

Principles of Student and Teacher Training from the Perspective of Isa Sedigh with the Approach of Modern Education

Abstract

The current study aimed to investigate the principles of religious and social education of the students and teachers from the perspective of Isa Sedigh with the approach of modern education. Isa Sedigh is a figure who is known as one of the founders of modern education, the ideologue of founding the university in Iran. This study is qualitative, conducted with a descriptive-interpretive approach, and based on the conventional content analysis method. The data collection method is documentary-based (referral to the works of Isa Sedigh and investigating them). The findings indicate that from the perspective of Isa Sedigh, the education, as the antidote to all pain, must be based on the important principles of educator piety, obedience, discipline, freedom of the educator, communication with others, and the important principle of change, to change an individual into a useful, effective and useful member of society, who is the most compatible with the environment. He developed the scientific methods as the most efficient method to substitute the traditional education in Iran and created a culture of research and inquiry among the students. Isa Sedigh has proposed new approaches in terms of the educational goals and methods, educational content, characteristics of the teacher, manager, and student, and the types of education.

Keywords: *Isa Sedigh, principles of education, education and training, ideologue, modern training, scientific methods.*

NOTE

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Introduction

Concerning the importance of education, it can be stated that the flourishing of talents and the actualization of human powers, and the realization of the essence of his existence depend on it. Therefore, correct education and training is the necessary condition for human perfection (Shoari Nejad, 1987, 338). The education system, the quality and quantity of each nation's graduates, the reflection of their progress and civilization, and the pillar of the gates of civilization of any nation, can be carried on the shoulders of responsible and committed thinkers and scholars (Sarton, 1975).

Iranian education and training, like its ancient civilization, has a glorious history. The ethical teachings of Zarathustra, Jundishapur University, Islamic teachings, Maktab Khaneh (traditional school), schools of religious sciences, and military schools, and the existence of geniuses and scientists such as Avicenna, Abu Rayhan Biruni, Imam Mohammad Ghazali, Khawaja Nasir al-Din Toosi, Farabi and ... are all evidence of the golden background of our education and training (Naseh, 2006, 40). Iranian history has gone through numerous ups and downs, and parallel to the political upheavals, the cultural systems, especially the education and training, have also undergone many reformations and changes. However, it has never lost its rich cultural content in any period, even during the horrific and ruthless invasion by the Mongols, and the process of education and training was never interrupted. The modernity process in our country has faced numerous problems due to the constant transfer of power. Despite all this, it seems that the history of modernity and reform in Iran is

related to the thought and activities of Abbas Mirza, Crown Prince of Fath-Ali Shah, who benefited from the advice of a talented thinkers such as Mirza Bozorg Ghaem Magham. The country's state on the international stage, and especially the frequent defeats against the Russian forces, made Abbas Mirza think about the reorganization and modernization of the military with a Western approach and the use of modern sciences and technologies. He realized that Iran was lagging in the caravan of knowledge and civilization, and sought to find the root causes of European progress to promote Iran (Pavlovic, 1979). In this regard, Abbas Mirza's first step was to send students abroad.

One of the famous figures of the contemporary era is Isa Sedigh, known as Sedigh A'alam whose political and cultural life, especially his worthy services to the new educational system of Iran, particularly in the most difficult historical conditions, can be studied and researched. Along with cultural friends such as Professor Mahmoud Hesabi and Ali Asghar Hekmat Shirazi, he can be called one of the founders of modern education in Iran, especially modern higher education, whose efforts to send students to European countries to make the most of new science and technology, setting up colleges and teacher training centers in the country to obviate the need to the foreign teachers and dependence on them, reforming the educational content and teaching in schools, membership in the Council of the Establishment of the University of Tehran as the first modern higher education center in Iran, the revival of laws and regulations, and numerous writings on education and culture of Iran and the West can be mentioned.

In the transition from the traditional education to modern education, and the necessity of learning it for the comprehensive progress and development of the country, competition on the international scale, and promoting the level of knowledge, health, awareness, and security of society's individuals, and removing the ignorance and illiteracy as an important component of backwardness, and finally, maintenance of the preservation of independence and territorial integrity and the severance of foreign dependence and interference in the affairs of an independent country and nation, even in the smallest cases, many people played a role, and in doing so, the important role of Isa Sedigh as a compassionate teacher, researcher, historian, and thinker whose thoughts is the source and stimulus of great scientific and cultural services for this land, is bold and important, but faint and dark in our researches and studies. Perhaps, in many cases, we are waiting for others to take a step or study the description of measures taken by our famous scientific and cultural figures in the works of the authors and researchers from other countries, translated into Persian.

