



## In His Glorious Name



Ministry of Education  
Education Higher Council

THE NATIONAL CURRICULUM OF THE ISLAMIC REPUBLIC OF IRAN



**Islamic Republic of Iran**  
**Ministry of Education**

# **The National Curriculum**

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## Foreword

Fundamental reform at the Ministry of Education is a substantial paradigm shift which may cause changes and alterations in educational concepts, procedures, roles, functions, and approaches. It will completely change the perceptions of the teachers and insights about materials, schools, classes, and particularly students. This vision sees teachers as attaining the highest position and setting out all conditions and provides the students with the facilities to help them reach the peaks of humanity, science, and ethics. The change provides a situation where thought and intellect, creativity and innovation, modern methods and technology use, creation of a happy environment for the students, establishment of a loving school will assist all the pupils perceive God and procure the most purified life<sup>1</sup>. To do this, we need a reengineering program to systematize human forces focusing on establishing the hierarchical system and teacher recruitment and teacher development systems; all of which, under His auspice, have been included in the reform agenda.

Now that the fundamental reform statute of the Ministry of Education, like a constitution, is ratified by the Cultural Revolution Higher Council and the Education Higher Council and is going to be implemented by the Ministry of Education, all micro and macro sub-systems needs to be revised and carefully reviewed.

As one of the main sub-systems of the fundamental reform statute, the National Curriculum is an all-inclusive roadmap of learning and provides the groundwork to create multi-surfaced, wide, and substantial change in educational concepts and the

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<sup>1</sup>*Hayat-e Teyyebah*

content of the curriculum. This changing program paves the way for various comprehensive edification programs and aims to acquire needed competencies by the students to understand and bring about reform to the current status according to the Islamic measures and teachings and help them reach some stages of the most purified life and consistently develop their identity. The risky plan of the National Curriculum prepares the appropriate systems to design, edit, implement, and evaluate the curriculum in national to local levels so it will be based on Islamic teaching philosophy, teaching concepts in a systematic manner so that students can make use of them in a happy and motivating school.

Since the subject of curriculum development is a fledging issue-area in Iran, designing the curriculum and developing the textbooks, determining the time schedule and total time of instruction, teaching methods, and applying various methods of learning and educational technology have not made use of a comprehensive and multi-surfaced program, both before and after the Islamic Revolution, compliant with Islamic-Iranian culture, which has consequently resulted in many shortcomings and ills. As time passed, knowledge of technology has made the experts feel the need to design and produce a curriculum intermingled with experience and to study and carry out internal evaluations to devise a comprehensive program for a better curriculum and produce teaching materials in different grades.

To answer these educational needs, an association of experts from the Ministry of Education with the cooperation of scholars and professors from universities and clerical schools<sup>2</sup> was formed to officially edit the National Curriculum. The research started in the winter of 2007 with the establishment of the secretariat of the issue in the Organization for Educational Research and Planning. Within two years' time and after some primary studies, the practical section was started. Considering the objective setting, the major concepts and limitations of the plan and the expected outcome, seven committees were formed:

1. The General Committee dealing with Principles and Foundations of the Curriculum,
2. The Committee for Educational Content and Learning Domains,
3. The Committee for Structure, Grades, Educational Fields, and Timing,

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<sup>2</sup>Schools where Shiite clergies are trained and prepared to preach. Upon Imam Khomeini's verdict, it was decided to hold a committee including Professors from both universities and clerical schools to work cooperatively on the issues Islamic Iran faces with.

4. The Committee for Authority Granting and Decentralization,
5. The Committee for Assessment, Progress Evaluation and Teaching-Learning Strategies
6. The Committee for Materials, Media, and Learning Environment, and
7. The Committee for National Curriculum Assessment and Executive Issues

State committees and project committees were established as well to achieve the highest performance by the staff and the management.

Luckily, unfatigued attempts of the officials gave positive results in January 2009 yielding this life-changing program. Coincident with the devise and ratification of the fundamental reform statute in the Education Higher Council, and considering guideline 1.1 in this document, the devising and reforming of this document was quickened and upto 2012, it was redevise and criticized on an on by scholars, principals, and teachers and then passed the evaluation and validation period so that it was ratified by the Education Higher Council. In the secretariat of the Education Higher Council through the cooperative attempts done by scholars and officials in the Council, the document was finalized considering loyalty to the main principles of the program, including objective setting and policy making, four communication skills, and relying on foundations and documentations of the Ministry of Education profound change document. We finalized the plan and after eleven sessions, it was ultimately ratified by the Ministry of Education and a golden ticket was added to the Ministry of Education.

