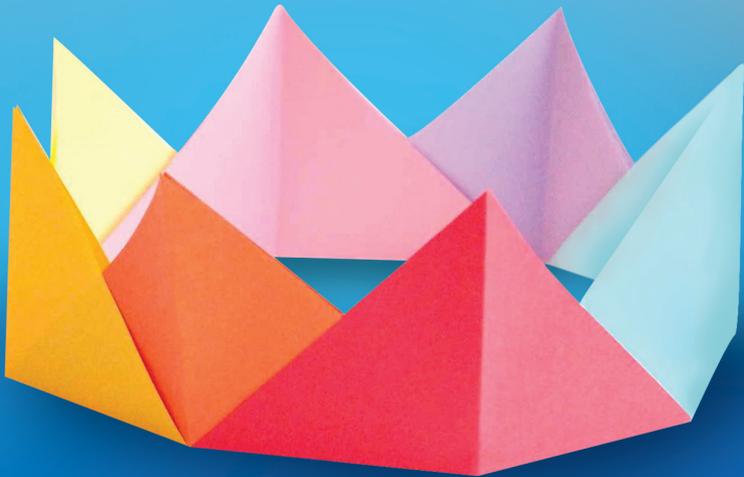


**Strategic Planning of Fetri Educational System in**

# **First 7 Years of Childhood**

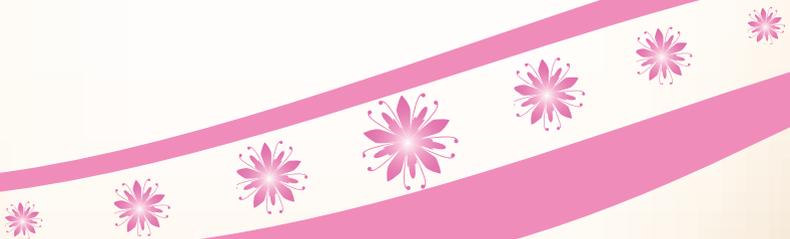




**In the name of God**

**Strategic Planning of  
Fetri Educational system  
in first 7 years  
of childhood**

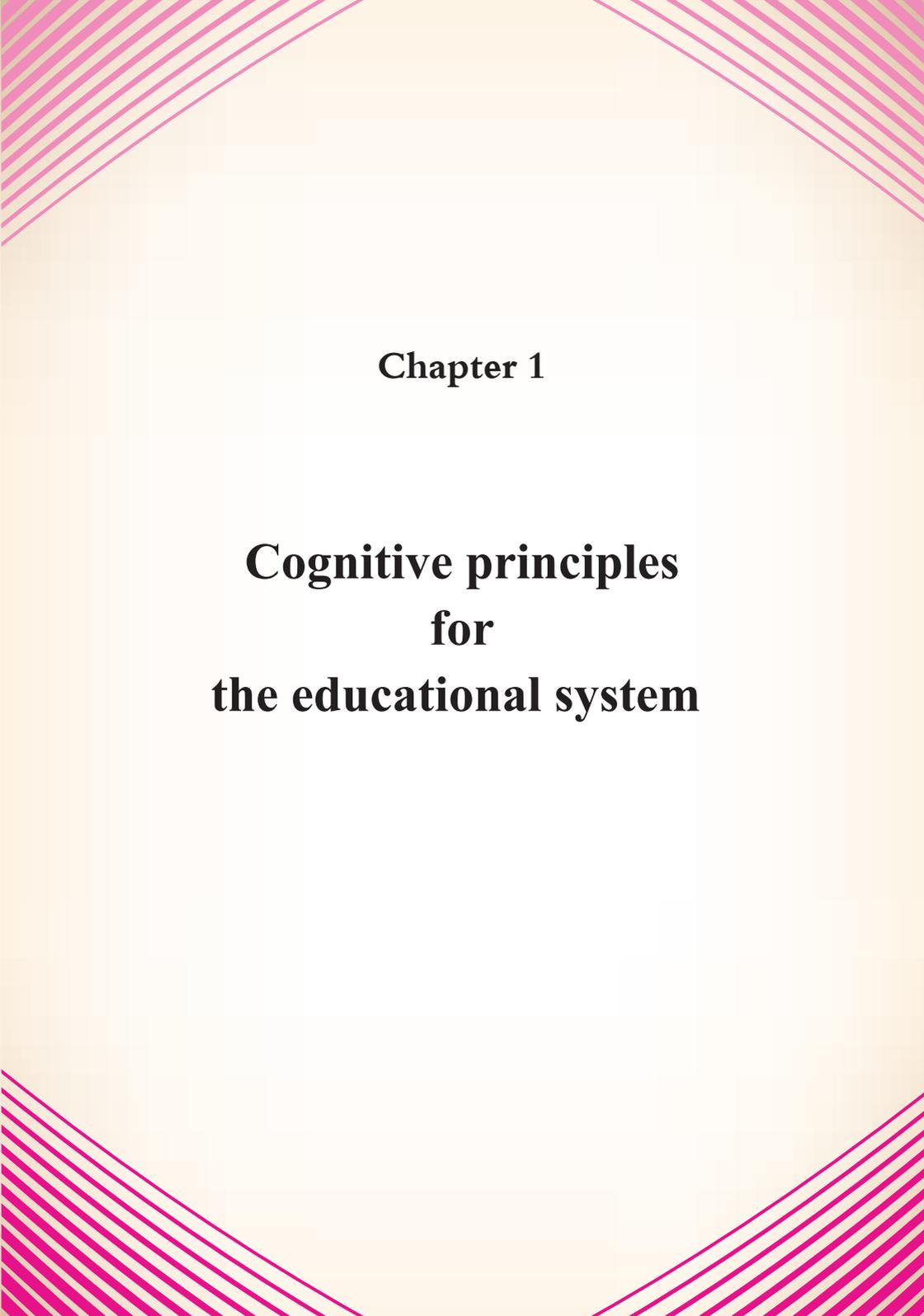
**First Chapter – March 2020**





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## **Chapter 1**

# **Cognitive principles for the educational system**



## The existing “marefati gheyre tohidi (non-monotheistic)” structure in pre-schools in the world

### Introduction

The common educational process in the world by focusing on “sarf” Education, prepare the circumstance in a way that the graduated students have general knowledge and comprehension for getting higher degrees which is one of the characteristics of development; in such a way that as a result, students with more talent will join the O.E.C.D (Organisation for Economic Co-operation and Development) countries for producing technology and for better economical system.

Statistics show that the number of elite students immigrating from third world countries to the developed countries is increasing day by day and as a result western countries will attract elite students from south countries without any educational cost.

Therefore, as a result of implementing this process is to prepare talented students for western countries usage in another word “Hegemony” following by confronting improvement of developing countries.

Thus, for prelude of improvement developing countries need educated people who can have a role in achieving national interests. It is important to mention that it is only possible if only the developing countries focus on building civilization and reproduce their specific civilizations, which came from native needs, and nation desires.

For instance, educational system needs to act in a direction, that products of this civilization are enthusiast toward interests and desires of its own culture because if this education is based on western culture, it is natural that educated people have a tendency to the western countries and have no way but immigrating to those countries.

Of course, some people will get funds, scholarships and accepted by western countries as a permanent residence in a first place, but other people may who are not accepted will become refugees and then permanent residence after years. Therefore, for building independent educational system, western educational system needs to be known and for facing them independent and nationwide educational system base on cultural desires and interests is compulsory. In Islamic republic of Iran, base on motto of Islamic revolution which is freedom and independency, the process of transition revolution is focusing on making culture which is determinate as a 50 years plan and it is obvious that for this process, founders need to be educated in a vast scale.

Base on the studies the first 3 years of pre-school is the most effective years in building one's personality as some psychologists say: " if you want to see someone when he is 25, see his situation when he is 5". In addition, that is why western countries have massive investment in pre-schools in developing countries, which is clear when the personality of a child is built, it will be hard to rebuild it later on in other educational stages which is why children will resist these changes. Hence, putting an effort on pre-school educational system which is prepared base on Islamic foundation is paying attention to the educated people who can play a specific role in building Islamic civilization so for this reason it is necessary to know western teaching philosophy, and use wisdom and Islamic philosophy for training educators.

It is normal that in this case the educational framework can be based on Islamic fundamentals and also use western experiences in some cases, which can be, strengthen the system.



### None “Tohidi” approach regarding the nurture of female students in the first 7 years

These days in the world, religious education is as important as the other educations; which means the specific range that distinct from other areas. Especially in the secular countries, religious education is proposed very confined. So that, it is possible religious training is optional and limited not compulsory in schools. Subsequently, in none “tohidi” attitude, religious education is optional and it is not as important as other educations such as emotional, social, etc educations. [1]

However, by considering that females and males are different in genders, as well as psychological, social and other aspects so the same educational and training methods cannot be used for both.

From Islamic point of view, parents’ responsibilities towards their daughters is much harder than their sons; because if females deviate from “fetrat” and their religion, the root of the family would be insecure. Therefore, training and educating of female students should be done more carefully and precisely to make sure they will not deviating in a none “fetrat” way. In the first 7 years of teaching and training girls, the most important part is that it should be God-Centered. Then, the second step is the reinforcement of spiritual power and self-confidence in girls according to their behavior and their characters, which is their strength after emotions and avoids emotional insecurities later in their lives.

In addition, formation of the individual identity and gender identity base on female position and status and making a positive attitude about being a woman is another important matter in training girls. [2]

Religious education, instructs to love and to have empathy towards children specially to girls, because girls are more sensitive than boys and loving and caring them will support their mental and physical health and as a result we will have healthier society. Popularity growth in children to reach a higher level in their lives is another important point in training girls in their young ages and it is impossible without having a child with popularity among their peers, teachers and her family.

According to the importance of the first 7 years of training, the spiritual power of the mother has the major role and in the pre-school years public relations, communication with trainers and also lesson contents are the other effective subjects on this process.

### **1-1 Western Civilization and Domination**

Western thought and the system of domination have the “foundations of force, the sovereignty of the government, the eradication of religious faith, secularism, gold the driving force of the world, the use of cunning, hypocrisy and betrayal to achieve the goal, carrying out any transformation with abundant Western intervention”; believes that new education must replace tradition. This is well reflected in the sustainable development document in the education sector.

### **1-2 Fundamentals of Epistemology in Philosophical Paradigms**

#### **1-2-1 Philosophical Paradigm Definition**

A set of value propositions and insights in the fields of epistemology, anthropology, methodology, ontology that affect the knowledge production in which the previous paradigm is obsolete by creating a new one.

Thomas Samuel Kuhn in 19th century issue of paradigms under the title of scientific revolution for the first time.

### 1-2-2 Positivism Paradigms

This paradigm emerged and widely used from the Renaissance, in this paradigm, the existence of the world is objective and higher than human consciousness. Therefore, gaining valid knowledge in social sciences is similar to the natural sciences in physics.

Positivism in the social sciences belongs to the philosophical thought of the early 19th century founded by August Conte and developed by others such as Emilie Durkeim.

From epistemological point of view, recognition of the social world is possible on the empirical principles basis (knowledge and information that obtain from the 5 senses). All claims must be verifiable and shown to be incorrect. The task of science is to show causal relationships that are possible through the quantification of patterns in human behavior.

Regarding the nature of science, positivists emphasize the distinction between science and conventional understanding. From their point of view, scientific knowledge uses scientific methods. Natural science methods are original in the humanities. Conventional understanding is similar to science but unsystematic.

Positivism is including different branches such as : logical empiricism, naturalism, behaviorism.

In this paradigm, fictions, religion and personal experiences are considered as the main components of popular consciousness, which is a non-scientific knowledge, without discipline and full of prejudice and bias. [3]

## Definition of Human in Positivism Paradigm

In positivism, it was believed that human beings are inherently profiteering, hedonistic, and rational. Human behaves on the basis of external influential factors, in such a way that the same factors have similar effects on the person. Positivism tried to provide a mechanical model of human, considering an individual as an object or a biological mass. Therefore, in analyzing the individual and social behavior of human beings, free will is imaginary; this means that man behaves based on the algebra of the environment.

The mastery of scientific laws and the mastery of natural environmental laws that follow the cause-and-effect relationship are completely objective, experimental, and measurable, overshadowing human thought and behavior.

These laws, as background variables, determine all human attitudes and tendencies. [3]

Positivism on the basis of "the objectivity of the world, awareness with a sense and hypothetical-deductive method (selection of statistical community, survey and generalization) test validity, lack of value over science, behavioral quantification, nature of human relations from natural laws, and experiences" believed that any human culture is determined and developed under environmental conditions.

## The Dominant View of the Positivism Paradigm about Training

Regarding education, positivism believes that "education is the result of creativity, the symbol of growth and the representation of the worldview.

According to the principles mentioned above, during the first 7 years, human who is a biological-mechanical being, cannot be trained; and it is impossible to change its essence. [3]

1-2-3

## Hermeneutics Paradigm

The history of the hermeneutic paradigm goes back to the German idealist tradition that the reality of the world is in the mind instead of the data from sensory perception. Max Weber invented this tradition, which was counterpoint to the idea of positivism.

Epistemologically, wisdom of the world is based on the ability to experience, in a way that others have experienced. Reality in this case is created by others through experience and the interpretation of the world.

Hermeneutics focus on mutual understanding to gain human's perception of the world which is understanding of people's daily lives and interactions. Conventional understanding is an important source of information for orienting human behavior and their preconceptions about the world. [3]

### Hermeneutic Anthropology

With a humanistic approach, this paradigm attaches great importance to human freedom, meaningful experience and awareness. This paradigm is not only defending authority instead of positivism algebra, but also believing that humans' consciousness has greater impact on their social action compare to other factors.

The hermeneutic paradigm emphasized on human creativity and also tried to discover and establish the laws governing social life in a clear way through rationality. [3]

### The Dominant View of the Hermeneutic Paradigm about Education

As Martin Heidegger quoted: Bringing the trainee to understanding is in such a way that she reaches the possibilities of her soul for existence and in the context of the biological world in which she lives.

The schema of training from Heidegger's perspective based on his hermeneutic phenomenology it does not deal with the Creator and after death and only considers the time period from birth to death. Also, from Heidegger's point of view, education seeks to change the learner's vision through understanding the universe, cultivating the skills of intuitive and creative thinking, as well as the negation of mechanical thinking, and therefore education and learning become an active process. According to this point of view, information can be imposed; but understanding cannot; because understanding comes from within the individual. In Gadamer's perspective, understanding is also a fundamental concept in education and an existential of being a human. The major purpose of education in hermeneutic perspective is to enable people to understand others, to understand contexts and to understand themselves. [3] Accordingly, hermeneutic thinking about training for the first 7 years seems to focus on injecting a great deal of information; In such a way that the child finds a high understanding to regulate social behavior. It is tolerable for them to pursue the issue of socialization and orderliness of children in this way.

#### 1-2-4

### Critical Philosophical Paradigm

The history of this paradigm goes back to the ideas of Karl Marx and Sigmund Freud. Who, in the epistemological dimension, believed that empirical evidence alone was not sufficient for the scientific knowledge of non-empirical relations; because these relationships have formed the basis of the visible social world.

Critics also believed that the common sense of the people or general consciousness, including religious consciousness, was based on false conception.



Therefore, researchers tried to judge its definition while distorting them. But in order to understand the underlying construction of concepts, they believed that observation was not enough, and in order to identify, with appropriate and critical theory, one had to observe hidden structures, which for sure have a crisis with deep contradictions. As a result of this research method, objective interactions will be analyzed.

The critical philosophical paradigm as a basis for correspondence such as materialism, dialectics, class analysis, constructivism, and feminism analysis seeks to combine general laws. [3]

### Human Definition in Critical Philosophical Paradigm

The critical philosophical paradigm, like the paradigm of positivism, believed in determinism and, like hermeneutics, in humanism; and known everything as comparative. This paradigm was dominated by human creativity in an attempt to bring about purposeful change. Although hegemonic (tahte solte) humans also use creativity to change for their own benefit, hegemonists (solte garaan) changed under laws that predetermined class profits led to the inability of hegemonic (tahte solte) humans. [4] The critical dominant philosophical paradigm of education:

The subject of education is not mentioned in the critical philosophical paradigm, but the abstract of classical Marxism from which the paradigm originated considered education as a part of culture that is considered “constructive”. Thus, the culture of “education” is influenced by the substructure, which is an economic factor.

The thinkers of the Frankfurt school did not offer a theory of education either, but the next generation of Frankfurters directly examined the educational system and proposed a critical or radical model of education.

Critical education has a deep focus on the educational policies and procedures and aspects of their institutions; in a way that these institutions must have radical social changes and emphasize education through critical dialogue and dialectical analysis of everyday experiences for the transformation of human liberation. The central emphasis of the critical paradigm is on vocabularies such as "intellectual", "liberation", "peace", "freedom", "thoughtful action", "empowerment", "humanism", "dialectic", "culture of silence", etc. Education is a tool with a completely political orientation, and the most important issue in the educational-critical literature is the idea that all educational systems around the world are political.

**Table 1: Comparison of 3 philosophical paradigms in the definition of reality, human and education**

Paradigm	Positivism	Hermeneutics	Critical Philosophy
Reality	Reality can be understood through the senses. It is objective and in order. It is independent and is imposed on a person.	Reality lies within human consciousness. It is experienced mentally and internally. Reality is a mental thing and is made by the minds of activists.	Reality has a historical character, two levels and outside of human beings; the lower level is important and should be discovered by relying on historical traditions.
Human	Humans are inherently profiteering, hedonistic, and rational. Social forces outside of individuals influence human behavior. Human biological aggregate (Biological mass, convertible from point A to B)	Human is conscious, creative, free and has meaningful experiences. Human is independent and not attached to the environment, he is environment himself. Human is the mind (Originality of subjectivism and humanism)	Humans have the potential to change; false levels of consciousness must be broken by giving them knowledge in order to become revolutionary. Man is a fighter (relativism)
Education	Creativity education is a symbol of growth, represents a worldview, a means of manifesting change from the past to the present in time and space. Education: Cultivation of observable behavioral traits for profit and well being, with the characteristic of learning, resilience, and generational transmission.	Education in hermeneutics is "creative cultivation for the all-round growth of the trainee to achieve understanding."	Cultivating anti-domination and critical culture (against Hegemony) in individuals, the ability to offer and the ability to defend rights and beliefs in the direction of radical social change

The denial of submission to God and the defense of freedom has been an essential element of all social movements in the modern age, and modern intellectual tendencies, despite different principles, agree on the evangelization of freedom (Table 1).

