

IMBALANCED TRAINING AND EDUCATIONAL ROLES OF UNIVERSITY, REASONS AND SOLUTIONS; (CASE STUDY: SHAHREKORD UNIVERSITY AND PAYAME-NOOR UNIVERSITY OF CHAHARMAHAL AND BAKHTIARI PROVINCE)

Gholamreza Maleki Farsani¹, Mehrdad Sadeghi², Dr. Abdollah Givian³

¹PhD Student, Department of Educational Management, Islamic Azad University, Sciences and Research Isfahan Branch, Isfahan, Iran

²PhD Student, Department of Educational Management, Islamic Azad University, Sciences and Research Isfahan Branch, Isfahan, Iran

³PhD, Faculty Member of IRIB University, Iran

Abstract

Education and training are such as two wings of educational institutes and if these wings are reinforced correctly, they can make themselves and the society grown and developed and whether something wrong happens or they probably lose their balance, they can cause many problems which sometimes we observe their results for long-time in the society. In this research, it is attempted to find applicable and operational solutions for balancing educational and training roles in addition to study reasons of these imbalanced roles of higher education institutes. This research is a qualitative one and required data is collected by interviewing 11 principals and cultural exports of Shahrekord University and Payam-e-Nour University of Chaharmahal and Bakhtiari. The most important reasons for losing balance of training and education in universities are politicization of universities, performance of university-oriented plans, preventing from movement activities, wrong interpretation of universities' islamization, and lack of training system in universities and so on. Solutions are management reformation, increase of specialty in giving cultural responsibilities, utilization of religion culture, provision of a correct pattern of universities' islamization and utilization of training capacity of professors and staff members.

Keywords: training role of university, cultural activities, and universities' islamization.

Introduction

Today, university is combined with some responsibilities that their issues are proportional to the type of faculties, research centers and set of scientific groups and other structural and content factors. These responsibilities include direct, indirect, obvious and hidden things. What is cultural role and responsibility of university and what should they be? In order to find an appropriate answer, it is possible to find a solution by the most obvious responsibility of university. Those goals that although different university duties, change with time and place, they don't affect these duties. In this way, generally supposing university in any type, two main duties of training and education are undeniable in this group. Thus, assumption of university concept won't be easy by elimination of these two duties.

Problem Statement

Education and training are the most important and a fundamental aspect of human's life so that any distortions and deviations and it can change all life affairs. Human's capabilities appear in life and humanity of mankind fulfills. In Islam, this issue is noticed and appropriate rules are determined for human's growth. It is obvious that ((when one school has determined goals, comprehensive rules and in other words, legal, economic and political system, it is impossible not to have special educational system (Motahari, 1995; 16). Now, scientific and academic institutes are centers that can play notable role in achieving this goal.

Today, despite significant developments in various fields of universities, cultural and training issues are not noticed so much in academic atmosphere and most of the cultural activities which are done in

scientific and academic institutes, do not follow an acceptable and compiled pattern and as a result, students at academic institutes do not have acceptable development and growth in training and culture. One of the main reasons of this irregularity is lack of balance between training and educational roles in universities. If we consider university as thoughtful brain of society (which is a correct assumption), absolute attention to scientific development is a serious mistake which in recent years debased academic institutes from human training centers. Optimistically, our ideal scientific institutes only look for research-scientific developments and this, caused less attention to cultural development in academic community.

In this research, at first it is attempted to study reasons of imbalanced training and educational roles in universities and also significance of educational role in higher education institutes. Then, necessary solutions for solving this problem are offered. In other words, this research is aimed to study:

1. Reasons for debased training role in universities and higher education institutes
2. Provision of operational solutions in order to balance training and educational roles in universities and higher education institutes.

Theoretical Framework

All experts and scholars of Islamic training and education, know that realization of reasons related to behaviors, beliefs, attitudes, religious and spiritual authorities and messages, all and all require special system and understanding of all these secrets won't be possible by sensory perceptions and senses. Where is system and center of spiritual and super sensory perceptions inside humans? And how it works? These questions should be asked from training and education basics and receive answers from them (Zahedi, 2006).

