



## Sociopolitical Currentology: Essence, Rationale, and Methodology

Arezoo Mojtahedi<sup>1</sup> , Mohammad Bagher Khorramshad<sup>2</sup>  , Majid Tavassoli Roknabadi<sup>3</sup> 

1. Department of Political Science and International Relations, Science and Research Branch, Islamic Azad University, Tehran, Iran. Email: [a.mojtahedi@iau.ir](mailto:a.mojtahedi@iau.ir)
2. Department of Political Science and International Relations, Science and Research Branch, Islamic Azad University, Tehran, Iran ; Department of Law and Political Science, Allameh Tabataba'i University, Tehran, Iran. Email: [khorranshad@atu.ac.ir](mailto:khorranshad@atu.ac.ir)
3. Department of Political Science and International Relations, Science and Research Branch, Islamic Azad University, Tehran, Iran. Email: [m-tavasoli@srbiau.ac.ir](mailto:m-tavasoli@srbiau.ac.ir)

---

### Article Info

**Article type:**  
Research Article

**Article history:**  
Received: 2025/09/11  
Received in revised: 2025/09/23  
Accepted: 2025/12/09  
Available online: 2026/5/16

**Keywords:**  
Current, Current Research,  
Sociopolitical Currentology,  
Method-Theory,  
Islamic Revolution.

---

### ABSTRACT

**Objective:** The research aims to present and design a macro theoretical-methodological model in the field of current studies (jaryan shenasi) to enable a systematic, interdisciplinary, and rule-governed understanding, analysis, and explanation of complex societal developments (particularly Iran before and after the Islamic Revolution). This work has been conducted in response to the need for an independent methodological approach in this field. Therefore, the research addresses this main question: What is sociopolitical current studies and how is it conducted?

**Method:** In answering this question, the effort has been to define the process of implementing sociopolitical current studies in three stages by introducing a method-theory founded on the integration of descriptive-inductive, explanatory-analytical, and critical-diagnostic approaches: 1. Preliminaries; 2. Data Analysis (Methodological Model) including: Definition, Description, Explanation, and Analysis of the Current; and 3. Synthesis of the Current.

**Results:** This proposed scientific framework introduces sociopolitical current studies as an analytical framework capable of analyzing a significant portion of developments across various social, cultural, economic, and political domains in relation to one another, and of enabling the identification of intellectual-social currents in diverse societies.

**Conclusion:** Consequently, in response to the question of what sociopolitical current studies is and how it is conducted, this research provides a macro model that aligns with the traditional expectations of social sciences for presenting analytical frameworks such as systemic, game-theoretic, or discourse models. This novel method, as a tool for a coherent understanding of complex sociopolitical phenomena, enables the systematic analysis of societal transformations.

---

**Cite this article:** Mojtahedi, A & Khorramshad, M. B & Tavassoli Roknabadi, M (2026). Sociopolitical Currentology: Essence, Rationale, and Methodology, *Contemporary Researches on Islamic Revolution*, 8 (28), 33-58. <http://doi.org/10.22059/jcir.2026.401298.1733>



© Author(s) retain the copyright.

**Publisher:** University of Tehran Press.

**DOI:** <http://doi.org/10.22059/jcir.2026.401298.1733>

---

## **Introduction**

Currentological studies not only demonstrate the evolution and changes of social and/or political currents but also pave the way for the pathology and prediction of their future course. This research trend is a novel phenomenon that requires a specific logic and an efficient methodology. This is because whenever the results of research are published in a scholarly document, researchers meticulously describe their methodology; otherwise, other researchers will not be able to judge the quality of the work done (Merriam Webster's Online Dictionary, 2025). The lack of a clear foundational logic and principles in such studies leads to their becoming arbitrary and, consequently, unscientific.

Personal conjectures, emotional attachments, and intuitive understanding are not sufficient justifications for knowledge. Accepted criteria, adequate evidence, and logical coherence are what can be used to judge claims regarding knowledge (Zuckerman, 1991: 3). Therefore, in accordance with the definition of methodology as "A way of doing something based on particular principles and methods," (Oxford, 1999: 458) selecting the right method is the first crucial step in conducting a scientific research.

Researchers are expected to follow those rules in their social research work that keep them away from any probable mistakes and deviations in their understanding the realities. Therefore, a method for discovering the unknowns and solving problems are supposed to have precise set of rules that can prevent any mistakes and guide the researchers toward the truth when examining and studying realities (Sarookhani, 2006 AD/1385 SH: 24). Only by applying valid logic to a method can the results be considered scientific.

Therefore, if currentology, as a new discipline or sub-discipline in humanities and social sciences research, aims to produce some scientific works, it must organize itself to enable researchers in this field so that they can present their findings, discoveries, and conclusions by means of a common language, and to critique and evaluate each other's work, now the groundwork has been laid for the creation of such a method. In contemporary Iran, the necessity for a methodological framework in the domain of current studies has been emphasized in recent decades. Presently, conducive conditions exist for the development of such a methodology to serve as an analytical tool for examining historical transformations, particularly in elucidating power networks, prevailing discourses, as well as the roles of religion, the clergy, intellectuals, political parties, the bazaar (traditional merchant class), and other actors in the Islamic Revolution of Iran.

Hence, the main question of this paper is: 'What is Sociopolitical Currentology, and how is it conducted?' By answering this question throughout the article, the contribution of this research is presented, and its essence will be provided in the conclusion. Therefore, after introducing the concept of a current in the 'what' section, the present paper delineates its interconnected and interdependent components in the 'how' section. It will demonstrate how, by assembling these components together, understanding the current becomes possible much like finding and arranging the pieces of a puzzle, which ultimately forms the overall picture. Three crucial stages in this arrangement are:

Stage One: Preliminaries, which addresses the importance and methodology of gathering information.

Stage Two: Classification of Information and Data Analysis, which constitutes the core part and introduces the methodological model. This stage includes how to define, describe, explain, and analyze a current.

And the final stage is how to synthesize the current, meaning indexing and announcing the research findings.

## **1. Literature Review**

Although Seyed Ali Taleghani, a pioneer in this field, addressed current studies from a methodological perspective in his article "Terminology of Cultural Current Studies," Mohammad Bagher Khorramshad and Ebrahim Sarparast Sadat are among the first researchers to have presented a methodological interpretation of "Current studies." In the article "Political Current Studies as a Method," the authors examine political current studies from a scientific and formal perspective (Khorramshad, Sarparast Sadat, 2013 AD/1392 SH: 80-81). This article emphasizes the formation of currents around a core idea, thought, or creed, which, moving from the realm of the mind into practical action within society, generates a collective movement. It distinguishes between a current and a specific ideology, school of thought, or even the ideas of prominent thinkers.

Mohammad Bagher Khorramshad, in articles such as "Political-Ideological Discourses and the Problem of National Identity Before the Islamic Revolution" (Mehrerjerdi, Khorramshad, 2017 AD/1396 SH: 71-96), "The Discourse of National Identity: The Nationalism Current Before and After the Islamic Revolution (A Comparison of Ahmad Kasravi and Ezzatollah Sahabi's Thought)," (Khorramshad, Kalantar Mehjerjerdi, 2018 AD/1397 SH: 21-48) and "The Political and Political Discourses in Iran After the Islamic Revolution (1979-2013)" (Khorramshad, Jamali, 2018 AD/1397 SH: 165-184), significantly contributes to understanding and analyzing the what, why, and how of phenomena in the Islamic Revolution from various angles. He does this by identifying and describing certain currents in Iran, such as nationalism, liberalism, socialism, Islamism, and their affiliated socio-political forces.

Gholamreza Khajeh Sarvi is another researcher who has approached current studies from a methodological angle. He defines it as a composite analysis of various components such as social and political infrastructure, actual figures or ideologues, intellectual and operational leaders, ideas and performances influencing political power, and the cultural element of society. Ultimately, these coalesce into an influential political power that intervenes in the body of social power (Khajeh Sarvi, Share'i, 2014 AD/1393 SH: 195-215).

Abdolvahhab Forati, in his book "The Clergy and Modernity: With Emphasis on Intellectual-Political Currents in the Qom Seminary," defines a current as going beyond mere thought, being a set of presuppositions. Recognizing these presuppositions is of utmost importance, and therefore, in his approach to current studies, the precise analysis of presuppositions holds significant weight (Forati, 2010 AD/1389 SH: 30-40).

