Investigating the Goals of Ethical Upbringing in Cyberspace based on Allameh Tabataba'ei's Perspective

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Abstract: *The present study has been conducted with the objective of investigating the goals of ethical upbringing in cyberspace based on perspective of Allameh Tabataba'ei (may Allah consecrate the honorable soil of his tomb). The present study has been performed based on concept analysis method. The study population is of textual form and the study sample volume included the documents related to virtual space, researches, books and other written resources and all of the databases pertinent to cyberspace as well as Allameh Tabataba'ei's perspective regarding ethical upbringing. Notes were seminally taken purposively from part of the study sample volume covering the study topics and, then, subjected to deep examination and, at the same time with data collection, data coding, classification, analysis and interpretation were carried out. The study findings about the goals of ethical upbringing, ultimate goal (reaching monotheism in belief and practice stages) and intermediary goals (edification of soul, purification of soul and fostering of manners and personality) indicated that the elaboration of the goal in ethical upbringing is very important and a prerequisite to the actualization of it. Goals are norms and values expressed in the form of predicates demonstrating the final or ideal purpose of the education and they point to the situations that can be objectified in the human beings' existential domain.*

Keywords: *Goals of Ethical Upbringing, Allameh Tabataba'ei (May Allah Consecrate the Honorable Soil of His Tomb), Cyberspace.*

INTRODUCTION

The importance of determining the ethical principles for the active users of cyberspace lies in the idea that the possibility of remaining hidden and anonymous set the ground for misbehaviors in this space more than any other spaces, on the one hand, and the large number of users and audience of the materials published by us is reflective of our responsibility for the actions, on the other hand; because, every ethical or unethical action we take would be followed by responsibilities for us to the same number of the users receiving them (Taghaddosi et al, 2018). The topic "ethics in cyberspace" has become one of the main educational and ethical problems and concerns of the communities. The ethics should be developed with the growth in communication technology so that the balance can be kept in the communities. Unfortunately, nowadays, the scale has become a lot heftier for the development of the information technology and the ethics side is very trivial in the area of technology (Haj Mohammadi and Haj Mohammadi, 2018). In fact, ethics has not been able to keep pace with information technology's progress. A comparison between the growth rates of IT and ethics makes it clear that there is an essential gap between them that is per se indicative of the shortage of the ethical orders (Al-e-Buyeh and Al-e-Buyeh,

2016). In order to be able to recognize ethical principles of the cyberspace from the other cases, it is necessary to firstly present a brief definition of an ethical behavior. In general, "ethical behavior is a good and correct indicator and, on the contrary, unethical behavior can be considered as a bad and wrong behavior" (Ameli, 2018, 22).

Determination of the world-inclusive principles and regulations in the cyberspace area seems impossible, especially because the ethical principles can be enumerated amongst the issues related to human beings, God and world of creation hence not being in direct relationship with the society is not a justifiable proof for any action and behavior and every individual of good manner and discipline will find oneself always and at any condition before the eminent God and is well aware that not being seen by the other people is not a permit for trespassing the ethical borders in cyberspace (Sabouri Khosrowshahi, 2008). One of the solutions in preventing the lethal individual and social damages is the possession of ethical upbringing in the society and schools can lead the way in this regard. According to the necessities of ethics' entry of cyberspace, "ethical upbringing" takes the first rank in the human needs' priority list in such a way that individuals with proper ethical upbringing can make fruitful and effective use of this space and technology (Moradi and Kordlou, 2018).

