

Philosophical Foundations of Education-Oriented Focus on Iran

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Abstract—This article focuses on some basic philosophical orientation has been studied in Iran. In this paper from descriptive research method is used. In this way the first problem is defining , Then focus on the concept of curriculum integration as one of the systems has been studied, And if philosophy means love of wisdom, and wisdom to know the person was thinking and working methods, Because the methods and mentality of each individual Influenced by government policies and social practices in which lives are , And philosophy of the circumstances of time, place and type of community where growth is being affected and Given that the focus in each country and the government of any country depends on the policy , Type of government in Iran as the philosophical basis for effective integration focus has been studied , Research result has shown that the last time, social conditions, political and social governance, focusing on educational and administrative affairs of the country is required and one of the results of this social situation, focusing on all issues including education and the curriculum. And recommended considering already tried out a lot of focus is oriented, in this research, which Out whether this is true or not oriented focus with a strong foundation?

Index Terms— Philosophical foundations, oriented focus on, Iran education

1 INTRODUCTION

The philosophical principles of centralization in Iran will be discussed in this essay because of the importance of philosophy factor in education and since all academic and curriculum planners need to realize and be aware of different philosophical schools , cultural philosophies and survey their cultural opinions regarding aims , methods and contents in order to properly modify learners and consequently accurately organizing learning activities and experiences and since this aspect forms the philosophical principles of curriculum and also since there is no direct reference regarding philosophical principles of centralization and decentralization in Iran (or the author isn't available) and in socialists' opinion, education and its majors like curriculum aren't formed aimlessly. This article seeks to examine the philosophical focus is oriented in Iran. And the research method used is descriptive. Therefore, in order to achieve this, firstly the concept of philosophy and then the concept of curriculum and centralization, which belong to the systems of curriculum, are identified and we would study the philosophical principles of centralization in education considering the type of government in Iran because in fact centralization or decentralization depends on type of government and policies ruled over countries. Education is affected by demands of society so social factors like language, customs, habits, traditions and beliefs of people directly affect on quality of educational system (Farjad, 1997, 69). It is tried to accurately study the government factor that is so important and effective on education.

2 PHILOSOPHY

Philosophy doesn't always involve the self-awareness aspect in life affairs. We mostly analyze the issues automatically and unconsciously and check different alternatives and choices and then we make decision and perform it. In case we are asked to analyze and explain these intrinsic and mental activities, we may be unable to do that (Batler, mentioned by Yarmohammadian, 2009, 40).

It is impossible to realize the philosophy of a society without informing about its culture. Like this, realizing the culture of a society depends on the rate and quality of realizing its philosophy. In fact, philosophers of every society clarify and explain problems and issue of its culture and history and also analyze, criticize and sometimes suggest a solution and try to execute and perform them and predict future base on changes needed. Philosophy can be affected by situation and conditions of time, place and type of society in which they are grown and show the nature of age in which this society has lived and declared about problems, issues or demands of people (Shaabani 1990 , 155-161).Philosophy is an important principle of curriculum because it affects on aims, purposes, contents and organization of curriculum in different ways and also it can affect on education, teachers and educational employers (Yarmohammadian,2009 , 39). If a central unit contrives and manages affairs in a curriculum system and all dependent units have to observe orders and rules, curriculum is intensive (Mosapour, 1991, 40). Educational system is intensive (centralized) in Iran. All affairs related to curriculum like designing and codifying curriculums and also compiling and distribution of textbooks are done by programing and compiling textbooks office of

