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## **THE DIFFERENCES AND SIMILARITIES BETWEEN HABERMAS'S PHILOSOPHY AND IRAN'S EDUCATION PHILOSOPHY OF GUIDANCE SCHOOLS**

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### **ABSTRACT**

In this article, Habermas's philosophy (communicative action, discourse), the guidance schools education philosophy of Iran, the specifications of guidance term's students and the specifications of social sciences' course are taken noticed. The researcher by applying the Persian and non-Persian references, has extracted the components of Habermas's philosophy and he compares it with guidance schools education philosophy of Iran. Finally, he illustrates their differences and similarities, regarding the specifications of guidance schools students in the quality of social science's learning, in the separate tables.

**Keywords:** *Habermas's Philosophy, Guidance Schools, Education Philosophy, Iran*

### **INTRODUCTION**

Habermas, the modern representative of Frankfurt's prep, is the prosecutor of the ideal of this prep's first generation, with more widespread background and more pragmatic view point. His emphasis is on the role of intellect and his hopes for its effectiveness in the social life and becoming of its characteristic in the organization of society; the critical and adviser role that is observed in Kant's deed specially. He sees the evolution of society in the becoming intellectual of ideologies and it's reflection in the life and he identifies it as moral evolution of children, considered by the psychologists like Piaget and Kohlberg. His researcher's concentration is on the epistemology, modernism, and the analysis of the modern and industrial imperial societies' social evolution, and Germany's day policy, especially by considering the role of media (Nagibzadeh, 2011). The investigative target of Habermas is the prediction and rationalization of better global society to make the more opportunities for serendipity and peace possible, a more rational society according to plural needs not according to the dictator power. The public space is a part of society that predispose the generation of plural thought. The part that facilitate it for citizens to converse about public issues, specially social and political ones, by using the intellectual criterions (Nagibzadeh, 2011).

The pivot of Habermas's approach understanding to the social theory is something that he knows it as the basic question of the contemporary social science. And it includes the relation between theory and action. The meaning of this matter is that the relation between cognition and social science has become an instrument relation. And it assumes the neutrality of science. The science free from values, and hereon it is considered unable to offer people any guidance to conduct their life habitude. This consequence is result of scientism's victory over positivism that represents itself as the exclusive valid figure of cognition on Habermas's view. Because of this, on the view of Habermas, the critic thought about the common forms of domination is an impossible matter, because it seems they can be dissolved by using the technical tools. Habermas's goal is to return the cerebral dimension eclipsed by positivism to theories and to present theories titled critique ideology and to link theory and action again. On the view of Habermas, as people from their selves by working, or they remake it, in the process of their historic proceeding, they crystallize and determine their selves through language and communication. Habermas accounts the research of reality as our task and in the advised talk that is always afoot with others. Habermas's special notice to the language application is because of his tendency to declare the language as aspect and reflection of intellect and wisdom, and also as a tool to mislead the thought and a context to dominate. Thus, idealistic status of talking and verbal actions in which there is no constraint and force, is not

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generated by mind, but it is the outcome of intellect, language structure and natural communication. He knows the critical dialogue as redeemer one (Naghibzadeh, 2011).

On Habermasism view, almighty and worldwide nature of media doesn't let people generate and bring up critical thought. When people's power of critical and weighty reception is ravaged by the information and knowledge, received from top, they live passively and dissociable and they accept the daily frequent routines without thinking and they account it as secondary nature. Habermas by creating and expansion of communicative action theory tends to reconstruct the public scopes. Intellectual argument (dialog), free from the linguistic inconveniences and dominations and the consensus is exactly the same place that is suitable for public scope (Hoinisch, translator Thaheri, 2013).

Habermas believes that he has discovered a viewpoint in which functional intrinsic and theoretical are juxtaposed identically. He spots the status in which human communication is free from the domination of any critic. The status in which theory and the act of self-contemplation, "knowledge" and "profit" coincide with each other moderately (Habermas, translator puladi).

Social learning has a lifetime and continuum nature. Social learning and teaching is beneficial and effective when they are significant, worthwhile, challenging and gregarious. If the teaching of social study as for its hidden approach (social and citizenship pedagogy and its extra close linkage with the daily life) presents by appealing and symmetric to students' mental capacity methods, it can turn in the most effective scope and the students' interested study. This scope of learning is a syncretistic one and it deals with an extensive spectrum of subjects, references and learning activities (The social study's teaching method, 2010).

### **The Components of Habermas's Philosophy**

#### *Communicative Action*

The communicative action can be counted as the pivotal component of Habermas's philosophy. Unlike the theorists such as Ferguet who have focused on communicative action theorem little, Habermas insists on the prominent role and position of this theory in the modern world.

On his view, action is divided into three separate categories:

I) Instrumental action that implies a unit action that selects the most suitable tools and to achieve its goals, reasonably and logically.

II) Strategic action that concerned with action or several people that they coordinate their reasonable and optative action to follow a common goal. And finally

III) Communicative action that is accomplished to get the reciprocal apperception in the social span.