1-2-5

### Evaluation and summarization of gheyreh tohidi paradigms regarding the education of the first 7 years

According to the principles of gheyreh tohidi education, which is derived from the prevailing paradigms and considers man as a biological mass or material mind or militant and non-spiritual human being that can be converted; gheyreh tohidi insight, considers human education from material, behavioral and mental dimensions in order to realize the generation needed for the goals of hegemony.

1-3

### Teaching Schools

The school of thought is written and has definite principles. It is logic and output about phenomena, and since it has been written under the influence of the dominant philosophy paradigm, it is also obsolete with the paradigm version. In order to determine the inefficiency of Western schools in education, we will summarize its principles.

- a) Traditional Western schools (liberalism and socialism): These schools are rooted in Greek civilization and later in Judaism, Christianity, and the distorted Bible.
- b) New Western educational schools (non-religious schools): Introduced after the Renaissance and generally based on humanism and secularism, they themselves have many differences in principles, goals, and methods. These schools do not give any status to religion in the field of human education.
- c) New Western schools include: analytical psychology (Freud), behaviorism, humanism, hedonism and utilitarianism, power and sinful humanism, liberalism, neoliberalism, naturalism, idealism, realism, and analytic philosophy, etc.

1-3-1

### Liberalism school

Liberalism emerged with the growth of capitalism, as opposed to political determinism with theoretical anthropological foundations; Liberalism was based on “the self-emergence of the world, individual property, basic choice democracy, political unit self-regulation, the constitution, minimal government-controlled capitalism, welfare, the originality of freedom and pleasure, and equality.”

There has always been a special meaning to liberal education. Aristotle’s philosophy was the education of the free. In the Vesta centuries, education played a role in “refining the psychic forces”. In John Dewey’s philosophy, “education that leads to student freedom is called liberal” and is popularly referred to as “public education. The value foundations of liberal education are 1- rationality 2- personal autonomy and 3- Equality of respect. [3] Thus the method of inferring “education in liberalism” was an equal intellectual upbringing, without government interference, to achieve freedom.

The educational needs and desires of the child are highly emphasized in liberal education, which is the as same norms and values of the school discipline to shape the identity of children. As a result children will become the ones that their schools are training and as Michel Foucault said: “there is no autonomy at all”.

Foucault says that changes such as self-foundation, self-belief, and self-control are essentially veils that are using to perpetuate power in new forms. These concepts do not refer to freedom; because they basically hide the fact that the formation of such people is a political act.

In “Discipline and Punishment”, Foucault points out that the wisdom of government impresses people so much that they are so happy with their freedom that they have lost the art of resisting modern power. [5]

Liberalism is the school of the originality of human freedom. In the economic field, too, it seeks its own interests, profit and capital, not justice. Therefore, with such a feature, economic liberalism demands open economic space, which also demands cultural open space.

Economic liberalism is the base for cultural liberalism, which is tolerance; while Islam is not considered an unfettered freedom. [6]

### 1-3-2 Neoliberalism School

Neoclassic has a deep connection with the study of human behavior as a self-centered, rational and selective. The goal of rational activity is to satisfy human self-centered interests, and some even believe that any human behavior that does not pursue this goal is irrational. This has defined individual as an economic being and has made a connection between the study of human and economics. In contrast to the theory of the economic person, Hayek proposed the theory of the legal person, which refers to the deep connection of the process of freedom and human choice with law and tradition.

Although the ideas of the economic and legal man are different, but they both believe in the marketing of education, which has the characteristics such as quantification, result-orientation, cost-benefit as well as training competitive entrepreneurs within the government’s will. Also, standardization and monitoring methods in training systems, lead to training the people who are self-reliant managers. [7]

### 1-3-3 Socialism school

Socialist education places great emphasis on work and public education.

The socialist school of "education" argued that in order to reach the *ensan kamel*, the "I" must be destroyed and become "us". Which means *ensan kamel* needs to give up the individual aspect as much as possible and become more social, who always lives as equal as other human beings.

Therefore, "education" in socialism was "the cultivation of useful, efficient, and desirable educators with realism, responsibility, and commitment to the collective conscience with an anti-individual ideology" which is created by the ruling class. [3]

#### 1-3-4 Humanistic Training School

Traditional and modern humanists have common principles. Some of these accepted principles are the basis of humanistic thinking in denying the existence of God. If God also exists, he will exist in the realm of human thought and attitude. The origin of the universe is based on the law of natural evolution and the conflict of survival, and this evolution continues.

Unity of all ideal ends is the interpretation that John Dewey, as a theorist of humanism, has used to define God. In this sense, Dewey considers privileged attributes such as innate self-prominence, holiness, life, and exaltation for this God, who is not the origin of existence, is not the creator, but has been created and is not unique, but is plural and numerous, but is the end of it.

Therefore, "education" in the school of humanism is "the continuous evolution of man to achieve self-actualization and happiness." [3]

Dewey's theories of religious experience are summarized in the book named "Public Faith" (1934). According to Dewey, being religious does not require accepting supernatural beliefs or systematic religion. He thought that most religions had a negative effect; because it tends to divide and classify people, which is an irrational act in a democratic society.

He rejected both supernaturalism and inflexible atheism, instead promoting attention to the existence of man in the realm of nature. According to him, religious ideas are rooted in the natural needs of human beings. [8]

### 1-3-5 Behaviorism Educations

At the turn of the twentieth century, objectivism grew exponentially alongside materialism and mechanism. Insofar as the creation of the world and the continuity of its life were interpreted and explained based on the same materialist and mechanistic approach with emphasis on the “machine greatness” of man. Behaviorism is a realist doctrine that sees and interprets facts only through the lens of substance and material movement. Therefore, the whole universe is governed under the influence of mechanistic laws and rules and is analyzed with machine language and literature, in which human personality and behavior becomes mechanistic.

Thomas Hobbes’s writings and statements about the universe and material life were supported by behaviorism. John B. Watson, in the idea of studying behavior and knowing facts, established behavioral psychology only by examining observable activities.

Thus, “training” in the school of behaviorism is “building a human personality by emphasizing machine greatness in his behavior.” [3]

### 1-3-6 School of Psychoanalytic Training (Freud)

Psychoanalysis is a scientific-psychological approach to human beings. Psychoanalysis is an analytical worldview in recognizing and analyzing human nature and personality and has not gone beyond the fundamental issue of anthropology.

In explaining the structure and dynamics of human personality, Freud has referred to three basic and stable elements called "instinct", "I" and "command", that each of them has its own structure, efficiency and characteristics. In Freud's imagination, one has to go through five stages of psychosexual development in order to reach perfection and dynamism.

In his theory of motivation, Freud considered instincts to be "the only source of energy for human behavior." If problems arise in any of the five stages, in a way that stops growth in that stage, the characteristics of that stage are established in the individual.

Thus, "training" in the school of psychoanalysis is "motivation of human instincts for the dynamics of his behavioral personality." [3]

1-3-7

### Hedonism and utilitarianism Education

Epicure claimed that man chooses everything on the basis of pleasure and hedonism; the joy that is the beginning and the end of a happy life. Jeremy Bentham, a reviver of the Epicurean hedonistic tradition and thought, combined his utilitarian thought with Epicurean hedonism, and based on that, he believed the intrinsic value of individuals and their behaviors is equal to the amount of effort they make to benefit public.

From this point of view, something is good and enjoyable when it benefits the community.

Among the current schools and ideas of the 19th century, the school of utilitarianism had a greater impact on Western societies than any other school. This influence is especially evident between 1950 and 1970. Individualism is the ruling spirit of hedonistic utilitarianism, which manifests itself not only in the space of thought, but also in the scene of behavior and action.

Thus, "education" in the school of hedonism and utilitarianism is "educating man in the field of providing benefit and pleasure for a happy life." [3]

1-3-8

### Power-oriented educational school

The German Friedrich Nietzsche theorized authoritarianism more than others. He has been greatly influenced by the worldview of the "Byronic aristocratic chaos" which is the worldview of the Romantics. Nietzsche's expression of interest in cruelty, war, and aristocratic pride are among these backgrounds. From his point of view, the strongest and highest will to live is manifested not in a miserable struggle for existence and survival, but in a strong will to fight, to seize power, excel in power and gain superior power. ». Thus, by the method of inference, "training" in the school of utilitarianism is "strengthening the will to fight for superior power." [3]

1-3-9

### The educational school of sinful man (Judeo-Christian thought)

After the disobedience of Adam and Eve, human nature did not become pure and innocent, and the resulting sin spread to the nature of their children, and naturally evil came out of their existence. But the same sin led to death, and the same death spread to the whole world. Therefore, the natural desire of the human heart is to disobey God and infect itself with sin. Humans are introduced as "law-breakers," legally referred to as "transgressors in God's presence. Church practically left the idea that sinning is human nature, and that human beings inadvertently desire sin. To compensate and forgiveness of the damage caused by this coercive desire, he needs to confess and pay money to a church. Thus, by the method of inference, "training" in the sinful human school is "raising a sinful human being with the belief of confession of sins." [3]

### 1-3-10 Naturalism training school

The school of naturalism is based on nature and its educational philosophy is to inspire and refer to nature and use the senses. The school was founded by Jean-Jacques Rousseau, and was headed by Herbert Spencer and Heinrich Postalzi. Rousseau believed that in learning, the child should enjoy the natural environment and the teacher has no right to impose his values even on the learner. [9]

### 1-3-11 Educational school of pragmatism or pragmatism

The school of pragmatism was introduced in the twentieth century by Charles Press, William James, George Herbert Mead, and culminated in progressive theories by John Dewey. Dewey's philosophical thought is also influenced by Hegel's philosophical ideas and Charles Darwin's theory of evolution. According to this doctrine, philosophy should serve to solve the current problems of human beings, based on experience and evolution for the sake of progress.

This training considers originality in practice and has not spoken about educational arrangements. Moreover, it has not paid attention to religious education, and also rejects attention to immaterial sources such as revelation and inspiration since they are non-experimental. The educational philosophy of this training emphasizes on child's freedom and attention to his interests and needs. [10]

In pragmatism the stages of development and education divides into three periods, which in the period of 4 to 7 years old, the most important issue is to consider the child's tendency to social desires. [11]

1-3-12

### School of neo-pragmatism or altruism

Modernism is, in fact, a renaissance in American philosophy and is an update of the old pragmatism. Richard McRorty, one of the pioneers of this training, in some principles, separates himself and replaces science with culture, and experience with language. On the one hand, Rorty's thought has certain philosophical foundations, such as: denial of rationality, denial of truth and attention to language, and on the other hand, talks about educational principles such as democracy, justice, tolerance and dialogue, human solidarity, attention to others, self-creation, etc. He believes that social relations are based on power and that one's private actions are a place for independence and self-creation. In the educational principles of this school, an organic look is taken over the human education and it assumes human reaction in different situations similar to animals. [12]

1-3-13

### Educational school of idealism

Imaginativeness is the other version of the word idealism derived from the word idea, defines as subjective, imaginative, or imaginary, which is translated in different terms into idealism, originality of thought, subjectivism, and finally imaginativeness.

Idealism puts the intellect or mind and soul before matter. This theory holds that reality is more in the imagination, thought, mind, and the person himself rather than in material forces.

The central point or core of this philosophy is personal self-awareness and considers it the most important truth in one's experience that is constantly improving. So, Idealism, does not know wisdom as a permanent thing, but believes that the mind is in fact a flow or process.

Proponents of this theory view reality as "thought" in our minds; not in the external physical world.

This school, founded by Socrates and Plato in ancient Greece, considers the basis of reality to be spiritual and allegorical, and was later developed by Gottlieb Fichte, Friedrich Schilling, and Friedrich Hegel. The educational philosophy of this school is to take people's minds from the world of feelings and thoughts to the truth of ideas. [13]

### 1-3-14 Analytic philosophy Training

It is a new training method that its responsibility is to classify of ordinary and scientific speeches and takes a critical philosophical view of language in teaching and learning. Experts of this school are JA Moore and Bertrand Russell. Since early 20th century, this method has been used as the dominant training in universities in the United States, England, Canada, Australia and New Zealand. Its features are emphasizing on clarity and accuracy in reasoning, common use of formal logic, conceptual analysis, and attention to mathematics and natural sciences. The most important feature of this method is its skepticism towards metaphysical claims, its great attention to the methods of experimental sciences, and its search for more reliable foundations for artistic, moral, and religious truths. [14]

### 1-3-15 Evaluation and summary of gheyr tohidi schools regarding the education of the first seven years

By studying the basics of Western schools, it can be seen that the goal of all these schools is confined to materialism. . In the school of liberalism, for example, the goal of education is to achieve rationality, self-government, and equality of dignity, as Foucault, one of the thinkers of this method, considered self-government an imaginary thing.

Also in the school of neoliberalism, the theory of the legal man was proposed and the education of man based on rationality arising from his self-centered interests as well as remote control. Therefore, it has well considered the separation of these schools from God-centeredness and human-centered solidity.

The school of socialism seeks to educate efficient human beings for social purposes. This training method considers human perfection in liberation as much as possible from its individuality. While the foundations of tohidi schools consider individual upbringing in line with divine goals as one of the important pillars of education.

In the school of humanism, John Dewey, elevated human to the level of divinity and introduced him without the need for systematic religious teachings, he also believes that educating all kinds of religious should be base on human needs. Freud's schools of behaviorism and psychoanalysis and other schools such as utilitarianism all focus on materialism and have assumed the training of human as a mechanical being, based on the development of his behavior or instincts.

After the twentieth century, in schools such as the educational school of analytic philosophy, attention to formal reasoning and logic, symbolism, mathematics, natural sciences and high skepticism towards metaphysical and super-natural sciences has been proposed and the realization of common linguistic logic rooted in gheyreh tohidi literature, followed.

Therefore, by considering all gheyreh tohidi schools, it can be clearly understood that the ultimate goal of all these schools is assumed in the material world and to educate human beings in mastering the goals of gheyreh tohidi paradigms and reaching the world community under the system of hegemony.

1-4

## Common educational models in preschool in comparison with the indicators of hakemiyat jahani hagh

Since the basis of personality formation and capacity development will occur in childhood, so the attention of educational system designers and politicians is particularly on the preschool period. Therefore, since 1900, pre-primary school has a special place in the educational structure of many countries, especially the world's top educational systems. [15]

1-4-1

### Montessori

With the formation of the first Montessori school in Italy, in 1907, we have witnessed the development of the Montessori model in different countries, and in Iran, many kindergartens and preschools are operating based on this educational model. As researches show: the foundations of the Montessori model are based on Darwin's theories that human beings are a kind of biological and evolved mass. He believes that a child in the course of his educational program should go through the stages of change and development of human society in a simple and possible way. [16] This means that human is a material being, and the originality of human materialism is a major component of the Montessori model.

The ninth protocol from the set of protocols of the Zionist thinkers for the conquest of the world is stated as follows: Until the people of different societies are re-educated according to our educational model and ideas, we can not implement our plans in such societies in a general and uniform way. But if we start the programs with training, we can change the character and temperament of the toughest people in less than a decade. Another part of these texts states: Do not think that what has been said above is just a letter. [17]

Therefore, the first defectiveness in thought and model of Montessori system is its contradiction with the principles of tohidi epistemology and the creation of human by the Lord of the universe. Its specific purpose is to educate children to serve under international hegemony. Also, since Montessori considers the religious education to children as interference in the child's freedom, from the very beginning, it considers a gheyreh tohidi idea (based on liberalism) to be the principle for the child's upbringing. [18]

As Katz (2011) puts it in a study: Montessori education, despite its dignity and respect for spiritual teachings, does not endorse certain religious beliefs and instead focuses on universal values. [19]

#### 1-4-2

#### Waldorf

In 1919, Waldorf schools were created by Rudolf Steiner in Germany, which is based on nature and naturalism. It has also developed in different countries including Iran. In the foundations of his educational model, Steiner states that the child must be in harmony with existence in different stages of his development.

He also considers imagination and art to be the principle of education. [20]

#### 1-4-3

#### IBL

One of the educational models that is also used in preschool is the “inquiry-based learning” model, which is based on the problem-solving method, that introduced in 1960 as a reaction to traditional forms of education. It was developed in the United States by the American National Science Education Standards (NSES) and then theorized by Charpak, winner of the 1992 Nobel Prize in Physics and the inventor of a revolutionary method in the education system.

An inquiry-based learning philosophy can be found in constructivist learning theories, such as those of Piaget, Dewey, and Vygotsky, and can be considered a constructivist philosophy. Inquiries can be made through experiential learning; because the question from similar values includes a concept that contains content in search of the question, as well as investigation and cooperation to create meaning and discover reality. [21]

1-4-4

STEM

With the importance of access to technology, other educational models have emerged in the late nineteenth century, which are developing rapidly. One of these patterns is STEM. STEM is a term that refers to the fields of science, technology, engineering and mathematics. The term is commonly used when referring to educational policies and curriculum choices in schools to improve competition in the development of science and technology.

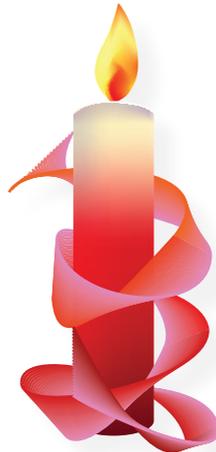
People like Rita Koll, NSF President, and Peter Faltera completed the concept and scientists at the University of Massachusetts Amherst funded Teacher Training Project in 1998. [22] This educational model is now emphasized and used in preschool in some countries.

The main processes of this model in preschool include: research, exploration, observation, communication and play. [23] Also, in some studies, the foundations of the Montessori model have been mentioned based on the STEM model, and this model has common goals with the Montessori method for the discovery of scientific facts through feeling and experience and believes that these methods are necessary for sensory learning in preschools. [24] Therefore, since the child is objective in the first seven years and does not have abstract thinking, the methods and educational content of this model are based more on experience and learning and use the epistemological foundations of the hermeneutic paradigm.

