Self-training and its fourfold component, a new approach for entrepreneurial coaches

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Abstract: Entrepreneurial education needs to be launched with cognition, and an entrepreneurial coach concurrent with the instruction of others must train himself too; through better cognition of himself as a human being the coach must increase his efficacy and proficiency. This is not fulfilled unless with applying correct training methods and considering psychological findings of the past and present studies by psychologists. In this way a coach can honestly act to his commitment with regard to his learners and behave with them properly.

In the self-management theory, with using metaphor of government, Sternberg has showed that just like the existence of different kinds of statesmanship in a society, people enjoy from their capabilities in different ways. This paper outlines Islamic training and presents four suitable stages for the self-management of entrepreneurial coaches.

Introduction

How an incomplete nature
Can be of life-giving nature[1]
An entrepreneurial coach, master and teacher are of important role in the modern and ever-improving movement of training technical sciences and skills, which is an integral part of our modern life. The function of an entrepreneur as a coach, master or teacher is to plant the seeds of science (including individual and group behaviors), technical knowledge and key proficiencies in the heart of his leaners through creating proper insight (knowledge), to help them in the acquisition of the required attitude (capability).

In other word, he (the coach) must consider all important and irrefutable points to convey the required information to his learners in a better and more comprehensive way. This becomes more important especially when the purpose of teaching entrepreneurship is to train future entrepreneurs of a society.

And finally we want to outline how a coach must be evaluated or in a better word, it can be said that how he can evaluate himself.

All people who are somehow involved in teaching believe that an entrepreneurial coach must identify different types of learners in his classes and know how to behave with them; in this way they can create a desirable environment in which learners enjoy from participating in class and the coaches do not feel boredom. This is a basic subject and all coaches and teacher must regard it in their teaching.

But the most important point is that before everything else, an entrepreneurial coach must be of some capabilities such as self-assessment, self-management, self-controlling and self-training, so that after his self-reformation able to manage learners in a better way.

At the present paper, we will study Islamic training in brief and will present four suitable stages for self-sufficiency and self-management of entrepreneurial coaches. In Islamic training we have some methods, which consider all of the abovementioned cases. The four stages of

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[1] Jami, Iranian poet, 9th century hegira

mosharete, moraghebe, mohasebe and Moatebe (or the 4m in Persian which we will hereafter call them Self-commitment, Self-expectancy, Self-evaluation and Self-reproaching, respectively), are stages for attaining to a desirable result in a man's self-training that is moral action. These are, of course, effective when a competent coach executes them.

Literature and words definitions
Training: It is to train and create a situation in which the learners are creative and independent thinkers (Mortaza Motahhari).
Education: It is to train and convert learners' talents and potentialities into the action and is to create a balance between these talents so that learners reach to their optimal level in learning (Mortaza Motahhari)
Teacher: In Ameed Persian Dictionary, the word teacher is defined by words such as instructor, pedagogue and the like. It is also defined as instructor, lecturer and pedagogue in Dehkhoda Dictionary. Imam Ali[2] (PBUH) says: "scientists are everlasting, although their bodies vanish and lost but their works exists in the hearts forever."
 Coach: In Moin Dictionary it is defined as trainer, instructor, pedagogue, master, and one who is responsible for training and education of other people. Dehkhoda Dictionary defines it as the one who helps a man in his education to flourish his talents.
Learner (Motarabi in Persian): Individual(s) who are under education or training.
Moral action: The act(s), which are impersonal and of an unnatural source and originate from beliefs.
Truth-seeking: It is seeking the truth or the starting point of training.
Self-controlling: In relation to control and monitoring there are different definitions with minor discrepancies in management texts, all of which are unanimous in stating one truth; with regard to its applied concept in management some have stated that: "Control is an activity through which the expected or forecasted operation is compared with performed operation and in the case of difference between what it

