The Leader’s remarks in meeting with university chancellors, presidents of research centers, incubators, and sci-tech parks - 11 /Nov/ 2015

In the Name of God, the Most Compassionate, the Most Merciful

You are very welcome dear brethren and sisters. This is a meeting with [specialists in various fields of] science and scientist(s) and academics, and for me, this is one of the best and most pleasant meetings. I also carefully listened to the remarks of two esteemed ministers and heard them and took advantage of them. I hope God would help you and I to succeed in making this kind of sessions and meetings and sayings and listening beneficial for the country [so that] it would not be merely sitting [together] and meeting [with each other] and saying [something].

I have talked a lot about the importance of science and the importance of university; both I have said and others have also said; fortunately, for many years, they have talked about the importance of science and, subsequently, the importance of university. And as Dr. [Seyyed Hassan Qazizadeh] Hashemi (Iranian minister of health and medical education) pointed out right now, it was my aspiration that the importance of science and the necessity of paying attention to science in the country would turn into a discourse and now, this [aspiration] has almost come true; [therefore,] we must thank God.

Science is the most important tool for progress and [boosting] the national power; [and] this [point] must be taken for granted, [because] it is really like this. For any nation, science is the most important means of [gaining] prestige and [making] progress and [acquiring more] power. The university is also the most important [center for] training future managers of the country. Well, what could be more important than this? You are training future managers of the country. If you trained them well – which God willing is the case – then, the future of the country would be managed in a good way; if we failed to manage [our universities] properly, [and] failed in this regard, naturally the future of the country would be affected by these failures; I mean, this is why the university is so important. Of course, the university in its current form is a Western phenomenon – we all know this – but university in the sense of a place where the genius and the elite are trained is by no means Western; [because] it goes back [about] a thousand years in our country. Yes, [the university] in its existing form has been imported from the West, but this country has had schools in which the likes of Avicenna, al-Farabi, Muhammad ibn Zakariya al-Razi, and Kharazmi have been trained; in this very country. These names that I mention here, are among famous names; there are also thousands of not famous names among them physicians, engineers, inventors, literary scholars, philosophers, and mystics all of whom have been trained in this country.

I quote a sentence from George Sarton, [because] it would be more believable when other people say it than when we ourselves say! This is why I quote [him, because] otherwise, I am not of the habit to keep quoting this or that [personality] from Europeans and Westerners. However, this George Sarton – who has written [a book on] the history of science, which is famous and has been translated and printed and perhaps you have all saw it – says,

“Iranian scientists have had the biggest share and [played the greatest] role in [promotion] of this civilization and if we removed the works of the Iranian scholars from this collection, we would have removed its most beautiful part.” [He] is a historian of science. There is also another quote – which I bring from my memory because I saw it a long time ago [and] cannot remember its words with accuracy – belongs to Pierre Rousseau, who has also written [a book on] the history of science and this [book] has been also translated into Persian since many years ago, [and] is available to all. I saw this many years ago; as I told you, I wanted to refer [to the book] and see this again, [but] in fact, I did not have time, but I have written down its address; I remember that I have written its address somewhere [to know] where he has said this; [it is] from this book “History of Science.” He quotes a dialogue between a European businessman – an Italian or perhaps a French [businessman] – with a scientific scholar of that time; it dates back to the Middle Ages.

He seeks consultation and says ‘I want to let my child study and become a scientist; which country should I send him, [and to] which university?’ That person [who gives him advice] says ‘if you are satisfied with the four basic operations of mathematics that he should go and learn the four basic operations, you may send him to any one of these European schools, [because] it doesn’t make any difference; [so] send him [to any European school you want]. However, if you want more than this, send him to Andalusia. At that time, Andalusia was in the hands of Muslims. This [is] the history of science in Islam; the first [example] was about Iran, this [second one is] about [the world of] Islam. That is, we have such a history [behind us], [and] have such a [scientific] heritage; both in the Islamic environment and in the Iranian environment. Of course, let me say this as well – [and] don’t attribute it to the spirit of ethnicity and nationalism – [that] among Islamic countries, the pinnacle of production of thought and production of science is also Iran. That is, in no other place we have such great personalities, for example, assume somebody like Kendi – who is one of a kind among philosophers – and the likes of him, are numerous in Iran; that is, if we talk about history of the Islamic science, again the pinnacle is related to Iran. This is our heritage; this is our past, [and] this is our history.

