Research Article

Challenges and perspectives of Universities in terms of Postmodern

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ABSTRACT

Higher education and the university are modern institutions which come from the heart of the modernity in postmodern era are in crisis .The crisis is more because of challenging the concepts and the elements of modernity such as "merit" and "academic community ". Declining metanarratives, delegitimation of knowledge and fading of the hierarchical nature of knowledge are the main topics and challenges of higher education in postmodern era. Despite such challenges, it seems that the global university or looking into higher education from a global perspective, publicizing academic educations, getting away from the elitist domination of modernity, internationalizing and cross-bordering higher education, encouraging and reinforcing scientific and academic cooperation between universities, can help the life of higher education and universities. In general, today the transformation of the values and the ideas of the higher education is necessarily inevitable. Derrida, Lyotard and Foucault as the pioneers of postmodern theorists are going to deconstruct and analyze power in institutions, including universities and seek to shed new scheme for higher education and knowledge. On the other hand, Delanty and Habermas as representatives of the unfinished project of modernity seek to solve problems and to open dead-end concepts and the ideas of the modernity.
Keywords: Postmodern, Higher education, Challenges, merit.
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INTRODUCTION

In recent days, we observe a state of uncertainty as a result of deconstruction in   society as well as in higher education. In other words, it has emerged a crisis of concepts, categories, and modernism's standards which face the prediction about the future of social institutions, especially educational institutions, with difficulty. In other words, the expansion of the relativism of deconstruction causes human and social institutions deal less with eternal truth and they are willing to deal more with useful and effective affairs in regional and local conditions.

One of the main strategies for maintaining an active function of universities in the era of post - modern is transformation of the sets of values in higher education, in a manner that it can allow expression of the values of individuals and groups in the universities and interested parties in higher education . These values include scientific and ethical values that need to be reexamined.

Moreover, in this era, because of post - structuralism's thinking, consensus and public confidence have been faded and numerous debates have arisen. In other words, reflection on the meanings of values, the values of higher education where they are originated, what the functions are and what kind of value systems should be promoted with the status of universities in postmodern era, are the fundamental questions (Beloland, 2014: 4).

Another feature of the university in the modern era is that the role of government in managing universities tend to lethargic while the role of local authorities in the Department of Higher Education has intensified and also people's role in monitoring the performance of universities is increased. Increasing the role of virtual knowledge in the development of creative arts and design authenticity of the information and knowledge derived from it also recognizes the need to review the content and structure of higher education (Delanty, 2001).

All these situations point out the fact that higher education institutions and universities as social institutions and the progressive intelligentsia should be able to change their own structures and contents in order to deal effectively with the current conflicts. Therefore, this study is going to implicate the current challenges of universities in postmodern era and present recommendations to maintain the life of higher education.

FINDINGS

As we know university is a modern institution and comes from the heart of modernity; thus, like other concepts and processes of modernity, it is criticized by the current postmodernist. The main criticism is directed at universities is that at present, the ideas of the knowledge and the values of modernism are not able to solve the academic problems of the universities .Thus the need for transformation of the ideas and values of higher education seems necessary.

The ways of dealing with this situation and in order to maintain the life of higher education in the era of postmodern, two approaches have been proposed: (1) the critical approach (reform) and (2) the approach of postmodern (revolutionary).

Critical approach, has been suggested by "Habermas " and "Delanty" , seek to solve problems and to open dead-end concepts and ideas of modernity. These currents, in fact, like other cultural social spheres, consider modernity as unfinished projects and by new critical conceptualizations, they are trying to save or complete the project of modernity (Habermas, 1981).

 The revolutionary approach , has been suggested by the major thinkers of the post – modernity such as Foucault , Derrida and Lyotard, generally calls for deconstruction and analysis of power in institutions, including universities and seek to shed new scheme for higher education and knowledge .In this paper we discuss these two approaches , assess the situations of universities in the age of post-modern and explore options to move out of the current dead-ends.

At first two basic concepts of modernity (merit and community) have been discussed:

Two basic concepts of modernity (merit, community)

A) **Merit:** The concept of merit, since the university was born in the modern sense in the second half of the eighteenth century, has been one of the central concepts. The establishment of the modern university as the institutionalization of the concept of "The autonomy of wisdom," refers to Kant (1799), in matters within it shows the authority of wisdom and meritocracy in the management of society that must be implemented by the university. He emphasized the authority of wisdom, knowledge and meritocracy in the administration of the society that should be done by the university. The duty of the university in this regard is the training of elite in order to solve various social issues by referring to rationality.