"is" and what it "must" be, the necessary action is taken to remove that problem" (Sadeghpour[3], 1975).
In some other definitions, the process of control is also presented. According to these definitions: "Control is a regular activity through which the expected results are defined according to the standards of performing operations; the information reception system is designed; the expected and performed operations are compared; deviations and discrepancies are observed, evaluated and their degree are identified; and finally the required corrections and reformations are done for the fulfillment of organizational missions and goals (Alvani[4], 2000).
Self-controlling is the creation of a state inside of a man, which leads him to perform his duties without being controlled by any other external force or factor. The aim of self-controlling is to present a sound personality that is of complete thinking maturity and resists against different problems; in addition to job environment, this personality even is of self-control in his private life too. This will not happen unless we provide some suitable infrastructures to establish self-controlling in the organization.
  Self-preservation (or morabete in Persian): Ethically, morabete or self-preservation means to watch our behavior and concern about our self and actions[5]. In Dehkhoda Dictionary[6] it is defined as: preserving the limits, watchfulness, and communication with each other etc.
If an entrepreneur wants to reach to an upmost growth in the course of entrepreneurship, he must organize his functions correctly and identify his strengths and weaknesses; in this way self-preservation or morabete can help the entrepreneur to reach to his goal. In other words, before and during the performance of any action he must think about it to not do an action ignorantly and against virtue. If there would be a

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[2] Shiites' third Imam

[3] Sadeghpour Abolfazl, New Theory of organization, management and management science, P 159
[4] Alvani Sayyid Mahdi, Public Management, P 88
[5] Mahdavi Kani, the beginning points in scientific ethics, P 345
[6] Aliakbar Dehkhoda, Dictionary, 12th Volume, P 18147

deviation between the defined and acquired goals or the entrepreneur would take any wrong action, he would try to correct it immediately; self-preservation (= morabete), helps entrepreneur to become aware of his faults and after reforming himself internally, try to reform the external affairs.

Stages for self-provision:
It is of four stages:

1. Self-commitment (or Mosharete): In Dehkhoda Dictionary[7] it is defined as betting. It means that one commits himself to do his duties and responsibilities properly and does not transgress from the main principles and guidelines.
With having self-commitment characteristics, entrepreneurs reinforce the need for the success and try to develop innovative and creative ideas; they seize every entrepreneurial opportunity and do not withhold any endeavor in attaining to the final goal. They integrate functionalism with providence and step forward in the direction of development; and this is what we call it mosharete or self-commitment of entrepreneurs.

2. Self-expectancy (or Moraghebe): In Dehkhoda Dictionary[8] it is defined as "to expect, to hope someone to do something, to watch and preserve".
In ethics, the second phase or step of self-preservation is moraghebe or self-expectancy: when a man commits himself to do something, he must watch his actions and behaviors all the time lest he could not fulfill his commitments. Whatever an entrepreneur becomes closer to his final goals he must try to enjoy from self-expectancy more than before.
In this phase (i.e. Moraghebe) an entrepreneur must be aware of his actions and behavior all the time and commits himself to do his duties. Entrepreneurs can only attain to their forecasted goals through doing their functions. Self-expectancy prevents us from doing something

ignorantly, and one who enjoy from self-expectancy will become aware of his first fault and weakness, hence he will be able to prevent deviation. Self-expectancy acts as an alarm, which warns us in the case of deviation from attaining to predefined goals. And this can be one of the criteria, through which we may identify an entrepreneur from others.

3. Self-evaluation (or Mohasebe): In Dehkhoda Dictionary[9], it means to calculate, preserving ourselves from doing things that destroy our good points, and accuracy in calculation.
Ethically, it is the third phase of self-preservation or morabete in which one must observe his acts and identify the degree of his success and failure. In this regard Imam Ali says: "one who weighs his acts will be prosperous[10]."
This phase is the same as controlling phase in management principles and due to the fact that entrepreneurs are their own managers too, they must evaluate the obtained results and compare them with what they have been expected; in this way they can evaluate the degree of their success or failure.
Entrepreneurs must be of Internal Locus of Control and through which become aware of their environment; by this way they can find the origin of events and consequently calculate the degree of success in attaining to the goals.

