

Post-Modernism Social Ethical Education (with an Emphasis on Allameh¹Tabatabaei's Views): Explanation and Critic

RoghiyehHaghighat¹, Dr. Sayyed Mehdi Sajjadi², Dr. Mohsen ImaniNaeni³

1. M.A, Department of Philosophy of Education Faculty of Humanities Tarbiat Modares University .
3. Associate Professor, Department of Philosophy of Education Faculty of Humanities Tarbiat Modares University.
2. Assistant Professor, Department of Philosophy of Education Faculty of Humanities Tarbiat Modares University.

* E-mail of the corresponding author: haghighat.r56@gmail.com

Abstract

The educational systems of Islamic countries are now facing several challenges, today. Among all, we can note some challenges posed by post-modernism theories such as: rejection of powerful ideological sources, refusal of any educational model, relativism, breaking norms, lack of any social responsibility, evasion from religion and etc. Each of these imposes challenges for the educational systems, especially those proposed by post-modernism theories that are in contrast with the Islamic rules. In this research study project, we use qualitative approach with a method of descriptive-analytical, posterior to a comprehensive review of the available resources we will evaluate the post-modernism perspectives in social education and training based on the great scholar Tabatabaei. Of the results of this article we can point out the post-modernism social education and training concepts such as: lack of any universal and constant principles, dialogue-based, pluralistic, anti-sovereignty, importance of diversity, attention to differences and the importance of criticism in post-modernism social education. In addition, some of the conclusions obtained from this article will focus on evaluating the views by Mr. Tabatabaei regarding the post-modernism social education and training in which nature and spiritual matters is of utmost importance – which is rejected by post-modernism. Despite rejection of any model is observed in post-modernism, Mr. Tabatabaei believes in religious models and powerful sources of Koran and Sharia (Islamic laws). On the other hand, values and ethics in post-modernism are relative, but in Tabatabaei's view some values are relative and some are absolute. Further, post-modernism emphasizes on the individual identity, but in Mr. Tabatabaei's views, the group has priority over the individual.

Key Words: Post-modernism, Social Ethical Education, The great scholar Tabatabaei, Criticism.

1. Introduction

Moral and ethical training and education is a social institute in relation with social, scientific, political, and cultural changes. In the contemporary time, the post-modernism teachings have had great effect on various fields of politics, arts, literature and especially education. Post-modernism believes that modernism has ignored other aspects of human life, cultures, values and various groups' ideologies. Therefore, in education and training it refers to some principles such as lack of any constant universal principles, stressing on dialogue, diversity, difference, being different, cultural examinations and anti-dictatorship and criticism. Considering the fact that post-modernism is not consistent of any system of ideas and concepts and is mostly in the form of a social, political or cultural movement, we cannot think of the education system of post-modernism, especially in social training, very clearly or specifically. However, of the anthropology and sociology, we can infer some social training principles. Therefore, in this paper we focus on the principles offered by views of post-modernism based on its anthropological and sociological principles. In addition, this article suggests the views by Mr. Tabatabaei regarding the post-modernism and its educational system for social training. As a result, in this study we have made use of a qualitative approach and a descriptive-analytical method and using various internet websites and receiving information from them, and using the final thesis of students, books, articles and other sources.

2. Research questions

1. What are the concepts of anthropology and sociology of social training in the post-modernism views?
2. What are the principles of anthropology and sociology of post-modernism for social training?
3. What critics over anthropological and sociological principles of post-modernism are acceptable through the views of Islam (Mr. Tabataei's views)?

3. Post-modernism: Concepts and Meaning

Post-modernism has some concepts of anthropological and sociological nature that we will point out hereafter.

3.1. Mankind and Identity in post-modernism

¹ Allameh is a title in Arabic which means a person of great knowledge and perception

The post-modernists are against the idea that we have a constant and unified human "self". They believe that the "self" is under the influence of culture, and as a result due to the changeability of the culture, it is a variable, limited and conditional; so human does not possess any meaning or identity. There is an inclination in post-modernists which emphasizes on social classes and sexism and the individual is defined inside the group that it belongs to. Therefore, each person has his own unique "self" (Zamiran, 2000). Human is not in the center of the world and culture and language, but he belongs to its culture and language. What is actually called as "human nature" is in fact formed through special social relations, language and modernists are in fact in denial of a "definite agent" who can recognize facts and understand their reflection with definite certainty (Lutar, 2001).

Post-modernists, in relation with human, consider the role of mankind in the process of transformation and as a result they don't consider a constant nature for it. In fact, in most post-modernists' view we cannot apply unity and identity for humans but instead we must define the principle of difference and multiplicity in recognizing humans (Farmahini, 2003). The main monad and core of human identity is not his or her "self", but "other"; is not "unity" but "diversity"; is not "similarity" but "difference"; and is not "solidarity" but "chaos" and "dispersion" (Soltani Far, 2007). Post-modernism is a theory that not only insists on individuality but also believes that the "self" and "nature" are not pre-defined and intrinsic. They believe that the "self" is formed gradually and by being in a certain cultural paradigm and language game. Stressing strongly on two factors of "dialogue" and "language games" will provide the ground for formation of "self". Dialogue is not a neutral and lame factor, but the agent is constructed based on the different cultural, social and historical backgrounds. Hence, post-modernism lays emphasis on both individual, self-determinism and collective influences (Hadjins and Michael, 2000).

