

Goals and Methods on Ethical Training from Allamah Jafari's Perspective

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ABSTRACT: *The goal of this study was an analysis of goals and methods on ethical training from Allamah Jafari's perspective. To do so, Allamah Jafari's ethical thoughts were analyzed and some implications, related to ethical training were recognized in dimensions of goals and principles. Considered as a qualitative project, this research was conducted by using analytic-descriptive method. This research results, in the goals part, showed that the ultimate goal of ethical training is transmission from pure natural life to a logical living. To reach such a goal, some intermediary aims were suggested along the lines of that ultimate goal, including responding to the natural and instinctive needs, transmission to wisdom stage, relationship with oneself (intra-personal intelligence), relationship with other people (inter-personal intelligence), perfectionism, congruity between wisdom and conscience and avoiding imitation. Thus, principles of realization of life philosophy, congruity with human nature, sublimation of feelings, reasoning and expressing affection were the principles, resulting from this research.*

KEYWORDS: *Allamah Muhammad Taghie Jafari, ethical training, Goals of Ethical training, Principles of Ethical training*

I. INTRODUCTION:

Ethics and ethical training is among the issues, attracting the attention of heavenly prophets, philosophers and thinkers. One of the main concerns of philosophers, Gnostics and Hadith narrators (collection of Islamic traditions) and, in general, whoever thinking about recognition and prosperity, was paying attention to the ethical dimension (NajarZadeghan, 2010, pp 23-24). In other words, attention to the ethical training is dependent of the recognition of humans and their values and opening the way of prosperity to them. Human experience has shown that the human beings, whether believing in the heavenly religions or not, are always in need of ethical training, even in modern and post-modern eras (Davoudi, 2010, p.5). In the west, some experts of education and training have named the 20th century as the era of discussions on ethical training. On the other hand, the modern humans have to return to the ethical values, with a rise in the amount of motivations of corruption (NajarZadeghan, 2010, pp 22). Particularly, the ethical crises have caused much concern. From among the measures, representing this deep concern is the action done by cultural department of UNESCO to train ethical values together with science and technology subjects (Sadat, 1996, the 2nd volume, p. 117); since all know that ethical abnormality in each nation leads in its destruction. Thus, the humans' personal & social prosperity depend on self-refinement from the impurities and adorning it by ethical virtues. As the humans try to improve their thoughts and perceive the scientific facts and progress in these issues, they should make an attempt to reach purification of their souls by ethical virtues. Even regardless of the religious dimension of ethics, the ethical virtues are of the essential elements of a prosperous society. So, if the humans are not hopeful of going to the Paradise, or are not fearful of Hell and Fire prepared as punishment, they should still attempt to ethical training, since such instruction guides them to salvation (Orbani, 2008, p. 24). Now, regarding the importance and stance of ethical training in the humans' personal and social prosperity, the viewpoints of Allamah Muhammad Taghie Jafari on goals and principles of ethical training were analyzed, since he has been recognized as a major authority and philosopher in this field. Biography of Allamah Jafari To briefly introduce this Muslim scientist and his prominent stance, it can be said that Muhammad Taghie Jafari was born in 1924 in a religious family in Tabriz, Iran and commenced his childhood with help of a truthful father and a pure mother.

During the first years of life, by entering the new schools in Tabriz and learning the modern training there at that time, he opened his way to ascend and reach the peaks of thought and made himself ready for attending and acquiring the high Islamic sciences in Tabriz, Tehran, Qum and Sacred Najaf. Since Muhammad Taghie learned how to read and write before school age from his pure mother, he started schooling from the 4th grade of school based on the comment made by school manager (Mr. Javad Eghtesadkhah). Such a start showed

his natural talent which was discovered by Ayatullah Mirza Fattah Shahidi many years later. He made profit of the company of such Islamic Jurisprudents and theologians as Mirza Mehdi Ashtiani, Sheikh Muhammad Reza

Tonkaboni and Mirza Muhammad Taghie Zargar Tabrizi. Then, he returned to Tabriz due to his mother's sickness and death. Next, he attended the classes of Ayatullah Shahidi in Tabriz. His 11-year attendance in the major theological university in Sacred Najaf, consisting of prominent and perfect professors, had an incredible effect on formulating his scientific and practical personality; in such a way that he reached the religious leadership rank (Ijtihad) from Sheikh Kazem Shirazi only when he was 23 years old. Having finished education, he returned to Iran in the solar decade of 1320-1330(1942-1952) and again attempted to examine the modern intellectual movements.

