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THE TRIANGLE OF EDUCATIONAL INVERSIONS IN CITIZENSHIP EDUCATION SYSTEM

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ABSTRACT

Growth, progress and development of human societies depend on the improvement of the quality of the educational system of that society, and awareness and commitment of their citizens of social rights and duties. Throughout the history of the fluctuations of human life, there have been great scholars and teachers who have dedicated their lives to the cultivation and social excellence of mankind. From Plato to Aristotle in philosophy, from Chang Tzu to Buddha in wisdom and from Adam to Muhammad (SA) among prophets, they all put their mission on the orbit of human excellence and social development of mankind; because the ultimate happiness of mankind passes through the path of social excellence and prosperity, and the philosophy of the emergence of concepts such as modern citizenship education has no goal rather than mankind redemption in the society. Despite this historical concern, there are still many hidden and obvious obstacles and factors that can make a lot of challenges for "Citizenship Education" process. In this article, with emphasis on the educational guidelines of Imam Ali, in the book of "Nahj al-Balaghah", we are trying to identify the factors that interfere the process of citizenship education. In order to provide tailored data to the field of study, the qualitative method and strategy of Granded theory is used. For data analysis, open, selective, and axial coding has been used. During the three stages of data analysis, four concepts, 12 subcategories and three general categories were presented in the form of a model. The findings from this study show that "inverted political rules," "inverted social norms," and "inverted moral values" are the three sides of the "Triangle of Educational Inversions", which can interfere and deviate the results of citizenship education system.

Keywords: Citizenship, Citizenship Education, Educational Inversions, Nahj al-Balaghah.

INTRODUCTION

Necessity assessment, policy-making, and deployment of coherent and integrated citizenship education system is one of the most promising instruments that plays a vital role in the country's domestic development as a social investment (Kazemi, 2010). The minimization of the gap between the desirable situation and the current condition, depends on identifying the reasons for failing to educate responsible and informed citizens and presenting corrective strategies in areas of indigenous values (Alam al-hoda, 2005). The cultural infrastructure of the Iranian society, along with the economic and social infrastructure, is the fundamental foundation for local development, and any deviation or misconception, in the receipt and delivery of

educational concepts in the policy-making path to implementation, can threaten the foundation of development of collapse with change in their functions.

Problem Statement

Since the beginning of the Islamic Revolution, the Islamic Republic of Iran has been one of the most religious societies, and governments from the theoretical perspective and the establishment of sovereignty laws; since the constitution of the Islamic Republic of Iran seeks the establishment of a justice-based system, and several principles of it reflect the intention of implementation of religious rule. Despite all the efforts which were intended to create the capacity for activities in the field of education and Islamic ethics, the results were not tangible and the efforts of various cultural, educational and ideological institutions have not been acceptable in recent years (Sajjadi, 2000); in other words, there is no perceptible relation between the social effects and the actions taken; and this is the case that addresses the causes and factors which impede and discourage the citizenship (Fakohei, 2009). With a pathological look, one can conclude that the root of the lack of access to many of the policies in the area of citizenship or citizenship education are affected by destructive and interventional variables that can be defined in the social, economic, and political domains. Mostly, citizenship policies are aimed at raising awareness of citizenship rights (Qayumzadeh, 2014), responsibility increase in citizenship engagements (Javid, 2012) and civil mutual participation (Seyyedi, 2004); but in many cases, what is accepted in the general literature of society and given to the masses of the people are different patterns of behavior that are found in the social interactions of the people. In that case, the shortfall of the rules and laws and breaking the social rules, if it leads to the recognition of individual interests, is not considered to be fraud and evasion, but rather inverted, means "professionalism"; therefore, values such as honesty and righteousness will be contradiction with inverted values such as "sharpness" and fall short eventually. Conceptual values such as veil and privacy are also transformed, interpreted more favorably, and contradicted with concepts such as attractiveness and social relationships.

The Importance of Research

Finding the root causes of intervening factors in social education and in line with it, the necessity of finding the roots of inconsistencies in the field of citizenship behavior is an unavoidable mission before implementing and enforcing the policies of the citizenship education. To this end, the first step towards the indigenization of development models (Citizenship Capacity) must be the needs and conditions of the society and the possibility of adapting these models to social, cultural, political and economic characteristics (Vakili, 2009); Therefore, the root of many problems in not achieving and implementing the native education system should be addressed not in research approaches, but in managerial, psychological, political, budgetary, manpower and physical infrastructure problems. (Mesbah Yazdi, 2012). Thus, as long as it does not come to a proper understanding of the reasons for the diversion of social education and citizenship education, educational and cultural organs will be ineffective.

