

Molavi's anthropological pedagogic orientations in order to improve objectives of high and primary schools' education in Iran

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Abstract: The aim of this study is to investigate Molavi's anthropological pedagogic orientations in order to improve objectives of high and primary schools' education in Iran. In this regard, five components of anthropological basics have been studied from Molavi's point of view and they are wisdom, responsibility, determinism and authority, nature and spirit. The methodology of the present study is descriptive and it is an applied research. Statistical population includes works of Molavi and other experts (about Molavi's thoughts). Data were gathered by interviewing with professionals in this field, note taking on cards from library information. In this direction, strategies have been suggested to develop above mentioned basics and their application can shift educational settings from external knowledge transfer to knowledge production (creativity).

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Introduction

All elements of Education system including objectives, principles, factors and obstacles of pedagogy testify human status so it is necessary to know human being and his being aspects (Beheshti, 2008:45-46).

Anthropology has been originated from two Greek words of Anthropos meaning human and Logos meaning study and cognition. Anthropology means the ways of studying human being and deals with all human aspects such as social behavior, language, roles, arts and so on (Askari Khanghah and Kamali, 2007:13). There are different views regarding anthropology. According to Quran's perspective anthropological basics are spirit, body, spiritual validity, eternity, wisdom, authority, socialization, ambition, greatness, desire for perfection (Beheshti, 2007: 86-162). Sobhani (2010:24-34) defines anthropological basics as boy, spirit, nature, authority, responsibility, greatness, intellectual life.

Safavi (2009:49-103) said : from Molavi's point of view, anthropology is responsibility, familiarizing with secrets and being realities, spirit, body, wisdom, believing in resurrection and prevention of concupiscence.

Beheshti et al (volume 2, 2000:187-210) stated: from Molavi's point of view, anthropology is spirit, wisdom, responsibility, determinism and authority, effectiveness and being affected.

In present research, five foundations of anthropological basics have been investigated from

Molavi's point of view including wisdom, responsibility, determinism and authority, nature, spirit. Then pedagogical orientations of each basis have been studied with their goals in different academic periods (high and primary schools) (the studied system is based on new educational system for a 6 year primary and high schools).

General Objective:

1- Studying pedagogical orientations of Molavi's anthropological basics in order to improve objectives of high and primary schools' education in Iran

Specific Goals

1- Studying pedagogic orientations of wisdom training in order to improve objectives of high and primary schools' education in Iran

2- Studying pedagogic orientations of responsibility training in order to improve objectives of high and primary schools' education in Iran

3- Studying pedagogic orientations of determinism and authority training in order to improve objectives of high and primary schools' education in Iran

4- Studying pedagogic orientations of nature training in order to improve objectives of high and primary schools' education in Iran

5- Studying pedagogic orientations of spiritual growth in order to improve objectives of high and primary schools' education in Iran

6-1-6 Research Significance and Necessity

If there is a plan and design for education of today generation, opinions and advises of experts and philosophers should be applied. As a pattern, desirable perfection of human being and new

pedagogic methods and principles can be gained from opinions of great people in old ages such as Molavi. Formation of human personality depends on his education. Human being can pave the way of perfection by suitable pedagogy and if human's education is ignored, he will descend even inferior than animals (Habibi, 2009:23). In this study, after investigating Molavi's anthropological basics and related pedagogic orientations, objectives of Education system (primary and high schools) have been studied. Objectives of an educational system or school are determined based on some principles resulted from a view that school has on human and its ideal educational system.

Methodology

This research is aimed to study Molavi's anthropological pedagogic orientations in order to improve objectives of high and primary schools' education in Iran. Here anthropological basics mean studying Molavi's point of views in this field that have been investigated as variables. Another variable is objectives of educational periods. So research methodology is descriptive and it is applicable regarding objectives. Statistical population includes all works of Molavi and other experts about Molavi's thoughts and their anthropological subjects have been studied in particular. Also, Information related to educational goals in primary and high schools have been investigated. Regarding the study dimensions, the sample group has been chosen from an available statistical population and data were gathered from library including note taking from domestic and foreign sources and interviewing with professionals in this field so tools for gathering data were interview, using library information through note taking. Wisdom, logic, thought and reasoning were the standards for data analysis. Descriptive statistics have been used as well (classification of opinions and their similarities and differences).

