



Explanation of the epistemological foundations of neoliberalism in online higher education and its criticism from Ayatollah Javadi Amoli's point of view ¹

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Abstract

The current research was conducted with the aim of explaining the epistemological foundations of neoliberalism⁵ in online higher education and criticizing it from Ayatollah Javadi Amoli's point of view. To achieve this goal, 3 questions have been formulated as follows: 1- How can the epistemology of neoliberalism in online higher education be explained? 3- What criticisms can be made on the epistemology of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view? To answer the questions, the methods of conceptual analysis, external criticism and inference were used. According to the above, the findings are as follows: In response to the first question, it was determined that the basic concepts of neoliberalism epistemology in online higher education include: commercialization, individualism, mercantilism, free choice and competition. In response to the second question, it was also determined that the nature of knowledge, the possibility of obtaining knowledge, the order of knowledge, the validity of human-experimental science data, the purpose of knowledge, and social accountability are among the foundations of epistemology from Ayatollah Javadi Amoli's point of view. In the following and in response to the third question, based on each of these bases, the epistemology of neoliberalism in online higher education was criticized from the point of view of Ayatollah Javadi Amoli.

Key words: liberalism, neoliberalism, neoliberalism in online higher education, Ayatollah Javadi Amoli.

Introduction

Neoliberalism is a new form of liberalism that today has influenced educational and social policies in capitalist countries and many other countries of the world. Privatization is one of the important policies of neoliberalism, which was implemented rapidly in the past years, especially in the 1970s and 1980s, in countries such as the United States and England. The move towards privatization of public services of the government, reduction of workers' wages, regulation of economic policies based on the freedom of economic markets, tacit support of the government to capitalists and economic fundamentalism caused the growth of neoliberalism policies, first in countries like England and America and consequently in other countries of the world (Zibakalam and Mohammadi, 2016: 47). Neoliberals believe that the government should not limit people's freedom (economic freedom) in any way. In the eyes of neoliberals, freedom is economic freedom, and they promote consumerist culture and consumerism in the name of individualism (Harvey, 2005: 55). In the logic of neoliberalism, social institutions work best when they follow the rules of free economic markets and commercial companies.

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In this view, schools and universities as official institutions of education are like companies that offer education as a commodity (Zibakalam and Mohammadi, 2016: 81).

In recent years, commercialization has become one of the most frequent concepts in the policy field of higher education and has had a great impact on the higher education system of different countries (Malik, 2016: 2545; Mohammadi, 2017: 1). The marketing of higher education based on the philosophical view of neoliberalism, including monopolistic individualism and competitive society, has caused the transformation of the university from an academic institution to a quasi-market company (Ball, 2003: 217; Ali, 2023: 927).

Online education is an industrialized educational system for organizing the learning-teaching process through an organization in order to choose and apply strategies for using new technologies in education so that they can create a two-way communication between the teacher and the learner, the purpose of which is to facilitate It is a learning process. In fact, it is an educational method in which the teacher and the student do not have direct face-to-face contact, the content and course materials are sent to the learners by means of special tools and devices from the educational institution (Barzoui et al., 1400: 130).

Holmes and Gardner (2006) defined online learning as the use of information and communication technologies such as the Internet and multimedia and multimedia systems to improve the quality of learning by facilitating access to educational resources and services and providing mechanisms. Because it knows interaction and participation from a distance (Ismaili et al., 2015: 204). The online education system (university) uses multimedia electronic technology and the global Internet network to maintain its position and educational credibility in the era of competition and high standards of global education, and it harnesses the two major capacities of human life, i.e. time and space, in education (Burke , 2020: 71; Jameel, 2023: 87).

Regarding education and various educational methods, various opinions and thoughts have been raised. Epistemology is one of the philosophical foundations of education in such a way that each of the experts have looked at philosophy and education through a lens and examined it. Epistemology is a science that discusses human cognitions and the evaluation of types, determining the criteria of their correctness and error (Hassinzadeh, 2013: 36; Malik, 2016: 1597). Epistemological foundations are one of the most important foundations of education. These foundations are a set of assumed propositions in the realm of epistemology, which are useful for designing the education system (Beheshti, 2017: 30; Onya, 2024: 115). The epistemology of neoliberalism is based on individual utilitarianism. Extreme individualism, emphasis on competition in the style of Darwinism, belief in the naturalness of economic laws and, accordingly, society, and the necessity of non-interference by the government and groups to correct existing economic and social conditions are among the important foundations of neoliberal corporate culture. The dominance of economy and economic values over culture causes the soul and spirituality of cultural products to disappear. Everything becomes meaningful in the shadow of profit and material benefit, and values such as altruism, empathy and other high human values are sacrificed to competition and selfishness. In other words, all cultural productions are reduced to the level of goods for sale and lose their spiritual value (Hyslop, Margison and Ceres, 2006: 114).

The knowledge of the interpretive thoughts of Hazrat Ayatollah Grand Ayatollah Javadi Amoli" states that the discussion of knowledge and cognition in the Qur'an with regard to the pillars of knowledge under the four topics related to it, i.e. science, scholar, knowledge and teacher, and issues such as conditions and causes and other factors have been raised. According to the verses that express the celibacy of the soul, they prove the celibacy of science, and as they consider the celibacy to be doubtful, they prove the doubt in perception, and in this way, topics such as levels of perception and types of perception and how to realize perception. Mirzamohammadi and Mohammadi (2019) in a research entitled "Thinking on the anthropological foundations of "quality assessment" in Iran's higher education and measuring its compatibility with Islamic anthropology" concluded that the new discourse



in "quality assessment" of higher education is based on thinking. It is market-oriented and considers the university as a quasi-market institution.