Agreeing with intellectual enlightenment in the exact sense of the word, he attempted to conduct research and deep thinking and kept his life from any decoration with luxury and mammonism. He spent all his lifetime writing books, attending scientific discussions and research missions until this valuable life ended due to sickness on Aban, 25th, 1377(1999) (Reshad, 1998).

Concerning the importance of the high stance of this Islamic personality, this research attempted to respond to these fundamental questions:

1. What are the goals to be followed in ethical training based on Allamah's perspective?
2. What are the principles of ethical training from his viewpoint?

So, his views will be used profitably by being inspired from his ideas in the process of ethical training and as a guide for educational authorities in training process. In writing this article, the books written by him and the other writings on him were referred to and this was done by an analytic-descriptive method.

II. GOALS OF ETHICAL TRAINING FROM ALLAMAH JAFARI'S PERSPECTIVE ULTIMATE GOAL

In discussing the ultimate goal and ideal of education and training, Allamah has referred to the main stream of his thought, i.e. logical life, and considered transmission from pure natural life to logical living as the main aim of education and training and regarded this transmission as the turning on the path to perfection. True education and training should play the role of a guide in his path and cover all people in a society, including children, young people and even adults, in formulating their personalities as wayfarers (Jafari, 2001), p. 121). Of course with no doubt, all societies their being suitably formulated as their ideal from the beginnings of civilization. Based on Jafari's comments, what is more important than creating motive for being formulated are engagement in ideal and goal of being formulated and basically, the difference in motive for evolution, and the latter directly depends on how an ideal is considered as desirable for individuals and society (Dastanpour, cited in Jafari, 2007, p. 134). Thus, those wise leaders, really desiring ideal of logical living for the people of their society should make the ethics and its results perceivable for the people, interpret their logical desires and exalted emotions and make them acceptable by education and training and some other media (Jafari, 2001, p. 141). This desirability can be created by different methods; one of which is using this desirability in making the ultimate goal of education and training acceptable.

Consequently, the ultimate goal in ethical training is creating desirability in accepting the eventual goal of education, being congruent with the general goals of education and training system. Enhancement of this essential goal is fundamental regarding some points, including that this transmission or, in other words, turning is a gradual issues and its nature is in such a way that it cannot be approached much hurriedly and during a short period of time. Thus, regarding this point, education should make an attempt to realize this process in two functions: the first function is modification of raw emotions and the fluctuations related to the animal instincts. Such a process is not easily practical due to resistance of "I" or human personality. The second function is related to make realities, ideals and high human values acceptable for the humans to be trained, and this should be also done gradually. The second point is that this transmission or turning is not possible without correct awareness of the trainees' mental conditions, and awareness of such mental features, natural talents and strong and weak human points makes it possible for education to organize the process of turning, compatible with the mental conditions of the trainees in different ages and situations and even use their internal forces as a powerful and motivating factor in following and enhancing the educational goals (Jafari, 2002, p. 116). It is the ethical training from such this system that, by creating conditions and achieving these two functions in reaching and realizing the ultimate goal and understanding the desirability of education ideal, helps the trainees to accept this goal.

III. INTERMEDIARY GOALS OF ETHICAL TRAINING:

Responding to the natural and instinctive needs:

One of the outcomes of ethical education is responding to the natural need of ethicist and making it possible for mental calmness to improve. Also, training increases the capacity of receiving this feeling and expands it to higher levels of ethics. The Holy Quran considers moral feeling and life as originating from the internal nature. Accordingly, ethical codes have been existed in the human natures since the beginning of their creation (Surah Shams (The Sun): verses 7-8). But the existence of this moral code in our nature does not suffice by itself, and training and guiding it together with knowledge and cognition is essential. On the other hand, such factors as inheritance and familial habits and training influence the light of natural knowledge, and the everyday activities of this world has made the humans so occupied that practicing ethical care faces some problems. In doing so, if only the ethical code in the human natures is taken, the humans will not be able to practice it. Thus, the necessity of ethical education is suggested (Jafari, 2001, pp 99-100). Therefore, the first goal of ethical education is practicing this natural issue.