But it offers no connection to religious principles in the epistemological dimension. While in the basics of epistemology, one of the types of science is presence knowledge, which is issued from the origin of God, as stated in the narrations: knowledge is the light that God places in the heart of whomever He wills [25], or in the Qur'an for building of the ark by Noah, God introduces it by means of Himself [26]: «وَأَضَعُ الْفُلْكَ بِأَعْيُنِنَا» Therefore, in gheyre tohidi educational ideas and schemas, including STEM and IBL models, that are specifically focused on the field of science and technology production, the origin of science comes from the field of sensory perception, experience, research and human discovery to reach reality. Objectively, they are considered in the realm of materialistic view and ignore the effect of revelation and connection to God.

Therefore, gheyre tohidi patterns and systems are fundamentally flawed (Table 2), because Western philosophy at the macro level begins with the originality of matter; considers revelation to be unreal and the divine goals and principles of religious epistemology have no place in them. [27]

Area of interest is hegemony that is in fundamental contradiction with the universal sovereignty of the right.





**Table 2: Comparison of common educational patterns in preschool from the perspective of paradigm, training and educational principles**

Template	Founder	Principles and philosophy of the model	Main Goals	Educational basics	Influenced by the doctrine	Paradigm
Waldorf	Rudolf Steiner	Naturalism	Art & Imagination Social skills Creativity	Human originality and free choice of religion (humanism)	Liberalism/ Naturalism/ realism	Gheyreh tohidi, Positivism, Hermeneutics
Montessori	Maria Montessori	Empiricism; Feelings and objects	Imagination-Creativity Life skills	Human originality and free choice of religion (humanism)	Liberalism/ Realism	Gheyreh tohidi, Positivism, Hermeneutics
IBL	1960 NSES, Theorizing: Charpak; Based on the statements of Piaget, Dewey, Vygotsky and Freier	Search and Creativity	Knowledge upgrade	-----	Powerism / hedonism, utilitarianism / neoliberalism	Gheyreh tohidi, Positivism, Hermeneutics
STEM	Rita Koll, Peter Faletta	Innovation in Technology	Technology upgrade	-----	Hermeneutics / powerism / hedonism, utilitarianism / neoliberalism	Gheyreh tohidi, Positivism, Hermeneutics

**1-4-5**

**Evaluating and summarizing gheyreh tohidi models regarding education in the first seven years**

Studies of the Montessori’s principles showed that this model has been developed based on Darwin’s theories, which is under provision of hegemony. That is why Montessori, in its theories, considers paying attention to religion in educational content is interference in human’s freedom.

Also in Waldorf’s model, there is a special emphasis on naturalism and modern Theosophical mysticism, which is also seen in the symbol of the Theosophical Society, the Star of David, and this shows the influence of Zionist thought in this educational model. Recent educational models such as STEM and IBL have also pursued the achievement of material goals based on the needs of hegemony by focusing on the development of mental skills on educating the creative and knowledge-producing human being.



Therefore, by examining the common models of education in paradigms and gheyreh tohidi schools, it can be found that all these models are following gheyre tohidi human education, have the power, creativity, Oriented, naturalistic, subjectivist, spiritualist, materialist and human-centered according to the needs defined in the political, scientific, economic, social and military spheres are under the structure of hegemony.

1-5

### Evaluating and summarizing gheyreh tohidi insights in the first seven years of education

By examining the gheyre tohidi insight from the education point of view, it can be seen that “human education is not a divine thing and is influenced by the spiritual current and should be dominated in order to achieve the goals of global governance.” Multiple educational models, all formed under the paradigms of positivism, hermeneutics and criticism, and seek to achieve this and train the “slave” against pre-designed aims.

2

### Tohidi wisdom and thought

In tohidi ontology, the world is not the text of truth, but its manifestation. Human in the world is like a fetus in the womb preparing to enter another world; with the difference that the distance between the period before and after birth is in a temporal extension, but the distance between this world and the hereafter is the distance between the appearance and the inside of time. For this reason, every action and behavior that a person performs in the world, it affects the inner world before it affects the life of the world. In gheyreh tohidi paradigms, empiricism, sensations, reality and its discovery based on experience are original and science is separated from the supernatural; but in the tohidi

paradigm, the method of researching science is a directional description and explanation of the truth that requires the existence of the Creator, which is the main difference between this paradigm and other paradigms.

## Anthropology of Monotheistic Insight

The most prominent position that God has ordained for man is the position of the Caliphate of God, as he says in the Qur'an:

«وَأُذِ قَالِ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ».

And at the time that God said to the angels: I will appoint a successor on earth. They replied: Do you place a creature in it that will perish and shed blood, while we glorify and sanctify you? "I know what you do not know," he said. [28]

As Imam Khomeini has quoted about the truth of the Caliphate of God:

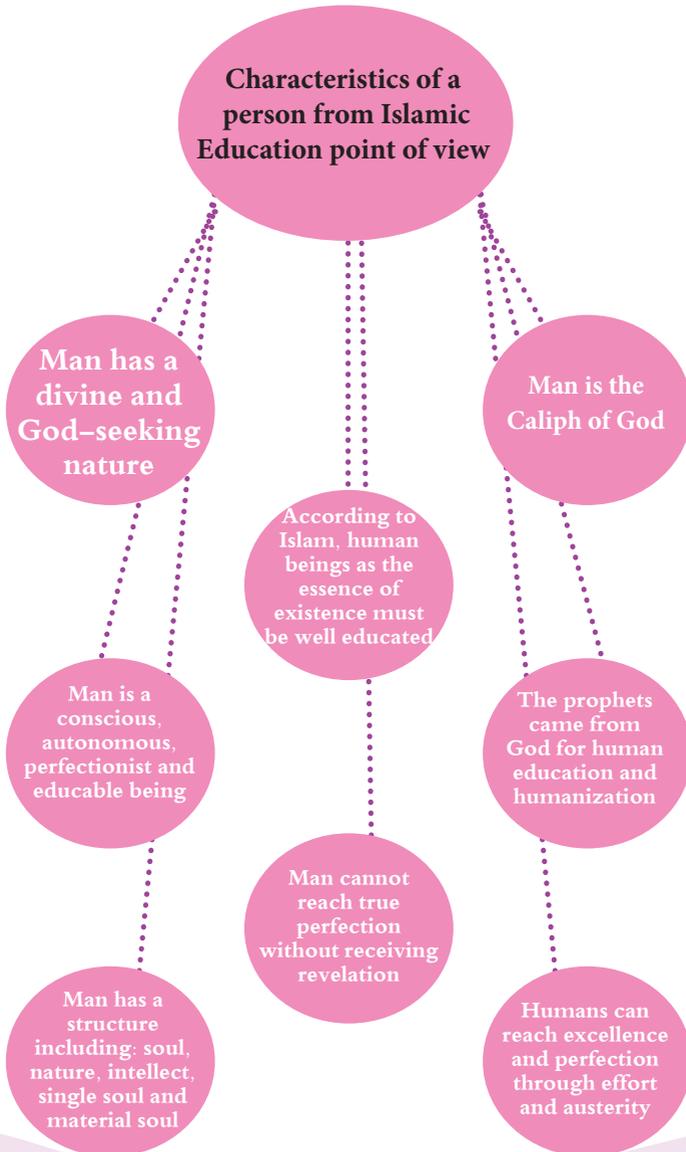
The truth of the caliphate and guardianship is the emergence of divinity; and that is the principle of its existence and perfection. Every being that enjoys existence enjoys the truth of divinity and its emergence, which is the truth of caliphate and guardianship, but a human is a perfect being who is comprehensive of all intellectual, exemplary and sensory levels, and the worlds of the unseen and intuition and whatever inside them. [29]

Therefore, the caliph of God on earth must be created according to God's morality, and he will do what God wills, and he will judge what God commands. [30]

Mulla Sadra also considers the position of divine caliphate for all human beings and says: "Every human being, whether complete or imperfect, has a share of the divine caliphate. [31]" As God says: [32] «هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ»

Therefore, God has created man as a self-conscious and autonomous being, and placed unique competencies such as: theology and innate theism, receiving knowledge of divine names and attributes, ascending in divine names and attributes, and attaining status.

Also, the heavens, the earth and its blessings are entirely prelude to the creation of human being and should be in the direction of transcendence and attainment of nearness to God.



## 2-1 Terminology of Quran Education

Considering that the Qur'an is the most complete divine educational book, so by referring to the Qur'an, it can be seen that training that comes from the root of “رب” and “(رب)” has been used more than the root of “ربو” in the Qur'an. Ragheb Esfahani has stated like this: «الرَّبُّ في الأصل التربية...». Therefore, from the Ragheb's expression and speech, it can be understood that “education” is derived from the word “ربو”, not “رب”. Therefore, according to him, “ربو” is the main root of the word education. [33] Ayatollah Mostafavi has also stated in his research on the words of the Holy Qur'an that when the word “ربو” is used for human education, it means growth, development, physical and material education, unlike “education” from the root. “رب” which means leading to spiritual perfection. [34] Therefore, it can be easily understood that the importance of human spiritual levels and perfections and achieving “hayate tayebe” is the most important educational goal of human beings. Human education is complex and has many dimensions and effects.

It also has many definitions such as correction, planning, good care, discipline, creating something and gradually evolving and maintaining, ownership, guardianship, nourishment, growth and development, which have been quoted for the root “رب” and “ربو”, and are both leading to perfection.

### Words used in the Qur'an for education

In the Qur'an, there are phrases for cultivating (tazkiyeh), growing, guiding and reforming human beings, all of which refer to human education in some way. According to the verses of the Qur'an, it can be understood that the Qur'an also pays attention to physical, spiritual, moral and intellectual education of human beings. Therefore, we will pay attention to some verses of the Quran in this section.

## Cultivation (Tazkiyeh)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

God blessed the believers that He raised up a messenger among them, reciting to them His verses and the truths of wisdom; before that they were in obvious misguidance. [35]

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ  
مَا لَمْ تَكُونُوا تَعْلَمُونَ

As we have sent a messenger from yourselves among you; to recite our verses to you; cleanse you; teach you the Book and wisdom; and teach you what you did not know. [36]

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ  
كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

And he is the one who inspired a messenger among the uneducated people, who recites his verses to them and cultivates them, and teaches them the Book (Qur'an) and wisdom, even though before that they were in clear misguidance. [37]

By reviewing the above verses, it is clear that the Qur'an prioritizes cultivation over education in the path of human education, and cultivation means removing the soul from impurity. In fact, cultivation is the same as giving moral growth.

## Growth

Growth means navigating and reaching the truth, as opposed to other, which means misguidance. This word is used many times in the Qur'an and means a special kind of guidance.

«يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا» [38]

By referring to the commentaries, it can be seen that education in the Qur'an is from God and in the form of guidance, and the guidance of the Qur'an (for the acceptors) is permanent. In addition, in this verse, **إِلَى الرُّشْدِ يَهْدِي** the actual meaning of the real growth is the spiritual growth. [39]

«لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لِأَنْفِصَامٍ لَهَا وَ اللَّهُ سَمِيعٌ عَلِيمٌ» [40]

## Guidance

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا [41]

Indeed, We have shown him the way, whether he is grateful or ungrateful. Imam Sadegh in the interpretation of this verse says: "عرفناه اما آخذ و اما تارك" We introduced the way to him; he either takes it or leaves it. [42]

Therefore, this verse shows that the guidance of the Qur'an is to educate man and walk the path to God; an individual is free to accept or ignore this guidance. [43]

## Modification

Correction means moving from the current situation to a better and more desirable one.

وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ. [44]

Correction refers to a part of education, that is, the spiritual dimension, in which the movement is superior and better, and the verses that refer to moral education are somehow part of this view of education in the Qur'an. [45]



## 2-1-1 Origin of education in the Quran

### ● God Almighty “رب”

Education is first and foremost the right of God as the creator of man, because He is Aware and Merciful to all, and therefore the Holy Quran attributes education to God:

« أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ؛ الَّذِي عَلَّمَ بِالْقَلَمِ ».

Read while your Lord is the Most Generous. The one he learned by stylus.

[46]

Since God knows the past and future of all human beings, the destiny of human beings is in His hands and under His will, and He is the origin and destination. Therefore, he undertakes the human training that he has created.

« قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى » [47]. So in the first place, lordship is the right of the Creator.

### ● Prophets and successors

In the path of human education, God has also appointed successors who can be responsible for facilitating guidance. As stated in verse 158 of Surah Araf:

« قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ »

Say: I am the Messenger of God over all of you, the one who owns kingdom of the heavens and the earth; there is no god but Him Who gives life and causes death, so you must believe in God and To His Messenger (who has not been taught by anyone but God) who believes in God and His words, and follow him, so that you may be guided.

There are two points in the above verses: first, that the absolute creator is God and he is the source of the mission; and second, that the Prophet has the right from to the lord to educate people.

In his speeches, Ayatollah Khamenei considers the way to reach education from the perspective of the Holy Quran to be the guidance of God, the prophets and the saints, and says:

« يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ » That hadith which is repeated in the Quran regarding the right of educating people to the prophet is: « إِنَّ اللَّهَ لَمْ يَبْعَثْنِي مُعْتَنًّا وَلَا مُتَعَنِّتًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيَّسِّرًا. »

God has sent me as a teacher; the teacher is the facilitator. I make life easier for my students with my teachings and work on them. I do not make this way difficult and twisted for myself and people, rather with my education, I lead people to the right, complete and straight path. Facilitation means this. Man sometimes wants to achieve a goal, but not know the way, with the guidance who knows the way it would be much easier and he will say: Sir! Get out of here, this way it's both smooth and right, and it will definitely get you there. "Teacher" means this. This is the dignity of the teacher. [48]

## Family

The Holy Quran; also refers to the role of the family in education and considers it as one of the responsibilities of parents. In verse 6 of Surah Tahrir, the role of the family in education is mentioned:

« يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ »

You who believe, save yourselves and your families from the fire whose fuel is men and stones; The fire on which the angels are appointed, who are fierce and stern, and never disobey the command of God, and do what they are commanded (completely)! Or in verse 132 of Surah Ta Ha, he says:

« وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا » Command your family to pray and obey God and be patient in prayer.

Therefore, considering such verses in the Holy Qur'an, it can be seen that education is from God in the first place; also prophets, saints, parents and educators to the extent of their ability play the role of smoothing and facilitating. [49]

Ayatollah Khamenei also mentioned the importance of education and the priority of cultivation over education in his speeches, and considered it as one of the important responsibilities of educators (educators and families) and said: "Think of training as much as education, or perhaps more than education. Except in one place in the Qur'an, where "يُعَلِّمُهُمُ" is ahead of "يُزَكِّيهِمْ" (Surat al-Baqara, verse 129) everywhere else "يُزَكِّيهِمْ" precedes teaching; "يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ". This, perhaps, indicates that cultivation has a superior position. Cultivate your audience. This training is also difficult, as we have said, مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَبْدَأْ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ. This is a hard work but it must be done.

Influence the deep layers of the audience. Do not be satisfied with the fact that his feelings or emotions were attracted and satisfied; "No, try to influence those deep layers of the mind so that it is not lost through various events." [50]

وَقَالَ (عليه السلام): مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَبْدَأْ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ وَ لِيَكُنْ تَأْدِيبُهُ بِسِرِّهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ وَ مُعَلِّمٌ نَفْسِهِ وَ مُؤَدِّبٌهَا أَحَقُّ بِالْإِجْلَالِ مِنْ مُعَلِّمِ النَّاسِ وَ مُؤَدِّبِهِمْ

And that Imam said: He who puts himself in the rank of leader should be polite before people are polite, and before he disciplines others with words, he should be disciplines himself by his actions; who teaches himself deserves to be worshiped more than the one who only teaches and disciplines others. [51]

## 2-2 Training in Hadiths

The definition of education in narrations is used from the root of “ربو”. In the book of التحقيق فى كلمات القرآن الكريم ,

it is stated that when the word "ربو" is used about human education, according to the opinions and interpretations, it means physical and material growth and development unlike "Training" from the root of "ربب" which means leading to spiritual perfection. [52] Some of the narrations related to education are as follows: The famous hadith of Tawhid Mufaddal from Imam Sadegh who mentions "training" as the distinguishing feature of human from animal:

أَنْظُرِ الْآنَ إِلَى ذَوَاتِ الْأَرْبَعِ كَيْفَ تَرَاهَا تَتَّبِعُ أُمَّهَاتَهَا مُسْتَقَلَّةً بِأَنْفُسِهَا... وَ كَذَلِكَ تَرَى كَثِيرًا مِنَ الطَّيْرِ كَمِثْلِ الدَّجَاجِ وَ الدَّرَاجِ وَ الْقَبِيحِ تَدْرُجُ وَ تَلْقُطُ حِينَ يَنْقَابُ عَنْهَا الْبَيْضُ فَأَمَّا مَا كَانَ مِنْهَا ضَعِيفٍ إِلَّا نَهَوَّضَ فِيهِ، كَمِثْلِ فِرَاحِ الْحَمَامِ وَ الْيَمَامِ وَ الْحَمْرِ فَقَدْ جَعَلَ فِي الْأُمَّهَاتِ فَضْلٌ عَطْفٍ عَلَيْهَا فَصَارَتْ تَمُجُّ الطَّعَامَ فِي أَفْوَاهِهَا بَعْدَمَا تَوْعِيهِ حَوَاصِلُهَا فَلَا تَزَالُ تَغْذُوهَا حَتَّى تَسْتَقِلَّ بِأَنْفُسِهَا

"Look at the children of quadruped, how, unlike human children, they follow their mothers independently without the need for transportation. This independency is given to them since patience and awareness are deprived from their upbringing and training.

❁ Imam Kazem:

سِتَّةَ مِائَتَيْ مُنْذُ بِالْأَمَانِيِّ تُرَبِّيَ الشَّيْعَةَ

"Shi'a have been trained for dreams for two hundred years." [53]

❁ Imam Ali:

العقل غريزة تربيها التجارب

"Wisdom is an instinct that increases with knowledge and experience." [54]

❁ Imam Sajjad:

وَ أَعْنِي عَلَى تَرْبِيَتِهِمْ وَ تَأْدِيبِهِمْ، وَ بَرِّهِمْ؛

"May God help me in educating, disciplining and doing good to my children." [55]

❁ Imam Sajjad:

إِلَهِي رَبِّتْنِي فِي نِعْمِكَ وَ إِحْسَانِكَ صَغِيرًا، وَ نَوَّهْتَ بِاسْمِي كَبِيرًا

"God, you raised me in your blessings and benevolence when I was young, and you raised my name to greatness when I was older." [56]

1-2-2

Raising a child

☀ The holy Prophet:

« أَلَوْلَدُ سَيِّدٌ سَبْعَ سِنِينَ وَعَبْدٌ سَبْعَ سِنِينَ وَوَزِيرٌ سَبْعَ سِنِينَ... ».