Therefore, we must value our cultural heritage and national identity, study their valuable scientific and cultural attitudes, thoughts, and measures, and make them known to others. Another significance and necessity of this study are that through this research work, the effective educational approaches used in education and training are extracted and can be used as scientific-educational content for the syllabuses of the schools and universities.

Theoretical Framework:

Educational Thoughts of Isa Sedigh:

1- Concept of Education:

Sedigh defines education as "changes the man makes in himself or his nature (Sedigh, 1958, The modern method in education and training, p.3). He states that the man is constantly creating changes or is subject to changes during his life, and his accomplishment in return is "to benefit from these changes in his favor and improve and reform his life and achieve the goal he has". He continues that the changes in man's self are divided into two categories: First, the physical changes, and second, the mental and spiritual changes.

"The physical changes are relevant to the science of anatomy and the duties of the human organs and the like, and mental changes are related to the ethics, habits, thoughts, and spirits that are studied by other sciences". Sedigh believes that of the two types of changes in human essence, the second type (spiritual changes) is directly related to the science of education and is considered a part of it because it deals with the human soul, but still there can be no definite limits defined

for education. He asserts "it is through education that human civilization survives, and children of every generation can benefit from the results of their thousands of years of hard work, maintain and expand cities, make villages larger and larger, and extract mines, operate machinery and cure disease, to remove and overcome the forces of nature" (Ibid, 5). He elaborates on the necessity of the education and training as follows: "First, they are thousands of miles behind the course to perfection and are in the primitive stage, lagging behind the caravan of civilization, and there is no better and more effective tool to direct them towards the development and improvement than the education. Second, there are still thousands of flaws and shortcomings in the civilized world that would be obviated only through the education" (Ibid).

He has likened education to an antidote that can cure many illnesses such as ignorance, poverty, drought, backwardness, diseases, and colonization. "Whenever we established a new school, and a successful student graduated from it, I got to realize more and more that the real education is the antidote to all pans, so I tried harder to serve the people in this regard" (Sedigh, 1972, Vol.1, 318). He asserts "Education brings an innate ability to the forefront and reveals inner talent. Training does not create talent but takes it from the hidden to the overt" (Ibid, 162).

He confines the education to the human being among all creatures, and in the definition, he has provided for the education, believes that it is the man who dominates the nature through the education, and through the changes he makes in himself and the people around, creates the happiness or misery for themselves and society" (Sedigh, 1958, 25).

He believes in the graduality of education and considers the completion of education to be necessary for the prosperity of the individual and the society. He states in this regard that "the ethics of the most civilized nations of the world are still far from perfection level" (Sedigh, 1958, 6). In addition, through introducing the two components of education, which are deliberate and non-deliberate education, has emphasized the graduality of human education stages. He believes: "The man gradually changes himself through being educated by his surrounding, and also promotes and modify it ... in the shade of education, each generation should learn the crafts and arts and gradually improve and extend his information, otherwise, the secrets of the nature would dominate him and the casualties of the human due to ignorance of the rules of the universe would be high" (Sedigh, 1940, 7).

Sedigh introduces the social motivations in the field of education and emphasizes the mutual effects of man and society on one another. "The man, in his daily life, should always adapt himself with his environment: If he is thirsty, he should drink, if it is cold, he should wear something warm, if

he is sick, should see a doctor” (Sedigh, 1958, 16). He believes: “The social instincts and natural tendencies that human beings with themselves to the world, makes him very sensitive to the acts and thoughts of his fellowmen, and as a result, he should spend some of his power to adapt to these acts and thoughts. So, the man always pays special attention to the words of others and tries to make his actions acceptable to others and to avoid things that cause pessimism in society”. He continues: “Adopting social habits is the biggest capability of the man to adapt himself with the divine environment, and it is the same capability that should be constantly used by the teacher and the coach to educate him”) Sedigh, 1958).