HISTORY AND LITERATURE RESEARCH

Key Words Definition

Citizenship - Citizenship is a term that cannot be described in a definite and identical way, but it can be conceptually examined in two general areas: the first domain that includes the legal, political, and social nature (Marshall, 1964) is citizenship, and the second domain examines



citizenship from the point of view of performance and its collaborative role in society (Merifield, 2002). "Rousseau" considers the exact concept of citizenship in an idealistic way in the selection of the good and the public interest in the interests private. In the Rousseau guidelines, there is an unbreakable link between the rights and obligations of citizenship, the citizen to determine his own destiny, while benefiting from the rights to do is also required to conduct citizenship assignments which participation in the formulizing of laws and regulations is part of these assignments (Molaey, 2016); in the modern era, the "citizenship" falls in the category of the new social concepts. This concept, as a social structure is formed of special elements in accordance with cultural, legal, political, diversity and pictures the unique "citizenship morality" (Mohasses, 2016).

Citizenship Education - The theme of "Citizenship", which has been named in many studies either in education or in the education of citizenship, has attracted the attention of thinkers since centuries ago. Perhaps Plato is one of the first who considered this. In his "law", which speaks of the fundamental laws of society, he refers to the fact that he has to be educated to understand and correct the correct laws and to protect them (Najibzadeh, 1998). The concept of citizenship is a general concept that depends on cultural, social, political, and technical studies in the community, and it can be used to teach how to live with one another, and in particular in a society and in general, in the international community (Aghazadeh, 2006).

Educational Inversions - In order to present a definition for the "educational reversal" phenomenon, a clear definition of education should first be provided. Ragheb Esfahani has defines education a step-by-step approach to everything until he reaches the position he deserves. It is clear that there are many meanings, but the most important thing is that in the concept of education, from the past to the almost constant "education" of the length of time, the term is the attention to the spiritual and spiritual perfections that are the result of education (Tavassuli, 2013). "Education" is a socially-oriented process that is aimed at facilitating the exercise of social functions against other human beings and social situations. Any inappropriate behavior and social response that indirectly leads to learning, instillation and repetition of conflicting behavioral responses to the infrastructures, fields, and educational goals accepted by that community can be considered an inversion of education. Therefore, the phenomenon of educational inversion needs to be analyzed as a "disability" rather than as a "cause". The disadvantage caused by social, economic, and political mistakes as a new pattern of behavior is accepted and learned. In such situation, the method of generating value concepts based on the cultural infrastructure of a society, such as the customs, principles, beliefs, and traditions of the people, are subject to change and function differently. For example, the charm of a lack of proper hijab in a Muslim community, as an inappropriate behavior, can lead to the learning of a "bad curtain hijab" in the form of a new pattern of behavior, or in another example, the adoption of ineffective and non-deterrent rules of guidance and driving can lead to a pattern of "violation and payment of fines".

Nahj al-Balaghah - the most important work of the remaining ethical and educational teachings of Ali(AS), the first Imam of the Shiites, and the most prominent source for the inference of "citizenship education" and its barriers. Nahj al-Balaghah is a book that is compiled and written in the fourth year of the Hijri, by Seyyed Razi. According to the book of Al-Zarifa, about 134 descriptions have been written on Nahj al-Balaghah, most of which are related to politics and government on the axis of Ali (AS) to Malek Ashtar, a manifestation of the characteristics and



characteristics of a government ideal; among these works can be the books of the religion of the country from the perspective of Imam Ali (AS), the wisdom of the political principles of Islam.

