“The Evaluation of Developing Techniques of Altruism and Martyrdom Culture”

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**ABSTRACT**

The present investigation has been carried out by aiming at evaluation of methods of developing altruism and martyrdom culture. The methodology of this study is of mixed exploratory technique. The statistical population includes all of managing directors in Islamic Republic of Iran Foundation of Martyr and War Veterans’ Affairs, managers of Foundation for Preservation of Works and Values of Holy Defense, directors of Islamic Revolutionary Guard Corps (IRGC) and their deputies totally as 540 participants where a sample with 18- respondents was selected among the given directors by means of purposeful method at qualitative phase. In the quantitative phase, the sample size was determined as 224 participants with respect to Krcjie- Morgan sample size table formula as well. To collect research data, semi-structured interview was employed at qualitative phase. With respect to review on research theoretical history in qualitative phase and also to examine the conducted studies, the questionnaire was utilized. The findings showed in qualitative phase that the methods of developing altruism and martyrdom culture are characterized as several major subjects including culture-building, interaction, modeling and exemplar-building, dissemination, media, and social measures, which comprise of 37 parameters. With respect to the parameters and outputs from Lisrel software, the selected variables for measurement of developing method of altruism and martyrdom culture possessed the needed reliability. Likewise, given the t-value, this rate has been significant at level (p < 0.05) for variables of culture-building (t = 8.96), interaction (t = 6.55), modeling and exemplar-building (t = 5.84), dissemination (t = 7.39), media (t = 7.73), social measures (t = 2.77), and development methods (total) (t = 8.09). It seems that the methods of developing altruism and martyrdom culture are placed at appropriate level.

**INTRODUCTION**

The altruism and martyrdom culture includes enormous effects and outcomes, which covers our community in different ways since altruism and martyrdom are assumed as the richest treasures of Islamic culture, which their amazing effects were manifested during the years after Islamic Revolution and within Holy Defense and the most marvelous scenes of self-sacrifice of humans were objectified in them. But such a precious treasure could not be developed efficiently only at surface level. As a result, dissemination of altruism and martyrdom culture is owed to possessing a deep belief and lofty paradigm and such a doctrine should be internalized in the community with appropriated mechanisms so it is perfectly obvious that fulfillment of such a task will be led to vigilance and awareness of all the people toward subject of altruism and martyrdom. It is a matter of fact that identifying the methods and taking methods thereby this culture can be proposed at best possible form naturally requires accurate, comprehensive, and continuous analysis and evaluation of methods of developing altruism and martyrdom culture and certainly the practitioners of this field should take this issue seriously into consideration. Accordingly, Ashnavar and Ashnavar [3] have explained that developing altruism and martyrdom culture will succeed when the cultural, economic, and political barriers against our community have been alleviated and thus we will witness the improving position of martyr and martyrdom and altruism in society in their real and appropriate way.

This survey proposes a model for evaluation of methods for developing altruism and martyrdom culture and determination of direct and indirect effect of the elements of this model and it contributes to identify more
efficient techniques in developing altruism and martyrdom culture thereby the main sponsor organizations for developing altruism and martyrdom culture including Islamic Republic of Iran Foundation of Martyr and War Veterans’ Affairs, the Foundation for Preservation of Works and values of Holy Defense, and Islamic Revolutionary Guard Corps (IRGC) could properly employ this model for dissemination altruism and martyrdom culture among their experts and members of community. With respect to the afore-mentioned issues, the major question in this study is that which method could be more appropriate and efficient to develop altruism and martyrdom culture?