IV. TRANSMISSION TO WISDOM STAGE:

As stated, in reaching the high goals of education, the humans are in need of change in all dimensions, and basically, the humans' perfection is realized by existence of balance and unity between wisdom and emotions. Thus, congruently improving wisdom and emotions is of important necessities of human perfection. The outcome of this improvement is that the humans' slavery and captivity due to natural and environmental factors and animal desires are changed into freedom and volition. By this approach, education is a process of encouragement and facilitation of improvement and it provides improvement in the stream of expression or publicization in the human nature, as well as containing physical improvement. Thus, Allamah Jafari emphasized that one should not only rely on pure wisdom or pure emotions along the transmission path to logical life, while they are considered as two wings for flying human personalities on the way of being formulated toward freedom, gradually turning into volition, by saturating each other and by the help of will and causes the humans to make profit of both domains of internal & external realities and use their natural talents and the outside world to realize them, and they are in need of kind and anthropologist trainers on this way (Jafari, cited in Dastanpur, 2007, p.136). The most important stage of puberty in humans is the transmission stage from these emotions to wisdom stage and this transmission is based on emotions towards life, wisdom and needs a skillful training leadership and is of prime importance, since just as lack of attention to wisdom leads to superficial education, extreme emphasis on wisdom can ruin the roots of emotions, being as streams of life in Allamah's words (Jafari, 1991, p. 173). The duty of ethical training is in fact this skillful leadership for movement from emotions and showing the beauty and sweetness of wisdom to the trainees. Avoiding hurriedness, limited thinking and superficial thinking is the way for the trainees to reach deep, wide, concentrated and coherent thoughts.

V. RELATIONSHIP WITH ONESELF (INTRA-PERSONAL INTELLIGENCE):

Allamah Jafari believed that the individuals' awareness of their internal states, analysis and research on natural talents are of important training stages, from which the evolutionary movement of the trainees commence and cause self-actualization, which is of basic dimensions in human beings, with a better living and realization of all positive talents as its outcomes, providing real prosperity. The human dimension reaches the Excellency of actions and logical life through this stage. Having an accurate relationship with oneself is the first step on social training, and since this relationship is shaped based on the glorification of human beings, it should be managed in such a way to protect the humans' physical and mental dimensions from any harm or oppression (Jafari, 1997:256). Ignoring this stage causes to capture a high degree of trainees' mental energies and deny their potential capabilities. The trainees may do not have self-awareness of their mental needs, but soon later, this captured energy will become active in an extraordinary state and as many times more than its normal state (Karimi, 2003-2012). Thus, in ethical training, the trainees reach their self-aware capabilities and somehow self-cognition (which is not restricted to self-physical restraints) with awareness of nature of their personal experiences as internal and unique experience. Development of this stage leads to awareness of internal nature of the others' personal experiences and to formulate the ability to perceive their thoughts and emotions. Therefore, in reaching the evolutionary-training goals, the relationship with oneself is considered as a representation of development and perfection.

VI. RELATIONSHIP WITH OTHERS (INTER-PERSONAL INTELLIGENCE):

The humans' capability in establishing interpersonal relationships and interactions with others, ability of learning social skills and understanding the other people are among other dimensions of emotional intelligence and are considered as inter-personal intelligence at the individuals' second stage of training. At this stage, the pleasure, giving happiness to the humans and soothing their souls changes with a turn and becomes

toward the other people. Such pleasurable experiences will gradually lead to formulation of the individuals' social identity and introduce the trainees to a new range of emotions and feelings. At this stage, great humans, whose mental improvements have reached their peaks, consider the improvement of others as their own identity and believe in mutual influence of their own actualization and others' (Jafari, 1997:122), since loving others forms the individuals' self-affective structure, gets them familiar with such feelings as sympathy and empathy, expands their self-cognition and provide common feelings and emotions. Allamah Jafari believed that education and training were more dependent of the type of relationship between the teachers and trainees than being as a result of education process. Thus, in fulfilling their duties, teachers and trainees need to improve their interactional abilities among them and trainees and provide the basis for internal understanding, since any change starts from internal state and training should be basically done in an affective environment (Jafari, 2001:103). Thus, in ethical training, the teachers play a facilitating and guide role, creating interactional abilities for the trainees during teaching process, using emotions and feelings. Such skills as loving somebody, empathy and understanding feelings, expressing affections and the ability to control oneself are taught in this process.