Research Background

In a research conducted by Ali Ghanbari (1932) entitled "Traumatic Educational Factors Affecting the Religious Attitude and Practice of Man, according to Imam Ali (AS) and Jean-Jacques Rousseau", the causes of changing attitudes and religious practices of individuals have been studied and each of these reasons, which were seen from Jean-Jacques Rousseau point of view, are compared to the ideas and views of Imam Ali by the method of Otto, and the ways out of these traumas were examined. This study showed that in both views, neglecting the various stages of growth in education and training, the contradictions of speech and practice, inappropriate encouragement and punishment, reluctance and compulsion, exaggeration and vice versa, and lack of an interface are the most important causes of religion runaways among individuals; in some areas and functions, the two point of views differ, but the many similarities between them indicate that what nowadays philosophers have built their new educational sciences on, based on Rousseau's views has long been rooted in the ethical guidelines and ethical considerations of Muslims, and since then they have been the basis of the principles of education among the Islamic scholars, and paved the way for education for the public (Ghanbari, 1932). According to a research by Sadat Kiani, "Obstacles to education from Ahlulbait's Point of View", one of the most important missions of divine prophets and infallibles is identified and introduced based on the factors and obstacles of education. The results show that the obstacles are primarily divided into two general categories, external obstacles and internal obstacles. External obstacles include factors such as environment, inheritance and economic issues, and the most important obstacles are internal, pride, anger and insult. Education also has various sections such as rational, social, political, emotional, and ethical education (Sadat Kiyayi, 1935). In a paper entitled "A List of Obstacles to Development," written by Fereydoun Mazlum with an emphasis on the cultural policy of the country, the most important misconceptions in the educational policy-making process have been identified: factors such as misconceptions about asceticism and the abstinence from the world, in such a way that contradicts the growth, disregard the public order, the notion of opposition of the Islamic Sharia with any innovation and opposition of piety and commitment with expertise, hiding of the corruption of belief and ethics, not taking action and research to resolve social problems, simulation with the Shari'at to escape the law and vice versa, justification of the violation of social order under the pretext of inappropriate intent, the refusal of social appreciation on the pretext of social rewards and the expectation of sacrifice, not paying attention to the attributes of human beings and recognizing them as absolute good or bad, not paying attention to the role of social and political, economic, and environmental factors in the society reform and concluding advice for religious and social guidance, the lack of a codification of political philosophy and management theory in the society, with the origin of materials and materials needed in sources of Islamic jurisprudence, Misinterpretation of some religious concepts, influence of right versus personality, the prevalence of some superstitions in covering ethnic traditions and religious beliefs, apparent criticizing of traditions with the appearance of seemingly foreign traditions and thoughts, hypocrisy, flattery and the danger of its expansion in the form of social morality, disclosure, disrespect, law breaking as a religious duty or revolutionary movement, suspicion of people and the desire to investigate their personal lives and misunderstanding their actions and accusing them, ignoring national affairs and



values, and disrespect for culture and traditions of other nations, preventing inappropriate actions by misleading means, neglecting spiritual values and positions of principle, and neglecting religious duty, social counseling is well advised and prevented from violating its work as a good and bad criterion, and by interpreting and enforcing the rules by its own vote, and against someone who is not responsible, ignoring the results of the Westernism and its roots and not paying attention to solving problems of the present time by referring to religious teachings and the lack of understanding of other cultures and how to communicate with folly and deception by relying on beliefs, bad habits and practices in the name of defending the religion, not focusing on the interaction of thoughts and the exchange of votes, and handling irrational methods while dealing with the thoughts of others and not asking those who interpret and execute the rules by their own vote.

METHODOLOGY OF RESEARCH

In this study, confounding factors in understanding the concept of citizenship education have been investigated with qualitative approach using Granded theory; the primary data which were used to respond to the questions from the research have been studied mainly from the text of Nahj al-Balaghah during multi-stage reciprocating; also, in addition to Nahj al-Balaghah, and in order to identify and analyze all the speeches, letters and wisdoms related to citizenship education, research and also studies that have been done directly on civilian education and civilian education identification of the original and encoded as a basis in the first part of the study, a library method was used to collect the data. In data-based theory research, where the intended theory is considered a “Process” theory (Creswel, 2005), the following steps were taken during the research process:

A. Data Collection

Studying the reference document (Nahj al-Balaghah, Dashti translation) and library information resources, including Nahj al-Balaghah subject-based searching websites and related internet portals, books (especially the Alawi jurisprudential book) and Farsi articles which were extracted directly from Nahj al-Balaghah texts and have been used in the field of civilization or Islamic education.

B. Encoding and Checking Data

Continuous comparison is the most important principle in data analysis, through coding. In order to analyze the data, Strauss and Corbin 1998 coding was used with open, axial and selective encoding. In the open coding step, the texts were first carefully reviewed. At this stage, the sermons and letters of Nahj al-Balaghah were examined in general and in a thematic manner, and the main concepts of each of them were identified and coded. In the axial coding step, the extracted codes are classified according to conceptual proximity and the expression of a common concept in the form of larger conceptual categories. In the selective coding step, the categories, features, and dimensions of the codification are developed, developed and implemented, in order to create more and more knowledge about the relationships (Lee, 2001).