The book "The Method and Requirements of Current Studies in Iran" by Abdullah Ganji (Ganji, 2018 AD/1397 SH) and the book "Methodology of Current Studies as an Interdisciplinary Theory-Method" by Ali Ebrahimpour (Ebrahimpour, 2020 AD/1399 SH) are

also two works that have addressed current studies largely from a methodological angle. However, they do not present a method for current studies that is independent of methods like discourse analysis or historical analyses.

Research in current studies has so far been presented in three categories: First, biographical current studies; studies that merely inquire about the intellectual foundations, leaders, and key followers of a current, who are the leaders? How successful were they in advancing? How long did they last before decline, dissolution, or fragmentation? Second, current studies augmented with a genealogical approach, which delves into the roots and backgrounds influencing the formation of a current. And third, new current studies; which utilize new or combined methods, especially methods like discourse analysis. In this type, the current is examined through the lens of Foucauldian discourse formation, and attention is paid to concepts within a specific cultural and political space. This discourse-analytical approach relies on the influence of powers on cultural values and perspectives (Hamidreza Mazaheri Seif, 2011 AD/1390 SH: 18-23).

Furthermore, the use of historical methods is also recommended in conducting current studies. A method like the sociology of knowledge (Ganji, 2018 AD/1397 SH: 171; Ebrahimpour, 2020 AD/1399 SH: 297), as a historical method, enables the understanding of the extent to which the thinkers and producers of a current are influenced by the determinations of their local environment and facilitates the identification of the intellectual-political schools, movements, and ideologies of a society.

Thus, it becomes evident that a sociological, and particularly a sociopolitical, approach is missing from this collection, a gap that this research seeks to address. It is expected that this paper will be able to introduce sociopolitical current studies as an independent and comprehensive method within current studies research, in the form of an epistemological method.

Accordingly, the present paper endeavors to introduce the Sociopolitical Currentology in its general sense as a novel interdisciplinary research method in the humanities, specifically developed for nascent current studies research. It seeks to address its nature and methodology as a field or sub-discipline. For instance, by aiding in the methodical understanding of various socio-political currents in Iran, it makes possible the formulation of a model or framework for identifying currents operating both within and outside the discourse of the Islamic Revolution.

## **2. Conceptual Framework**

Obviously, the contextualised meaning of "Current" has to be exactly clarified here prior to the explanation of the quiddity and methodology of Sociopolitical currentology.

### **2.1. Current in Lexicology**

The term "Current" has only entered the field of human and social affairs, or better to say in humanities, within the last few decades. Consequently, from its literal meaning of flowing or thematic progression along a path, new definitions directly related to human and social matters have developed.

#### **2.1.1. Current**

"The part of a fluid body (such as air or water) moving continuously in a certain direction."

(Merriam Webster's Online Dictionary, 2024) "Movement of water, air, or electricity in a specific direction" or "A particular opinion or feeling that a group of people have". (Cambridge Online Dictionary, 2025) Displacement of a certain amount of electricity within a conductor; electric current (Larousse Dictionary, 1990: 147). Collective movement, directional displacement, literary current, intellectual currents, and public opinion current (Le Robert Dictionary, 1983: 1, 408).

### **2.1.2. Movement**

A place where a group of stimulated and influential people and the flow of masses of people or the mass movement of people occur simultaneously (Le Robert Dictionary, 1992: 668). "The act or process of moving." (Merriam Webster's Online Dictionary, 2025)

The terms "Camp," "Tendency," "Trend," and "Flow" have also been offered as English equivalents for "Current" in its lexicological sense (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 63-64). However, among these terms, "Current" is the closest and most appropriate one to the meaning intended in this study and remains as the basis of this paper.

## **2.2. Current in Phraseology**

When "Current" is used as a modified noun in some phrases such as "Intellectual Current," "Political Current," or "Cultural Current," it acquires a distinct meaning metaphorically different from that commonly used in physics or other disciplines of natural sciences. Initially, a current was defined as a specific organization, group, or social collective that, in addition to having intellectual foundations, exhibited a particular type of social behavior. A more recent definition describes a current as a managed population by which society is influenced, with its type being determined by its sphere of influence: influence on thought is constituted as an intellectual current, in the political sphere a political current is formed, and in the realm of public culture, a cultural current is established. (Khosrowpanah, 11/02/1393).

Some scholars maintain that individuals with various intellectual and ideological leanings can be defined as a "current" within a single identity framework, even without any close structural and organizational connections (Ganji, 2018 AD/1397 SH: 24). Alternatively, a current can be defined as a voluntary or guided collective movement which is formed within a shared context and specific direction to achieve a particular goal, just like the collective movements in nature. In this regard, labor, nationalist, Marxist, and fascist currents can be named as some typical examples commonly used in academic atmospheres. According to this definition, a current emerges when a thought first creates a voluntary or guided collective action, then produces a movement and/or a change, and finally takes on a social dimension (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 64).

Thus, a current can be defined in terms of its continuity and based on its actors (Sobhani, 2006 AD/1385 SH: 282-283), or with emphasis on its intellectual primacy (Ganji, 2018 AD/1397 SH: 26). Therefore, "[Currents are] a social phenomenon composed of a set of epistemological principles and presuppositions (a shared system of meaning) upon which an organized (managed) population acts and exerts influence." (Ebrahimpour, 2020 AD/1399 SH: 116) Consequently, they are multi-dimensional phenomena with their own specific components

(Ebrahimpour, 2020 AD/1399 SH: 152-154; Ganji, 2018 AD/1397 SH: 20) that collectively form a system. Hence, currents, whether cultural, social, economic, or political, invariably coalesce around a specific and defined thought, idea, or creed, subsequently manifesting as collective action in the realm of society (Khorramshad, Sarparast Sadat, 2013 AD/1392 SH: 65-66).

### **2.3. Sociopolitical Currentology<sup>1</sup>**

In natural sciences, the term "Current," as a common synonym for flow, is generally applied for movement of liquids such as water, tears, and blood and that of electrons in conductors<sup>2</sup>. Accordingly, the study of water currents in seas and oceans is called streameology (Nazemi and Shabani, 2013 AD/1392 SH: 90; Ghamami, 2023 AD/1403 SH: 11-33). However, there seems to be no terminological background for "Currentology" in research documents of humanities already published all over the west (Ebrahimpour, 2020 AD/1399 SH: 115). According to the lexical meaning of "Current" as a collective movement, a directional displacement, and some intellectual currents, or a particular opinion or feeling shared by a group of people (Le Robert Dictionary, 1983: 1, 408; Cambridge Online Dictionary), this research has ultimately adopted the term "Sociopolitical Currentology" (Khorramshad, 1998 AD/1377 SH: Political Sociology Class Notes).

In this way, the multiplicity and diversity of current studies in Iran have led to the formation of a new discipline titled "Current Studies" (Study of (social/political) Currents or Current Studies). Sociopolitical currentology analysis makes the study of currents possible in a coherent and organized systemic manner. This approach encompasses both the understanding of the shared principles and assumptions that form the backbone among individuals and grant them identity, as well as the population and the guiding management of this population, along with its influence and networks until its dissolution or demise. Thus, if a current is considered as a whole composed of interconnected components with a coherent relationship (Ebrahimpour, 2021 AD/1400 SH: 149), sociopolitical current analysis proceeds from understanding the whole.

### **3. The Essence of Sociopolitical Currentology**

Sociopolitical currentology is basically a historical phenomenon that encompasses various political, social, cultural, and other contexts, exhibiting characteristics similar to a current. It means that the researcher examines a phenomenon that began and materialized at a specific period of time and remained active and continuous for a certain duration, and it either may have already ended or is still ongoing (Ahmadi Hajikalaei, 2007 AD/1386 BSH: 31). Through this method, the researcher or currentologist can systematically study the thought, politics, knowledge, and socio-political and cultural behaviors of the current, facilitating the identification, recognition, and understanding of a current (Ganji, 2018 AD/1397 SH: 20).

The fundamental goal of currentological studies is to effectively study and understand a

---

1. This term has been proposed by Khorramshad, a full professor of political sociology and faculty member at Allameh Tabataba'i University in Iran, for the method of stream analysis.

2. When liquids encounter no obstacles in their path, they inherently flow and move toward a stable physical state, and this dynamic state of liquids is called a flow.

phenomenon [current] to manage challenges and avoid any harm. Currentology should consider not only the social dimensions but also the sources, origins, and emergence of currents, as well as their sociological processes and outcomes (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 71). Therefore, adopting descriptive-inductive, explanatory-analytical, and pathological-critical approaches, Sociopolitical currentology addresses the introduction and typology of a current regardless of any evaluation; explanation and analysis of the intellectual and political foundations of the current through genealogy and situational logic; the study of the population and understanding its status; the discourse and primary source of movement and dynamism of the current; and finally, the evaluation and presentation of pathological discussions of the current (Ganji, 2018 AD/1397 SH: 103-110).