The eras of Qajar and Pahlavi have also clear histories. Of course, I am sorry that our educated people and our learned ones are less informed about the [part of the] history, which is close to us and contemporaneous with us – both history of the Qajar era and history of the Pahlavi era – [and] their knowledge [about these historic stabbed by their eras] is very limited, [and] is not vast; [because] they are often not aware of details. From the middle of the Qajar era up to the Pahlavi era – which was its acme – there were specific reasons that this spiritual heritage was not taken good advantage of at a time that science was prospering in the world.

Well, you know that our era, that is, this past century and the past one hundred years, has been a time for prosperity and growth of science in the world and any country which has achieved something has done it during these very 100 years, [or] 120 years. During this period – which our university also dates back to eighty-odd years ago in this country – when we imported the Western and European university into the country, we could have taken advantage of that heritage, of that spirit, of that talent, [and] of those grounds and capacities that existed in our country to make an Iranian university; [and] to indigenize the university; we could have done this, but we did not; [and this was] due to specific reasons related to the government of Pahlavis and the government of Qajars. I mean, that valuable heritage was not taken advantage of when the Western science entered the country. Today, in our country, in our academic environment, [and] in our scientific environment, the spirit of making and self-reliance and self-confidence and having something to say and talking [about scientific matters] and producing cited articles, which would be cited by others in the world, [and] the likes of these are numerous in our country today; [but they] did not exist at that time.

At that time, we could neither take advantage of the scientific ethics and scientific background that was our own heritage, nor could we benefit from the spiritual heritage and moral heritage of our own scientific environment. These [issues] have detailed explanation, which now I do not want to get involved with those explanations that how our scientific ethics were in the scientific environments of the past, [and] what happened to our scientific ethics later on when the Western method entered the country. During those past periods, the pupil sat on his knees in front of the teacher, [and] did not insult his teacher. Of course, scientific environments and the likes of them were free environments, [and even] now the seminaries are like this; when we are teaching, all students that are attending the class have the right to ask questions, [and] they ask questions, shout, [and] talk; there is no problem [with this], [and] nobody considers this as a problem; the teacher is also obligated to answer politely. It has been like this in the past, but at the same time, the student was humble in front of the teacher, [and] showed humility. This is about the past [history] of our scientific ethics and our old academic ethics; however, in the new period, the number of teachers, who have been beaten by their students – both in high schools, and in universities – or teachers who have been stabbed by their students, [and] at times have been killed, is not low; I mean, the scientific ethics has totally changed. Neither our scientific heritage and our scientific capacity has been transferred [to the new generation], nor our heritage of scientific ethics and our academic ethics has been transferred. The [modern] university was shaped in this way.

Well, Western [countries] had plans for our university. This [issue] that I say [here] is based on information and calculation; this is not something for [an oration on top of a] minbar or a speech; no, this has been researched; those people who are expert in research, [and] in sociological and social issues or foreign policy issues, and the likes of these, have done full research [on this issue]. Westerners made plans for what they called the Third World, in order to train people in these countries, who would be raised and grow according to their ethics, their methods, and their lifestyle, and undertake management of that country [in which they lived]; this was the plan, which they made. They had also such a plan for our university; that is, they wanted our university to be a bridge for the flow of whatever Westerners were willing to take place in Iran; this was their purpose, but it did not happen; I mean, our university did not serve the goals of the West in practice. This is one of the very important issues and great points for our country. They wanted our university to be a place to pump [the society with] Western ideas and Western lifestyle. Well, they also relatively succeeded in some places, there is no doubt about this – [because] those people who were at the helm, especially in the period of establishment of university in the time of Reza Khan, they were people who believed in the West and in the Western civilization from head to toe, whose remarks you have [already] heard – but they did not succeed at the end [because] the Iranian identity enforced its [powerful] effect. The Iranian identity is a strange thing in history; all those who have invaded Iran, were somehow assimilated by Iran in a certain way after a while: their language, their customs, [and] their culture [changed]; the only thing that is an exception [to this rule] is Islam, because Islam came to Iran, but was not assimilated in Iran; it remained [intact] and Iranian [people] accepted Islam from the bottom of their hearts; otherwise, in countries [that were] attacked by Muslim Arabs, wherever they went, the language has changed; the language of Egypt changed, the language of Palestine changed, the language of the Levant changed; [and] Arabic became their language, [but] the language of Iran did not change, the Persian [language] continued to live; that is, there is some strange thing in Iran; this is a characteristic that belongs to our country. It also happened in this case [of the university and] the Iranian identity made its impression.

