Analysis the Status of Social Communications and Critical thoughts in the Iran High School Textbooks with Emphasize on Motahari’s\(^1\) Thoughts

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Abstract  
In recent years, Iranian high school system has experienced many changes and it has divided to two main subgroup of first and secondary high school (three years) levels. Meanwhile, social changes as an important element are including visible changes during the time that are not temporary or instable and effect on the structure of social organizations and the flow of orgs history will be involving. In order to, the aim of this paper is analysis the status of social communications and critical thoughts in the Iran high school Textbooks with emphasize on Motahari’s thoughts. Applied methodology is based on librarian and documentary approach and these proofs are like data's for this research. According to this research goal, for sampling was used of purposeful and theoretical sampling.

Keywords: Social Communications, Critical thoughts, Motahari’s Thoughts, Text Books.

\(^1\) 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.
1. Introduction

Evaluating materials, according to McDonough and Shaw (2003), is a demanding affair because teachers either have the right to choose or develop their materials or only be the consumers of others’ materials. Investigating English Language Teaching materials in Iran began by Amerian (1978) who made a comparative study on two series, namely, Graded English and The Right Path to English series regarding content and methodology which resulted into no considerable differences between the two series (Esmaili & Amerian, 2014). The proponents of critical discourse analysis (CDA) emphasize the critical effects of curriculums on learners (Frein, 1998; Hodge & Kress, 1993; Kress, 1996). They are in agreement with the notion that a curriculum can construct the “future social subject” (Kress, 1996). That is to say, a curriculum is not merely designed to transfer knowledge but has certain effects on particular attitudes that learners take toward all social values and norms. Bordieu described this as “habitus” or “a set of dispositions which incline agents to act and react in certain ways” (cited in Kress, 1996). Thus, learners’ identity and subjectivity would be constructed by the curriculum (Best & Kellner, 1997; Boyce, 1996). Textbooks are the essential part of almost any curriculum and educational program. Selecting a particular textbook would be of great importance as its content is not a mere means to transfer knowledge and information, but it is a means to manifest ideologies and power relations in the society and is capable of pushing learners to develop certain attitudes/worldviews and take certain stances. The text, as such, not only affects learners but also society. Such impacts are considered hierarchical as Peskett (2001) points out, “the government . . . decides, and the school implements, and the students change accordingly”. Fairclough (1995) states that discourse is “a sphere of cultural hegemony of a class or group over the whole society . . . is in part the matter of its capacity to shape discursive practice and order of discourse. The order of discourse is also of great importance. According to Fairclough, the order of discourse is considered as “domains of hegemony and hegemonic struggle, within institutions such as education. This is what critical discourse analysts are most worried about. They pay close attention to the forms by which certain beliefs and ideologies are organized within the discourse as it would be helpful in (de) constructing certain ideas and values. 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). The significance of needs analysis has led to the development of different approaches for implementing it in actual curriculum development and review. Munby was the pioneer in this respect who paved the way for other theorists. He proposed his sociolinguistic model to
update and improve ESP courses during the 1960s and 1970s. His model comprised of two stages. The first stage was identifying the communication needs of the learners, and the second stage was integrating the derived needs in the form of micro-skills and micro-functions into the curriculum design. Although Munby’s (1978) work was very comprehensive, its impracticality, inflexibility, and complexity gave rise to some criticism (Ha, 2005). In recent years, needs analysis is seen as one of the most important constituents in several curriculum development and review models (Stoller et al., 2006). In systematic approach, proposed by Brown (1995), the needs analysis phase was one of the five principal components of his curriculum development framework: needs analysis; the specification of goals and objectives; test development and improvement; material adoption, adaptation, and development; and teacher and teaching support. The purpose of the model was to systematically gather information to design the objectives of the curriculum. Richards (2001) also put forward his model of curriculum design, very similar to what Brown had proposed. The elements were needs analysis, situation analysis, specification of goals and learning products, course planning and syllabus design, and teaching. There are also other frameworks that have not been so famous. Such theoretical models were proposed in specific contexts where it was thought that the available ones could not grant the purposes. In fact, the latest frameworks have tried to identify the learners’ needs through a more critical analysis, including all cultural, societal, and probably motivational factors. In Kaewpet’s (2008) framework, which falls in this category, the learners’ needs are specified both before planning the course and while the course is underway to see whether the needs have been met. 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. Social Communications in Education
Textbooks, as Richards (2001) states, form the kernel of most language programs, present the core for lessons, and complement teachers’ instructions. They can “serve as the basis for much of the language input learners receive and the language practice that occurs in the classroom” (p. 1). Many scholars maintain that textbooks are principal means of socialization that may influence students’ opinions and propensity concerning themselves, other people, and society (Ndura, 2004). Textbooks can also affect learners’ attitudes, viewpoints, and their choice of language in second/foreign language (L2) communication. As Otlowski (2003) points out, the various ways in which people are displayed in communication may affect students’ viewpoints. The first and most important reason to integrate social media into the educational world is to improve communication with your stakeholders. Social Media apps and resources have provided educators a plethora of options when communicating with their stakeholders. The vast majority of them are free. Our schools and school districts have many events and activities that can be communicated to the community that make Social Media communication valuable. Yes, we have websites but they require stakeholders to go to them. Social Media sends the information to the person. Thus, improving communication by having that direct connection is sent to the stakeholder (Roohani & Heidari, 2012).
2.1. Critical thoughts and high school textbooks