Sociopolitical currentology aims to develop some conceptual tools and principles through the analysis of political, social, cultural, and other phenomena. These tools and principles can subsequently be applied to a wide range of diverse activities in various societies. Therefore, the goal of currentology is not only to identify the roots and emergence of the tendencies but also to understand their interactions, trends, growths, declines, and the mutual influences. Accordingly, currentology includes a conceptual, interpretive, and detailed exposition of the birth, evolution, and transformation of political currents (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 72).

In addition to revealing and identifying the potential and actual currents, currentology firstly aims at understanding the factors and contexts that lead to the emergence of the studied currents. This involves determining the concepts and principles of homogeneity that have provided the foundation for their formation, maturation, and growth. Secondly, currentology seeks to examine how these currents function or operate in society. By recognizing the main lines and fabric of the social, intellectual, and political realities that shape currents and combining them, despite the flexibility, ambiguity, formlessness, and fluidity of social phenomena, the currentologist aims to understand a part of the truth. This is pursued by proposing hypotheses and theories extracted from core realities, methodically presented as classifications of social and political phenomena (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 76).

Sociopolitical currentology aims to make the study of social and political realities within currents closer to methodical, intelligent, dynamic, and productive approaches. As an interdisciplinary study, Sociopolitical currentology offers an opportunity for more accurate, objective, practical, and comprehensive reflections on political, social, and cultural phenomena, and even other ones and their transformations in societies (Ebrahimpour, 2021 AD/1399 SH: 264-268). Through a coherent framework and model derived from the integration and interaction of knowledge, skills, methods, and theories, it paves the way for the description, analysis, and interpretation of these transformations, facilitating a deeper and more accurate understanding of them (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 77).

The ways of attaining knowledge are diverse and vary according to each branch and subject. However, epistemological methods are among the approaches that can be used to acquire reliable and trustworthy knowledge. The most common and widely used ways of gaining knowledge include: "Intuition, sensation, reasoning, recollection, transmission, consulting experts, and experience, which can generally be presented within four main methods: philosophical (rational),

scientific (empirical), intuitive, and narrative (or historical)." (Haghighat, 2021 AD/1400 SH: 45).

Sociopolitical currentology analysis, as a method of acquiring knowledge, falls under the scientific-historical method., Sociopolitical currentology, as a method of acquiring knowledge, falls under the scientific-historical method.

#### 4. The Methodology of Sociopolitical Currentology

Sociopolitical currentology examines the interconnected components of a system through a systematic and organized study that enables the researchers to confidently analyze a significant portion of their societies' history, both on macro and micro levels, using a coherent method. It aims to explain the past, analyze the present, and predict the future of a current by means of an appropriate method. By studying and examining the interconnected and interdependent components of a current, currenetologists depict the current just like choosing proper pieces of a jigsaw puzzle and arranging them properly to reveal the overall picture. The three main stages in arranging the pieces in the puzzle are:

- 1) Preliminaries (Data Collection);
- 2) Classification of Information and Data Analysis (Methodological Model):
  - Defining the current (under the study)
  - Describing the current
  - Explaining the current
  - Analyzing the current
- 3) Summarizing the Current (Indexation and Presentation of Research Findings).



**Fig.1: Stages of Sociopolitical currentology**

##### 4.1. Preliminaries: Data Collection

Data collection, as one of the most crucial stages of any research, must be accurate, comprehensive, and conducted systematically and correctly. This stage ensures that the next stages including data analysis and conclusion drawing can be carried out efficiently and accurately. Depending on the type of research, data collection methods can be library-based, field-based, or a combination of both. Sociopolitical currentology falls into the latter category, utilizing both library-based and field-based methods.

Since Sociopolitical currentology is considered a historical study, it focuses on observing people and events, making it concrete rather than abstract. Therefore, in the first step, to understand the shared principles, assumptions, and semantic system, one must utilize the reporting of critics' views, the study of the thoughts, books, and written works of the current's figures, as well as speeches and interviews given by figures inside and outside the current about it.

In the second step, for understanding the population, reports on the members of the current should be used.

In the third step, to comprehend the dynamics and influence of the current, reports on events, incidents, and documents must be employed (Ebrahimpour, 2020 AD/1399 SH: 307).

On the other hand, due to the direct relationship between currentology and sociological topics, the current researcher, in addition to being aware of sociological, cultural, and political theories related to this field, can use observation methods (both common and specific norms), questionnaires, and interviews for sociological studies to understand the audience of a current (Khorramshad, Sarparast Sadat, 2013 AD/1392 SH: 79). To obtain the data needed in the next steps, such as the current, history, geographical location, thought generators, challenges, intellectual foundations, etc.



**Fig.2: Data collection procedures**

#### 4.2. Classification and Data Analysis (Methodological Model):

- Step 1: Define the current (case-specific)
- Step 2: Describe the current
- Step 3: Explain the current
- Step 4: Analyze the current



**Fig.3: Steps of the second stage (data classification and analysis)**

##### 4.2.1. Defining the Current

Defining, identifying, or introducing something involves removing ignorance about it through using knowledge about other things. In other words, a definition is the sum of known concepts that clarify an unknown concept (Khansari, 1997 AD/1376 SH: 251). In this context, defining the current under the study means providing sound information that specifies the characteristics (qualities, properties) of the current in so clear a way that distinguishes it from other currents or even pseudo-currents. This definition has to be so comprehensive and

exclusive that can cover all defining and non-defining aspects and include all the characteristics that set it apart from other currents. To conduct currentological studies and find instances of a current, currentologists primarily have to outline the currents' characteristics to obtain an accurate image for identification. As a matter of fact, a more complete definition of the current is expected to emerge all through the research progress.

#### 4.2.1.1. Conceptualization

In currentological studies directly or indirectly related to specific schools of thought, ideologies, or currents, it is necessary to provide explanations according to relevant concepts and topics, such as the classification of concepts, the relationship between concepts, meanings, words, and linguistic elements used.

#### 4.2.1.2. Indicator Identification

A specific current or currents stemming from a particular thought, if undergo a currentological study, have to be quite clear in their titles and the thought from which they have been originated from. In other words, currentologists have to exactly specify the type of the studied current or currents, their characteristics, and the characteristics of the thought in question.

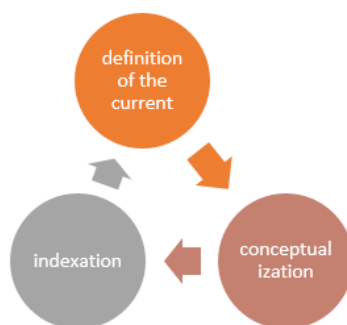


Fig.4: Components of the first step of the second stage

#### 4.2.2. Step 2: Describing the Current

Sometimes, understanding something only calls for a clear description including its characteristics, commonalities, and similarities with other things. Simply stating the history and narrative of something is called description, and the researcher's mere task is to record what they find. This is the simplest level and type of description (Ahmadi Hajikalayi, 2007 AD/1386 SH: 36). In currentology, description serves as an absolute prerequisite for achieving a more important goal (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 75). Describing a current focuses on its sociological dimensions, which include: genealogy, process analysis, location analysis, typology, personality analysis, audience analysis, and situational analysis.

##### 4.2.2.1. Historical Background and Context of the Emergence of a Current and Its Situation Logic

The first question in any currentological research is: What were the contexts and background of the emergence of a current, or in general, the history of its formation?

##### A) Genealogy

Genealogy is a type of conjuncture analysis that demonstrates how different forces, potentially

from various historical times, origins, and sources, converge at a specific time and place to create something new, much like different genes intersecting to form something novel (Heidari, 2023 AD/1402 SH: 76).



**Fig.5: Genealogy**

## **B) Situation Logic**

The manner and reasons for the emergence of each current are specific to that current. The specific contexts of its emergence are also known as situational/ situation logic (Ganji, 2020 AD/1399 SH: 106), which refers to the logic that necessitates the creation of a current and includes three substructures namely intellectual, structural, and social.