In principle, wisdom is logical thinking of human being and lexically it means ability to reason or understand the relationship and differences among things. In addition, it is interpreted as thinking and mental power (Farmihani Farahani, 1999:293).

Types of intellects from Molavi's View

Molavi emphasized on rationality and wisdom and this rationality should be led to love. He wanted to create an open and clear space for human thinking and free humans from traps of blind imitation (Faydeni, 2007:296).

Molavi divided intellect into partial and holistic ones and epistemologically these divisions can be referred to intellectual ranks (Allah Bedashti, 1997:37).

Partial intellect

Partial intellect is a degree of human spirit that relates to transient and temporal world and is subjected to fantasy and doubt and it is not able to reach high principles of the world (Sheikh Shoaee, 2007:240). Partial intellect is superficial and colored with colors of sensuality and it consists of arrogance, pugnacity, hasting in judgement and useless interferences. This kind of intellect is not perfect to know facts and secrets of the world. Molavi also named it, debated intellect (Zamani, 2009:467). Partial intellect is the center of fantasies and it is as same as ignorance, darkness, blindness, hesitancy and uncertainty (Mosaffa, 2007:192).

Prudery and sensuality, scrutiny in shallow affairs of the life, lack of qualification to witness truth, having fantasy, lack of independence in thinking, dealing with causes and physical laws of nature, lack of love are other features of partial intellect. This intellect is useful only in its own area and territory and it deals with physical affairs (Zamani, 2009:468-473). After rule of partial intellect on human being, it becomes versatile and useful intellect no longer can make decision (Mosaffa, 2007:48-49).

Holistic intellect (logos)

Logos or holistic intellect is heavenly ambitious that takes its light from God and encompasses all objects and understands facts correctly. According to Molavi, this kind of intellect is specific to appointed servants and superhuman. He called it sublime intellect (Zamani, 2009:467). Logos has been meant world foundation, evolution of human mind, logos of prophets (Sheikh Shoaee, 2007:240). Logos has following characteristics: flying to eternal world, measuring mystical affairs (Zamani, 2009:471-3). According to Molavi, Logos is father of all human who have qualification of receiving facts and if they see the world as a heaven, it will be due to their permanent peace with the father (Momenzadeh, 1998:75). Logos brighten horizons whereas partial intellect blackens deeds' letter. Partial intellect forces human to do illegal things that bring about bad outcomes for human (Schimmel, translated by Badrehee, 2009:120).

Principle 2: responsibility

Responsibility has been originated from a familiar word: question. In fact, responsibility is an internal question which is being asked by human about its ability. Human asks himself whether or not he/she is using abilities as a qualified one (Alavi, 2007:110). Responsibility is a basic principle. It trains us that everybody with every position and degree is responsible to their works and affairs. The earth and heavens have been created to be used practically and scientifically by human being. By making him a lord on the earth, God has made human

being responsible and burden a great trust on her/him. Human perfection depends on his perfection in responsibility. The weaker everybody in responsibility, the more deteriorative their works and vice versa (Masjid Jameyi, 2005:343). One of the most important goals of educational system is to train responsible and committed people because responsible sources believed in internalized values are one of important factors in development of every country (Mosavi Dahmoredi, 1999:65).

Responsibility from Molavi's point of view

According to Molavi, everybody should step in the same path and try to do duties responsible for them. One of the most striking aspects of Molavi's teachings is human responsibility (Schimmel, translated by Badrehee, 2010: 108).

Ayah 127 from Al'araf Surah (the elevated places) in which God says: testify if I am your lord, all said yes, thou are, we testify you are our lord so that you cannot pretend in eternal world that you are not aware of this occurrence.

Ayah 72, Ahzab Surah (the Allies) in which God says: we asked heavens, the earth and mountains to accept this trust, all of them rejected it but human being accepted it. Human being was very cruel and arrogant. According to Molavi, this trust means knowledge and cognition (Zarrinkoob, 2002:374) and human being is responsible for this trust and should be accountable to this great gift and blessing.

Principle 3: determinism and authority

Philosophical concept of determinism means that human being has to do something (sajjadi, 1996:233), authority means voluntary state of human in order to do or not to do something (Anvari, 2002:285).

