

The Role of Deploying Governments in Iran after the Revolution on Cultural Policy-making and Its Effect on Sociology Books Concepts of Secondary School in Education

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Abstract: Cultural policy-making can be considered one of the most important tasks of governments and sovereignty, which is nowadays considered as a field of knowledge and has been considered in scientific and research communities. In different countries, the deployment of governments causes changes in society, one of which may be in the education books. What has been considered as the main objective in this research is the role of leftist and rightist governments in Iran after revolution Iran and its effect on sociology books concepts of secondary school. The research method was in this way first the sources such as books, articles, internet resources were studied and examined and then a questionnaire was extracted after studying secondary school sociology books. In this research Delphi method and LISREL and SPSS softwares have been used. The results showed that rightist and leftist governments, the governments' political approach to policy-making, governing textbook concepts for social order and control were endorsed.

Keywords: Political Structure, Leftist Governments, Rightist Governments, Order, Control, Sociology Books, Education, Cultural Policy-making.

1. INTRODUCTION

One of the most important issues in a country is the role of political structure (and deployment and establishment of governments) in cultural policy-making. Policy-making in the country is the setting, formulation, and presentation of rules and standards in which the general requirements of the government are met for the collective actions of the nation (Azghandi, 2010), which one of the effects of cultural policy-making on educational policies, especially on education, cannot be neglected. Because one of the fundamental elements of a country's development is its education sector. This part is of the utmost importance because it is both an important development tool and one of the goals of development. In many countries, the deployment and operation of educational systems

has become a routine and documented process, and a large portion of the usual resources are spent each year in the form of government budgets and personal expenses. In the set of public authority policies, cultural policies are of the utmost importance. This is because, in UNESCO's view, culture and cultural policy-making are defined at the heart of the process of sustainable development. In the Islamic Republic of Iran, due to the nature of the Islamic Revolution, which is largely cultural, cultural policy-making has been established within the framework of Islamic and Imam Khomeini's orders and within the framework of the constitution. Viewing culture as one of the key areas of development and the possibility of cultural management for changing cultural elements and achieving predetermined goals and paying attention to the role of governments in cultural planning and policy-making have provided an appropriate context for this concept. Concepts such as social phenomena and norms, the relationship between culture and society, cultural institutions and their role in explaining the ideal culture of society, cultural and identity developments in society, the role of the Islamic Revolution in promoting Iranian culture as well as ways to promote society culture, social acceptability and legitimacy, hard and soft power, as well as political system and structure are among the topics discussed in secondary school sociology books. These topics can be a great step towards familiarizing students with the policy-making issues and the role of Iran's political structure in cultural policy-making (Birou, 1988).

Cultural policy-making, especially in the field of education in the Islamic society of Iran, in addition to being based on Islamic teachings, must also be appropriate to the Iranian society and indigenous requirements. On the other hand, like many countries, Iran has an ethnic-linguistic, religious and bio-geographical diversity that should be considered in cultural policy-making (Sharifi & Fazeli, 2012). Political sovereignty can in many ways affect the structure of culture. What happens within the framework of power sovereignty and management through political institutions determines the development of civil society, party structure, political participation, political legitimacy, and a sense of political belonging. Large-scale cultural health relies on the roles of the power and the organs of power and its management method. Given the different structures in the governance of the country, and especially in the cultural policy dimension, this study attempts to determine how different political structures (Iranian sovereignty system) will apply the policy of change or control in the cultural policy-making dimension in education. In other words, with regard to the compilation of education textbooks in particular secondary school sociology textbooks, it try to find what changes has been made in this regard than before. That is, by examining the concepts and themes set forth in the books, the kind of governing policy with respect to the existing discourse were found (Pahlavan, 2003).

Research Background

The following are some of the research that has been done in this area: Tavassoli, in an article entitled the pathology of cultural policy-making of the Islamic Republic of Iran, while explaining the relationship between culture and policy-making, examined the most important cultural policy-making damage in the Islamic Republic. Cultural policy-making should be focused on providing the right conditions for the flourishing of human talent and the promotion of creativity and innovation, and naturally this would not be possible without the participation of the people, and this would depend on the interaction between the nation and the government. The government should, in addition to guiding and encouraging cultural policy-making, delegate the field to cultural and social

institutions of the society for the implementation of cultural programs, and support institutions such as the family, the school, the university, seminaries and academic associations. It also saw international cooperation in cultural policy-making as preserving the principles and aspirations of the Islamic Revolution as a golden opportunity (Tavassoli, 1990).

