problems within the university and on a wider level and in the society. Publishing an academic journal is actually a suitable field for expressing the existence of a university, and the main mission of these publications is to promote rationality, guidance and guidance to eliminate problems and use collective wisdom. This type of activity is considered a type of meta-organizational activity. It is the work of a group that most of the active students are in some way connected with, therefore the activity of publications

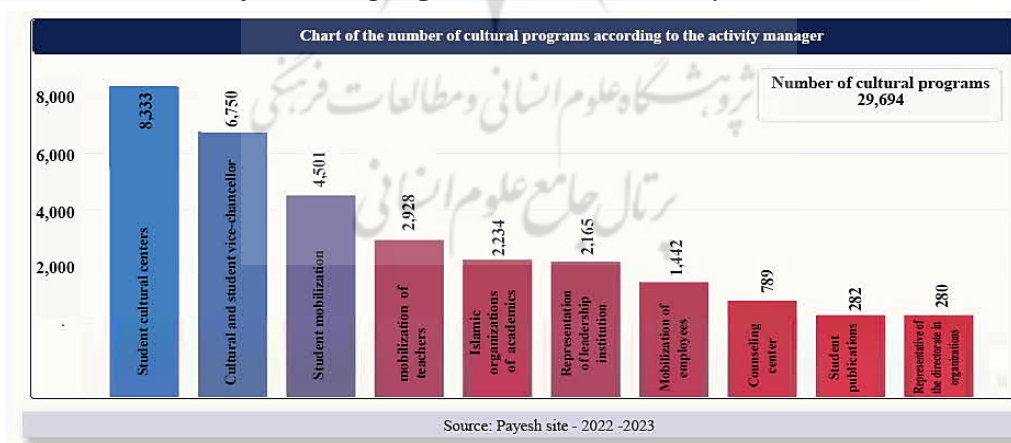
should be facilitated in such a way that it acts as a tool of cultural excellence in the university. Diagram 4. shows the increase in the number of student publications as one of the influential poles in Islamic Azad University. As in the academic year of 2018-2019, about 15 student publications registered in Islamic Azad University were published, while this number was about 99 publications in the academic year of 2019-2020, in the academic year of 2019-2021 to about 187 publications, and in the academic year of 2011-21 to about 353. magazine and in the academic year 2022-2023 with the number 356 The publication has increased.

1402-1403 about 356 student publications registered in Islamic Azad University were published, while this figure was about 353 in the academic year 2022-2023, about 187 publications in the academic year 1401-1400, about 99 publications in the academic year 2020-2021, and in the academic year 2020-2021 There have been about 15 publications.

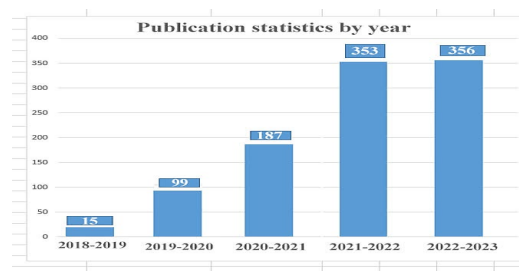
Diagram 4. *The rate of growth of Islamic teachers' organizations*