Some points need to be mentioned now:

1. The ratifying and composing of the National Curriculum as a comprehensive roadmap for learning for the first time in the history of the Ministry of Education is a source of pride granted by God. We bow and praise Him for it.
2. This program must be the key for all policy making and materials development activities such as curriculum guides for all grades, determining the teaching hours, developing and devising textbooks, creating educational packs, audio-visual materials, and electronic media, etc.
3. Desired administration of this program requires the help and focus of the respected teachers and professional competencies and expertise. Therefore, the content material of the program must be considered in the

humanresource development as well as in teaching programs, recruiting, empowering and educating teachers at different levels by Farhangian University, Shahid Rajaei Teacher Training University, and other in-service teacher training centers.

4. Thanks to the divine blessings and the hard work of officials as the primary step and its completion depends on the zealous attempts of others, codification of strategic and comprehensive learning programs as a long-run project based on Islamic teachings and Quranic underpinnings, compatible with the present and future needs of the currently ever-changing world and adaptive with the needs and characteristics of students based on the latest scientific research findings has already been initiated.
5. Last but not least, I would like to express my thanks and appreciation to scholars, researchers, officials, heads of committees, hosts and counselors of the program who have tolerated the endeavors and have done hard work in campaigns, in provinces, at the Organization for Educational Research and Planning, the secretariat and members of the Education Higher Council, the Deputy Minister Council at the Ministry of Education, Hujjat al-Islam Mr. Ali Zooelm, the project manager, Hujjat al-Islam Mr. Mohamadian, head of Organization for Educational Research and Planning, Mr. Mehdi NavidAdham, the Secretary General of the Education Higher Council and the education ex-ministers. I feel obliged and grateful to ask God to grant His blessings upon us for this troublesome and time taking project, which my colleagues and I have been working on for the past 40 months. I hope it will be a good leave for our afterlife.

Dr. Hamid Reza Hajji Babaii  
The Minister of Education

## The National Curriculum of the Islamic Republic of Iran<sup>3</sup>

The ratification of the National Curriculum of the Islamic Republic of Iran was finalized in meetings 857, 858, 864, 865, 866, 867, 868, 869, 870, 871, and 872 on 28/2/2012, 7/3/2012, 25/7/2012, 27/7/2012, 7/8/2012, 14/8/2012, 22/8/2012, 28/8/2012, 4/9/2012, 11/9/2012, and 19/9/2012 and is hereby stipulated and announced to be implemented by relevant authorities:

### 1. Philosophical and Scientific Basis of the National Curriculum

The philosophical and scientific principles of the National Curriculum, like other similar documents and statutes, are based on the theoretical foundations of the general and official fundamental reform document of education and from this serial, that section of foundations which is directly related to the curriculum and which are considered to be strictly related to the curriculum have been attached in the appendix.

### 2. Vision

The curriculum in the Islamic Republic of Iran Ministry of Education, in line with the Islamic and Iranian culture and civilization depends on the valuable heritage of the prophet, the Holy Quran, and the *Itrat*, acquiring Imam Mehdi's Just Government and

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<sup>3</sup> The National Curriculum which contains the macro roadmap of the curriculum and explains and describes the framework of it to reach the goals of the Ministry of Education.



the formal general vision of the education system of <sup>4</sup>2026 with the use of a developed and local pattern creates the groundwork of a unified, monotheist, and believing generation <sup>5</sup> who believes in Resurrection and commits to their responsibilities and duties to God, self, others, and nature and seeks for the truth, and is interested in science and knowledge, seeks for justice and peace, hates cruelty, works hard, shows bravery and loves their nation, shows kindness, socializes, works hard to think globally, achieves a global just government, is willing and hopeful, believes in themselves, is self-confident, safe-keeper, loyal, knowledgeable and capable and modest. This generation can choose and think freely, be adherent to Islamic ethics, be creative entrepreneurs, professional, healthy and happy, law abiding, commit to Islamic, national, and revolutionary values, and be ready to enter a competent family, be a competent individual, and have an appropriate social life according to the Islamic measurement system.