 Hombolet (1809) also followed this project in the early nineteenth century. He considered universities as "thinking entity". In his view, university means the institutionalization of the process of production, transmission and exchange of modern science. He also conceptualized notions such as "scientific freedom " and "academic freedom".

Academic meritocracy was emerged in the context of modernization in Western societies. In this circumstances, human as the subject and agent of world stature was proposed. In other words, such human by relying on his intellectual competence is not only responsible for identifying the outside world but also he or she is responsible for building and developing this world .Thus the university is the symbol and institution of training this new knowledge based on merit (Fazelipour, 1386).

Concepts of "efficiency" and "effectiveness" are subset concepts of merit claimed by modernity. By these concepts (efficiency and effectiveness), modernism is going to ensure the progress of societies and control nature & societies as well. Thus, university as the most important and highest educational institution and by following the project of "good breeding" to seek knowledge that more than anything to be able to help solve society's problems and give importance to the expertise and specialized knowledge. The claim of the modern university is to achieve scientific methods, compared with traditional and old methods in uncovering the truth, it has rational way and more familiar ways.

Thus, the university seeks to institutionalize the distinctive values and consequently to present some kinds of various academic communities (scientific) in order to show differences between the traditional approaches with the modern university approaches. In modernist view, university has been successful to present a local scientific community and an institutional independence.

B) Community: higher education, from the perspective of modernism, assumes community as desirable affair that contains a set of fundamental values. Through the use of this concept, some behaviors and rules are learned as well as some limitations are also applied (Beloland, 2004: 7).

Concepts such as science, progress and enlightenment, which are considered as the main slogans of modernity, indicate the dominance of an academic culture. These concepts lead to the marginalization of minorities such as women. In this case, in the light of the hierarchy of the academic ranks, professors and university administrators are placed in superior positions.

So a kind of scientific community (academic) in universities and higher education are formed. The emphasis on the local community as well as the centrality of the professors and the academic elite with regard to the concept of "merit" and the "autonomy" of universities indicate basic perspectives of modernity towards the universities.

Thus in order to expand the concept of scientific community, higher education thinks scientific knowledge and scientific methods can help us better than the traditional methods, in discovering the truth. As a result, high culture (based on scientific elitism) is more reliability than the folklore to discover the truth.

Besides, academic distinct values, based on scientific and academic community, emphasizes scientific and positivist values, and thus academic standards within the universities and the faculties will be extremely different with the flows of the knowledge outside of universities. Meanwhile, the universities honor differences, they are safe havens to create the scientific community (Beloland, 2004).

The dominant values of such a society are the accepted values of middle-class society. Parents, pupils or students are encouraged in such circumstances to maintain their class or promote it. They can improve their class by educational system and prevent from falling to lower classes of society. Thus the logic of "Progress" is dominant of the acceptable values of the middle class. In other words, from this perspective progress is both desirable and possible.

The critical approach

Habermas (1971) considers university as the main supporter of democracy and contact reason. He believes these two concepts of modernity are unfinished projects. In his view, the concepts of "democracy"" and "contact reason" in modernism have not fully realized (achieved) and universities as a great scientific institutions are able to fulfil them.

Following Habermas' work, Delanty (2001) believes universities possess intellectual capacity and are able to pass the current challenges. In this crisis, universities can have a reflective role by criticizing themselves.

"Delanty" points out that with the approach of "Elite" universities are able to stand against "totalitarianism" .They can also help democracy and modern values such as freedom and equality through comprehensive training. In other words, even in post-modern era, universities by supporting for the development of civil society, the public sphere and discourse about them, can fulfill this task.

Delanty, influenced by Habermas, believes that universities, by "relational function" which requires an understanding of capacity that goes beyond the limitation of "state" or even "market", are able to have positive impacts. Thus, they can enter to civic culture sphere, local communities, civil society, discursive spaces, common human values, virtual spaces, etc. and play constructive functions.

He adds that universities, by making contributions toward democratization, knowledge, learning and paying attention to things such as free education, extracurricular, flexibility, diversity training and education, can play fundamental roles in this path (Delanty, 2001).