The stable, durable and integrated "self" is nothing but illusion. However, identity will remain as a controversial subject in the years to come. Post-modernism rejects any interpretation of the "self" as a fundamental and timeless topic. Instead of an enthusiastic search and investigation of a deep, valid and original "self" modernism offers a kind of confirmation and admiration for dispersion, broken desires, and superficiality and shallowness of all phenomenon in the world. In this realm, identity is like every other product of this deceitful market for diversity and relativism of values and norms (Ward, 1997).

Post-modernism has some cultural construct and is formed through a semantic and dialogue system. The agent is constructed through some dialogues and signifying orders and is de-centralized through language and society (Kellner, 1992). In Jameson's opinion post-modernism's culture is a made-up culture based on imitation. In this culture, any distinction between the upper culture and mass culture is non-existent. Any sign of individuality is destroyed. The main characteristics of the post-modernism culture are lack of individualism and collapse of personal style. In this culture, there is no sign of aesthetics of modern era's cultural works. In this culture, innovation in cultural style is not possible and we can only imitate the dead and old styles (Jameson, 1991).

Now, after a transient consideration about human and his identity in post-modernism view, we will summarize the post-modernism anthropological concepts and ideas in table 1, as follows:

Table 1: post-modernism anthropological concepts

Concepts	Explanations
Rejection of any unified identity for individual or group	Post-modernism denies all the fundamental and exalted concepts related to human nature and leads human to lack of identity and nihilism. (Sajadi, 2005)
Attention to other	The meaning of “other” in post-modernism is all the people who are somehow persecuted and oppressed or marginalized and pushed out of the stage (Thompson, 1997).
Opposition to domination by a dominant culture	Domination of one culture or theory on society will lead to ignorance or oppression of supporters of other ideologies and cultures. While because of the difference among humans, there exit various ideas and opinions which all have the right to be presented freely and public facilities must be available to them (Jahanbegloo, 1995).
To give value to diversity and difference	Since there is difference among humans in terms of appearance, social class, beliefs and financial, we must value their differences and to respect the difference, we must promote differences in ideas and the freedom of ideas and actions for all the people (Thompson, 1997).
Support for minority groups	Post-modernism pays special attention to minority groups by race, ethnicity and sex. Thus, it is a strict supporter of diversity (Ahmadi, 2003).
A belief in centralization of nature with respect to human	They believe that although human’s dominance on nature has caused some technological and industrial advancement which in turn has lead to numerous welfare facilities for mankind but this kind of treatment of nature has resulted in its destruction and deforestation and limitation of green land and air pollution and water pollution on earth (Nozari, 2000).
Encouragement for consumerism and secularism	By expressing a disbelief in fables including religious stories, unfaithfulness in spiritual and divine matters are intensified and frequent advices on attention to works with immediate pleasures and encouragement for consumerism that are in opposition to religious teachings (Luttar, 2001).

3.2. Post-modernism Society

The most important topic in post-modernism sociology is “criticizing modernity” and normalizing and equalizing processes in society. Post-modernists believe that today there is no single theoretical dialogue that can explain all forms of social relations and all forms of political actions (Bauman, 1997). In sociological perspective, post-modernism emphasizes on individualism, diversity and lack of homogeneity and centralization which all are reaction to unified and integrity-based approaches regarding the human identity in today’s societies. Involvement in new political activities and diversifying other political and social contentions – in post-modernism view – is a way to express the “self” and therefore a response to changes in society in a post-modernism way (Gibbins and Burimer, 2002).

The meaning of a post-modernism society is based on pluralism in language games or social contracts. Technology has provided many different modes for choosing and connecting to others and has broken the previously closed borders. Future society is less controlled by anthropological, mechanical, forceful, and structural domain of Newtonian world and is more under the influence of applicability of plural and heterogeneous sub-languages. Society as a whole has given its place to a network of flexible games of language in which a continuous series of new opportunities exists and the best time for post-modernism arrives when a new world order in a multimedia cultural atmosphere of the whole world’s information is replacing for modernity – a new order that is beyond human and western world. In such order, human agents are going to be equal with animals, objects, machines, nature and other thing. The result of this process will be of indifference than difference. (Lash, 1990).