The child is a servant for 7 years, an obedient for seven years and a helper for seven years. [57]

☀ Imam Ali:

« يُرَبِّي الصَّبِيَّ سَبْعًا وَ يُؤَدِّبُ سَبْعًا وَ يُسْتَخْدَمُ سَبْعًا... ».

The child raise and train for seven years, learns politeness for seven years and work for seven years. [58]

☀ Imam Sadegh:

« أَلْغُلَامُ يَلْعَبُ سَبْعَ سِنِينَ وَيَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ وَيَتَعَلَّمُ الْحَلَالَ وَالْحَرَامَ سَبْعَ سِنِينَ. ».

The boy plays for seven years; it takes seven years to write; and he learns halal and haram for seven years. [59]

☀ Imam Ali:

« عَلِّمُوا صِبْيَانَكُمْ الصَّلَاةَ... ».

Teach prayer to your children. [60]

☀ Imam Sadegh:

« قَالَ مُوسَى بْنُ عِمْرَانَ: يَا رَبِّ أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَكَ؟ فَقَالَ: حُبُّ الْأَطْفَالِ فَإِنَّ فِطْرَتَهُمْ عَلَى تَوْحِيدِي. فَإِنَّ أُمَّتَهُمْ أُدْخِلُهُمْ بِرَحْمَتِي جَنَّتِي. ».

Imam Sadegh: Prophet Moses said: My Lord! What tasks are the best for you? God replied: To love children, because their nature is based on my unity, and whenever I kill them, I take them to my paradise by my mercy. [61]

☀ The holy Prophet:

« أَحِبُّوا الصَّبِيَّانَ وَارْحَمُوهُمُ... ».

Love the children and be kind to them. [62]

« مَنْ كَانَ عِنْدَهُ صَبِيٌّ فَلْيَتَصَابَ لَهُ. ».

Anyone who has a child should be treated him like a child. [63]

❁ Imam Reza:

«إِذَا وَعَدْتُمْ الصَّبِيَانَ فَفُوا لَهُمْ فَإِنَّهُمْ يَرُونَ أَنَّكُمْ الَّذِينَ تَرَزُّقُونَهُمْ إِنَّ اللَّهَ عَزَّوَجَلَّ لَيْسَ يَغْضِبُ لَيْسَىٰ ۖ كَغَضَبِهِ لِلنِّسَاءِ وَالصَّبِيَانَ».

Whenever you make a promise to children, fulfill it for them; because they believe that you are the ones who provide for them. And surely Allah does not become so angry about anything else as He gets angry by not observing women and children rights. [64]

❁ The holy Prophet:

«خَمْسٌ لَأَدْعُهُنَّ حَتَّى الْمَمَاتِ: ... وَالتَّسْلِيمُ عَلَى الصَّبِيَانَ لِيَتَكُونَ سُنَّةً مِنْ بَعْدِي».

I will not leave five things that will become part of the religion after me until death: [One of them] is to greet children. [65]

«أَوْلَادُنَا أَكْبَادُنَا، صُغَرَاؤُهُمْ أَمْرَاؤُنَا، وَكِبْرَاؤُهُمْ أَعْدَاؤُنَا، فَإِنْ عَاشُوا فَتَنُونَا، وَإِنْ مَاتُوا أَحْزَنُونَا».

Our children are the piece of ourselves, their little ones are our commanders, and their elders are our enemies, if they are alive they are our experiment, and if they die they cause us sorrow. [66]

2-2-2

Raising girls

Narrative sources refer to special love for girls. According to a narration of the Prophet: “Whoever goes to the market and buys a gift and takes it home, should start distributing it from “girls”. [67]

The Prophet said: It is true that the compassion and kindness of God Almighty is more for girls than boys. [68]

The Prophet also describes girls as fragrant flowers. [69]

The holy Prophet says: A person who has a daughter, trains her really well and provides her whatever god has gave him, he will be protected from hell and its fire. [70]

Therefore, from the Islamic point of view, parents have more difficult responsibility towards their daughter to compare with their son. Because not be in a “fetrat” way will effect and influence the family survival in a future, therefore, training and educating girls must be more accurate and done more careful. Since in the first 7 years, a child is looking for a role model, so the environment of the educational conditions are very important. [2]

### 2-3 Islamic Wisdom

In tohidi epistemology, several ideas proposed by Muslim thinkers, philosophers and religious scholars, which have been briefly mentioned below to explain the epistemological foundations of the project.

#### 2-3-1 Peripatetic wisdom

The spread of this kind of philosophical thought began before Islam with the establishment of the Aristotelian school and was recognized by Abu Nasr al-Farabi and Ibn Sina. The peripatetic believed in the competence of rational reasoning and the sufficiency of reason to achieve the truth of existence, and considered it unnecessary to depend on other sources such as revelation, faith, and inner enlightenment.

#### 2-3-2 The Wisdom of Illumination

In addition to rational arguments, the enlightenment relied on esoteric and taste perceptions of spiritual conduct. Shahab al-Din Yahya ibn Habash Suhrawardi, known as Sheikh Ishraq or the slain Sheikh, is the reviver of this school. Sheikh Ishraq emphasized intuition more than sense and intellect.

He divided the senses into outward and inward and knowledge into products and presence, and enumerated the knowledge of the self, the knowledge of the feelings of the soul, and the knowledge of the existential as examples of present knowledge.

2-3-3

### Transcendent Wisdom: (Hekmatch Motealiyeh)

Sadr al-Muta'allehin called his philosophy "transcendent wisdom." This school is similar to the school of illumination in terms of method (reasoning, discovery and intuition) but different in terms of principles and conclusions. Mulla Sadra solved various philosophical problems by establishing the interaction between reason, mysticism and revelation, on a horizon higher than theology and controversy.

Among these principles can be pointed out to the acceptance of the tohidi system in the world, the acceptance of the principle of ultimate causality, the hierarchical (skeptical) view of reality and knowledge, the acceptance of the principle of nature and the correct understanding of man's place in existence and the bisexuality of human while they are unity in the soul.

2-3-4

### Comparison of the three peripatetic wisdoms, enlightenment and transcendence and its evolution according to Neo-Sadrai thought

The method of peripatetic philosophy is a purely rational method. Sheikh Ishraq in his philosophical system also adds intuition to the methodology of his philosophy. Also Mulla Sadra, according to his social and intellectual context of the time, completes the method of his master Mirdamad in his philosophical method. He provides a combination of Quran, argument and mysticism. Sadra's concern is theological concern and he even discusses motion and time in theology and proves the motion of matter.

Sadra's wisdom is also opposed to the current of anti-modernism, which is opposed to the whole of the Western world or the modern age, but Sadra's wisdom has a critical philosophical westernization and is not pro-Western or anti-Western.

Neo-Sadrai philosophy is the growth and development of Sadra philosophy, not a deviation from it. Agha Ali Hakim is the originator of the emergence of Neo-Sadrai philosophy and in his thought he has involved Sadra philosophy with Western philosophy and has tried to answer the questions of contemporary philosophies. But the real founder of neo-Sadrai philosophy is Allameh Tabatabai, who involved Sadra's philosophy with materialist, Marxist and other emerging Western schools. [71]

A distinctive feature of neo-Sadri wisdom is that it is opposed to several currents of thought. First, there are the Western schools, which are all based on the principle called subjectivism, and according to their humanist principles, consider man as the only cognizant agent, and the rest of the other concepts, including religion, God, etc., belong to this cognitive agent.

Therefore, in the foundations of epistemology, Sadra's school, which is derived from Sadral-Mutallahin's thought as "transcendent wisdom" and considers reason, mysticism and revelation as true knowledge, is the epistemological reference; Also, the idea of Neo-Sadra, which is an evolved aspect of Sadra's wisdom with the idea of the universal rule of truth, discards the philosophy of the West and includes the ideas of Imam Khomeini and Imam Khamenei, in the educational system under study is the acceptable epistemological bases.



2-3-5

### The prevailing view of monotheistic thought about education

The definition of “education” in tohidi thought is “cultivating human thinking and behavior based on the soul of blame, nature and guidance of divine prophets in body structures, skills and perfection to play the role of exalting Islam” which includes “commands, prohibitions”, righteous religion “Righteous thought and action”, choice means “will and authority in action”, intellect means “power of perception and auditing”, nature means “common human nature”, empowering “religion that creates the ability to complete the transcendent rule of the world and it determines the relationship with itself, God, creation and society, and has the essence of “guidance, choice”, the origin “God”, the destination “hereafter” and the realm of “man and society”. Thus, the transcendent definition of education can be expressed as “the cultivation of human thought and behavior based on instinct and external guidance in the physical, skill, and perfectionist realms to play a role in establishing the universal sovereignty of truth.” Therefore, for the discourse of the Islamic Revolution and ultimately the sovereignty of the world, the right is considered desirable. [3]

2-4

### Islamic scholars

#### Definition of education from the perspective of the Imams of the Revolution

Imam Khomeini believes that in the anthropological dimension of man, «the essence of existence is a comprehensive being, not a one-dimensional or two-dimensional being, human nature has esoteric and spiritual aspects, an infinite being between two earthly and material dimensions, etc.» that should be nurtured. It is education that either flourishes this nature or prevents the flourishing of nature.

It is education that can lead a country to the desired perfection of Islam, and it is these educations with uneducated teachings that can destroy them when the destiny of a country is in their hands.

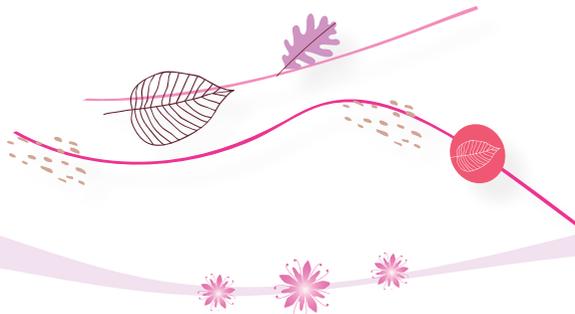
From Imam Khomeini's point of view "divine education" is a basic educational goal as he said: "Each of you who has a children, educate, educate them in a right way not the devil way."

Thus, through quotation and inference, the definition of "education" from the point of view of Seyyed Ruhollah Khomeini is "the divine upbringing of man in the material and spiritual dimension for the flourishing of nature and the desired perfection."

Seyyed Ali Khamenei believes that "education" means the growth and development of every object towards the goal until they reach completion. For example, cultivating a seedling means that we develop this seedling to find leaves and fruit, and while the seedling in terms of appearance, body and beauty, must find its full shape, the fruit also should be healthy and sweet.

The educational system of Islam is based on the Islamic vision and it emphasizes on the purity of human nature that every human being is born pure. The existence of infinite and diverse talents in human is also one of the foundations of the Islamic educational system that a person should have an inclusive state and infinite talent for growth and development.

Thus, through inference, "education" from the point of view of Seyyed Ali Khamenei is "the flourishing of human innate talents to achieve all-round perfection." [3]



2-5

### The opposition of Islamic wisdom and gheyre tohidi philosophical paradigms

In Western paradigms, humanism is considered as an undeniable principle and the essence of humanism is an important perception of human dignity as a rational being separate from theological destinies. [72]

In some humanist schools of thought, man is described as a human god, and God is nothing but man in the eyes of man himself. [73]

In A Positive Political System, August Kent proposes the foundation of a theological cult based on humanist principles.

In the humanist view, as stated, the existential structure and position of man is defined as a natural body and his needs are considered in the context of nature and material.

In other words, what is promoted about in the West as “human-centered” is not in fact the focus of humanity; rather, it is the focus of human animalism. Thus, in the present age and in today’s society, the collapse of moral values, the spread of murder and destructive wars, the violation of the basic rights of individuals and societies are all result from such an unrealistic view of man and society.

There are three principles in Western thought: 1- Human-centered 2- Tolerance (neglect of religious restrictions) 3- Instrumental rationalism, the opposition of tohidi and gheyreh tohidi thought as is shown in Figure 1.

From the Islamic point of view, man is the center of the universe and creatures. Islam considers man to be composed of two physical and spiritual dimensions; the truth of the soul belongs to God, and man, in terms of having the divine spirit, deserves the position of the caliph of God. The man’s perfection depends on his divine dignity and caliphate, and the divine dignity is in the light of acquiring moral virtues and receiving divine names and attributes.

The result is that anything and everything is governed and centered, it is the will of God, and the only way for man to attain the crown of dignity is through constant worship and constant effort; As God Almighty says:

«الَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ»؛

"Those who strive hard in our cause, we will surely guide them to our path, and God is with the righteous." [74]

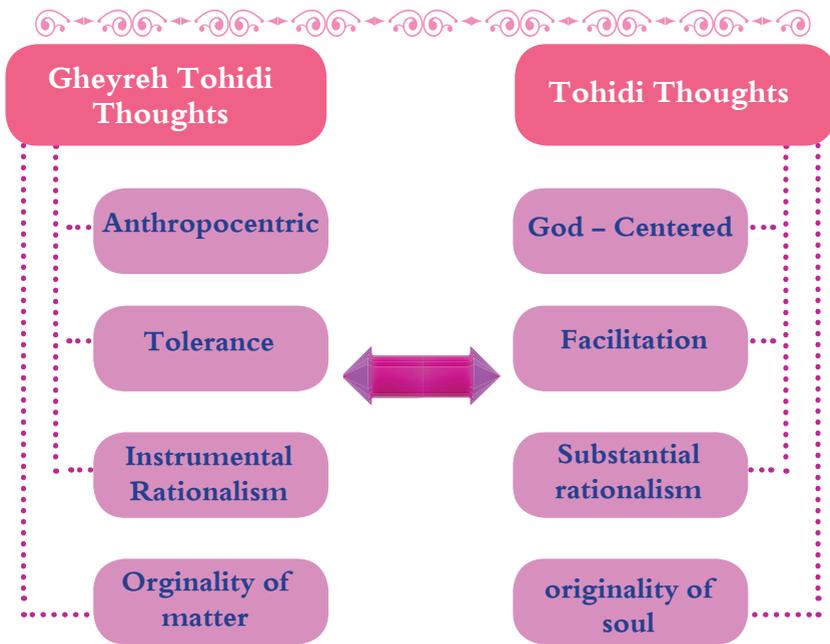


Figure 1: Schematic comparison of tohidi and gheyreh tohidi thought in the principles governing each

2-6

### Comparative analysis of gheyreh tohidi and tohidi principles of girls' education in the first seven years

In the gheyreh tohidi basis, human pursues humanism in the field of education.

In the gheyreh tohidi basis, human pursues humanism in the field of education. In the education of the first seven years, and especially the education of girls, according to the instrumental view of man, the principle of equality is strongly proposed, and since man is considered a tool in the service of the hegemony, so education should certain this important behest. Therefore, in education, girls and boys are assumed to be equally responsible in the future society.

In tohidi principles, human is composed of five-dimensional shakeleh (material soul, single soul, intellect, soul and nature) that the growth of all human dimensions in education is under the control of the divine will. Therefore, God-centeredness is one of the principles governing education in tohidi vision.

Also, in the tohidi view, the education of girls is very important because, according to Imam Khomeini, "a woman is the manifestation of the realization of human aspirations. A woman is the nurturer of ten honorable men and women. A man ascends from the skirt of a woman. The skirt of a woman is the place of training great women and great men." Therefore, because women are physically, sexually and even spiritually different from men, these differences must be taken into account in the education system in the first seven years. [75]

### 2-7 Epistemology: Acceptable epistemological principles

In the tohidi system, man is a creature created on the basis of fetrate elahi, and his position is the position of the divine caliph. In the Islamic worldview, the world is composed from matter and the world of the kingdom. The purpose of human creation is to reach nearness to God, and everything, including science, is a tool to reach this goal. Therefore, the source of all things to reach the destination for a united human being is religion. [76]

Ragheb Esfahani about the meaning of “Fetrat” says: "And God has created humans as “fetr”, and this “fetr” means creating an object in a novel and new way on the quality from which the current of actions is issued." [77]

Ibn Athir, explains the article "Fitr", in the prophetic hadith:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ» [78]

He says: fetr means beginning and invention and fetrat expresses the states of that beginning and invention. The meaning of this hadith is that every single person has born with different special and natural characteristics, in the way that he will be prepared for accepting the divine religion and if he is left with the same attributes, It constantly persists in those attributes and does not separate from them. [79]

In verse 30 of Surah Rom, in the Qur'an, the word "fetrat" is being used for the first time and reminds the basis of religion on the fetrat of human beings and introduces creation as immutable:

«فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ»

Therefore, Fetrat is one of the effective factors in human growth and education and has endowed human beings with potential traits that, if nurtured and actualized, can be effective in human growth and guidance towards perfection.

### Some verses of Fetrat in the Quran

«أَوْ خَلَقْنَا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا»

Surah Asra - Verse 51

«قَالُوا لَن نُّؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيْتَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِيْمًا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا»

Surah Taha – Verse 72

« يَا قَوْمِ لَأَسْأَلَكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ »

Surah Houd – Verse 51

« وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ »

Surah Yasin – Verse 22

« إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ »

Surah Zakharf – Verse 27

Therefore, by examining the verses, it is concluded that Fetrat, as one of the components of human's shakeleleh, has potential features and attributes that have been given to man by God, and by cultivating and actualizing, leads man to the path of growth and guidance.

**B** **Ontology: The existence of the origin, destination and course of the evolving essence of existence**

### **The ontology of human creation from birth**

Existence and the world of creation are the manifestation of divine craft and the greatness of God's creation. Here we are talking about two beings: one Creator and the other a creature.

God, human and the world. The reason that existence and creatures are divided into two parts is that according to the text of Quran verses and narrations, human existence is different from other beings in the world and has many advantages over them. This supremacy even extends beyond the earthly world to the planets; in such a way that it deserves the names of «Ashraf Makhhloughat» and «the divine caliph».

These three existential dimensions and the relationships that govern them are defined in different types in each school of thought.

In gheyreh tohidi and materialist ideas, God is eliminated and man is assumed to be a biological mass. The material world has originality and does not give credit to the kingdom world. Therefore, they deny man's connection with the realm of the kingdom, and completely ignore this issue in designing the educational system.