Molavi's point of view about determinism and authority

Molavi rejected determinism and defended severely human being authority and freedom and stood up against determinism and Ahle Hadith. On the other hand, he had some opinions about limitation of human freedom and authority against schismatic submission and tended to "No perfect determinism no perfect authority" by rejection of determinism and submission (Khayatian, 2007:153). According to Molavi, human being is free and dependent when he incorporates with nature of God and his authority disappears in God's authority and becomes involuntary (in absolute goodness of God) and it is only possible by connection to nature of God (Hashemi, 2003:130).

Principle 4: nature

In Arabic language, nature means innovative creation against mimicry and adoptive creations and it is a typical infinitive. So nature means a type of

creation. So creation of human being requires the nature (Davoodi, 2011:89).

Molavi's point of view on nature

Molavi noted that being is unit that is God's nature. The world is its manifestation and human mind is its radiation. This radiation has separated from the origin and always tries to bind its origin and as cane cries for its separation from canebrake, human mind is moaning as well and shouted distraughtly and searches for its origin like a bird which raps itself against cage walls to free itself. (Babolhavaeji, 1966:278).

Cane means human holly spirit and it is true in ayah 29, surah Hejr (we inspired our soul on it) because holy spirit is of abstractions and elite of the world (Sabzehvari, by cooperation of Borojerdi, 1995:17). This cane that is the symbol of solitary human separated from its lover, talks about its suffering from separation. This cane talks about its separation from its nature (Mosaffa, 2007:112).

Principle 5: spirit

Lexically spirit means breath and inspiring. Human spirit is an abstract essence because it is like breath and wind regarding mobility, life creation and latency (Makarem Shirazi, 1997:250). In Quran, spirit has been outlined as a cosmological concept and it is a name for one of creatures, the one as same degree as angels. Spirit is the origin of life in the world (Bagheri (A), 2010:16).

Truth of spirit is confidential, sealed and hidden. Holly texts have no words to say about it. In ayah 85, surah Isra (they will ask you about the spirit tell them the spirit is under my lord's control and order), God says: spirit is considered as an eternal cosmos and human knowledge is defective in this regard. In fact, spirit is a hidden and unknown truth (Zamani, 2009:239).

Molavi's view about spirit

Pedagogical opinions of Molavi are based on mystical anthropology. Although human being is combination of body and spirit, human truth is not the body. The body is only a tool for the spirit so human's life, thought, willingness and different states depend on the spirit and all body organs and activities are under control of the spirit. Without spirit, the body is silent and valueless (Beheshti et al, volume 2, 2000:187). As other people who believe in unseen cosmos, Molavi believed in spiritual aspect of human and did not limit human body to elemental one. According to him, the body and its value depend on the spirit and it is the spirit that make body able to live in the transient world so the body has no value and cannot speak, hear and see without the spirit (Sharafi, 2011:95).

In following section, the strategies for developing each of principles and their related

educational goals will be discussed. In this direction, in addition to referring to researches done in this field, suggestions will be stated for improving educational goals (primary and high schools).

Discussion

Particular Goal 1: studying pedagogical orientations of intellect in order to improve objectives of high and primary schools' education in Iran

Strategies for developing intellect considering its importance from Molavi's point of view

According to Molavi's view on intellect specially significance of logos. Partial intellect should not govern on logos so in educational centers, measures should be done to provide development of logos because if partial intellect dominates on human being, it will become versatile and prevents human to make decision so human being is equipped with characteristics of partial intellect and its disadvantages have been above mentioned. Therefore, following strategies are presented in order to develop intellectual training in educational centers:

A: reinforcement of creative and innovation spirit in students

B: prevention of extreme memorization

A: reinforcement of creative and innovation spirit in students

Creativity means representation of a new thought, behavior or product. If creativity means creation of a thing which is not existent, it is called innovation meaning creation of an individual thing without being previously existent and creation means making a thing by combination and manipulation of other things (Pirkhaefi, 2008:17) so it is one of the most effective factor on intellectual growth.

B: prevention of extreme oriented memory

If learning is not done by insight and knowledge, its value will be temporal. People in different fields of study are being studied but there is no change in their thoughts and actions because they have memorized what they have learnt without any understanding (Shariatmadari, 2009:23). Focusing on this problem attracts one's attention to prevention of memorization and deep learning in order to promote educational goals.

Specific Goal 2: studying pedagogical orientations of responsibility in order to improve objectives of high and primary schools' education in Iran.