Thus Delanty, especially in his famous book, "Knowledge in Challenge" (2001), Like Habermas and unlike postmodern thinkers such as Foucault, Lyotard and Derrida, ponders the continuity (instead of the discontinuity) and seeks to complete the unfinished project of modernity.

The revolutionary approach (Postmodernism position)

Postmodern model of learning, based on the attitude of "decentralization", emphasizes reproduction of knowledge in universities. Today new knowledge space has appeared that has substantially overcome traditional spaces. In other words, the new space knowledge based on "networked world" and "information society" has supplanted tangible physical spaces such as schools, classrooms and teachers. As a result, the position of "place" and "physical location", as it was common in traditional education, has been shaken.

 Thus today we face a "super university". In explaining the various developments in the field of science and universities "Raschke" mentions three kinds of revolution as follows: the emergence of language, the invention of writing and and, the advent of digital technology (electronic) and its impact on practical education (Fazli, 1386).

Like Foucault, Derrida criticizes the concepts of merit and community in modernism. According to Derrida, the hierarchical nature of educational standards of the universities should be deconstructed. For example, he refers to the concept of merit which pays attention to academic merit and research data which then leads to monopolization and injustice (Derrida, 1981). Their suggestion is that merit and elitism should not be exclusive to scientific elitism. Otherwise, it belongs to the privileged groups and then lead to marginalize the minority.

Foucault and Derrida resort to the theory of "discourse" when they are talking about university. Foucault has the genealogy approach toward discourse. In his opinion, we must take notice the constituent principles of the propositions as well as some propositions which are superior to others and where they come from. In his opinion, it arises from the classification system of the modernism which is fundamental in creating inequalities (Foucault, 1979: 69)

From the perspective of genealogy, historical and social structures do not follow a permanent process and rather than explaining totalitarian they consider the historical discontinuity and breaches in the establishment of social structures. Foucault criticize the theories of macro and eternal truths, to emphasize understanding the differences, local knowledge, time & space requirements and discontinuity. For Foucault, the course of history is not a continuous process of progress and development, instead of ,the entanglement of power and Knowledge, has caused that we do not face neutral knowledge in any period of time (ibid: 71).

In Foucault's view, knowledge that is common merit in modernity is a kind of knowledge tied with the power and is not neutral or pure knowledge. In other words, the relationship between power and knowledge will rise to a certain type of discourse and discourse become involved in the production of meaning. Discourse analysis and cultural studies, derived from it, are the same study of power relations indeed. (Rust, 1991).

Lyotard, also as a thinker and a philosopher of postmodern, believes that knowledge is now more than ever mechanized and it has become a commodity for sales of productions and exchanges. In other words, the exchange value of the product and market has impacted on knowledge insofar as the situation of higher education has faced a serious crisis. In such circumstances, university education has played the role of facilitators in the institutions of power and wealth and by training experts, they have been more in service of government, business and market, and accordingly, it's failed in dealing with its own original mission, criticizing reflectively and having the creative & critical thinking (Lyotard, 1984).

Thus, Lyotard criticizes metanarratives about the world and the position of researches. In his view, science has always conflicted with the narratives and metanarratives. So with the application of scientific criteria determined that the most narratives are legends.

Readings (1996), in his book "The University in Ruins ", points out that university is in decline and destruction. The main reason is that it changes to buying and selling knowledge. In his view, in current situation, universities neglect their own intellectual scientific missions such as, enlightenment, finding the truth, developing critical and creative thinking (Readings, 1996).

Bourdieu (2001), by criticizing of higher education in France, believes that universities serve on the reproduction of inequalities of cultural assets in the current era. In his opinion, universities, by presenting a kind of dominant concept, promote symbolic violence. This violence, in teaching and learning environments, influences on minds through educational activities and applied researches and transfers the specific kind of knowledge that acts in the service of domination and capital systems (Bourdieu, 2001, quoted by Brothery, 1389).

Bourdieu argues that in the current era the aim of the universities has changed to adapt with the dominant ideologies, to train memory and to quantify the learned material while the universities should prepare opportunities for the students to think independently, to analyze issues and to foster creativity and innovation among students (ibid.).

"The challenges of higher education in the postmodern era."

A) The delegitimation of knowledge

In the postmodern century, questioning about the legitimation of knowledge has largely lost its credibility as a result of the development of new technologies after World War II.