Islam religion has all criteria of a basic and fundamental theory in training and education. Ontology, epistemology and Islamic value attitudes are obvious and determined. Human nature and life criteria suitable for him and his goals are given in Islamic resources and training and refinement are emphasized in Quran.

Due to this, all principles of a basic theory are suggested in Islamic worldview. In the early Islam, according to this theory, Islamic training and education system trained scholars for society that their thoughts, performances and promises made history. In next centuries, despite Mogul attack to Iran, Islamic training and education were prevalent and people, whom demanded knowledge, were living in different cities for studying in religious and scientific associations.

Due to this and despite a comprehensive grounded and training theory, Iranian Islamic teachers and scholars didn't attempt to orderly organize Islamic training and education theory and continuously review it; so, training and education remained such as a background and changed into opinions of traditions that although it guided functional training and education however, it didn't affect dynamism and creativity of training activities. Amongst these there were some exceptions: such as training opinions of Khajeh Nasir al-Din Tusi in Akhlag-e-Naseri, or Maniyat-ol-Morid fi Adab-al-Mofid va al-Mostafif written by Shahid Thani (the second martyr) (10th Hijri century) which both review training and education with a modern attitude. It is possible to extract one training theory from training opinions of Khajeh Nasir al-Din Tusi in Akhlag-e-Naseri in which there is an attitude similar to Islamic one (Pak Seresht, 1999).

Beside these two samples, training opinions of Islamic scholars should be found in works of philosophers, literati and mystics such as Ghazali, Farabi, Avicenna, Saadi, Molavi, Hafiz and etc. Recently, in Iran and other Islamic countries some of the researchers have extracted and published training opinions of Iranian-Islamic philosophers such as Farabi, Avicenna, Ghazali and others (Pak Seresht, 2007).

Education and training history of Iran indicates that education and after Mogul's attack, there was a gap in training and education of Iran and after that theological sciences were mostly noticed by training institutes and they ignored mathematics and natural sciences. This caused Iran to lag behind in scientific fields and this condition reaches its climax in Qajar dynasty and constitutionalism movement. As Khorramrouyi said (2007), at this time there was no sign of mathematics and natural sciences and public education and training.

By appearance of constitutionalism movement and political and social changes, necessity of reconstruction and renewal of education and training in Iran was strongly required; so, education and

training system of Iran was gradually formed based on education and training western system. Maktabas were replaced by European style schools and beside this western style universities were also emerged. Despite disagreements of conservative parties, modern school was considered as development and modernity symbol for special social classes. Modern education and training improve western sciences and techniques that were supported by Iranians or at least people whom were aware of role of modern sciences and technologies in elimination of social, economic and technological backwardness (Pak Seresh, 2007).

About education and training system of Iran it should be mentioned that after constitutionalism, our education system wasn't guided by a comprehensive training theory. Intentionally or unintentionally, our education system adopted western training attitudes in addition to content and method. In other words, western education and training conversation affected our education and training and reduced western rationality was somehow felt in our education system (Pak Seresh, 2007).

It should be mentioned that beside western adoptions-which in most cases there was no other choices-Iranian and Islamic goals and expectations were considered and training and development of behaviors, attitudes and desirable insights were recommended in order to coordinate attitudes of native culture with selected attitudes and content of western education and training. But functional results of training and education weren't sufficiently compatible with these considerations. So, it was observed an incompatibility among our goals and training and education expectations and the results. This situation still exists. It creates a gap between opinion and action in training and education; so, our training and education didn't have sufficient coherence and integration. It doesn't have qualitative efficiency because it is totally formal and somehow superficial (Kiamanesh and Nouri, 1997).

Research Methodology

Research method in this article is descriptive and analytic. So, this study is mostly done by qualitative method with emphasis on processes and their interpretation. Therefore, opinions of cultural experts and managers in Shahrekord University and Payam-e-Nour University of Chaharmahl and Bakhtiari were analyzed by considering social, cultural and scientific fields in order to specify problems related to imbalanced training and education roles of universities.