Strategies for developing responsibility considering its importance from Molavi's point of view

Responsibility is a category which has been studied in different sciences. In section 6 of the constitution in Islamic republic of Iran, human being has high munificence and value and he is a free and

responsible being. Thereby it is obvious that freedom combined with responsibility has been stated in the most part of the constitution that determines foundation of the government (Bandarchi, 2004:108). According to Molavi, everybody should step in the same path and try to do duties responsible for them. One of the most striking aspects of Molavi's teachings is human responsibility (Schimmel, translated by Badrehe, 2010: 108).

Regarding Molavi's emphasis on responsibility and coping with duties and its significance in Iranian Constitution and valuing human being due to this feature, it is necessary to consider measures in educational centers. So in order to improve educational goals in different academic periods, strategies for developing responsibility feeling have been present as follows:

A: social participation

B: self esteem

A: social participation

Human is a social being and is living in the society from his birth to death and always interacts with other people. Social life requires a set of social skills which will be learnt in process of sociability and correct learning results in formation of social responsibility (Iman and Jalaeian Bakhshandeh, 2010:20).

B: Self esteem

Salivalli (2001:376) defines self esteem as a degree of value, respect and interest which a person believes in her/him as a human in the world. According to Teri (2002:34), it is necessary to increase self esteem in order to prevent from problems which teenagers face with due to low self esteem.

Specific Goal 3: studying pedagogical orientations of authority and determinism in order to improve objectives of high and primary schools' education in Iran

Outcomes of believing in determinism and authority from Molavi's point of view

Human being is living in a world which affairs are not under control of human rather they have been fated in a certain way but particular actions of human being originate from his willingness and authority. On the other hand, human fate will be got due his actions which are originated from human authority (Bagheri(B), 2010:155). As mentioned, human fate originates from his authority and it is evident all through human being life. So regarding Molavi's view and Imam Jafar-e Sadigh hadith (no perfect determinism no perfect authority), outcomes of this belief should be considered in educational centers in order that growth and promotion of educational settings are provided. In this direction, two outcomes of believing in "no perfect

determinism no perfect authority” have been stated because they have to be optimized in duties of educational centers.

A: increase of efforts

B: respecting social rules

A: increase of effort

Sadri Afshar et al (1994: 360 and 930) defined effort as a hard and demanding endeavor for reaching the goal and defined endeavor as a process of scrabbling and mental or intellectual work. These definitions suggest a demanding and effortful activity. Only the powerful force inherited in the human leads him to effort and endeavor and it is nothing but his authority. Students should learn that successful, efficient and creative people in political, cultural, religious and social areas have flourished in the light of effort and endeavor. So important creatures are products of demanding work, continuous testing and application of others' successes (Raoofi,1997:615-16).

B: Respecting social rules

Rules mean regulation and method (Safi,2006:17) and it is necessary to be considered by all people under governance of that society.

Specific Goal 4: studying pedagogical orientations of nature in order to improve objectives of high and primary schools' education in Iran

Strategies for developing nature considering its importance from Molavi's point of view

Global education should be based on mankind constant shares in order to meet requirements of different nations and races regarding pedagogic thought and practice and the only language that coordinates mankind world is natural language. Natural affairs are general truths that all people tend to. They are tendency to perfection, finding truth, erudition and goodness, innovation and creativity, tendency to religion, intellection, tendency to freedom and authority (Manzari Tavakoli, 2004). Considering emphasis of Molavi on natural affairs, tendency to natural manifestations and regarding all people tend to bind their origin, it is necessary to provide a context for presence of natural affairs inherited in human body. So two important strategies of natural training are referred to which are more important in duties of educational centers:

A: perfection growth

B: intellection growth

A: growth of perfection

Human being is interested in his perfections and himself so it can be said that naturally human loves absolute perfection (Pirmoradi, cited by Shahabadi,2007:42). Perfection of everybody and beings is a real thing and is an existing attribution. When human being passes all stages, he/she qualifies this attribution so that in every stage of perfection,

human being can do something. If human being does not reach this degree, he/she cannot do such things (Sadat,2005:28).

B: intellection training

In Islamic concepts, intellection suggests correlation between theory and practice. In this correlation, not only thought should focus on practice and resolve practical problems but also practice should focus on thought and man life should be regulated in relative to his thoughts (Bagheri(B), 2010:162). If growth of intellection is considered in educational centers, in fact, one of the main manifestations of nature will be represented in one hand and intellectual growth will be helped on the other hand that is one of important basics of anthropology from Molavi's point of view.