In a comparative study of cultural policy-making in Islamic countries (Case study: Turkey and Egypt) written by Hojatollah Ayoubi et al., the experiences of other countries, especially Islamic countries in the field of cultural policy-making, are examined. And after the theoretical studies presented in the conceptual framework of the research, eight components including an approach to culture, cultural arenas, sovereign institutions, non-sovereign roles and institutions, transnational cultural communication, cultural goals, policy principles, and policy tools were studied and classified. Another article written by (Maleki, 2010) titled the effect of culture and political structure on participatory policy analysis examined the effect of cultural and political factors on participatory practices as well as on how to analyze politics. He addressed three issues that include: 1) study levels and goals of participation, 2) types of participants and 3) methods or techniques of public participation. Vladimir Bina and Theonis (Homayoun & Jafari, 2008) in a book titled social participation and cultural policy have addressed the evidence-based policy ideas in the Western countries (The Netherlands). He discussed the directorate-general for culture and media and the Ministry of Education and has put cultural policy on the agenda for the next decade. The first step in this process was to review the available research. He addressed three important issues in politics: Participation in artistic and cultural activities, including media use; Civil participation and social cohesion; Social (cultural) effects of politics.

Research Theories

Theories have been posed about the political structure and deployment of governments and their effects on cultural policy-making including:

Gordon's Theory

Gordon believed that because each country considers its culture as a tool of its own recognition, it always emphasizes its differentiation from other countries. Hence, the structures of allocation of government capital to cultural activities in different countries are as different as their geographical maps, yet he restricts cultural policy-making in the world in three patterns (Seifzadeh, 2003). In the French and German models, financial sources come directly from the government. In France, Italy, Turkey, Central Europe, Denmark, Sweden and Norway, the central government is the most important authority, and regional municipalities and organizations play an effective but secondary role. The second model, including Canada, England, Ireland, the Netherlands, Australia, and New Zealand, for various reasons, has a system that places a layer of semi-autonomous office systems between political power and cultural organizations. The US system, in contrast, has provided little space for government agencies in the form of two institutions, the National Arts Foundation and the National Humanities Foundation, which congress will fund both. In the United States, there is no cultural policy at national level, except in support rules of free industrial market, and many in the country still see national cultural policy as a threat to freedom of choice of people in business development. In America, cultural policy is mainly implemented at the state and municipal levels, and is funded more by private foundations and institutions than by the government fund (Pahlavan,

2003). In the Asian model, cultural policy and cultural development are formulated in one or more limited government centers. In Indonesia, for example, the principle of cultural unity at the scientific level, as well as cultural diversity at the regional and neighborhood levels, has been taken into account in the policy-making of culture (Ashtarian, 2007).

UNESCO's Theory about Cultural Policy-Making

In documenting the problems and prospects of the World Conference on cultural policy-making, UNESCO before referring to the essential role of governments in cultural policy making, has outlined three common ways in this field. Some governments prefer organized action, others are more flexible in project design and support, and some governments eventually seek only incentives for group action and they provide scattered associations in the field of culture (Muller, 1999). In other words, different studies show that cultural policy-making in the thesis of governments more or less follows three models including pure planning, case intervention of government, and non-intervention by focusing on amount and method of government intervention in the cultural policy-making process as the style of cultural policy-making in the country that can be called the style of cultural policy-making organization in the country. He outlined two main approaches, namely the management approach and the supervisory and supportive approach (Ashtarian, 2009).