Research Findings

These results were achieved after interviewing with 11 cultural management managers and officials in Shahrekord University and Payam-e-Nour University of Chaharmahal and Bakhtiari, receiving opinions and elimination of similar comments:

1. Politicization in universities:

It is possible to study politicization in two fields of management and cultural and educational planning. Some people, whom reach a senior position in university, basically have purposes other than scientific and attitude improvement of students. These managers consider their party pertinences and political orientations before determining scientific or moral orientation and they act based on these issues. These are principals whom are popular for their individual position or political orientation not their scientific features. These managers act exactly in the same direction with their political purposes; thus, cultural activities in universities must be aligned with their political orientations. Now, in most of the universities, university policies shaped in a way that insight activities are prevented. Probable mistake of students in doing such activities which is because of their youth, is necessary but sometimes intensity and weakness of negative behavior affect origin of political activity and this leads to failure of enlightening plans.

Also, illogical effect of politicized atmosphere on raining role of universities is more than before especially after Revolution.

2. Implementation of university-oriented plan instead of student-oriented ones:

As these days most of the universities try to provide an acceptable balance sheet in cultural field; so, cultural managers' interests and university principals would be the basis of plans and the lost ring won't be anything except for needs, problems and concerns of students as main users. Students should sit well-ordered on their seats; in this way photos of balance sheets will be great.

Of course, this point shouldn't be forgotten that student associations and groups which have student director face with such problems less than others because student's attraction is directly related to survival or failure of these groups.

3. Lack of serious concerns about training role of universities and preference of educational calendar to other issues:

Now, in higher education institutes, education calendars are considered so much important in which any mistakes can cause problems such as elimination of one major, transformation of management, student objections and etc. Such sensitivity has never existed in cultural issues and in this situation it is not expected to exist. Emphasis on fulfillment of education calendar makes it impossible to even change time of an exam (in some of the universities including Payam-e-Nour university) without permission of central organization of university and also students are not allowed to participate in ceremonies related to student day (7th of December) by university officials because they should attend their classes.

4. Prevention from any movements:

"It is important to be idealism instead of being pragmatism. Loving ideals and attracted with them" (Supreme Leader, 11.22.1999).

It happens in universities that not only most of the cultural officials don't pay attention to students' movements also they fight against them. All cultural goals for holding calendar ceremonies in universities' cultural management have low quality and ceremonies are truly university-oriented instead of student-oriented.

5. Excessive and unilateral effect of society on university:

One of the main problems of university is excessive and unilateral effect of society on it. When we study cultural issues of universities, by noticing universities' interaction with environment outside, we understand that continuous transfer of these issues is changing between society and university; it means that there is a mutual relation between university and academic staff and the society. Nowadays in our country, it seems that unfortunately university is mostly affected instead of affecting; while it shouldn't be like that and our society should be guided intellectually and culturally with appropriate cultural solutions and analyses by university and academic staff. University should concern about cultural problems of our society. Totally, scientific and cultural university environment should affect the society not to be affected by it. When a cultural issue such as Hijab is considered, it is said that university of a part of society and it is a minimized sample of environment outside. Basically, at first the environment out of university should be reformed and then we can expect the university to be reformed. This is opinion of people and causes university to be affected instead of affecting the society.

6. Wrong interpretation from Islamization of Universities:

In Islamic system, university is expected to be Islamic and the term "Islamic" is really important and noticed by officials due to its role, position and functions in society, because the university is a fundamental organization in each society and country. If university reforms, the future of that society will reform. Supreme Leader says: "in Islamic university science is along with religion, attempt is along with morality, conflict between thoughts is along with patience, majors' diversity is along with goal unity, political work is along with healthy psyche, thoughtfulness is along with speed, and totally material world is along with spiritual one." (Resalat Newspaper, 09.26.1996).