Enhancing the role of student institutions

Diagram 5. *The number of cultural programs in the academic year 2022-2023*



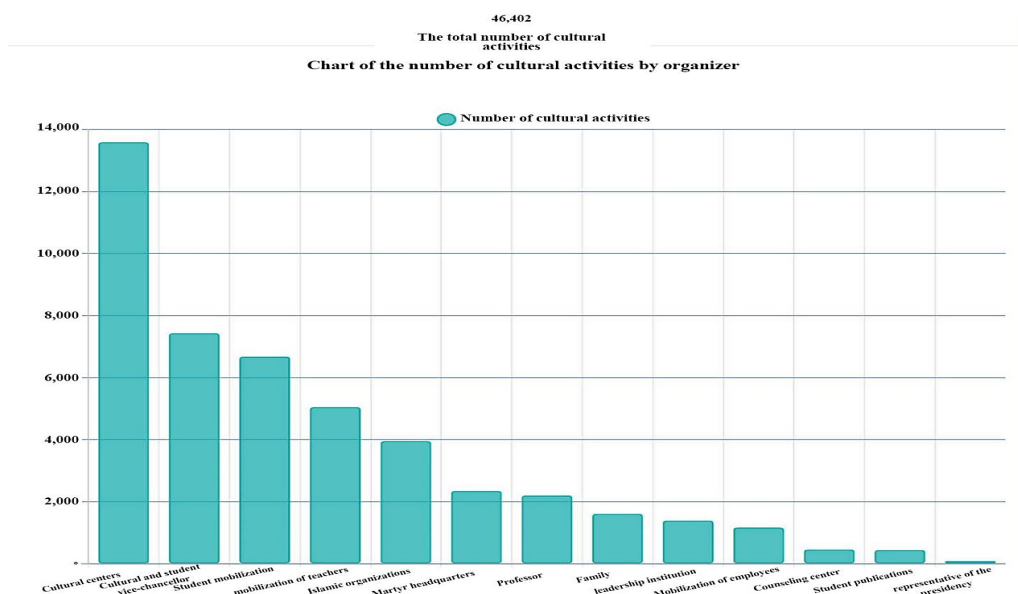
This is while the graph of the frequency of the number of cultural programs in the academic year 2023-2024, by activity manager, shows that 46,402 were implemented. Despite the increase in the number of programs, the share of the cultural and student vice-chancellor of the units has reached below 20% with 7000 programs. The



The frequency chart of the number of cultural programs in the academic year 2022-2023, by activity manager, shows that 29,694 programs were implemented, of which 6,750 programs were conducted by the cultural and student vice-chancellors of the units, and most of them are aimed at students. Out of this number, 8333 programs are provided by student associations, 6750 programs by the cultural and student vice-chancellor, 4501 programs by the Student Basij, 2928 programs by the professors' Basij, 2232 programs by the Islamic organizations of academics, 2165 programs by the Supreme Leader's representative body, 1442 programs by the Basij. employees, 789 programs by the counseling center, 282 programs by university publications and 280 programs by the representative of the university president in the supervisory board Organizations

important point is that an important part of these activities is effective for the elites, which does not include tenure, and with this calculation, the share of vice-chancellors of the units can be considered to be around 15%. Besides this, the share of student institutions has increased.

Diagram 6. The number of cultural programs in the academic year 2023-2024



The cost of cultural indicators according to the implementation of activities

Diagram 7. The cost of cultural indicators according to the implementation of activities in the academic year 2022-2023

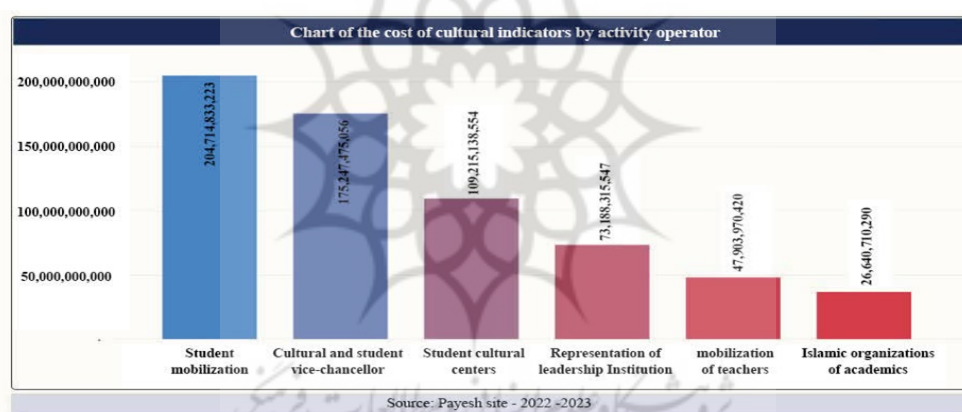


Diagram 8. The cost of cultural indicators according to the implementation of activities in the academic year 2022-2023

