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The exposition of pattern of education system Iran with emphasis on purposes and principles of education based on ontology, the transcendent philosophy

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ABSTRACT

The purpose of this study is to explain the foundations of Ontology of The Transcendent Philosophy and also to derive objectives and principles of education from these foundations .This study is an applied research and has been done in a descriptive – analytical way. The data has been collected through the study of documents, and receipt from the sources a. In data analysis, first, we described the main concepts in the foundations of Ontology of Mulla Sadra, then we inference the objectives and principles educational of these bases. About the foundations of Ontology, Mulla Sadra believes that"Existence" only to realize that the world outside our minds. and except "Existence" Whatever be thought by "Existence" Is attained . "Existence" one Truth Unit but contains levels of existence. Different levels. " Existence " Due Intensity and Weakness Perfection and Defect and Etc. The whole Corporality and human are in motion, in their essence and different levels of existence, and Cover their evolution. This kind of Ontology requires a special form of objectives and principles of education which are discussed.

Keyword: Ontology foundations , The Transcendent Philosophy, objectives and principles of education.

INTRODUCTION

When there had been a discussion about education , there also had been some effects of philosophical thoughts , and howsoever the science of education aggrades its way of progress as scientific cognition and independence of Educative science , it requires more need to the help of philosophical thoughts [2].In different societies , the educative philosophy of each society assorts with the quality and type of the regard of predominant towards the world and human , and such a regard has the tune of philosophy.

Materialistic regard to the word and human is a regard that leads objectives, programs, principles, and in total, educational system towards materialism. Conversely, immaterial regard to these categories makes educational system and collection enjoy ultra-material tune, and leads it on ascendancy and evolution rout.

The history of education in Iran shows that its educational system has been based and formed according to western educational systems. In fact , educational system in Iran is the outcome of a series of social reformations which has been started since the ending age of Ghajar and resumed up to now. Ana this type of reformation is , in fact , the duplication and naturalization of western model of educational system.

Even in universities , the majority of collegiate work , researches and studies , and there inafter the policies and operations of the formal educational system had been affected by western thought and according to the western sources[1].

Here is a question: How can we achieve a local and efficient didactic system? To solve this problem and answer this question we need to study our intellectual patrimony, and then refer to Muslim and celestial philosophers view who enjoy acceptability, and finally proceed to clarify educational objectives and principles applicable for Islamic-Iranian breeding and educational system.

As for religious thinkers' and social thoughtful' acceptance and the universality of Mulla Sadra's thought, philosophic system of the transcend philosophy has been linized as philosophic floor for the growth and recovery of didactic system. Herein, first we have tried to clarify and explain foundations antropology MullaSadra, and then proceeded to infer educational objectives and principles from this concept.

According to the above mentioned explanations, some questions are considered in this research which consist:

- 1-What is concept Principiality of existence Of Viewpoint Mulla Sadra?
- 2-What is concept gradation of existence Of Viewpoint Mulla Sadra?
- 3-What is concept The trans-substantial motion Of Viewpoint Mulla Sadra?
- 4- What implications can be inferred from this Basics in both educational objectives and principles?

The history of research:

The transcendent philosophy was created by Sadr- al- Din Mohammad who is well – known as Sadray Shirazi or MullaSadra, and he, himself, preferred this name for it in his book, The four – fold journeys[12].

Before Mulla Sadra- On the most important issues in philosophy there were three different attitude, Philosophical attitude (Peripatetic and eshraqy), Spiritual Attitude and Verbal attitudes. Value Philosophical thought of Mulla Sadra to This is because that First, in the initial phase of his life with his purely rational argument and reasoning (Philosophy Msha') was introduced. In the second phase of her life with self-purification, worship and conduct, and, in a word Gnosis (Philosophy of Illumination) turned. The two entered the third stage of Sadra's life. She found spirituality and mysticism to explain the argument. What mystics had seen and heard and savored But of Expression were unable to rationally explain [11]

The fundamental philosophy of Transcendental Wisdom serves as the main base is "Existence". The first thing that must be understood in relation to Sadra's ontology, is Understanding of " Existence ".also The last thing that any recognition of it eventually returns [12].

Unfortunately, Collegiate studies for education philosophy in Iran in last years didn't pay attention the topic of the present study, although various researches have been done about Mulla Sadra's philosophic ideas, especially about trans- substantial motion, but the study of his educative theories confines to several cases. In Sharifani's research [6], the philosophic and educational effects of trans- substantial motion have been discussed. Philosophic effects are: positivity of the origin and resurrection, temporal origination and antiquity of origination, the relevance of diverse to constant, the union of intellect and the intelligible, the steady creation, corporeally created and spiritual survival. And the gradual shaping principle, the alliance of education, bilabiate of education and realism in education.