In a research titled "Crisis of Neoliberalism and Problems and Honors in Emergency Distance Education", Togiure et al. (2021) state that the transition to online education has been difficult due to inequalities that harm the quality of education. And appropriate digital technologies and online education in educational environments should take into account the students' situations, therefore, a system should invest in education to learn the paradigm of equality for all.

research methodology

In the current research, the research methods of conceptual analysis, external criticism and inference method were used. To answer the first question (How can the epistemology of neoliberalism in online higher education be explained?) and the second question (What are the foundations of epistemology from Ayatollah Javadi Amoli's point of view?) from a conceptual analysis of the type of interpretation (expansion) of the concept including Interpretation of the concept, conceptualization and evaluation of the structure of the concept were used, and the foundations of the philosophical epistemology of neoliberalism were identified through the analysis of the concept in related books and articles (Bagheri, 1389: 101). Basically, the goal of philosophical analytical research is to understand and improve the set of concepts with conceptual structures according to which we interpret the experience, express the intentions, structure the issues, and carry out the research. The type of analysis through which we achieve a valid understanding of the normal meaning of a concept or related concepts is called conceptual analysis. Conceptual analysis focuses on providing a clear explanation of the meaning of a concept through a detailed explanation of its connections with other concepts and its role in social actions, which includes our judgments about the world. (Coombs and Deniz, 2007) It is as if external criticism was used for the third question (what criticisms can be made on the epistemology of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view?) Accepts, measures and evaluates external factors. In this kind of criticism, the relationship between the text and the producer of the text, time, place, environment, history, society, and culture are examined and analyzed, and the internal elements of the text are placed in the focus of attention in the light of the effects it receives from external elements and the relationships it has with it. . In other words, external criticism is aimed at evaluating the nature of the text (Hosseinizadeh and Sharfi Jam, 2013:

Research findings

The first research question: How can the epistemology of neoliberalism in online higher education be explained?

In the epistemology of neoliberalism, knowing reality is possible and achievable. This knowledge is achieved through man himself and his intellect and understanding, and it is called science. Some philosophers of neoliberalism have considered sense to be the most important tool of identification (Tahirkhani and Khalafi, 2019: 24). The most important slogan of neoliberalism in the field of epistemology has been and is "dare to know", so from the aspect of epistemology, everything we know and see about neoliberalism can be extracted from this slogan. In fact, what is called excessive rationalism; That is, turning your back on emotion and turning to reason, as well as turning your back on religious revelation and guidance, the provincialism of intellectual and ecclesiastical governors, and the denial of religious sanctities, divine rights and privileges, all can be derived from this slogan, dare to know. Taherkhani and Khalafi, 2019: 25). Epistemological neoliberalism is against both religious tyranny and political tyranny. Epistemological neoliberalism opposed the single source of knowledge, especially the political authority that relied solely on the rights and duties of the exclusive source of religion (Soroush, 2014: 124).

Human-centeredness and individualism are other foundations in the epistemology of neoliberalism. In the course of neoliberalism epistemology, human beings are "ends in themselves" and not merely a



means to achieve the ends of others, and this belief in the superiority of the individual (over society) is the main and specific theme of the ideology of liberalism. In the ideology of neoliberalism, "desires", "desires" and "individual judgments" are assumed to be the criteria for distinguishing between good and evil, and since these desires and wishes are different and variable in individuals, hence the result. Except for relativism, there is no personal and valid assumption of moral rules (Abadi-Ardakani and Mirjalili, 1401: 29).

Moral relativism is another principle in the epistemology of neoliberalism. Positivist knowledge and empirical methodology logically lead to relativism in the realm of "values". Because experimental methodology and sensory perceptions are essentially detail-oriented, individualistic, and all this leads to nothing but relativistic thinking. Therefore, the neoliberal concept of ethics is basically individualistic, in the value system, they are variable and relative in accordance with the origins, inclinations and interests of individuals, and there are no fixed moral principles and rules (Folkiyeh, 2016: 192). The assumption of freedom is another concept of this school. Among the other principles mentioned for freedom is the principle of "impartiality". In the discussion of political freedom, the principle of neutrality can be expressed in this way, that no person has inherent superiority over another, no one's political judgments have inherent superiority over another, hence, the exercise of political power is not justified to impose on the individual and create an obstacle against the political behavior of the individual, and therefore the political freedom of the individual is justified and defensible (Harvey, 2005: 58).

Spontaneous order is one of the foundations of neoliberal epistemology. Despite confirming the existence of differences between the reality that governs nature and the reality that governs society, Hayek states that the spontaneous order that governs the natural system also dominates the social world (Hayek, 2013: 68). The thinkers of neoliberalism believe that people cannot understand phenomena and things as they really are, because the order they find in their experiences (even sensory experiences) is the result of the creativity of their minds and it has no objective and external reality. In this way, instead of trying in vain to know "being", we should limit our knowledge to "appearance" (Nik-Nashan et al., 2011: 7).

In online higher education, the attitude of neoliberals fluctuates between harmless indifference towards all religions and opposition to religious domination. In the effort they made to negate the influence of religion in the classrooms, the neoliberals tried to eliminate religious homogeneity both for entering the teaching profession and for admission to educational institutions. In addition, they tried to remove religious teachings from the curriculum. In the logic of neoliberalism, social institutions work best when they follow the spontaneous mechanisms and rules of free economic markets and commercial companies. In this view, schools and universities (as official institutions of education) are like companies that offer education as a commodity. Students, students and parents are the customers of this product, and their relationships with educational institutions are similar to the relationships of customers with commercial institutions (Davis and Banzel, 2007: 252). Holding extra-curricular classes, commercial advertisements, research aimed at promoting the products of commercial companies and trying to attract students with high financial ability are examples of the activities of educational institutions to earn money (Jiravius, 2009: 9).

Online education in the neoliberal system is part of a comprehensive plan to implement the principles of free economic markets in societies (Torres, 2009: 6). Universities should provide students with useful knowledge and qualifications so that they can compete in the market to earn as much money as possible and can use their time and talents for this. Universities should provide consumers with sufficient information about their products (knowledge, research, degrees, courses, etc.) and provide the conditions for their free choice (Mohammadi and Zibaklam, 2018): 129). Educational evaluation is one of the tools of neoliberalism to reproduce social and economic inequalities through higher education and a powerful tool to justify inequalities in earning income and enjoying social benefits (Arpasi, 2019: 183).