In order to situate our understanding of how high school philosophy teachers use textbooks, we apply Apple and Christian-Smith’s (1991) framework to describe the nature of the interaction between the reader and the text. This framework identifies three ways that readers interact with texts: dominated, negotiated, and oppositional. Though these three approaches are applicable to any text, here we consider them specifically as they relate to textbooks. Applying this framework to our analysis offers a means to situate teachers’ approaches to textbook use within a continuum, and thus adds richness to our analysis of data on the pedagogical methods (not course content) teachers employ. Regardless of whatever impact the previously mentioned efforts may have had, reports indicated that sociology courses saw a rise in high schools through the 1920’s. Various numbers were given regarding the prevalence of high school sociology nationwide, such as one report suggesting 25% of schools offering it in 1921-1922, and another report from the same year claiming over fifty thousand students having taken it that year. More numbers were given throughout the 1920s, and while none were identical, they remained in a similar ballpark. Whatever the actual numbers may have been, it seemed evident to sociologists that the existence of their discipline was increasing in this decade and they felt that this rising trend should continue (Bain 1926; Garcia, 2012). Critical thinking is one of the new models in education system. This model pays special attention to the development of individual and social features of people so that mental power and social responsibilities will be fostered among the learners. Dewey believes that schools should be based on people cooperation and its result should be training citizens (Haynes, 2002). In critical thinking strategy, the creation of thoughts, their expression and putting them to practice are emphasized as a fundamental characteristic of judgment. Critical thinking is important in both individual and social aspects. Since in critical thinking the human being is considered free, he is helped to decide about his way of life. In daily life, we need to have a high power of selectivity to face different situations in life. The success will be achieved only when people are able to make right selections in these situations. Therefore, paying attention to the necessity and importance of critical thinking, recommendation on its application in education, and feeling responsibility about it is inevitable. The societies which believe in democracy as a social philosophy which determines the behavior of their people provide an opportunity for selection and logical decision making for them. The systems which also believe in educational democracy respect the decision making power of people for their citizenship life (Hashemi & Hemmati, 2011).

3.1. Education from the Motahari view

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. 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. 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 include 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 & Results
Four major themes emerged with sentence by sentence analysis. In order to, the first theme is allocated to the importance of social communication in the society. At first each person for getting membership in the social and friendly groups it must obtained to some social and communication skills and it is related to the social identity of humans. So, accessibility to these needs through social skills is needed to observe some preparations and etiquettes. Language skills are in among of unique features of humans that they are taught through interaction. But how to talk, what to say or not and so on, including practices that each community according to its values and norms prepare them. Communication level and its quality was one of major concerns of Motahari that he was mentioned these points in every parts of his lectures and texts as they have been mentioned. In this section of paper, we have analyses two main sub categories of social communications skill as below:

3.1. Observe the principles of dialogue
Motahari presentations and ideas are good evidences for the importance of dialogue in his philosophy. He believes that social dialogue has special principles and dimensions. So, by considering the presented principles by Motahari, we can said that his views are basis in
accordance with Islamic teachings and centralized control of language. In view of Motahari, keep the language has several dimensions. In order to, one of the main things that it can weaken social cohesion and increase social conflict situations is gossip. In general, dialogue and language relationship have different aspects that non-compliance to them will damage the nature of social life. Thus, each of these elements are a cardinal sin that it is raised from language.