Humboldt as one of the founders of modernism believes that knowledge follows its own rules and scientific institutions without any certain binding targets continue their lives and constantly seek their renewal. He also pointed out that university should conduct its constitutive element, knowledge, in order to provide "spiritual and moral education" for people (Humboldt, 1975, quoted by Beloland, 2004). Yet there is doubt that how such educational results from an objective knowledge is achieved. He believes that science and scientific research to achieve real reasons, always correspond to pursuing fair purposes in moral and political life.

In this regard, universities should open the entire body of education and explain the principles of the cognition theoretically, because it is not impossible to access the scientific creativity without having the theoretical spirit prevailing on scientific activities (ibid.).

Unlike modern conceptualizations of the university's knowledge, postmodern theorists, such as Readings believes Students have been redefined as 'consumers' as well as the customer as the customer of goods. In this regard, Lyotard also believes that today universities have the "executive" roles. Lyotard considers this change as an epistemological shift that make knowledge be evaluated and judged based on "use value" and "usefulness" not based on the power, the ability and the accuracy in the representation and implication of realities world (Lyotard, 1984).

As a result, the current universities should give priority to the principles of "accountability," "customer satisfaction" and "marketing efforts" in their educational and research services. On the other hand, the demands from market to educate skills be proportionate to the changing needs of the industries, services and trades make "applied values" prevail over "traditional values" (Delanty, 2001).

Thus universities are gradually losing their theoretical legitimacy and by underestimating the basic researches, they consider their task transferring knowledge. In other words, rather than training researchers, they Proliferate teachers (Delanty, 2001; 93).

Another important subject which considerably legitimizes science to challenge is the "game of science". This means that science can only do their own exclusive game and unable even to legitimize itself, because it escapes the play

"prescription" and is more involved in "Description ". "Legitimacy to power "which genealogically return to Nietzsche and Foucault, considers the power itself as the legitimate form.

The predominance of power and its self-legitimation saving data and easily accessing promote performance of information and knowledge. In this case, the ratio of science and technology is inverted. In other words, the modern technologies, relying on their technological power, will determine knowledge and the directions of scientists (Lyotard, 1979)

B) The decline of Metanarratives

Metanarratives have lost their credibility in the era of postmodern. ; in fact, legitimizing metanarratives of knowledge both traditional and modern – which Respectively includes the realization of the idea from the perspective of tradition and the salvation of human from the perspective of modernity –have also declined in the current era or have lost their confidence & credit. For example, "narrative of human emancipation", attributed to Habermas, as one of the basic metanarratives of modernity, has lost its credibility, especially from the perspective of postmodernism. It emphasizes the consensus of dialogues between human as intellectual minds and free wills. (ibid).

Ronald Barnett, one of the experts of the higher education studies, believes a basic element of the current crisis in higher education is paradigm shift from the traditional paradigm to the paradigm of modernity and then, in the current era to postmodern paradigm (Barnett, 1990).

"Carl Raschke", in his work entitled "The digital revolution and the coming of the postmodern university" (2003), points out that technological & digital developments change the traditional paradigm to the new one. He summarizes the differences between traditional paradigm and the new one:

- Traditional universities are centralized institutions while new universities move towards decentralization and personalization.

- In terms of education and management, traditional universities are hierarchical and top-down, they are managed by authoritarians, while the new universities are designed and are operated as "customer-orientated" .These universities focus on products and outputs. Besides, they are managed from the bottom to up.

- In terms of knowledge: the traditional universities are based on "official guide" and courses are held on determined subjects, while the new universities are on the basis of "self-learning". Meanwhile, courses and academic programs in new universities are constantly changing and are mainly based on students' choices (Raschke, 2003: 21).

Critique of merit and community as two fundamental concepts of modernity

Higher Education is one of the main institutions emerging from modernity. So it emphasizes concepts such as merit (scientific) community (academic). These two concepts, especially the concept of merit, are value structures that are institutionalized in the modern university.

As we mentioned before Derrida's opposition to the concept of merit is mainly due to the hierarchical nature of it. Derrida is not going to eliminate the concept of merit in higher education, but he criticizes the hierarchical standards governing the concept of merit as well as challenges the academic community (Beloland, 2004).