A radical democracy, which is the aim of post-modernism, is a kind of democracy that can bring together a deep understanding among different views and perspectives. Radical democracy emphasizes on the fact that democracy as a desired element has not been fulfilled in modernism era, because democracy has lead into the dominance of a dominant culture in a society or in the world. The direction towards globalization of culture and theoretical currents is in a way a form of such cultural dominance (Bagheri, 1996). Post-modernism is intensely against nationalism. Nationalism in modern world is referred to a group of people in a region that despite the very little acquaintance among their members they create the identity of their society. Nationalism tries to coordinate the activities of the people, strengthen the relationship between the government and the society, and define the geographical borders for political systems. However, some new world-as-homeland open-minded

people consider nationalism as harmful and the cause for many wars around the world (Bashiriye, 2000). So after shedding light on the anthropological and sociological principles of post-modernism, we will continue with these topics in more details:

4. Social Training and Education in Post-modernism Perspective

Social education means to socialize the members; i.e., to make them more socially-acceptable, and teach them some social skills, train them for becoming more effective citizens, help them apply language for delivering meanings and causing to understand, and finally to acquire social qualifications for living in a society and adapting to them. Since, post-modernism is not a coherent system of ideas and meanings, we cannot think of it as a unified movement. Post-modernism consists of some general, complex and multidimensional terms that are not easily delivered in simple and understandable language and focuses very little on education and training as an exclusive and clear matter.

Post-modernists believe that the media are the most important players in the field of education and teachers do not have much role in this realm. Zhiro proposes a model of education based on critical thinking and explains that the main purpose of education is to provide conditions in which students will have the chance to act as self-determiners, self-trainers, as fluid agents and critical thinkers. In critical thinking education, schools must raise citizens who are able to control their own lives and to create desirable conditions for acquiring knowledge and education. Teachers must educate their trainees for critical thinking to obtain knowledge, habits and skills for being critical citizens rather than simply as “good citizens” (Girox, 1991). Post-modernism education stresses on a multi-dimensional education and literacy. Zhiro says we need to expand our education and literacy to have a cultural and critical performance and people understand the importance of having connection with people from other societies. Adult education is as important as the young ones’. We must not educate people of different ages in only the existing public schools, but we must make use of other cultural centers and to do this we must correct the existing school system and educational plans (Girox, 2004). In addition, Zhiro suggests a type of education system called border-education that rules out many of the traditional goals of education. The education system considered by Zhiro has a trend with the goal of a society seeking equality and democratic. Border-education creates necessary opportunities for students for getting involved with multiple obstacles and sources that make up codes for different cultures, experiences and languages. This is for the students to learn about these codes and deal with them in a critical manner and become aware of their limitations. In Zhiro’s view, a teacher is a professional open-minded person who must apply his or her other skills and thoughts to continuously break the cultural structures in which he or she lives in. Border-education reveals that teachers who live inside a given social, political and cultural border must reflect on political and value-based dialogues to deepen them further (Farmahini, 2003).

Post-modernism tries to promote a new meaning of “we” and set forth “they” as “one of us”. This description is a view of some unfamiliar people who are similar to each other and is also an emphasis on the fact that we are also similar to each other. The unity which is aimed for is a kind of unity that does not involve any philosophical theories but is formed by emotions and imagination. The social unity resulted from this process will not stress on intellect but on sympathy and a common emotion (Rosenow, 1993). Rurty is among those who give a special place to social education. He divides the goals of social education to two periods of pre-university and university periods. The pre-university period can be seen as a period for creating connection with the society. In this stage, the person’s relation with others is empowered and promoted using various methods like dialogues with those who live around him to finally bring him out of his individuality and give him a social identity. In university stage, it is to give the person the power of being independent from society and self-autonomy. This autonomy allows the person to be free from social constraints, think and act independently, recover themselves and expand the borders of democracy (Bagheri, 2005).

In Foko’s opinion, human does not own any nature and essence to be discovered but the individual is responsible to create a “self” for his or her own (self-creation), instead of self-discovery. Self-expression through self-creation provides the necessary condition for analyzing cultural and social issues. In Foko’s opinion, there is no stable nature for human. We are free to re-evaluate and re-construct ourselves at any time in our life. In a social education setting, the person is set under training and he should reach a level of awareness to understand the difference between various time periods and analyze them separately and independently and do not use the criteria used in one period for the other. Institutions and establishments (knowledge and power) try to subdue bodies and make other people obedient to themselves (Foko, 2005). Thus, with a view on education proposed by post-modernism, we will focus on the educational goals set by post-modernism:

4.1. The Educational Goals by Post-modernism Perspective

The important goal for social education must be the moral education. In their view, we must pay special attention to ethical dialogues as valuable treasures of meanings for students. This will help students to make connection with a society of a wider variety. Ethical dialogues will help students to understand how important personal

experiences can be through dialogues. The goal of student participation in these dialogues is to increase their social responsibility towards others (Sajadi, 2000). The other aim of this type of education is to create an ability to relate with other members of society and increase the individual's tolerance for accepting other people's opinions and ideas. Social training must be able to promote a sense of respect towards others. To understand the cultural and social factors and to increase the cultural literacy of the people is the other goal for post-modernism educational system. Other important educational goals includes: awareness of valuable cultural traditions, understanding the self as a social being, understanding the social factors that help shape the individual and social identities. In this context, the individual is introduced as a social-cultural being. Language has surrounded human and education starts with language. Social education must identify beliefs and patterns that are harmful, socially or individually and allow students to discuss their society and the issues that are contributing to the problems and crises (Razavi, 2010).