Habermas's Theory of Communication Action

Habermas's theory of communicative action is one of Habermas's most popular ideas in which actors interact to reach a common understanding through reasoning, consensus, and cooperation. In fact, Habermas seeks to prove by this theory that social conflicts should ideally be resolved without coercion and violence, and the social system must be realized for this purpose in which decisions and enforcements is done through reasoning. For Habermas, rationality means removing the barriers that distort communication; but in the broader sense, non-imposed agreement is developed. However, to understand this, Habermas introduced the concepts of the living world and the system. In his view, the solidarity of societies depends on the existence of a balanced relationship between the processes of the living world (cultural-social) and the (economic-political) system that in modern societies this balance has shifted in favor of the system and has caused crisis. The solution to this crisis is to restore this balance and focus on the field of action, which will revitalize the communication interaction. In general, Habermas seeks to establish a relationship between the macro and the micro levels and pursues this relationship through the communication interaction between actors and places communication action as the center and principle of his theory. In fact, the Habermas Utopian society is a society where actors can communicate with each other without distortion and openly, understanding and removing their differences through an argument that is free from constraints and pressure. In other words, he wants to revitalize the public area in order to provide a context for communication interaction between actors. While constructing critical theory, Habermas believed that science and rationality in the era of capitalism, especially in industrial capital societies, have become tools against humanity and have undermined and destroyed human spiritual and cultural-intellectual life. In his view, the task of the critical attitude is to find precisely the positions of objectivism and instrumental rationality, as well as the space that has not yet undergone this process, and to develop a theoretical perspective that permits meaningful and commitment reconstruction in the social life. Thus, in contrast to the notion of universal

instrumental rationality, Habermas proposed the idea of the positive process and the liberation of the communication and understanding reason (Ashtarian, 2012).

Pierre Bourdieu's Theory of Formative Structuralism in Cultural Policy-making

Bourdieu emphasized the role of determining the cultures of the class and the environment and its reproducibility, particularly through the educational system by presenting disparate statistics about the school (Bourdieu, 2010). Symbolic violence, that is, the ability to maintain domination relations, plays a central role here, violence that is mediated by the social factor and has a mild appearance. It can be said: The dominance of individuals of the upper classes is imposed by the various forms of cultural capital, that is, habitus internalized cultural capital, objectified capital (books), and institutionalized capital (educational degrees) over the rest of the society. In Bourdieu's distinction, he distinguished the three lifestyles in the French society in the 1970s: first, distinction for the upper classes, second, cultural *volonte bonne* for the middle classes, and finally, fixing necessities for lower classes. He emphasized that these superior groups of societies determine what constitutes valuable or invaluable cultural capital. This is realized through habitus, in the sense of internalized cultural capital concept. In the sense of perceptions and practitioners, both in the sense of the pervasive principle of habitus, and sometimes of classifiable judgments and in the sense of the productive principle of the classification system of actions. In distinction, by employing quantitative and qualitative research methods, Bourdieu specified that conceptual habitus is central to his analysis of cultural capital (Bourdieu, 2010).

Political Structure of Iran

Definition

The set of institutions and centers that hold political power and form a single totality are called political structures. This totality is influenced by all the traits and attributes that give identity to the relevant society. In general, there are two main types of structures: one is a simple and non-specialized structure seen in traditional societies where special works and organs are not separated and the other is a complex, diverse, differentiated, specialized and institutionalized structure in societies equipped with participatory political culture. Political power and their deployment way, the institutions and organizations in society and subsets of the political system are elements that can reveal the nature and type of political structure (Naqibzadeh, 2008). Structure means structure, style, and method that came into the humanities in the nineteenth century from architecture and biology by Herbert Spencer. Durkheim's idea of constructivism then entered sociology, and there were two insights into this idea: empiricism, nominalism.

Spencer, Durkheim, and Radcliffe Brown are part of the first category, who argued that structure is the organization and arrangements of the observable divisions that exist throughout social structure (Alghafour, 1996). Talcott Parsons, of the second category, believed that making is subjective and abstract. In the definition of the term, the social science culture wrote: the structure is the way of the arrangement of a set of objects, components, and forces that are so intertwined that they form a particular set (Birou, 1988). Also, according to Radcliffe Brown, structure is summarized in the social relations network: The society structure is an existing social communication network which their unity is summarized in the pension network that the basis and roles are main axis (Ibid). He argued that structure is nothing but social relations between individuals and is

therefore objective and visible, but considered constructed form as the abstraction which is obtained from different structures and it has relative stability.