Neoliberals distinguish the issue of freedom and ability. From the perspective of neoliberalism, free choice does not mean equality in the use of resources, and this is a great challenge and contradiction on the way to ensure social justice in the process of marketization and accountability in higher education. Students and universities enter free choice, standard assessment and competition while they have different cultural and economic capitals and their social classes play an important role in this competition (Harvey, 2005: 58). Defenders of marketization believe that whatever the results of this competition are, they are not considered unfair, because they are the result of the market-oriented evolutionary process and not class interests. Therefore, on the one hand, marketization claims social justice, but on the other hand, it attributes inequality in people's use of resources not to unequal power structures, but to the ability of people themselves. (Mohammadi and Zibakalam, 2013: 96)


The second research question: What are the foundations of epistemology from Ayatollah Javadi Amoli's point of view?

The foundations of epistemology are among the most important foundations in the field of education. In every education and training system, knowledge and the way to achieve it and correct and incorrect knowledge are among the most important foundations. Therefore, the category of recognition is very important in human life, and this importance increases when it belongs to the recognition of something important and valuable. If a person enters through a wrong channel to acquire knowledge, even though he may acquire knowledge, the product of this knowledge is either false or will lead to compound ignorance, both of which are detrimental to the knower (Javadi Amoli). , 2013: 35).

Ayatollah Javadi Amoli believes that Islamic epistemology should be replaced by neoliberalism in online higher education. Islamic epistemology is based on "justice", "equality" and "public benefit". This epistemology can make online higher education a humane and valuable process. Ayatollah Javadi Amoli in his book "Philosophy of Islamic Education" considers the epistemology of neoliberalism based on "individualism", "instrumental rationality" and "utilitarianism". They believe that this epistemology causes online higher education to become a commercial product and its purpose is only to make a profit. According to this epistemology, the student is a consumer and the university is a producer. Universities are obliged to provide their educational products in a way that brings the most benefit to themselves and students. This causes online higher education to become a mechanized process and only emphasizes information transfer (Javadi Ameli, 2013: 44).

One of the foundations of Ayatollah Javadi Amoli's epistemology is the possibility of acquiring knowledge. One of the main foundations of Ayatollah Javadi Amoli's epistemological view is the possibility of acquiring knowledge through the principles of acquiring knowledge (reason and revelation). The realization of knowledge is based on several pillars; The world, known and knowledge. And elements such as belief, truth and justification (which some philosophers like Descartes consider to be the principles of epistemology), although they generally have a share in the analysis of the meaning of knowledge, but in reality they do not have such a role. Because belief is confirmation, which is a part of knowledge, and the definition of truth is the conformity of the known with the known in essence, and justification is also for transferring one's findings to others, so it is used in some forms of knowledge, not in all of them. Therefore, knowledge can be defined verbally as: awareness of reality or finding a way to it through understanding its theoretical foundations (Rasuli, 2019: 46).

Another one of the foundations and principles of Ayatollah Javadi Amoli's epistemological view is the rank and degree of having knowledge. In his view, just as "known" has degrees, "knowledge" also has degrees (Javadi Amoli, 2015: 86). Knowledge is also divided from the view of acquisition and presence. In acquired knowledge, there are three epistemological methods: sense and empirical evidence; reason and rational arguments; Narrative evidence based on reason. There are two methods of face-to-face recognition: discovery and intuition, which itself has its own types and levels and is related to the cultivation and existential transformation of the knower; such as revelatory knowledge. The method of revelation is the queen of methods; Then the method of Adel mystic intuition, then the verbal



philosophical method and the mathematical method, and the lowest method is the sensory and experimental method (Javadi Amoli, 2015: 87). If epistemology is based on intellectual, heart, and narrative methods, the central element of humanity that shapes the identity of man is his royal soul, and other components and dimensions should be organized in a way that is under the authority and command of the soul. be; not in conflict with it (Javadi Ameli, 1395: 106).

One of the topics that has always been the focus and sometimes the debate of philosophers and scholars in recent years is the issue of the validity of human sciences data and experimental science data in various matters, including the education system. Accordingly, among Islamic thinkers, one of the new concerns is to explain the relationship between experimental humanities and religious teachings, and especially the criterion of the validity of Islamic humanities and the method of producing scientific humanities. Allameh Javadi Amoli has investigated the issue of the validity of experimental humanities data as well as the compilation of Islamic humanities and considers it as one of the epistemological foundations of the field of education: Theoretically, it will not prevent it from being religious; The fact that many issues of fiqh principles are doubtful does not prevent them from being religious; Therefore, religion is not indifferent or indifferent to any of the general or partial sciences, but it instills the generalities and principles that are the origin of the branching of other branches. One of the sciences is not indifferent to religious teachings, this side relationship is a natural result of the unity of the realm of science with religious teachings. The Shariah authority of sciences in a container that has gone beyond the limit of hypothesis and mere suspicion and has reached the border of scientific knowledge or rational reassurance is the permission to cite the holy Shariah. This validity of citation causes that in some places the case and scientific material has a practical, jurisprudential and legal dimension, it has the validity of protest, that is, it is proof in principle" (Javadi Amoli, 2012: 78).

Another basis of Quranic education and training in the view of Ayatollah Javadi Emoli is the validity of reason and its findings and its application in the design of the Islamic education system. According to him, the meaning of intellect is both abstract and philosophical intellect. Intellect is any kind of non-verbal perception tool. Reason is not only the key to religion, but also its lamp. In this view, reason is not a tool that brings religious people to the threshold of accepting religion, but after that it also has an effective role and is a means to understand and understand narrative texts and discover verses and revelation content (Javadi Amoli, 2012: 75).

that emphasizing the validity of reason in his view does not mean ignoring the limitations of reason; Because the perceptive abilities of the mind are limited in understanding the facts. Therefore, emphasizing the extent of the influence of reason in the position of reaching the threshold of religion and being a lamp for understanding religion does not mean ignoring its limitations (Javadi Amoli, 2012: 56). On the other hand, stressing the importance of reason along with narrative sources does not mean that reason is aligned with revelation, rather it means the discovery of both of the content of revelation. Because without a doubt, the means of discovering the content of the revelation is not equivalent to the destination and the revealed content. The reason for the difference between reason and revelation is that, firstly, revelation precedes reason in terms of providing content for inference, and reason seeks to discover it after the realization of revelation. Secondly, revelation is infallible and there is no doubt about it. Thirdly, the bearers of revelation are also immune from the intervention of any error-causing and misleading factors, due to divine approval, while the intellect does not have the capacity to be immune from the interference of error-causing factors, nor to be safe from Error has special divine approvals (Javadi Amoli, 2012: 75).