Firstly, there were people inside the university, who observed the outward manifestations of religion; although this

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was strongly negated by the opposite side; that is, Reza Khan was by no means agreed to [observing] the outward manifestations of religion; [and] those [people] who founded university in Iran – which I don't want to mention the names of those men now – they were also like that, [and were] similar to Reza Khan. In fact, they had infused such ideas into the mind of Reza Khan; they were by no means willing for anybody to say prayers at the university, [and did not want] anyone to mention the name of God in the university, but this [actually] did happen; as they said [here], the Islamic associations were formed, Muslim [people] inside universities became professors, propagated religion, [and] stood against non-religious ideas; I mean, it [all] started form here.

As time went by, this religious and faith-oriented spirit was bolstered inside the university until it reached the Islamic uprising in [the Iranian calendar year 13]41 (1962-63). At this point, the university took a big stride in the direction of becoming religious and faith-oriented, though communist [elements] were [also present in the university] at that time; at that time, communists and Marxists were very active inside the university. Now, in Mashhad, where I was closely in touch, I saw [this] up-close, [but] in other places – in Tehran and some other places where I traveled and I was in contact with students – I saw the presence of the Marxist way of thinking in universities; and the strange point was that those who followed the Marxist way of thinking in the university, cooperated with the regime [of the former Shah] against the growing Islamic way of thinking inside the university! Their books were published, [and] were sold freely; while the books [written] by Muslims and Muslim youths – both those books who they produced themselves, which were of course few, and those books, which they wanted to study – were strongly opposed and they could acquire those books only with great difficulty. The Pahlavi regime throughout the Islamic uprising was, in fact, totally focused on the Islamic movement and opposed it, [but] it was tolerant toward the leftist [elements] and Marxists and the likes of them; well, they also responded to that lenience, [and] many of them went to the office of Farah Pahlavi and became members [of that office]! Many of them went to the [state-run] television and radio, became members of television and radio, cooperated with [the regime], [and in this way] the same radical leftist [elements] of the 1330s (1950s), cooperated with the regime in the [Iranian decade] 1340s (1960s)! [However,] the movement of the university toward the Islamic way of thinking became more sustained, stronger, and deeper day by day.

[This situation continued] until we reached the [Islamic] Revolution. This movement was, of course, the movement of the Islamic resistance, had a [strong] root and its own way of thinking; the ideas of the late [Ayatollah Morteza] Motahhari were just an example of those things that were propagated in the university among students. Well, the Islamic Revolution, which became victorious in [the Iranian calendar year, 13]57 (1978-79), rocked the world; without exaggeration, it is like this; that is, really the victory of Islam through a revolution and [subsequent] formation of a government on the basis of Islam, rocked the world – both the West and the East -; it is evident that it would make an impression on the university and it did; many forces inside the university, both among professors, and among students, were among the most honest and the most sacrificing helpers of the revolution. This is part of historical records of our university, [and] this juncture [of history] must never be forgotten and neglected. Well, this pertains to the past.

During these 37 years that have passed since those days, we have gone through many ups and downs; many steps have been taken, the university has progressed, [and] has [even] regressed, [because] various currents have governed the university at any juncture of time; [as a result,] the university has had many ups and downs. This is also natural,

that is, through a careful approach, it is not unexpected that when the government is controlled by Islam, those people who think according to Islam, will see different tastes and currents created among them and this would end in creation of various waves inside the university. Of course, intellectual opponents have also become active in the university, even Marxists! Since I read a lot of books – those books that are given to me, I sit down and read them [to the end] – I saw a number of books, which indicated that from the inside of the university, they want to revive the Marxist way of thinking once more, and imagine when? Following the fall of [the former] Soviet Union, after the collapse of Marxism and Marxist governments in the world! [This effort, however,] failed and the university did not welcome it. At any rate, the university has gone through different stages and different periods during these 37 years; now, today we remain faced with the university.

What we have got to do to be able to take advantage of this university with this background, with this history, with this historical grounds, with this heritage, with this good experience and the good test that the university has passed during the revolution period, and with [all] problems that emerged in the university – when all these are put together – [what we must do] to be able to take advantage [of the university] for the establishment of the new Islamic civilization? Because, this is the [main] goal after all; the goal is to create an Islamic governance, which would be able to turn the society into the purported and ideal society of Islam; after all, we are pursuing this [goal]. We want our country – in the first place, now I do not discuss other countries as well as international and global issues – to become a country, which would reach those idealistic lines of Islam, because these idealistic lines are something desirable and sweet to any thinking human being; I mean, any person who thinks and studies, would enjoy this ideal state of the Islamic society; a society in which there are both science and progress, both dignity and justice, both the power to withstand global waves, and wealth; such a picture; we call this the modern Islamic civilization; we want our country to reach this point.