C. Theoretical Saturation and Final Analysis

Theoretical saturation, is a judgment on which the researcher determines that there is no need to collect more information and the new information that helps defining the characteristics of the class will not be included in the research (Ranjbar et al., 2012). In this research also, the researcher has continued to collect the data until reaching the saturation stage.



RESEARCH FINDINGS

By examining the sermons and letters of Amir al-Momenin in Nahj al-Balaghah and examining the various points of his government, one can find some factors that interfere in Islamic educational system. The influence of tribal culture and culture was one of the currents that Amir al-Momenin called to change the atmosphere of the establishment of his educational system in order to counteract it, because of the cultural environment of Medina was no longer an adequate capacity for the implementation and acceptance of the causal educational program; therefore, he went to Kufa to fight the obstacles of freedom and awareness of the various citizens and the multicultural composition of the people. He fought the wars of Jamal and Safin, with the supporters of privilege, injustice, oppression and the violators to the people's rights (Jafari, 2006). During his ruling period, in an effort to confront the intellectual currents that propagated injustice in the realm of their goals, such as Umayyad Qasatin and Nakstin parties, which were the flags of this deviation, and another flow that Imam without any neglect to confront and fight the findings show that the most important factors contributing to the process of civic engagement are summarized in three general categories: inverted moral values (fanaticism, misconceptions, irresponsibility, maladministration, indifference), inverted social norms (slogans, the propagation of false concepts in the name of Islam, the prevalence of disrespect, the spread of social discord), and inverted political rules (the spread of political dissent, the abolition of political justice, the decline of political ethics). According to the teachings of Nahj al-Balaghah, one of the most important pests that deviates the social system and misleads people from the path of true education is a situation in which values, norms and laws play a contradictory and inverted role of their original nature.

Table 1: The Inference Table of Intervening Categories of Citizenship in Nahj al-Balaghah

category	Sub category	Concept	Source
Inverted moral values	Prejudice	Pride, foolishness, being angry	Third sentence of sermon 234
Inverted moral values	Prejudice	Help	Fourteenth Sermon 234
Inverted moral values	Prejudice	Arrogance, proud self, being ignorant	Qaseae sermon
Inverted moral values	Prejudice	Insistence on ignorance, foolish bias, irrational insistence, prudent supremacy, comparison with others, proud to be in possession	Paragraph 36 of Sermon 234
Inverted moral values	Prejudice	Honors of the era of ignorance	Sections 16 and 18 of Sermon 234
Inverted social norms	Slogans	Avoiding pragmatism	Sermon 105
Inverted moral values	Bad thinking	Unclean sources of thought	Sermon 105
Inverted moral values	Irresponsibility	Lack of help, non-forgiveness and lack of benevolence	Sermon 13
Inverted social norms	False Islam Publishing	Misleading methods	Sermon 108
Inverted moral values	Immorality	Lies, deceptions	Sermon 108

Inverted social norms	Spread social duality	The lack of right people, the inability to truth	The second part of sermon 233
Inverted political rules	The expansion of political duplicity	Compatibility with oppressors	The second part of sermon 233
Inverted moral values	Immorality	Intercourse of young people	The second part of sermon 233
Inverted social norms	Spreading disrespect	Disrespect to adults	The second part of sermon 233
Inverted social norms	Spread social duality	Pretend to be friends	Sermon 108
Inverted social norms	Spreading disrespect	Disrespecting Parents	Sermon 108
Inverted political rules	The collapse of political justice	The power of the wicked	Sermon 108
Inverted political rules	The decline of political ethics	The dominance of ignorance, the overthrow of the weak, the rule of the savage rulers	Sermon 108
Inverted political rules	The collapse of political justice	Enrichment of people who are inferior, leading to unworthy people	Sermon 108
Inverted political rules	The expansion of political duplicity	The isolation of good people	Sermon 108
Inverted moral values	Incuriosity	Lack of sense of responsibility, Clapping	Sermon 68
Inverted moral values	Incuriosity	Silent untine	Wisdom 182
Inverted social norms	False Islam Publishing	The appearance is the opposite of Islam	Sermon 107
Inverted moral values	Incuriosity	Abandon the right	Wisdom 18



