Analysis the Status of Socialization Variables in the Iran High School Textbooks with Emphasize on Motahari's Thoughts

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Abstract

Live in a society, requires the acceptance of some restrictions and rules that they applied to the individuals from the community and others social organizations. So, it can be said that socialization is a process that citizens by its help learns the values, beliefs and behavior standards which social environment have expected of them. In order to, the aim of this paper is analysis the status of sociability variables in the Iran high school textbooks with point on Shahid Motahari (Note 1) derived thoughts in framework of social theories. Applied methodology is based on librarian and documentary approach and these proofs are like data for this research. According to this research goal, for sampling was used of purposeful and theoretical sampling. Results showed that if a person don't put itself as a separate part of its community and if some activities carried out are in accordance with the society existence and applied it as an element to affirm their identity. Finally, we analysis other parts of social ownership, social trust and it is presented some suggestions.

Keywords: sociability, education, high school, textbooks, Motahari's thoughts

1. Introduction & Background

In recent years, Iranian high school system has experienced many changes and it has divided to two main subgroups of first and secondary high school (three years) levels. The education system of Iran is divided in 5 different levels: pre-school, elementary school, lower secondary education, higher secondary education and higher education. Higher education is provided by state universities and private institutions (Wikipedia, 2015). Nevertheless, high school as one of the most important stages in Iranian education system, has fundamental importance because that it is offered to students in a critical period of their live. In other word, continuity and survival of any society requires that all beliefs, values, behaviors, attitudes, knowledge and skills to be transferred to the new generations. This transfer mechanism is education and training. Socialization role as a means to create social order has ascending by trying to nurture the core values and consciences. Social changes are including visible changes during the time that are not temporary or instable and effect on the structure of social org and the flow of orgs history will be involving. For changing every society, it is necessary to change juveniles' performance and for changing juveniles' performance, transformation in the method of out looking the problem is a fundamental issue that the process of individual sociability is accepted by sociability of secondary agents (Roche, 1994). Sociability is part of The Compass Advantage (a model designed for engaging families, schools, and communities in the principles of positive youth development) because it is at the core of social learning and emotional wellbeing. Intricately woven with the other abilities on the Compass, sociability plays a big role in the development of curiosity, resilience, self-awareness, integrity, resourcefulness, creativity, and empathy (Edutopia, 2015). Dewey argues that the significance of experience is judged in the relationship between an individual and the environment—the social embedding of this experience, or knowledge. Dewey would translate these sentiments into educational policy, arguing that "there is an intimate and necessary relation between the processes of actual experience and education" (1938). This combination of individualized, experiential knowledge joined to structured pedagogy was important to his theory of progressive educational

reform. Striking in Dewey's claim is his skepticism of "genius" a theme that carries forward in his work on art and aesthetics. In his influential treatise Art as Experience" (1934), Dewey explicates the notion that artistic expression—one mode of creative action—is an attempt to recapture the complexity of lived experience (Pachucki et al, 2015). There are three time emphases in the socialization of high school students: (a) on the past modeling the young in the image of the older generation by transmitting the cultural heritage and by reinforcing traditional behavior; (b) orienting the student and child toward the standards of membership and role performance in his current group, such as the family, age group and classroom; (c) preparing the student for the anticipated requirements of future roles, groups and transitions (Elder, 2014).

1.1 Socialization and Its Types

So, socialization is the process by which children and adults learn from others. We begin learning from others during the early days of life; and most people continue their social learning all through life (unless some mental or physical disability slows or stops the learning process). Sometimes the learning is fun, as when we learn a new sport, art or musical technique from a friend we like. At other times, social learning is painful, as when we learn not to drive too fast by receiving a large fine for speeding. Socialization describes a process which may lead to desirable outcomes, sometimes labeled "moral", as regards the society where it occurs. Individual views on certain issues, for instance race or economics, are influenced by the society's consensus and usually tend toward what that society finds acceptable or "normal". Many socio-political theories postulate that socialization provides only a partial explanation for human beliefs and behaviors, maintaining that agents are not blank slates predetermined by their environment; scientific research provides evidence that people are shaped by both social influences and genes. Genetic studies have shown that a person's environment interacts with his or her genotype to influence behavioral outcomes (Steven, 2002; Carlson et al., 2005). We have different kinds of socialization as below:

- **Primary socialization:** for a child is very important because it sets the ground work for all future socialization. Primary Socialization occurs when a child learns the attitudes, values, and actions appropriate to individuals as members of a particular culture. It is mainly influenced by the immediate family and friends.

