

Purging the minds of academic creatures in “liberal” institutions of pre-established misconceptions about the Middle East

Academic Creatures

Afshin Azad, Eric Calabros, and Yusof Ruyanfar

Innocence might excuse ignorance and stupidity, but the academic creature cannot claim innocence. Backed by the illusion of knowledge and unearned credibility from universities and academic communities, it directly inflicts harm on people. These academic creatures, thriving on taxpayers’ money, exist in a bubble of prestigious and non-prestigious universities—a bubble that insulates them from real life.

They pompously propose theses for people’s lives without sharing in their risks while feeling elite. They inhabit the same universities that propagate the idea of the “danger of free speech.” Thus, academic creatures create a tribal aquarium where they only hear the echo of their own voices.

Crippled by a lack of common sense, the academic creature positions itself as a guardian of humanity’s welfare. It shamelessly presents itself as the pinnacle of knowledge, and as a creature with

no real-life skills besides studying, it responds to any challenge with: “Go study!”

But wasn’t education supposed to save humanity from delusions? So why are the “educated” more delusional than ordinary people?

Academic creatures cannot recognize they are trapped in a bubble. Consequently, they repeat the same mistakes as their predecessors. When people distrust them, they become agitated and respond in ways that further erode trust. The academic creature does not strive to align with reality or communicate effectively with the public. Instead, it seeks the admiration of fellow academic creatures.

Because they are “educated,” nothing in the outside world happens that can prove them wrong. Their worldview is binary:

- 1- If you don’t listen to me, things will get worse.
- 2- Things got worse because you didn’t listen to me.

This disconnect becomes perilous when Western academic creatures involve themselves in Middle Eastern conflicts. Even if we discard the ideology of terrorists like Al-Baghdadi ourselves, the Western academic creature will reintroduce them to us as “Islamic thinkers.” If we rise against Islamofascist regimes and movements, the Western academic creature will resell them to us as “resistance movements.”

The academic creature views the Middle East as a playground to vent its disdain for freedom and Western civilization, relying on democratic governments and Western liberalism to fund its indulgences.

The bad news is that, in addition to war, water crises, drought, and other misfortunes, our region is also grappling with an intellectual drought; otherwise, we would not have reached this stage. The academic creature

keeps feeding on us and feeding us delusions because we, Middle Easterners, are poor in modern humanities.

But the navid–Persian for ‘good news’—is that a bunch of pitiable, freeloader Western academic creatures are not supposed to save us from this poverty. And we must not satisfy their savior complex by continually letting them try to make a mockery of our lives.

the atrocities committed on October 7, expressing the rightful anger of Iranians toward a regime that uses their money to fund and support terrorist groups in the region.

To this day, the slogan is a symbol of support for Israelis and the victims of October 7, a denunciation of Hamas and other Palestinian terrorist groups, and a powerful expression of the clear separation between the people of Iran and the Islamic Republic—*Yusof Ruyanfar*

If the Jews packed up and went to live on the moon, people on Earth would say, “The Jews exert the gravitational forces of the moon, are responsible for tides, and therefore have disrupted the lives of millions.” And with this rationale, they would justify their antisemitism. This tendency to blame the Jewish people is a default in human nature; it is not dependent on any specific country or piece of land where they reside.

We [Iranians] were an exception to this when we, along with our king [Cyrus], conquered Babylon, saved the Jews, and helped restore the temple. We must continue to be the exception, always preserving this unique stance by standing firmly against antisemitism and always declaring: “Shove the Palestinian flag up your ass.”—*Eric Calabros*

“Shove The Palestinian Flag Up Your Ass”

Iranians’ reaction to the Palestinian flags put up on October 9, 2023 by the Islamic Republic in Iran

On October 9, 2023, just two days after the deadliest attack on Jews since the Holocaust, a video went viral on Iranian social media platforms like Twitter and Instagram—spaces that are heavily censored and accessed primarily through VPNs. The footage showed Iranians at a soccer match in Tehran chanting, “Shove the Palestinian flag up your ass,” in protest against the flags displayed at the stadium to show state-sponsored support for the October 7 massacre and to spread further propaganda.

In a totalitarian regime, the government considers itself the owner of public spaces, using them as vehicles for propaganda without regard for their intended purpose. This misuse of public spaces creates opportunities for the public to protest even in non-conventional places like stadiums, and while regular sports fans might not typically be looked to for political opinions—especially when these same men continue to buy tickets, inadvertently supporting the oppressive system that excludes women sports fans from stadiums—this spontaneous chant was more than a political statement. It was a clear stand against

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The Iranian Predicament

Afshin Azad, Yusof Ruyanfar

While the majority of the current Iranian society fundamentally opposes the occupying Islamic Republic, this opposition results from a complex and multifaceted relationship with the regime, rooted not only in the total failure that the Islamic Republic has become but also in a broader historical context.