Samadi [8] has aimed that the nature is seamless motion because of the trans- substantial motion and educational system is afloat to give ardency to the trainable (those who should be trained), as a part of cosmology. Thus, the prophecy of education, in objectives domain, is human's terminal perfection and the growth of creativity, and helps the trainable to achieve their real perfection through accentuating on individuality, freedom, change and evolution by critic intellect.

Khosrov nezhad [3] first has analyzed the trans- substantial motion from MullaSadra's point of view, and then has mentioned some educational methods and principles which have been elicited from his theory. These principles consist aim of education, gradation of education, process of education and internalization of education. Educational methods consist contemplation and meditation inside, Familiarity clearing method, and combine method.

MATERIALS AND METHODS

Research method:

Suitable method for this subject is descriptive – analytic method. In this research, first we have described the foundations of Ontology, then we have inducted the educational objectives and doctrine according to this foundations. Data was collected through the study of documents, proofs, and taking notes and fiches from the

resources. Thus the basis for this research is the use of Mulla Sadra's works, also accessible presentments, books, articles and researches about philosophical thoughts of MullaSadra. These include the translation of famous philosophical texts of MullaSadra like the four – fold journeys, Divine witnesses (Shavahed Robubieh), Masha'er , etc.

Data analysis has been done in two parts: In first stage the following affairs have been done :

1-The summarization of data, 2- The presentation of data, 3- Subsumption or verification [5]. And at the second stage, the educational objectives and principles have been inducted from this theory.

Results of the research

1-What is concept Principiality of existence Of Viewpoint Mulla Sadra?

Anything , in reality, has two prestig es in mental analysis , that are commented as existence prestige (existence) and essence (quiddity). Existence means that any externalobject that we see attends, and quiddity means some features that make that object different from others and features that are stated in the definition of objects[4].

Which one realizes outside and is the origin of remnant , and which is subdominant for the other? Or, which one is abstract for possessing objective existence?

According to the fact that the difference between the principiality of quiddity and the principiality of existence is about instance not concept , MullaSadra believes that existence is an objective reality that can be seen outside and quiddity exists as a subdominant of existence. Existence is an extensive reality that shades upon everything and the best way to pull down the reality of existence is presential knowledge. [10].

2-What is concept gradation of existence Of Viewpoint Mulla Sadra?

Principiality of existence has a series of consequences, and gradation of existence is one of them. When we accept that our external world is full of existence , now a question is discussed, that is: Which one is dominate outside , unity or multiplicity? In fact, there should be a unity among multiplicities. The unity of multiplicity affairs is existence. But their multiplicity refers to transposition , intensity and infirmity , immensity and depletion and so on (gradational difference). Here, the gradation means difference , and it doesn't mean all difference, rather it means the difference of phenomenon which overlap with each other.[10]. For MollaSadra any change should be created at a context of reality or the entity of objects , because the entity of objects is ingenuous and their quiddity is authority. Hence he divides all creatures and life into two groups: constant existent and diverse existent. Constant one is an existent which stands in a certain level of existence , and enjoys existence within its own capacity. Constant existence doesn't have the capacity for change and is pure action. But diverse existent has a mobile existence and doesn't have constancy because of weak existence order. The constant face of life is called Malakout universe, and the diverse face of life is called the world of nature and material. The inductor which connects diverse face to constant face is called the eternal and fundament quiddity of the world that is always in circulation [8].

3-What is conceptThe trans-substantial motion Of Viewpoint Mulla Sadra?

MullaSadra has imparted two theories which are principiality of existence and gradation of existence, then he has asserted that the nature and quiddity of material thing is afloat (in motion). For him existence has principiality and it's a unit but gradual reality. Existence has turned up in various forms and grades: Absolute or mere existence (self-existence) and conditional or limited existence (possible existence). Self-existence is absolute and complete, so no change occurs about him, he is mere action. But material and physical objects are those creatures which can be changed. They have properties which are called capacity and potential , so their oncoming attends a type of definition, motion is the gradual egression of an object from potential to action.

A group of philosophers such as Aristotle and Ibne -Sina believed that motion accomplishes in all possible existence creatures, but they accept this motion just about phenomena of material objects (MesbahYazdi, [10]. At the same time, MullaSadra believes that motion occurs in the substance of objects, If we believe that phenomena is moving, we should find an answer to this question that what's the origin of the motion in phenomena? The origin of motion can't be out of objects, because the external reason prepares things for movement, but this is the substance of the objects that are inly in movement and motion. He has explained this logic according to the philosophical principle that says: "Every constant effect has a constant cause, and every diverse effect has a diverse cause"[9]

4- What implications can be inferred from this Basics in both educational objectives and principles?

The basic and final objective of education:

The ultimacy of education should be on the ultimacy of life. Allah is the ultimum of existence, and all elements of existence move to the ultimate of existence. (Self-existence) according to the trans-substantial motion.