This program has the following characteristics:

It is based on the foundations and values of pure Muhammadan Islam,

It has valid scientific findings and emphasizes their localization,

It has the scientific findings and results of Islamic Iranian culture and divination,

It is balanced, useful, happy, animated, serpentine, and participating in production and administration,

It considers the divine characteristics, needs, and nature of the students and the needs of society,

It uses success national and global experience with the help of scientific and influential instruments and methods,

It uses innovative, futuristic, realistic, and appropriate approach for the divine nature of mankind,

It emphasizes the role of school as an approach toward some stages of a Purified life and the groundwork for a just government of Imam Mehdi<sup>6</sup>. This is the main focus of the curriculum goals.

### 3. Principles governing pedagogical and educational curriculum

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<sup>4</sup> The fundamental reform document of the Ministry of Education ratified by the Supreme Council of Education in the Fall of 2012

<sup>5</sup> the fundamental reform document of education – Fall 2012

<sup>6</sup> Same as above, pg. 17

The following principles devise integrated and systematic monitoring over policy-making, planning and managing pedagogical and educational programs from the national level to the school level.

### **3.1 Adopting a pious-oriented approach to education**

Each and every component of the pedagogical and educational curriculum has to conform to ground rules of monotheism, and the impeccable Mohammedan <sup>(PBUH)</sup> Islamic values. This principle oversees all other principles.

### **3.2 Shoring up the national identity**

The pedagogical and educational curriculum has to pave the way for boosting and stabilizing the national identity, by emphasizing the Islamic values and beliefs, Iranian and Islamic culture and civilization, Persian language and literature, Islamic Revolution values, patriotism, cultural unity and solidarity, national independence, and Islamic solidarity.

### **3.3 Granting credit to student's role**

The pedagogical and educational curriculum should concentrate on students' active, voluntary and self-conscious role in the process of learning-teaching and receiving education, so as to give grounds for satisfying the thirst for knowledge, research, creativity and entrepreneurship in them.

### **3.4 Granting credit to teacher's authority<sup>7</sup>**

The pedagogical and educational curriculum should shed the spotlight of attention on the authoritative role of the teacher<sup>8</sup> in educational guidance as to the priority of refinement over teaching, enrichment the nurturing and learning atmosphere, activating students in the process of learning and receiving education, and encouraging them towards continuous learning. The Curriculum should also pave the way for promoting teachers' piety and ethical professional and technological qualification.

### **3.5 Granting credit to the vital role of the family**

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<sup>7</sup> In this document, teacher and fosterer have been used as synonyms and it refers to the person that has accepted the esteemed role of fostering students.

<sup>8</sup> Same as above, pg. 279

Along with consolidating the foundation of the family, and reinforcing family ties, the pedagogical and educational curriculum should enhance students' acquisition of essential skills and qualification for shaping and managing a family, based on divine values and boosting Islamic-Iranian rituals and life-style.

### **3.6 Comprehensiveness**

The pedagogical and educational curriculum should take into account diverse needs of students and the society in local, regional, national and universal levels, in all fields of education.<sup>9</sup>

### **3.7 Noticing the differences**

Along with emphasizing the common features, the pedagogical and educational curriculum should be flexible enough to consider the differences in living circumstances (urban, rural, nomadic, cultural, and geographical), students' gender, and their individuality (talents, abilities, needs, and interests).

### **3.8 Achieving and maintaining balance**

The pedagogical and educational curriculum should commit to maintaining balance, avoiding excess and negligence, maintaining proportion and equilibrium in attention to all education fields, objectives and the content, as well as utilizing diverse methods in designing, developing, implementing and evaluating the programs.

### **3.9 Life-long learning**

The pedagogical and educational curriculum should pave the way for students' earning the necessary skills and qualifications for the continuity of learning, lending concepts to learning and the consistency of learning experiences in life.

### **3.10 Inspiring co-operation and interaction**

The pedagogical and educational curriculum should enhance the influential co-operation and interaction of teachers, students, families, and other beneficiary, kindred, and qualified groups in designing, producing, implementing and evaluating the programs.

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<sup>9</sup> The realm consists of teaching beliefs, ethics, social and political teaching, teaching biology and physical education, art, economics, and technology.

### 3.11 Coherence and inclusiveness<sup>10</sup>

The pedagogical and educational curriculum should be devised and developed coherently and consistently for all students: regular students, students with special needs, and talented students. These programs should be flexibly adapted with the needs of each student group, taking into account their needs and talents.