Altruism and martyrdom:

Altruism means remission from one’s rights for the sake of others and preferring other one or ones over oneself and it also denotes prioritizing others’ goal to oneself and assuming other’ interest as prior to one’s benefit [5]. Fayaz [15] defines the altruism as preference of other interest to one’s benefit and prioritizing other’s benefit to their own as well as bestowing one’s own needed sustenance and provision to other people, and being affected by pain and effort for comfort of others. Altruism denotes self-sacrifice of people in a community and in terminology of knowledge and ethics it is deemed as the second form of virtue (generosity). The generosity here means that the human grants chivalrously to other people what s/he needs to it and this forbearance and generosity is converted into human’s virtue in which s/he has preferred others to oneself [1]. The origin of altruism returns to friendship and people who are humanistic and make self-sacrifice and they prefer loving others to their own requests. In the narrated prayers from Pure Imams and especially in the blessed book of Sahifeh Sajadieh from Imam Sajad (PBUH), this request from God is clear where in this precious and valuable book, there are a lot of prayers for friends, neighbors, forgiveness, and forbearance of others and other similar cases in this regard. The Muslim could achieve highly positions in the obvious Islamic Religion and after emerging of this religion by resorting to this virtue and newborn Islamic community was developed and spread due to fulfillment of these moral virtue and Islamic government was established. In addition to assuming the oppression to other people as a vicious act, Islam has considered the observance and respect for others’ right as an obligation and it has also recommended to altruism and self-sacrifice namely those efforts, which are not exclusively in favor of one’s own and his/ her relatives’ interest but others’ interest has been considered in them and it has been done for the sake of God’s consent. Altruism has been always posited as a cultural issue in the society therefore the altruism culture should be internalized in the community so that the community to be able to achieve real progress and excellence [12].

Similarly, martyrdom means to being killed in the path of God and it refers to martyrdom [9]. Martyrdom denotes being slain in the path of God and the martyr is one, who has been killed in the path of God [5]. The martyrdom is the conscious death in the path of achieving a sacred goal and it is a deliberative and arbitrary act [19]. Martyrdom is the highest phase of self-sacrifice and altruism. Sacrificing of life and bestowing one’s life in the path of a transcendental objective and its essence consists of being a lover, determined, resolute, and purposeful. Lack of fear from death, kindred, freedom seeking, faith and prevention from lust- seeking, persistence, and honesty in practice are some of the manifested attributes in martyrs [14].

The altruism is the highest degrees of generosity and munificence and it includes granting and bestowing of property despite of one’s own existing need and requirement. The glorifying God praises the altruist people in this Quranic verse: “...and prefer (them) before themselves though poverty may afflict them...” (Hashr Sura 59: 9) and God Messenger (PBUH) has expressed “Any man, who desire something but he keeps one’s need and prefers other to oneself, will be forgiven by God” [20]. Thus, sometimes altruism is done by granting property or making further measure or effort and in some cases the altruism is fulfilled by sacrificing of life in the path of God and that is called martyrdom: “And among men is he who sells himself to seek the pleasure of Allah...” (Baghareh Sura 2: 207). The Ahl-ul-Bayt and their Shiites have always tried to protect this virtue as possible.

Development:

Development means here making something popular and prevalent and also smoothening. Development is a type of changes toward human resources development. In general development is directly or indirectly implemented and or vis-à-vis and or unnecessarily [5].

1- Present development (direct or vis-à-vis)

2- Absent development (indirect or not present)

The present development (indirect or vis-à-vis) is a type of development and dissemination like lectures, holding of meetings, conferences, congresses, and religious preaches in which the developer is exposed to the audience vis-à-vis and conveys the given message and concept to audience’s ear and vision immediately and the feedback and reflection of the presented message are visible.

In absent development (indirect or not present), the developer conveys his/ her message and concept to the audiences with the framework of media such as book, drama, movie, radio, TV, and newspaper. In this type of development, the message is conveyed to the audience directly and or indirectly and it is impossible to transfer its reflection and feedback of audiences’ views and feelings simultaneously [14].
Ashnavar [3] argues that development of altruism and martyrdom culture will be successfully achieved when the cultural, economic, and political barriers and bottlenecks against our community have been alleviated and that time we will witness the improvement position of martyr and martyrdom and altruism in real and appropriate way and this also requires implementation of deep changes and transformations in the society in which systematization, rule of law, self-sacrifice, and freedom-seeking are internalized in every point of individual life in the community and to prevent from exaggeration, forgery, and illegal manifestation of martyrdom and altruism since it will affect deeply on audiences’ mind.