Besides, Foucault's genealogical approach also criticizes narratives and the principles of merit and community and pays attention to the differences & specific local knowledge (Talburt, 2004: 2).

He believes that higher education has been formed on the basis of "knowledge - power". This relationship has great influence on our perception of current knowledge in academic centers. So, objective and impartial knowledge is meaningless, while knowledge from the perspective of modernity includes discipline collections (fields of study) that act independently from power institutions. Foucault and other postmodern theorists believe that higher education interact with politics, economy and culture. So the merits in the fields of pure, independent and neutral knowledge don't come to fruition because "knowledge power" led to the emergence of discourses and discourses also involved in the production of concepts such as merit and community.

Thus the current challenge is that merit is not exclusive to scientific or academic merit and other forms of merits such as aesthetic, artistic and creative merits should also be recognized in universities.

On the other hand, the fundamental criticism to the concept or principle of community (academic) goes to the hierarchy. This means that the scientific communities of the modern universities are basic science owners that have gained a special position in power equations. They have used their knowledge as a weapon to suppress other knowledge especially local knowledge. In other words, they have margined the community.

The future prospects of higher education in the third millennium

Higher education institutions are faced with conflicting currents insofar as some experts believe that the current situation of higher education is in a state of "high complexity" (Barnett, 2000). In such circumstances, it is to be feared that the basic criteria of learning such as creativity and innovation , the main tasks of universities and higher education, begin to wane and absurd notions such as "quality" and "perfection" and consequently "merit", "Community" and "independence" appears. (Readings, 1996).

Other experts, believe that "knowledge" and "information" has increasingly spread in recent years, but "cognitive sense" and "critical power analysis" have declined. In other words, with the advent of postmodern epistemologies and crises such as the crisis of legitimacy (Habermas, 1972), the crisis of representation (Marcus and Fisher, 1994) and identity crisis (Foucault, 1972), which have occurred in the realm of methodology and philosophy of science, the identity of the universities as a "reliable knowledge" to a large extent has been questioned and challenged.

Nowadays, these conditions cause experts discuss the "crisis of higher education" in the postmodern conditions and to identify and analyze it order to escape from this crisis and to think of a remedy such as Globalization (Beloland, 2004).

"Higher education discourse", generalization and Internalization of higher education are three factors that have provided opportunities for higher education in the postmodern era to improve their qualities. If we reflectively deal with them and take advantage of these three phenomena, we can have active roles in improving the qualities of educational and research activates in universities. Here we discuss them:

A) Globalization of universities

Political, economic and cultural structures have changed for two decades so that it is often known as 'globalization'. The concept of globalization is viewed from several different aspects; sometimes it's a "social theory" or "political ideology" and from another perspective, it is a reality that people today are experiencing and generally in nature and characteristics it is different from the past (Beloland, 2004). The emergence and development of transport and communication facilities and new technologies significantly have expanded the links and interactions between individuals and communities beyond the relations of nation-states. In this case, the world has been interpreted as a "small village" and mutual interaction between human beings and communities have been expanded so that all parts of the village intertwine and act like a system. Thus, when an activity or decision occurs in a corner of the world, it will create significant outcomes in the system.

As a result of the above consequences, evolution and growing extensity and intensity of global interconnectedness may also simply a speeding up of global interactions and processes of as the development of worldwide systems of transport and communications increases the potential velocity of the global diffusion of ideas, goods, information ,capital and people.   Consequently, since the 1980s, the process of "shrinking world" has increased and knowledge and awareness of the inhabitants of this small world have become greater. As a result of nation-states have been confronted with this fact that the efficiency of national authorities has declined and also the position of national and local authorities must constantly act in the "framework of rules & transnational considerations" and economic structure of the world (ibid.).

Global citizenship socially means seeing yourself as part of a collective. It means taking responsibility for global issues. In terms of culture also the functions of social institutions such as family, school, government and higher education have been changed fundamentally. In this regard, some of postmodern theorist like Readings and Green

based on an analysis of the growth of world culture and reduce the role of the nation-state believe that the university has lost cultural and national cohesion anymore (Green, 1977). Another aspect of this phenomenon shows that Globalization through information and communication technologies makes "decentralization" and reduce the monopoly of the western countries in possession of scientific knowledge. In other words, the development of IT, particularly in software, less developed countries can access the achievements of sciences and researches in any parts of the world (Scott, 1998, according to Fazli: 120).