## 4. General Approach and Orientation

The approach towards educational and disciplinary programs is natural monotheism. The adoption of this approach shows the needed introduction to flourish the divine nature<sup>11</sup> of students by regularly understanding and reforming their status to reach a filled life.<sup>12</sup>

In this approach:

### 4.1 The Student

1. Has divine fideism and inherent munificence.
2. Has a divine nature hidden in their soul and has the ability to flourish and be activated.
3. Is always in position and can understand it, by making the best decision, he can always move toward it.
4. Has the ability to choose, make decisions, and reseed himself and can become interactive with the educational environment and is not a peremptory or defeated follower of the ecosystem.
5. Has free will and motivation and has a vital role in the learning-teaching procedure.
6. Has an active role in the learning-teaching procedure and can be disciplined and develop his/her competencies from a natural point of view.
7. Has the capabilities, experiences, capacities, and many different abilities.

### 4.2 The Teacher

By continuing the prophets' and Imams' path, he is trustworthy and clear examples for students.

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<sup>10</sup> Any change must be ratified by the Supreme Council of Education.

<sup>11</sup> There are different types of divine nature.

<sup>12</sup> By status, it is meant that an obvious, animated, and changing status which is a result of their interaction in the presence of God.

By identifying and developing students' natural capacities and creating disciplinary and educational opportunities, she/he invents the groundwork of understanding and the motivation to regularly reform his/her status.

Creates the groundwork for the growth of intellect, faith, scientific knowledge, practical knowledge, and ethics.

Is the guide in the learning-teaching process.

Creates disciplinary and educational opportunities, has the accountability of adapting, composing, administering, and evaluating educational and disciplinary programs in class.

Is learners and researchers in education and growth.

### 4.3 The Content

- Is based on cultural and disciplinary values and compatible with pious and Quranic teachings. It is a harmonious and coordinated collection of learning opportunities and experiences which create the groundwork for the divine nature to flourish, the growth of intellect, and elements and areas<sup>13</sup> can become active.
- Includes vital concepts and talents and important ideas based on the competencies that are expected from students
- Comes from scientific and valid findings of mankind
- Is appropriate for present and future needs, interests, the students' psychological characteristics, the expectations of an Islamic society, and the time of education

### 4.4 Learning-Teaching

1. Is a process that creates the groundwork to show natural tendencies, to know the status of the learner, and to regularly reform its status.
2. Learning is the result of the learners' creative, targeted, and active interaction with various learning environments.
3. The students' viewpoint must be concepts fully influenced by their relationship with themselves, God, others, and other beings.

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<sup>13</sup> In targeting there are five elements that are unified and explained and described within the pivotal role of God: Intellect, faith, science, action, and ethics and the four arenas of the students' relationship with themselves, God, others, and other creatures.

#### **4.5 Assessment**

1. Presents a continuous clear and comprehensive picture of the students' present status, their distance with the next status, and how to reform it in a way that is appropriate for his/her capacities and needs.
2. Presents the groundwork for the students' selectivity, self-management, and continuous growth with an emphasis on self-assessment and uses other methods to create such an instrument.
3. By protecting human munificence, shortcomings in learning are considered to be opportunities to strengthen students' statuses.
4. Believes shortcomings in learning are opportunities to improve and reform the curriculum.

#### **4.6 The Learning Environment**

1. By using the capacities of the world, an environment that is safe, serpentine, animated, motivating, and rich is created to answer the needs, interests, and characteristics of students.
2. A school is a basic and main space to learn. However, learning is not limited to the school and other environments such as social, natural, economic, industrial and cultural environments are included.
3. By using the capacities and abilities of cyber environments and the mass media, it creates the background to improve the status of students and promote the quality of the learning-teaching process.
4. A family is one of the most important and influential environments for learning which has continuous and influential interaction with the school.

#### **4.7 The School Principal**

1. Is a believing, creative, responsible, thoughtful, provident, sharing, disciplinary guide, manager, and skillful teacher who is great and has professional competencies.
2. Has the accountability to create disciplinary and educational opportunities to flourish the students' natural tendencies.
3. Has the accountability to create disciplinary and educational status by either adapting or composing it, and administrating and evaluating educational and disciplinary issues in school.

4. By providing correct, creative, and animated relationships, he/she can continuously understand and reform the status of all factors (workers and families) and reach the learning organization.
5. Has the appropriate choices to reply to and embrace the accountability of all affairs in school.

### 5. Patterns of Goal Making

In devising goals and objectives of the curriculum, the flourishing of the human nature, and achievement of the different levels of dignity in the purified life, its universality and integration has been the focal point, and a balanced emphasis has been put on the six realms of teaching and discipline presented in a concepts harmonious and unified paradigm which will become the guide to the programmers and hosts in composing the goals of different levels.