VII. PERFECTIONISM:

The next goal, being able to help the humans to achieve ethical training is perfectionism. The humans, developed in a logical life, possess volition and will, are always moving towards perfection and will not be stopped at any stages. The souls of those humans, developing in logical life enjoy the ability of improvement and perfection and will never remain aloof from evolution. In his article, concerning Allamah Jafari, Lakzaie (quoting his talks) stated: "Along the path of logical living, every action and speech or even brain activity is on the way to perfection and humans do not feel they would reach the eventual perfection at any stages of life, while they continually attempt to reach higher points. In other words, the humans are in constant search and change and never find themselves self-sufficient from reaching higher stages of perfection" (Lakzaie, 2005, p.122). Therefore, perfectionism is an important feature that the humans are always trying to approach it and do not find themselves self-sufficient from achieving higher stages of perfection. Moreover, Allamah attempted to express its importance, emphasizing it highly.

VIII. CONGRUITY BETWEEN WISDOM AND CONSCIENCE:

One other goal, helping us to achieve prosperity is the attempt made by humans to create congruity between wisdom and conscience. In his article, Lakzaie (quoting Allamah Jafari's talks) stated: "in order to reach the great goal in life, humans should make profit of activities of common sense, congruent with their pure conscience and instinctive perceptions and be perseverant on this way" Lakzaie, 2005:122). The humans, trained in logical living, make use of their wisdom and conscience congruently, since wisdom per se cannot judge, while functioning properly. Thus, wisdom needs the accompany of conscience to adopt the accurate way.

Avoiding imitation:

The other goal of ethical training a logical life-oriented society is avoiding imitation and acting based on the realistic thought.

This goal has been designed to teach humans to act by referring to their wisdom in different affairs and think about anything before attempting to accept it. The humans, trained in logical life continually make use of the experiences of the other people and their ancestors, in case they are approved by their wisdom and conscience. Allamah believed that humans, on the way of evolutionary life, should analyze the dominant culture of their society and remove the false deposited elements (Jafari, 1984:170). Highlighting this goal, Allamah Jafari wanted to state that the individuals in society should always live in the nation with a reliance on thought and intellectuality and should not accept the others' talks with no reason, and this will result in selecting the most desirable way of life.

[1] Principles of ethical training from the perspective of Allamah Jafari:

Principle of realization of life philosophy: it is the first principle based on the reasoning of Allamah Jafari, and is considered as the goal of education and training in transmission to logical life and seeks to make the essential ideal of life tangible and acceptable. Accordingly, education and training in logical life should attempt to transmit the fundamental principles of training, regarding the variations in trainees' mental and psychological system, in such a way that the trainees reach a stage at which they feel the same necessity for existing these fundamental principles as they do for existing water and food to survive. It is believed that in case education and training are

Something different from what was stated, i.e. if they consider the realities, presenting to the individuals as principles of education as existing outside their nature and deny their natural features, not only they will

stay behind from improvement and perfection, but also they will be influenced by the external factors (Jafari, 1983:15).

Jafari considered the necessity of this principle, originated in essentiality of serious awareness of life, gaining knowledge in human-related issues and turning based on this knowledge in order to gain harmony with the nature's overall tone. Since ignorance of this case definitely causes to destroy the humans' constructive talents and powers, this principle is considered as a main duty for the trainers, making perceivable and acceptable the vitality of materials of education and training (Jafari, 1991:28-91). This turning will not be possible without accurate awareness of the trainees' mental conditions.

Awareness of mental conditions, natural talents and strong and weak human points makes it possible for education to organize the process of turning, compatible with the mental conditions of the trainees in different ages and situations and even use their internal forces as a powerful and motivating factor in following and enhancing the educational goals. Then, any reality, deserving acquiring or turning should be presented in such a way that the trainees consider it as originated from their nature, just as they consider food and water as a necessity to meet their needs for hunger and thirst. If education is some entity except from this, i.e. if it is not congruent with their internal needs, the trainees either do not accept it or gradually try to destroy it after obligatorily accepting it (Heidari,2007:86). The simplest implication of "logical life" is a life, being on the basis of wisdom. But reason is by itself a mental activity and it can be changed into an accepted rule when it possesses another element, and this element is nothing but "goal". Thus, thinking is a mental activity which starts to work after determining and recognizing goal. It should be remembered that, based on the exalted Islamic teachings, the ultimate goal of creating human beings is worship of God. Accordingly, attention to the mentioned issues can prepare some introductory conditions for an education which will move along the path of logical life.

