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Analyzing the content of social training in 1404 outlook based on education system evolutionary revolution document

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A R T I C L E   I N F O

A B S T R A C T

Education system is the most important organization of public training and educating. This organization has a duty to provide a ground for students' access to a level of good living in individual and social dimensions, systematically and effectively. Based on the important mission of this organization in 1404 outlook, the necessity of formulating an evolutionary document for Islamic Republic was confirmed and after a decade of efforts to formulate this document, it was presented in Orbibehesht2013. Thus, it's necessary that in order for more familiarity of training performers of Islamic society and practical performance, specialists do some researches in relation to this document, because the right training of the new generation is one of the training system's necessities. Therefore, this study is called "Analyzing the Content of Social Training in 1404 Outlook Based on Education System Evolutionary Revolution Document" and is a discussion in A.P evolutionary revolution document in relation to social training, in which by using content analysis in the theoretical principles of training philosophy in Islamic Revolution of Iran (of revolutionary document), first in the basics of ontology, anthropology, axiology, cognitive value and theology, the ones which were related to the individual's social life and the necessity of his social training, were extracted and after that, the definition of training and its general perspectives and social training and its specific goals were presented in this document and finally, based on the proposed principles, a model for presenting individual and social

role in a good life has been provided, in hope that it can be a solution for practical actions for achieving a successful Islamic society in 1404.

1. Introduction

Each society needs a social discipline for living and its survival and one of the most basic discipline mechanisms in each society is socialization. (Fooladi, 2010). Socialization is a process in which individuals learn how to be a member of the society and they shape this process by internalizing society's norms and values by society's members and learning how to play social roles. Socialization is a process in which the individual's norms, skills, motivations, attitudes and his behaviors are shaped, so that his current or future performance would be known suitable and ideal in the society. (Gordon, 1998) So, individuals' social training has a special necessity.

Therefore, each training system should rely on a series of stable norms and policies and even on relatively fixed theoretical models to confront its surrounding changes and evolutions, so that for doing his responsibilities in the course of moving toward training goal, It won't encounter routines and the continual change of basic orientations (and consequently making disorientation and ambiguity or repeated errors). Formulating the guide based on the training philosophy in Iran Islamic Republic and the formal and general training philosophy in Iran Islamic Revolution and bonding to its main contents from policy makers, top managers and organization programmers and all the schoolmasters, teachers and trainers, leads to the making of some kind of ideal stability and durability in this system (A.P revolutionary evolution document), such that the leader of Revolution had stated:

The best and most prominent people should design the Education system, the philosophy of Education system must be cleared and based on this philosophy, the horizon of Iran's Education system's should be bright, our goals and destination have to be obvious and based on them, we have to move and plan. (Ayatollah Khamenie, 2006)

On the other hand, in 1404 outlook, it is stated that the general and formal training system in 1404 horizon, is dependent on the God's power and is based on the Islamic criterion system, Islamic-Iranian culture and civilization and providing a good society according to the time requirements, having excellent training capabilities in the level of Iran Islamic Revolution in the region, inspirational for the Islamic world and having a constructive and effective relationship with the world training systems, the ability to provide a situation for prospering nature, talent and shaping a consistent Islamic-Iranian-evolutionary identity of students based on their specific identity, efficiency, effectiveness, learning, justice, cooperation, having honest, conscientious, forward looking, intelligent, bounded, insightful with Islamic moral virtues and who are believers of the world justice society. (Mahdavi society)

So, training and education is one of the most important basics of individuals' social training and the training system of every country has to consider this issue based on its social condition and its training philosophy.

As it was mentioned, one of the most important responsibilities of education system is the social training of the future generation. So, in order to have a suitable plan for this purpose, we should have social training and in other words, it is necessary for the social psychology of the young generation and the society, so it's necessary that specialists become aware of the provided plans in the training system and because the evolution document of education system was confirmed by the cultural revolution association and there's not a precise reflection of this document's viewpoint in the society, it's necessary to have a description research in order to analyze the contents of the social training to recognize the principles and the goals of the mentioned document, to provide the related methods based on these goals for educational and social planning and also curriculum programs.

Moreover, the lack of a same research in this field with attention to the short passed time of formulating this document increases the necessity of doing this study and research.

2. Social training and training philosophical principles

Considering the contents of the "another look to the Islamic training and education" book with the subject of social training, Bagheri writes:

In Middle-Ages, two general views had been existed in the field of human's sociability. In the first view, the individual and his individual rights are the center of attention and sociability is a dependent on the individual rights. This view had been presented as Liberalism after 16 and 17 centuries. This theory is divided into two views:

1-social- pre individual: in this view, the natural existence of an individual with his requirements is considered and independent from his society, he gains value to receive his goals.