In the other words, the need and interest of social creatures to intercommunication with the accordance and agreement is pensionable to lingual pivot communicative action. Habermas agenizes the difference among the interest to accordance and agreement and the interest to nature discovery (instrumental action) and the human beings' world recognition (strategic action). In Habermas's opinion the communicative action concentrated on accordance and agreement leads to freedom from domination and asperity. And it is the ideal and the aim of communicative active s. Communicative action makes the actives hesitate and review about action status, determine the action rout, coordinate the schemes of plural action, reinforce responsibly autonomy under the shelter of freedom and equity (Naghibzadeh, 2009).

In Habermas's opinion education in its vast meaning, is to gravitate the basic questions about man, evolution and his allotment (Naghibzadeh, 2007). Thus, education as an important appliance of social reconstruction, should resist against the these instrumental cultures, to cultivate the doings showing the real communication (Naghibzadeh, 2009). In the communicative action in the public scope or civic society, the bases of beliefs and thoughts, the concepts and exemplars of plural identity, the moral values of society, alliance and union, all of them are argued and emphasized. Meanwhile foregoing concepts are bogus and inexact in local and social disputations.

#### **Discourse**

One of the key and more applicable concepts that have had an important role to form philosophic- social – political thought in the west, in the second half of twentieth century, and it still does, is discourse concept. It's rather short time, this concept has been noticed in our cultural and lingual scopes and our scholars

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have suggested and applied equivalents for this concept, in their compilations and translations. Among these equivalents that are applied for this concept in Persian language, "speech", "locution", "sermon", "article", and "discourse" can be mentioned.

The different communications among people is accomplished or can be accomplished by intermediacy of words and concepts. We should note this point that the words and concepts are not the only tools to make communication among people and the signals and the codes and allegories are effective to make such communications. Thus the discourses are not limited to words, phrases and sentences. And signals and non- verbal jests play roles to form them.

The concept of discourse emphasizes on social the processes that generate the meaning. Discourses don't deal with things that they can be talked or thought about them, but they also are concerned about this matter that who, when, and by what literature can speak. Discourses make meaning and social relations visualized (Hermann, 1999). Discourses don't talk about matters and they don't determine matters' identity. They are builders of matters and they hide themselves through this process. Discourses facilitate cerebration. They edit and combine the words by particular ways and they exclude other phrases or they change their positions. Habermas in one of his famous disquisitions that is written about the coherence among the terms in French language emphasize this point: "To recognize discourse we should probe it on its most extensive level: Every speech has one lecturer and at least one hearer. And the target of lecturer is to affect others".

Habermas categorizes three types of theories on the base of three classes of cognition interests. His intention of applying the cognition interests is that we supplement our knowledge for special goal. In Habermas's opinion it's not only work that contradistinguish men and animals and enable us to change our environment, but it is also language that is the application of signs to making communication. He knows the communicative action of language as a tool to percept tellers, relation among goals, society and mental affairs (Hermann, 1999).

Technical interests that the same interest to overcome the natural process and to control them, are results of work. These interests form the thing that Habermas nominates it "analytic-empiric sciences" that they are on the base of instrumental rationality. Each of the interests spreads by the thing that Habermas nominate "Media (the domain where interests work)". Technical interests form on the basis of work and they spread by it. The problem of rational instrument, the second instrument that people change their environment by it is language that it forms the "applied interest" as Habermasmentins. And this matter leads to "harmonic sciences". Applicative interest deals with man's interactions. Coordinately, harmonic science deals with substantiation of what people say and what they think about and its relation with their actions.

The applicative interest spreads by communicative action media. One of the most basic subjects noticed by Habermas, about applicative interest and interaction, is the quality of deviation and aberrance of interactions by the social constructions. Maybe people mistake in reciprocal perception of each other. They can err currently, and they may stooge. In Habermas's opinion the applicative interest forms third type of interest that he nominates it "redeemer interest". This interest corresponds with language, too. And it rids the interaction and communication from delusive factors. This interest generates critical sciences that in Habermas's opinion it is the pattern of psychology. And it forms on the basis of our ability to think and self-conscious action and to speculate and to decide on the basis of the facts that have been known in the particular status, and the accepted social rules of interaction. We can spot this type of communicative action as a pattern of communications of classroom (Han, 2002).

Naturally, we shouldn't ignore the critics of people as Hesselp that mentions communicative action don't reflect sub specialties of relations among students (Han, 2002). Deviation happens when the facts of a definite case, is covert to some or all of participants, and when the rules exclude the complete participation of people in the decision making process. The media that this interest spread by it is power. The combat that is present in all social organizations and its final target is the equal participation of all pertinent people in decision making process and it means the decision making power for all people of society.

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The qualifications of communicative action and discourse are as below:

- 1- Everybody who is able to participate must not be omitted.
- 2- Everybody must have equal right to express his opinions.
- 3- No deceit is allowed to participants.
- 4- There is no coercion: It's the best reasoning that gets the power.