In Ayatollah Javadi Amoli's view, religious teachings are a set of beliefs, morals, and legal and jurisprudential rules that God has explained for the purpose of guiding and evolving mankind, so based on this definition, religion has been revealed by God. And naturally, God has also explained the rules and its content (Javadi Amoli, 1392: 173). Based on Ayatollah Javadi Amoli's point of view, in the above view, comprehensiveness and inclusiveness of religion means that religious teachings contain the



principles, foundations and generalities that all human fields from the ontological field, duties, beliefs, etc. and contain all It is the truth of existence and answers all human needs. One of the most basic ways to understand the wide dimensions of religion is to pay attention to the effects and benefits of religious teachings and their functions (Javadi Amoli, 2013: 43).

The center of his thoughts is transcendental wisdom. Therefore, he believes in the harmony of reason, mysticism and the Qur'an and does not see their teachings as incompatible with each other. From his point of view, reason is not against religion; It is the light of religion and it can be used to understand religious and moral teachings and juridical and juridical laws of religion. He also believes in religious science. In his thought, what is meant by reason is not only theoretical reason; Rather, it also includes "experimental reason" and therefore it also includes natural and human experimental sciences.

University is a tool to serve society. Therefore, explaining its duties and responsibilities towards society is essential. Creating an area called social responsibility in organizations and explaining its dimensions is an effort to explain these duties. The organization needs community facilities to achieve its goals. In Javadi Amoli's view, the individual and the Islamic organization work under the grand goal of getting closer to God and fulfilling individual and social tasks and duties. In fact, from the point of view of a Muslim, there is an organization to provide the needs of society and the needs of his and his family's worldly life; Therefore, the social duties of the organization are not forgotten under the desire for share, and the common goals of the people are not digested under individual interests.

The third research question: What criticisms can be made on the epistemology of neoliberalism in online higher education from Ayatollah Javadi Amoli's point of view?

According to Javadi Ameli, who believes in the theory of discovery of science from reality, religious science includes any science that is obtained through experimental, semi-experimental and abstract or intuitive proof. Javadi Ameli assigns a special role to reason in the geometry of religious knowledge. In his opinion, the general meaning of science and intellect is meant, and in this case, intellect includes empirical intellect (such as experimental and human sciences), semi-abstract (such as mathematics), abstract (such as philosophy and religion) and pure (such as theoretical mysticism) Javadi Ameli, 1379: 51). It seems that according to Mr. Javadi Amoli's point of view regarding this issue, it can be concluded that he has a broad view of knowledge in online higher education.

In the logic of neoliberalism, social institutions work best when they follow the mechanisms and spontaneous laws of free economic markets and commercial companies. In this view, schools and universities (as official institutions of education) are like companies that offer education as a commodity. Students, students and parents are the customers of this product and their relationships with educational institutions are the same as the relationships of customers with commercial institutions. (Hayek, 2012: 70). In higher education, according to neoliberalism, only acquired knowledge is emphasized, and the place of other knowledge such as intuition, presence, holiness, etc. is empty, and this is one of Javadi Amoli's criticisms of this type of education.

Some skeptics basically deny the possibility of acquiring knowledge and believe that there is no possibility of imparting knowledge to others. Some others consider absolute knowledge to be impossible and at most believe in the possibility of relative knowledge (such as the group that accepted the principle of existence but believed in its relativity). The third group, which can be forgivingly called "Laadria", say that we doubt everything and even doubt that we doubt. So their knowledge is summed up in their doubt. The last theory, which is the highest theory in this field and is in agreement with Mashreb, Islamic sages and mystics, is that with the acquisition of knowledge, unity is achieved between the wise and the reasonable. Intuitive knowledge is stronger than acquired knowledge, and intuitive knowledge is superior to conceptual understanding, and objective finding is more fruitful than mental perception, just as intuitive knowledge of the cause is much stronger than the conceptual understanding of the cause through acquired knowledge. It is disabled, and if a mystic knows himself



with intuitive knowledge and also finds the source of his creation with present knowledge, not through the path of knowledge to achieve the disabled, such knowledge is the best knowledge (Javadi Amoli, 2015: 25). It seems that according to Mr. Javadi Amoli's point of view regarding this issue, it can be concluded that he has a different view from the point of view of neoliberalism in the possibility of acquiring knowledge in online higher education.

From Javadi Amoli's point of view, Islamic science is a science whose teaching and learning is for the pleasure of God, that is, if the teacher teaches science for God's pleasure and the learner learns science for God's pleasure, then their knowledge is divine, but if learning or teaching knowledge is for the purpose of gaining profit, power or social status, it is not divine knowledge. Science is Islamic when it is acted upon and applied in the correct way. The division of knowledge into useful and non-useful can be based on this feature. Also, if the relationships of the scientific community, learners and religious scholars are Islamic, their teaching and learning is accepted by Islam, and if their conduct, behavior and culture are un-Islamic, their teaching and learning is un-Islamic. In fact, it is related to the scientific community and their human and social relations and being Islamic based on this feature is actually a description of the scientific environment and system such as university and school (Javadi Amoli, 1379: 40).

From Javadi Amoli's point of view, the role of a teacher or instructor in the classroom is the role of counseling and facilitating the learning process. The teacher should be an example of a human being who is firstly a scholar and secondly a moral human being with a worldview and monotheistic attitude. The teacher's belief, without being self-willed and deliberate, emerges in his teaching practice and will affect the vision and attitude of the students who are sitting at the teacher's lesson, unintentionally and unconsciously. The effect of the professor's character and his communication with the students forms an important part of this curriculum. Using the exemplary capacity of moral and pious professors in understanding and understanding specialized texts is almost one of the best methods of education, which is emphasized both for moral education or character education, and for cultivating and strengthening epistemological virtues for understanding and understanding. A knowledge worth talking about has come up; Virtues that are learned and acquired through the methods of observing a virtuous model, imitating him and practicing and repeating his actions (Javadi Ameli, 1379: 38). It seems that according to Mr. Javadi Amoli's point of view in relation to this issue, it can be understood that he has a different view from the point of view of neoliberalism in online higher education regarding the level of knowledge.