- **Secondary socialization:** Basically, it is the behavioral patterns reinforced by socializing agents of society. Secondary socialization takes place outside the home. It is where children and adults learn how to act in a way that is appropriate for the situations they are in. Schools require very different behavior from the home (Bassaleg School, 2014).

- **Anticipatory socialization:** Anticipatory socialization refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships. For example, a couple might move in together before getting married in order to try out, or anticipate, what living together will be like.[23] Research by Kenneth J. Levine and Cynthia A. Hoffner suggests that parents are the main source of anticipatory socialization in regards to jobs and careers (Levine & Hoffner, 2006).

- **Re-socialization**: Re-socialization refers to the process of discarding former behavior patterns and reflexes, accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle. Re-socialization can be an intense experience, with the individual experiencing a sharp break with his or her past, as well as a need to learn and be exposed to radically different norms and values. One common example involves re-socialization through a total institution, or "a setting in which people is isolated from the rest of society and manipulated by an administrative staff". Re-socialization via total institutions involves two-step process: 1) the staff work to root out a new inmate's individual identity 2) the staff attempt to create for the inmate a new identity (Macionis, 2011).

In this research, we will attempt to extract the different concepts of socialization and in continuous, we will review the components and dimensions of the social sciences textbook in secondary high school. What is certain is that, despite the diversity of institutions involved in socialization, coordination of cultural, social and political caused of formation their teachings relative convergence in shaping individual and social character.

1.2 Education from Motahari View

Motahari as an Islamic thinker about the objectives, principles and methods of Islamic education raised some issues that its review and provide can be create more specific mindset in the Islamic education and it can be a good help to education explorers. The ultimate goal of Islamic education from the Motahari view is God favored human development which a religious take shape in its existence and religious practices rooted out from his or her. The main purpose of Islamic education from the view of all thinkers is Nearness to God. Islamic education

system should provide the foundations to achieve these higher education goals. To achieve the ultimate goal should also look to other Islamic educational goals because these goals are related to the ultimate goal. Motahari proposed some goals for Islamic education as below:

- **Growing thought and thinking power:** thought is basic thing to dominate on you and your society destiny. Among the specific potential of humans, there is ranking intellectual talent in the first place. Islam has such logic that always appeals from the intellect. This means that when Islam invite peoples, at first give to them this opportunity to applies their intellects and doesn't say if you want to find faith do not think, do not understand.

- **Fostering social responsibility sense:** there is many verses in the Qur'an about individual and social responsibility. Motahari, with special attention to religion and Islamic studies has a visual view about responsibility in different levels of each society. He believes that the public expedient should be important more than individual expedient.

- **Fostering faith and devotion powers:** the basic training purpose of Islam is God worshiping. If a person is interested in training itself and his children's according to Islamic teachings, really, it should be care about praying and worship.

Theoretical discussions on professional ethics of teachers are now in the focus of authorities in different countries and they have tried to consider teaching ethics in recent decades (Kashani & Bagheri, 2008) and various attempts have been made to compile a theoretical framework. Accordingly, founding Islamic thoughts and ethics with Islamic approach are among the novel discussions made by thinkers in the field of education. Therefore, the necessity for recognition of principles and basics of ethics of teaching relative to the Iranian-Islamic values urges taking primary steps in this venture. To reach this goal, one major way is to refer to the thoughts of the philosophers and thinkers. Therefore, the present study refers to the views of Morteza Motahari as a prominent contemporary thinker of the Islamic world. In fact, the outstanding characteristic of Martyr Motahari compared to other thinkers is that along with his studies in the field of Islamic thinking, had vast contemplation in education and spoke about it from different points of view. Thus, this descriptive–analytical study attempts to investigate his views through his own books and the papers written to review his works to find a framework for the compilation of the charter for teaching ethics (Noshabadi et al., 2015).