In the eyes of post-modernism, paying attention to public culture and cultural studies are among the most important activities in society. On the whole, the effort made by post-modernists is to destroy the station and dominance of the dominant culture. Drida believes that our responsibility with respect to cultural heritage is not just to receive and pass it on to the next generation, but to review and study it. It is this way that a culture can survive. In post-modernism attention to the public culture can help achieve political development and growth in social education and branches of science must stride in this way. The point is to include signs of other cultures and the dominant culture not to be the only thing in study books (Cohen, 2002).

Critical thinking is so important in post-modernism view that by challenging the general beliefs by the public and then the individual is helped to accept his new responsibilities and involve himself with the accepted public traditions and ideas. Critical thinking in active learning is dependent on personal autonomy and reasoning engagement in thoughts and actions. Personal autonomy is so important that sets the person free from accepting any snippets of knowledge without questioning it. Reasoning will cause the person to collect evidences for his ideas and opinions. Critical thinking is challenging and sees the personal autonomy as beyond the common sense; on the other hand, it sees it as relational. It is because in these activities, all groups are trying to reach a common goal and target (Girox, 2004). The goal by the social education in post-modernism is to break the existing structures, especially the existing polarizations in society. For example, they try to make distinction between tangible and intangible, between theory and action, between the common culture and elite's culture. By identifying the personal differences among students in social, economical and cultural settings, we can provide them with lessons and sources in accordance to their needs and understanding. A suitable educational system will study the common dialogues to discover instabilities and gaps and to identify liberating dialogues (Jahanbegloo, 1995).

In post-modernism, the importance of pluralism is in the fact that ethical and social values and social justice requires some acquaintance with other dialogues and sub-cultures. A society which has delegated its control and power to its members and groups wants to achieve justice. Words and expressions related to the way of managing the society and social justice such as: equality, dominance, superiority, difference, suppression, etc. must be challenged and questioned (Razavi, 2010). In a post-modern society the emphasis is on acceptance of "other", democracy is followed in a passionate way. Radical democracy by post-modernists is a democracy that creates a deep integration among various points of view, in order to create a fabric (Bagheri, 1996). Since establishing a democracy is the same as developing a sense of cooperation and responsibility – two undeniable components of a social education program – we can think of a radical democracy as an important goal in post-modernism social education.

The constructive dialogue of knowledge is mostly a dialogue that takes place in class for constructing knowledge and not for proving other forms of knowledge. The focus in this type of dialogue is on understanding, cooperation and participation. What students do in this dialogue is indicative of research and scientific methods but not necessarily the same as it. What trigger these dialogues may be the personal interests of the participants. Capability and dominance over a constructive dialogue of knowledge and transferring it to the society at large is the other goal set by the post-modernism social education (Bashiriye, 2000). In the theory of "difference" discussions are regarding the relation between beliefs and values, multiculturalism, awareness and education about cultural and traditional differences, tolerance for differences and patience. But these differences are in fact steps and tools for something deeper and more important in social education; that is, how to create difference. Whether we consider the "difference theory" as a roadmap or a guide or an agreement, it must help students to have a dialogue about the important dialogues that they viewed as unimportant before and passed by it and become more sensitive towards it and rethink about the mechanisms they used in response to differences and resisting to it (Nozari, 2000).

By setting forth the idea of an "idealistic human" as a "self-creating" person, post-modernism indicates that the education system must move towards this self-creativity. Of an institute like the school, it is expected to prepare the ground for self-creation and allow all students to have a chance for self-creation and show some abilities in

their best forms (Bagheri, 2005). Developing a sense of aestheticism by itself is to develop a sense of creativity and innovation and breaking the irrational structures, because aestheticism is a sense that is achieved in beyond rational structures and does not fit in such structures. Therefore, to achieve this goal we must familiarize students with ways for modifying and changing the social orders and regulations. In addition, by developing the sense of aestheticism and going beyond the constraints of habits and structures, we can improve the creativity faculties for taking actions and innovation (Sajjadi, 2000).

Based on the discussions above, it seems that the goals for social education in post-modernism are: interaction-based education, attention to the culture with an emphasis on social conditions, attention to the public culture and cultural studies, expansion of critical thinking methods, reduction of distance between this and that, development of pluralism, achieving radical democracy, emphasis and attention to constructive dialogues of knowledge, studying difference and difference orders, self-creation, and development of aestheticism senses.