According to neoliberalism, only empirical data is valid. But Javadi Amoli has a different opinion. Javadi Amoli considers the validity of reason to be one of the sure foundations of Islamic philosophy and theology. They believe that the human mind has the ability to know truths and rules that are beyond experience and sense. Javadi Amoli cites the following reasons to prove the validity of reason:

Human nature: Humans naturally seek to know the truths and rulings. This shows that the human mind has the ability to know these facts.

Human experience: Humans gain different experiences during their life. These experiences can strengthen the human mind and increase its ability to know the truth.

Revelation: The Holy Quran introduces reason as one of the sources of knowledge. This shows that human reason is approved by God.

Javadi Amoli believes that human reason has two aspects: natural reason and theoretical reason: natural reason is the reason that a person has with him since birth. This intellect leads man to the knowledge of truths and rulings. Theoretical intellect is the intellect that a person cultivates by acquiring science and knowledge. This intellect enables man to understand complex facts. They believe that the human intellect has two tasks in understanding facts and rulings, analyzing and interpreting facts and discovering new facts. Javadi Amoli believes that the authority of reason makes a person able



to achieve his happiness. They believe that the human intellect can lead a person to know God, to know nature and to know religious rules (Javadi Amoli, 2012: 63).

From Javadi Amoli's point of view, acceptance of human dignity has several educational implications, and the most important educational implications of this basis is the necessity of matching educational goals with human dignity. From the teacher's point of view, the goals of education should be in accordance with human dignity and dignity; Therefore, the goals should be chosen in such a way that they provide the ground for the perfect growth and movement of the human being and are placed in a higher position in terms of rank and dignity. According to the professor's special point of view about the identity of human dignity and its dependence on piety, the goals of human education should be based on piety, and the longitudinal and transverse goals of education should also reflect the manifestations of piety in individual and social fields.

In addition, considering the centrality of piety in valuing people, their dignity or not, and the limits of their worth, educational methods should be compatible with the standards of piety. At the top of the educational principles and methods is avoiding using incorrect methods; In addition, the methods should not be such as to threaten the human dignity of individuals and be the basis for humiliating and insulting them (Javadi Amoli, 2013: 46). It seems that according to Mr. Javadi Amoli's point of view in relation to this issue, it can be concluded that he has a different view from the point of view of neoliberalism in online higher education in the validity of humanities-experimental data.

Online education in the neoliberal system is part of a comprehensive plan to implement the principles of free economic markets in societies. As one of the pioneers of neoliberalism, Hayek (1944) believes that the economic market is a self-regulating institution that leads to the improvement of human conditions in society in the process of social evolution. Other social institutions such as education should also try to increase their efficiency by following the mechanism of economic markets (Torres, 2009: 6).

The center of Ayatollah Javadi Amoli's thoughts is transcendental wisdom. Therefore, he believes in the harmony of reason, mysticism and the Qur'an and does not see their teachings as incompatible. From his point of view, reason is not against religion; It is the light of religion and it can be used to understand the religious and moral teachings and jurisprudence and legal laws of religion. He also believes in religious science. In his thought, what is meant by reason is not only theoretical reason; Rather, it also includes "experimental reason" and therefore it also includes natural and human experimental sciences (Javadi Amoli, 2012: 44). It seems that according to Mr. Javadi Amoli's point of view in relation to this issue, it can be concluded that he has a different view from the point of view of neoliberalism in online higher education in the end of knowledge.

In commercial universities, "accountability" becomes very important and as a part of the common language of higher education policies, it becomes on the lines of neoliberalism, but this accountability is completely separate from social "responsibility". Accountability in the neoliberal view is the level of profitability and economic production of universities against their consumption budget. Replacing economic accountability instead of social accountability in education is one of the epistemic principles of neoliberalism in online higher education.

By studying the works of Javadi Amoli, we come to this understanding of social education that according to the truth of man, i.e. his divine life and besides the material needs, based on the originality of the individual, the goal is to achieve the position of divine caliph and to meet God. . Regarding the originality of the individual and the society, Allameh has given the originality to the individual according to the ultimate system.

From the point of view of each school, social education finds certain foundations, principles and methods according to its view of man and the world. In general, he discusses the basics of education from a person's position and his possibilities and limitations, as well as the necessities that his life is



always influenced by. In this regard, there are two opposite views (individualism and socialism). The approach of socialism emphasizes the justice and equality of human beings and equal rights of individuals, common goals and values, and group cohesion and integration, so that in this way, humans can achieve happiness. In other words, in this approach, a person's happiness depends on these themes. However, in the approach of individualism, the individual is considered to be fundamentally independent from the society. The society and the sociability of the individual is the field or place where the individual finds the right opportunity to respond to his individual needs. As a result, as a summary, it can be said that accountability from Javadi Amoli's point of view is both social and individual, and the most important thing is accountability to God (Javadi Amoli, 1379: 53). It seems that according to Mr. Javadi Ameli's point of view regarding this issue, it can be understood that he has a different view from the point of view of neoliberalism in online higher education in terms of social accountability.

Research findings

From the beginning, neoliberalism emphasized education as a tool to shape the conventional understanding and legitimize the logic of the free market. Critical educational research in the field of neoliberalism is divided into two main trends: the first trend, influenced by Antonio Gramsci (Italian Neo-Marxist), sees neoliberalism as the hegemony of the dominant ideology of the rich class in the capitalist world, which uses education to reproduce itself. The second trend, influenced by Michel Foucault (French post-structuralism), considers neoliberalism as a new type of governmentality that is different from traditional government in various aspects. , does not limit them to the power of the government. In this perspective, neoliberalism is a new political rationality that expands itself as a form of life through education.