4. Self-reproaching (or Moatebe): In Dehkhoda Dictionary[11] it is defined as "to anger, browbeat and reprove.
In ethics it is the fourth step or phase of self-preservation. It means that after reviewing and evaluation of our acts and finding ourselves guilty have a feeling of self-reproaching. It means getting feedback from our functions to take reformative measures for attaining to the predefined goals. One of the important traits of entrepreneurs is to consider their actions and

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[7] Dehkhoda Aliakbar, The Dictionary, 12th Vol, P 18473
[8] Dehkhoda Aliakbar, The Dictionary, 12th Vol, P 18188

[9] Dehkhoda Aliakbar, The Dictionary, 12th Vol, P 17964

[10] Ghorar-al-hakam, Tradition 4744
[11] Dehkhoda Aliakbar, The Dictionary, 13th Vol, P 19125

deeds with reformative perspective; they believe that the best way is not the final way and if there would be any obstacle in their way, they will discover a new way and solution trough utilizing feedback-based approach. And it is for this reason that we can call entrepreneurs as the pathfinders of a new way. Self-reproaching reinforce their entrepreneurship and encourage these people more and more for innovation and creativity. All in all it can be said that the existence of these four stages of self-preservation are of important role in qualitative and quantitative promotion of entrepreneurial coaches, which consequently leads to training of successful entrepreneurs.

Definition and application of entrepreneurship in education
- Entrepreneurship in education system
Irrespective of what have been discussed so far, it is necessary to consider the concept of entrepreneurship with regard to education system structures. With this attitude in mind we can define entrepreneurship in education management as following: entrepreneurship in education is a regular and continuous process, which leads to the identification and effective exploitation of all external and internal resources of education system and creates some new opportunities for learning and teaching.

This process is fulfilled on the basis of educating entrepreneurial learners and providing some opportunity for practicing entrepreneurship. Education will not be fulfilled unless with appointing proper coaches. At the present age it is necessary to employ skilled entrepreneurial coaches for all age groups. The Persian saying "the heartfelt words are inevitability accepted" may be a suitable proof for having skilled coaches who enchant their audiences. If an entrepreneurial coach does not be of self-awareness, self-management, and proper self-knowledge and does not believe in his duty and function, he will not be able to transfer his skills and since to the learners in an effective and reliable manner. Therefore the result will not be desirable.

- Entrepreneurship in University

Nowadays entrepreneurship is of such importance that even the universities in different societies have taken measures to establish entrepreneurial institutes. Entrepreneurship is a general skill, which nearly all people experience it somehow in their life either in the form of getting placement or entrepreneurship. Inactive and static people mainly try to get placement but active people try to innovate new opportunities and elite people on the other hand create job not only for themselves but also for other people in the society too. Therefore entrepreneurship does not limit to an especial class or group of people; moreover we cannot call anyone an entrepreneur merely because of his in plant training in this course.

Expansion of entrepreneurship requires entrepreneurial education therefore, not only governments but also all coaches and learners must also be of role in its policy-making and execution of its educational plans. All in all we can explain policy-making and executive role of governments in the expansion of entrepreneurial education by the following cases:

1. Creating entrepreneurial culture and promoting entrepreneurship spirit;
2. Establishing private-state educational institutions;
3. Small business incubators;
4. Entrepreneurship education;
5. Electronic and media learning.

With regard to worldly experience we must regard training of entrepreneurs as the primary stage of expansion and this would not be possible without considering active role of governments. But the main point in this regard, which is of important effect is self-management of coaches. Experiences have showed that a coach must primarily reform himself and acquire a real self in the related field. Then he must wait for learners to follow him. Meanwhile, if a coach is not of suitable education and does not attach to an especial principle, his learners will be of deficiency too. As the English proverb goes "a poor workman blames his tools".