### **4.2.2.2. Process Analysis**

How is a current, whether past or present, formed, sustained, or extinguished? Process analysis focuses on studying the process in which some independent variables undergo and ultimately lead to a result with meticulous examination of the specific mechanisms through which an independent variable is linked to a dependent one. These mechanisms can include actors, individuals, organizations, and systems, as well as the activities they undertake, such as protests, research, election campaigns, and other actions.

### **4.2.2.3. Location Analysis: Territory or Geography of the Current**

Currents, regardless of their types, have their own specific birthplaces or geographical origins, from which they begin, grow, and develop. Nonetheless, a current does not necessarily belong to a specific group, ethnicity, or tribe and similarly it is not exclusively confined to specific temporal or spatial boundaries. A current may continue for centuries and transcend the national borders (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 71). Currents have their own time span of birth, growth, maturity, and decline during which they can gradually move from national to transnational spheres, influencing social forces, power, and politics (Mozaffari, 2006 AD/1385 SH: 15).

### **4.2.2.4. Typology: Different Approaches of the Current**

In sociology, various types of groups such as territorial, professional, horizontal, and vertical ones can be specifically defined. Each of them can also be a subordinate, a follower, an imitator, or an influential and decisive one. For instance, based on the methods adopted to achieve their goals, currents can be categorized as reformist or revolutionary, conservative or revisionist, radical or pacifist, and so on. This diverse range of behaviors can exist within a single current, allowing it to form some sub-currents with different approaches. Additionally, depending on

the circumstances in different periods and locations, a current can change its position from subordinate to dominant or from revolutionary to reformist. The division of the left-wing Islamist movement in Iran, in part of the book "Political Current of Iran" by Ali Darabi, into the traditional left and the modern left in the two decades after the victory of the Islamic Revolution, is an example of typology (Darabi, 2023 AD/1402 SH: 247- 265).

#### **4.2.2.5. Personality Analysis**

An indispensable prerequisite of understanding the ruling system of a current and comprehending that current comprehensively is both identifying and introducing its influential figures and actors (Khorramshad, Sarparast Sadat, 2013 AD/1392 SH: 66). These figures and actors can be categorized as pioneers or thought leaders, founders, heralds, promoters, and carriers.

##### **A) Thought Leaders**

Many great figures, at various levels, appear in social life as thinkers and intellectuals; however, only some of their ideas attract attention and are able to influence the intellectual, political, social, and even cultural atmosphere of society. The producers of these ideas, seeking to solve social problems, diagnose the issue, trace its roots, and propose solutions by outlining an ideal model and offering feasible approaches, thereby presenting a theory (Spragens, 2013 AD/1392 SH: 39-41). Thus, the responsibility for generating ideas and concepts for a movement lies with these producers, and their words serve as strategies and a roadmap for the movement. In general, in addition to providing the intellectual foundations, idea-producers are responsible for designing and engineering the movement's vision (Genji, 2016 AD/1395 SH: 111). However, it is possible that during the lifetime of an idea-producer, no movement may form, or that movement-building is not their goal at all. Nevertheless, it is possible that either in their own time or later, their ideas become the axis and the source of intellectual growth for a movement.

##### **B) Pioneers and Founders**

Pioneers and founders of a current are the first to explain and expand the central concepts of a thought or meaning and mobilize the surrounding ideas of a discourse and transform it into a school of thought or ideology which attracts the initial supporters around that school.

##### **C) Heralds and Promoters**

Heralds and promoters of a current attempt to contribute to the accumulation, content production, and development of the current through various theoretical and methodological approaches. They can be considered as the most important pillars of the current and the movement, expansion, and progress of the current strongly depends on their direct and indirect contribution.

##### **D) Bearers of Thought**

Bearers of thought are those who play the key role in distributing what has already been produced by the heralds and promoters of a current and act as a mediator between the public and the latter. It is self-evident that each of these agents can change roles. For instance, while one may consider Muhaqqiq Karaki as the pioneer and founder of the juristic current advocating

Velayat-e Faqih (Guardianship of the Islamic Jurist) among Shia scholars, Imam Khomeini, while serving as the herald, promoter, and bearer of this current, ultimately emerged through his theory of Absolute Guardianship of the Jurist during the Islamic Revolution as the de facto founder of a new current in Shia political jurisprudence.

#### **4.2.2.6. Audience Analysis: Knowing the Target Groups**

The degree of influence and recruitment (penetration) of any current in generating collective movements among elites or the masses has a direct impact on the continuity and stability of that current. The question at this stage pertains to the type of audience. The type of audience a current attracts can determine its social base and position, even on a global level. The audience of a current can be divided into three groups: adherent audience, staunch audience, and rhetorical audience. Depending on whether the audience consists of societal elites and specialists, the general public, or a specific stratum, and further, how many among these are adherents, staunch supporters, or merely rhetorical listeners, the power and influence of the current changes (McQuail, 2019 AD/1398 SH: 59-63).

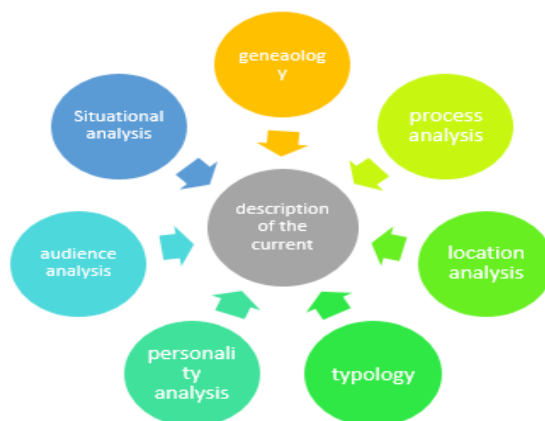
The adherent audience has a strong, even fanatical, attachment to the current and its produced content. Characteristics of this type of audience include deep understanding and empathy, as well as following the behavioral patterns of its advocates or even its carriers. This group has the potential to become carriers of the current themselves. The staunch audience, although followers and supporters of the current, are not as submissive as the adherent audience and exercises selectivity in allocating their attention to various issues. The rhetorical audience consists of scattered individuals who, depending on circumstances and at specific times and places, pay attention to the current and maintain a one-sided connection with it. Although they may agree with the current, they can quickly turn into opponents. These audiences possess the capacity to transform into another level (McQuail, 2019 AD/1398 SH: 92-94). For example, during the formation of the Islamic Revolution in Iran under the leadership of the revolutionary political Islam current, the prevalence of staunch audiences among various social strata facilitated the path of this revolution towards victory in 1979.

#### **4.2.2.7. Situational Analysis: The Current's Social Status and Bases, and Its Current State**

The expansion of a current both vertically and horizontally, its position among the like-minded national and international political currents, its success or failure in achieving power or influencing power structures, the level of public acceptance, and its penetration among the audience, its success or failure in establishing groups, parties, fronts, and/or factions, as well as its supporting financial resources, are all questions addressed by situational analysis. In general, situational analysis reflects the status and rank of a current in society and enables the determination of a current's strength or weakness at the societal or international level through accurate measurement, document review, comprehensive and scientific research, avoiding any bias, unfairness, or propagandistic atmosphere (Ganji, 2020 AD/1397 SH: 248-260).

Situational analysis in the study of political currents regarding leftist Islamist movements in Iran reveals their current status as follows: "The leftist Islamist current, which constituted the dominant discourse during the first decade of Iran's Islamic Revolution and consequently

monopolized most government institutions, entered a phase of declining power and marginalization as the traditional left following the Sacred Defense (Iran-Iraq War)." However, from the early 1990s onward, through self-redefinition, reconsideration, and revision, including the reorganization of intellectual circles, proliferation of press outlets, and formation of political parties, it gained staunch supporters among the middle classes, students, and certain religious segments. This ultimately strengthened the modern right-wing current and enabled their return to power under the new designation of "Reformists" or, qualitatively speaking, as "Liberal right-wingers."



**Fig.6: Components of the second step (current description)**

#### 4.2.3. Explaining the Current

Explanation or explication of a current can be descriptively and/or causally defined. In descriptive explanation, a set of propositions describe the facts, causes of behavior, or conceptual background, and consequences of those facts, and ultimately answer the question about the essence of the current while the causal explanation tries to answer why and how a current was born and developed (Fallah, Eqbal, 2021 AD/1400 SH: 83). Elucidation means removing the dust of ignorance and distortion from people's minds by expressing the truth. Therefore, after describing a movement, two questions are raised here: one concerning the efficient cause and the other concerning its final cause. The answers to these questions can be obtained by studying the movement's doctrinal foundations and intellectual bases, such as ideology, ontology, epistemology, axiology, theology (religion studies), anthropology, sociology, behavioral studies, and political thought, as well as by examining its performance or functions, its spheres of influence, and its discourse.