4.2. The Principles of Social Education in the Post-modernism Perspective

The principle of primary social acceptance: this principle is about the entrance of a person into society and establishing relationship with people around him. The goal of this principle is to accept society and its historical and cultural conditions to be able to integrate with his society. This integration will help the person to create a bond with his society and develop an empathic relation with the members of his or her society. This empathic relation in society will make life more pleasurable and more sensitive towards social issues and human relationships (Bagheri and Sajjadiye, 2005).

The Principle of Expansion of Individualism: This principle is about the expansion of individual identity and resistance against melting in social movements. In this principle, we must emphasize on the maintenance of the autonomy of the individual and efforts that must be made to set the self free from social-cultural dominance of his environment. In this stage (individualism stage), conditions for disagreement with the society and moving towards a more personal views must be provided (Bagheri, 2005).

The Principle of Expansion of Critical Thinking: According to this principle, the individual must be able to be skeptical and challenge the common norms of the society so that a more original and new understanding can be achieved. The foundation of such ability is in expansion of critical thinking in humans. By contemplating on the common sense and shedding doubts on it, the individual tries to come up with a substitute and novel understanding for reforming and regenerating a new society. The requirement for such interaction is an intense critical thinking by the individual. The growth of critical thinking in human will cause the person to have an active and critical approach with people and things around him and not to accept things before being convinced (Giroux, 1991).

The Principle of Creativity Growth: Based on this principle, we must invest in more creativity and innovation in an individual and prepare him for proposing new solutions. If the person suffice in skepticism in processes and does not have the capacity to propose new solutions, he will move on to vanity and nihilism (Bagheri and Sajjadi, 2005).

The Principle of Social Tendency: According to this principle, people will be closer to each other based on two common characteristics among them (sense of pain and aestheticism). Emphasis on these two common feelings creates a type of empathic relation among people. Here, it can be said that because this empathy among people has an intrinsic origin in people, it will create a kind of closeness in people which is different from that by the principle of social tendency. Therefore, this form of entrance into society is deeper than that during childhood and the element of being an active agent has a crucial role in it. We can call this “social tendency”. Tendency towards society starts from the within and is based on some common feelings with other people (Rosenow, 1993).

The Principle of Implementation of Justice: This principle aims for a liberal society and that is to establish justice and deny violence in society. A post-modernism human is someone who thinks that oppression is the worst thing that a person can commit and a liberal society is a society that there is no place for violence and oppression in it. According to this principle, people must show justice in their behavior (Bagheri, 2005). Thus, by the discussions provided above regarding the bases for post-modernism anthropology and sociology and what it suggests in terms of social education and its goals and ethical principles, we will now turn our focus on the views expressed by the great scholar Mr. Tabatabaei regarding social education. But, at first, we will have a short excerpt about his life and works.

5. A Short Review on Life and Works of the Great Scholar Mr. Tabatabaei

His name was “Sayyed Mohammad Hossein Tabatabaei”. Although he had commanding knowledge of the Koran, jurisprudence, principles, ethics, mythology and cabbala, he is mostly known as a “philosopher” and “interpreter”. He was born in 1321 Hijri calendar (around 1905 A.D.) in the city of Tabriz. He got his basic education in Tabriz and in 1343 (1927 AD) moved to Najaf in Iraq and lived there for 10 years. During this time he got education from some very famous and knowledgeable masters. In 1351 (1937 AD) he returned to his homeland and in 1364 (1951 AD) settled in the city of Qom.

In Qom, despite his counterparts at that time, he established a school of philosophy and did not surrender to the prejudice of the time and kept the light of intellect and reasoning burning in those dark years. His other work was to uphold classes of Koran interpretation in those days that people were kept away from Koran. This was along many difficulties and problems. In no time he found great reputation in both philosophy and interpretation of Koran. He gave birth to a new and deep philosophical and interpretational movement of his time. His philosophical and Islamic identity plus his mythical and talent gave him a well-rounded and multidimensional character. We can think of his as a combination of “philosophical intellect”, “divine oracle” and “mythological discovery”.

Many works have been left from Mr. Tabatabaei. Some of his works include “bedayat al-hekmat va nahayat al-hekmat” in Arabic, “Principles of Philosophy and Realism Methods” in Farsi and “Almizan Fi Tafssir al-koran” in Arabic in 20 volumes. Morteza Motahari can be considered as the spiritual child and intellectual product of Mr. Tabatabaei. Finally, Mr. Tabatabaei passed away in 1981 (Jalili Senzighi, 2008, P. 85).