2- The Forms of Education:

In Sedigh’s perspective, the forms of education are:

Sedigh believes: “In the prehistoric era, the human being has not contemplated in the education, deliberately, and has not followed any specific intention in this regard, but the education has been one of the results and offshoots of living, which has continued naturally and non-deliberately. Any man created lived in a simple environment and has been educated by work and act. While the father has been searching for the edible roots of plants or self-seeding fruits, or tried to hunt the animals and birds, or was fishing, the child has accompanied him and learned these things to obviate his hunger, and there has been no profession in doing so. Cumulatively, the human being's knowledge has been very low, and his sensitivity to react has been slightly higher than the supreme creatures. The elders have not been deliberately opting to educate the children, and the minors, in the course of meeting their basic needs of food, clothing, and shelter, learned a part of what the adults knew without realizing it” (Sedigh, 1958, 25).

On the Contrary to non-deliberate education, Sedigh believes in another type of education which is deliberate education. “The same fact that the human being gradually became civilized and his art and thought increased, and he learned to control the fire and use it to meet his needs, organize the letters and words and make sentences with them, and through this, create a basic tool to promote his thoughts and speak, and collaborate with others, and when these secrets of the human power were revealed one-by-one, the elders felt the necessity to especially pay attention to the education of children, so that the arts and knowledge of the community were not vanished and eliminated, and they are transferred to the next generation, it is when the deliberate education was created, however, the nondeliberate education still existed” (Cavanagh, 1977).

Sedigh believes that moral and religious educations are inseparable, and connected like beads. In his point of view, this type of education is superior to other aspects and forms of education and turns the individual into a useful member of the

society. And those who are responsible for such education should be familiar with its principles, and themselves be in a desired moral position. Due to this reason, he considers the teacher and his role in the education of the individual to be very useful and emphasizes the correct and principled education by the teacher in society. “The man has always tried to find the meaning and goal of life, and an interpretation for the incidents of the world, and understand the human destinies, and find a creator for the creatures he sees. The need to understand the affairs of the universe and the secrets of eternity was to the extent that it has involved the scientists of the world” (Sedigh, 1958, 84).

He believes that through the influence of the new sciences and their use, and the increase in human power, the religious emotions have weakened and the way to confront this weakness is the religious education. Sedigh emphasizes that the teachers “should use the natural sciences to make the religion understandable and help the students find a religious emotion at the schools” (Ibid, 96). He has specially emphasized the role of the teacher and his beliefs in moral and religious education and writes: “If the teacher has religious beliefs and faith, his/her students would be influenced, otherwise, not only his/her education would not influence the child, it would lead him towards the pessimism and immorality” (Sedigh, 1958, 97).

He believes: “Among the human instincts, the most powerful is eating with the sexual instinct being second to it, which dominates other instincts. Therefore, all should consider this issue and predict logical means to temperately meet this need”. He considers the modesty and decency as factors that make the families and the system of education avoid the proper education of sexual issues to students. “Due to the untimely decency to sexual instinct and education, it is not discussed and negotiated, and that is why no solution has been found for this issue” (Sedigh, 1958, 75).

He emphasizes another type of education that leads to higher adaptability of the man to the surrounding environment, and its description is the difference between the man and other creatures. He believes: “The more powerful and the richer the education of social forces and its attributes in the individual, the closer he is to perfection, and vice versa, the weaker these attributes, the closer the man to being a creature ... the man’s privilege to other creatures is the same education” (Sedigh, 1958, 16). In his point of view, the most important reason for the tendency of human beings to social education is: “The man is created among a group and grow in the society, and he is not needless of it. The other reason is that the man is naturally social and likes the social life, and is satisfied with living in it as he does not like to be single and alone, and always seeks a companion. Everybody wants his ideas and actions to be accepted by society and is concerned if it is not so, and avoids

it. He is happy to preside over some people and to obey a great and prominent person” (Ibid, 18). He introduces the lack of a sense of social responsibility and cooperation among the individuals in the society as a flaw and emphasizes the necessity of paying attention to the principle of cooperation and collaboration for the social education of individuals. “First, we are not accustomed to cooperating and desire to take our path and isolate ourselves from others, hiding everything we have from others. Second, we do not consider the good and bad of the society to be ours, and as soon as we paddle our own canoe, we become disinterested in public affairs. Third, we do not consider ourselves to be responsible to the society” (Sedigh, 1976, 177-178).