[2] Principle of congruity with human nature:

It is based on this point that ethical training makes use of power of natural tendency towards ethics, congruent with the determined goals and attempts to realize and respond to the individuals' internal needs. Of natural features which are paid attention to in this principle are ethics' natural talents, reality-seeking and perfectionism. Jafari made this principle based on religious training, and definitely, if God did not establish the instinct of tendency to ethics, He would not order to pay attention to ethics. In case the world was empty of ethical representations, half of humans' useful perceptions would be destroyed. Ethics is considered as a motivating factor towards evolutionary turnings and the readable appearance of the existing world, as an open book in front of the human beings (Jafari, 1991:17). Nowadays, physiological findings have also moved the authorities towards biological basis and different natural talents and encouraged them to expand mind foundations and their way of consideration of intelligence and methods & opportunities for its actualization (Amini, 2007:53). It means that remaining deprived of natural tendencies is getting the special capacities useless, which provide the trainees' mental health as well as possessing cognitive profits. Accordingly, attention to the mentioned issues can prepare some introductory conditions for an education which will move along the path of logical life.

[3] Principle of sublimation of feelings: in discussing the need for congruity between emotion and mind, Jafari proposed an important challenge in the area of education and training, originating from the principle of going to the extremes in paying attention to reasoning or emotions (Jafari, 2001:101). Thus, he emphasized the importance of this principle, alluding to the humans' revolutionary movement from emotions to reason and to higher levels, since from his perspective, the necessity of logical life or, basically a goal-oriented life, is aware attempting training in which the trainees increase the eagerness and motive to move to the next stage in each of life stages, spending during this attempt, and the full entity of human personality is considered as leader of this attempt, an identity (individual) who has entered the attractiveness of perfection by God's Grace and accordingly, turning to the infinity of His Presence (Jafari,1991:22). Thus, it is important that the trainer should necessarily transform emotions to reasoning, while this transmission does not mean rejection of humans' are being influenced by dynamic motivations of emotions, but representing improvement in personality in different dimensions. Jafari divided the essential emotions into two types of pre-reasoning emotions and co-reasoning ones, which their revolutionary trends last until the humans' death. Therefore, emotions do not vanish in any stages, while, in the trainees' evolutionary personality, the affected emotions change into sublimated emotions with rise in reasoning, and pure and isolated reasoning will be filled by exalted and sublimated emotions. In this training, the trainers should gradually change raw emotions into reasoning, in such a way that these emotions reach the reasoning stage, turning into exalted emotions and serving as a support for reasoning along the path of evolution. This process is extremely difficult in education and training and is the most important stage of puberty for the trainees (Jafari, 2002:116). Thus, regarding this delicacy and that attention in ways and facilities of transmission from the first stage to the stage of how to express the positive point of reasoning and necessity of following its rules are not the same for all individuals. Different methods should be applied to follow this harmony, including

paying attention to values and ethics (Jafari, 2001:100). Regarding this clear principle, ethical training does not mean the humans' being captured at the stage of emotions, while it means clarification of stance of affective dimension in wisdom, and this principle emphasizes that the human nerve system, as well as having ability to learn and process the motives through reasoning and logic, has the capacity to learn through affection, and basically there is a full relationship between them two. Fundamentally, humans possess two types of mind, namely thinking mind and feeling mind, both influencing determination of humans' learning manner. As a matter of fact, development of thinking mind originates from feeling mind, and this represents the full relationship between mind and emotions, since feeling mind is the first receiver of data and is regarded before thinking mind, being able to react before the other mind, so, affective response is prior to logical response, resulting in permanence of learning in affective domain. Affection influences learning and memory, and learning through affection enter the point of educational self-industriousness and problem-solving (Amini, 2007:57).