Max Weber wrote in the definition of structure: The logical scheme of abstract relations that forms the basis of a reality. Levi Strauss also argued that the purpose of structure is the special combination of the solidarity of set components with a definite purpose. For him, social structure is patterns constructed based on social reality, not social reality itself. In Parsons opinion, the structure is the arrangement of the elements of a social system in such a way that this arrangement can be understood as fluctuating from the system's relations with the safe environment. He argued that structure is about social system. According to him, the social system has two aspects. The static aspect is called structure, and the dynamic and movable aspect is called function. So, structure is not the same with the system. In sum, for the nominalists it can be said that structure is an abstraction for the discovery of the facts (Ibid). In any case, the structure is a set of elements that have mutual relationships and that set has an independent existence of its own components. After briefly defining the structure, the concept of political structure is now explained.

Regarding the political structure, Ebrahamian Islami wrote: The structure means the observable activities that create the political system, a specific set of interrelated roles. They also wrote: Political structures mean regular ways of conducting political activities by the people, and the most familiar political structures are political institutions, such as parties, elections, legislative and the executive powers, and administrative bodies (Ebrahamian Islami, 2006). Finally, Johari defined the political structure as while functions deal with the results of the intervention of goals and the processes of patterns of action, the structures imply the arrangements within the systems that carry out these functions. A particular function may be performed by a complex set of structures, just as the form in which any given structural order can perform functions that give different results for structure. As it is known, with the influence of Brown, Wright Mills and Parsons, Almond and Powell considered the role as the basic unit of political structure which relations of roles and the culture dominating them are determined by political structure. They also reveal their effectiveness from empiricist structuralists by presenting observable activities of the political system as structures. In sum, however, it can be said that political structure is an independent set of informal and formal political institutions that have roles in political society, as well as the hierarchy of those elements, the decision-making process and the set output (Aslani, 2015).

In other definition, every society has its own institutions that are responsible for its legislation, decision-making and implementation in the country. These institutions are also responsible for allocating resources in the country. These institutions may be referred to as political organization or political structure, sometimes referred to as the government. The government, called the sum of the three powers of each country, considers the needs of the people, including land preservation, economic welfare independence, and political stability, making these requirements public policies and injecting them into the whole of society. In other words, the political structure consists of a set of roles that determine how power is distributed in a country. The political structure says who has the right to exercise power and where does it come from. Some see the political structure as government. The government refers to the institutional processes that make the decision to run the country. But the political system or structure, in addition to encompassing the mechanism of government and its institutions, addresses how they relate to the wider society and to the structures and processes that government and

institutions must interact with society. Sometimes they refer to the political structure as a subset of the social structure. Social structure means the broad structure within which the political, economic, cultural subsets within it interact.

The political structure within the social structure is responsible for the distribution of power, welfare and resources in society. However, although its political structure is influenced by the social structure, it also affects the social, economic, and cultural structure. In the final definition, the political structure, in a new sense, is a structure that defines how the three legislative, executive, and judicial powers are elected, the type of tasks and how they interact. In modern systems, the political structure is more than ever expressed in the constitution. In fact, the political structure has two main tasks. One is to maintain order and security in society through the exercise of legitimate and acceptable power by the people and the other to provide for the material and spiritual needs of the people. Therefore, the political structure, in addition to defining how power is distributed and exercised, has the ability to draw the framework of economic, cultural and social structures to meet the material and spiritual needs. Because the political structure has the power to pass the law and enforce it in all matters of society. Thus, the type of political structure influences the cultural, social and economic structure.

According to French sociologist, Allen Birou, the term of political system can either be used in the sense of trying to define and explain how to link elements of a particular political regime, or it is considered a tangible set of institutions and incentives to make it possible to construct power. In the latter sense, this term is synonymous with dynamic structure. It seems that the term political system must be used to denote the properties associated with logic continuity in any kind of political life. So ultimately the political system delivered the basic form of government as far as it is concerned with the idea that it sees the structure, principles and laws that govern it. In the Islamic Republic of Iran, the political structure is inspired by the constitution, and the status of each of the elements is defined by the constitution, and in the meantime, leadership by drawing a pattern of behavior leads to other members being able to perform their tasks on defined axes (Ebrahmanian Islami, 2006).