The philosophy of education in Iran:

- He is acute about the scientific, environmental and empirical phenomenon's and he realizes their relations.
- He has gained the necessary information in natural, humanitarian and social scopes and he is aware of the role of sciences and their application in the society development.
- He is habitude to Persian language and he is enabling to apply the lingual skills and to use the simple literary texts.
- He can use the communicative media to gain information.
- He knows the society and its jobs somewhat and he is skilled to live in society.
- He is aware of the application of science to improve the methods of doing tasks.
- He has scientific spirit, reasoning power and creative and critical thought.
- He knows the learning method.
- He knows the correct method e of study and research.
- He is interested in thinking and arguing and he knows the research way applicably.

#### *Cultural and Artistic*

- He knows his aptitudes and he tries to develop them.
- He portrays beauty dimensions in God's creatures.
- He pleasures seeing and probing the works of art.
- He knows his artistries and he tries to develop them.
- He utilizes other people's cultural remnants and he avoids emulation.
- He knows the favorable traditions and culture of society and he appreciates them with commitment.

#### *Social*

- He observes his duties about family, friends and neighbors.
- He asks others' corrective opinions and he utilizes them.
- He asks others' help to do tasks and he helps others, too.
- He participates in gregarious and social affairs and he knows the importance of leader's role and members' tasks.
- He tries to gain success and he gets glad to others' successes.
- He knows the importance of law and he knows the legality, beneficial and necessary.
- He knows his tasks and his responsibilities and he counts himself answerable to perform them.
- He is appreciative about others' service and he thanks them.
- He knows the role of men and women in society.

The specifications of students of Iran's guidance schools

- 1- He knows the serving people and motherland as a duty the period is appointed between 13-16, and this period is concurrent with adolescence time.
- 2- Students are trying to make correct and new relations with their coevals.
- 3- This period's students are preparing for accepting of playing the social role, appropriate for their gender (acceptable by society.)
- 4- This period's Students are ready to get sentimental independent of their parents.
- 5- The students, getting closer to the end of this period's education, are trying to get financial independent.
- 6- To prepare to select a job is the other specification of this period.
- 7- To develop and to grow the intellectual skills and to understand the necessary affairs to get the civic or social qualifications.

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8- To know the scientific realities and to catch the corrective scientific methods to study and to solve problems of life.

9- To learn and to gain values and moral principles (Shari'atmadaari, 2011)

The similarities between Habermas's philosophy and philosophy of guidance schools of Iran's breeding

1- In guidance term of Iran's education, as Habermas's the utility of theories and their application are noticed (to some extent) (Do as I say, Not as I do)

2- In guidance term's breeding of Iran, the relation among home, school is and society is noticed and upbringing of disciplinal citizens is spotted. In Habermas's philosophy, to observe the democracy principals has a special position.

3- Localities such as movies, amphitheaters and libraries that accompany the media, in forming and developing of social relations, in Habermas's philosophy and breeding philosophy of Iran's guidance term, have an important role.

4- Discourse that eliminates the imbroglios in and it facilitates the social learning in liberal space, play s an important role in Habermas's philosophy and guidance term's breeding philosophy ("And command them to consult." A verse of Koran).

5- Freedom that is counted as one of the effective factors in education is emphasized by Iran's breeding scholars. Habermas's philosophy that is generated in democratic world is one of its harbingers.

6- Habermas doesn't count any power such as reasoning in the context of thinking about the goals and relations of creatures beneficial. In Iran's breeding of guidance term, thought has an important position, too.

The differences between Habermas's philosophy and breeding philosophy of Iran's guidance schools

1- Habermas's thoughts has formed by the effect of people such as Aderno, Hurkhimer, Marks, Hegel Dewey and Kant and thought streams such as positivism and new Marxism, and it has essential difference with Iran's breeding philosophy that is generated by religion of Islam's orders (Naghizadeh, 2011).

2- Habermas counts science and intellect as the only way to probe the world. Meanwhile, in Iran's breeding addition to science and intellect, intuition and inspiration have special position.

3- Habermas by following Dewey's theories knows the utility in action as the effectiveness criterion of every theory. Meanwhile in Iran's breeding addition to utility in action, intents are noticed, too.

4- Habermas's theory is accomplished in system that has comparative stability, Meanwhile Iran's breeding system every year encounters with changes (usually without expertise). And this matter bewilders teacher and student.

5- Though, the major resource of Iran's breeding is Nahjolbalagheh and Koran, in action it is not noticed a lot. But though the Habermas's philosophy is originated from materialism, it administrated in western countries.

### **CONCLUSION**

Habermas's philosophy and Iran's breeding philosophy of guidance term have differences and similarities that are mentioned below. The utility of theories are noticed by both of them. Discourse (consult) has a particular position in the both philosophies. The liberty of thought is the motto of the both philosophies. Rationality that is the basis of democratic societies, in Habermas's philosophy that its origin is democratic societies, is counted important. Iran's breeding that is originated from Islam, knows the intellect as virtuosos wealth. Among these similarities there are differences between these philosophies such as existence of rather stability in Habermas's philosophy and the societies affected by that philosophy, mutually existence of plenty of changes and usually non- sophisticate in Iran's breeding philosophy. Habermas's philosophy has been generated by the effect of thought streams as positivism and new Marxism but Iran's breeding philosophy has been originated from Islam.

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