Taj Abadi et al. [8] also claim that altruism and martyrdom possess many positive effects, which remove most of various deviations from the community including improvement of faith and its impact on God’s subservience and refinement of human, strengthening of defensive power in Islamic community, resuming the religious task of enjoining of goods and forbidding of evils, reinforcement of altruist spirit in the society. Development of altruism and martyrdom culture will be achieved when the cultural, economic, and political barriers and bottlenecks to which the community encounters are eliminated since these problems are closely interrelated to dissemination of altruism and martyrdom culture and when the amount of these problems becomes lesser and or they are resolved then we will witness improving the position of martyr, martyrdom, and altruism in appropriate and actual form.

Methodology:

The current research is classified into group of exploratory mixed research in terms of way of collection of the needed data. Generally, the mixed (hybrid) methodology was selected for this study because of the following reasons: 1) Acquisition of further evidences to better perceive the methods of developing altruism and martyrdom culture; 2) Lack of appropriate model; and 3) The necessity for using attitudes from the experts and elites to present suitable model. One could examine well the methods of developing altruism and martyrdom culture by means of such a methodology. By means of methodology of basic theory in qualitative phase, implementation of qualitative interview with experts and specialists, who enjoyed adequate knowledge about altruism and martyrdom culture, was put on the agenda. The interviews were continued as long as the time when the latent and various aspects and elements if altruism and martyrdom culture were identified and described and theoretically saturated.

Also at next step, the designated tools were widely implemented among the selected samples by employing descriptive- surveying methodology thereby to present an appropriate model to develop and spread altruism and martyrdom culture.

The statistical population in the present study comprises of all of managing directors of IRI Foundation of Martyr and War Veterans’ Affairs, managers from Foundation for Preservation of Works and Values of Holy Defense, and directors from Islamic Revolutionary Guard Corps (IRGC) along with their deputies, who are totally 540 participants. During qualitative phase, a sample including 18 respondents were elected among the directors by means of purposeful sampling technique. At quantitative phase, the sample size was used with respect to Krejcie- Morgan sample size table formula as 224 participants to collect research data and the semi-structured interview was utilized in qualitative phase. With respect to review of research theoretical history in quantitative phase as well as analysis on the conducted researches inside and outside the country and at the same time with respect to the identified dimensions and elements in the qualitative section, the primary sample was designed and formulated as tool for collection of research data (questionnaire).

Research findings:

After selective encoding, techniques of developing altruism and martyrdom culture were identified as the major variables including culture-building, interaction, modeling and exemplar-building, dissemination, media, and social measures where eventually they were characterized by 37 parameters.

The given questionnaire was evaluated after determination of the techniques of developing altruism and martyrdom culture and their parameters by means of confirmatory factor analysis of questionnaire structure. To evaluate confirmatory factor analysis, some indices have been utilized including $X^2/d.f$, RMSEA, GFI, AGFI, RMR, NFI, and CFI. $X^2/d.f$ lacks a fixed criterion for a reasonable model, but small value of $X^2/d.f$ denotes better fitness of model. Brawny and Cadek have suggested using of the Root Mean Square Error of Approximation (RMSEA) that has been proposed by Steger as difference value for any degree of freedom (d.f.). RMSEA index is $\leq 0.05$ for good fitted model. The higher values than this rate up to 0.08 indicate rational error of approximation in the given population. The models in which RMSEA index is $\geq 0.10$ have low fitness. Jarzeg and Serbum have introduced Goodness of Fit Index (GFI) and Adjusted Goodness of Fit Index (AGFI) in Lisrel programs. They show that how much it has better fitness compared to lack of it. Arbitrarily, the values of GFI, AGFI, CFI, and NFA indices should be $\geq 0.90$ in order to accept the model. (GFI) and (AGFI) are affected by sample size and it may be great for the weakly formulated models. There is no general agreement over their application. Similarly, the appropriate value is designated less than 0.05 for RMR index [22].
With respect to factorial loads and the interpreted variance in methods of developing altruism and martyrdom culture listed in above table, it can be implied that the techniques in variables of modeling and exemplar–building (\( \lambda = 0.92 \)), interaction (\( \lambda = 0.88 \)), culture–building (\( \lambda = 0.82 \)), media (\( \lambda = 0.73 \)), dissemination (\( \lambda = 0.72 \)), and social measures (\( \lambda = 0.48 \)), play respectively the maximum and minimum role in developing altruism and martyrdom culture.