Cultural Policy-Making

Definition

Cultural policy-making is the setting of macro-cultural policies and strategies to achieve the goals of cultural cooperation, cultural participation, cultural heritage and cultural identity that UNESCO first introduced with the concept of cultural development (Homayoun & Jafari, 2008). Also, cultural policy-making is focused on the will of the government to create or consolidate or change the rules and regulations in the field of culture, which can be negative or positive (Vahid, 2006). From the viewpoint of policy-making science, cultural policy is a category with strategic importance that affects sustainable development and is in fact an essential part of it (Ashtarian, 2012). The cultural policy-making of the government is significant at two levels, the first being what is called cultural politics; it generally refers to the values and principles that guide people in cultural matters. In fact, these policies provide general principles about the main and ultimate goals in the field of culture. Second level of cultural policies is the political culture. These policies have been more objective and provide implementing measures and solutions to those whose decisions and actions affect people's lives (Zokai & Mohammad Shafiei, 2010).

Cultural Policy-Making Strategies

Various countries have adopted various strategies for formulating their national cultural policy appropriate to their political views and social status, which are briefly:

1. Elitist (traditional) strategy: It emphasized the role of national identity through the preservation of cultural heritage and the revival of historical past to enhance national pride. Culture is considered aesthetic in this strategy.
2. Development strategy: It is the achievement of the school of cultural studies with concern of the link between culture and development, which focuses on the generalization of culture, the establishment of cultural foundations for economic policies, the balanced development of the cultural sector with other sectors, and the increasing cultural products.
3. Pluralistic strategy: It emphasized on culture itself, independent of its role in development and on issues such as cultural diversity and plurality, cultural rights, the individual rather than society, particular groups exposed to cultural domination such as women and ethnic and religious minorities, and globalization (Homayoun & Jafari, 2008).

Cultural Policy-Making in the Islamic Republic of Iran

The first principles of cultural policy of the Islamic Republic of Iran approved in 1992. The makers view of these cultural policy principles are the top-down and the government view to all cultural areas of the country. Even those in the private sector are heavily dependent on the government. A review of the attitude of the Iranian government in the three periods of Qajar, Pahlavi and the Islamic Republic shows that the government has increasingly resorted to interfering in culture and subsequently controlling human beings through culture. The result has been a growing trend of youth alienation and brain drain (Seifzadeh, 2003). By the victory of the Islamic Revolution and the emergence and redefinition of religious values and concepts and its effect on cultural aspects and value developments, the concept of policy-making has been increasingly influenced by value and ideological aspects. On the one hand, some scholars have been trying to come up with solutions that make it inherent in religious doctrines, which proclaim the preservation of private property and economic liberalization and the growth of the legitimate private sector. Insofar as one movement at all considered economic planning to be contrary to the teachings of Islam and regarded any form of government policy as limiting the free and harmful to society. On the other hand, justice-seeking revolutionaries insisted on a governmental economy and the expansion of public ownership, and that the popular demands of the people and the imposed war of Iraq on Iran and the wartime contractionary policies led to the institutionalization of recent thinking (Ebrahajian Islami, 2006). Thus, with the victory of the Islamic Revolution of Iran, a system was established that, considering the nature and origins of its birth and emergence, saw culture as a regular framework and the engine of social-political stimulus. This form of governments in definition is called an ideological government, which, by its very nature, originates from ideological revolutions and has unmistakable guidelines in the field of culture (Zokai & Mohammad Shafiei, 2010).

Sociology and Cultural Policy-making in Textbooks

Social perspectives usually emphasize the social experience of students. In this perspective, one's education in a particular social context is studied. On the other hand, this perspective of education has two roles.

Cultural Transfer

In this framework, the school's task is to transmit or induce values, traditions and ethics accepted by the society into the students as explained by the renowned sociologist, Talcott Parsons. According to him, students teach the appropriate roles that exist in society at school. Students learn the expected behaviors of roles and how expectations of different roles are realized. This approach is one of the oldest views of the curriculum and calls on schools to induce in students the ways and methods accepted in society. Some sociologists have stated that the function of the school is to introduce the culture of the society to the students and to educate them on the roles they must play in that culture. Emile Durkheim considered education as a process of internalizing what they call social facts or social being and does not emphasize individual development or what is called individual being. Schools are responsible for conveying social being to each student. When into social being internalized, it acts as a moral reference within individuals. Parsons, too, considered education as a process of cultural transfer and argued that schools should play two roles. One is the role of agency of socialization and the other the man power allocation as the school's sociable factor, committing students to internalize society values. Finally learn the role of adults in society. The sociable basis is based on the fact that man is not born a person. The child at the moment of birth is a biological organism and can only play social roles of work and creativity only through the process of influencing adults through nurturing and inducing a set of social values and behavior patterns into a transformed person or social human being (Muller, 1999).