##### 4.2.3.1. Ideological Foundations: Trends, Positions, Concerns, and Objectives of the Current

The semantic system of a movement is rooted in the ideology<sup>1</sup> on which it is based. An ideology is a systematic set of static political and social beliefs and ideas, such as intellectual, philosophical, and religious systems, that an individual, group, or society has and is effective in determining their

1. *Ideology* is one of the terms approved by the Academy of Persian Language and Literature as the equivalent for *ideology* in English. "Dictionary of Approved Terms of the Academy: 1997–2006, Latin Section," Academy of Persian Language and Literature, p. 112.

policy, action, or stance on socio-political issues (Pakizeh, Kurdi, 2016 AD/1395 SH). Michael Freedman defines ideology as "A consciously or unconsciously held set of thoughts, beliefs, and attitudes [that] shapes our perceptions and misperceptions of the social and political world. Ideology impacts on judgments, behaviors, decisions, and recommendations." (Routledge Encyclopedia of Philosophy, 1998: 3847) Therefore, doctrine analysis involves understanding the intellectual, philosophical, and religious systems that have already influenced the current and determine its objectives and policies. It relates to the type of action or position taken by the current's population, from founders and promoters to its audience, on social, political, cultural, or economic issues.

#### **4.2.3.2. Foundations Analysis**

##### **A) Ontological Foundations**

The study of the ontological foundations of a current concerns with the nature and essence of the existence and reality of the studied current. Ontology is the most fundamental and prominent issue, determining the worldview of a thought, ideology, or school, as it addresses questions of existence such as the origin, current, and destination of existence (Ganji, 2016: 48). For example, if the ontology of a current has a divine origin and orientation, the current's attention in all matters will be directed towards "From God," "With God," and "Towards God." However, if the ontology of the current stems from a materialistic or secular origin, the foundation of the current's movement will be materialistic or secular.

##### **B) Epistemological Foundations**

Epistemology as a branch of philosophy examines the nature, origin, and limits of knowledge and how it is acquired; accordingly, looking at the epistemological foundations of a current is a significant step of studying it quite comprehensively. Due to the different views, the methods of acquiring knowledge are different (Khorramshad, Sarparast Sadat, 2013 AD/1392 SH: 79). For example, the fundamental distinction between the Usuli and Akhbari schools regarding the authority of reason created a conceptual rift between the two currents, which gradually led to two entirely different worldviews. The Usulis viewed religion as a living dialogue with the times and with reason. In their view, the jurist was the representative of religious rationality in the era of occultation, who must interpret the rulings of Sharia in accordance with contemporary conditions, based on the principles of *ijtihad*.

In contrast, the Akhbaris, relying on the text of narrations, considered religion to be a complete, closed matter in no need of reinterpretation. They argued that they were merely tasked with obedience, not interpretation (Al Ghafur, 2001 AD/1380 SH: 123).

##### **C) Axiological Foundations**

Axiology or value theory as a branch of philosophy studies the values as the essential constituents of any phenomenon; accordingly, values and norms are among the most important components to be considered when studying and understanding a current. They refer to what really is considered valuable in human societies, especially in areas such as ethics, improving human relations, strengthening individual rights and freedoms, preserving human ideals, and expanding cultural heritage (Rafipour, 2021 AD/1400 SH: 217- 265)

#### **D) Current Insight and Attitude towards Religion**

Religion is a set of beliefs (in God and eternal life) that a person follows in the course of their life with appropriate feelings and regulations (Tabatabai, 1993 AD/1372 SH: 3). At this stage, questions such as the following arise: What is a current's perspective on religion? Does it accept traditional religion, the religion envisioned by modernity, a synthesis of both, or neither of these? In other words, is the current's foundational belief in the comprehensiveness of religion, or does it hold a Western, secularist view of it? Generally speaking, what are the current's religious beliefs? Is it religious or non-religious at all?

#### **E) Anthropological Foundations**

"Human Being" is one of the most important philosophical subjects; therefore, the discussion here revolves around the nature of humanity and its place in the world. A current's view of the human being itself, as the main constituent body of that current, is one of the components for understanding the current in "Current Analysis." That is, is the human being fundamentally autonomous, or is it derivative of a whole and authentic existence, namely God? If the human being is autonomous, why and how? And if the human being is not autonomous, what will be the status of humanity within such a belief? (Khosropanah, 2003 AD/1382 SH: 221-223). Furthermore, questions concerning the limits of human free will and freedom, the primacy of the individual versus the primacy of society, the status of human reason, etc., also fall within the domain of anthropology. The analyst of currents will comprehend the anthropological foundations of the current under study through the answers to these questions, reflecting the current's own perspective.

#### **F) Sociological Foundations**

The main question in this area is the priority of the individual over society or society over the individual or the simultaneous primacy of both. What is the nature of society? (Khalili, 2008 AD/1387 SH: 112) Where is the position of the individual, family, civil society, social organizations, social institutions in the thinking and type of movement of the current? In short, the current scientist must be able to find appropriate answers to these and other necessary sociological questions from the current under study.

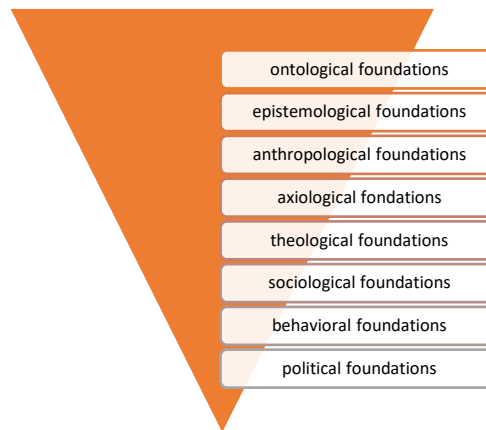
#### **G) Behavioral Foundations**

Behaviour, in its general sense, refers to the range of actions, reactions, and mannerisms made by individuals, groups, organisms, systems or even artificial entities in some environment (Shoarinejad, 1985 AD/1364 SH: 54). In a currentological study, understanding the stable behaviours of a group and the unstable behaviours it exhibits in various situations and towards whom is essential in analyzing the group's actions and performance as its behavioral foundations. This greatly contributes to the pathology, critique, and comparison of different groups.

#### **H) Policy-related Foundations**

Any matter related to the management, shaping, objectives, and methods of a current's activity can be considered as the current's policy. The policy of a current determines what approaches it adopts to regulate and organize social, political, economic, or cultural situations,

how it behaves in different situations based on what plan and policy, within what legal framework the current's policies are adopted, and what issues they address, what impact the adopted policies have on the life of the current, to what extent they have ever contributed to its weakening or strengthening, and whether these policies are able to encourage and empower its audience.



**Fig.7: Cognitive foundations**

#### **4.2.3.3. Performance and Function of the Sociopolitical Current**

After gaining an understanding of the basic aspects of a thought, particularly its behavioral and political foundations, it becomes evident what impact a current has had during its lifespan within the areas being analyzed and what role it has played in its original society or in other societies. For instance, in the political realm, whether it has remained indifferent to the existing policies, or it has actively worked to support or challenge them and what role it has already taken in political events.

#### **4.2.3.4. Spheres of Influence of the Sociopolitical Current**

Although movements can be categorized from various perspectives and different classifications have been presented in studies of movements, one of the most important classifications is based on their spheres of influence. This means that, depending on the domain to which a movement's activities are directed and the arena in which it has expanded the most, the movement is named and categorized accordingly. However, during the process of explaining a movement, when focusing on certain indicators and distinguishing features, changes may occur in these classifications, and even with slight shifts a movement may be transferred to another category. Although an initial classification is useful for facilitating a basic understanding of a movement, it is necessary to specify the movement's spheres of influence so that readers and audiences of movement studies become familiar with the overall configuration of these movements and the domains of their influence.

#### **4.2.3.5. Discourse Analysis**

Identifying the central signification of the discourse of a current and its key terms makes it easier to grasp the intellectual and operational framework of that current. At the final stage of analysis, and building on what has already been understood, the currentologist can pinpoint the central signification and main keywords of a current. This is achieved by examining texts, statements, positions, speeches, and discussions, as well as evaluating the orientations and the social, political, and cultural priorities of its key figures.