2-Interpersonal relationship view: In this view point, pre individual-social theory seems ideal and an individual is observed in relation to other people and this individual relationship would characterize the sociable nature. In the second view point, social condition is the basis which influences individual issues and their rights. In this view point, human's sociability theory is the meaning of his status in a clear social-historical clear structure. This view point was proposed after the 19th century by Hegel and communitarians. (Bagheri, 1997)

So, different principles could be the supports of an individual's social training in the society. Additionally, these social views can show themselves in the training system of a society: every society requires a degree of thinking, values and norms similarity among its members for its survival. Moreover, because dividing work is necessary for the society's survival, the society needs different specializations and Education system has the duty to provide all these needs. (Shere Poor, 1390)

As it was stated, in philosophical and even in Islam schools, different ideas are proposed in relation to social training. While after this time, the revolutionary document of Education system is introduced for the future formal researches in Iran and as a national-religious document in the Islamic Revolution in order to achieve 1404 outlook, it seems necessary that social training have to be studied in the sight of this document. So, the subject of this study is that Education system's revolutionary document, as the newest and the most formal training document in Islamic Republic system and the provider of revolution to achieve 1404 outlook, had proposed which view points in the field of social training and what models it follows?

In order to find out these view points, we would study the principles and goals of the social training in the document, because training principles are those basic thoughts which consist the infrastructure of the training process, for example thinking about god, world and humanity are some theoretical basics about human's training and the views of different schools of the world in this field vary and each one of them, formulates its training principles based on their understanding (Mashayekhi, 2002) and the training goals which are considered as the basic elements in the training system, are accessible by a look to the related principles and rules. If training principles were religious and their rules were stated based on religious trainings, the goals of training system would be religious either. On the contrary, if the theoretical thoughts about discovering the principles are secular, the training goals could not be religious. (Arafi, 1997)

What is needed to be discussed in the field of training principles, rules and goals are related to the thinking and theoretical aspects of training system. (Ahamdi, 1989)Therefore, the main elements of every training system includes: principles, rules, goals, methods, factors and the training steps.

3. The Goals and questions of the study

As it was mentioned, as the first step to become familiar with the Education System revolutionary document and its practical use by training specialists to reach a society made in 1404, we would study one of the aspects of training, i.e. social training. Regarding the mentioned points, we can propose the following goals for this study:

1-Defining social training based on the Education System's revolutionary document.

2-Social training principles based on the Education System's revolutionary document.

3- The goals of social training based on the Education System's revolutionary document.

In order to achieve the above goals, we have to answer the following questions:

1-What's the definition of Education System's revolutionary document of social training?

2-what are the social training principles in the Education System's revolutionary document?

3-What are the proposed goals of Education System's revolutionary document for social training?

4-Can we provide a model for the proposed good living in the document?

4. Methodology

In order to find out the answers for the proposed questions, the analysis method of quantitative content of Education system's revolutionary document had been used. Content analysis, as a scientific separation technique became popular in the 20th century and researchers have a special attention to the content analysis as a flexible way to analyze the information. Each researcher, based on the kind of his study and his interests can choose a special kind of content analysis. Usually, content analysis is divided into 2 methods of qualitative and quantitative content analysis. Qualitative content analysis is one of the research methodologies which has numerous applications for analyzing the text data. Basically, decreasing the text to numbers in the quantitative technique was criticized due to losing mixed information. When quantitative analysis has some limitations, qualitative content analysis would be improved. Thus, we can consider qualitative content analysis as a research methodology to interpret mental and textual data by systematic processes, cryptography and making themes or designing known patterns. (Mohammad TaghiIman, Mahmud Reza Nowshadi, 2011)

In this study, the content of the first part of the Education System's revolutionary document was analyzed as "the theoretical principles of the training philosophy in Iran Islamic Revolution". Some terms like social training, society, group living, righteous society and good living were used as the codes for the analysis and as the considered codes for analyzing the qualitative content. The result of this content analysis would be presented in the following section.

The population of this study was the first part of the revolutionary document and by using census method, the whole text was studied and the mentioned terms were extracted as the codes of content analysis.

5. Findings

As it was mentioned, in order to do this research in the first section of the Education system's revolutionary document by using content analysis method, some terms like social training, society, group living, righteous society and good life which are related somehow to the social training of the trainees were studied. We can summarize the results of this content analysis in the following tables:

Table 1
The abundance of the related terms to the human's social aspect among different kinds of principles.

Percent of the term abundance related to the social aspect in total	Percent of the term abundance related to the social aspect in this kind	Total number of terms related to the social aspect	Total number of terms	Kind of principle	number
7/25	45/5	5	11	Ontology principles	1
26	81/8	18	22	Anthropology principles	2
5/8	50	4	8	Epistemology	3
15/9	68/75	11	16	Axiology principles	4
14/5	83/3	10	12	theology	5
69/5	---	48	69	Total	

Table 2
The abundance of the related terms to the human's social aspect in theoretical Co-study.