2. Material and Methods

The qualitative content analysis, each paragraph from the description of Motahari books in order to extract meaningful themes and concepts, as the unit of analysis were selected and the criteria for their selection, have been the subject of socialization. According to this research goal, for sampling was used of purposeful and theoretical sampling. According to the selection criteria, the researchers attempted to sample a selection from the books that can play a role in the development of their research goals. The items were selected purposefully and in terms of features and information related to socialization. In the quantitative sector, we were used of whole study and census. High school social science books, including four social studies book, Sociology (1) Sociology (2) and social sciences with a total of 75 lessons. In this study, all 75 lessons have been examined as the statistical population in scale and socialization issues. Analysis of documents, often including concrete methods for practical purposes in the field of studied data's. Also, we used of Hasieh and Shannon formation to analysis findings information's.

3. Findings and Results

Four major themes emerged with sentence by sentence analysis. By careful examining on the first theme it was found that Motahari view is the kind of belonging to their community. The students will learn this work in the process of their life. That's why the name of the first theme was selected as "social ownership". The second issue that it was extracted from the text of Motahari's books is attention to principles of speaking and avoids common injuries in this area. So, the second theme for this research was dialogue and communication. Emphasis on behaviors and actions consciously and responsibly by accepting its status as a member of society is very close concept to socialization concepts and accordingly the name of the third theme is "accept the role and social responsibility". The fourth theme that it was extracted from the Motahari speeches and books was special ability of humanize. the ability of human thinking. In this study, we were analysis just two first concepts or themes.

3.1 Social Ownership

The first emerged theme from the texts focus on the formation of feeling the ties to the group between high school students. From the analysis of textbooks in social ownership, it is emerged 2 concepts of feeling social

identity and social trust.

3.1.1 Feeling Social Identity

If a person had suitable knowledge about its society and avoid excessive selfishness, absolutely it can show more sensitive about other peoples and society future. He can consider the existence of society as a part of his existence. This arises that the person doesn't put itself as a separate part of its community and if some activities carried out are in accordance with the society existence and applied it as an element to affirm their identity.

Table 1. Feeling social identity and compare it with Motahari views

Extracted Paragraphs	Sub-categories	Category
Some people being binge because they are wealthy. Some other peoples being indifference and arrogance towards others because of their high power. As they walk, they want to show others that I am in power and I am the owner of the wealth. But Islamic training tell us that you shouldn't be proud with high power or high amount of wealth.	Avoid of pride and selfishness	Feeling social identity
While the man is selfish and has a duty to work for survival and life for himself, but all his life is not selfish but also there is Benevolence, globalization, the world of humanity, and the moral conscience too.	Benevolence and concern for the others interests	
Changes in the Line, clothes, follow the naming convention, such as the Gila and ‹Rozhy and etc., in fashion, in dress, in their use of words, signs their name, the national and religious festivals of Eid January alien on the front of the say "bye bye", "Goodbye" finally, because of the lack of independence of mind and not accept in the rhetoric alien saga.	National and social pride	
Motahary says instead of attention to individual's features, we should have a special attention to the visuals of progressive society.	Community perception as a cohesive unit	

3.1.2 Social Trust

Refer to the other opinions in decision-making, requires consultation morale of people who express in their everyday behavior. One of the areas of trust and its spread in the community is matching the behavior and speaks of peoples in the appearance and in the secret.