research and academic curriculum administration. One of the most obvious indexes in educational system is codifying equal, general curriculums, without considering psychological and individual differences of students like regional, social, environmental, ethnic, territorial and cultural differences, not so much concerning about flexibility and right to choose, variety and participation in codifying curriculums and learning opportunities, inflexibility of curriculums against applying academic innovations and in attention to scientific aspects, design and training in curriculums, inflexibility and opposition to teacher and under control of university experts (Mehrmoammadi, 1995). Providing and codifying each of curriculum constituents in every curriculum system are different from other systems and show the formation of that system. In intensive systems of curriculum, all curriculums of a central institution or ministry of education have been provided and codified and are declared to schools to be executed. In such systems, the central authority determines academic subjects (curriculum), curriculum's guides, table of contents, academic designs, method of teaching, explaining class activities, books' experiences and priorities (Gatri, 1994, mentioned by Akrami, Hosseini). Intensiveness (focalization) in curriculum is mostly stemmed from political, historical, social and economic field of nations, governments and their educational systems. In center-oriented systems, there is a general tendency toward intensive control of all designing process and steps and providing curriculums like clarifying the curriculums, performing curriculums and evaluation of programs, results and findings of students (Goya & Izadi, 2002). Educational system of every country stemmed from its culture and type of government (Maktabi, 2004, 221). Each philosophical school or movement develops in a special culture and somehow changes and modifies it. Culture is various as people are consequently methods of studying are different and various too (Shaerinejad, 1998, 157). According to the aforementioned information, the cultural and religious values of Iran, cultural features caused by type of government and main cultural features related to Iranian art and literature, customs, traditions, habits and morals based on type of government are going to be studied in the following part.

Structures of government in different periods of Iran's history: It is called the regular execution of policies, decisions and governmental affairs by officials in a political authority. Policy relates to the means and methods which are used to affect on range and contents of governmental activities. The politics' limit and range may be more than government units (Saboori translation 1998, 361).

Iran social and cultural history had different characteristics. Government systems of every period have always caused and made special social and cultural reformations (Dorani, 2004, 8). Respectively, which are expressed: According to the Avesta's contents and scripts, structure or formation of government was feudalism in primitive societies of Aryan. Many governors who supported the religious leaders lived in the extensive and widespread plateau (Damirchi, 1944, 97, mentioned by Soltani 2009). During this nearly long period and before the

establishment of the intensive government, the Zoroaster appeared among Iranians and made a cultural, religious revolution. He encouraged them to union, solidarity, disobeying the chieftains and leaders of religions by his moral teachings and instructions. He also encouraged them to improve, cultivate and defend their life against hard incidents such as continuous defending against dangers of nomadic tribes. He encouraged them to become unified and solidarity. In the new conditions and circumstances of that time, they cultivated and prepared land cooperatively and they harvested the crops and shared them between each other. Patriarchs and elder council run the affairs (gerontocracy) (Peyman, 2005, 19). Firstly, predatory and invader tribes and nations imposed war on productive forces in cities and villages and then autocratic governments (despotism) that, alike them, economically ravaged natural resources and products of farmers (exploitation of farmers). Iranian nations lived autonomously in small and independent tribal units before the beginning of attacks of above-mentioned tribes and before the establishment of despotic governments. A council of patriarchs was in charge of judgment, solving the problems and managing the common affairs of people (gerontocracy). Productive activity that must be done cooperatively and all must participate in it, encourage the people of these independent and autonomous societies to cooperation, union and peaceful life since these peaceful people who favored cooperation, production and improvement were attacked by nomadic tribes who had decided to solve the problems and compensate their deficiencies by ravaging crops.

These attacks were the stem of very long wars that formed the fate of social and political history of Iran. The first intensive and despotic monarchic and royal government in Iran was established in the same way. In fact, Pars tribe overcame Mad tribe and other tribes and created a unique government (Peyman 2005, 127-129). According to the scripts of Herodotus history, the issue of government was firstly elective in the Mad tribe and chieftains were elected with freedom of thought but this condition gradually changed to a autocracy and successive government. Mr. Shaabani (Ph.D.) declared: rulers generally wanted the people to completely obey them therefore, the head of obedient servants were those who used the humanity structures so well and obeyed them better than others. Disobedience considered as frustration and disappointment. Mr. Shaabani (Ph.D.) declared that: Iranian governments had been generally autocracy, absolutism, despotism and this is true about all ruled authorities that ruled over Iranian nations. Government system is based on series of authorities that stemmed from the main stage and continued to the governor of a province, chiefs, district manager and headman of village at low levels. It is obvious that after Aryan dynasty in which different rulers were chosen by subordinates and inferiors and were the agent of them, people and nations gradually loosed the authorities (Damirchi 1998, 97-106 mentioned by Soltani 2009). System of government in the Achaemenian dynasty (529-330 B.C.) was highly despotic. Shah (King) called himself the agent and successive of Ahura Mazda (Ormazd) and he was called "Shahanshah" (king of kings)