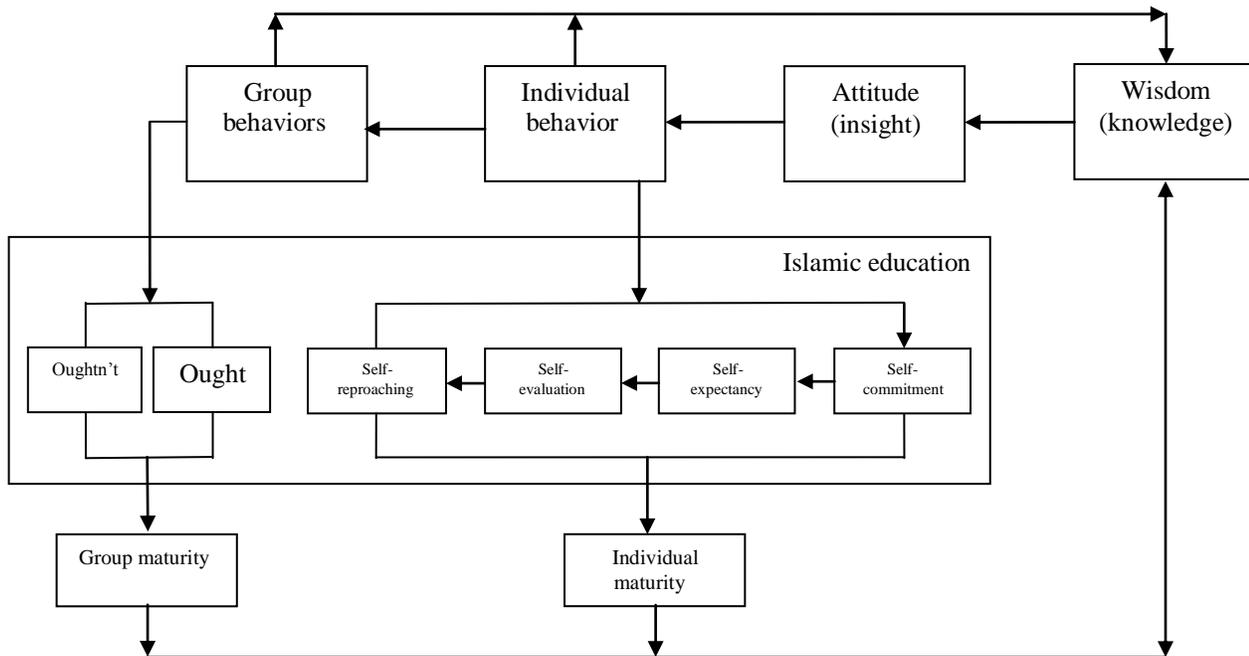**Entrepreneurial expansion principles in education management system**
Creation and expansion of entrepreneurship in education system and converting it into an established culture, requires identifying and

defining policies and principles, which show the related approaches. It is noteworthy that if the principles such as self-management, self-training, self-controlling and self-reforming are not established in education system, the planned policies and strategies for education and training will not be succeeded. It is also worthy to note that the insight or common goal and emphasizing on the principle of "universal thinking and national acting" are two major bases for codifying goals and policies of entrepreneurial education.

It is important to note that entrepreneurship is formed and continued on the basis of innovation, new thinking and risk-taking, and this requires educational centers in which managers and the employed coaches must enjoy from independence and the required freedom and embrace innovative educational plans.

In the following diagram (which is taken from a part of Rezaeian's diagram[12]: "the interactive pattern of behaviors originated from wisdom and kindness") some of the fundamental principles of interactive relationship are presented from the perspective of Islamic wisdom and knowledge, which are important in accession to maturity and expansion of educational goals of entrepreneurship.

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[12] Rezaeian Ali, The principles of Organizational Behavior Management, P 364

The interactive pattern of behaviors originated from Islamic education in self-controlling of entrepreneurial coaches

As you see with acquiring wisdom and knowledge about himself, a coach will become interested in this matter and will develop a relative self-knowledge. But the opposite will also be true. That is, if a coach be interested in self-knowledge, he will be interested in acquisition of knowledge and wisdom too. As you know, attitude is one's judgment according to his knowledge. Therefore, coaches' behavior is originated from their attitude. With self-commitment (mosharete) or in other words with committing himself to acquire ought things and to disuse oughtn't or prohibited things in an educational organization and then through real preservation of himself, a coach will be of enough accuracy to execute all the conditions. Now with calculation, the coach will evaluate the degree of his success in training and this will lead to individual maturity. Imam Ali (PBUH) says: "Evaluate (your actions and behaviors) before being evaluated". The result of this evaluation is to define the existent successes or failures for the prior executive actions. With self-evaluation the coach will be noticed when

he has acted correctly and incorrectly, therefore if he finds his function correct by promoting it, he will be more successful and in the case its inaccuracy he will try to change his approach in the right direction.

And finally the behavioral change of a member will lead to this change in other members of the group. Therefore, the change in a coach's behavior on the basis of Islamic education will gradually transfer to his learners. On the other hand, an individual's behavior will appear in a group behavior. And the change of group behavior will lead to observance organizational norms, which paves the way for the fulfillment of organizational goals. With regard to these changes both coaches and learners will be more active in searching science and knowledge in an entrepreneurial organization, which means "thinking universally and acting nationally".