In recent years, neoliberalism is a common term in humanities and social studies, and in fact, without a full understanding of neoliberalism, we cannot understand daily life in capitalist countries and dependent countries. Today, many of the conventional concepts of our life can only be understood within the discourse of neoliberalism, and its effects are clearly visible in various fields of human life, and especially in general education and higher education, and according to neoliberalism, market-oriented reforms It has become a common discourse in all parts of the world. Since the 1970s, neoliberalism has had a great impact on higher education in many countries.

The connection between neoliberalism and higher education is one of the basic issues of Giraud's works. He believes that higher education is one of the main targets of neoliberal attacks on public life and the erosion of democratic ideals. In fact, for Giraud, the crisis in higher education is part of a wider crisis in public life and democracy

Today, universities are at the forefront of marketization and privatization of neoliberalism, and this has caused a change in the nature, social function, educational goals, educational relationships within them, and the process of knowledge production and legitimacy, and as a result, power relations within them in the new market wave. The construction that took place after the 1970s, the goal is not only to establish a connection between the university and the industry, but this has caused the university itself to change into an economic company through transforming the logic of action and the system of values. Neoliberalism is trying to expand the market and corporate model of the university as the most successful model and prerequisite of the new era. The marketization of higher education based on the philosophical perspective of neoliberalism, including monopolistic individualism and competitive society, causes the transformation of the university from an academic institution to a Companies have become quasi-market In quasi-market universities, the government is an invisible regulator.

Therefore, higher education as a market should be based on competition and free choice of students as consumers. Universities should provide useful knowledge and qualifications to students so that they can compete in the market to earn more money and can use their time and talents for this. Universities



should provide consumers with sufficient information about their products (knowledge, research, academic degrees, academic courses, etc.) and create the conditions for their free choice. University marketing in the neoliberal system is an anti-democratic policy that It is related to militarism and regulation, and by redefining the nature of democracy, politics, freedom and sociality, it destroys the ideals of social democracy. The neoliberal discourse in higher education tries to remove the issues of social justice and democracy from the universities, thus depoliticizing them.

New managers consider higher education as a free market based on the results of competition. Therefore, universities are forced to compete and their survival depends on their success in attracting wealthy consumers, reducing public costs, commercializing research, advertising, and cost reduction programs.

Under neoliberalism, through the commodification of education, universities become corporations that attempt to provide knowledge, research, and academic degrees as commodities and sell them to their customers, which include students, parents, and industry. In the marketing process, universities, like other companies, are forced to be customer-oriented and try to attract their customers. Universities, as cultural stores, should provide the best services and also provide sufficient information about their services and provide such conditions for the free choice of their customers. "The customer is always right", so universities must satisfy their customers even through flattery.

From an anthropological point of view, marketization is based on the model of economic man and considers man as a selfish and profit-maximizing being who exchanges with other selfish people in the transaction of life and students as economic man to increase their profit. are trying and all his behavior is governed by cost-benefit logic. In the higher education market, students strive to obtain effective knowledge and qualifications that guarantee their success in society as a competitive market. Neoliberalism claims that in the process of free choice, every student can choose his path to success regardless of his social class, race and gender, but in the neoliberal higher education system, the success of every student depends on his capital and class. All students are forced to compete in the same standardized tests, while they are not equal in cultural capital and access to resources.

In neoliberal universities, professors are placed within a strict accountability system that constantly monitors and judges them, so in this system, being successful means agreeing to accountability criteria. In this space, professors lose their job security, they are forced to work in intense competitive conditions with high uncertainty, and their income depends on their performance in the accountability process. In this accountability process, professors are forced to adapt to certain values. are imposed on them from outside the university administration

It is difficult to talk about the impact of neoliberalism on Iran. After the Islamic Revolution of 1357, Iran has always been against capitalist policies and has tried to confront neoliberalism in the field of political and cultural warfare. But in a deeper look, we see the hidden effects of neoliberalism in Iran, especially in universities. Privatization, commercialization, and increasing the number of private higher education institutions or high tuition fees are examples of market-oriented reforms in Iran's higher education.

In 2010-2011, the Supreme Council of the Cultural Revolution of Iran approved the comprehensive scientific map of the country as a guide for scientific and academic activities. axis" that should lead to the realization of a knowledge-based economy through market-oriented reforms and commercialization. In this system, the measure of knowledge growth is measured according to their profits in the market: the growth of biotechnology in order to gain 3% of the global markets and nanotechnology and microtechnology in order to gain 2% of the global markets. The comprehensive scientific plan tries to reform wrap the market-oriented in religious terms like the education of a moral and virtuous person, but what is at the center of this document is the effort to transform knowledge into wealth and power and to transform Iran into a superior scientific and technological power in the



Islamic world, the signs of market-oriented reforms It can be seen in other national documents of Iran, like the fifth and sixth development plans. Increasing competition in the scientific and academic environment, realizing an entrepreneurial culture, emphasizing skill-based goals, realizing a knowledge-based economy, privatization, commercialization of academic research, and emphasizing effectiveness as the main criterion for budgeting for research; These cases are signs of market-oriented reforms in Iran's higher education. The goal of these programs is to increase the share of scientific research in the gross national product and to direct academic research towards the needs of industry.

The stated national programs emphasize the transformation of higher education based on market needs and through management strategies. These strategies include evaluation of academic curriculum and research with effective criteria, application of economic management principles in universities, creation of transparent and product-oriented standard evaluations. , and the ranking of professors and universities are in the competitive table. These strategies lead to a kind of neoliberal managerialism, whose goal is the transformation of universities according to the logic of the free market.

Today, Iran's higher education is facing unique issues, and although neoliberalism cannot be held responsible for all these issues, it has made them more complicated. In recent years, higher education in Iran is faced with an excessive increase in the number of students on the one hand, on the other hand, the decrease in the government budget and the lack of professors and quality educational facilities have reduced the effectiveness of higher education.

Some philosophers who started liberalism considered the most important means of identification as "senses" and attributed originality to it, so they are called empirist philosophers. Some others have believed in the originality of reason as instrumental knowledge, which is called Rationalist. In liberal thought, the means of knowledge is basically either sense or reason and the meaning of reason is a special layer of it, which is called calculating or counting reason, and in the term of our philosophical and mystical literature, livelihood reason in contrast to resurrected reason or partial reason in They say the opposite of general intellect and holy intellect.