since other kings were ruled by him. Shah' command must be obeyed and was absolute and highly effective. He could punished whoever he wanted by death without even investigating about the fact. The officials and people in charge of country rarely dare to complain about Shah.

Plato had written interesting information regarding Iran's structure of government in the Achaemenian dynasty in his laws treatise as follows. There are two kinds of government: autocracy and democracy. The best kind of the former is of Iranian and the best of latter is of Greeks (Razayi , 1992,250-253 mentioned by Soltani 2009). The Alexander's army overcame and dominated all over Iran realm without any serious resistance of Iranians and ruled over Iranians for nearly two centuries which is twice as long as the Achaemenian dynasty. Seleucids ruled over Iran and created the Arsacide or Parthian dynasty without any riot, rebellion or any serious resistance of Iranians.

Parthia overcame Seleucids. Shah was elected by Mahestan parliament and contained of two parliament: prince and Mullahs (religious men). Shah was autocrat and could do whatever he wanted but in case Shah misuse his authorities, the Mahestan parliament finished his kingship (fired him) by issuing commission (Razayi , 1992,308-309 mentioned by Soltani 2009). Sassanidaes overcame Parthias in the battle field. No special improvement and innovation of culture were seen in the seven centuries government of Parthia and Alexander successors. Sassanidaes succeeded the throne and gained the authority of the country and declared that they wanted to refresh the national culture and identity of Iran and establish an Iranian government. They also claimed that they wanted to achieve high financial and cultural improvement by relative and comparative stability and security achieved by use of Sword (force), aggression and conflict logic. People of Iran were constantly worried and afraid of invasion and ravage because of continual wars with neighbor nations and tribes or Roman governments. Also , Sassanidaes used Zoroastrian religion to imposed a noticeable religious autocracy and decision on Iran' nation in order to create and unify national solidarity and union and strengthen the government with the cooperation of Zoroastrian priests and rejected and opposed to the followers of different religions. This policy increased the government's authority and monopoly on culture, religion beside political, economic and military authority. Therefore, the free and independent activities of people reduced and central authority and religious and political officials interfered in the life, activities and beliefs of people more than before (Peyman , 2005 , 129-130). When Aristocrats of Bani umayah (a dynasty) succeeded the throne of Islamic Khalafat (kingship) , they made an despotic , racist and tribe-oriented government in which religion was used as a mean to achieve the aims and legalization of their authorities and policies.

People of Iran again experienced unsafe and unstable conditions and their cultural and national identity were in danger. Finally , Iranians admitted the main messages and advices of Islam which are rationalism, freedom and no racism and they found a proper opportunity for establishing great authority with the help, kindness and supporting of groups like Booyian , Deylamiyan and then Sassanidaes and Saffarian dynasty and consequently Iranian local governments were created(the same resource , 96-97). After Taherian and Saffarian dynasty, the Samanids government was the third great government appeared in Iran. Samanids were feudalism and each part of their country was ruled by a local emir (governor). Although the central authority contended against and disagree with the independent tendencies of local commanders in order to establish and stabilize the central government , the central government didn't achieve its aims in most of far regions. (Nozari, 2002,147, mentioned by Soltani 2009). The type of government based on rationalism after the issuing and appearance of Islam in Iran was finished when the nearly safe, free and stable conditions made in the dynasty of Iranian kings (particularly Samanids) were gradually changed with the crisis in the Abbasi government center and when the immigrant Turks succeeded the throne and Ghaznavids and Seljuk Turks overcame and when the political, rational and religious conditions of society were under oppression and the heterodox opinions of rational and political critics were censored and also popularization of divine or gnostic tendencies, mysticism and opposition with Philosophy. Meanwhile, rational and philosophical activities were reduced and liberals, philosopher and rationalists were strictly controlled and oppressed (Peyman, 2005 , 66). The method of governing and ruling of dynasties like Ghaznavids , Seljuks, Mongolia , Saffavids , Afshar, Zandiye , Qajar was generally autocracy ,despotic and egotist.