Table 2. Social trust and compare it with Motahari views

Extracted Paragraphs	Sub-categories	Category
But those who consider themselves wise and always want your work to deceive and dodge forward, I think that in this case can achieve dodge from the right to the meaning but the truth was not deceived for always and deception maps of these peoples refer to themselves.	Avoid of cheating	Social trust
The fulfillment of the covenant as an human subject and it doesn't has any relation to religious of peoples and	Avoid of cheating in relationships	
We can't trust and confidence to the unbelieving persons. Since the security and confidence in life is not sweet, constantly worried, fear, anxiety and apprehension, one must always be careful that the same area does not betray their friends. So, Considering the intellect and conviction is one of the basic parts of our lives.	Refrain from treason	
Three things that abide by what is obligatory on Muslims and non-Muslims about, i.e., not special rights of Islamic affairs, human rights: a respect for safekeeping. If someone trusted to the give even unbelieves infidel Muslims must abide by and betrayal is prohibited.	Uphold integrity	

Good understanding means each other's understanding, and misunderstanding of each other to misconceive.	Optimism
It is something that is incomplete and the name of hypocrisy is that one of the power and talent to deceive and mislead and deceive others.	Avoiding of others cheating
There isn't any doubt in importance of intellect and thinking for life. Human life is always faced with issues such as friendship, choose fields of study, choice of spouse, choice of occupation, traveling, socializing, recreation, charity activities, combat shortcomings and the crooked places and…	Consultation and policy-making
The distinction between worship and transactions. In other words, the distinction between what is relevant to the spiritual matters and what is relevant to the worldly affairs. And that the principle of council in Islam is the same Democracy theory in west.	Considering the Council in Islam

3.2 Accept the Role and Social Responsibility

Society has defined some duties for its peoples in front of possibilities and opportunities which provide to its members for life and it is essential for these peoples to follow from these expectations in certain social situations. These particular social situations that it is said social role is eligible dos and don'ts that peoples learn it in the learning and education process. Analysis of text books about roles and social responsibility is emerged 4 categories as below: The responsibility for others, participation, pattern-making, and the importance of family.

Table 3. Social responsibility and compare it with Motahari's views

Extracted Paragraphs	Sub-categories	Category
Support others, expressing love toward others, avoiding selfishness, altruism, respect the rights of others, and help the needy, respect for the freedoms of others, the importance of the fate of others.	Responsibly in front of others	
Collective discipline, participation in elections, the existence of cooperation spirit.	Participatory	Accept the role and social responsibility
Hero friendship	Pattern making	
Support from family members, kindness and good behavior with family	Family matters	

Based on these findings, nearly half of the subjects studied contain material of a sense of social identity that it is considerable proportion. Adhere individuals to the norms, rules, regulations and restrictions in each community is one of the main components of social belonging.

4. Conclusion

Theoretical discussions on professional ethics of teachers are now in the focus of authorities in different countries and they have tried to consider teaching ethics in recent decades and various attempts have been made to compile a theoretical framework. Accordingly, founding Islamic thoughts and ethics with Islamic approach are among the novel discussions made by thinkers in the field of education. Therefore, the necessity for recognition of principles and basics of ethics of teaching relative to the Iranian-Islamic values urges taking primary steps in this venture. To reach this goal, one major way is to refer to the thoughts of the philosophers and thinkers. Therefore, the present study refers to the views of Morteza Motahari as a prominent contemporary thinker of the Islamic world. So, socialization is the process by which children and adults learn from others. We begin learning from others during the early days of life; and most people continue their social learning all through life (unless some mental or physical disability slows or stops the learning process). Sometimes the learning is fun, as when we learn a new sport, art or musical technique from a friend we like. At other times, social learning is painful, as when we learn not to drive too fast by receiving a large fine for speeding. Socialization describes a process which may lead to desirable outcomes, sometimes labeled "moral". Four major themes emerged with sentence by sentence analysis. By careful examining on the first theme it was found that Motahari's view is the kind of

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5. Suggestions

1) It is important to give visual attention to socialization in compiling of social science textbooks in high school level;

2) Compiling textbooks according to local values;

3) Strengthen students' social identity through the use of Islamic and cultural elements;

4) Education, based on the theoretical framework and the Motahari votes and organizes a model for the development of textbooks and the extraction of its authors.

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Note

Note 1. Philosopher, theologian, exegete of the Quran, Islamic studies group member, theoretician of the Islamic republic of Iran. Before revolution, He was member of the Association of philosophy and professor of Tehran University and after revolution, he was revolutionary council president.

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