Thus, the processes of globalization have weakened the national systems of higher education and lead to the formation of "global scientific community". At the same time, internal relations between the academic world and international institutions have interconnected, this phenomena has especially been impressive in Europe (Delanty, 2001: 129) and (Scott, 1990: 122).

Today' universities report to inform the public about all their activities as well as the rules and principles of their management to the public through electronic and digital systems. The two-way communication between people, students and universities have caused the universities to be managed democratically and to be accountable to the people and their customers.

So one of the important perspectives of higher education in the third millennium is the situation of "globalized" universities which with the use of ICT, the nature of academic behaviors should be changed in order to preserve their stability and relative strength.

Delanty (2001) and Scott (1990) have been listed some evidence and global issues in higher education as follows:

- Internet and email have changed the nature of communications and a great deal of knowledge has been placed in cyberspace. Therefore, the time and place are not considered as the main obstacles of knowledge and communication.

-Today the Academics can easily travel, hold international conferences, and communicate with links of global communication networks. So multiple network researches have been developed between universities.

- Research activities carried out in groups. Besides, publishing books, scholarly articles and collaborative researches has appeared a new face of transnational and global researches between the universities.

- Finally, transnational knowledge is happening, something that is evident in the scientific politics of Europe. Europe has supported and undertaken the costs of this research (Delanty, 2001 and Scott, 1990).

On the other hand, the emergence of collaborative and active learning theories and emphasis on the social dimension of higher education in comparison with the cognitive dimension and also the emphasis on long - life education have strengthened the academic cooperation.

B) Publicizing or massing higher education

One of the most important processes of changing in the current postmodern societies is to mass and publicize culture in various aspects. In this process, the participation of the masses in education and culture is so strong that many authors have called it massing (Raschke, 2003). Due to this phenomenon, the authority of the elite has declined and the elitist system is gradually replaced by a populist system. In the field of higher education, this process leads to emerge of publicizing or massing higher educational systems. Therefore, having higher education and its benefits have become a part of "social rights" in democratic societies. (Scott, 1995). Today' universities consider knowledge and information for all groups of people, especially minorities and marginalized groups that had been neglected in modernity.

The expansion and massing of higher education are often named "education revolution" .However, we should pay attention to the dangers of this phenomenon. Universities should not converted gradually into institutions providing educational services. In this case, they neglect their basic goals, the expansion of knowledge and discovering the truth. The mass expansion of higher education and being away from the elite system, which may have results of declining the quality of universities, have been criticized. In contrast, the proponents of mass higher education believe that it

leads to more possibility of equitable distribution of power and wealth in society. Besides, multi-functions of higher education are the positive aspects of this phenomenon.

On the other hand, as a result of universities' popularity in the postmodern era, it seems universities are compelled to be responded in an institutional and structured manner and make educational standards, assessments and managements more explicit(Fazli, 1386)

C) Internationalization of universities

"Internationalization" of higher education is another process that has started in recent decades. It is the future perspectives of higher education in postmodern era. Some think globalization and internationalization are the same, while "Knight" considers these two concepts different from each other. In his view, globalization is an ideological concept that refers to the impact of new communication, technologies, global politics and their impacts on the economy, culture and politics in the world whereas the internationalization of higher education is a policy for the government to better use of global processes. (Knight, quoted by Hakimi, 1380).Besides, Scott believes that these concepts are different. In his view, the main difference between these two concepts is related to the existence of nation-states. He believes that the role of governments in internationalization of higher education are absolutely important and considerable, while the globalization process reduces the authority of the state. Secondly, internationalization is the sphere of diplomacy and culture, whereas the concept of globalization related to the capital system and the expansion of culture of consumerism (Scott 1990: 37).

On the other hand, it is said that the internationalization is the activities related to academic cooperation and communication with the purpose of providing educational and research environment to exchange the scientific and academic knowledge and information (Knight and Dewitt, 2011). From this perspective, science and scientific activity, based on the general theory of Habermas, are essentially "communicative actions".

Habermas (1984) considers "Human Action" as "communicative action ", "scientific community & academic" as "discourse communities". "Language", "dialogue" and "communication" are also regarded main essences of it.