With respect to output of Lisrel in the given above table, value of \( X^2/\text{d.f} \) was calculated 2.05. The root means of square error of approximation (RMSEA) is 0.06 in the proposed model. The values of GFI, AGFI, CFI, and NFI indices are 0.99, 0.94, 1, and 0.99, respectively. Similarly, the rate of RMR index in this model is 0.01. Given the indices and outputs from Lisrel software, it can be expressed that the selected variables are
adequately reliable for measurement of techniques of developing altruism and martyrdom culture and the above elements can well evaluate the techniques of developing altruism and martyrdom culture.

**Diagram 1:** Confirmatory factor analysis model of main elements in techniques of development in standard state.

**Table 3:** Fitness indices for method of developing altruism and martyrdom culture.

<table>
<thead>
<tr>
<th>Statistic</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chi-Square</td>
<td>8.23</td>
</tr>
<tr>
<td>d.f</td>
<td>4</td>
</tr>
<tr>
<td>Chi-Square/ d.f</td>
<td>2.05</td>
</tr>
<tr>
<td>RMSEA</td>
<td>0.06</td>
</tr>
<tr>
<td>GFI</td>
<td>0.99</td>
</tr>
<tr>
<td>AGFI</td>
<td>0.94</td>
</tr>
<tr>
<td>CFI</td>
<td>1</td>
</tr>
<tr>
<td>NFI</td>
<td>0.99</td>
</tr>
<tr>
<td>RMR</td>
<td>0.01</td>
</tr>
</tbody>
</table>

**Table 4:** The related statistical description to status of techniques of developing altruism and martyrdom culture.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Quantity</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>Standard deviation of mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture-building</td>
<td>224</td>
<td>3.5321</td>
<td>0.88815</td>
<td>0.05934</td>
</tr>
<tr>
<td>Interaction</td>
<td>224</td>
<td>3.3724</td>
<td>0.85021</td>
<td>0.05681</td>
</tr>
<tr>
<td>Modeling and exemplar-building</td>
<td>224</td>
<td>3.3694</td>
<td>0.94566</td>
<td>0.06318</td>
</tr>
<tr>
<td>Dissemination</td>
<td>224</td>
<td>3.3974</td>
<td>0.80376</td>
<td>0.05370</td>
</tr>
<tr>
<td>Media</td>
<td>224</td>
<td>3.3903</td>
<td>0.75520</td>
<td>0.05046</td>
</tr>
<tr>
<td>Social measures</td>
<td>224</td>
<td>3.1443</td>
<td>0.77790</td>
<td>0.05198</td>
</tr>
<tr>
<td>Development (totally)</td>
<td>224</td>
<td>3.3676</td>
<td>0.67977</td>
<td>0.04542</td>
</tr>
</tbody>
</table>

**Table 5:** The single sample t-test relating to status of techniques of developing altruism and martyrdom culture.

<table>
<thead>
<tr>
<th>Variable</th>
<th>t</th>
<th>d.f</th>
<th>Significance level</th>
<th>Mean difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture-building</td>
<td>8.966</td>
<td>223</td>
<td>0.000</td>
<td>0.53207</td>
</tr>
<tr>
<td>Interaction</td>
<td>6.555</td>
<td>223</td>
<td>0.000</td>
<td>0.37240</td>
</tr>
<tr>
<td>Modeling and exemplar-building</td>
<td>5.846</td>
<td>223</td>
<td>0.000</td>
<td>0.36939</td>
</tr>
<tr>
<td>Dissemination</td>
<td>7.399</td>
<td>223</td>
<td>0.000</td>
<td>0.39737</td>
</tr>
<tr>
<td>Media</td>
<td>7.374</td>
<td>223</td>
<td>0.000</td>
<td>0.39025</td>
</tr>
<tr>
<td>Social measures</td>
<td>2.777</td>
<td>223</td>
<td>0.006</td>
<td>0.14435</td>
</tr>
<tr>
<td>Development (totally)</td>
<td>8.094</td>
<td>223</td>
<td>0.000</td>
<td>0.36764</td>
</tr>
</tbody>
</table>