In other words, all Iranian kings that belonged to different sources and origins, either of oppressed and poor classes or old , affluent and aristocracy classes were common in the origin of government which was autocracy and despotic (Shaabani, 1990 , 151-156). Therefore, the aims, curriculums, system of education and upbringing, and textbooks had been an untested impression of western countries' education and upbringing system particularly the training system of France in 19th century. This training system had been very popular since the creation of Parliamentary system (1906) till the last years of Pahlavi dynasty. It has already affected on the methods and contents of curriculum or schedule of modern system with a slightly reformation. This training system was based on the principles of imposing idea and great focus on the philosophy of improving brain by learning various academic subjects (curriculums) (alsabli 2003, 110,mentioned by Toossi, Mirhadi, Jahanshahi and Kardan). According to the theories of Iranian philosophers and scientists and studying the history of ancient Iran, it is concluded that compound and prefabricated form of Iran's culture were generally designed, made and executed by individuals like kings and Zoroastrian priests since thousands years ago in this heroic, cultural, ancient and historical country. Common people and other masses of this country hadn't dared and ventured to partici-

pate in enactment of law and collection of related regulations. All people had to obey, follow and comply the commands of government and religious men (mullahs) who ruled over Iran. It can be approved by considering the rulership and authority of old religions in Iran. Another reason is that people truly obeyed their instructions particularly when the Sassanidae dynasty ruled over Iran in which the entire of the great Iran was forced to obey and follow Ormuzd, the only popular religion of that time and generally the Zoroastrian religion. As it is obvious in history, any new idea, theory or belief was forbidden except what Zoroastrian priests inspired and instructed. (Sarbandi, 2004, 213-215, mentioned by Soltani 2009). The structure of educational system had been always intensive in Iran. However, the laws and regulations of intensive system hadn't always been practically observed and personal ideas and styles have been often performed and executed (Maktabi 2005, 22). The educational systems are based on three general principles considering the focalization and centralization issue: 1- Financial affairs: All financial affairs are organized and handled by central government or authority in the intensive educational system. 2- Curriculum: Curriculum is the same all over country in intensive system and it doesn't depend on ecological, social and economic circumstances and conditions of provinces and cities 3- Book: The contents of textbooks are the same, equal and uniform all over country and at all educational levels (Farjad, 1997, 73-74). Studying the existing circumstances and conditions show that a totally intensive system had been performed and executed in the past because the intensiveness and non-intensiveness of an educational system of a country noticeably depend on its political structure. When central government makes decision and commands by itself, it is called an intensive government. In case, the lower levels of classes of society have the right to make decision and participate in government's affairs, it is called a level of non-intensive government (Gooya & Ghadaksaz, Khosroshahee, 2005, 26).

3 CONCLUSIONS

The conclusion of research shows that the social and political conditions of governing society had been handled by focalization on official and educational affairs of countries since many years ago. This social condition resulted in focalization on all affairs such as education and curriculum. It had tried very much to remove the intensive system of curriculum for many years. It is tried to change the policy of curriculum to a non-intensive one by conveying some authorities and responsibilities to the provinces' ministries of education. Many actions have been taken regarding this issue. For example, the textbooks are authored in different versions and ministries of education are in charge of authorship and publication of textbooks. More researches needed to be done in order to found out whether this change is useful and good or not, considering the stable base of centralization.

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