Also he says: "being scientific, thoughtful and self-esteem are features of universities' islamization and self-confident students and professors are certain characteristics of Islamic university. In Islamic university religion is dominant and believing the principles, being resistance to enemies and having the will against cultural invasion are intellectual strong basics. Islamic university is developed, science and scientist are respectful in it, student attends to university because of getting closer to God and there is no corruption in it. Therefore, universities should be Islamic in order to become scientific." (Jomhuri Newspaper, 02.26.1998).

Lack of intellectual consensus among executive and academic officials of our county has also caused some problems. Unfortunately, some of these officials don't believe in universities' islamization or they don't have correct realization of its necessity. Inefficiency and failure of Islamic system in universities' Islamization is certain result of this problem.

But unfortunately, achieving this goal and position takes long time despite all attempts and planning of officials in islamization of universities. "the university is not yet Islamic.....it is impossible unless with a deep, fundamental, long-term, planned and comprehensive change".

In this regard, some think that islamization of university is related to its appearance and have planned to make it proportional to Islamic rules. In this way, they were extremist and this caused many tragic events; as an example in some academic institutes, irregular behaviors were observed without any knowledge about philosophy of Hijab. It caused more problems instead solving them.

7. Lack of serious attempt to specialty-orientation in cultural management of universities and higher education institutes:

Now, there is an appropriate emphasis on commitment in utilization of cultural managers. But in addition to commitment, specialty is necessarily required for managing youths' taste in university. This issue is mostly ignored in higher education institutes. It is an interesting point that in 4 employment calls for Ministry of Science, Research and Technology, positions for academic staff in cultural management were so low. As an example, in employment call of September 2013, only 4 positions from 11000 were assigned to cultural management.

Noticing educational combination of academic staff in universities and higher education institutes indicates that cultural positions of universities are mostly adopted by individuals with non-cultural specialty. This will cause some problems in fulfillment of universities' training role in the long-term.

8. Dominance of quantity over quality:

Unfortunately in recent years, there was rapid growth of higher education institutes which are mostly public and non-profit organizations. Although they are called "non-profit", but they severely consider their financial benefits and this issue became more noticed when most of these institutes face with problems of "lack of students" and cultural activities are noticed because of their "costs". Basically, by lack of students cultural issue must be ignored.

9. Lack of training system in universities:

If cultural activities wouldn't be supported by attempts for offering Islamic training pattern, this will cause lack of cultural issues in universities and attempts will be ineffective.

Unfortunately, most of the cultural activities are performed without any support or they are results of inexperienced opinions. Also education dominance and lack of appropriate training in educational system is another reason for destroying training and education role of universities. Imbalance in other organizations related to training and education of youths including Ministry of Education and Training is also tangible.

10. Multiplicity of decision-making units in universities and lack of determined and efficient cultural strategy in these fields:

In universities, there are different units that make decisions. They themselves will cause problems for universities. This issue will be noticed when political strategies of university decision-makers are incompatible or probably conflict over interests is created.

It is important to mention lack or shortage of scientific relations of professors and students with seminars, weakness relations and interactions of university with realities of society in various human, industrial and etc fields, lack of necessary respect and fulfillment of material and spiritual instructions related to professors, university degree orientation, lack of accurate choice of professors and inefficient scientific and moral supervision of their work in university, as opinions of interviewees.

Conclusion and Discussion

According to mentioned problems, these solutions are suggested in order for solving education-orientation of higher education institutes and lack of attention to their cultural and training duties:

1. The most important activities are related to universities' management

Definitely success won't be achieved unless all effective groups on universities, from high-ranking officials to academic staff, don't pay attention and value for training role of universities. So, the first step is perfect coordination and unity of all university officials. If this happens, a great improvement will happen in fulfillment of universities' training role.

Scientific presidency of universities is vulnerable and necessary.

“Principal of university should be accepted scientifically by all staff as a president, however science with act and science with belief” (Supreme Leader, 06.13.1989).

The next step is proper planning and finding a suitable pattern for this issue that it should be done by knowledgeable and committed experts.