With respect to above table regarding the status of techniques of developing altruism and martyrdom culture, the value of culture-building technique is 3.53, the mean rate is 3.37 in interaction technique, and the
mean value of method of modeling is 3.36, and the mean rate of dissemination technique is 3.39, the mean value of media technique is 3.39, and the mean rate of social measure is 3.14, and the total mean value for all of techniques of developing altruism and martyrdom culture is 3.36.

With respect to the above table about the status of techniques of developing altruism and martyrdom culture, by considering t-values for variables of techniques of culture – building (t = 8.96), interaction (t = 6.55), modeling and exemplar- building (t = 5.84), dissemination (t = 7.39), media (t = 7.73), social measures (t = 2.77), and techniques of development (totally) (t = 8.09), there is significant difference among theoretical mean in this test (the mean limit of scale was employed) and techniques of developing altruism and martyrdom culture at level (p < 0.05) so that according to participants’ viewpoint in this study, the techniques of developing altruism and martyrdom culture are placed at significant level higher than average.

Discussion and conclusion:

Regarding techniques of developing altruism and martyrdom culture, findings in qualitative section indicate that the techniques of developing altruism and martyrdom culture as main elements include variables of culture–building, interaction, modeling and exemplar- building, dissemination, media, and social measures and also in quantitative section the status of techniques of developing altruism and martyrdom culture are at appropriate level.

Concerning to variable of culture–building, it should be implied that the intellectual infrastructures of any community originate from the governing culture over that community and subject of culture is directly related to infrastructures of the community. Whereas history of nations is deemed as a window opened toward their national identity and any person becomes familiar with history, symbols, paradigms, and religion through passing education thus humans are transformed in light of the values and achieve mental, personality, and social integration as well as national identity within the culture and life philosophy in which they believe. In this course, after family and education system and institution, preservation and dynamism of previous history and heritages from the most essential tool for transfer and preservation of ideological values in community so it is clear that the educational system is the most vital institution in this regard that can also provide the individual and social salvation and prosperity rather than preservation and excellence of this culture. With respect to vital role that was proposed for education system, it is known that why the educational centers are exposed to cruel invasion by cultural imperialism as the first fortification of in this community [11]. Internalization of values in the community requires planning and organization and all of the cultural institutions in the community, particularly education system, are responsible for fulfilling the related responsibility so the key and fundamental work should be done in this regard. Therefore, the essential step should be taken toward proposing proper models to young generation thereby they can meet the requirements proportional to revolutionary values. By the aid of their high intellectual and cultural potential as the producer of thought and knowledge and through development and deepening of Islamic Revolutionary Values and fulfillment of religious rites, insight, and original and sound political attitude and without tendency to political deviations, the knowledgeable and thoughtful teachers should try to improve the knowledge and awareness level in the community. The school is assumed as the front line for training and nurture and also as the focus point for developing the borders of knowledge and building of altruism and martyrdom culture [4].

Regarding the method of interaction, it seems that establishing relation and interaction among IRI Foundation of Martyrs and War Veterans’ Affairs, Foundation of Preservation of War related Works, and IRGC and the youth, especially academic young students and also holding joint and periodic expert meetings and supporting them through scientific and operational researches and also in this sense creation of constructive interaction with other educational and research institutions and employing the views from the experts and specialists in religious field may be effective. As Poorfalalh [7] emphasizes that the martyrdom culture may influence among various social classes in different forms and the constructive interaction should be established among the various sponsoring institutions for developing altruism and martyrdom culture proportional to several backgrounds and statuses. Hashemi [21] focuses that with preparation of an appropriate climate for contact and mutual visit, one could witness formation of a harmonic chain of influential and affective reference groups in interaction with each other to deepen the contemplative links among umma (Islamic community) with the true models and thereby to spread the altruism and martyrdom original culture.