6. An Analysis of Post-modernism Social Education with an Emphasis on Mr. Tabatabaei’s Perspectives

The social education of post-modernism is against authority. Due to cynicism, skepticism and scattered nature, post-modernism cannot define any obvious goals for social education. In this domain, there is no clear place for teacher and student. They are in the same level. There is no credit for the experience and knowledge of the teacher and a teacher is not considered as a model or authority or an instrument of cultural values transition. In his view, the sources of power (holly Koran and the Tradition) and religious models are of special station. God says: “they don’t want anything but what the God wants” (Holly Koran, Insaan Surrah, verse 30). Also: “God orders them to do good deeds and forbids them of doing bad”. In his view, modeling is the best method for teaching and educating humans and the society as a whole. He believed that guidance and persuasion is not enough and the persuader must first have the ethical and behavioral qualities based on the teachings of holly Koran. It is then that he can invite people to the right path by his good deeds and example. If we think about the words, behavior and beliefs of the people in a wider view we can see the positive and negative effects of good and bad models in their lives. People are influenced by their models and they choose models for their lives. “Certainly, for you in life, the messenger of God can be a good model, and for those who hope for God’s mercy and the Day of Judgment and they who remember God often” (Holly Koran, Surreye Ahzab, V. 21). These are all proofs for the principle of modeling in Islamic education. On this basis, in Islam the relation between the teacher and the student is a vertical one and this does not deny the autonomy of the student. Regarding education, he believes that: education is about guiding and directing the mind of the student by a knowledgeable teacher so that the student can learn what is, otherwise, difficult for the student to learn. Here, Mr. Tabatabaei emphasizes on the role of teacher as a suitable model for the student. In social education, teacher is the social behavioral model for students. This is while in post-modernism, the authority of the teacher is questioned and denied. In addition, Mr. Tabatabaei pays special attention to recognition of God. The students must learn about the characteristics of God and try to manifest them in his personality. So Mr. Tabatabaei sets forth God as a model. When a person witnesses other members of the society doing the right thing, he can commit himself to do the right thing with more comfort and certainty. This shows the importance of model in Islam. Koran is the book of education for all aspect of human life (political, social, cultural, physical, spiritual, military, etc.) (Allameh, 1987).

Post-modernism social education is based on dialogue and not based on invariable and orderly acts. On the other hand, in Mr. Tabatabaei’s view social education is based on action and the truth, and not a dialogue. The education process in Islam is not limited to applying some words and expressions or some grammatical orders, as it is by post-modernists, but there is also room for action. To well understand educational rules and principles, we need to act on them first. If a person does not act on some orders, he cannot understand their real meaning. God reveals in Koran that: “morning and night they will praise his holly essence and say prayers and give to the charity and the orphans, and are scared of the day all hearts and eyes are afraid of” (Holly Koran, Noor, 36-37). In addition, he reveals: “oh, though the believers, if you are scared from God, and have piety, God will give you the power of distinguishing the right from wrong” (Holly Koran, Anfal, 28). These verses are to show the importance of acting based on God’s orders and showing faith in action. So the truth of our actions and behaviors, not just by talking but also by acting is made clear. Although dialogue will provide the ground for actions, but education is not limited to talking. In post-modernism view, if dialogue is the basis for action, education becomes widespread in public, because everyone can hold a dialogue. Therefore, everyone can be educated. On the other hand, emphasis on dialogue means emphasis on disorderly and inconsistent nature of education. Moreover, social education will be achieved when a dialogue takes place. The advantage of dialogue is to better understand and realize the situation of other people and students and acknowledge their basic needs and to give us the proper feedback regarding values. Else, morality will fail to have its public role and turns into a private thing. Laying emphasis on dialogue means to pay no attention to the role of theories in reconstructing

moral acts. In post-modernism view, stressing on theories means to refer morality to pre-determined, general and constant theoretical principles. The role of theories is to impose some principles and structural rules on every topic such as education and this is not acceptable by post-modernists. Beck as a critic of post-modernism education believes that a proper education with a suitable moral training will be possible by combining some elements of modern and post-modern educations. He supports the dialogue and the democracy by post-modernism and believes that the democratic education must not mean to break all structures and wait for something to happen but try to come up with some structures supported by students. For an effective dialogue, one needs a very powerful internal motivation such as data, examples, stories, emotions, ideas, and ideologies and so on. The stress on democracy in schools does not mean that structures and contents are unnecessary but what students and teachers need is an effective dialogue in search for guidance (Beck, 2003).

The social education by post-modernism has a critical approach. One of the important goals and methods of social education in post-modernism is to promote critical thinking. To evoke this ability and skill in various fields of science, society and culture is among the basic necessities of human life. In post-modernism a person is trying to resolve social, cultural and political issues and reach unity of mankind. When a person finds his and his fellowmen's life in disagreement with a better standard of living, he will start to criticize. Because, he is involved with his current social, economical, and cultural situation and has also become familiar with the better life of other people and can see the contradictions and all this forces him to criticize and analyze. This critical activity will help develop the person's intellects and increases his ability in analyzing and accessing social matters. This includes making an effort in identifying and getting involved in the oppressive conditions of society and in training active, courageous and political citizens with critical approach in classroom setting.