The Goals of Socialization

One of the goals of socialization is to teach basic rules and systems from everyday habits and behaviors to scientific methods, order-based behavior to gain social acceptance, or to achieve an immediate goal, they postpone immediate and transient pleasures and modify them. Order in behavior is essential for social order and perfection, but may limit one's within certain social groups, limiting his/her perspectives, and thus may prevent one from fulfilling one's own capabilities. The process of socialization creates identity by fulfilling one's wishes, desires, individual hopes or preventing them from achieving them. In today's society, the stability and aspirations of the individual are less than in the traditional society, in which the sense of individual identity is not influenced by one's past but later in life People in the society have more freedom and authority, and the process of socialization does not depend on factors such as gender, ethnicity, and family status. The process of socialization teaches the social roles and attitudes, expectations, and attitudes about those roles to the individual. The social roles of intentions and aspirations, identities, rules, and behavioral systems are intimately intertwined. The features of each period have a direct effect on the goals and content of the related period curriculum. Because the content is provided to the student, it must be meaningful to the student and be consistent with the needs of his/her life. The features of the period include: Secondary school period is more relevant to society than previous periods. The student is both mentally prepared to enter the society and play various roles, and the society expects him/her to acquire the relative ability to perform political, social, and economic tasks.

Students also become aware of cultural heritage for the ability to critique and examine culture, because they are not necessarily desirable and rational cultural elements. Students need to be familiar with different dimensions and be able to criticize

them. The content of the curriculum should be chosen to provide students with the opportunity for reasoning, inference and other high-level mental activities (Vahid, 2006). Because of their interest in cultural values and their sense of society responsibility, students are more likely to gain or lose cultural identity than other age groups. Many cultural discouragements occur during this period or higher period. Therefore, there should be a strong relationship between the students and culture by the content of the curriculum, so students need to fully understand both the movement of the global culture and their own culture, and the curriculum planners and content producers considered the instructive in determining and selecting the content (Vahid, 2006).

A Comparative Study of Secondary School Sociology Textbooks Change

This section examined the secondary school sociology textbooks after victory of revolution until now and compared them in terms of content and research-based changes. These are listed (Table 1):

Table 1. A comparative comparison of secondary school sociology textbooks changes after the victory of the revolution so far

Book code	Authors	Course topics	Decade
281	Dr. Gholam Ali Haddad Adel Seyed Ali Mohammad Naghavi	Islam and the value system, norms and anomalies, socialization, social control and the rule of law, promote virtue and prevent vice, culture, civilization and Islam, Islamic evolution and materialism	Sixty decade
281/1 243/1 300/1 300	Ahmad Rajabzadeh, Gholam Ali Haddad Adel, Hossein Kachouyan, Nematollah Fazeli, Mohammad Jalal Abbasi, Seyed Ali Mohammad Naghavi, Mohammad Mehdi Nasserri, Mohsen Noghani Dokht Bahmani, Mohammad Reza Taleban, Mohammad Hazeri	Cultural system and social life, communication and media, culture and individual, population, population and educational system, population and economic system, population policies, sociological realm, sociological perspectives (conceptual functionalism, antagonism, mutual interaction, exchange perspective), research method in sociology, rural sociology, land reform and sociology of education	Seventy decade
243/1 300/1 281/1 205/3	Ahmad Rajabzadeh, Hassan Maleki, and Mohammad Mehdi Naseri et al.	Role, socialization, justice, identity and Iranian identity, wealth and power density, stratification, types of government, cultural exploitation, globalization, imposed war, value, social benefits and inequalities, society and unity, political relationships, economic relationships, cultural relationships, social life, social system, family system, economic system, political system	Eighty decade
243/1 281/1 300/1	Hamid Parsania, Mohammad Hossein Pouriani, Hassan Kheiri, Seyed Hossein Sharafuddin, Latif Aywazi, Nematollah Karamollahi, Ebrahim Fathi, Shamsollah Mariji, Roghieh Roodsarai	Action, cognition, social world, society and culture, identity and culture, power and politics, global culture, contemporary western culture, global challenges, Islamic World	Ninety decade