Inverted moral values, the first side of the triangle is the cultural collapse of a society. Examples of inverted moral can be found in the daily interactions of citizens. Indifference is one of the concepts that has been criticized in Nahj al-Balaghah in the context of inverted moral values, because Alawite citizens should be responsible for other citizens' conditions and beware about what happens in the Islamic societies. Whereas this concept, in the opposite, is called non-interference in the others' privacy, and as a symbol of enlightenment and advancement of thought, it is implied in the social life of today. In Sermon 68, about the indifference of some people in the Muslims affairs and their lack of help, they are equated with some animals and strongly condemned the indifference and irresponsibility. The turning point of escaping morality is the tendency of individuals from collectivist values to individualistic and humanistic values in society. In the righteous ruling of Alawite, moral values are like the eternal yarn that keeps the rights and duties of citizenship together. In such a state, the values that govern the majority of society's life have a strong link with superior moral values. But a society in which blasphemous prejudices, bad morals and misunderstandings are recognized as a value, is a particular conception of Islam that, according to sermon 107, is worn by dress and cover. From Amir al-Momenin, in condemning the untidiness of prejudice and its destructive effects, I have narrated from the sermon 236, "I looked at history, so I did not find anyone in the world that has anything to do with prejudice, except for a false ignorance or thought ignorant."

The second side of the collapse of societies from the point of view of Nahj al-Balaghah is formulated under the concept of "inverted social norms". Social norms are the musts that are

accepted by the majority of social groups, and must be a factor in the sustainability and continuity of social life. However, in a society with "inverted social norms", respect for elders has disrespected their place, and friendship has given way to hypocrisy. In such a society, the truthful men are powerless and the liars are dominant. From Imam in Sermon 108, in the examples of the words, the following words are narrated: "At this time ... the wicked rich have become wealthier and the noble men are left poor. The people of this era are like wolves and their authorities are wild beasts and the low-level groups of the society are their prey and the poor of the society, like dead ones; the root of the truth is dying, it comes out of lies, friendship is used in dialogue, and in the hearts they are enemies; sin and disobedience is a means of establishing a relationship, and a rational mockery and a false face of Islam is shown." Sloganism in the context of society is one of the most important normative norms of the Muslim community. In a school of thought with emphasis on pragmatism and denouncing the slogans, he states in Sermon 239: "that is, the narrators of science are abundant and their followers are few." Brokers and rulers speak a lot and do very little. And sloganism becomes social norms.

"Inverted political rules" is the third side of the educational inertia in society. Based on the lessons learned from Sermon 108 of Nahj al-Balaghah, this side refers to a situation in which the rulers do not use their power to reform the society, and as a result, "the power of the wrongdoers," "the dominance of unjust people", "the isolation of noble men", "the trample of the weak", "the brutality of the rulers" and "the wealth of wicked people" are clearly seen in society. Laws in society are explained to create order, transparency and ease in the realization of collective ends, while if legislation by the authorities and the sovereign (in favor of a particular group), rather than reforming the work leads to chaos, the lack of transparency and complexity in society, we will see the inversion phenomenon in the laws, and such a society will not have the capacity and space for the development of citizenship.

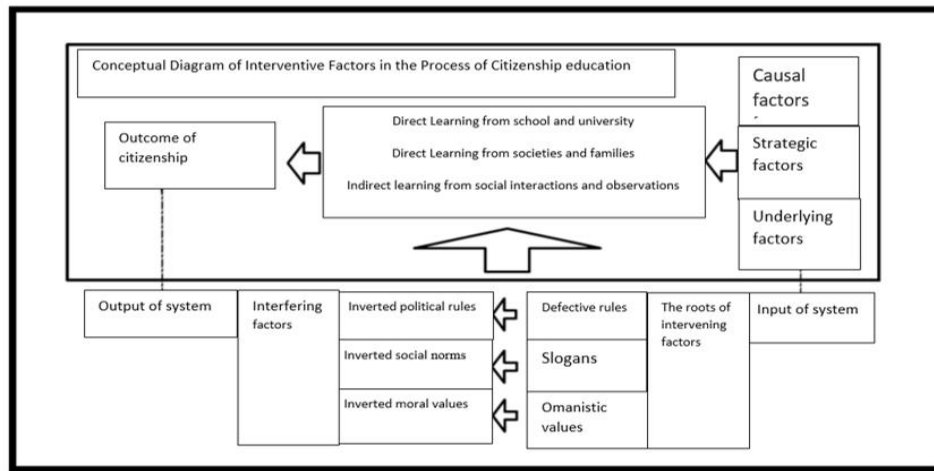


Diagram 1: Various types of interventional factors in the process of citizenship development