Percent of the term abundance related to the social aspect in total	Percent of the term abundance related to the social aspect in this kind	Total number of terms related to the social aspect	Total number of terms	Kind of term	number
12	30	3	10	The reality of human and his condition in the world	1
20	62/5	5	8	The right status of humanity in the world	2
20	71/4	5	7	The way of humanity's regain to his right status in the world	3
52	---	13	25	total	

Then using this search, the questions were answered and the following results were found:

5.1. Studying Principles

Basic principles of the training could be divided into 5 groups: Ontology, anthropology, epistemology, axiology and theology and what is achieved among the mentioned principles in the field of social training includes

5.1.1. Studying the principles of ontology

By the help of the mentioned principles, we can conclude that the existent system of the world has the necessary capabilities to build an active unified system based on the cause and effect of with moral values which could be conducted with the divine traditions in the best form and the goal of humans' social training is achieving to this society (In short, the situation for a good society is provided in the world.)

Based on table 1, approximately 46% of the proposed terms in this part are related to the social aspect of the good life and 7 percent of all the terms of the document which are related to the group aspect of the humanity's life are in this field.

5.2.1. Studying the principle of anthropology

Human is an individual-social creature and a combination of soul and body and his soul has more importance. With giving the value of intelligence to human, the situation of benevolence is provided for him and by the help of this value, he understands that it's advisable to try to reform his social environment and in doing this responsibility, he would use the guidance and leadership of self-made humans who are in connection with the divine afflatus and regarding the timing conditions and the current limitations and threats, he would try to make a righteous society.

Based on table1, approximately 82 percent of the mentioned terms are related to the social aspect of the good life and 26 percent of the total terms of the document which are related to the collaborative aspect of the human life are in this field.

5.1.3. Studying the principle of epistemology:

Human has the ability to know the world and his social opportunities and sense, intelligence, revelation and afflatus are the tools of this recognition. Of course, this recognition has some limitations in the human which makes necessary the use of divine afflatus in this field.

Based on table 1, 50 percent of the proposed terms in this field are related to the social aspect of the good life and 6 percent of the total terms of the document which are related to the collaborative aspect of the human life are in this field.

5.1.4. Studying the principle of axiology

Values of Islam training system are real and their directions are toward God. Good life is the ideal condition of human living based on the criterion system and is provided with conscious and voluntary choice in this worldly life which is given from God to the human and includes all the individual and collaborative aspects of human living. A righteous society with good life has an acceptable amount of all the stable improvements and indices and Quaranic content equally. In order to reach such a society, more than self-making, individuals have to try to make a uniform society and this effort would not be possible except with the help of perfect humans like Mohammad prophet and sinless imams who are a perfect model for all humans. Being free form all internal and outside improvement barriers, justice, kindness andforgiveness are all the most important values of a righteous society and in such society, science is the top value, because it's the root of all virtues and is the origin of intelligence and faithfulness. Based on table 1,69 percent of the proposed terms in this field are related to the social aspect of the good life and 16 percent of the total terms of the document which are related to the collaborative aspect of the human life are in this field.

5.1.5. Studying the principle of theology

Piety is the continual and intelligent action of human. Islam religion, in the course of providing all aspects of good life for humanity in all individual and social aspects, would provide the required criterion system for human conduction toward eternal welfare. Establishing and the continuation of a government based on religious criterions is the main method of a thorough achievement of a criterion Islamic system and the most important social and political required field for the objectivity of a goof life in all aspects and levels.

In Islam religion, the separation of the world from afterlife, the individual from society, body from the soul and physical matters from moral values does not have meaning and knowing Islam, more than understanding and a systematic interpretation of Quran, is the need of using the prophet's and imam's traditions.(the mechanism of a systematic understanding of the religious system and the related values based on the time and location requirements)

A right religion not only shows the goal and purpose, but also presents the way and method of its achieving in the course of human movement toward good life. The concrete and thorough accomplishment of this goal individually would be appeared in the concept of a through human of the prophet and sinless imams and the achievement of this goal would be indicated in accepting leadership and individually and collaborative effect. Based on table 1, 83 percent of the proposed terms in this field are related to the social aspect of the good life and 15 percent of the total terms of the document which are related to the collaborative aspect of the human life are in this field.

So totally, we have the most life collaborative aspects in anthropology principles terms and the least amount in ontology terms.

5.2. Co-study of principles

In a general attitude and by the help of co-study of principles and in the answer of what, why and how questions about the principles of social training, we can say:

5.2.1. The reality of human and his condition in the world

Based on table 2, 30 percent of the mentioned terms in this section are related to the social aspect of good life and 12 percent of all the document terms which are related to the co-study of principles of human life are in this field.