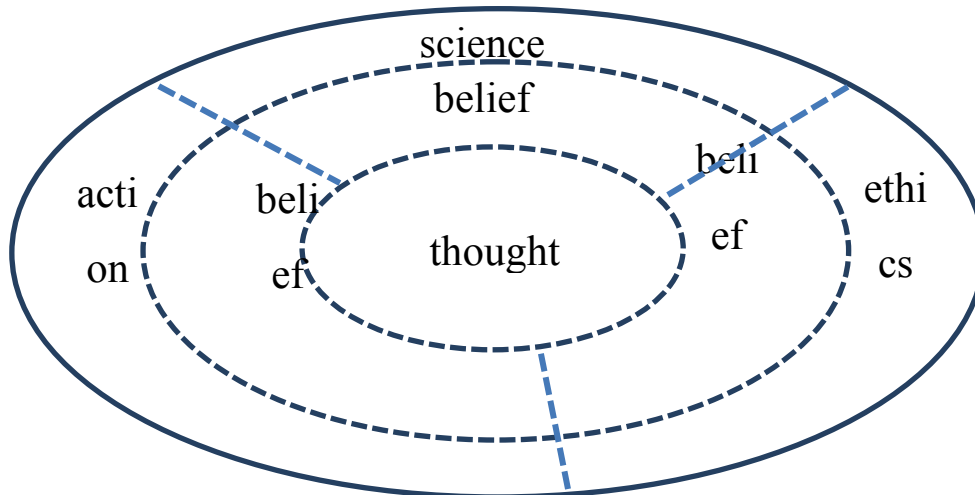
In the making of goals and objectives, five elements which consist of intellect, faith, knowledge, action, and ethics and the four areas of the students' relationships with themselves, God, others, and other creatures are explained and composed in a unified form based on the relationship with God.

These five elements are explained in interrelated, and complex concepts, and in the practical process. The discipline of each appropriate with the needs and conditions of the students can be the start of the disciplinary process of these students and reinforce

The Educational Domains				
Domains Items	Relationship with self [focusing on the relation with God]	Relationship with God	Relationship with other people [focusing on the relation with God]	Relationship with nature [focusing on the relation with God]
Thoughtfulness				
Faith				
Science				
Action				
Ethics				



and deepen the other elements. Among these five elements, intellect has a pivotal role and the other elements acquire intellect and each of them has some specific stages.



## 6. The General Goal of Educational and Disciplinary Plans

Integrated edification of students in the domains of intellect, faith, knowledge, action, and ethics is designed such that students can correctly understand their status with themselves, God, others, and the universe and have the ability to continuously reform their personal and social status.

It is expected that students reach a certain stage of their competencies during their school years in the five elements of the target pattern. These competencies are a detailed explanation of the general educational and disciplinary objectives.

## Basic Competencies

### 7.1 Reasoning

1. Understanding self-existence, needs, abilities, competencies, and the dimensions of their transcendent identity.
2. Having clear insight towards the effects and outcomes of their lifestyle.
3. Pondering about the attributes, actions, and signs of God Almighty as the creator of the worlds.
4. Thinking in the created world and its wonders.

### 7.2 Faith



1. Conscious faith in monotheism, prophecy, resurrection, the infallible Imam's, justice, the unseen world, and never ending life.
2. Believing in lordship and a wise presence along with God's kindness and mercy all over the world.
3. Believing in the divine prophets, the Quran, the ultimate prophet, the Infallible Imam's, jurisprudent rule, and its role in the guidance and redemption of mankind.
4. Believing in the role of the great religion of Islam and its systems as the only comprehensive and efficient school to acquire the most purified life.
5. Believing in the valuable, targeted, and regulated creation and the beauties of the created world as signs of God's creations and beauties.
6. Believing in the pious identity of mankind and his serial and individual munificence and abilities.

### 7.3 Knowledge

1. The recognition of the self, his capacities, and identity.
2. The recognition of divine rights, God's adjectives, verbs, and Aya's, pious knowledge and its resources.
3. Having knowledge of phenomena, relations, events, and the laws of the world and how mankind can relate to it and make optimal use of it.
4. Knowledge of relations, roles, rights, and duties of oneself and others and the importance of them in life.
5. Knowledge of the past and present of the human race especially the Islamic and Iranian civilization and culture.
6. Familiarity with the characteristics of a theocratic democracy and the worldwide position and vitality of Islamic Iran.
7. Familiarity with different methods of decoding and coding of phenomena and their manifestation in linguistics and art.