Peter Drucker, management scholar, states that managing action is the last analysis. Management is not of theoretical nature but its nature is practical.

It seems that the abovementioned principles will help entrepreneurial coaches to promote organization through changing learners' behavior.

1. Emphasis on quality (self-commitment)
Despite different conception of quality, generally it can be said that quality is efficacy or in a better word is the fulfillment and realization of goals, which have been predicted for education system.

Innovation and creativity in education is the direct product of quality in plans, methods, activities and teaching-learning processes. As it is necessary to have quantitative expansion for educational decision-making and providing the basis for the growth of capacities, we need to emphasize on quality for emergence and growth of entrepreneurship and creativity. Education without quality is a superficial and ineffective one in which the main goals of education such as training of entrepreneurial creativity will not be realized.

A coach, as an entrepreneur commits himself to do his functions and duties without any deficiency and does not transgress from the main principles. With this method the entrepreneur will be encouraged more and more to achieve success; therefore, he will gain more self-confidence and will try more to spearhead in the direction leading to the educational goals of entrepreneurship.

2. Decentralization (self-expectancy)
If you be watchful and self-aware
Every moment you will be of your results aware[13]
The effect of centralization in education system may be resembled to the effect of inflation in economy. If in an inflationary economy, the increase and accumulation of liquidity decreases purchasing power and consequently decreases public welfare, in a centralized education system the accumulation of decision-making power in upper levels of organizational pyramid decreases the participation of managers, teachers, students, Parents and other related individuals and institutes. Centralization of education will lead

to different shortcomings among which wasting opportunities for the development of creativity, innovation and consequently entrepreneurship in different areas of education is very important.

In this regard it must be emphasized that when a coach commits himself in the direction of his position, he must observe himself all the time lest due to his negligence and default fails to act according to his promise.

If one reinforces this important habit in himself, there will be no need to control him by any external force. Meanwhile through removing the obstacles and difficulties by the stage-based preservation, at the next stages we will face with fewer difficulties. On the other hand, self-expectancy prevents us from negligence in action, and the one who enjoys from self-expectancy in his actions will be aware of his first fault and deficiency and will prevent himself from deviation. Self-expectancy is like an alarm which warns us in the case of deviation from the direction, which leads us to predefined goals. And this can be one of the criteria, through which we may identify an entrepreneur from other people.

3. Continuous Monitoring and evaluation
Monitoring and evaluation is done with the aim of continuous controlling of activities, identifying shortcomings and deficiencies, presenting in time feedbacks, specifying the degree of goal attainment, and finally with the aim of showing advantages and disadvantages or opportunities and threats. And the important task of continuous evaluation and monitoring not only from top to down (from teacher to students) but also must be done intrinsically.

The world is like a mountain, our acts like voice
Every action we do, reflects some noise[14]
It is not a surprise that a coach is able to evaluate himself too. If one accustoms himself to do so, his aware conscience will be more aware and he will find himself at the position of judge and will do his tasks properly. Obtaining quality will not be possible unless with monitoring and evaluation along with taking responsibility. Accordingly, performing and management of reformation in an education system will require

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[13] Rumi (Molavi)

[14] Rumi

us to plan a comprehensive system of monitoring and evaluation.

Imam Ali (PBUH) says: "Always act in a way that you will be alive for ever and always go to bed in a way that you will not be alive tomorrow (before sleeping check all of your actions)".

4. Encouragement and reward – punishment and (self-reproach)

Risk-taking is the main element of entrepreneurship. Regardless of individual traits and factors, it is influenced by social and organizational culture. An entrepreneur needs to be encouraged and supported by rewards. Faults can pave the way for our success only when they are accepted with providence and comprehensive attitude. On the other hand a success will be followed by other and bigger successes, only when they are properly identified and rewarded.

Consequently, education system is creative when not only provide the required condition for managers, experts, teachers and student's venturing (risk-taking) but also predict and devise efficient mechanisms and methods for identifying, appreciation, and rewarding of entrepreneurs and creative people.