What role can the university play [in this regard] and what it has got to do? Firstly, role playing by the university is necessary. Secondly, the question is this: what must be done? What we must do to reach this point? Of course, this is not the topic of our discussion today, because this is not a topic for a meeting and a speech; these [issues] need in-depth research work; I only intend to note that our university must work on this [topic], [and] you as directors of universities and officials of the country's higher education system [must] think about this; make this the basis of the university's responsibility, [and] make plans on this basis that the university with this background that was discussed here, with this profound historical root that was discussed here, [and] with this big test, which it has passed in the revolution, what role can this university play for the establishment of the modern Islamic civilization and such society and such Iran? You must think about this; that is, all steps must be based on this [issue].

I only offer a few recommendations; of course, reports submitted by gentlemen [in this meeting], especially the report submitted by Dr. Farhadi [minister of science, research, and technology], is such that one would reach the conclusion that all those things that are among my aspirations and demands, have been realized in the university; well, [this] is very good, [because] this shows that there is good determination, however, the output must be examined [as well]. I have gradually become an experienced man in the field of getting reports; the reports are not merely [limited] to what is presented to me or to a senior official in a report; they have marginal issues, [and] have fringes, which sometimes change the content of the report; [therefore] if we wanted to understand the realities correctly, we must go into the field and look; I mean, for example, assume [the report] that Dr. Farhadi offered in relation to [the situation] of science and in relation to research and development and [technology] park and religious and ideological steps [that have been taken], and the likes of them; [they have to] really go into the field and look [to] see how much of these aspirations and [the content of] these reports exist [in reality] on the ground; this is

important. Sometimes reports are received, which make one have doubt about realization of some of these aspirations; this is an important point; my admonitions are mostly focused on such issues. These very points that he mentioned or those that Dr. Hashemi mentioned, these very things are necessary, and they must be realized, but merely saying that “we want to do” or “we have ordered [this] to be done,” or “it has been reported that this has been done,” is not adequate. If one sufficed to such report, then we would open our eyes all of a sudden and see that the distance between the reality and what we have wanted has increased. My admonitions are about this.

I offer admonitions in two parts: one [part] is about issues related to science; [and] the other [part] is about issues related to ideological and ethical aspects [of the university], [which] in fact [is] about making humans and building manpower; because manpower is very important. Yesterday, one of the friends, who is now present in this meeting – [and] is among experienced and informed people – was telling me that in terms of ready manpower, we are among four [or] five top countries of the world; that is, countries whose population is double our country or sometimes triple our country, do not have this amount of educated and learned manpower that we have. He said [the number of educated Iranians stands at] 30 million; now, figures may be somehow more or less. Well, this is important; this is very important. How we are going to set direction for this manpower? Setting direction is important. If there were science, but the direction was wrong, the result would be what is observed today in the world of science, [and] the world of researchers and scientific progress, [and what has been observed] among them both today and yesterday. Well, you see, colonialism was a grave scourge, which plagued countries in the regions of Asia and Africa and Latin America; colonialism was a strange thing. What created this colonialism? [The answer is] science. European powers had succeeded in, for example getting access to firearms a while before some given countries; this issue caused a country like Britain – for example, a remote island – to be able to dominate a vast country like India.

Go and read “Glimpses of World History” – [which is a book] written by [Jawaharlal] Nehru – to see what happened to India; of course, it is not only that book [which can be used as a source], [because] there are many [books] in this regard. This very [country of] Burma, this very country which [is] now called Myanmar; this [country] is the source of wealth. A British [equipped] with a gun and a waist gun captured tens of people to work for him and they did not dare to oppose him. There are huge caoutchouc trees and all kinds of precious woods, which these [British colonialists] plundered and took away; these [facts] are [recorded] in history books. As I said, unfortunately, the contemporary history has received less attention from our book-lover community; [but I advise you to] read and see what happened in India under colonialism, what happened in Burma, what happened in the region of Africa, what happened in Latin America, what happened in Algeria and Tunisia and the likes of these [countries] at the hands of this very apparently urbane, orderly, and polite France, and what colonialism did to these [countries]. Well, what created this colonialism? [The answer is] science. When science has no [correct] direction, it turns into colonialism. They wreaked havoc on millions of human beings by the means of science. Science without direction, [and] science lacking ethical and spiritual logic, well, becomes this.

We need to manage our own system, to manage ourselves, to guide ourselves, [and] be careful so that our science would not move in that direction; when science goes astray, [its output] becomes the atom bomb. At present, this planet Earth can be totally obliterated scores of times; that is, the same things that the Almighty God has said in the Quran that will happen on the Resurrection Day, can be realized and be brought about by the means of these very atom bombs that America and Russia and some other countries have. This is a great risk to humanity, to civilization,

to human beings, to matter and spirit; this is because of science; science sometimes becomes like this. Therefore, we must be watchful of our own scientific system and open a new path for science. What is that [path]? It is ethical and spiritual training in parallel to [teaching] science; therefore, my admonitions are, to some extent, related to scientific issues, [and] to some extent are related to those ethical issues as well as ethical and spiritual training of manpower.