**Fig.8: Third step's components**

#### **4.2.4. Analyzing the Sociopolitical Current**

Analyzing a reality, a current, or an event entails deconstructing it to reveal its constituent and formative elements, while clarifying how these components interact (Ahmadi Hajikalaei, 2007 AD/1386 SH: 40). In the field of currentology, analysis requires both vertical and horizontal approaches. Vertical analysis focuses on understanding the current itself, while horizontal analysis examines the evolution and transformation of currents, their interactions and relationships with one another, and the paths they have followed in the society under the consideration (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 80).

##### **4.2.4.1. Strengths of the Sociopolitical Current**

The first step in analyzing a current is to identify its strengths such as where it has achieved growth, where it has faced less damage or shown resilience, and more broadly, what positive factors have contributed to its stability, longevity, and dynamism during its active period. Strengths also highlight how effectively a current has sustained its presence and attracted audiences, supporters, followers, and promoters.

##### **4.2.4.2. Critiquing the Sociopolitical Current**

Critique is a crucial aspect of the analysis and pathology of a current based on its weaknesses. It involves identifying issues that, if neglected, could result in the deviation or weakening of the current, while greater attention to these areas could foster its growth and progress. By examining the opinions, interviews, and works produced within the current itself, as well as external critiques, and evaluating the descriptions and explanations of the current, the researcher can pinpoint its existing and potential weaknesses and vulnerabilities. This is done by critically analysis of the foundations of its thought, performance, spheres of influence, and the composition of its population in details.

##### **4.2.4.3. Challenges of the Sociopolitical Current**

The challenges faced by a current stem from its interactions with political, social, and international dynamics, as well as national crises. Since currents aim to establish their discursive dominance, gain influence, and, if possible, achieve power within the society, they inevitably

compete and clash with other currents. In this process, they attempt to intensify power struggles and shape public opinion by emphasizing certain issues while sidelining others. Therefore, understanding how currents navigate these challenges is crucial, as it provides a solid foundation for meaningful comparisons.

#### **4.2.4.4. Perception and Evaluation of the Sociopolitical current (by Society)**

The production and use of social capital by a current depend on its social acceptance, which in turn is determined by the society's perception of the current and the level of trust it inspires. Society's ability to discover and understand a current can be assessed using the following indicators:

##### **A) Depth**

This refers to the extent to which the current's program is comprehensive and its ability to address the cultural, political, economic, social, and other critical issues facing the society.

##### **B) Truthfulness**

This reflects the degree of alignment between the current's core beliefs and what it presents for public acceptance, serving as a key measure of its integrity. As a case in point, Iran's religious intellectual current, while ostensibly accepting religion, has at times distanced itself from intra-religious discourses including Quranic exegesis and hadith traditions. In some instances, the propositions advanced by this movement have come into direct conflict with orthodox religious doctrines and mainstream theological interpretations

##### **C) Insight (Environmental Adaptability and Responsiveness)**

Each society is shaped by its own belief system, history, traditions, and values. The extent to which a current aligns with these societal characteristics, or, alternatively, adopts models from other societies, plays a critical role in determining its ability to attract an audience and, consequently, to strengthen or even to weaken it (khorramshd, Sarparast Sadat, 2013 AD/1392 SH: 82).

##### **D) The Other of the Sociopolitical Current**

How a current defines its "Who" and "What," as well as how society perceives the "Other" of that current, plays a key role in shaping the society's evaluation and judgment of it.

##### **E) Influence**

The extent of public acceptance of the current and the degree to which it resonates with or influences elites are key indicators for assessing the current's overall impact and effectiveness.

##### **F) Interaction of a Current with Other Sociopolitical current (Relationship with Competing Currents)**

The way a movement interacts with other movements, with official and dominant discourses, and the manner in which it deals with rival movements, whether superior or subordinate, affects how society evaluates that movement. The main questions in this section concern how the movement engages with others, ranging from closely related movements and competitors to distant or hostile ones, as well as the degree of the movement's independence from or dependence on other movements, and the nature of how it is influenced by them and how it, in turn, influences them.

#### **4.2.4.5. Discursive-Epistemological Evolution**

Evolution means "Becoming Varied" or "Taking on Different Forms" (Jebran Mas'ud, 2013 ADS/1392 SH: 489; Mo'in Dictionary, 1999 AD/1378 SH: 327). Here, it refers to a process of diversification or undergoing certain transformations. One of the stages of understanding a movement, from its birth to its end or continuation, is to identify the semantic shifts in its thought, discourse, intellectual framework, and even its demands.

#### **4.2.4.6. Future of the Sociopolitical Current**

Currenetology, as a type of trend research, is expected to predict the future trajectory of the current by analyzing past patterns. In fact, one of the primary aims of currentology is to gain some insights into emerging trends and anticipate events before they unfold.

#### **4.2.4.7. Dimensions of the Current's Political Thought**

This section addresses the following questions: To what extent has the movement's thought addressed the pursuit of power and the formation of a political system? In the movement's political thought, how should the relationship between the people and the ruling authority be structured? What is the movement's political ethos and conduct toward the people? What is the movement's program for governing society? Answers to these questions will be obtained by examining five fundamental axes in the movement's thought.

##### **A) Relationship with the Governing Power**

The relationship with the governing power can generally be of the following three routes: alignment with and inclination towards the political power, maintaining a critical and distant stance, or adopting an oppositional approach.

##### **B) The Ultimate Goal of the Political Order**

In this regard, a current from its own perspective seeks to know what the ultimate purpose of forming a government is.

##### **C) The Authority for Exercising the Political Sovereignty**

From the perspective of the current, who has the authority to exercise political sovereignty is of particular importance. For example, in the religious view, the only authority with authority for sovereignty is God, so the implementation of divine limits and laws requires that divine principles govern society, but in the secular view, sovereignty is earthly and the government has no divine origin or basis, and religion is only authoritative in the individual and specific realm (Ganji, 2018 AD/1397 SH: 95-96).

##### **D) Limitations on the Exercising the Rule**

The belief that power corrupts and that absolute power will lead to absolute tyranny (Lord Acton, April 5, 1887); highlights the need to control power, therefore, it should be determined what the movement's view of power control is. Power control patterns can be divided into three categories (Kashi, 2010 AD/1389 SH: 18):

- 1) Value (belief) limitation model: Belief beliefs and the attributes and characteristics of

rulers can control power. In this model, the ruler must be accountable to God and the nation (depending on the type of belief).

- 2) Institutional limitation model: Based on the theory of separation of powers, power is multiplied and assigned to various institutions, and power is controlled by methods of control, restriction, and supervision of institutions.
- 3) Legal limitation model: This is the law that, as a chapter of speech, specifies the powers and duties of the rulers. Depending on the type of government and the ruling system, a combination of these models can be used to limit power, such as the Constitution of the Islamic Republic of Iran, which is a combination of these three models.

### **E) The Relationship between Religion and Politics from the Sociopolitical current Standpoint**

The way a movement views religion and the way it is perceived and developed in the political arena has a direct impact on its planning for governing society. Maurice Barbier has drawn a model to express the relationship between religion and politics in ideas, which can be used to some extent to determine the relationship between religion and politics in a movement when studying movements (Ganji, 2018 AD/1397 SH: 70).

- 1) The superiority of religion over politics;
- 2) The compatibility of religion and politics;
- 3) The subordination of religion to politics;
- 4) The separation of religion and politics.

### **4.3. Summarizing the Sociopolitical currenetology (Indexing and Reporting Research Results)**

The final stage of Sociopolitical currenetology is presenting the results in the form of indexing and reporting the research findings.

#### **4.3.1. Indexing**

Indexing aims to present the main concepts and axes of the current and to provide the possibility of criticism and comparison between currents, and extract the indicators of the current. Indicators, as turning points, represent the observable and measurable elements of a current. The indicator, characteristic, or identifier helps the researcher transform the main characteristics of the current into concepts that can be understood through emotion or reason. In other words, indexing means finding us for a concept in the real world and the observable world (Mehvash, Saadovandi, 2016 AD/1395 SH: 62); therefore, specifying the indicators of a current is the last stage of facing the reality of a current, which expresses its characteristics in various intellectual and behavioral dimensions.

#### **4.3.2. Conclusion in the Current's Research**

The last step of Sociopolitical currenetology studies is a repetition of the first step, or definition, with the difference that after going through various stages and mastering all the components of the current as a system, the current scientist is able to draw a comprehensive and complete picture of the current, meaning that in the final definition of the current under study or the current he has discovered, he considers the entire system of thought and action of the current and presents his definition of the current based on the characteristics he has

extracted. This definition, as an achievement of research, can be used as a model and scientific guide for scientific communities and specialized areas of each current.