FINAL CONCLUSION

According to the research findings, the three categories of interventional factors are the main obstacles to the effectiveness of citizenship and the outcome of the processes of civil and social education. "inverted political rules," "inverted social norms," and "inverted moral values" are the

main sides of the “Triangle of Educational Inversions” in society. Examining these factors reflects the fact that the system of citizenship is the product of communication and social relations of the majority of people in society, rather than being based on theoretical concepts transmitted through classrooms and directly to audiences. The experiences that citizens acquire without intermediaries in the community create patterns of behavior that may not even be compatible with the value system of the community. Several factors may lead to the formation of the sides of the triangle of educational inversions, which the authors recommend to study enthusiasts, roots, modalities, and ways to deal with it in the present state of society. However, in describing the root causes of the inefficiency of the citizenship system in today's society, from behind the point of view of the triple interventional factors can be referred to "defective rules", "sloganism" and "individualistic values," which are briefly summarized as follow.

A. Defective Rules

"The power of wrongdoers", "the dominance of unjust people", "the isolation of noble men", "the trample of the weak", "the brutality of the rulers," and "the wealth of the wicked people" are all comprehended under the influence of Nahj al-Balaghah. It seems that the main element of all of these, in the conception of “defective rules”, can be formulated, which can be regarded as the main cause of the structural formation of the traumatic, under the title "inverted political rules". While the rules that are set by the officials of the society are not comprehensive and appropriate, in addition to the mistakes that can be made in the policy framework of the society, it has the other indirect psychological and educational effects. In other words, if the rules and regulations are not transparent enough for the majority of the population to understand, or in a imbalanced way are designed to benefit a particular stratum of society, then the majority of people will not have an interest in complying with the rules; it is possible that this phrase of "breaking the law, prompting a quicker realization of the benefits" as a an educational inverter get formed in the minds of the citizens of the society, and break the taboo of outlawing.

B. Sloganism

"Sloganism", "hypocrisy" and "propagation of lies" are the important comprehended components from Nahj al-Balaghah which are classified under the inverted social norms. "Sloganism" among all these components has a central role and can be considered as the major factor in the formation of a phenomenon called "inverted social norms". The basic structure of social communication and the way in which the communication of the members and citizens of each society is rooted in the customs, traditions, background and culture of the society, which is also referred to as the "norm" or "social norm". Social norms, like laws, have the legitimacy of adherence and implementation; with this difference that the roots of these rules come from unofficial and unwritten channels that are accepted by the general public. And if for some reason, such as revelry, show-off and consumerism, the society cannot produce a balanced and productive way to reproduce its value-based norms that rely on educational guidelines, it is likely that the behaviors such as show-off, consumerism, or any violation of the traditional norms of society would be considered as value. In this situation, the psychological atmosphere of the community tends to break more fundamental and valuable norms and any form of breaking the social taboos becomes meaningful under the slogan of "the breaking of the norms, the beginning of the change" which the violations may lead to inverted education. As long as the majority of the behavioral interactions of each society are dominated by such mindset and attitudes, inverted social norms will dominate the society.



C. Individualistic Values

One of the undoubted influences of modernity in today's world is the shift in collectivistic lifestyle to individualistic lifestyle. Although individualistic and self-centered attitudes have always been criticized in Iranian-Islamic teachings, as well as in the Shi'ite doctrine, the individualistic values can be the most important factor in the formation of "social unbalanced norms", in addition to promoting a new Western lifestyle that contrasts with certain aspects of Islamic lifestyle. According to the implications of Nahj al-Balaghah, the three concepts of "prejudice", "indifference" and "irresponsibility" are the most important pests of individual behavior based on individualism. Humanistic thinking is the cause of some of these changes that are in people's attitude and mentality and more are created in the value system of individuals. Humanistic thinking, or humanism, is the essence of changing the value system of individuals in society and the formation of "inverted individual values" in society. In collectivistic thinking, as long as the individuals consider themselves as dedicated, related or a member of a group (family, society, and/or even the representative of a collective thinking and collective mindset), they will be committed to respect the values of the group; but when the value-based links get disconnected from other groups, and the "I" plays the main role as the only valuable reference in the individual's ideological and behavioral system, individualistic values stand against collective values which causes the formation of counter-values and contradictory behaviors in the community. For example, the respect for the Nights of Honor or Night of Ashura, even for those who do not have a particular concern in religious beliefs, is common in Iranian and Islamic literature and culture which is an example of preferences of collectivist values to individualistic values.

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