In epistemological debates, those who pay attention to the epistemological value of intellectual knowledge have long stated that sense has never been the useful end of science to the outside, and senses are only in the light of some non-sensual rules and laws, in the circle of their data. , they become useful for certain knowledge and provide the background for subsequent inductive or experimental knowledge

Neoliberalism, like other modern ideologies, has a humanistic and secular essence, and its epistemological dimension relies on a kind of epistemological skepticism. Unlike classical liberalism, which relied on false foundations and claimed humanistic certainty, this epistemological complaint of neoliberalism is rooted in its relationship with postmodern thought. The epistemological foundations of neoliberalism, due to being rooted in postmodern skepticism, give greater authenticity to ignorance than to knowledge.

Virtual education is a different way of learning that requires rethinking the role of the teacher, student and the teaching-learning process. Although technology has provided more flexibility for learners, it has also created challenges in other ways. Adapting to the nature of ten learning environments is one of these challenges. One of the important variables affecting the completion of e-learning courses is the source of control. Learners with an internal locus of control who believe that success depends on their own behavior complete the course more. Self-directed learning is related to an internal locus of control. Self-management and direction of learning and acceptance of control and responsibility for learning by the learners themselves, not an external force, is referred to as self-management in learning). The content is in several forms, educational management and a networked collection of students and a number of developers and expert experts.



Space is usually described and defined in comparison with the concept of place, and without a doubt, the first distinction that stands out in the process of comparing place and space. Virtual space is like a second space of real life that needs culture like real life. This culture, like the real environment, comes from various factors such as custom, education level, economic status, etc. The meaning of cyberspace culture is the culture that is imposed by social networks, not serious parts of cyberspace such as news sites. The term virtual space was first used by William Gamesbone, a Canadian writer of science fiction novels in 1982.

The knowledge competences or attitudes that indicate the dominance of the monotheistic worldview in the mind of the scholar include the beliefs, values and attitudes needed by a scholar so that through them, the knowledge that is born from his mind can be attributed to the attribute of Islam. to have In Javadi Amoli's view, these beliefs or values have more of a religious and divine nature, and in order to correct the attitude or culture that governs the current scientific communities, it is necessary to correct the knowledge or insight and attitude of scientific researchers in several basic areas. "Enjoying the sovereignty of the worldview and monotheistic attitude", "Enjoying the integrated view and vision of various sciences" and "Enjoying the attitude of needing God and the divine gift and gift of knowing the science that the scientist possesses", three basic axes for changing the attitude And the vision of scientists is scientific so that the science produced in the light of their changed vision has the characteristic of being Islamic.

From Javadi Amoli's point of view, intellect deals with the perception of religion and has nothing to do with the composition of religious rules; It means that reason does not add anything to religion; Rather, it is like a mirror that shows God's decree. From their point of view, reason does not have lordship and authority, nor does it have the power to reward or punish, and ruling on reason means the discovery of reason. Reason is like a doctor; He is a man of tact and knowledge. Intellect is a word that has value. Because on the one hand, it is related to right and wrong in theoretical wisdom and on the other hand, good and bad in practical wisdom. Also, reason is called Nohi and its owner is called "first prohibition" because it forbids its owner from committing ugliness. Ayatollah Javadi Amoli The intellect must be nurtured to reach full knowledge.

Among Ayatollah Javadi Amoli's criticisms of neoliberalism, neoliberalism emphasizes the complete freedom of the market and absolute competition. This allows capitalists to make huge profits by employing cheap workers and exploiting natural resources. Finally, it leads to poverty and deprivation of the weak sections of the society. Neoliberalism emphasizes the dominance of capitalism. It makes capitalists able to influence governments and economic policies. Finally, it leads to the economic dependence of countries on the West and the destruction of domestic industries. Neoliberalism emphasizes on profiteering and greed, it causes the capitalists to only think about their own interests and does not pay attention to human values, ultimately leading to injustice, poverty and inequality in It becomes society.

Ayatollah Javadi Amoli in the book "Philosophy of Islamic Education" considers the epistemology of neoliberalism based on "individualism", "instrumental rationality" and "utilitarianism" and they believe that this epistemology causes online higher education to become a commercial product and the goal It is just to make a profit. According to this epistemology, the student is a consumer and the university is a producer. Universities are obliged to provide their educational products in a way that brings the most benefit to themselves and students. It causes online higher education to become a mechanized process and only emphasizes the transfer of information. They believe that this epistemology is in conflict with Islamic values. Higher education should be based on "justice", "equality" and "public benefit". It should help people to reach perfection and happiness. In the book "Quranic Epistemology", they consider Quranic epistemology based on "innate rationality", "intuitive rationality" and "narrative rationality" and they believe that Quranic epistemology can be a suitable alternative to the epistemology of neoliberalism. , considers Islamic epistemology based on "revelation", "reason" and "recitation". They believe that Islamic epistemology can lead to the growth and excellence of humans. In the book "The



Path of Wisdom in the Qur'an", he examines Islamic epistemology from the perspective of the Holy Qur'an. And they believe that Islamic epistemology is based on "monotheism", "justice" and "resurrection". In the book "Education and Education in the Qur'an and Hadith", he examines the epistemological foundations of education in the Qur'an and Hadith. To educate perfect human beings.

Ayatollah Javadi Amoli, the authority of Shia imitation, considers the validity of reason to be one of the sure foundations of Islamic philosophy and theology. They believe that the human intellect has the ability to know facts and rulings that are beyond experience and sense, and they cite the following reasons to prove the validity of reason: Humans naturally seek to know facts and rulings. And the human mind has the ability to know the facts.

During his life, a person acquires various experiences that can strengthen his intellect and increase his ability to know the truth. The Holy Quran introduces reason as one of the sources of knowledge. This shows that human reason is approved by God. They believe that human reason has two aspects: Innate reason is the reason that a person has with him from birth and guides him to the knowledge of truths and rulings. Theoretical intellect is the intellect that man cultivates by acquiring science and knowledge and enables man to understand complex facts. The human intellect has two tasks in knowing the facts and rulings: analyzing and interpreting the facts: the human intellect can analyze and interpret the facts obtained through experience and sense. Discovery of new truths: The human mind can discover truths that are beyond experience and sense.