Whereas in tohidi thought, God is the creator of man and the universe and has created man on the basis of divine nature « فِطَرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا » and has given him the position of divine caliph; « إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً » therefore, the child has a divine essence from the beginning of creation.

### Man's relationship with God from the beginning

In tohidi thought, all beings, including human beings, have been in relation to the Creator since the beginning of creation. It is the beginning of all blessings from God Almighty, which is bestowed on all beings in the form of divine mercy.

The bestowal of the Lord of the universe on man is for him to move in the path of the Caliph of God and finally to reach nearness to God. Therefore, from birth, the child is on the path of development through communication with the Creator, and this communication has a serious impact on all stages of the child's development and is essential to achieve the ultimate goal.

While in gheyre tohidi schools, they do not give any credit to man's relationship with God for growth, development and creativity and ignore the goal-oriented view of man because they define the ultimate goal of man in the material world.

## Man's relationship with the world from the beginning of creation

The world of creation has different worlds and levels; the lowest level is the material world. After the material world, there are the worlds of instance and wisdom; the world of mind is the closest to the essence of truth.

Human's connection with the universe is a two-way connection. In a way that man can achieve beneficial knowledge through this two-way communication. Existence and the universe of creation help a person to go through this path and be closer to God in a faster way. [80]

Therefore, from the beginning of creation, the child has a triple relationship with God, the universe and himself, and uses them in his evolutionary path.

### 4 Anthropology: Shakele of human beings includes material soul, immaterial soul, Fetrat and intellect.

Anthropology has been an interest to mankind from long time ago. Contrary to the Western view, anthropology in the Orient has a religious background.

From the Islamic point of view and based on the verses of the Qur'an, the human child is a combination of body and soul, and this view differs from materialist view of human creation which knows human as one dimension matter.

From the Quran's point of view, in addition to the soul, man also has immaterial self; As mentioned in the Qur'an: « وَ لَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ » or « إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ».

Also, man has a divine nature, « فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا » which has been given to him as the essence of human existence, and it is this essence that gives him the divine attributes such as beauty, perfection, kindness etc. [81]

However, human being has a body, which has been with him since creation, and it is his material existence.

As Imam Khomeini introduces the dimensions of human existence in another verse, he says: "Man is a plenary being, not a one-dimensional or two-dimensional being.

Other creatures, some are one-dimensional, some are two-dimensional, some are multidimensional, but not all dimensions of existence exist in other beings.

Human is the only creature among all beings, who is multidimensional and needs each dimension for growth. [82]

Therefore, the dimensions of human existence include the material body or soul, soul, Fetrat, immaterial self and the power of reason.

### 5 Research method: deductive method

The deductive method is inspired by the order found in theological discussions. In the deductive method, the movement is from the whole to the part. That is, the laws and principles that others have discovered, and also the first and obvious principles that are known to human beings, are the basis of intellectual movement and are based on certain and definite phenomena.

In the research method, positivists use the inductive-hypothetical method, and in this method, they believe in sensations and experiences to discover objective facts. This method is contrary to the tohidi paradigm.

Since human existence begins with the creation and the source of everything is the Creator, so in developing the method of the educational system with a view of the whole and the reference or the creator, the course of research is designed.



## 6 Epistemological foundations of the first 7 years of raising a child

According to what has been said so far, gheyre tohidi thought, by eliminating God and the realm of the kingdom and beyond, considers man as the principle and in raising a child in the first seven years, believes in the freedom of the child in education (meaning separation from religion and religious restrictions). Tolerance, the growth of instrumental intellect, empiricism based on facts and naturalism, and its educational foundations are based on these principles. Whereas in tohidi thought, the penetrative will of God dominates the education of human beings and in the Holy Qur'an, God has introduced his holy essence as the agent of human guidance, for example, as we can see in Surah Taha, verse 50: «خَلَقَهُ ثُمَّ هَدَى» and God has determined the path of education with the creation of man based on the divine fetrat- «فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا» - and he has raised the status of man to the level of the Caliph of God and has created the necessities to reach nearness to God; this position has been created in human being since the time of creation. Also, in the educational principles of the child in the first seven years, in addition to the nature of stability, the sovereignty of the child should be seriously considered. Also, the child is free and independent (Surah Al-Insan, verse 3: «إِمَّا شَاكِرًا وَإِمَّا كَفُورًا») because as he grows according to his fetrat, his capacities, such as perfectionism, popularity, independence, etc mature and provide the background of training for the second seven years which is the period of obedience and growth of intellect. Also, man has a soul from birth, and this soul is common to all human beings, a soul that has life and is an independent being that has been given to man by God: «نَفَخْتُ فِيهِ مِنْ رُوحِي» Surah Saad, verse 72. [83]

The principles governing education in the first seven years in tohidi thought and gheyre tohidi thought are shown in Figure 2.

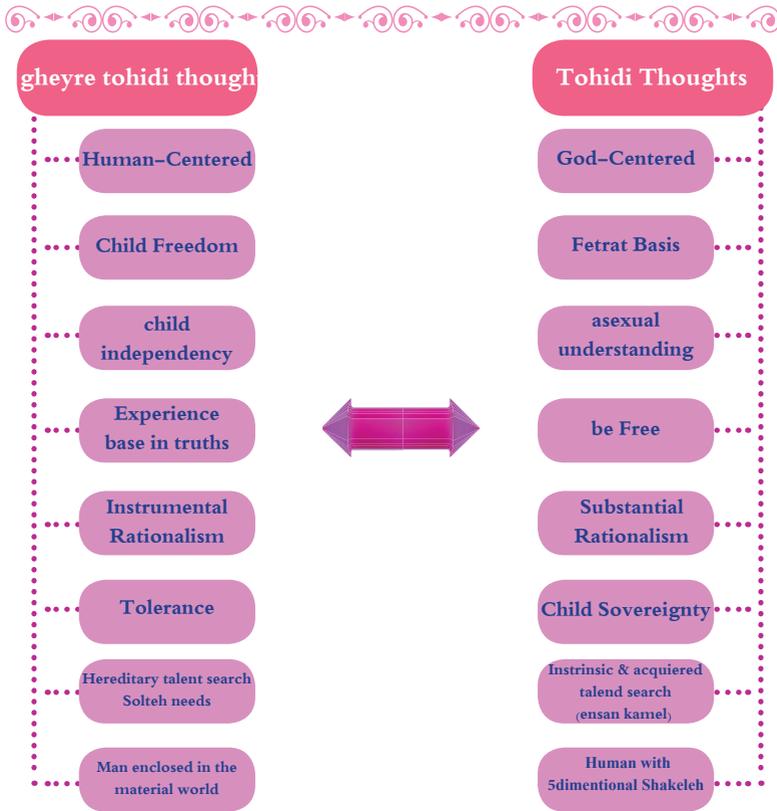


Figure 2 - Comparison of the principles governing Education in the first seven years in tohidi thought and gheyre tohidi thought

Also, in Tables 2 and 3, the definition of education from the Islamic point of view and gheyre tohidi ideas are compared.

## 6-1 Human Characteristics in Quran

From Quran perspective, human is a existence:

✓ Chosen by God, Caliph and his successor on earth «خَلِيفَةَ اللَّهِ» Surah Al-Baqarah, verse 30.

- ✓ Has body and soul; «خَلَقَهُ مِنْ تَرَابٍ» Surah Al-Imran, verse 59 and «نفخت فيه من روحي» surah Sad, verse 72.
- ✓ Has Fetrat that is familiar to God «فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا» Surah Rom, verse 30.
- ✓ Free, independent and autonomous «إِنَّمَا شَاكِرًا وَإِمَّا كَفُورًا» Surah Al-Insan, verse 3.
- ✓ The trustee of God «إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ» Surah Ahzab verse 72.
- ✓ Dominant over nature, earth and sky «هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا» Sura Al-Baqarah, verse 29.
- ✓ Inspired by good and evil «فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا» Surah Shams, verse 8.
- ✓ Has inherent dignity due to the intellect «وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ» Surah Asra, verse 70
- ✓ Human has created by greed «إِنَّ الْإِنْسَانَ خَلِيقٌ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَاهِمُونَ» Surah Me'raj , verses 19 to 22.
- ✓ Man has an innate talent «وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ» Surah momenoun, verse 62;  
«لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ» Surah Al-Baqarah, verse 286
- ✓ The superiority of some human beings over others due to divine revelations, «وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ» Surah Nisa, verse 32.

- ✓ Man has the background of acquired talent:

«وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرْتَأُونَ مُخْتَلِفِينَ»

Surah Hood, verse 118.

- ✓ The inherent dignity of human beings «وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ» Surah Isra ', verse 70.

«هلوع» means impatient and greedy person. But in some verses, God has considered the creation of man to be the best: «خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ» and has considered himself the best creator: أَحْسَنُ الْخَالِقِينَ. Now the question arises whether man has a dual creation? In the creation of man, contradictory things are placed and this is the secret of evolution. The soul leads man to evil: «نَهَى النَّفْسَ عَنِ الْهَوَىٰ» but his mind prevents him from it: «إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ» and the individual's growth is within these choices.

According to the Qur'an, man has all the potential perfections that must be achieved. The main condition for man to reach his potential perfection is "faith". It arises from faith, piety and righteous deeds and putting effort in the way of God.

Human talent is also part of the innate talent that God has bestowed on human beings and part of acquired talent that depends on environmental factors.

Therefore, in the process of education in the first seven years, it is very important to pay attention to the innate characteristics of human beings and must find the potential perfection in the child; the level and capacity is required to be active at the end of the first 7 years. Also, according to the definition of talent in the Arabic, which means "preparation", and in the Persian that means "readiness to do work, capacity, ability, taste and talent", talent can be considered a potential ability which ultimate goal is to reach perfection.

**Table 3: Definition of education from the perspective of tohidi ideas**

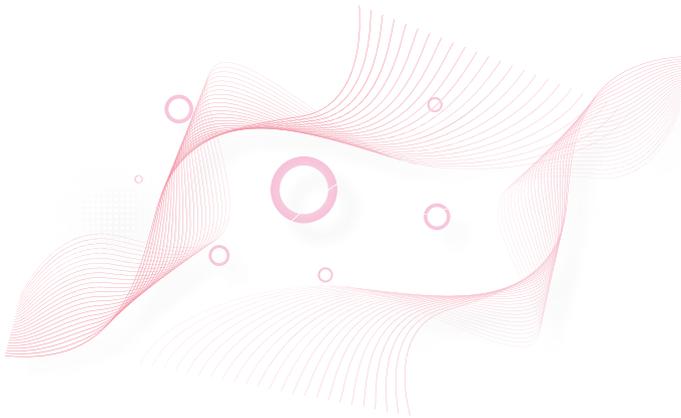
Field	Description	Essence	Origin	Components and Features	Direction to	Destination	Territory
Islam	Training, the process of human growth and voluntary movement in order to flourish human nature or reach the hidden and transcendent human talents, in order to become divine to approach God	Training	Do not Have	Optional Growth, Fetrat Flourishing	To become close to "Allah"	It has	Human Being
Quran	Guiding human towards spiritual, religious and physical perfection	Guidance	It has	Spiritual and Physical Perfection	Lordship	It has	Human Being
Tradition	Guiding and training human towards spiritual, religious and physical perfection	Training	It has	Spiritual and Physical Perfection	Lordship	It has	Human Being
Summary of the definition of "education" in the tohidi view: The flourishing of human nature in the process of growth and voluntary movement, to realize or reach the hidden and transcendent human talents, in order to get closer to God and gain worldly and hereafter happiness							
Transcendent Definition: The flourishing of the divine nature of man in the process of growth and voluntary movement, in order to realize the latent human talents, in order to get closer to God and gain worldly and otherworldly happiness.							





**Table 4: Definition of education from the perspective of gheyre tohidi ideas**

Field	Description	Essence	Origin	Components and Features	Direction to	Destination	Territory
Positivism	Develop observable behavioral traits for profit and well-being	Change	Do not have	Observable behavioral trait	Profits and Well-Being	Do not have	Human Being
Hermeneutics	Creative cultivation for the all-round growth of the trainee to achieve "understanding"	Training	Do not have	Creative	Achieve Understanding	Do not have	Human Being
Critical Philosophy	Cultural upbringing against the hegemony in the direction of social change	Training	Do not have	Cultural Up-bringing	Social Changes	Do not have	Human being
Summarizing the definition of "education" in the gheyre tohidi approach: "cultivating observable behavior to achieve understanding and well-being, wise, efficient and desirable" was inferred.							



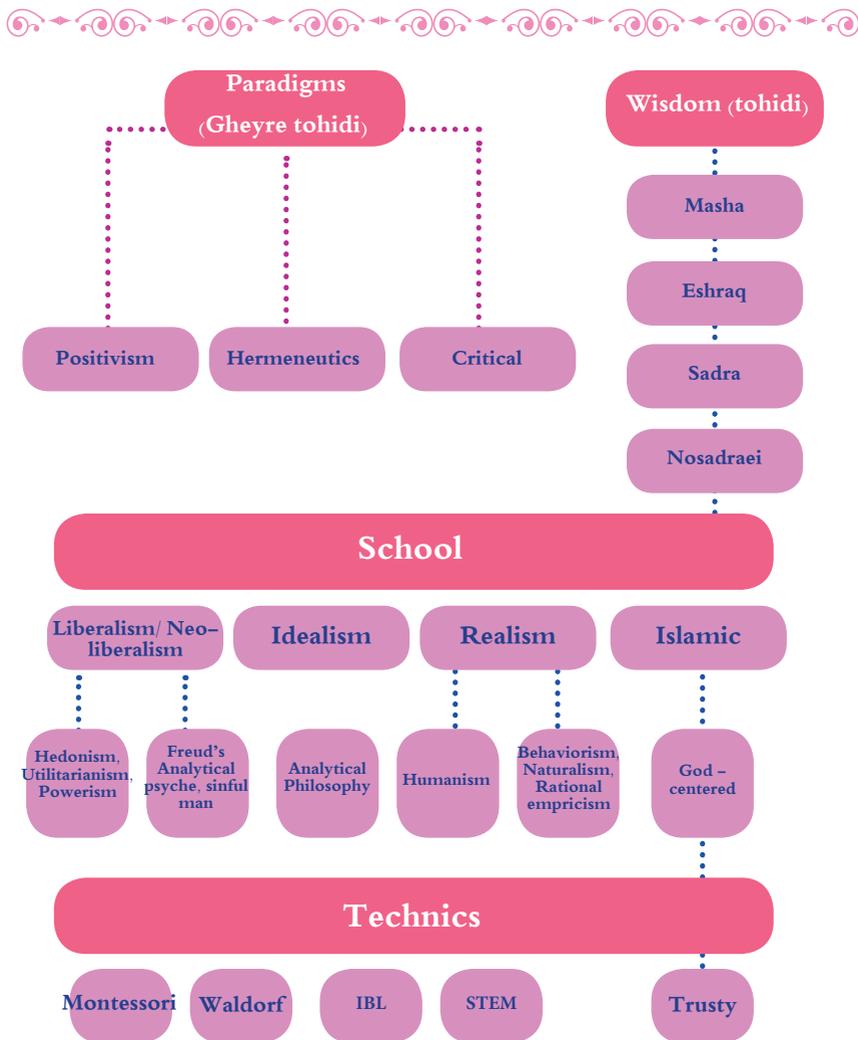
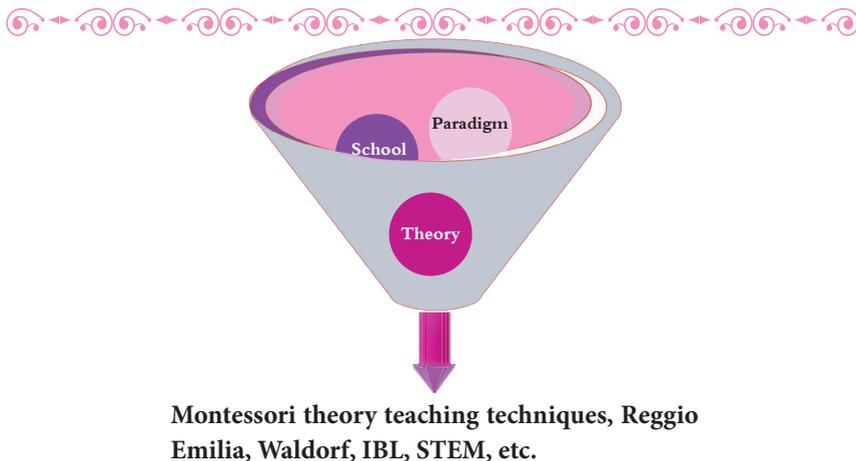


Figure 3 - Structural analysis of gheyre tohidi thought and tohidi thought



➔ Figure 4 - Schematic view of the impact of paradigms, schools and theories on the formation of educational patterns and techniques

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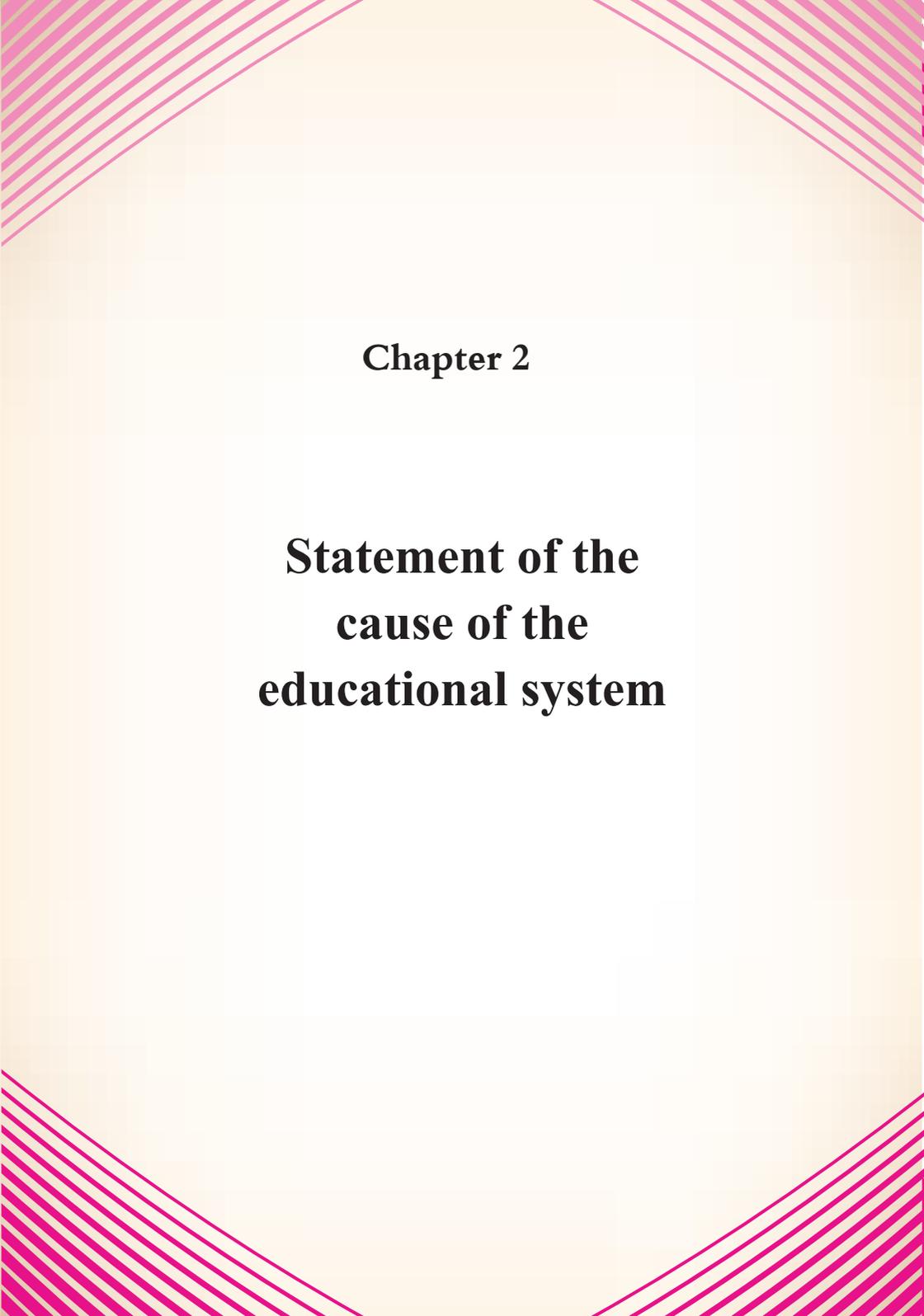
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## **Chapter 2**

# **Statement of the cause of the educational system**



## The reason for systematizing preschool education

The important point in explaining the reason is the successful experiences gained in the preschool of Bano Amin (Raha) during the past years and modeling these successes for use in nearby schools inside and outside of the country. The statement of the second step of the revolution and the achievement of a new Islamic civilization also demands the need to develop a preschool system to achieve a generation educated on the principles of pure Islam. Therefore, the development of this value system was on the agenda of the selected preschool research group.