He believes for the society to move in the direction of civilization, and for the people not to be disinterested in social affairs, they should be subjected to civic education. “To obviate this big flaw, it should be tried to provide the individuals with civic education and teach them at the schools to avoid boasting and selfishness. Students should be educated in such a way that they consider themselves involved in all the affairs of the city and the country, consider the happiness and joy of society as their happiness and joy, and consider the suffering and pain of others as their own” (Sedigh, 1958: 104-103). “Civic education must begin in the cradle and continue to the grave”.

He considers the balancing force of human powers to be wisdom and intellect, and emphasizes this kind of education, especially by the teachers. He believes that the origin of human ethics and behavior and the creation of correct habits are thinking. “Among these habits, those specific to the human being is thinking and contemplating” (Sedigh, 1958, 16). “The importance of the intellectual power and thinking in the creation of the ethics and behavior should not be ignored, and these issues are researched in philosophy and psychology”.

He implies another kind of education that guarantees the well-being and health of human beings. He considers this task to be the responsibility of families first, then the community and school officials. Being interested in the physical education of people, besides being awarded the basic and advanced teaching certificates and the general mathematics certificate, he was also awarded the physical education teaching certificate, and as was mentioned previously, The Iranian Physical Education Association was founded by him.

3- Who Should be Educated:

Unlike other creatures, the human child needs years of nursing and upbringing to learn the easiest principles of living. Meantime, there are attributes in his nervous system that make

him ready for learning, and he may reach the highest positions through this learning” (Maykut, 1994). He considers the duty of education to be upon the family in the first seven years of a child’s life but has not mentioned the details.

The stages of education from Sedigh’s perspective include several cases. First Stage: “It includes the first and second grades at the primary school. The instruction the teacher should follow is to teach little and good. In this period, the education of the child is founded, and his future progress depends on the same grade. The basis of education in this period should be the student’s observations and his own emotions and acts, and works. The creation of a love for education and passion for the school should be initiated during this period. Something should be done to make the child happy at school and satisfied with the teaching of the teacher. All good deeds and praised behaviors should be infused in his character since any habit and nature the child finds in the first grades of the primary school would last for a lifetime” (Sedigh, 1958, 260). Second Stage: “It includes the third and fourth grades of the primary school. The intellectual and thinking powers of the children should be more considered. In this stage, the educator should start to activate the power of discernment and reason, and guide the student towards detection of the truth and learning the knowledge required for the perception of truth. Education of the student’s conscience should be initiated at this stage through activation of the passive power and the wisdom. All the lessons should be practical. Third Stage: “It includes the fifth and sixth grades at the primary school and supplements the second stage. Here, the learning is different, and the basis is changed from the observations and the tangibles that are inevitably the basis of education in the first and second grades, to the argumentation, abstraction, generalization, and experimentation.

Fourth Stage: “It includes the first high school period and ages between 14 to 17 years old. So, the observations and tangibles are no more sufficient for teaching and learning. In this stage, the knowledge the student has started to learn from the second stage is reinitiated in a more comprehensive and elaborative manner.

Fifth Stage: “It includes the second high school period which itself is divided into several branches. The technical and the theoretical branches. In these branches, it is not intended to educate writers, scientists, and businessmen, but the goal is to teach the preliminaries of these fields in a way that the student can continue his/her study at the university or other colleges in the best way possible. By the way, if he/she is forced to drop out after the second high school term, he is educated enough to continue his/her path and make a living” (Sedigh, 1975).

4- The Principles of Education from Sedigh’s Perspective:

The principle of enrichment of the educator: “The most important and specified task of the student at the school is education and awareness of the truths. The teacher who has no mastery of the syllabus and the teaching instructions has no value in the eye of the student. If the student does not respect the teacher due to his/her knowledge and information, his/her education and work would be incomplete and unfriendly. The teacher should have mastery of the syllabus and also study the lesson beforehand so that he/she can earn the students’ respect and through this, create a desired spirit at the school” (Sedigh, 1958, 290).

Principle of Obedience: “The school management and the teacher at school, and the parents at home, should know that the child is a human being and not a thing. So, he/she has human intellect, desire, and emotions. Our imagination of discipline should not be confined to the belief that this innocent creature is created for pure obedience to the parents and the teacher, but he/she is going to take responsibility for the society one day and educate a generation. If we consider him/her to be a thing and do not observe his/her ideas and opinions at all, his/her character would fade, and when he/she is grown, he/she would not be able to accomplish any tasks” (Sedigh, 1978, 79).