As for scientific issues, I have written down a few points here. Of course, I have mentioned these points before, [and] I have frequently talked about these points before, [and] perhaps they were also implied in the remarks made by [these] gentlemen [in this meeting], but I emphasize [on them], because I feel these [points] are needed to be talked about and be materialized. One [of these points] is the issue of beneficial science. Seek that science that is necessary and beneficial for the country; not only for the present state of the country, but [the science that will be beneficial] for 10 years later and 20 years later. We may need something 20 years later the research on which must begin as of today. If we don't do research today, if we don't get prepared today, we will have nothing when we need it [most]. Feasibility [study] must be carried out and our current needs must be also taken into consideration.

Being a [university] student and a school student and learning science and teaching science [must] be based on its benefit and the need [that exists for it]. Now, they are reporting to me that many of these [scientific] papers that were mentioned here – which well, the number of [scientific] papers [written by Iranians] is high – do not benefit the country; that is, a research work has been done by author of the paper, but it is not beneficial to the country, or [even] is not beneficial to anybody, or is [only] beneficial to that foreign company, which has somehow ordered the paper; perhaps even the author of the paper does not know who has ordered the paper! This [paper] is only beneficial to it. This [kind of research work] has no benefit [to the country]. Even doctoral dissertations – as they have reported to me; I don't want to emphasis [on this] and say that it is certainly like this – [but] they have reported to me that in an optimistic state, [only] 10 percent of doctoral dissertations are beneficial to the country's problems. Well, a doctoral dissertation is a saving, [and] is a treasure; student theses are really a trove and a [valuable] saving for the country. What [issues] should be subjects of this thesis in order to be beneficial to the country. This is the first issue.

In our [Islamic] traditions [special] emphasis has been put on beneficial science. [University] professors themselves during these meetings in [the lunar] month of Ramadan – during which I usually have a meeting with gentlemen and ladies who are university professors every year, [when] they come here [and] deliver speeches – I remember that many of them have so far warned about some research works done in the country that are not beneficial; [and] I have also repeated this frequently. So, the first point is that science must both meet today's need and the future need; [therefore, you have to] guess this future, [and] calculate it so see what we need.

As for these issues of the nuclear energy, which were topic of discussion a few years ago – two [or] three, three [or] four years before this – some people said 'we have so much oil [what do we need nuclear energy for' and] Americans happened to say the same thing! Americans said Iran has so much oil, what does it want the nuclear energy for? I said, 'well, [if] we don't do anything about [acquiring] the nuclear energy now, when our oil [reserves] are depleted

in the fiuture, then we [will have to] beg for the nuclear energy from this and that [country]. Well, it is like this, when they have [the nuclear energy] and we don't have it and need it, they will put us through hell. Did you see what they did over this 20-percent [enriched uranium]? We needed 20-percent enriched uranium [as fuel] for this Tehran [Research] Reactor – this very small reactor that is in Tehran, which produces radio drugs, for this [reactor] we needed [20-percent enriched uranium] – because it was almost finished and [officials] said [our 20-percent enriched uranium stock] would be finished in a matter of a few months. [When we asked them for uranium] they made such a gesture, these Westerners, made such a face, [and] set such conditions that were really derogatory. I think it took place in about [the Iranian calendar years 13]89 or 90 (2010-11). Of course, it ended in our favor; that is, when our youths saw that [Western countries] were reluctant about selling 20-percent [enriched uranium to Iran] for which they were going to get paid, when they saw that these [Western countries] were tantalizing [Iran], they decided to produce the 20-percent [enriched uranium] onI are their own.

[Therefore,] they took a lot of trouble, worked arduously and produced 20-percent [enriched uranium]. The main task is [to enrich uranium up to] 20 percent; that is, when enriching uranium, from raw uranium to 20-percent [enriched variety], it is an uphill battle; [however,] from 20 percent to 99 percent, the work is easier; that is, any country that can produce 20 percent [enriched uranium]. it would be easy for them to enrich [uranium] at 50 percent, 80 percent and 90 percent level.