Ethical upbringing is one of the important functions of the educational system. It is amongst the highly challenging issues intensively taken into account by the thinkers. Since the philosophical perspectives are amongst the foundations of the educational theories, the issue which is also an important philosophical topic would have implications in discussions on ethical upbringing (Hasani, 2015). Ethical upbringing is not only needed for the human beings' otherworldly felicity but also for the corporeal life, as well (Vojdani et al, 2015). An effective ethical upbringing plan is the program that not only develops recognitions, attitudes and ethical affections but also guarantees the actualization of ethics in behavior. Ethical upbringing entails setting of the educational and fostering ground of specific type for the blossoming and stabilization of a series of internal ethical values accompanying the human beings from birth (Shameli, 2001). Meanwhile enumerating the cyber threats and harms of cyberspace, Cassidy, Brown and Jackson (2012) realize resorting to principled education and proper ethics as the solutions for overcoming these threats and damages.

Muslim thinkers, from philosophers to others, have dealt with such subjects as human beings, their perfection and felicity and methods of arriving at perfection in the light of Islam's human-constructing teachings (Haidarizadeh et al, 2019). They have founded the intellectual systems for responding to the questions related to the human beings and their upbringing and in the building of these systems, besides taking advantage of the religious teachings, they have benefited from the products of the philosophers' thoughts, as well. Allameh Tabataba'ei is one of these thinkers. He has paid essential attentions to such subjects as human beings and their perfection and felicity and the methods, principles and ways of achieving perfection and education (Zarsazan, 2017). Educational thoughts drawn on his ideas can be taken into consideration in ethical upbringing of the human beings and helping them reach felicity (Hasani, 2015). In the process of ethical upbringing, every country should get involved in ethical upbringing of the learners according to its own specific cultural needs and observe the educational notions recommended by the elders fostered in that culture for the fact that these recommendations are most compliant with the culture of each country. This is per se another reason for investigating the ethical thoughts and ideas and ethical upbringing as opined by Allameh Tabataba'ei (Nowruzi et al, 2015).

Allameh Tabataba'ei (may Allah consecrate the honorable soil of his tomb) knows ethical upbringing and provisioning and application of educational mechanisms as directed at the recognition and fostering of human faculty powers and prevention of them from frugality and prodigality which are the sources of all vices and setting the ground for creating and becoming inclined and resorting to good behaviors and remaining bound to them and repeating them so that the human felicity and perfection can be guaranteed (Beheshti, 2003, 18). Based thereupon, the question raised herein is that what is the practical pattern of ethical upbringing in cyberspace considering Allameh Tabataba'ei's perspective in the area of ethics?

Study Method

The present study has been conducted based on a qualitative method of a conceptual analysis type. The conceptual analysis method can be classified into three sets in education domain:

1) Analysis of the educational concepts in ordinary language;
2) Analysis of the educational concepts in the common language of education; and,
3) Analysis of concept in the technical and formal language of education.

By ordinary language, the type of language spoken by ordinary people is intended. For example, the language used by the parents of school-going children is an ordinary language. By common language, a type of language is intended that is most predominantly applied in the area of formal education. For instance, the use of such expressions as strict teacher, unmotivated and lazy student, parents indifferent to their children's rearing or parents sensitive to their children's upbringing are grouped in this set. By technical and formal language, a type of language is intended that the education philosophers, theoreticians and experts most often speak with (Bagheri, 2016, 185).

In conceptual analysis, the internal structure of the concept should be firstly analyzed and, then, an analysis method is used to scrutinize the key and important words in the periphery of this substantial and major concept (Izutsu, 2009, 313). The study population is of textual type and the study sample volume included the documents related to cyberspace, researches, books and other written resources and all of the information databases regarding cyberspace as well as Allameh Tabataba'ei's perspective about ethical upbringing. Notes have been firstly taken purposively from the parts of the study sample volume covering the study topics and they have been subjected subsequently to more subtle examination. At the same time with information gathering, the obtained data have been coded, classified, analyzed and interpreted.