The Principle of Discipline and Corporal Punishment: On the contrary to the principles mentioned above, Sedigh also believes in another principle which he names the principle of discipline and corporal punishment. He asserts: “If the teacher observes the above principles, the desired spirit would be created at school and there will be fewer irregularities ... Now if the student is reaching the rules, he/she should be punished until the discipline is established and the desired condition for the education of his/her and others are met ... The teacher has a more important task before corporal punishment and its application, and that is to discover the cause of the breach of discipline and the student’s immorality”.

Principle of Freedom: In terms of this educational principle, Sedigh believes that: “The student should know the meaning and limits of freedom, and the obedience to the law should be institutionalized in him/her. Freedom is a human’s optionality to do whatever that is not interrupting the freedom of others. This is a misinterpretation of the meaning and concept of freedom in cases where beatings, stabbings, and murders are on the rise in cities. The teacher must make it clear to the youth that human beings are not free and that absolute freedom produces chaos in any society”.

Principle Communicating with Others: He considers the principle of communicating with others to be an important principle for education that also plays a special role in the socialization of the people. “One of the social principles and intentions of education is making the child dominant over the means of communication with others. The prosperity and promotion of every person depends on his/her way of

expressing his/her thoughts and emotions and the interpretations he/she makes from the statements of others. If the person manages to make his/her intentions clear to the others in the best way possible, he/she possesses one of the most important means of progress ... however, the means of communication is not only the speaking and writing but knowing the customs and their observance are also among the means of communication, without which living in the society seems to be difficult” (Sedigh, 1958, 125).

Principle of Change: He believes in another principle of education expressed by him under the title of ‘principle of change’: “In the process of education, one should be ready for change and reconsideration to go through the path of perfection. Today, we need an education that willingly recognizes the temporariness of everything, and observes it, and considers it that the current world is moving and changing rapidly” (Ibid, 1958, 36).

5- The Characteristics and Attributes of the Teacher from Sedigh’s Perspective:

For a teacher, being gracious is more important and valuable than the bulk of knowledge and science. The teacher should be honest, righteous, conscientious, and clean, and even if he/she has not a lot of knowledge, and is not teaching the student something notable, he/she would be at least a living and effective role model for the student and infuse him/her with the habits and ethics that lead to his/her salvation (Sedigh, 1976, Vol.2, 132-133). He believes that the teacher, in addition to the above moral traits, should also have the following characteristics: “He should be generous, since his job, which is education, is worship. He should spare no pains to sacrifice and transfer the most valuable he/she has to the student so that he can give him/her the essence of his/her education and life while teaching. He/she should be gracious and magnanimous.

He believes that for the teacher to fulfill his/her duties, he/she should have healthy senses, should not be deaf or blind, hear the student well and revise his/her homework, and constantly check his/her behaviors. The teacher should have a loud voice, so everybody can hear him/her easily, and he/she also be strong, so that he/she won’t be worn out by hard work.

In terms of the intellectual characteristics of the teacher, Sedigh asserts that “there is no need for high intelligence or specific gifts for teaching. Also, there is no need that the children’s educator should be a great scientist, however, on the other hand, the teacher should be intelligent enough to learn what is required to fulfill his/her duties ... among the intellectual characteristics, the teacher should have the discipline of thinking and expression, and the distinctness and clarity of speech, more than other characteristics.

He believes that “a good teacher should possess both the general knowledge and the techniques of teaching. The more he/she is informative about the first section, the more successful he/she will be in fulfilling the second ... for the teacher who lacks the general knowledge, possession of moral conditions, and attributes would be of no use. Real education is the one that prepares the child for life.

He believes that in addition to the above characteristics, “the teacher should know the child well, and it is realized through two ways: First is awareness of the latest results of psychological research, and the other is direct observation of the children ... the teacher should know each age has requirements, and he/she should study the child and know about his/her moods so that he/she will not make any mistakes. The instruction and teaching methods should be specially based on the identification of the child’s growth levels.

“A good teacher should be familiar with the teaching technique and teach practically and know the teaching problems. In some countries such as England, the student who wants to become a teacher teaches in the primary schools for a while before going to the college, to practically understand the problems of his/her future job.