Specific Goal 5: studying pedagogical orientations of spirit in order to improve objectives of high and primary schools' education in Iran

Strategies for developing spirit considering its importance from Molavi's point of view

Spirit is the power of life and movement for human being (Separi,2001:7) all powers of perception and intelligence have gathered in the spirit (Zomorodian, 2007:38) so it creates learning gift for human being (Zhalehfar,2005:93) and by a spirit ready for leaning, human being can do different activities. Molavi believed that without spirit, the body does not have the ability to see, hear and speak (Sharafi, 2011:95).

According to Molavi, without spirit, the body cannot see, hear and speak and such body is value free so the ability to see, hear and speak has to be under control of spirit and it is necessary for life, problem analysis and it is one of tools for learning in educational facilities. Strategies should be considered and for this category, two following approaches have been offered in order to grow spirit in different academic periods:

A: growth of values

B: physical growth

A: growth of values

Values are one of key concepts in studying human behavior, motives and acts. Values are used to recognize society and individual, following changes over time, explanation of motivational bases of behavior and attitudes. Relative importance and grading of values are different in various people. This difference is hidden in individual speeches and behavior. So scientific knowledge of valued systems of people can help experts and responsible people know social beds (Sahami, 2008:157). Standard of human perfection pays attention to all human values and gifts and makes them balanced and coordinative and consideration of moderation while mentioning values.

Anthropological basics	Strategies for growth of basics	Objectives of primary school	Objective of high school	Related researches
1- intellect	1-1 reinforcing creative spirit in students	Making students creative ¹ , helping students know and discover their personal gifts ² , reinforcing spirit of criticism, innovation, cognition, growth of personal gifts in direction of social and individual promotion ³		Heyrani (abstract,2001), Hosseini (abstract:1997), Torrance (1972:114), Mumford et al (2012:30), Martin&Terblanche (2003:64)
	1-2 preventing from extreme memorial orientation	Growing children capabilities in listening, speaking, reading comprehension, thinking, reasoning, inferring ⁴	Familiarizing with scientific truth and understanding scientific approaches in all materials	
2- responsibility	2-1 social participation	Developing a social personality, developing tendency to social groups and associations ⁵ , preparing children for social life, being interested in consideration of social regulations and cooperating with others ⁶	Increasing social growth of people, understanding affairs necessary for being socially qualified ⁷ and reinforcing social relationships, relation with family members, friends and participating in social activities ⁸	Sobhan Nejad and Fardanesh (2000:95), Tahmasbi (2005:83)
	2-2 self esteem	Reinforcing feeling of moral munificence and	motivating self esteem ⁹	Kordloo(2008:4)
3- determinism and authority	1-3 increasing efforts and endeavors	Considering indolence as factor of individual and social failure by students ¹⁰	Preventing indolence ¹¹	
	2-3 respecting social rules	training convincing students with consideration of people rights, familiarizing with school regulations and practicing them, being interested in consideration of social rules and regulations ¹²	Familiarizing with the constitution and consideration of rules and regulations and trying to expand them ¹³	
4- nature	1-4 growth of perfection	Reaching perfection ¹⁴ , moral, spiritual theology and growing faith ¹⁵	eruditions, self purification, teaching	
	2-4 growth of intellection	Reinforcing spirit of searching, thinking ¹⁶		
5- spirit	1-5 growth of values	Preparing students to understand values ¹⁷ and respect ethical rules and develop intellectual measure for understanding values ¹⁸	Obtaining values and ethical basics ¹⁹	Hamzeh Beigi (1996:109), Maleki (abstract,1996)
	2-5 physical growth	Growing healthy students ²⁰ , trying to keep them healthy ²¹ , developing correct attitude about them as a growing creature ²²	Preparing students to appreciate their physical power and applying it effectively ²³ and being aware of duties and functions of body organs and keeping healthy by doing exercises ²⁴	Mahfuzpoor et al(2009:73)

¹ - Mirhajian Moghadam cited by Barlow, 2007:5

² - Alagheband (2009:247)

³ - Bagheri (B) (2010:27)

⁴ - Alagheband (2009:246)

⁵ - Alagheband (2009:246)