Concerning to modeling and exemplar building for altruism and martyrdom culture as one of the techniques of development, it should be noted that this culture can be improved among various social classes in community and particularly the young generation that has been subjected to types of invasions due to various sociological and cultural reasons, if the training and psychological principles of this subject are taken into consideration. Introducing the existing exemplars in this culture is one of the best strategies to strengthen this culture. Term “exemplar” is a status in which the human takes when s/he follow someone else as a model and based on this point that such followership is direct to what person it is possible for human to find a good or evil exemplar [6]. The model of appropriate behavior and practice is exposed to the learner with introducing and presentation of an exemplar and his/ her status may be transformed in order to follow the exemplar and to create goodness inside
oneself. The appropriate statuses of learner, which have been revealed practically inside someone, should be indicated to him/ her and this is basically considered under actual social conditions; however, this measure results in assuming the historical characters as exemplar for practice as well. This method has been employed in Holy Quran and sometimes in some verses it is directly asserted in followship of a certain person and often the exemplars are exposed without any assertion [6]. Based on this method, the given values and including altruism and martyrdom culture may be introduced with creating a new insight.

Regarding dissemination of altruism and martyrdom culture as one of the other techniques, some measures can be effective in dissemination of altruism and martyrdom culture including holding of meetings and conferences under title of altruism and martyrdom, scientific- research contests within the framework of calling up the related works, holding regular monthly meetings about various dimensions of altruism and martyrdom culture, publishing the scientific- expert journals concerning to various dimensions of altruism and martyrdom culture, publishing the literary journals with subject of altruism and martyrdom culture, holding artistic festivals with subject of altruism and martyrdom culture, and employing modern technology and social networks. Eshghi Motlagh [14] also analyzed the effective factors in spreading martyrdom culture and concluded that informal developing of martyrdom culture, expression of facts, visit from museum of martyrs, and proposing novel techniques and innovation in mass media are considered as efficient factors in developing martyrdom culture. Ghodrati [16], Tabasi, Poorghasemi, and Malek Motie [13], and Savari [10] have also noticed dissemination of altruism and martyrdom culture by means of publishing scientific and literary journals, holding artistic festivals, and application of modern technology, and social networks.

Concerning to employing the media as one of techniques for developing altruism and martyrdom culture, it should be implied that as the foremost channel for culture- building, which is responsible for guiding the general trend of culture in community, the mass media may play determinant role in revival, boosting, purification, and preparation of ground for this excellent culture better and further than ever. Similarly, in addition to the given effects, the mass media may affect on social structures and transform the social hierarchy with imposing the modern values of social classifications system and changing it [17]. As Lalehzar emphasizes, there is no doubt that along other factors such as family, educational environments, religious centers and other parts of the society, the mass media plays a salient role in conveying the culture, sociability, and social training and education rather than reflection of culture of community, they possess noticeable power in line with formation of ideas and beliefs, communication, and giving information.

Likewise, regarding social measures in developing altruism and martyrdom culture, one could refer to developing of signs and symbol of altruism and martyrdom, developing of symbol through building of commemorative place for martyrs, cultural and promotional space- building (graffiti) throughout the cities, naming streets and plazas and schools and universities under titles of martyrs, holding the exhibitions and museums of altruism and martyrdom, and holding sport cups and contests with titles relating to altruism and martyrdom. Hashemi [21] has also considered the developing of these symbols by building of commemorative places of martyrs at important and main centers of cities and even in educational centers, revision in preparation of cultural and promotional posters, reliefs, and space- buildings (graffiti) throughout the cities by cooperation with municipalities and even in populated villages with focus on religious and cognitive awareness aspects from the martyrs, and preservation of some part of the remained works from holy defense, naming streets and plazas and schools and universities under titles of martyrs and altruist war veterans; of course, by taking the sociological and psychological aspects of promotion.

REFERENCES