Mr. Tabatabaei also considers the condition for a person's participation in society is to have the ability to criticize, contemplate in traditions and critical thinking that all will help the person to step out of an acceptant mood and be able to correctly analyze traditions, the conditions and the right reactions to them. This means that the person must develop a very strong critical thinking to be able to stand against accepted ideas and conditions of his society and select the best and act accordingly (Allameh, 1987). In Koran, God gives good news to those who contemplate in others' words and obey the best of them that: "so tell my followers that those who listen and choose the best of them, they are the ones who have been guided by God and they are the thoughtful ones" (Holly Koran, Zomar, 17-18).

Despite post-modernism that insist on the inability of the intellect of humans, Islam pays special attention and importance to intellect and thoughtfulness. In Allameh's (Mr. Tabatabaei) view the station of intellect in Islam is so high that even philosophers, interpreters and speakers have confessed the accordance of religious laws with human intelligence and religious laws are considered as the test for intelligence and rationality. The great stress by Islam on thinking and intelligence shows the importance of thoughts in actions and behaviors of humans in a social education. It is necessary to mention that social education has roots in nature and intellect (Allameh, 1987). The social education by post-modernism lacks any constant and global foundations. However, the social education by Mr. Tabatabaei is based on strong foundations which are durable, continuous and constant. Religion and whatever is passed to mankind by religion is one of the foundations and principles. One of the distinctions provided by Islamic education is these constant and prime foundations. The lack of these foundations in other educational systems will cause an escape from religious teachings and loss of values (Allameh, 1987).

In Allameh's view based on the theory of nature in the world of constants, order and traditions, humans are encouraged to observe, study and discover the world. The nature is the common ground among all humans. However, in the view of post-modernism, there is no constant and invariable world. Everyone makes out his world based on his own efforts and researches. Human and the world are not separate from each other. In proportion to one's scientific and practical activities, his world is expanded (Allameh, 1987).

In Allameh's view, humans must cling on the divine rope and do not break away. By this they will achieve social unity, communication, and integration. Allameh insists on some constant processes, stages, customs and goals in educating the society and believes that all of these must be under the divine umbrella and all activities must be in the direction for reaching God. This is while all of these issues are variable and inconsistent (Allameh, 1987).

One of the differences between the theory of nature and post-modernism is the subject of individual and group. In the view of Allameh (Mr. Tabatabaei) paying attention to these two human life aspects is important. Individuality and human autonomy, growth and boasting oneself in all different fields, freedom and the right to choose are among the individual rights that cannot be ignored. Beside individual aspect, the social aspect is also important. Mankind is a creature with a social life. The real ground for his growth and education is the society. He commits himself to perfection and growth and then tries to unify the society. In Mr. Tabatabaei's view, human is naturally a civil being and Islam wants him to grow inside the society. This is the reason for Islam to put all its commandments in socialistic forms and there is a bilateral relation between the individual and the

society, and eventually these two will become one through a constant and continuous interaction (Allameh, 1987).

In Allameh's view human is not the center of the world but is only a part of it and he must live a good life in the reflection of his true nature. The world's living path is based on a very important truth that there is no way out but to comply with it. In Allameh's view, post-modernism is in denial of this truth and this will result in humans to be left alone onto themselves and eventually be confused and isolated from the society. Whereas in post-modernism each person has his own path and is the center of the world and does not rely on anything beyond himself and nobody can lead him. Post-modernism makes humans like a tool for searching for the truth and discovering the unknowns and eventually waste his time and energy and do not achieve anything. Human's understanding is not based on certainty, and his knowledge is not divine. Relativity and probability are dominant forces on humans. So we cannot rely on intellect alone. There is no constant thing and human is regenerated into a new creature every day or even hour. The world's reality becomes the culture of man (Allameh, 1987).

Post-modernism conceives that identity is formed through dialogue. This dialogue is the source and originator of knowledge and identity. Post-modernism emphasizes on the individual identity, autonomy, and privacy. Individual is preferred to the society. On the other hand, Allameh prefers the group's identity over the individual identity. In his opinion, identity is not formed through dialogue, but it is only boosted by it. In Islam's point of view, we cannot say that the individuality of the person is ignored because Islam includes diverse points of view by its followers. Some have spoken of an individualistic point of view and believe that the society does not have a real personality and therefore, the social activities of the person even in the form of sacrifice and forfeit is eventually a personal phenomenon and is for him to reach perfection. According to this idea, when we talk about the effect of society on individual, we do not mean that the society has a special form of existence. But, by that we mean that the group prevails over the individual. The type of relations among people creates a network of individuals who form their social identity (Allameh, 1987).

Post-modernism social education is based on diversity. We must accept that the emphasis by post-modernists on the differences and diversity among people is a bit out of prejudice and fanatical. This is because similarities are also as useful and the differences among people. In post-modernism there are not any constant and similar principles, rules and methods for education. The criteria for differences lie in the local values, morality, traditions, customs, cultures, interests and needs. Therefore, education also consists of diversity in goals, methods and relativism. In other words, education is local, special and different. (Sajjadi, 2000).