⁶ - Higher council secretarial of Education, 2008:31

⁷ - Shariatmadari, 2009:18-19

⁸ - Higher council secretarial of Education, 2008:42

⁹ - Higher council secretarial of Education, 2008:26

¹⁰ - Higher council secretarial of Education, 2008:33

¹¹ - Higher council secretarial of Education, 2008:43

¹² - Higher council secretarial of Education, 2008:31-42

¹³ - Higher council secretarial of Education, 2008:31-42

¹⁴ - Moayeri, 1997:25-27

¹⁵ - Taghipour Zahir, 2008:77-78

¹⁶ - Bagheri (B) 2010:27

¹⁷ - Alagheband, 2009:246

¹⁸ - Shariatmadari, 2009:16

¹⁹ - Shariatmadari, 2009:20

²⁰ - Moayeri, 1997:34

²¹ - Higher council secretarial of Education, 2008:32

²² - Shariatmadari, 2009:15

²³ - Shariatmadari, 2009:18

²⁴ - Higher council secretarial of Education, 2008:42

By having different gifts, human being is perfect when it does not tend to only one gift; rather human should grow all gifts in a balanced way. So an action should be taken to grow values and make the spirit pleasant. According to Molavi, divine oneness is the way of reaching perfection.

Paying attention to talented spirits of students in schools gives teacher an opportunity to take best benefit from manifestation of their values.

B: physical growth

Any action taken by the body will be shared with the spirit and any changes in human spirit affect the body (Zomorodian, 2007:102-3).

Molavi pointed that human body do activities in order that radiation of spirit radiates on it (Shebeli Nemani, translated by Sobhani, 2003:139).

Conclusion and offering suggestions based on findings of present study in order to improve objectives of primary and high schools in Iran

1- in intellect category, Molavi paid attention to importance and necessity of intellect specially logos but according present findings, components of intellectual growth has not been paid special attention (creativity, innovation and prevention of extreme memory orientation) so it is necessary to pay attention to this category in educational system and it is suggested to formulate a course in all academic degrees titled as creativity in classroom or in a similar way such that shifts educational settings from knowledge transfer to knowledge production (creativity).

2- In intellectual category, it was noted that extreme memorization should be prevented in educational setting. So it is suggested that new techniques in teaching are used in order to challenge learning activities of students and it is one of suggested techniques in which problem solving in teaching and learning has been used.

3- In category of responsibility of students, it is necessary to pay attention to the factors growing it (social participation) in educational centers. So it is suggested that different student organizations play more role in different scientific, cultural, exercise fields by inviting students relative to their talents and school responsibility should be given to students based on their talent, ability and interest and a sound competition is provided among groups.

4- Regarding self esteem (that is subset of responsibility growth), it is advised that personal, mental and intellectual capabilities in students are identified resulting in increase of self esteem and self belief.

5- Considering that believing in relative determinism and authority increases effort and endeavor, so it is necessary that in educational settings, strategies for increase of effort and endeavor in students are

provided by suitable approaches in addition to explaining its significance such that their conditioning should be prevented and it is effective on increase of educational quality.

6- with reference to hadith of Imam Jafar Sadiq about determinism and authority (no perfect determinism no perfect authority), Molavi had the same point of view and considered it as one of anthropological basics but according to present findings, lack of paying attention to outcomes of believing in determinism and authority is felt (efforts and endeavors and respecting social rules) because there is no similar research in educational centers. Due to its ambiguity for most of students, they think that their failures result from determinism and their successes result from authority and most of the time they want to evade their tasks and efforts. So it is necessary that professionals in this field explain it in educational centers.

7- It is necessary that some strategies are taken in educational settings to avoid emphasis on scores in order that students continue their efforts because emphasis on scores increases students' anxiety and prevents them from continuous efforts. In general, they cannot focus their attention on the course. This problem has been solved by descriptive assessment plan in primary schools so it is suitable that measures are taken to use it continuously in other educational periods.

8- Considering Molavi's emphasis on nature, there is no research on the growth of perfection, intellection and value that are natural manifestations so it is essential that this category is being paid attention by researchers.

9- considering significance of physical health required for preparation spirit, it is advised that students' physical health are paid attention not just as a course called physical activity rather by correct planning and under opinions of experts, measures are taken to pay more attention to this area because in addition to physical health, mental, spiritual and emotional health are manifested.

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