Sedigh considers the conditions to select a teacher to be more important than his/her recruitment and training and states that: “1- Having the passion to teaching and the love for the children is innate and not something to be learned, 2- The teaching volunteer should feel he/she is undertaking a special mission which impacts the destiny of the country and the nation, 3- He/she should be healthy, good-tempered, and patient, and be a living role model for the students in terms of the behavior, speech, and elegance, 4- He/she should be intelligent enough to learn the information and arrange his/her thoughts, and present the information with the ease and clarity” (Sedigh, 1974, Forty Articles, 316).

6- What is Taught?

Sedigh believes in this regard that “what is to be done by the student at school is determined by the syllabus. The syllabus indicates how the student’s time should be spent at school” (Sedigh, 1958, 265). He continues to write: “Three important principles should be observed in writing the syllabus: First, the educational content should be determined based on the goals they are following. Indeed, these goals are more based on society’s requirements. The second principle is that the students’ enthusiasm should be observed in the preparation of the syllabus. However, in the primary school which is established for the public, and the foundations are made there, and the child is not interested in a specific field yet, his enthusiasm should be observed through playing games, music, sports, crafts, and painting. But in high school, the higher grades the student goes to, his/her passion for the educational

content should be observed more. The third principle is that the order of the educational content should be proportionate to the students’ power growth and their intelligence, or they would not show any progress in the lessons and all the hard work would be in vain” (Sedigh, 1955, 266).

The syllabus proposed by Sedigh, which contains the three principles mentioned above, and leads to the success of the student, is a total syllabus. “In the most developed schools of the world, instead of spending the student’s time on specific contents such as the mother tongue, history, geography, and math, they spend a part of the day on the total syllabus. With implicit guidance by the teacher, the students consider a subject of interest, and make crafts and practice it, and when doing so, they use writing, reading, calculating, observing, and research wherever the need is felt.

Sedigh believes that if the lesson is good, i.e. it has the required conditions and attributes, it both nourishes the spiritual and moral powers of the child and gives him useful information. First, the lesson should be proportionate to the perception, needs, and age of the child, or he/she would not understand it and would be tired of it. Second, it should be concise. A comprehensive and detailed lesson would exhaust the student, while if two or three pieces of information are taught, he/she would learn them and it would be enough. Third, in terms of the order of the educational content, they should be taught in a specific order, so that the students can learn better and sooner. Fourth, in terms of the medium the teacher chooses for instruction, it should be simple and understandable.

7- Where to Teach?

With an in-depth contemplation of Seigh’s works, we would conclude that he, like German Luther, believes that: “The education should be paid for by the government and it should be free for the public, including the wealthy and the poor, or the boys and the girls” (Sedigh, 1953, 157). Therefore, through a correct understanding of this matter, he considers the modern education to be a duty of the government, especially the cultural system of the society, and on the top of that, the Ministry of Culture, and his efforts for the enactment of the Law on Compulsory Education (August 1943) are indicative of his passion for public education in the society. In terms of the duties of the Minister of Culture, he asserts: “According to the administrative law (September 3, 1910), the Minister of Culture is responsible for the rightness of the consumption and adoption of the laws and preparation for the compulsory education and public education and provision of high school education and higher education to the public, and establishment of the Education Administrations in the cities, and having cultural relationships with other countries” (Sedigh, 1940, 373). Naming the private schools, he also states in this regard: “By the private schools, those institutions are

meant that is not established by the government and are mistakenly known as 'National Schools'. Based on the constitution enacted in 1911, these schools are completely supervised by the governmental officials" (Sedigh, 1940, 380). "The formal schools are those established and maintained by the government, and informal schools are those with a specific founder. The informal schools include the Maktab Khaneh and private schools (mistakenly known as 'national schools'), and the religious schools. Private schools are those established by a person and have nothing to do with the nation and the country. However, some private schools are run by charities and knowledge associations" (Sedigh, 1957, 382).