Thus, what we observe in recent decades as the "internationalization" is a new phenomenon which has been occurred in the light of globalization, the influence of communication technology, economy and science industry. In this situation, many countries, such as Japan and a large number of European countries, give priority "to internationalization" of higher education in order to expand scientific international communications.

Raschke (2003) emphasizes the character of "scientific global communication" and the international prestige of science.Furthermore, other researchers believe that various forms of communication, especially international communications have had significant impacts on the advancement of science. Several studies have also emphasized that "critical thinking "that would be inevitable without some kind of perspective and international attitudes. For example, people like (Bozeman and Lee, 2003), by experimental study, showed that "collaborations and communications between academics " are the effective factors that enhance effective communication & Scientific productivity and academics. This lead to the increase in quantity and quality of scientific outputs as well (Fazli, 1386).

Other researches have also shown that in addition to "scientific efficiency" ,"educational efficiency" of academics has been increased because of international communication . Based on these facts that has been said today, collective cooperation of academics in international and academics in all disciplines has changed to a "normal" state. (Beaver, 2001, Raskh, 2003).

So what in recent decades has occurred as the "internationalization", is a new phenomenon which in the light of globalization, the influence of communication technologies, the economy and the knowledge industry have occurred. Therefore, Japan and a large number of European countries have given priority to policy of "internationalization" of higher education in order to expand scientific international communications.

Today the importance of internationalization of higher education is to the extent that education is the fourth dimension of foreign policy and educational and scientific cooperation are regarded as a form of capital investment for the future of diplomatic relations between people. For example, " the Advisory Committee for Public Diplomacy", which has

been developed for the goal of public policy formulation in the twenty-first century, considers the academic and training exchanges as important factors which influence the political life of every country. Moreover, in recent years, "educational assistance" and "technical assistance" always have been regarded as a part of the process of internationalization of the South from the North.

Knight and Dewitt (2011) in their studies have shown that academic exchanges are the effective tools in introducing the national languages and cultures of countries. Their research also has been shown that studying in a foreign country has reinforced the feeling, the nationality and patriotism of students.

In terms of culture, the most important function of internationalizing of higher education as a perspective for the future is expanding the values, principles and concepts of national culture in the international arena. In general, we can say that the internationalization of higher education lead to increasing competitions among universities and promoting educational standards and qualities of higher educations and in fact it shows the perspectives of postmodernism.

CONCLUSION

With the advent of postmodern era, higher education and universities have faced the critical and complex conditions. The main reason is not only in terms of its social and cultural origins but also in terms of the challenges such as doctrines, concepts and processes of modernity which in the current era are no longer able to contribute. Some of these challenges include "The Declining of metanarratives", undermining the legitimacy of knowledge, challenging disproportionate notions such as "adorable", "community "and "academic freedom", despite the appropriateness and effectiveness in modernist period, they are not much effective any more.

Thus, re-building of these concepts and the fundamental revising in these concepts and processes are the essentials of salvation of higher education from the current crisis. Undoubtedly, the speed and the quality of changes due to the growth of new technologies are so rapid that offering and providing definite and unchangeable solutions in order to maintain academic life or to predict all future events in the third millennium seem impossible. However, it seem that achieving the university with global scale and its transnational nature, mass and public higher education, globalization in higher education, turning from "elitism" to the "people -oriented ", the internationalization in all aspects of features, especially in terms of policy -making, macroeconomic management, curriculum of universities, scientific cooperation, with regard to new technologies, can help the higher education to overcome the crises.

Moreover many authors believes, like "Laone", in the discussions of postmodernism we should pay attention to a re-evaluation of social- cultural phenomena of modernity, because understanding the fate of current " Information -oriented societies" on a global scale in solving contemporary problems and problems of higher education can be useful.

Anyway, in the field of higher education due to other social - cultural realms in the third millennium, fears and hopes of both globalization and advanced technology, start appearing. In other words, the authors point out that we have passed the Providence (the traditional period), instrumental rationality (modern period) and now we step in "nihilism" (postmodern era) (Laone, 1996, according to Hakimi, 1380).

In this situation, all hope to human and human resources have been declined and the centrality of human beings has been removed. Therefore, it is necessary for higher education as a powerful cultural, educational and social institution reviews its own ideas and values in order to continue its own educational scientific life commensurate with the requirements of postmodern age, otherwise the universities change to educational museums, and has lacked any cultural and social functions.

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