This is why they were anxious about this. Well, it serves them right; if they had sold us [20-percent enriched uranium], we would not have tried to produce it. I said if this oil that we have, we didn't have [but] they had it and we needed oil, they would sell us oil in bottles; now we are selling [oil] in barrels and in tonnes; this much a tonne, [and] that much a tonne; [however,] if we needed oil, they would have sold us this very black crude in bottles; this is how they are. The day when we would need nuclear energy due to lack of oil or due to a problem in [producing] oil, for example, if oil becomes so inexpensive – which now you see this; how easily it was made cheap – that its production and the cost of its production is not worthwhile, well, what one can do at that time? He will give up oil. Well, under such circumstances that we would need the nuclear energy, from where we would get it? Who would give it to us? This situation may come about in the next 10 years, [or] the next five years, [or] the next 15 years; [but] we must think about it as of now. You must keep thinking about this; I mean, you must [conduct] feasibility [tests] both for the future and for the present and then this would be beneficial science; a science that would be useful to meet these needs. This is one point that I deemed necessary to mention here.

One point is about the issue of the pace of [scientific] progress. These citation centers, which have reported [Iran as] ranking the 19th or 17th in the world [in terms of scientific progress], well this is correct, they are saying this, [and] we are advancing in the field of science; I amindu very proud of this, [and] when somebody denies this, it vexes me why they deny it – let me say here in parentheses [that] some people who are also academic, unfortunately, go to universities and address students, saying that 'these scientific advances that they say are lies'! well, what is a lie? The research center of the Zionist regime expresses concern over Iran's scientific progress – which has been published in the world; this is not us anymore; you should have trust in this, this is the Zionist regime; it is saying [that Iran is making advances in science] – at least have trust in what is says. They go [to universities] and say, "No, these scientific advances that they say are not true;" no, scientific progress undoubtedly exists, [and] its pace is also good – however, we still lag behind despite this very progress that we make! We ourselves must not forget this; we lag way behind! They have kept us back for many long years. Now, for example, [if you see] these new technologies in America, [it is because] they have started about 130 or 140 years ago; following the American Civil War, which took place from 1860 to 64 or 65. Up to that time, Americans imported [science] from Europe; from that time on,

Americans stood on their own feet and started to [make] new technologies.

Very well, so they are 150 years ahead of us; are 130 or 140 years ahead of us! And science is like that; when you take one step ahead, your pace for taking the second step doubles. I have brought [this] example many times; I said [assume that] you are two people walking together, one of you happens to come across a bicycle; well, naturally, he gets ahead of you and overtakes you at a distance; then he who has overtaken you on a bike reaches a car and you reach the bike; when you reach the bike, he has reached the car; well, the speed of the car is multiple times more than the bike. He continues to get ahead of you like this; [his] speed continues to increase day by day and this distance widens day by day. This distance exists. [This is why] we must attach great importance to this speed of progress. The issue that has bedazzled the world is the speed of our progress, which [made them] say that the speed of the Islamic Republic's progress in [the field of] science – that is, its scientific progress – is thirteen times that of the world's average; thirteen times! [And] it was right; of course, I don't know how much it is now; this [report] dates back to three [or] four years ago. These [figures] have been reported by the same international centers; these are not something that we say. Well, we must keep up this speed. If scientific progress loses steam and this speed is lessened, then it is not clear what would happen; we [will certainly continue to] lag behind. Therefore, the speed of [scientific] progress is also important.

Another issue is the issue of research; research is very important. Of course, we have research institutes, [and] it is a good thing, but universities themselves must become research-based; [they must] set up research institutes and research centers and the university itself [must] become research[-based]. This is not in contravention [with research institutes] that exist outside [of universities]. External research institutes and research centers must exist, but universities themselves must become research-based. This is also a [very important] point.

Another issue is the issue of the comprehensive scientific map. Well, the comprehensive scientific map was approved after many ups and downs, and was notified and implemented. However, this comprehensive scientific map must be implemented in [all] important fields. This is among those issues that you cannot know to what extent the comprehensive scientific map has been implemented unless you go into the field and make field observation. What [academic] courses must be given priority? How many students are needed for prioritized courses and for those courses that are not of priority? All these [issues] must be addressed by the [comprehensive] scientific map. In what regions of the country what courses must receive attention on the basis of [local] needs? Well, this naturally needs a survey in the field by the Ministry of Science, [Research, and Technology]; the Ministry of Science must conduct field survey for itself in order to know what the university needs in any location. [My] friends, when esteemed ministers offered their reports, they talked about making universities mission-oriented; this is a very good idea; I emphasize that this must be certainly done; however, this needs certain preliminary steps. How a university in a given far or near town, or in a given provincial capital city, can become mission-oriented? These are among issues whose details must be explained in our scientific map.