Iranians have a deep-seated distrust towards all forms of government, regardless of their nature. This is a quality that distinguishes them from their Arab neighbors. It is also crucial to understand that Iranians fundamentally oppose the concept of a religious government, both now and in the future. Contrary to what is often portrayed in the West, religion is not an integral part of Iranian society. Even historically, Iranians have always only been “engaged” with religion. This engagement was always more of a forced association to integrate their own beliefs and cultures into the religion (which explains the excessive Shia Muslim traditions and tangents that mostly have been created and are being practiced today by Iranians) rather than a voluntary embrace of religious governance. Despite this inherent distrust, many Iranians decide to coexist with governments, as historically they’ve accepted the rule of kings and dynasties, to avoid the troubles and dangers that come with challenging authority.

However, this apparent passivity should not be mistaken for submission. Iranians have a unique ability to completely upend the status quo, often in ways that are unpredictable and seemingly out of nowhere—with their revolt against the Pahlavi dynasty in 1979 being a historical example. Their breaking point, after enduring oppression for extended periods, leads to sudden and decisive action, catching both the government and outside observers off guard.

Despite their capability to break the status quo, Iranians are notably conservative when it comes to cultural change.

With layers of crusty tradition built up over thousands of years, Iranian culture resists rapid transformation. Still, Iranians are more open to Western liberal and progressive ideas than many other Third World countries. They recognize the advancements and benefits of Western society but do so without losing their sense of historical pride, which often prevents them from fully adjusting to liberal ideas and humbly addressing their own societal flaws.

This historical pride comes with a pervasive pessimism about positive change. When faced with opportunities for progress, many Iranians remain skeptical. Yet, despite this skepticism, Iranians don’t see the continuation of the Islamic Republic even as a possibility. This regime is crushing their historical pride and stopping them from connecting with their historical legacy, but offers nothing but dehumanizing and theocratic alternatives instead of free and progressive ways for cultural transformation. The Islamic Republic is a deformed relic of ancient times, not fit for our country and the modern world.

Yet, there’s a reluctance to employ the violent and radical measures necessary to end this regime. This hesitation isn’t simply out of fear; it is also a cultural aversion to chaos and violence, even when such actions are needed to achieve real change. The Islamic Republic is a product of the Iranian people. And while they’re disillusioned with this creation, they’re still working to fully understand and address their discontent in a way that would eliminate the regime and prevent something similar from rising in its place.

Iranians are hostages in their own land—both culturally and economically. Their cries for help, echoed through years of bloodshed by the regime, are ignored by the world. Many Western authorities still think there are possibilities to tame or reform the Islamic Republic. However, this regime is nothing but a herd of incompetent evil and terrorist cows who must only be eliminated and removed from power, and it’s time for the world to realize this, too.

The List

As the world’s largest “state” sponsor of terrorism, with its currency among the least valuable globally and over eighty percent of its population living below the poverty line, the Islamic Republic in Iran allocates around twenty percent of its annual budget to its military. The remainder is funneled into various organizations, institutions, foundations, committees, and associations to further spread propaganda, embezzle money, micro-manage every aspect of life through its totalitarian approach, and destroy the lives of Iranians—and, in the near future, the world. Western countries have increasingly engaged with the Islamic Republic’s terrorists by bending over for their “hostage diplomacy,” with the United States offering 6 billion dollars in exchange for five American hostages and Sweden exchanging a convicted Iranian war criminal for a Swedish national. With the growing worldwide support for Islamic Republic-funded terrorist militant groups like Hamas, this future might be closer than you think.

Here’s a short, comical (yet real) list of other places where the Islamic Republic likes to spend its terror-earned money. The list will have new entries in every edition of The Navid, and you can read the full list on our website—Yusof Ruyanfar

1- Secretariat of Cultural Adaptation, Modesty, and Hijab, Cultural Deputy of the Ministry of Health (Persian: دبیرخانه انطباق فرهنگی، عفاف، و (حجاب معاونت فرهنگی وزارت بهداشت)
For when you’re having a heart attack and all the nurses are under suspension because their scarves slipped a little while doing their jobs.

2- National Headquarters for “Narrating” Progress (Persian: ستاد ملی روایت پیشرفت)
Narrating the “progress” of a turban-wearing donkey dancing in a shithole.

3- Organization for the Development and Promotion of Sacred Defense Culture in Cyberspace (Persian: سازمان توسعه و ترویج فرهنگ دفاع مقدس در (فضای مجازی)
Bots are too advanced for the Islamic Republic idiots. They rely on their own human cyber minions.

4- Supreme Council of Dates (Persian: شورای عالی خرما)
Not the kind of date you’re thinking of (that’s illegal), but the kind that grows on trees. Every little thing has a “Supreme Council” for the same reasons the regime has a “Supreme Leader,” and the reasons aren’t very good.