2. RESEARCH METHODS

This chapter aims to present the methodology used in this research. For this purpose, after designing the research objective, the research methods used in the research, which include quantitative method, and the observable aspects of a measurable

phenomenon were studied by using quantitative research method. Since the choice of research method is influenced by the research objectives, the researcher should select a method that ensures the maximum advantages and minimum disadvantages, achieving the research objectives. In the present research, by selecting a statistical sample from the statistical population of the research, the required objective data were collected. To analyze the data, path analysis method was performed using LISREL software, which makes the relationship between dependent and independent variables, and also factor analysis and SPSS software have been used. This chapter deals with topics such as the research method used in the research, statistical population, sample size, sampling method, data collection tools, process of data collection and validity and reliability of the measurement tools.

Sampling

The stratified random sampling method was used for sampling based on age, gender and education of Shiraz sociology teachers and students of related fields.

Statistical Population

After examining the initial questionnaires and evaluating the answers and data and selecting the indices, the final questionnaire was given to secondary school sociology teachers and students (Ph.D., M.Sc. and B.Sc.) in related fields (Sociology and political science). According to the information obtained, number of people who teach sociology courses in Shiraz secondary school was 100 people (Statistical population size). According to Cochran's formula with error of 0.05, the sample size was 80 people, which the final questionnaire was provided to them. Cochran formula is:

$$n = \frac{Nz^2pq}{Nd^2 + z^2pq}$$

Where N, x, p=q and d are the volume of the population, 1.96, 0.5, and the allowed error (error value).

Sampling Method

The sampling method is to determine the sample size using Cochran formula and then the prepared questionnaire was given to the relevant teachers and students.

Sample Size Determination

Morgan (Table 2) was used to determine sample size.

Data Collection Method

The writing and editing of this manuscript's topics is done using library resources such as valid journals and articles and other available sociological, cultural, and political resources. It is also carried out using quantitative methods of questionnaire and content analysis.

Data Collection Tool

The tools used in this research are books, articles, journals, dissertations and thesis, the study of Internet site experts, taking notes, database tables, computers, libraries and so on.

Results of the Questions

In this section, issues such as rightism and leftism, governments' political approach to policy-making, targeting textbook issues for social order and control, cultural approaches to order, and changes in government policies have been questioned in the Likert scale (Table 3).

Table 2. Respondents survey

Number	Title of hypothesis	Very low	Low	Moder	High	Very high
1	The deployment of leftist and rightist governments, approaches to change and control are more evident in secondary school sociological concepts, respectively.	9	11	26	56	63
2	The concepts used in the textbooks are provided by the sovereignty for social order and control.	18	16	22	41	68

Table 3. Calculating Cronbach's alpha for the second group variables and research dimensions

Variable	Dimension	Number of questions	Cronbach's alpha
Political approaches	Approaches to change and control; the political approach of governments	2	(Questionnaire reliability)

Analysis and Evaluate the Results

Introduction

Data analysis is crucial to verify the accuracy of information for any type of research. Today, in most researches that rely on information collected from the subject, data analysis is one of the most important parts of research. Raw data are analyzed using statistical techniques and after processing, they are provided to users in the form of information.

Statistical Analysis of Hypothesis

Hypotheses that include a set of questions about rightism and leftism, governments' political approach to policy-making, targeting textbook issues for social order and control, cultural approaches to order, and changes in government policies have been examined in form of questionnaire. The percentages of respondents' answers are the following (Table 4).