Table (1)
Dialogue and compare it with Motahari views

<table>
<thead>
<tr>
<th>Category</th>
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<th>Categories</th>
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<tbody>
<tr>
<td>social communications</td>
<td></td>
<td>Avoidance of slander in words: Someone hear something from us and says in other places: I don’t tell this thing but I just hear from the other persons, Quran prevented it and look at to this as a great sin.</td>
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<td></td>
<td></td>
<td>Avoidance of abuse: How Quran shutting on us about a common sin among us, the gossip and slander? Swear to God human will be surprised of all accusations among peoples. Do you know the meaning of trump? We have two great sins: one of them is lying and other gossip.</td>
</tr>
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<td>Avoidance of gossip: Quran has select this word for Abo Al Jahl women's for three reasons: She took the wood to look for the way to be a thorn in the path of the Prophet and the Prophet is thrown. She had kindled the hostility fire between Quriesh peoples by gossip.</td>
</tr>
<tr>
<td>social communications</td>
<td></td>
<td>Avoidance of lying and dishonesty: Motahari was believed that all of the sins which raised from humans are the result of language. Some people looks like a wolf man-eating sheep are common and delphiniums.</td>
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</table>

3.2. Preserve Social Relationships
Social communication is one of the essential practices for the growth and human development, human excellence and flourishing his talents in a social context and communication platform of finds. Human in a communication platform (family name) born into life and quickly through learning leads into contact with the larger community. Once it is possible for a person to be in social and participate in individual and public situations, it is needed to teach him presence manners in audiences and social communications. It should be taught to individuals who do not think and do not treat others like him. Therefore, in situations where it is led to vast differences between acute and acute, it is needed to control and pacify conditions. From the sayings of Prophet that: Do not take anger and if Shelley Think a moment in power of God.
Table (2)
Preserve Social Relationships and compare it with Motahari views

<table>
<thead>
<tr>
<th>Category</th>
<th>Sub- categories</th>
<th>Categories</th>
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<tbody>
<tr>
<td>Preserve Social Relationships</td>
<td>devotion to relatives</td>
<td>There are some orders about socializing. Such as kindness, distance relatives. Such as not lying, do not gossip, do not curse, do not murder, was ordered to leave the wine, gambling, usury, hypocrisy, etc.</td>
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<tr>
<td></td>
<td>Inclusion in the community</td>
<td>If a children doesn't go to mosque and if he doesn't be in the friendly group and don't encourage to prayer. So, young guys should go to religious parties.</td>
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<td></td>
<td>Observing the lives of others and overcome anger</td>
<td>Do not take anger and if Shelley Think a moment in power of God. The robustness doesn’t has any relates to arm wrestling, Powerful he who can overcomes his anger. The Faithful is laughter and witty, and the hypocrites are sullen and angry.</td>
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3.2. Critical thinking
The purpose of fourth emerged theme from the text is the importance of critical thinking and foster of thoughtfulness and thought which it must have a critical nature. The nature of critical thinking prevents the individual person simply toward the new or the old traditions. So, it is needed that we have a serious and exact looking to the subject and analysis the different dimensions of issue and finally we should present the most suitable ways to face with social facts. Logical approach in thinking and decision and behavior is raised from critical thinking skills. In this situation, person for decision and judgments is seeking to evidence. From the analysis of text books on critical thinking, two categories: Intellectual independence and thinking abilities are raised up.

Table (3)
Categories and subcategories of critical thinking and compare it with Motahari views

<table>
<thead>
<tr>
<th>Category</th>
<th>Sub- categories</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical thinking</td>
<td>Intellectual</td>
<td>Avoiding of blindly imitate, liberal, critical approach, of obstinacy, avoid duplication of ancestors.</td>
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<tr>
<td></td>
<td>independence</td>
<td></td>
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<tr>
<td></td>
<td>Thinking abilities</td>
<td>Truth seeking, reading historical works, excavation, development of thinking, fosters creativity.</td>
</tr>
</tbody>
</table>

4. Conclusion
Textbooks are the essential part of almost any curriculum and educational program. Selecting a particular textbook would be of great importance as its content is not a mere means to
transfer knowledge and information, but it is a means to manifest ideologies and power relations in the society and is capable of pushing learners to develop certain attitudes/worldviews and take certain stances. The text, as such, not only affects learners but also society. 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. Four major themes emerged with sentence by sentence analysis. In order to, the first theme is allocated to the importance of social communication in the society. At first each person for getting membership in the social and friendly groups it must obtained to some social and communication skills and it is related to the social identity of humans. So, accessibility to these needs through social skills are needed to observe some preparations and etiquettes. Language skills are in among of unique features of humans that they are taught through interaction. But how to talk, what to say or not and so on, including practices that each community according to its values and norms prepare them. Communication level and its quality was one of major concerns of Motahari that he was mentioned these points in every parts of his lectures and texts.
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