## **Conclusion**

Understanding various currents within a society is essential to grasping that society as a whole. Recognizing which currents are still active and thriving and which, on the contrary, are fading, and what unique characteristics each one possesses paves the way for the development of a clear and effective plan for the future of the same society, particularly for society post-Islamic Revolution Iran.

Accordingly, the need for studying the sociopolitical trends of a society truly justifies currentology as a subdiscipline, if not a discipline. Just in this regard, research in this field without a comprehensive and unified approach will lead it to being subjective and lacking scientific accuracy.

Currents are deeply embedded in every society and play a crucial role in shaping its social, political, cultural, and economic landscape and a thorough understanding of all the key factors that influence a current is essential for making some substantiated claims about currentology. Therefore, in response to the question of "What" currentology is, it can be defined as a systematic approach to studying the ideas, politics, knowledge, and socio-political and cultural behaviors of various currents. Accordingly, it allows the researchers to identify, analyze, and comprehend currents effectively, and helps manage challenges and mitigate risks. Currentology employs descriptive-inductive, explanatory-analytical, and pathological-critical approaches to introduce and categorize currents without passing any judgment. In this way, it provides the answer to the "how" of currentology.

This paper aims at introducing a meta-model that considers various components, including the movement and dynamism, encompassing birth, continuity, transformation, production, inheritance, or termination. It also examines the time of a current's formation, its evolutionary course, its changes over the time, its inputs and outputs, branches, and its continuation or ultimate demise. Additionally, it analyzes population factors, the individuals who create, carry, and shape the current, including founders, promoters, propagators, and audiences. All of these elements function as the interconnected parts within an organic system. This system is studied in three stages: the first one involves the preliminaries to the research; the second one focuses on data analysis through a methodological model, incorporating the definition, description, explanation, and examination of the current; and the third one involves summarizing the findings, indexing them, and reporting the research results.

The interdisciplinary approach of currentology, as outlined in the proposed model (Figure 9), systematically examines currents through analyzing everything from their shared principles and assumptions, their identity-forming core, to their population, including audiences, supporters, heralds, promoters, and founders. It also explores their influence and communication dynamics up to the time of study. By presenting currents as complex, multifaceted phenomena rather than mere surface-level trends, this approach ensures that currentological studies remain unbiased and fair, upholding the principle of neutrality and avoiding any kind of preconceived judgments. As a consequence, currentologists who closely follow this approach must scrupulously avoid promoting, weakening, or strengthening any particular current.

In the third stage of currenetology, all aspects related to currents are carefully examined, and their characteristics are systematically presented. This process enables the development of a standardized definition and model for the current being studied or identified by the currenetologist. Since this method follows a structured framework, it ensures that the research can be replicated, providing a solid foundation for critique and comparison.

This methodology enables the systematic identification, study, and comparison of socio-political currents in Iran, both pre- and post-Islamic Revolution, including liberal (right-wing), socialist (left-wing), nationalist, Islamist (right or left), secular, principlist, reformist, and others. It employs a unified, structured framework free from personal biases or subjective preferences.

Consequently, the present study proposes a methodological framework for currenetology, offering a systematic model designed to enhance the scholarly rigor and analytical precision of research in this field.