Likewise, human, with trans-substantial motion, moves in stable sublimity of his existence capacities to achieve felicity, and similarly absorbs vivifier elements and dispels existence scraper elements. As human being is unperfected, what so ever he declines imperfection, he attains perfection. So, the final end of education should be access, here access means spiritual access and preferment of existential level. Which should be the outcome of education?

Intermediate objects of education:

The first intermediate object of education is to increase alliance and connection between individual and the world of existence. When we believe in the trans-substantial motion, we should also accept that the whole world moves toward perfection. From this point of view, the movement toward perfection is a part of the essence of the nature, and human being will find himself in coordination with this essence, after learning this fact, and daily will know more about this motion and will enjoy this spiritual fascination which is the result of realizing the motion of his inward substance and world.

But the one who doesn't know about this fact, he aims the whole natural world as a set without any spirit, motion, and direction, and probably neglects his own perfection and feels himself as a thing separate from the universe, without any evolutionary objective and stimulus, because of this wrong theory. Thus, the educational system should help its addressees to have total knowledge about existence phenomenon, and individuals feel that they are continuing their way in a space that is full of unanimity.

The second intermediate object of education should be the inner mutation of students. For Mulla Sadra, the trans-substantial motion, mainly is opposite phenomena motion. The trans-substantial motion in educative discussions means that educators should pay attention to their students inside and avoid external regarding, and try in to the formation of their substance and real identity. The third intermediate object of education is gradual formation of human essence. Trans - substantial motion of human means that human essence isn't a constant and predefined affair. Trans - substantial motion and momentarily.

Change of existence puts human being subject to the change and alteration, and this motion resumes until the pure abstraction of human soul and touching ultimate of being, so education should be a gradual and united affair.

The fourth intermediate object of education is a bilabiate look at students internal and external aspects during education: human soul is the outcome of trans-substantial motion of the body and it needs a material base for emersion and outbreak. First the soul appears at the form of body and then it became abstract under the influence of trans-substantial motion. So both physical and psychic aspects of students should be noticed during education, and it should help students to improve their physical and psychic health.

Educational principles:

1-Intellection: All human beings involve in contemplation and thinking, but the favorite thing is directed and accurate thinking which is coordinated with intellection. Knowledge tries to clear affairs and problems through specification.

So we can conclude that intellection needs specification. It means that whenever the phenomenon of existence and problems relevant to human being are specified in a way that unfold the relation of human with self-existence, there come some background, and intellection is perhaps by the recovery of science. So the best head stock for the rational growth of students is their scientific growth.

2- Subjective differences: It should be mentioned that every human being has been prepared for a special virtue, and as for differences of peoples position in accepting good tempers, expecting too much work and beyond their ability ends in their schooling failure. Therefore paying much attention to subjective differences in education is one of the most important educational principles about the concept of gradation of existence.

3- Gradation and continuity in education: Since all elements and all parts of existence are always in modification and change because of trans - substantial motion, education and cultivation should be

continuous and forever and shouldn't be neglected during lifetime, also it shouldn't be confined to a single time of life or a single setting.

4- The influence of outside on inside and inside on outside: Having credit in trans substantial motion in human being means that the substantial evolution is a result of coactions of body and soul, so an educative system should emphasize both physical and spiritual aspects of human being, and should have a balanced movement hereon.

DISCUSSION AND CONCLUSION

Shariatmadari in book philosophy of education three Stages of philosophical thought that dedicated to education Considered. Include : «1 - duties descriptive - analytical , determination of objectives, principles, programs, and procedures 2 - mission critical - assessment of rates mentioned in the previous sections (objectives, principles, programs, methods, etc) 3 - innovative job creation rates in the new Philosophy of Education "[7].

In this study, beginning Using descriptive study was to describe and explain the principles of Mulla Sadra's ontology, Then, using the principles and methods of analysis and analogical inference is an educational principles and aims.

According to Mulla Sadra, "existence" is the main ontology. , "existence" is an objective truth, and fulfill the outside, and the simple truth that pervades all things. Is a single truth, but there different grades and ranks . namely creatur Aspects of having , " existence "Are similar. There is difference between them, The size of the benefit and contribution of "existence ".and All components of the material at Different levels, "existence "In essence Moving and its evolution are to excellence. According to View, Mulla , Because human existence is flawed. To the extent that the defect reduces, Is completed .and It is precisely through the training.

Important features of the education system can be formulated based on ontology Mulla . sadra Following:

1-Reality: Based on Principiality of existence and gradation of existence awareness of "existence" happiness With respect to gradation of existence , "Existence" Due Intensity and Weakness Perfection and Defect and Etc.so any mount , " Existence "Is completed to Prosperity More close. Because Educational systems must people in order to help fill the gap " Existence " .

2- Oriented Development: Development of transcendent and enduring existence, each individual request is genuine .and Anyone wanting to exist deep within our resources section you will. Important ways of sustainable development is Training.

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