Sedigh defines the school environment as "a special environment where the child is sent, and it is a means to stimulate and grow the powers that naturally exist inside the child, without creating a specific force in him/her" (Ibid, 32). Using the beliefs of John Dewey, Sedigh states that the educational environment has three privileges over the public environment: "First, at least for the childhood, the school is a simple environment isolated from the life's complex and difficult aspects. If the child was to directly enter the complete social life from the very beginning, he would have been confused and lost. Second, the school is a clean and pure environment, far from the immoralities of society. There are immoralities in every society that should not be continued. Indeed, it is always tried to keep the schools isolated from these immoralities. The third privilege is that the school's environment extends the human's horizon and provides him with a prospect" (Sedigh, 1958, 33).

Besides the institutional education, Sedigh believes in another kind of education he names the 'education in occurrence environment': "The accidental and non-deliberate education occurs in the nature and easily becomes a habit and a nature of the individual" (Ibid, 34). He believes that a good educator should "take a lesson from the nature which is the origin of the accidental (nondeliberate) education, that has created the human organs in a way that they change based on the requirements and adapt to the environment. Instead of educating the child in a way that he/she can only adapt to the requirements of a specific time, he/she should be trained to be as flexible and changeable as possible. If we educate the man with the help of nature, he would overcome the problems with the intelligence granted by God, and remove the obstacles on the advancement, and move towards his/her desired perfection" (Sedigh, 1958, 36).

In addition to the school and the nature, Sedigh also attaches some responsibilities to the family. "The family is the most important social institution, because the human being has entered the stage of civilization through the establishment of this small society, and it is through the family that each individual enters the modern tortuous life. The family is the

oldest human institution and exists among all people in the world in different forms. It is the only community and institution that makes itself eternal and perhaps is rooted in the human soul more than any other institution (Sedigh, 1958, 71). He believes in the role and responsibility of the government in the issue of education in a way that it should prepare the required infrastructure to learn the knowledge and sciences to the level of the compulsory education and even higher levels, for the public.

Conclusion:

One of the great scientists who can truly be introduced as one of the pioneers of modern science and knowledge in this region is Isa Sedigh, whose research and educational actions were analyzed in this study. Sedigh, who was a capable teacher, a master, a gifted thinker, and strong and proficient in identifying and understanding his time, was able to take advantage of the opportunities at his disposal and use them to flourish himself and others. He considered the removal of the dust of the Trinity (ignorance, poverty, and illiteracy) in the consciousness and awakening of the nation, and for this reason, he chose to be a teacher so that he could strengthen his steps towards achieving his goals.

Education was not public in his time, and those could make it to enter the school who were either rich or noble. And since the schools were located more in the provincial capitals, especially the country's capital, the rest of the society was deprived of this education. The government did not consider any responsibility for itself in terms of education and had not prepared any infrastructure for this important issue. He chose to be a teacher to serve the nation since he knew well that the powerful hand and the supreme thought of the teacher could lead the nation drowned in the turbulent sea of ignorance and illiteracy to the shore of peace and progress. It was thought rarely seen among other scholars of his time. His opportunism and insight made him learn whatever was needed for reform in the Iranian cultural system, and transfer it to the educational system of Iran, or implement it, in the form of suggestions and acts. The social interactions and relations of Sedigh during his education period provided him with the opportunity to communicate with the great scientific and literary figures of the world and add to his experience through these relations. In terms of working conditions, Sedigh proposal to reform things often led to his hostility and accusations from others, to the extent that he was transferred to a different position to do several jobs, depriving him of the better jobs he had the qualifications for. But each time, he overcame the difficulties, and stepped more willingly and more firmly on the way to the goal.

Table 1: Results obtained from the intellectual origins of Isa Sedigh (social and cultural)

 from the social and cultural perspective 
Removing the distrust and disbelief in modern education in society
Promoting the position of science and knowledge in the perspective of the people and statesmen
Development and provision of education infrastructure for members of society
Upgrading the level of general and compulsory education until the first high school
Establishment of a teacher training center in the country
Providing the grounds for higher education in the country
Introducing the cultural status of Iran to the world
Production of science and expansion of disciplines of science in society
Establishment of social justice
Developing the spirit of follow-up and research in society
Paying attention to the precious national heritage and pride in the culture, literature, art, and civilization of Iran
Improving the level of health and well-being of people in the community

Politically, Isa Sedigh was born at a time when, on the one hand, the turmoil and chaos caused by the incompetence and mismanagement of the incompetent and corrupt Qajar rulers overshadowed the time, and on the other hand, the soil of Iran had become a hotbed of foreign greed and extravagance. The north of Iran was under the control of the hostile Russian forces and the south of Iran was a battleground for power between France and Britain. With hard work and aversion to the

presence of foreigners in this country, Sedigh was able to pass the entrance exam and was sent to Europe as one of the best students. His patriotism and nationalism prevented him from being oppressed by the flamboyant appearances and colonial power of foreigners during his studies, and he tried with the scientific effort to always be at the forefront of the acquisition of knowledge and virtue.