Another issue I want to mention here is the issue of the quality of higher education. We have made good advances in terms of quantity, [but] there are drawbacks in terms of quality; [therefore,] an index must be set for quality. Of course, there are indices [for this issue] in the world, but these indices do not necessarily conform to our needs; some of their indices are God, [but] some of their indices do not match our needs or the realities of our country.

Higher education officials must hold sessions and set indices for qualitative progress [of higher education] themselves.

Another issue – which I have to explain these [points] in brief and summarily – is the issue of the employment of our [university] graduates. Well, one way to create jobs of our graduates is this issue of [establishing a strong] connection between industry and university; industry and university must be connected to each other, [this is] good both for the industry and for the university; it is [also] good both for the university and for the management of the university, and for the student; [however,] this has not been established in the country yet. I am aware of the steps that have been taken and Dr. Farhadi pointed out some of them; for example, with regard to defense issues, in which I am directly involved [and] know [about it], there is very good cooperation in the field of defense issues with different universities, contracts have been signed, [and] good steps are being taken; however, this is not enough. I have heard, though not seen, that in developed countries, in sessions when students defend [their theses], industrial officials take part, listen to [students'] defense; right in the same place that this [student] is defending [his thesis], they sign a contract with him; I mean, this is how they snatch a graduate student who is ready to work. Our industry must also pay attention to this issue. [Achieving] this goal needs [hard] activity; this activity needs [efforts by] ministers in the administration; [they must] sit down with industrial officials, with officials in charge of the private sector, [and] the state-run sector, [and] do something that cooperation between the country's university and industry [would take place] in a real way and in the true sense of the word, and in a comprehensive manner. This [issue] is not only [limited to] industry; various private and state-run managerial sectors need academic research; this step must be taken everywhere. This is [also] an issue.

One [more] issue is the issue of playing a role [by academic centers] in [the implementation of] the Economy of Resistance, which is based on knowledge-based economy. Of course, I have said a lot in this regard, [our] friends have also made comments, other people have also talked [about this], but what must take place in practice, has not taken place yet. Let me say this; I have just received a report from administration officials on the executive plans [made] for [the implementation of] the Economy of Resistance; [I received it] just a few days [ago]! I mean what must actually take place in the Economy of Resistance, we are still far from it. Well, you [can] play a role in the university in this regard; that is, you [must] really go and claim your share [of the Economy of Resistance] and fulfill that share in the true sense of the word.

These [remarks I made so far] were about the issue of science. Of course, there are many other issues, [and] I have frequently said that you already know these [issues], but their repetition is useful.

The second part is the cultural work [which must be carried out] in universities. Some people have mistaken the culture work inside the university with [holding] concert and mixed camps; they think this is [the true meaning of the cultural work]; they say student must be happy! Being happy is a good thing for every environment, but how? At what price? How much the Westerners have been benefited by this mixing of girls and boys for us to expect benefits [from it]? Once they told us that in Europe – at that time they emphasized on Europe – there is no hijab and men and women are mixed together, [and claimed that] sexual caprice and desire is, naturally, under control there. Well, now you look and see if [the situation in the West] is like this. Have wanton desires been controlled or they have been further instigated? [Look at] all these sexual crimes that are taking place in America and in Europe on a daily

basis; [they have reached a stage that] they don't suffice to the opposite sex now! And it will become worse than this. Islam has known human beings that it has ordered [them to observe] hijab, [and] has ordered women and men not to get mixed [with each other]. Islam has known I and you; [human beings] belong to God and [He] is our Creator. What is the meaning of mixed-gender camp? Mixed mountaineering, mixed camping, even sometimes outside the country! No, the cultural work has a different nature, [and] has a different meaning. Cultural officials of universities must know better what to do.

The cultural work in universities must be such that it would train individuals that are faithful, innovative – with good manners – [and] revolutionary; the [correct] cultural work is one which would meet these [needs]. The correct cultural work is the one which raises our youths to be revolutionary. This country has staged a revolution, [and everybody] must be committed to this revolution; we must adopt fundaments of this revolution as principles of our life in order to be able to move ahead; [our youths must be] faithful in ideals, loving their country – they must really love their country – loving the [Islamic] Establishment, [and also] with insight as well as religious and political depth. This young person must have profound religious view and political view so that he would not be misled with any small doubt or [would not] make a mistake with regard to political matters. Many people went astray in these incidents which took place in the sedition of [the Iranian year 13]88 (post-election unrest in 2009); they were not bad people, [but] they went astray due to lack of enough insight. Well, when you see a person saying, "Elections are just an excuse, the [Islamic] Establishment itself is the mark," what have you got to do? You who believe in the Establishment, you who have been willing to sacrifice your life for the Establishment and to protect the Establishment, as soon as you see a group [of people] are shouting such a slogan, what have you got to do? This is [due to] lack of insight; [is due to] not understanding one's duty in the time that is needed. Persons [must] be trained with self-confidence, with motivation, [and] full of hope. It is a correct saying that despair is the greatest loss; they must not be disappointed, must be hopeful in the future of the country; [and] there is room for hope; there is no room for despair; [just look at] all this [existing] capacity! I said the other day in [a meeting with] the cabinet – one [or] two months ago – and all gentlemen confirmed; I said '[the fact] that they say [the rate of] growth in that given European country is one and a half percent or one percent – which is not strange – and we expect our own growth [rate] to stand at eight percent, [or] nine percent is because they have taken advantage of all their capacities and have no more vacant capacity, [but] our capacities have remained idle; we can [even] achieve a growth [rate] of 10 percent as well. These capacities must be filled; these capacities must be taken advantage of. Well, isn't there any room for hope in a country with so much capacity?