Ayatollah Javadi Amoli believes that the validity of reason makes a person able to achieve his happiness. They believe that human reason can guide man to know God, to know nature and to know religious rules. The validity of humanities and experimental data in the field of neoliberalism in online higher education depends on various factors, including: data quality: data should be Collect valid and reliable sources. Data collection methods: must be scientific and defensible. Data analysis methods: must be scientific and defensible. Data interpretation: Data interpretation must be accurate and reliable. Having these factors, they can be evidence and used to prove claims related to the influence of neoliberalism on online higher education.

The authority of revelation: Revelation can help people acquire knowledge. This allows people to gain knowledge about neoliberalism in higher education online. Experience: can help a person to gain knowledge. This allows people to gain knowledge about neoliberalism in higher education online. To prove the authenticity of revelation, they cite the following reasons: Issuance of revelation from God: Revelation is issued from God and shows that revelation has It is a valid source. God's justice: God is just and His revelation is also just, which shows that revelation can guide man to true knowledge. Correspondence of revelation with reason: Revelation corresponds to human reason. And it shows that revelation can complete human knowledge. Revelation can contribute to knowledge about neoliberalism in online higher education.

Ayatollah Javadi Amoli cites the following reasons to prove the validity of experience: Realism of experience: human experience is based on reality. Reproducibility of experience: Human experience can be repeated. Validation of experience: Human experience can be validated by reason and revelation. Therefore, it can be said that experience can help in gaining knowledge about neoliberalism in online higher education. Finally, it can be said that it is possible to gain knowledge about neoliberalism in online higher education. This is possible through reason, revelation and experience.

-2 suggestions

Practical suggestions

1- Curriculum content should be organized in a consolidated and interdisciplinary manner. In addition to providing a correct picture of the impact of the worldview and the theorist's attitude in the



interpretation of scientific theories, it also helps to develop monotheistic attitudes in the minds of learners.

2- It is suggested to the professors and education workers that in order to increase knowledge and understanding, they should not limit themselves to the cultivation of the senses, and according to the needs of the society, they should use activities that cultivate the intellect and the heart.

3- We experienced the education management of the country during the Corona pandemic, which showed a small part of the teaching and learning capacities and electronic tools, which caused all classes

At least a good university should acquire good skills, the infrastructure was improved, a large volume of very valuable content was recorded and preserved, part of the educational rules and regulations were improved, and permissions were given for future developments. Preservation of these experiences and digital products is our responsibility. It is necessary to review laws and regulations extensively, to increase flexibility, encouragement and encouragement in the use of technology. It is necessary to understand concepts and capacities and train skills and We can expand the revision of the methods, the revision of the methods that personalized education, project-oriented, problem-oriented, activity-oriented, team-oriented, flipped class, etc. We must take all these concepts and capacities seriously. Why should we learn these things? get Because in the philosophy of education and training, we want to educate people who will grow and mature in all mental, physical and intellectual aspects and acquire competencies so that they can contribute to the prosperity and improvement of their lives based on sublime beliefs. Philosophy, related idea It brings up the transcendental life and the practical ways to achieve it. According to the global developments, the philosophy of e-learning is to help this happen and there is a need that exists in the goals of the philosophy of education and training according to the global developments.

Suggestions for future research

The historical experiences of the contemporary period indicate that Iran's society has always suffered extremes in the face of emerging and mainly imported phenomena under the influence of current discourses. So that these extremes in many cases cause stagnation, So the energy, resources and capitals are wasted and as a result the growth process is slowed down or postponed. For this reason, this thesis suggests that with a deep understanding of today's Iranian society and its identity characteristics, we should have wise, critical and balanced encounters with virtual education. So that virtual training in the current situation is considered as a complementary training and not a substitute training for the current training.

What is less seen in the research literature related to this field of study, and its absence is clearly noticeable, is reflection and attention to the problems and weaknesses of virtual education, especially in interaction with the context and social background of Iranian society. As a result, any kind of innovation or change in the existing curriculum and educational programs must be based on social foundations. Curriculum and educational programs cannot be designed and implemented based only on philosophical and even psychological foundations. Basically, philosophical foundations are also formed in two-way interaction with social foundations. Applied and additional philosophies, including the philosophy of education, are formed with regard to society and social requirements. The philosophy of education and training in practice, regardless of social foundations, have neither meaning nor efficiency

It should be noted that virtual education is not considered as an alternative to the current education and training, but as a supplement that integrates with it. Virtual space and virtual education should not be mentioned as competitors and alternatives. Rather, it should be considered complementary and



compensating for the current shortcomings. If we want to analyze this issue in the framework of Iranian cultural and national identity, the meaning of this statement is that virtual education, as an element related to modernity, should be able to interact in a balanced and harmonious manner with the dimensions of Iranianness, Islam and even other dimensions of modernity. , to be consolidated and integrated.

Considering the emergence of examples of neoliberal philosophy in our educational system, it is possible to face this trend by equipping policymakers, professors, students and society with critical thinking so that they initially

be aware of the consequences of this phenomenon and then resist its complications. For a reasonable and logical confrontation with technology in the neoliberal educational philosophy, a framework can be presented, the focus of which is critical thinking, dimensions

It should be awareness, sensitizing, and strengthening, and its levels are policymakers, professors, students, and society.

5-3 research limitations


Despite the scientific value of the current research, it also has limitations. Like other researches in the period, it has faced problems, the most important of which are: due to the spread of the subject of liberalism and neoliberalism and the epistemology of neoliberalism in online higher education in various fields and presenting opinions Many criticisms have been made, but in a comprehensive and academic way, no criticism of it has been made in the context of its compatibility or incompatibility with Islamic rules and laws by thinkers. Considering the fact that in this research, criticism is intended from the point of view of Ayatollah Hawadi Amoli, and he did not directly deal with it and did not correct it, but considering his philosophical view about man and the knowledge of logical concepts had

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