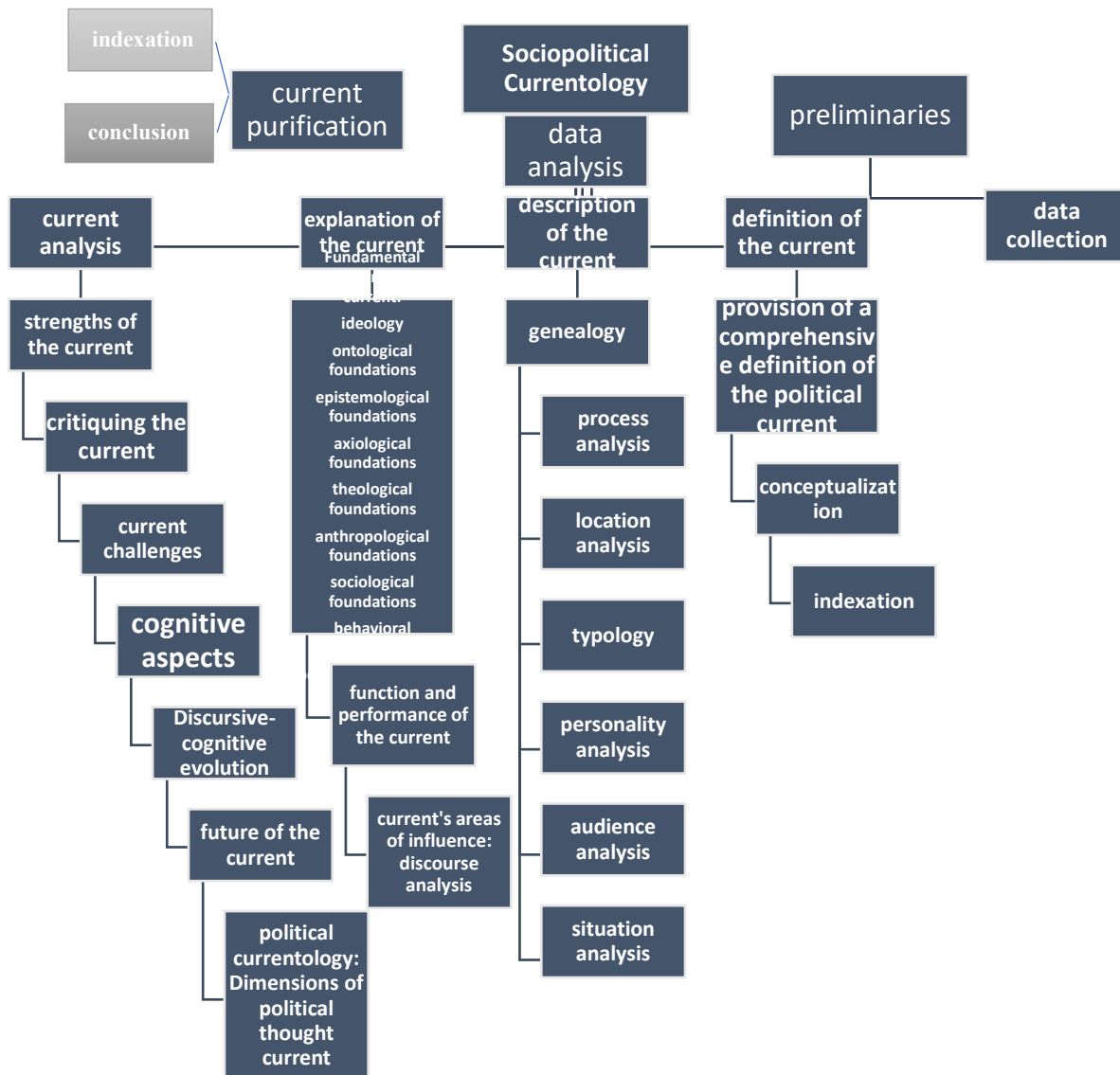


Fig.9: Procedural model of Sociopolitical Currentology

## References

1. Acton, J; Emerich, E. (1907 AD). "Letter to Bishop Mandell Creighton (April 5, 1887)." In J. N. Figgis & R. V. Laurence (Eds.). *Historical essays and studies*. London, England: Macmillan.
2. Ahmadi Hajikalaei, H. (2007 AD/1386 SH). "Political Current Studies." *Khat-e Aval Quarterly*. 3, 29-44.
3. Al Ghafur, M. (2001 AD/1380 SH). "Rationalism and Traditionalism in Shia Political Jurisprudence." *Baztab-e Andisheh*. 18, 121-138.
4. Bozhmehrani, H. (2021 AD/1400 SH). *Intellectual-Cultural Current Studies in Contemporary Post-Modernist Iran*. Tehran: Aftab-e Kherad Cultural-Artistic Institute.
5. Cambridge Dictionary. (n.d.). "Current." In *Cambridge Dictionary*. Retrieved from <https://dictionary.cambridge.org/dictionary/english/current>
6. Cambridge Dictionary. (n.d.). "Method." In *Cambridge Dictionary*. Retrieved from <https://dictionary.cambridge.org/dictionary/english/method>
7. Collins Dictionary. (n.d.). "Method." In *Collins English Dictionary*. Retrieved from <https://www.collinsdictionary.com/dictionary/english/method>
8. Darabi, A. (2009 AD/1388 SH). *Political current studies in Iran*. Tehran: Islamic Research Institute for Culture and Thought.
9. Dilthey, W. (2009 AD/1388 SH). *Introduction to the human sciences*. (M. Sanei Darrehbidi, Trans.). Tehran: Qoqnus.
10. Ebrahimpour, A. (2020 AD/1399 SH). *Methodology of Current Studies as an Interdisciplinary Methodological Theory*. Tehran: Ketab Taha.
11. Edward, J. (1988 AD). *Routledge Encyclopedia of Philosophy*. Retrieved from <https://vdoc.pub/documents/routledge-encyclopedia-of-philosophy-1rnklfsv4720>
12. Fallah, R. (2021 AD/1400 SH). *Intellectual-cultural Current Studies in Contemporary Iran: The Disappeared Religious and Spiritual Current*. Tehran: Aftab-e Kherad Cultural-Artistic Institute.
13. Fallah, R; Eqbal, H. (2021 AD/1400 SH). *Intellectual-cultural Current Studies in Contemporary Iran: Traditional Shia Mysticism-oriented Current*. Tehran: Aftab-e Kherad Cultural and Artistic Institute.
14. Fathali Khani, M. (2018 AD/1397 SH). "Method and Methodology in Islamic Human Sciences: A Framework for Analyzing and Evaluating Theories of Religious Science and Islamic Human Sciences." *Qabasat*. 23(89), 153–180.
15. Forati, A. (2010 AD/1389 SH). *The Clergy and Modernity with Emphasis on Intellectual-political Currents in the Qom Seminary*. Qom: Islamic Sciences and Culture Research Institute, Deputy of Research, Islamic Propagation Office of the Qom Seminary.
16. Forati, A. (2014 AD/1393 SH). *Current Studies in Iran Is not Very Committed to Scientific Rules* [Interview]. Gozaar Scientific-Analytical Website.
17. Ganji, A. (2018 ADE/1397 SH). *Method and Requirements of Current Studies in Iran*. (2nd ed.). Tehran: Fars News Agency.
18. Ghamami, S. M. (n.d.). "Methodology of Current Studies, Bulletin of Current Studies and Conceptual-Methodological Requirements." *Current Studies Watch (Jaryanshenasi-dideban) Website*.
19. Gholamreza Kashi, M. J. (2010 AD/1389 SH). *Course Notes: Political Thought (A)*. Tehran: Allameh Tabataba'i University, Faculty of Law and Political Science.
20. Haghighat, S. (2021 AD/1400 SH). *Methodology of Political Science*. Tehran: Mofid University.

21. Heidari, A. (2023 AD/1402 SH). "What is Genealogy? An Inquiry into Some Theoretical-Methodological Considerations Concerning Genealogy." *Biannual Journal of Literary-Philosophical Studies*. 1 (1), 73-88.
22. Khajeh Sarvi, G. (2014 AD/1393 SH). *Current Studies Intensifies Boundaries* [Interview]. Gozaar Analytical Website.
23. Khajeh Sarvi, G; Share'i, M. (2014 AD/1393 SH). "Current Studies of Political Forces between the Years 1978–1983 (1357–1362)." *Rahbord*. 23(73), 195–215.
24. Khalili, M. (2008 AD/1387 SH). "The Primacy of Individual or Society?" *Ma'refat*. (126), 111–128.
25. Khansari, M. (1997 AD/1376 SH). *Dictionary of Logical Terms*. (2nd ed.). Tehran: Institute for Humanities and Cultural Studies.
26. Khorramshad, M. B; Azizi, P. (2008 AD/1387 SH). "Iranian Religious Intellectuals and the West." *Political Research Quarterly*. 10 (24), 45-84.
27. Khorramshad, M. B; Jamali, J. (2018 AD/1397 SH). "The Political and Political Discourses in Iran After the Islamic Revolution (1357-1392/1979-2013)." *Islamic Revolution Studies*. 15 (54), 165-184.
28. Khorramshad, M. B; Kalantar Mehrjardi, A; Solati, H. (2018 AD/1397 SH). "The Discourse of National Identity of the Nationalism Current Before and After the Islamic Revolution (Comparing the Thought of Ahmad Kasravi and Ezzatollah Sahabi)." *Contemporary Political Essays*. 9 (27), 21-48.
29. Khorramshad, M. B; Sarparast Sadat, E. (2013 AD/1392 SH). "Current Studies as a Method." *Interdisciplinary Studies in the Humanities*. 5 (2), 61-90.
30. Khosropanah, A. (2003 AD/1382 SH). *The Scope of Sharia*. Qom: Maaref.
31. Khosropanah, A. (2014 AD/1393 SH). "Lecture Series on Intellectual Current Studies from the Constitutional Era to the Present and Its Future." In *Fourth Educational Course on Cultural-Political Current Studies in Contemporary History*. Qom.
32. Khosropanah, A. (2015 AD/1394 SH). *Intellectual Current Studies of Contemporary Iran*. Qom: Institute for New Islamic Wisdom.
33. Larousse. (1990 AD). *Petit Dictionnaire Français*. Paris, France: Larousse.
34. LibGuides. (n.d.). *Research Methods*. Newcastle University Library. Retrieved from <https://libguides.newcastle.edu.au/researchmethods>
35. Macmillan. (2007 AD). *Macmillan English Dictionary for Advanced Learners* (2nd ed.) [CD-ROM]. London, England: Macmillan Publishers; A & C Black Publishers.
36. Mahwash, M; Sa'advandi, M. (2016 AD/1395 SH). Indexing and Its Application in Explaining Concepts of Islamic Architecture. *Art Research*. 6(11), 59–74.
37. Mazaheri Seif, H. (2011 AD/1390 SH). *Critical Current Studies of Emerging Mysticisms*. (5th ed.). Tehran: Islamic Sciences and Culture Research Institute.
38. McQuail, D. (2019 AD/1398 SH). *Audience Analysis*. (Muntazer Qaem, Trans.; 5th ed.). Tehran: Media Studies and Planning Office.
39. Merriam-Webster. (n.d.). "Current." In *Merriam-Webster.com Dictionary*. Retrieved from <https://www.merriam-webster.com/dictionary/current>
40. Merriam-Webster. (n.d.). "Movement." In *Merriam-Webster.com Dictionary*. Retrieved from <https://www.merriam-webster.com/dictionary/movement>
41. Mozaffari, A. (2006 AD/1385 SH). *Political Current Studies of Contemporary Iran*. Qom: Zamzame-ye Hedayat.

42. Nazemi Ardakani, M; Shabani Sarooi, R. (2013 AD/1392 SH). "Designing a Model for Cultural Current Studies in the Islamic Republic." *The Journal of Cultural Guardianship of the Islamic Revolution*. (8), 85–116.
43. Pakizeh, M; Kordi, H; Arabpour, A. (2017 AD/1396 SH). *Comparative Belief Studies of Shia and Takfiri Salafis*. N.p.: Defa'.
44. Rafi'pour, F. (2021AD/1400 SH). *Development and Contradiction*. (14th ed.). Tehran: Publishing Shareholding Company.
45. Random House. (1989 AD). *Random House Webster's Unabridged Dictionary*. New York, NY: Random House.
46. Rey, A. (1992 AD). *Le Robert*. Paris: France Loisirs.
47. Robert, P. (1993 AD). *Robert (petit)*. Paris: Le Robert.
48. Sarookhani, B. (2006 AD/1385 SH). *Research Methods in Social Sciences*. Tehran: Institute for Humanities and Cultural Studies.
49. Shoarinejad, A. A. (1985 AD/1364 SH). *Dictionary of Behavioral Sciences*. Tehran: Sepehr.
50. Sobhani, M. T. (2007 AD/1386 SH). An Introduction to the Study of Religious Intellectual Currents in Contemporary Iran. *Critique and View*. 15(12), 218–282.
51. Spragens, T. A. (2013 AD/1392 SH). *Understanding Political Theories*. (Rajaei, F. Trans). Tehran: Agah.
52. Taleban, M. R. (2008 AD/1387 SH). "A Reflection on the Process Tracing Technique in Studies of the Islamic Revolution of Iran." *Scientific- Research Journal of Matin*. (40), 91–116.
53. Zukerman, A. (1991 AD). *Doing Political Science*. Boulder, CO: Westview.