All in all it can be said that reformation management in education and steering it toward an entrepreneurial and creative education system is mainly on the basis of practical consideration of this twelvefold principle. Since every one of these principles considers one dimension or aspect of the requirements in the process of educational reformation, it is necessary to consider all principles at the same time; moreover regulating comprehensive plan of reformation in a way that utilizes all of the principles seems vital. From among the said principles we have chosen the latter four aspects and have studied them in the target organizations; the results is promising.

Efficiency of teaching entrepreneurship with self-management method (a real example)

David Rhoades got his idea from the choir director at Carthage College through which he try to incorporate performance into the classroom. He states:

"I went to the annual concert of the choir, a magnificent Christmas concert held each year in December. The concert was repeated several times on the weekend and drew thousands of people from the college and from the area. As always, I was bowled over by the quality of the student performances. John Windh, the director and professor of music, had a personal and a professional manner, and he knew how to draw the most out of his choir. But the student singers! Wow! How did he get the students to work so hard in preparation and to work together in the various dynamics of harmony necessary to produce such a magnificent sound? And the amount and range of music they had prepared was impressive.

My immediate thought was this. OK, I am a teacher. What would I have to do with my students in a class as a means to draw that level of commitment and that quality of work? I know students want to function at a high level. So what could motivate them to do it?

My idea was that the motivation of choir members came primarily from working together. After all, it was a communal project. Sopranos depended upon altos who both depended on tenors and basses and vice versa and so on. I could imagine that each student knew how much the others counted on her or him to be there and to sing well in order to produce the desired sound. Only by cooperation could they together create the marvelous music that was much more than the sum of the parts—music that filled the auditorium and the ears and hearts of those present."

As you can see in the above example it is clearly stated that all members of the group had unanimously reach to a same conclusion that for achieving to their predefined goals, they must reach to a perfect self-management. Every one of them was able to manage their own tasks alone, and this will be of serious effect on order, consistency and harmony with other members of the group.

The relationship between entrepreneurial education and competent culture

Freire, a researcher and expert in the field of entrepreneurship, believed that education as asking questions and seeking answers in

community would create a different kind of world. He expected a world to arise out of dialog that would embody the virtues of
1) Faith in our companions on the journey;
2) Hope for the transformation of the world;
3) Love actively serving the neighbor;
4) Humility; and finally
5) Continued dialog in mutuality.

After conducting different case studies in the field of entrepreneurial education, researchers have achieved to some important findings. The existent general approaches to education of culturally competent learners, the tools used in evaluating such endeavors, and the impact of such endeavors on learners and/or the obtained results are studied from three different perspectives, which are discussed in the form of 3 questions:

    1) Where are we now?
    2) Where do we need to go?
    3) How do we get there?

Where are we now? Considerable variation exists in approaches to culturally competent entrepreneurial education; specific guidelines and valid evaluation methods are lacking; and while existing education programs may promote changes in learners' knowledge and attitudes about entrepreneurship, there is little empirical evidence that such efforts reduce indicators of disparate care.

Where do we need to go? We must develop evidence-based educational strategies that produce changes in entrepreneurs' attitudes and behaviors and, ultimately, reduction in disparities, stresses and lack of risk-taking.

How do we get there? We must have ongoing dialog about, development in, and focused research on specific educational and evaluation methodologies, while simultaneously addressing the economic, political, practical, and social barriers to the delivery of culturally competent entrepreneurial education.

Conclusion
According to the conducted researches among entrepreneurial coaches and learners one of the prominent attributes of entrepreneurs is their self-management; this kind of management is of close relationship with ethics and management of our internal tendencies. Therefore, with reconciliation of these two parts, i.e.

management and ethics and Islamic education we can reach to a new management like morabete or self-preservation, which aims to manage, and preserve one from his self. This kind of management, i.e. morabete is one of the prominent attributes of most entrepreneurs. And as it is explained morabete is based on four principles: mosharete (or self-commitment), mohasebe (or self-evaluation), moraghebe (or self-expectancy), and moatebe (or self-reproaching).

With "self-monitoring" an entrepreneur coach, as an authority, must record his behaviors precisely and through "self-evaluation" compare his current behaviors qualitatively and quantitatively with an ideal pattern, then through "self- reinforcement" reward those behaviors which lead him toward his goal and control or reproach himself against those behaviors which are deviated from the predefined goals: "Be patient, watch yourself, and heed God, May you be prosperous[15]."

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