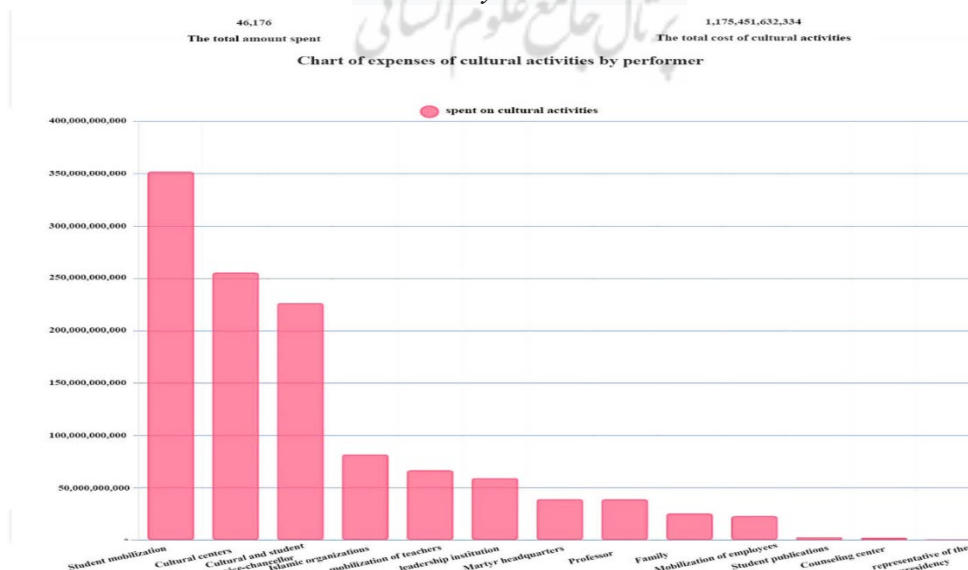


Diagram .8, the cultural cost chart by the activity manager in the academic year of 2023-2024, indicates the cost of 175.175/334/634 Rials for 46176. Of course, this part of the costs in the cultural field in the Islamic Azad University does not include the staff costs of the cultural and student field in the central organization, and programs such as Rahian Noor are not included in this chart. The share of the cultural and student vice-chancellor of the units in this chart is about 200 billion Rials (20 billion Tomans), which if the programs for the students are reduced from that, it reaches about 100 billion Rials (10 billion Tomans). In other words, the deputy's share of the tax cost is below 15%. This is despite the fact that in the academic year 2022-2023, the share of the Vice-Chancellor was 170 billion Rials (17 billion Tomans) from about 690 billion Rials (69 billion Tomans), and the share of student organizations has increased significantly due to the decrease in the share of the headquarters 46176 programs by student organizations. This increase compared to the academic year of 2022-2023 has been an expression of the focus on the influence poles with emphasis on student organizations by university Branches.

Conclusion

A comparison of the influence status of student institutions (centers, Islamic organizations of academics and publications) in the cultural performances of the academic years 2021-2022 and 2023-2024 clearly shows that the total units of the Islamic Azad University are moving towards increasing the role of influence poles. The transition and reduction of tenure in the university are the basis of social education and the realization of the ministry stage in the process of education and training in Islamic Azad University.

Acknowledgments

In the end, I express my thanks and gratitude to God for the existence of the wise leadership, whose valuable opinions are our understanding of cultural gardening. I also

declare that without the compassionate guidance, support and companionship of Dr. Mohammad Mehdi Tehrani, the president of Islamic Azad University, as well as the companionship of the huge body of professors, staff, and student organizations, especially my colleagues in the staff and ranks, none of these events - which, of course, we are at the beginning of the journey - would have been possible. It did not happen.

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