Table 4. Percentage of respondents' answers to hypotheses

Number	Title of hypothesis	Very low	Low	Moderate	High	Very high
1	The status of the deployment of leftist and rightist governments	5.45	6.67	15.75	34	38.18
2	Supervising sovereignty on concepts in textbooks	10.9	9.7	13.33	24.85	41.42

3. RESULTS

Hypothesis 1: The deployment of leftist and rightist governments, approaches to change and control are more evident in secondary school sociological concepts, respectively. H0= There is no significant relationship between the deployment of leftist and rightist governments and approaches to change and control in secondary school sociological concepts. H1= There is a significant relationship between the deployment of leftist and rightist governments and approaches to change and control in secondary school sociological concepts (Table 5).

$$\left\{ \begin{array}{l} xy = 0\rho : H0 \\ xy \neq 0\rho : H1 \end{array} \right.$$

Table 5. Results of structural equation analysis of hypothesis 1

(x) Approaches to change and control in secondary school sociological concepts			(y) The deployment of leftist and rightist governments
Test result	Value-T= significant coefficient	Path coefficient	
Confirmed	7.95	0.59	

In the impact factor test (Structural equation modeling), the significance coefficient (T) is 7.95 which is greater than 1.96, so the test statistic is in the H1 zone, and it can be concluded that the independent variable (the deployment of leftist and rightist governments) with the dependent variable (approaches to change and control in the secondary school sociological concepts) has a direct and positive relationship. The value was 0.59 and significant. Hypothesis 2: The concepts used in the textbooks are provided by the government for social order and control. H0= There is no significant relationship between the secondary school sociological concepts and supervising sovereignty and the control of social order and control. H1= There is a significant relationship between the secondary school sociological concepts and supervising sovereignty and the control of social order and control (Table 6).

$$\left\{ \begin{array}{l} H0 : xy = 0\rho \\ H1 : xy \neq 0\rho \end{array} \right.$$

Table 6. Results of structural equation analysis of hypothesis 2

(x) Social order and control			Sociological concepts of (y) textbooks with supervising sovereignty
Test result	Value-T= significant coefficient	Path coefficient	
Confirmed	9.13	0.61	

In the impact factor test (Structural equation modeling), the significance coefficient (T) is 9.13 which is greater than 1.96, so the test statistic is in the H1 zone, and it can be concluded that the independent variable (secondary school sociological concepts with supervising sovereignty) with the dependent variable (social order and control) has a direct and positive relationship. The value was 0.61 and significant. In the impact factor test (Structural equation modeling), the significance coefficient (T) is 9.38 which is greater than 1.96, so the test statistic is in the H1 zone, and it can be concluded that the independent variable (the values and norms of the governments) with the dependent variable (political tendencies of the governments) has a direct and positive relationship. The value was 0.73 and significant.

4. DISCUSSION

Human life is now more closely associated with the phenomenon of culture than at any other time. Iranian society has not been exempted from this rule, and this has doubled the necessity of cultural and cultural policy-making research for Iranian scholars. Delivering cultural policy-making to the government or to institutions outside the government are issues that scholars disagree on, some believe in minimal intervention of the government in culture, and some favor maximal intervention. Cultural policy-making is in fact a long-term strategic planning that inspires the ideals and values of a society and guides the medium- and short-term planning of the cultural dimension. The Iranian government and society, like most countries in the world, are currently facing major cultural challenges. In the Islamic Republic of Iran, due to the nature of the Islamic Revolution, which is predominantly cultural, cultural policy-making has taken place within the framework of Islamic and Imam Khomeini's orders and within the framework of the constitution. The goal of cultural policy-making should be to provide the right conditions for the flourishing of human talent and the promotion of creativity and innovation, and naturally this would not be possible without the participation of the people, and this would depend on the interaction between the nation and the government. The government can be effective in cultural affairs when it provides an environment where citizens feel empowered and the burden of government responsibility for the benefit of NGOs should be reduced.

5. SUMMARY

The field of cultural policy-making, and consequently the cultural structure of each society, as the main contributors to the artistic creation, is formed by the laws governing the social-political structure of that society. The role of the political structure in this area encompasses a wide range of maximal to minimal intervention that creates two roles of governance to oversight and two types of maximal and minimal government. In other words, the government can play its effective role in the cultural field by placing the policy-making and regulatory role at the heart of its programs and actions rather than the

executive role. In this research, the issue of cultural policy-making based on the political structure of Iran were studied and this issue has been evaluated and studied in the sociology books of secondary school.

About the research hypotheses, it can be said that these hypotheses were confirmed by the dominant positive opinions of the respondents: The deployment of leftist and rightist governments is more reflected in the concepts of change and control in the sociology of secondary school, respectively; The concepts used in the textbooks are provided by the sovereignty for social order and control.

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