Principle of reasoning:

Reasoning is a goal-oriented thinking which is based on the rules whose accuracy has been confirmed. In other words, before being confirmed, each proposition is a matter for thinking, and after confirmation, it is a rule based on which reasoning should move (Jafari, 2001:53). Reason is by itself a mental activity and it can be changed into an accepted rule when it possesses another element, and this element is nothing but "goal". Thus, thinking is a mental activity which starts to work after determining and recognizing goal. Accordingly, goal-oriented and wise thinking has been advised for many times in the Holy Quran. Here, the duty of education, as the cause of logical life, is that first, it teaches the individuals the necessary skills for reasoning, and second, help its trainees to determine the exalted goals of their life. In doing so, education should help the humans to move from emotion stage or natural life towards reasoning stage or logical life. Concerning this, Jafari believed that, by assuming some stages of puberty for humans, the most important stage of puberty is the period of transmission from emotions to reasoning. If education does not attempt to improve individuals' mental activities, a feeling type of futility and lack of importance towards life will emerge in them (Heidari, 2007:87). Thus, transmission from emotion-oriented life to reasoning-oriented life needs to have an effective leader, since going to the extremes in this respect ruins the humans' mental balance and causes the emotions to be ignored.

5. Principle of expressing affection: in "Prayers of Imam Hussain (Peace Be upon Him)", Allamah Jafari divided humans into 5 groups, considering the last two groups as more wise than the others. They are those humans who live more wisely, have perceived the value of the capital given to them during their life more than others. They have found that not eating, nor sleep, nor anger or sexual drive, nor a limited collection of scientific terms or a little recognition of the structure of the existing world, nor living in a ruin and groaning like an owl, none of these goods does not deserve to be exchanged with human soul, whose result is extreme perfection. They have found the general recognition of world and giving service to the other people as the price of the value of their entity. In fact, this group is much wiser than the others. And, the second group included the humans about whom he stated: "so, who are the individuals who do the best trade here in this business situation? They are those who have found affection only and only the merchandise, equivalent only and just for their pure soul, and have considered a moment of excitement from affection and love in their souls as equivalent with all existing world" (Jafari, 2010:82-83). Thus, another method for helping the humans to reach goals of ethical training is tool of basic and reason-oriented affection, since individuals in the society need affection due to such factors as necessities, gaining profit from others and their mental demands, but they should be aware that this principle should be congruent with the way to reach perfection.

IX. RESULTS

Ethical training is one of the most important functions of educational system. This is of challenging themes, being attentively looked at by scholars of education and training. One of the expectations of an educational system is ethical training, which has always felt on it during human life. Human beings have always needed ethical training; and particularly in the present era, when is the era of crisis of identity and lack of spirituality, one can reach a prosperous life by turning to ethical training. Since ethics is considered as one of the best principles of personal and social life, human beings need it now much more than any other time. In fact, many of the humans' problems are due to lack of personal and social ethics. Here is the position where vacuum caused by lack of human nature-oriented & ethical goals and principles can be seen. Thus, regarding the importance and stance of goals and principles of ethical training, the viewpoints of Allamah Jafari, as a well-known scholar and authority in Ethics, were analyzed in this article.

The research results are as follow:

From the perspective of Allamah Jafari, the main goal of education and training, suggested as an overview of educational activities is transmission from pure natural life to logical life with the stance of ethics

as being similar to the stance of soul in body, and it is that soul, whose improvement and perfection were introduced as the prophets' goals by Prophet Muhammad (Peace Be Upon Him). Such a educational system, with the elements of ethical training as dominant, should be able to transmit its trainees from natural life to logical life, covering all individuals of the society, including children, the young people and even adults. In reaching this overall goal, they should move gradually, avoiding hurriedness. Moreover, in transmitting from natural life to logical life, the trainees should be trained to free themselves from raw emotions and the fluctuations, related to the animal instincts and to reach human exalted values and ideals. Such a goal in ethical training system is an overall aim and an overview of regular attempts in which all educational activities should end. Such an overall goal is not reachable regardless of intermediary goals. Examining Allamah Jafari's works and books, the intermediary goals are as follow:

- [1] Responding to natural needs
- [2] Transmission to reasoning stage
- [3] Relationship with oneself (intra-personal intelligence):
- [4] Relationship with other individuals (inter-personal intelligence):
- [5] Perfectionism
- [6] Congruity between wisdom and conscience
- [7] Avoiding imitation

Thus, to reach overall and intermediary goals in a system, based on training of Allamah Jafari, one should follow some principles, since principles in a given philosophical school prescribe some Dos and Don'ts for education, being used a guiding framework of educational activities for trainers and authorities in education system. Thus, regarding the research results, these principles include principles of realization of life philosophy, congruity with human nature, sublimation of feelings, reasoning and expressing affection.

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