## Pillars and components of girls' education

Pillar means something that, if removed, the subject of the activity will also be removed; For instance a tent that is no longer a tent if its vertical or pillar is removed. The term also refers to the contributors of a phenomenon to its existence based on its subject matter. Such as tent ropes that help the tent stand; But if it is not there, there is still a tent while it does not have the necessary strength. Therefore, the pillar of the forthcoming research is a “child”, and the components will be the same factors that affect the child’s stability, which are as follows in an interview with experts:

### 1 Family

The family is the first child-rearing social environment that has the following effects:

#### 1-1

A safe environment, in which the child feels calm due to the lack of danger and easy life, in order to meet basic needs in the shelter of kind family members, especially parents.

In this regard, the strength of the family in terms of regulating the relations of members with each other and the existence of differences is a factor in increasing the reliance of the training on the family center.

**1-2**

Anas environment to which the child gradually becomes interested; In such a way that the continuation of his life depends on the connection with the family. This situation continues until the formation of an independent social identity.

**1-3**

The environment of gradual formation of emotional taste that is fixed by repetition in the single soul of the child.

**1-4**

Rich environment: creating an environmental platform to create maximum understanding (a platform for multiple games and purposes)

**1-5**

A parent as a behavioral model is one of the factors affecting the child's training.

**1-6**

Peers in the family, especially in the maternal relatives, have opportunities and have a continuous influence on the educator.

**1-7**

Family culture is important in terms of the level of tolerance and the degree of resilience to the behavior of the trainee.

**1-8**

Inheritance is one of the factors that shape the personality of the educator and the factor of family homogeneity that is effective in building the interests or emotional ties of the educator.

1-9

Nutrition in terms of solubility, health and purity, is one of the factors affecting the physical and mental health of the educator, which also has a situational effect. Explain that the educator's food taste is formed by the repetition of taste and the child becomes accustomed to it.

## 2 Instructor

Educational theorists have expressed the extent of the role of the instructor in education with intensity and weakness. The view of Plato and, consequently, of the ancient Greek scholars, gave the highest role to the teacher and considered the teacher as the basis of education. They believed that the teacher was a role model who instilled qualities in the child through his behavior. By visualizing the teacher's behavior, the child adjusts his or her behavior and finds a framework so that the behavior is institutionalized in the child.

In the Islamic view, the “master” has an effective role on the educator, who shows himself in both educational and training departments. Here, education means the transfer of knowledge and training means the construction of carnal possessions.

## 3 School

The school today is the product of the school of liberalism, which looks at education with a profitable approach. In this approach, the basis is the training of the body or physical space for mass production; whether man is training or consuming goods, in any case, the circumstance and its architectural and artistic features have a great impact on the educator.

### 3-1 Impact of physical environment

The bed in which the child grows and develops; It will be the basis for the formation of his behaviors and one of the factors affecting his upbringing.

#### 3-1-1 Architecture

The architectural structure in accordance with the educational elements has a great impact on creating a suitable environment for children to grow. What is obvious is that gheyre tohidi architecture not only does not have a significant impact on creating a suitable platform for the tohidi guidance of the child, but also causes harm and problems in this process. The use of natural elements such as stone and soil in the architecture of the building can be the basis of this situation.

#### 3-1-2 Surrounding environment

The social environment, the natural environment, the surrounding cultural environment, as well as the prevailing economic, political and military situation will have important effects on the prevailing educational environment.

### 4 School Staff

School staffs, as implementers and planners of the educational system, indirectly influence diverse and profound effects on educators by creating a model space.

#### 4-1

The intentions of the teaching staff create a heavenly state whose sincerity and tohidi affects the spiritual environment of the school and the teachers and students.

**4-2**

The behavior and performance of the staff, through the connection they have with the coaches, have a significant impact on the behavior of the coaches, children and even families.

### **Preschool in the Western world (evolution)**

The institution of kindergarten and preschool has emerged in some industrialized countries in Europe during their industrial development and has emerged as a result of the need to shelter and support children who belong to the working class and whose mothers had been employed; even when it was initially established as an educational institution, it was more of a place to support and care for children than anything else. But rising living standards, the gradual development of women's work, and the undeniable educational success of pre-school education institutions have led to the recruitment of children from all social classes. It began to support children in order to establish itself as a purely educational place and to help socialize children in terms of their future education. (Saadatmand and Sarlak, 2014)

Ancient Greek scholars such as Plato (968-1048 BC) and Aristotle (943-1005 BC) were staunch supporters of preschool education and young children. They believed that education was very important for a strong moral in society. When children learn important skills in society, their future is shaped. Plato believed that young children are educated in the natural environment through observation and play, under the supervision of their mothers. In this era, formal education began at the age of six and was mainly dedicated to boys, and the main goal was to train political or spiritual leadership (Dior and Faulkner, 2013). The ancient Romans, after learning about the teachings of Plato and Aristotle about pre-primary and primary education, modeled education and, like them, believed that education was a definition of establishing a morally strong society.

Young Roman children were educated at home like Greek children. The Romans had public schools where formal education began around the age of seven. Unlike the Greeks, they provided education for both boys and girls (Dior and Faulkner, 2013).

Tenth-century artists, according to Aris (1341), were not able to visualize a child as a person on a smaller scale; in other words, they considered him a miniature of adults. Aris concludes that the child did not have a stable position in the Middle Ages. From studying ancient paintings, sculptures, paintings on ancient stones, ancient writings and biographies, he concluded that the medieval world had lack of awareness about the unique existence of the child and the unique state of childhood. He observed that, with the exception of some images and sculptures of the infancy of Jesus Christ, art forms seldom depicted children, and in the limited images of their children they had adult clothing on, and the only difference between them and the adults was their social class. For whatever reason, childhood and preschool education have not been popular and important. Of course, the neglect of children was not only due to apathy, but also the main reason was that the medieval society did not have enough and correct knowledge and information about the special nature of children, which in fact distinguishes children from adults (Mofidi, 2014)

Europe in the Middle Ages (beginning of the sixth century to the end of the fifteenth century) witnessed many families struggled to survive. During this period, there was no child with the real childhood, because as soon as the child could work without the mother's constant care, he entered the world of work. Children were considered families, and when they grew up they were usually at the age of 7 or 8 they started to work because they could be a source of income for the family and the community.



During this period, the developmental needs of children were not understood or even considered. With the rise of trade in the 1500s, Europe enjoyed good economic growth. With the advent of the Renaissance at the end of the Middle Ages, interest in literature, art and culture was revived. As economic and political conflicts subsided, societies were given the freedom to take a different view of children. In Europe, a priest named Martin Luther (862-925) started a new movement for preschool education for all children. He believed that all children should learn to read the Bible to gain mental and physical health. The pioneers of education, who were also religious leaders, were effective in the emergence of childhood. Many of them emphasized in their teachings that life does not only include human material life, but what is important is eternal life (Dior and Faulkner, 2013).

Many attribute the recognition of pre-school education and early childhood education to Pestalozzi (1206-1125). Unlike Locke and Rousseau, Pestalozzi was a teacher of young children, and he was particularly concerned about the lives of children living in poverty. He attached great importance to educating children to become independent; but he did not seek to change their social class. In fact, he taught many poor children in his farm environment and continued to do so until he became bankrupt (Dior and Faulkner, 2013).

Since 1339, the path of thinking and attitude in preschool education has been in order to rediscover the thoughts and mental characteristics of the child. The development of verbal skills and also mental development of young children have been confirmed by providing quality programs for all of them, especially children who are culturally and economically deprived (Mofidi, 2014).

The nineteenth century has been considered as the beginning of preschool education and before this date, the idea that childhood is a unique period was not generally accepted (Talebzadeh Nobarian, 2006).

In the history of preschool education, kindergartens have deeper roots than other pre-schools. Although the beginnings of the development of kindergartens in Europe are the result of the ideas of Froebel, Cominius, Rousseau, postology and Herbert, but in fact it was the German Frederick Froebel who founded the first kindergarten in Bloomerg, Germany in 1221 and since then, the name of the kindergarten became common (Mofidi, 2014).

Shortly after Froebel, Carl Schurz, who had spent his childhood in Germany, invited his relatives' children to come to his house and study with his children. Thus the first American kindergarten was established in 1234 in the city of Waterton. In the 1229s and 1239s, other kindergartens began operating in German-American women's homes or in German-American cultural institutions throughout the United States. Then in 1239, Elizabeth Paybody established a kindergarten for American-English children.

Kindergartens underwent changes in the early twentieth century that were influenced by the ideas of educators such as Maria Montessori. Following the work of two French scientists, John Ettard and Edouard Segen, he was able to gain experiences that influenced many people around the world through his work and writings. In this way, American kindergartens, as well as other countries, embraced his innovative ideas.

However, the years 1319 onwards can be considered the time of deeper expansion of public kindergartens attached to public schools in many countries. In this century, educators such as John Dewey found more thoughtful ways to innovate. Psychologists' emphasis on the importance of the early years of childhood, as well as the deprivation of many families of space and facilities for young children's activities and games, made kindergarten prosperous and successful.

## Preschool history in Iran

Preschool education in Iran, dates back to 80 years ago. Preschool is a multi-year pre-school period in which beginners gain the ability to learn with physical activity and games. In some countries and at some point in time in terms of conditions and laws, this period has varied from one to three years and now in Iran ages 4 to 6 years is considered part of preschool (Dictionary of Children and Adolescents, Volume I). Before Baghcheban (Jabbar) started to build a kindergarten in Tabriz in 1303 and a few years later in 1307 to establish another kindergarten in Shiraz, in 1298 religious priests and religious minorities had established kindergartens in Tehran. In the meantime, only children from affluent families and high-ranking staff members were registered in these centers. The compliments of these families from the operation of preschool education centers (kindergartens) caused that in a short period of time in Tehran and several other major cities of the country, kindergartens were established by the private sector. Among the most important programs of these centers, we can mention conventional games, basic training in reading and writing, painting and playing with dolls and geometric shapes. In 1303, the High Council of Culture approved the construction of preschool education centers in the city of Tehran and in 1304 approved for other cities in the country.

The first concession to establish a kindergarten was issued by the Ministry of Education, Endowments and Industries in 1310. Therefore, the year 1310 is the beginning of a new chapter in the history of preschool education in Iran. High Council of Culture approved the first special regulations for kindergartens and preschool education centers in 1913. In 1334, an independent department was established to oversee the affairs of kindergartens under the supervision of the Ministry of Culture.

In 1340, the Department of Kindergartens of the country was dissolved and the relevant duties were transferred to the General Department of Primary Education. Meanwhile, the government made efforts to establish public kindergartens, and by establishing kindergartens in cities across the country, it covered children from middle-class families as well as others. Until the year 1322, there were only 7 kindergartens throughout the country, while in the year of 1331 it increased to 74 and to 431 twenty years later. (Talebzadeh, 1385).

### **The history of pre-school in Mojtahede Banoo Amin (Raha) Complex**

The founding board, in view of the fact that a lot of work was done worldwide in the field of pre-primary education and there were also defects in the primary school entrances of the institute, intended to create an educational environment, that the first entrance of the primary school is more organized. In 1380, the first preschool course was launched at the institute and children aged 5 years enrolled in this course. Since 1393, Banoo Amin Preschool has changed the preschool system from traditional to the current system.

In 1393, with the creation of a classroom with a new approach called “game and experience”, with two instructors and 30 students began to implement the initial design.

In 1394 the new approach was introduced and the course of “travel the world” with the goal of anti-arrogance, worldview, and the rule of religion as well as story telling and drama classes were started with 4 instructors and 37 students.

In 1395, Banou Amin Complex entered the implementation of the objectives of the National Curriculum Document. The plan of handicraft lessons was done with the aim of providing trends and issues related to strengthening the



muscles of the hand, etc., and environmental changes (wrestling class, nature, etc.) were done from the same year. The mother-child camp was formed with the aim of connecting the child more with the parent. In the same year, mothers' education courses were conducted with 23 sessions per year as well as evaluations and monitoring.

In 1397, fundamental environmental changes were made. In this year, Preschool 1 was launched and Banou amin preschool started to recruit 4-year-old children. preschool 1 was formed with 9 students and 4 hourly instructors in charge of administration and education. Karnama was designed to present the child's situation to the family. The "Dynamic Game" and "Problem Solving" lesson plans were also added to their course.

In 1398, the story of the play was presented in a more complete way with the aim of advancing the goals of the document of fundamental change, orientation goals, cognitive goals and comprehension. Creative toys made available to children and indigenous poems of the preschool system were worked with children. This year, the crafts were specialized in three topics: production, glue, scissors, and sewing, with the aim of entrepreneurship. In the discussion of traveling around the world, getting to know countries such as Bahrain, Syria, Lebanon, Iraq, Yemen and Nigeria in order to understand the Islamic environment in the form of stories and shows, was added and in the second half of 1398, due to the corona virus, virtual education was started in the form of producing educational videos. In that year, preschool 1 with 13 students and two teachers and preschool 2 with 48 students, 4 main teachers, 8 assistants and office staffs were formed. In 1399, online classes were done. The specialized knowledge of mothers was formed regularly in the learning space due to the importance of the role of the mother during the virtual education.

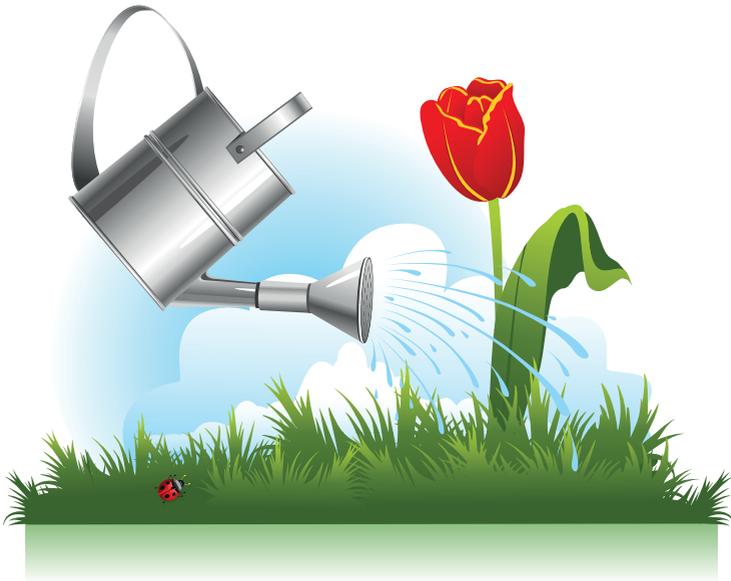
## Preschool of Mojtabeh Banoo Amin Educational Complex (Raha)

Despite the pre-school of Mojtabeh Banoo Amin Educational Complex (Raha) is ahead of other preschools; due to the perception of those in charge of the need for globalization of the course and the experiences gained, the necessity of developing a “safe preschool system” along with conventional systems in the world was felt during a research program, the results of which are presented in this article.