One of the consequences of post-modernism that has had grave impact on social sciences is the excessive relativism. Relativism will result in becoming indifferent towards desired moral values. Education and morality are two inseparable issues; therefore, education must be able to improve the moral judgment and sensitivity in the young generation. To achieve this goal, we need to have some acceptable moral criteria to be able to identify the right behavior from the wrong behavior, and this is what relativism will obstruct from happening. As a result, a post-modernism approach to moral issues for social education cannot be a solution (Paak Seresht and others, 2003).

The late Allameh Tabatabaei in his book "Tafsir Almizan" has focused on relativism and has emphasized on absolute nature of moral issues. He declares: "moral issues are always among the virtues and beautiful things and whatever stands against them will be ugly and obscene. Time and environmental and social changes will not make them old. Although, sometimes some details and moral cases are changed when compared with some general moral principles, but those general moral principles are always constant and unchangeable. He summarizes the negative effects of relativism in two things: first, if morality is relative, then moral principles will not have any stability and chaos in right and wrong will be the result. Second, the difference in criteria will result in the lack of social understanding and improbability of reasoning among societies (Allameh, 1983).

In Mr. Tabatabaei's view, relativism in morality has had some ill consequences that we will explain in brief: (irresponsibility) denial of absolutism in morality and its principles does not hold anyone legally responsible for their moral behaviors. (futility of moral orders) moral orders and issues are useful when they are the source of influence, and when they can excite the audience and persuade them to sacrifice themselves for others; and this is possible when only the acceptance and love for the group are present, absolute and permanent. (Denial of perfection and eternity of religion) in religious teachings, moral issues and perspectives have been considered and they are directly taken from moral discussions and topics. Changeability and instability of moral orders leads into the idea that religious teachings are temporary and therefore the denial of perfection and conclusiveness of religion. (Moral skepticism) moral relativism, not as a reporter or descriptor of facts, but as a station to announce its position regarding moral orders, believes that rightfulness or wrongfulness of moral orders depend on variable personal or social factors. Therefore, we can never have an absolute ruling for a moral issue and this is the same as moral skepticism. (Equality of servants and traitors) giving service and betrayal, correction and crime, good-will and bad-will and etc. are placed in the same position of moral order and are appreciated and penalized the same. So the behavior by the Pharaoh and Moaviyeh are as legitimate as those by Asiyeh and Zeinab (PBUH)

(Allameh, 1981). So it becomes apparent that the post-modernism foundations and directions have sometimes gone to the extremes and some aspects of human life have not been deeply considered. Allameh's analysis shows some of these shortcomings and faults in the post-modernism principles.

7. Conclusion

Considering the contents regarding social education by post-modernism and the views expressed by Allameh Tabatabaei we saw the common grounds and differences that exist between the two. They both agree on the importance of dialogue in society but post-modernism stresses on pure dialogue and not on constant and orderly actions. On the other hand, Allameh's views are based on action and reality, and not the dialogue alone. Future, both sides believe in the importance of critical thinking but Allameh believes that the axis of critical thinking is in search for knowledge and the truth in humans. They both emphasize on identity. Post-modernism emphasizes on individual identity, but Allameh emphasizes on group identity.

The difference in these two schools of thought, we can refer to a movement of anti-authority and against any source of reference by post-modernism, but in Allameh's view authority (Koran and tradition) and religious models have an important position. In post-modernism we can see a denial of human nature, and spiritual matters, and rejection of the absolute power of mind and lack of any constant and general foundations, while Allameh stresses on these matters a lot. Finally, post-modernism is captured by the trap of relativism and views morality and values as relative, while Allameh sees some values as absolute and some as relative.

The summary of an analysis and comparison of the views held by post-modernism and Allameh Tabatabaei are given in the table below:

Table 2: An analysis and comparison of the views held by post-modernism and Allameh tabaeiTaba

Social Education by Allameh Tabatabaei	Social Education by Post-modernism
Has constant and general foundations	Does not have any constant and general foundations
Is based on action and reality and not just dialogue	Is based on dialogue and not on constant and orderly actions
Has authoritative origin (Koran and tradition) and religious models are of important station	Is against authority and rejects any source of reference
In his critical thinking, the center of dialogue is on searching for knowledge and the truth in humans	In their critical thinking, the dialogues are focused on social problems and issues
The emphasis is on human nature	The emphasis is on rejection of human nature
The content of the dialogue is surrounding spirituality	The content of the dialogue is based on the rejection of spiritual matters
Stresses on spiritual matters	Rejects spiritual matters
Stresses on intellect and thinking	Denies intellect (rational thinking)
Stresses on group identity (along with acceptance for individual identity)	Stresses on individual identity (along with attention to the group identity)
Morality and values are absolute and relative	Morality and values are relative

8. Resources

Holly Koran

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