2. Increase of specialty in giving cultural responsibilities of higher education institute

Working with youths in a university which is supposed to reform the society, empirical specialty (not academic and scientific) is not sufficient for students’ needs. It is possible to eliminate intellectual, spiritual and psychological and etc needs of students but definitely, it is impossible to expect cultural securing in the long-time by trial and error due to inexperience of cultural managers.

3. Application of religious culture

Application of religious culture is the most confident and easiest way for total reformation of societies’ culture and special reformation of student and university society. Of course, cultural scholars, managers and officials of country should select an acceptable pattern by rationally and legally avoiding excess and negligence and offer it as a solution and defined issue. University officials must follow this pattern; also students should accept this pattern at least at university and avoid selective behaviors. As an example, in one university Hijab is ignored and in the other one there are irrational requirements about it; it means that in one place there is severity and in another one there is ignorance because we didn’t offer any cultural pattern at first, we didn’t define cultural issues for each special social classes appropriate with their needs. In foreign countries it is a positive feature that each issue is defined, people act within the framework and prevent from any mistakes in determined limitation of duties and patterns. There are useful criteria and instructions in our religion that by fulfilling them in our university, illogical severities or ignorance would become logical and acceptable and cultural principals of universities would accept provided cultural patterns about behavior and Hijab of students. In fact, when they implement these instructions as a regulation with prior rational and widespread evaluation and determined decision-makings, staff will know their duties. From university principal to cultural managers they know how to act and in this way, cultural conflicts will fade (a university which is not cultural, Hosseini, Javan Arasteh, 06.14.2006).

4. Provision of a correct pattern from universities’ islamization

In a conclusion about ismalization of universities and fundamental solution of problems, two superstructure and infrastructure aspects should be considered:

- Superstructure aspect is related to appearance of universities. Appropriate appearance is undeniable for Islamic university and is necessary but not sufficient because when these affairs are managed without deep and accurate insight, content and nature, make people pretending to fulfill religious affairs, not being excited about them.
- In infrastructure aspect, science is a tool not a goal. Amongst this, Islamic university is a place in which science is worship, research is a preference, training commitment spirit and goal-orientation is a substructure, superiority of problems in society is a principle, maintenance of divine rules is a duty and having Islamic morality is beautiful.

5. Utilization of training capacity of professors and academic staff

Power of thinking and political, intellectual, cultural and social ability of students should increase in order to reinforce training role of universities and it depends on development of relations’ quantity between professor and student which should align with training and improvement of students’ social behaviors and teach them correct cultural orientation. This won’t take place easily and it is important to take a look at these factors for survival of constructive role of professors and academic staff:

5-1) Formation of a special committee for solving financial problems of academic staff and university professors

5-2) Organization and accurate choice of academic staff

5-3) Reinforcement of Islamic associations and reformation of dominant procedure

5-4) Provision of great and desirable patterns for relation between professors and students

References

- Khorramrouyi, S., 2007, creation and formation of modern thoughts of training and education in constitutionalism era of Iran, PhD Thesis in Education and Training, University of Shahid Chamran in Ahwaz.
- Kiamanesh, A. R., Noori, R., 1997, findings of the third international study of TIMSS: guidance school mathematics, Tehran: Ministry of Education and Training, Education and Training Research Center.
- Set of Supreme Leader Speeches
- Motahari, M., 1995, principles of Islamic training and education, Tehran, Sadra Pub.
- Pak Seresht, M. J., (1989), education and training based on wisdom, review of training opinions of Khajeh Nasir al-Din Tusi, Journal of Humanities and Literature Faculty in Mashad, No. 2, 22nd year.
- Pak Seresht, M. J., (2007), training theories and theorizing challenges in education and training of Iran, Quarterly of Educational Innovations, No. 20, 6th year.
- Zahedi, M., 2006, training theory of Islam, Vol.1, Tehran; Sabereh Cultural Institute Pub.
- Resalat Newspaper, 08.26.1996
- Islamic Republic Newspaper, 02.26.1998