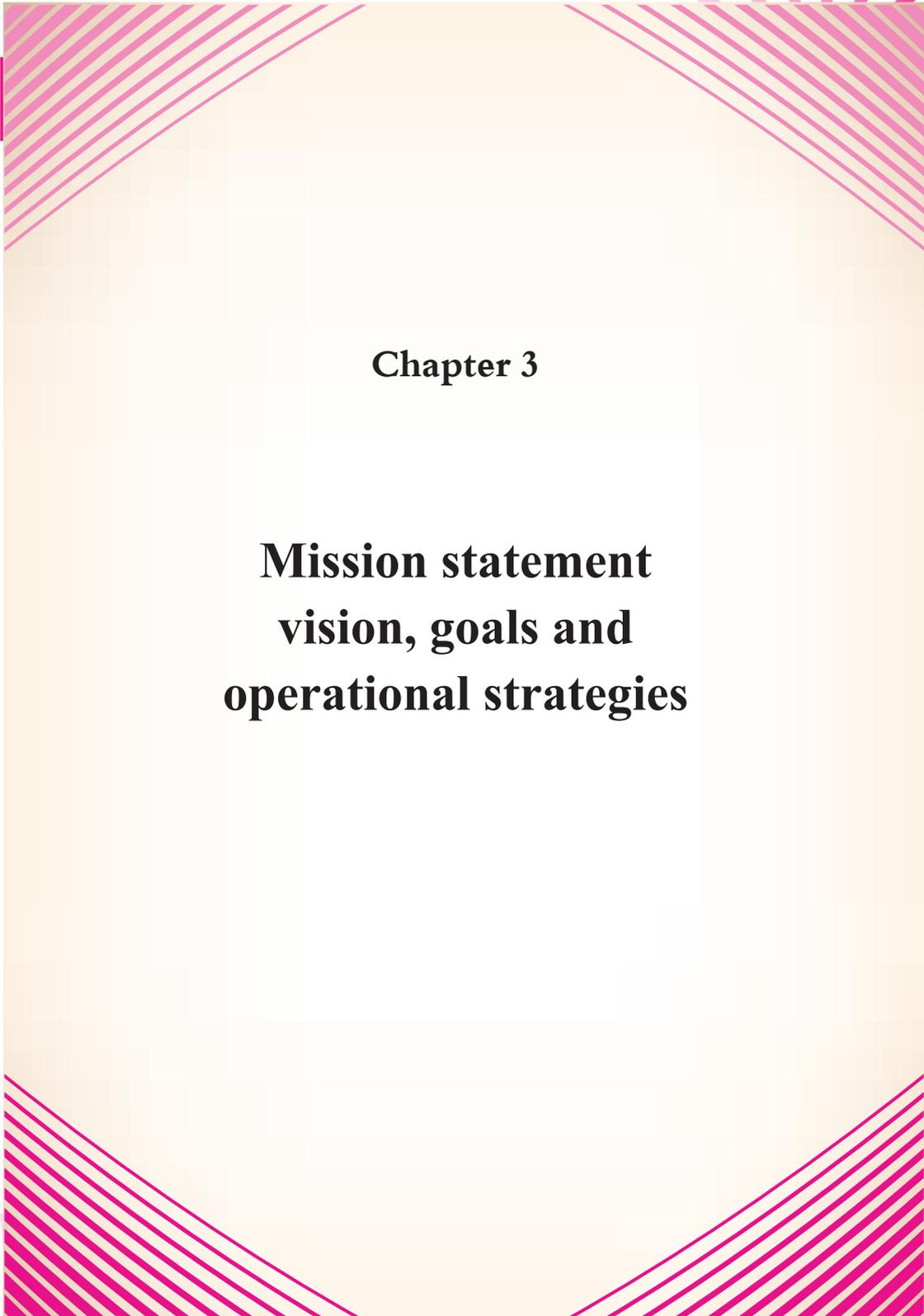


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## **Chapter 3**

# **Mission statement vision, goals and operational strategies**



## **Mission Statement**

Preschool school is an institution that is in charge of the education process in all six areas of education based on the Islamic standard system, with the participation of the family.

This mission is emphasizing the education based on the instinct and shakele of the child, to facilitate the fight against the inner interests and effort in the child and to pave the way for the development of innate, acquired talents and achievement of basic competencies to achieve the maximum existential capacity of Muslim children aged 3-6 years; systematically, provide an efficient and effective structure.

## **Vision**

The system of preschool education, relying on the eternal power of God, based on the standard Islamic system, Islamic culture and civilization and its consolidation and the foundation of the international community of Adl Mahdavi and has excellent educational capabilities at the level of Islamic countries, has constructive and effective interaction with education systems around the world, capable of providing a circumstance for the flourishing of fetrat, talents and the formation of children's Islamic identity; Efficient, effective, learner, justice-oriented and participatory atmosphere, having faithful educators and managers adorned with the virtues of Islamic ethics, agent of righteous action, transcendent and transformative atmosphere, forward-looking, wise, committed, honest, insightful, honest.

## **Preschool school in perspective**

Based on this perspective, pre-school is a manifestation of the realization of the stages of hayate tayebe, the center of services and educational opportunities,



the basis for understanding and correcting innate characteristics and innate talents and implications in children, as well as the continuous development and excellence of their identity based on the Islamic standard system and the educational system of the first seven years, within the framework of the philosophy of Islamic education, with the following characteristics:

✓ The manifestation of the rich Islamic-revolutionary culture in the relations with the Creator and his successors, «يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ» ' Surah An-Nisa ', verse 59, the World of Creation, Self and Creation (others) especially in getting abilities such as “empathy, respect, trust, punctuality, order, seriousness, self-sacrifice, rule of law, criticism and innovation, anti-arrogance, defense of the deprived and oppressed and the values of the Islamic Revolution”

✓ Role-playing in understanding the range based on innate interests in the first seven years and then in the final stages of growth; achieving voluntary, conscious, rational and responsible choice of the process of individual, family and social life of children based on the standard Islamic system and the educational system of the first seven years

✓ The child has the capacity to accept individual differences, discover and guide diverse natural talents and respond to the needs, interests and desires of children in the interests and framework of the Islamic standard system and the educational system of the first seven years

✓ The child has the capacity to learn, to seek perfection, to seek continuous excellence in educational opportunities, to facilitate the guidance, learning, and to provide the spontaneous viewer with new capacities in the service of education at the end of the first seven years.

✓ Achieving the capacity required by the child to realize the capabilities of self-assessment, responsible and accountable to external monitoring and evaluation

- ✓ Provider of individual and social needs and moral, scientific environment, a safe and healthy environment, cheerful, loving and has a collective identity
- ✓ Possessing instructors with moral virtues and professional competencies with an integrated tohidi identity based on the Islamic standard system and the educational system of the first seven years
- ✓ Based on a criticism management approach, participatory atmosphere
- ✓ Rely on the pillars of education and benefit from the capacity of stakeholders based on their participation with emphasis on educators, students and families
- ✓ Have the benefit of educational technology at the standard level; According to the range of learning resources and media
- ✓ Has the decision-making capacity for the preschool education system at the international level

### Macro goals

Educate a person who has experienced his innate characteristics and is confronted with his talents, and has the necessary preparation, capacity and desire to enter the field of students and education to become a united human being, a believer, committed to responsibilities and duties towards God and his successors, self, others and nature, truth-seeker and wise, justice-seeking and peace-loving, oppressive, jihadist, brave and self-sacrificing and patriotic, compassionate, collectivist and universalist, provincial, waiting and striving for the realization of the rule of world justice, self-confident and self-respecting, trustworthy, wise and capable, chaste and virtuous, selective and free-spirited, creative and entrepreneurial and economical and skilled, healthy and cheerful, law-abiding and ready to enter a worthy individual, family and social life based on the standard Islamic system.

## Macro strategies

- 1- Establishment of preschool education system based on theoretical foundations and philosophy of Islamic education as well as operational experiences with a view to Islamic anthropology and knowledge production
- 2- Institutionalizing an integrated view of the education process with an excellence approach in all components of the preschool education system
- 3- Starting the process of designing, compiling and implementing transformation documents of subsystems (including curriculum, teacher training and providing human resources, leadership and management, providing and allocating financial resources, providing space, equipment and technology-research and evaluation) and short programs duration and medium term on the theoretical foundations and philosophy of Islamic education
- 4- Development and institutionalization of educational justice of preschool period in all Islamic countries
- 5- Strengthening and institutionalizing effective participation and responsibility of people, families, social and economical institutions, urban and rural management and non-profit foundations in the preschool education system
- 6- Expanding the culture of research and evaluation, creativity and innovation, theorizing and documenting indigenous scientific-educational experiences in the system of preschool education.
- 7- intelligent use of new technologies in the preschool education system based on the Islamic standard system
- 8- Effective and active interaction of the preschool education system with the family institution especially with the mother.
- 9- Continuous development of religious, educational, scientific and professional competencies and abilities of coaches

10- Development of educational capacities and capabilities for active and constructive presence in international arenas

## Operational goals and solutions

### 1 Raising trainees who have the following characteristics

- ✓ Has a positive sense of self
- ✓ No need for unlimited freedoms
- ✓ Interested in framework and order
- ✓ Curious, has self-esteem and confidence
- ✓ Has the power to reflect and refrain
- ✓ Cheerful, physical and mental health
- ✓ Creative, capable
- ✓ Has mental strength
- ✓ Has endeavor spirit

#### 1-1 Solution

Designing, compiling and implementing a preschool program in accordance with the local Islamic culture and the hours and days of attending school with the abilities and characteristics of children; benefit from active, creative and uplifting methods and new educational equipment and technologies; and pay more attention to individual differences, especially the gender identity of children, urban and rural differences

#### 1-2 Solution

Develop the necessary action plans in order to promote, continuously strengthen and consolidate moral and educational virtues (upbringing in all dimen-

sions of the child's shakele) in educational environments using all educational capacities with emphasis on the priority of dignity and honor self, modesty, vitality and development of the child's personality, physical health in all preschool grades, as well as strengthening the mental strength and reaching the areas of reflection and selectivity for the development of rationality, responsibility and framing at the end of pre-school.

### 1-3 Solution

Creating appropriate space and mechanisms in environmental dimensions and educational and training spaces to make a circumstance for perception and development of innate characteristics and all-round talents of the child, in accordance with the required orientation in all dimensions of the child's shakele.

### 1-4 Solution

Establish a mechanism to strengthen social cohesion, national and international unity, proud Iranian-Islamic and revolutionary identity in children and educators with emphasis on new methods of identifying education.

## 2 Deepening Islamic education and customs, strengthening belief and commitment to the values of the Islamic Revolution

### 2-1 Approach

Developing educational programs based on cultural-educational approach and strengthening and developing their educational and moral aspects in order to provide the environment for educating children based on Islamic culture.

### **2-2** Approach

Deepening self-discovery and then the skill of abstinence, correct selection and continuous excellence of children by using systematic educational programs and also combining it with opportunities such as: ayam Allah, holding informative and uplifting ceremonies in holidays and death, active presence and participation of children in religious circles, gatherings and places and strengthening friendship with the Holy Prophet of Islam and Imams.

### **2-3** Approach

Strengthening the doctrinal, moral and professional competencies of managers and teachers and consolidating their role models and providing executive mechanisms for their active and effective participation in educational programs.

### **2-4** Approach

Strengthening faith, religious insight and belief in the values of the Islamic Revolution and empowering educators to be loyal and consciously support these values and intelligently confront the conspiracies of the enemies using the capacity of educational programs.

### **2-5** Approach

Creating the necessary mechanisms to strengthen Islamic customs and lifestyle in the form of environmental models (the child encounters them), in all areas of education as the dominant approach in the process of designing, compiling and implementing educational programs.

### 2-6 Approach

Classification and adaptation of categories and educational and moral issues with the developmental stages and characteristics of children, as well as the goals and needs of the public formal education system and society at the place of implementation of the system.

### 2-7 Approach

Standardization and development of quality indicators for the evaluation of educational activities in preschool.

3

Strengthening the foundation of the family and helping to increase the level of ability and skills of them in playing the role of appropriate trainings of the Islamic society

### 3-1 Approach

Training and promotion of family management in the proper use of media tools in the family environment in line with the goals of the preschool education system.

### 3-2 Approach

Develop guidelines and educational materials to explain the role of school, media and family in meeting the prerequisites for the child to enter the school and create the necessary mechanisms to coordinate and align them with the goals of the educational system.

### 3-3 Approach

Develop a comprehensive program of family participation and educational institutions to strengthen the educational culture of families and fulfill the basic competencies of children.

### 3-4 Approach

Increase the participation of families in school educational activities, hold effective training courses, provide counseling services to vulnerable families to align the goals and educational methods of family and school.



Providing and expanding justice in having educational opportunities with appropriate quality according to the differences and characteristics of girls and boys

### 4-1 Solution

Extending the preschool period, especially in deprived and needy areas, as much as possible with the participation of the non-governmental sector with emphasis on the educational system of the first seven years.

### 4-2 Solution

Planning and preparing preparations for full coverage of preschool and having appropriate quality in all Islamic countries.

### 4-3 Solution

Empowering educators and schools in deprived areas and children living in villages, suburbs, nomadic tribes and also bilingual areas with special needs, with emphasis on creating diverse and quality educational opportunities.



#### 4-4 Solution

Prioritize the provision and allocation of resources, training of efficient human resources, development of programs for growth, empowerment and skills training, continuing education and material and spiritual support of students in deprived areas of Islamic countries.

#### 4-5 Solution

Designing and compiling an educational program tailored to the needs and roles of girls and boys in the future of Islamic countries.

#### 4-6 Solution

Designing and developing a flexible educational program, in accordance with the personality and environmental characteristics of different talents of children in order to develop special talents and increase their efficiency and usefulness.

#### 4-7 Solution

Organized, efficient and effective use of human resources and its fair distribution throughout Islamic countries.

### 5 Attracting the participation of effective elements and the public and non-governmental sector in preschool education

#### 5-1 Solution

Creating the necessary motivation, both material and spiritual, to develop a culture of philanthropy and cooperation, participation and seeking participation in

society and among wealthy people, inspire them by religious teachings with an emphasis on the proper use of media and holding jihadi camps to strengthen preschool courses.

### 5-2 Solution

Establishing appropriate mechanisms to maintain and continuously improve the level of participation of school-building acquaintances and benefactors, such as naming schools after them, their participation in the management of benevolent schools and government participation in financing these schools.

### 5-3 Solution

Strengthen and expand non-governmental schools by amending and revising existing laws and regulations.

6

Creating and adapting educational spaces base on the characteristics and needs of students and the requirements of Islamic-Iranian-revolutionary, climatic, cultural and geographical conditions.

### 6-1 Solution

Designing and constructing educational spaces in accordance with the requirements of the educational program, educational standards, climatic conditions and gender differences of students with emphasis on the use of new construction technologies and educational equipment and observing the model of Islamic architecture.

## **7** Developing the capacity of research and innovation, theorizing and documenting indigenous educational experiences

### **7-1** Solution

Optimal use of existing capacities to spread the culture of thinking and research among principals and educators. Also providing the researcher needed for the preschool education system and supporting active and experienced researchers.

### **7-2** Solution

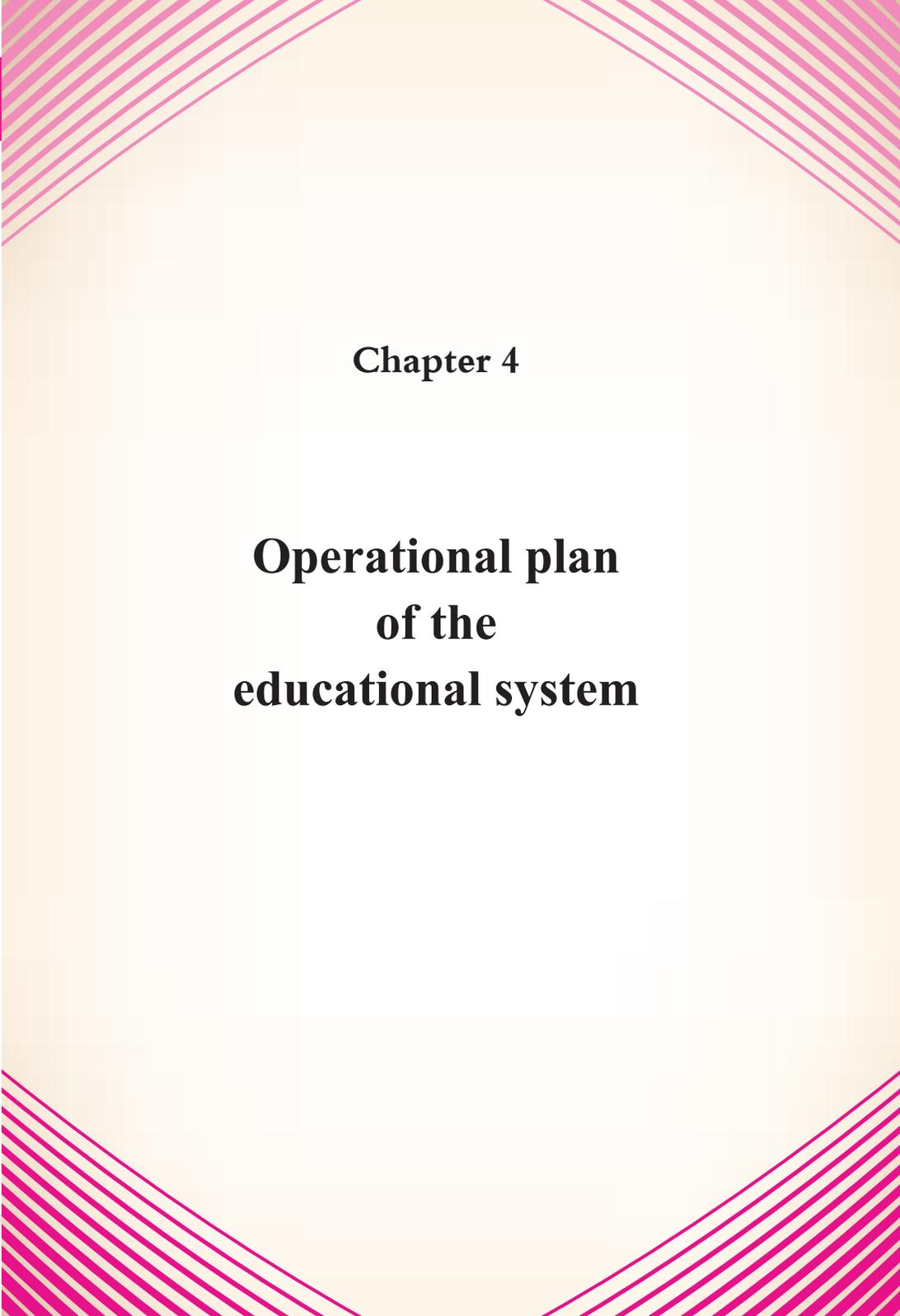
Develop a comprehensive system of support for capable preschool researchers and guide research topics and goals in order to achieve the goals of related education.

### **7-3** Solution

Material and spiritual support for successful projects and indigenous educational innovations, documenting and publishing research findings and creating an active and efficient database.