[Training people] with correct understanding of the situation of the country; [and people] who would know in what state the country currently is [must be taken seriously]. All the world – our enemies in one way, our friends in another way – say that the Islamic Republic of Iran is a powerful country, [but] this person in the country delivers a speech in a given place, saying 'mister, we are nobody, we are nothing, we are isolated'! [He is a person] with low self-esteem; now, [he may] underestimate himself, why he underestimates the [entire] nation? Why he underestimates the Islamic Republic and the country? This low self-esteem is a very dangerous thing; the feeling of humiliation [is that] when the entire world says a country is dignified, a country is powerful, [and they] keep complaining, [and] are upset that [Iran] has gained influence, [and] is present everywhere, [at the same time] this person here inside [the country] in newspaper or in a speech or in a given university tells students that 'no, we are nothing, [and] we are nobody'.

[The important task is to train people] who believe in independence [of the country], intellectual independence, political independence, cultural independence, [and] economic independence. A young person who is trained

through the cultural work, must in the true sense of the word believe in the independence of his country, have faith in the fundaments of revolution and the Establishment, have faith in the Islamic culture, be optimistic [and] with good spirit. This is [the true meaning of] cultural work. Well, this is not an easy task; [and on the opposite] it is a very difficult task. [Fulfilling] this [task] requires [suitable] planning.

Of course, the news that I receive from some universities does not show this. Do something, so that, youths [who are] faithful, revolutionary, well-spirited, motivated, with the feeling of self-esteem and religious [would] take control of the situation. This is one of your biggest responsibilities: to do something that these groups that are faithful and full of faith in the revolution and Islam would have the last say; [so that] they would have control of the situation; this is among your duties.

After all, note my dear brethren and sisters, dear academics! I am interested in the university; since a long time ago, I have had both faith in the university and been very interested in it; know that the university and students are currently the target of the biggest conspiracies. [Our enemies] are in fear of us having a university whose student, [and] whose professor would enter the arena with revolutionary spirit, [and] with an aggressive spirit, disregard the red lines that enemies have drawn for them, move ahead, help the country progress, raise the flag of science, [and] highlight the revolutionary slogans. In order for this not to take place, they are making plans, [and] are spending a lot of money. Enemies [are making plans to] pave the way for future domination. That old form of colonialism is not possible anymore today; [and] that [concept] which was called “neo-colonialism,” has gradually become obsolete. [Therefore,] what is necessary [for enemies to do] and [the goal] they are pursuing is that the thinking within active and smart and elite elements of a county would be [directed] in a way that it would meet their goals; they are making investment in this, [and] are spending money on this. Attention must be paid to these concerns.

We [have] also good [and] pious professors. Fortunately, we have thousands of faithful, revolutionary, [and] interested professors; [such professors] were also there in earlier times, [and] we had them in the period of the Sacred Defense as well. However, today, we have, thank God, many times more faithful and revolutionary professors compared to that time; these [professors] must be appreciated. I hope the Almighty God would help you and us to be able to take such steps.

At last, the time is over, [and] I talked to you a lot today; [and] you listened well. When a listener pays good attention – I feel that all of you, thank God, paid attention and listened [to what I said] – I keep talking. However, what I have written down is more than what I told you, but there is no more time.

I ask the Almighty God to, God willing, assist and help all of you; bestow his blessings on you; [and I wish] God willing, these positions that you have today, both in the university as chancellor, [or] as professor, and within administrative organs of [various] ministries, and at the Supreme Council of the Cultural Revolution, and at the Majlis [Iranian parliament], and as representatives – in various and different positions that every one of you have – would become a cause of honor for you before God.

Peace be unto you and so may the mercy of Allah and His blessings