The data collection method has been library research and taking notes from various resources. In the present study, the first-hand resources, i.e. the very books and interpretations of the holy Quran by Allameh Tabataba'ei (may Allah consecrate the honorable soil of his tomb), are substantiated directly and with no intermediation. Moreover, the second-hand resources, including the articles and researches related to the present study's subject, have also been used. The following measures were taken in analysis phase:

1) Delimitation and specification of the research texts to be subjected to analysis
2) Extraction and gathering of the concepts related to ethical upbringing from the perspective of Allameh Tabataba'ei (may Allah consecrate the honorable soil of his tomb) and other Muslim thinkers;
3) Defining the basic concepts, goals, principles and patterns of ethical upbringing; and,
4) Classification and arranging of findings and elucidation of the "foundations", "goals", "principles", "methods" and "patterns".

Study Findings

What are the objectives of Ethical Upbringing from Allameh Tabataba'ei's perspective? And, how are they applied in cyberspace?

The investigation of the goals of ethical upbringing in cyberspace needs elaboration of the nature of reality and the nature of virtuality and the delimitation of each. After this stage, their use in the cyberspace would be clarified and their importance would be revealed. A virtual issue features an outcome that engages the human being in that it has taken place in the real world. So, it is real and there are various discussions put forth about "virtual reality" or "real virtuality" all of which signify this same originality of the effect of a virtual matter like that of a real matter. In other words, "it is the meanings of being existent in the world, striving in the world and getting engaged in mutual and incessant interactions with things encountered by the human beings" (Akbari and Akbari, 2012), Castles states that "real virtuality is the re-integration of virtuality, as the brain, with our reality and experience … Therefore, we cannot disagree with what is real and what is virtual because virtuality is the essential part of reality".

Based on the idea that the common concept of virtual space features semantic commonality with real matters in its general sense, ethical upbringing also proves presence in the virtual space; it means that the reality, no matter how it is defined, is neither devoid of education nor can it continue survival without ethics".

Cyberspace acts like an object possessing a strong power of elasticity and expansiveness; the term "object" has been intentionally used to refer to the idea that cyberspace takes place on a material ground. Such expansiveness demonstrates the human beings' existential development not the exit and deviation of the humans' material facilities. The prerequisite to the perception of this meaning is a precise anthropology that precedes the recognition of the world. As put by Javadi Amoli, "a person cannot proceed to the interpretation of others' affairs unless gaining mastery over the interpretation of one's own self in the first place" (Javadi Amoli, 2013, 45).

Cyberspace that has so far been the prelude to the industrialization of the world is a method of communication establishment that features a lot of privileges as compares to the methods of the previous eras; however, it is latent in the concept of communication because words are used to refer to concepts and not to the examples. In other words, if as Heidegger puts it "the nature of technology is discovery", technology and cyberspace, as well, are considered as the integral parts of the human life and negative consideration of them is in fact a sort of blocking the ethical upbringing's communication with the world. Another important issue that is useful to be mentioned here and implies the expansion of human's existential facilities and not the exit and evading of the reality pertains to the distinguishing of "concept" from "example". Such a distinction helps generalization of ethics in various spaces of upbringing. In the meanwhile, missing of these two prevents the precise adjustment of content to the examples.

One of the interpretational skills of Allameh Tabataba'ei (may Allah consecrate the honorable soil of his tomb) is the same hint made by Ayatollah Javadi Amoli: 'variegated changes of examples do not bring about changes in the interpretations because words have been coined to refer to the spirits of meanings and general concepts and a specific thing's name would be preserved as long as its purport is specified and it serves the intention for which it has come about; though it is found having undergone numerous transmutations in its examples" (Javadi Amoli, 2013, 76).

Allameh Tabataba'ei realizes it as necessary to have a goal in all individual and social activities and adopt methods in proportion to the goal for the achievement thereof. Education is an individual and social activity that needs goals and specification of appropriate methods for the achievement thereof. Allameh Tabataba'ei believes that human beings have to have goals in their individual and social activities and that they are never needless of pursuing their goals via using proper methods and application of the regulations within the format of a work plan; thus, having goals along with suitable program and methods is necessary in education.