Table 2: Results obtained from the intellectual origins of Isa Sedigh (political)

 politically 
Reducing political and scientific dependence on foreigners
Making the government responsible for education
Improving Iran's position in the world
Awakening people and raising their awareness
All-round independence of the country
Training successful and efficient managers in the country

Carrying out fundamental reforms in the country with the presence and consensus of all classes and groups
Increasing political knowledge and insight of people in society, especially the educated
The participation of all people in their nation and society

Sedigh passed his education period in a situation in which poverty dominated the society and the huge debts due to the incompetent Qajar kings' debauchery and recreational trips weighed heavily on the body of the state and the shoulder of the nation. The education was not only not culturally justifiable in the Qajar kings' perspective, but also it was not

economically important. Sedigh, who had good economic wisdom, in his first position in the Education Department of Gilan, with the help of charities and influential people and the tax on government income, was able to establish several schools in that part of the country.

Table 3: Results obtained from the intellectual origins of Isa Sedigh (economic)

economically
↓ ↓
Reducing the poverty in society
Increasing the production and services
Reducing unemployment
Increasing economic efficiency and reducing dependence
Specialization in production
Development of productive economic infrastructure in the country

Sedigh implemented what he has obtained from study and research in the three developed educational systems of that time (France, England, and the United States) in his work environment hoping to educate decent and efficient people for the society. He considered the solution to reform the country to be paying attention to the teacher and introduced the most important task of the government and the educational system of the country to be training the teachers. For this goal, he used all his capacities and power to train competent teachers at the level of the name of Iran and its cultural system. His love and passion for the Persian language and the Iranian famous figures

made him, by the establishment of the Academy of Persian Language and Literature, besides removing the foreign words from the national and mother tongue, introduce the famous figures of this country to the world, more than before. He practically replaced the traditional education method in the country with the scientific methods through the establishment of laboratories, libraries, museums, halls, and audiovisual tools, and developed a culture of inquiry, research, and follow-up among the Iranian students.

Table 4: Results obtained from the educational measures of Isa Sedigh

Results obtained from the educational measures of Isa Sedigh
↓ ↓
Raising the level of science and knowledge among members of society

Development of cultural and educational infrastructure in the country
Providing women's education up to the level of higher education
Educating thousands of experts and scholars in the country
Rapid social and cultural, political, and economic changes

Sedigh considered the goal of human education to be changing them into useful and effective members of society. He believes in this regard that to achieve this goal, the trainer should use all means and techniques and expose the trainee to different forms of education so that he/she can have the highest adaptability to society as a useful member of it. By studying the works of Isa Sedigh, we can conclude that his soul was full of love for service and his thoughts were filled with promotion

of the status of education and removing all the dust of ignorance and illiteracy from the face of a society afflicted with the disease of backwardness due to the ignorance and inadequacy of its rulers, and the low level of grace and knowledge. Sedigh considered the reason for the backwardness of Iran's education in the government's lack of attention and ignorance of this important issue.

Table 5: Results obtained from the educational thoughts of Isa Sedigh

Results obtained from the educational thoughts of Isa Sedigh
Correcting the negative attitudes promoted in the society toward modern education
Reformation of educational methods and patterns following the needs of society and the attitudes of learners
Reforming the structure and criteria for teacher recruitment in the country's cultural system
Comprehensive development of society in the light of raising the level of culture and knowledge and the spread of a culture of thoughtfulness instead of memorization among the educated
The emergence of modern and reform-oriented thinkers
Changing attitudes towards man and his future
Correcting the wrong attitude towards physical education and sports in schools and scientific centers and expanding it

It is suggested that a symposium and discourse session be held in the universities with the presence of professors and students, aiming to evaluate to what extent the educational ideas of Isa Sedigh can be extended to the current society. It is also recommended to teach the works of Isa Sedigh in the field of history of Iranian and European culture in the faculties of educational sciences and history at the master's level.

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