5.2.2. The right status of a human in the world

Based on table 2, 63 percent of the mentioned terms in this section are related to the social aspect of good life and 20 percent of all the document terms which are related to the co-study of principles of human life are in this field.

5.2.3. The way of human achievement to his right status in the world

Based on table 2, 71 percent of the mentioned terms in this section are related to the social aspect of good life and 20 percent of all the document terms which are related to the co-study of principles of human life are in this field. By the comparison of the resulting frequency percent in this field, it's clear that in human status section, collaborative aspect of human is less than the 2 later parts and in the "how" part, this issue was studied deeper which is the representative of specialists tendency toward practical aspects of social training. Based on the comparisons of table 1and 2, we can conclude that in the co-study, than the time that the principles were proposed separately, less attention was paid to the collaborative aspect of human life.(a comparison of 52% and 69%)

5.3. Defining social training

In relation to social training, a separate definition is not stated for social training in the document, but for the stated definition, the focus is on the training to achieve good life by a righteous society and in a more careful study of its terms, we can observe that in all components of the general definition of training (good life, righteous society, collaborative identity, consistency with the criterion Islamic system and coordination), human's social life is an inseparable component and actually, social training is not something separate from training. Basically, it's one the aspects of training for the preparation of individuals in the course of achieving social and political value in the good life (in relation with others and consistency with family and other political and civil institutions based on a criterion system)

5.4. The goals of social training

About social training goals, the document mentions some goals including:Recognition, keeping and reforming traditions, norms and society's values in the light of criterion Islamic system, a suitable understanding of social and political status of his own and the society's situation with freedom and his own and other individuals' value, effective collaborative cooperation in social and political life and national responsiveness, cross-cultural consistency an international understanding based on the standard Islamic system, qualified cooperation with government and other civil and political institutions, the reflection of Islamic culture and civilization, readiness to make a family.

5.5. The model of a good life

In this final stage and based on the mentioned principles and goals, we can design a model for humans good life in the Islamic training system and based on it, we can formulate a practical framework in the field of social training.(Dr. Alamolhoda models the improvement model in a nail form and without separated parts and in the 2nd publishing of "a look to Islamic training " for human, defines 2 individual and social fields that we can use these ideas and principles and the revolutionary document for designing the following model)

Based on anthropology principles, a human is a social individual creature and they are not separate, so we can consider 2 individual and social aspect in his life and human's movement in this fields is gradually and slowly and without interruption and because human's movement toward god exists in these fields, he can move in the social field along with his individual movement and the main axis of social field and human's individual field is the closeness to God which was a goal in every moment of human's individual and social life. The first field of an individual in a social field which his parents provide by making a family is shaped, so from the first beginning, human's life is in both fields and based on ontology principles and with the human life, it would add to the width of human's individual and social field and based on epistemology and axiology principles, the things which does not prevent human from the correct action in these fields are the internal values of intelligence and sensational understandings and outside values like prophets' religious guidance and their obedience and finally based on that axiology principles, the human reaches a level of individual and social growth which had found a view toward all the world and his individual and social aspects would become nearer and nearer toward God's wish and would became his final goal.

So, based on this model, individual and social training would complete each other and they have happen simultaneously around the excellent field of God's wish. Intelligence, religion and the leadership of self-made humans are guiders in which their following would facilitate the movement in this process. The result of this fusiform process, provides a good life for all individuals and advanced society with the help of revolutionary document which was formulated for 1404 year.

6. Results and conclusion

We tried in this research define principles and goals of social training in the new system of Education system with attention to the basic document od Education system, so that become familiar with the outlook of this document for 1404 year and with attention to it, design a model for the good life in this document. Designing this model in determining the status of social training has an important role to determine the training goals in the provided program 1404 and due to the short passed time of showing this document, the researcher couldn't find same studies in this field. Although before this document, many specialists including Dr. Bagheri had studied in the field of social training in Islam, but these were not based on the revolutionary document.

Finally, it seems that the following points are suitable suggestions for the next studies:-studying the other aspects of training revolutionary document and providing models to present these aspects to train an Iranian Muslim human in 1404

-studying the amount of commonalities and differences of the training models especially the social training resulted from the revolutionary document with view-points and goals of national curriculum.-studying the training goals of new written books in order to study the provided fields in the general goals of the revolutionary document and national curriculum and the necessity of their training goals' reform.-studying the content of new written books in order to make a situation for the predicted goals in the revolutionary document and national curriculum and the necessity of their training goals' reform.-studying the proposed learning methods in national curriculum

and learning fields and the content of new written books in order to be consistent with revolutionary document contents and making practical solutions for training in 1404 outlook.-studying the methods of suitable assessment of training systems' programs to maintain the individual and social value of trainers based on revolutionary document

Acknowledgment

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