The prior studies have mostly mentioned ethical upbringing as an intermediary for reaching the vicinity of the God.

In the present study, from the perspective of Allameh Tabataba'ei, the goal of ethical upbringing is reaching monotheism in theory and practice. Therefore, ethical upbringing should lead to the servitude of the God. Allameh believes that this goal and method is specific to the Holy Quran (quite contrary to those who know the goal serves the safeguarding of the social regulations or society's mores or the followers of the divine religions who realize the goal in the achievement of the otherworldly gifts and blessings and keeping oneself immune of divine chastisement). The clarification of the goal is of a great importance in ethical upbringing and it is the necessary condition for its actualization. Goals are norms and values in the form of predicates indicating the ultimate and ideal end of the education process and pointing to the situations that can be actualized in the humans' domain of existence (Tabataba'ei, 1998, 201).

Table 1: functions of the goals of upbringing in cyberspace

Goals of ethical upbringing	Examples of the goal	Application in cyberspace
Ultimate goal	Reaching monotheism in	From the perspective of Islam, no goal is needed for human creation and life except having faith in the Eminent God and monotheism in beliefs and deeds; it

	beliefs and deeds	means that Islam realizes the perfection of humanity and the ultimate goal of human life in believing in the God who has created all the phenomena and creatures and everyone's return is to Him. The felicity and deliverance of the mankind is secured in the correct belief in Him and an individual's belief is the most fundamental element of his life influencing and aligning all his or her actions and deeds. From Islam's perspective, everyone is obliged to learn the ideological issues (Tabataba'ei, 1988, 25). Therefore, a proper ethical upbringing can be considered in cyberspace for all the students. Knowing his or her perfection, an individual should take measures in acquiring correct belief and discretion and doing pervasive and precise research as much as s/he can and forming his or her beliefs freely based on certain reasoning and staying away from purely imitative worshipping in beliefs.
Intermediary goals	Purification and edification of the soul	One of the goals of ethical upbringing is the purification of the soul from the ethical depravities and this should include all aspects of human existence like beliefs, habits, deeds and even properties and it is as a result of this piety that the human beings' human perfection is actualized and the human beings can be said to have attained felicity and deliverance in this and the other world (Tabataba'ei, 1988, 63). An individual should perform edification of the soul and take steps on the same path; one should exercise self-construction and abstinence so that s/he can control oneself and one's own soul in confrontation with ethical vices and social harms in the real and virtual world and stay away from committing sins and mistakes.
	Fostering of manners and personality	From Allameh Tabataba'ei's perspective, although deeds performed out of habits are very important, they do not overshadow the importance of robust and intellectual cognizance basics; there are specific and decisive ethical principles and the instructors should decide and act based on them and it is following the continuation of such conscious actions that a person can form his or her ethical personality. In other words, from Allameh's perspective, piety is the absolute result of the ethical habits (Tabataba'ei, 1988, 55). Fostering of the manners and personality is an effective instrument for the growth and development of ethical virtues and social skills in the learners and prepares them for exhibiting proper reactions to the novel problems and issues in real and virtual space.

Observation of ethics in life and social communications is the human necessity of living and it is not limited to the real space and one's first life rather it is also required in the second life and virtual space, as well, hence one cannot ignore it. Virtual space is an extension of the real space and its audience is also human beings. So, many of the ethical principles and regulations governing the society should be also ruling and flowing in this space, as well. Thus, everyone should obey the ethical regulations and principles and human courtesy and politeness in virtual space.

Purification and edification of the soul and fostering of the manners and personalities and so on mean helping the students for internalization of the values in such a way that they are found capable and willing of making rational choices even in the absence of their parents and teachers hence behave accordingly properly. The real and positive imaginations foster good attitudes towards the others, ability in making correct decisions and necessity of taking part in social activities in the students. These principles foster specific values in the students. The essential method in this regard encompasses the mutual effect of the disciplinary rules, rational thinking process and students' participation.

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