### **7-4** Solution

Material and spiritual support of theorizing educational sciences and methods of education and providing the environment for the application of new findings and innovations in schools and the system of preschool education.



## **Chapter 4**

# **Operational plan of the educational system**



## Operational plan of the educational system

**The structure of the "guidance and play-based education system based on the innate characteristics of the child" in the first seven years**

The structure of the guidance and play-based system of the first seven years, with the audience of three age groups who are 3, 4 and 5 years, including two parts of family education as the main pillar of child encounter and play-based strategic programs.

## Content design strategies and operational planning

**1-Basis of Islamic anthropology and the foundations of the educational system (Chapter 1) in recognizing the talents and capacities of teachers and trainers:**

Since our purpose in training (guidance) is the growth and flourishing of human fetus, so it is clear that we must know all his capacities and talents in order to be able to set a guidance program based on them. . Obviously, true and reliable knowledge of man should be received from his Creator, not the various schools of thought that are man-made. Therefore, we consider the basis of our educational (guidance) programs to be Islamic anthropology. According to Islamic anthropology, human existence has three dimensions: the field of human consciousness (which includes: knowledge, thinking, memory, imagination, association, etc.) with the human brain as its center, The field of human tendencies, hatreds and interests (feelings, emotions, love and hate...) with the heart as its center. The third dimension is the field of action (which is the behavior of the limbs and joints). Among these three dimensions, the field of human tendencies towards the field of consciousness and action has a special place.

In fact, training means arresting thought and action in order to change the tendencies in the heart. Therefore, on the one hand, the capacities of the heart for training (courtesy and luck of the heart, enlightenment of the heart by science, turning the heart due to high pressures, etc.) should be fully considered, and on the other hand, in terms of action and awareness, it should take the necessary advantage to change the person's tendencies. In this way:

- ✓ Paying attention to gender
- ✓ Paying attention to different dimensions of human existence and human's shakele
- ✓ Paying attention to individual differences
- ✓ Paying attention to environmental factors
- ✓ Paying attention to halal and Tayyib food and its effect on the dimensions of the human shakele
- ✓ Paying attention to trainers and the impact of them being the role model to the child
- ✓ Paying attention to parents and the impact of them being role model to the child
- ✓ Paying attention to the centrality of human tendencies versus awareness and behavior Is very important.

## 2-Having a guiding view of Education

Guidance means preparing the environment and empowering the educator along the way: in the guidance process, the interaction between the trainer and the educator is such that the essence of humanity (will) has a special value. The conductor is the only foundation and bedrock, unlike education, where the "will" is less considered.

There is a kind of algebra in training. In fact, the word parenting refers to plants or to an infant who does not yet have the will. But guidance is helping a person grow and lead him to the goal along with a kind of authority, perception, reasoning and attention to the will, independence and awareness of the individual. Therefore, the coach is the guide, not the trainer.

In guidance, the instructor (guide), gives him the right to choose and freedom to decide, and avoids inducing and taking advantage of attractions that make the instructor involuntary and mesmerized, while respecting human dignity. Therefore, more than the value of the result, it cares about the continuous growth and development of the coach. The most important difference between guidance and training is that in the path of guidance, the teacher is the principle and must find himself. The Holy Quran also addresses a prophet: You cannot guide whomever you like. They have to ask. This itself plays a big role. Preserving human dignity means giving oneself the opportunity to choose and create inner motivation. Give him the opportunity to use what he has learned and his heart's desires and to stand on his own two feet and grow, and basically it is in this way that it can be said that man has gained value for himself because the algebraic and non-acquired virtues make no distinction between him and the divine angels and completely violates the purpose of human creation. In this way:

- ✔ Paying attention to maintaining the field of trial and error for the child in increasing his perception and power of reflection and internal control
- ✔ Pay attention to the internalization of motivations
- ✔ Paying attention to human dignity and child sovereignty in the first seven years
- ✔ Pay attention to the efforts of the coach
- ✔ Attention to descriptiveness versus recommendation

- ✓ Pay attention to individual differences
- ✓ Paying attention to continuous learning is very important.

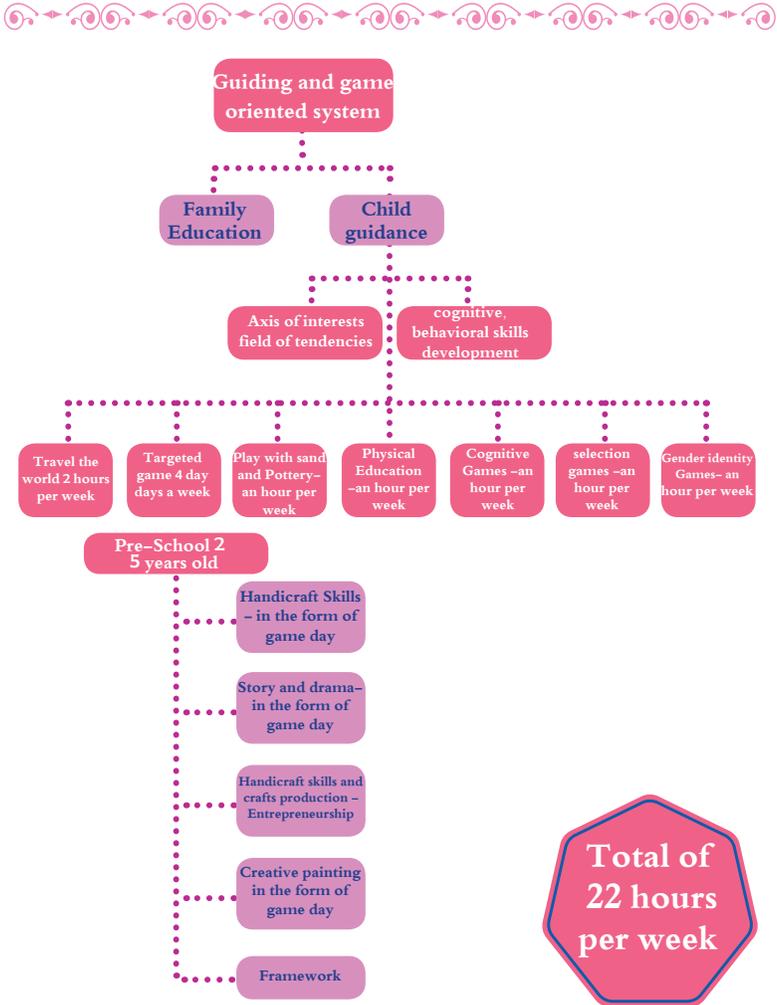
The strategy of guidance in the first seven years of life is to create a platform for the child to be exposed to the maximum with his fetri tendencies and characteristics and provide the environment for the development of rationality in him, which will be based on the mentioned materials.

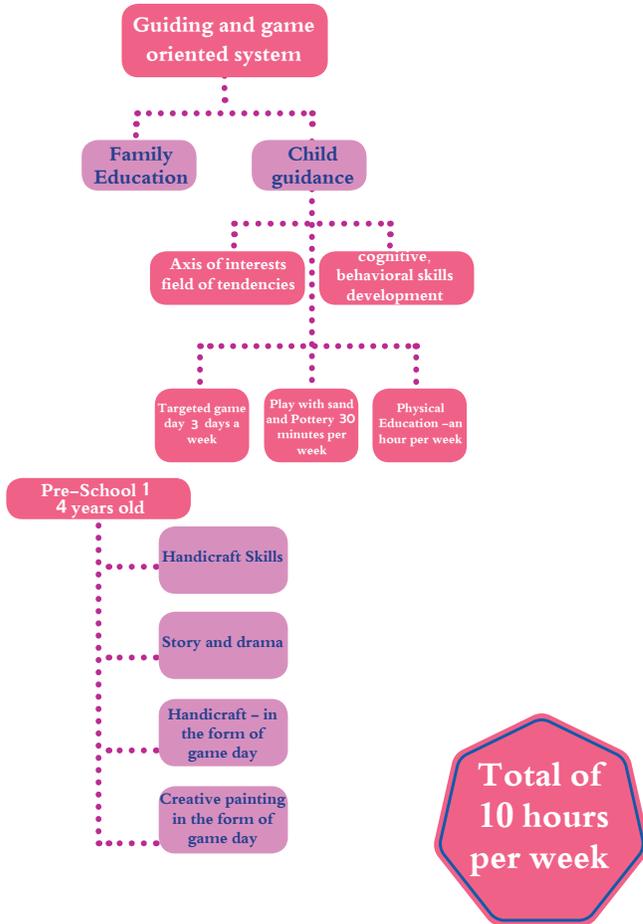
### 3-Formulation of annual goals

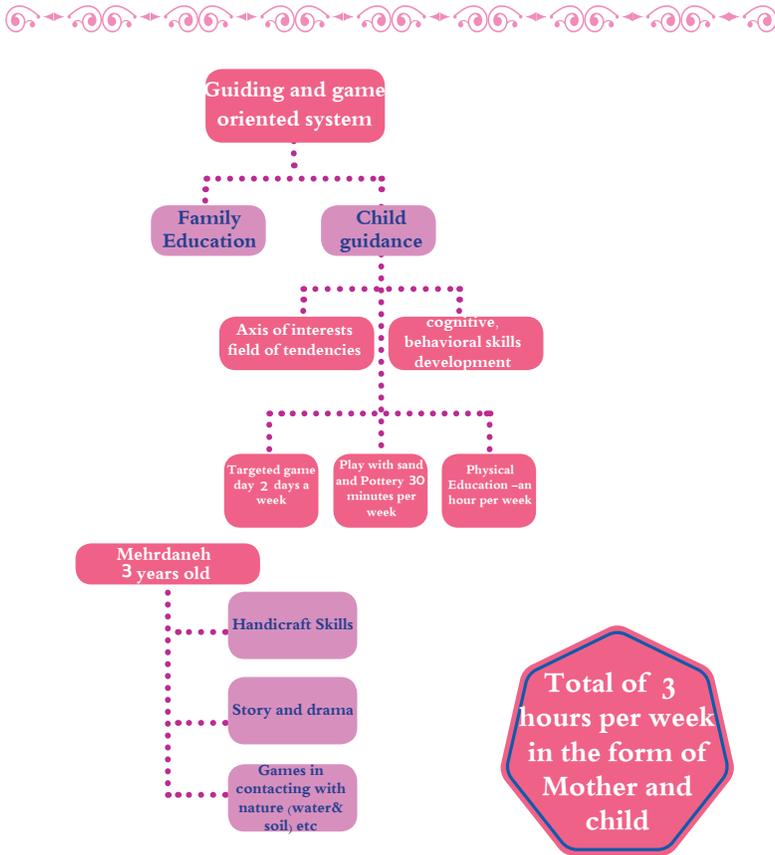
According to the foundations of the educational system and the centrality of the document of fundamental change in education of the Islamic Republic of Iran, the annual goals are set in three areas of cognition, skill and orientation and the formation of basic competencies. Also the goals to achieve the maximum capacity of the child at the end of the first seven years are considered in proportion to the tohidi view in the planning.



## Operating structure of the guiding and game-oriented system







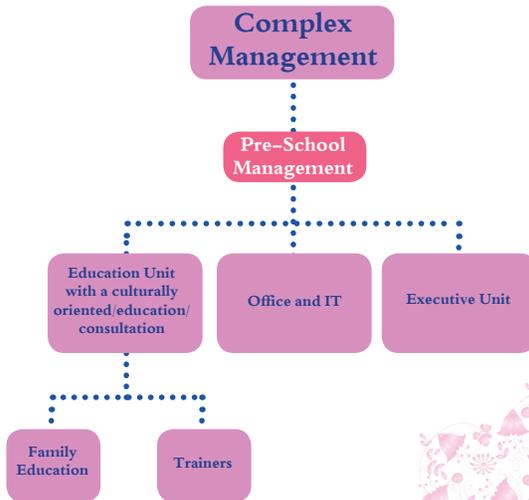
## Family education structure

Coherent family education programs are held in the form of weekly virtual education sessions (one hour per week) for parents and basic concepts of communication with the child in accordance with the principles of Islamic anthropology in the first seven years, the system of encouragement and punishment and the position of the parents in the family is one of the most important topics in these sessions.

## Instructor training structure

Coherent training programs for educators are held in the form of weekly training sessions (one hour per week) for educators and coaching skills and communication with the child in accordance with the basics of Islamic anthropology in the first seven years, recognizing child characteristics and child personality development. Based on the basics of Islamic anthropology and technological skills, it is one of the most important topics in these sessions.

## Organizational structure of the guidance and game-oriented system



## General description of the games

Game Title	Portal description
Game Experience &	<p>The whole life of a child less than 7 years old implies in games. The goal of game and experience as its name shows, is that a child not only indirectly learns cognitive and behavioral skills, but also he/she will experience his/her real interests and desires proportional to his/her age and by achieving these interests he/she will prepare him/herself for the next 7 years; in the way that the child can become a self-made person and decides freely later on in his life. All these goals are designed and implemented by a specialized research team in the specialized format of purposeful games.</p>
Travel around the World	<p>The World Travel Game has been designed with the focus on creating interest in the language of Qur'an as a very necessary introduction to the religious approach, based on the goals of the document on the fundamental transformation of education. One of the detailed goals of this game is getting to know different nations, strengthening the Iranian Islamic and revolutionary identity, recognizing the Prophet of Islam as the first complete model of fighting oppression and so on. The lesson plans are designed and implemented in the form of games in accordance with the principles of the reference educational system. In this game, children travel to different lands with their instructor by boarding an existing wooden ship in various forms such as games, stories, camps, handicrafts, etc.</p>
Handicrafts (sewing, glue and scissors and manufacturing / entrepreneurship)	<p>The main goal of this game is to strengthen handicraft skills, strengthen children's imagination, creative thinking and to develop productive and entrepreneurial contemplation in accordance with the needs of the child's age group. Advancing goals in this game are two parts: First part: special lesson plans for indirect education of the book "Let's learn together" which approved by the Ministry of Education; second part: specialized lesson plans written, in accordance with the step-by-step process of scissors, gluing and sewing that is also planned and implemented using new methods.</p>
Pottery & Sand	<p>The main purpose of this playground is to strengthen the child's mental skills while creating a sense of vitality and establishing a sense of calm due to the child's relationship with nature. Strengthening mental skills includes strengthening visual-spatial intelligence, logic and mathematics, strengthening and coordination of hand and eye muscles, strengthening and cultivating imagination and creativity, cultivating and strengthening accuracy and concentration, and so on. All these goals will be designed and implemented by a specialized research team in the form of targeted games.</p>
Creative Painting	<p>The main purpose of this game is to strengthen children's handicraft skills and prepare them for better learning of the alphabet in primary school. Strengthen handicraft skills in this game are in two parts: One: plan of special lessons for indirect education of the book "Let's learn together" approved by the Ministry of Education; two: plan of specialized lessons written, in accordance with the step-by-step process of holding a pencil by implementing and using new methods.</p>

Game Title	Portal description
Story & Drama	<p>The main purpose of this game is to indirectly teach the skills that the child needs to enter the community. Skills such as making friends, self-confidence, self-knowledge (distinct abilities of people), etc. Stories are written by a team of research experts, based on the goals of the principles of the educational system and also the characteristics of a five or six year old child. One of the minor goals in this playground is to strengthen the child's verbal and auditory skills in the form of creative storytelling. Wearing storytelling skirts by the storyteller and children provides a better space to enter the city of stories.</p>
Mahan & Mahour	<p>The title of this play is taken from the book "Let's Learn Together", approved by the Ministry of Education; the content of this book has been written with the aim of strengthening the cognitive and behavioral skills needed by the child to enter primary school, such as the skills of classifying, categorizing, observing, socializing and manipulating, and so on. The lesson plan of this content has been written in the form of a game with several meetings of the research team and based on the principles of the preschool education system.</p>
Physical Education	<p>This game is held with regard to the biological and physical field and strengthening the child's physical strength, providing health and vitality in the child, as well as providing the environment to experience the purposeful group activities, concentration, agility and starting specialized sports.</p>
Selection	<p>This playground has been formed with the aim of confronting the child with simple to difficult choices, forming the power of reflection in the child and paving the way for the development of intellect in the him/her. In the lesson plan of this playground, the child sees the complication of his choices, which leads to contemplation, and with inner perception the path of intellect development, and internal control in the child is activated.</p>
Touching food & Materials	<p>In this game, the child touches simple materials and some foods, and by doing that he/she strengthens the tiny muscles of the fingertips, acquires a positive feeling, develops abilities and learns skills in his/her childish experiences. During the lesson plan of this game the child experiences independency and achieves better results with hard work and enjoys his efforts.</p>
Framework	<p>In this game, the child becomes acquainted with the value and benefits of the framework through engaging with experience, problem solving and thinking; the child recognizes the law and obedience in his favor and striving to achieve better results. The lesson plan of this playground prepares the child to enter the second seven years and to distance himself from unconditional freedom.</p>





**Table 5: Standard table of classes and attendance days according to the child's age**

Child's age	Attendance days & hours	Children number in each class
3 years old	2 days of 3 hours per week with their mother	6 people
4 years old	3 days of 3 hours	8 people
5 years old	5 days of 5 hours	16 people



## Executive templates in preschool education programs

- 1- Targeted game day
- 2- In-school and out-of-school camps
- 3- Mother and child camps
- 4- Family camps



## The way to repair and update the document of Amin Preschool Educational System

The process of restoring this document is carried out at intervals of one year by the Amin Preschool Educational Foundation, based on executive and research findings, which is provided to pre-school schools in Islamic countries.



Strategic Planning of Fetri  
Educational System in



# First 7 Years of Childhood

LESIYAH  
CHILDREN

In tohidi thought, the penetrative will of God dominates the education of human beings and in the Holy Qur'an, God has introduced his holy essence as the agent of human guidance, for example, as we can see in Surah Taha, verse 50: «خَلَقَهُ ثُمَّ هَدَى» and God has determined the path of education with the creation of man based on the divine fetrat- «فَطَرَتِ اللَّهُ التِّي فَطَرَ النَّاسَ عَلَيْهَا» and he has raised the status of man to the level of the Caliph of God and has created the necessities to reach nearness to God; this position has been created in human being since the time of creation. Also, in the educational principles of the child in the first seven years, in addition to the based on fetrat, the sovereignty of the child should be seriously considered.

Therefore, in this book, the basics of the child's fetri education in the preschool period are discussed.



**Banoo Amin**  
Educational Complex

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