### 7.4 Acting

1. Acting upon pious teachings and consciously acting out what must be done and not performing anything that must not be done.
2. Using self-capacities to reach a balanced and integrated identity towards the growth and sublimation of the self and others.

3. Using ethics and skills and an Iranian-Islamic lifestyle.
4. Using IT and communications at work and in life.
5. Using basic skills to form the future professional self as an entrepreneur and producer.
6. Consciously making use of scientific, artistic, technological, professional, medical, and biological findings and working hard to create and develop them.
7. Conservation and expansion of the ecosystem, our cultural heritage, and natural wealth.
8. Using our skills in Persian language arts and literature and Arabic language arts as the languages of piety.
9. Using skills in a foreign language in the paradigm of an optional section of the lesson plan (half-prescriptive) by observing the principle of stabilizing and strengthening our Iranian-Islamic identity.

## 7.5 Ethics

1. Observing piety in all parts of individual and social life.
2. Committed to ethic morals such as honesty, patience, charity, kindness, modesty, bravery, self-reeducation, appreciation, satisfaction, justice, and contentment, altruism, having respect for parents and teachers in all individual and social aspects.
3. Valorizing work and earning halal wage, and having a continuously hardworking spirit.
4. Valorizing scholars, learning, and lifelong acquiring of knowledge.
5. Prioritizing national benefit over individual benefit and serial benefit over individual benefit.
6. Valorizing all creatures and the ecosystem.
7. Being committed to ethical values and principles in the usage of science and modern innovations.

## 8. Domains of Discipline and Learning

Domains of discipline and learning make the limitations of texts, methods, procedures, and key elements clear. These domains are related to each other but this does not mean that the titles of lessons in different grades and levels are necessarily

the same as the titles of the domains and the concepts of the domains will be taught in modulation. Primary considerations and theories in the derivation and determination of learning domains, their connection with the general goal of the National Curriculum, the targeted plan, basic competencies, their connection with national documents, and cooperation with the ruling principles of learning.

The goals of each of the learning domains will be taken from the following resources:

- The goals of the learning sessions,
- Basic competencies,
- Specific goals of the domains of learning,
- Goals related to other domains.

### **8.1 Titles of the Domains of Discipline and Learning**

1. Islamic wisdom and knowledge.
2. Quran and Arabic.
3. Persian language arts and literature.
4. Art and culture.
5. Physical education and health.
6. Work and technology.
7. Humanities and social sciences.
8. Mathematics.
9. Experimental sciences.
10. Foreign languages.
11. Life skills and family life.

### **Statements of the Domains of Discipline and Learning:**

#### **1. The domain of learning and edification of Islamic wisdom and knowledge**

Islam which has been sent down on behalf of God to the Prophet Muhammad<sup>PBUH</sup> includes beliefs, ethics, and any and all systems that mankind needs to reach their grand destination. Resources which this knowledge can be taken from are the Quran, traditions, the prophet's message, his immaculate successors, and intellect. Prudence means the power to analyze and connect events and measure and evaluate the findings according to the standard system (Islam) which can be acquired in valid ways. Wisdom means a firm science which is a strong and consistent result of intellect.

Wisdom and clear sightedness can be acquired when the person is in the procedure towards correct thinking with the guidance and help of common sense and correct quotes. Faith based on thought is the foundation of pious acts and there is not any pious act that can be carried out without thought and intellect. Thought, research, and study are the foundations of pious knowledge.

The need and function of this domain: The most important goal of forming the Islamic system (in general) and the education system (specifically) is pious edification (in the deep concepts of it). The great religion of Islam is a comprehensive edification program of humans for thralldom and becoming close to God. Deepening the knowledge and faith of teachers towards pious beliefs, ethics, and principles which is considered to be the same as having knowledge and faith towards Islam, is the most important prophecy of teaching in an Islamic system. The domain of learning Islamic wisdom and knowledge is the groundwork to strengthen pious thought, faith, and acts and is the program to reach the knowledge of a comprehensive edification program for mankind so it can give off some of its knowledge to teachers so they can organize their personal and social lives according to thralldom. It will give mankind the ability to actively propel society towards Islamic ideals so that it can stand acquires any type of damage towards belief, faith, culture, politics and society and it gives them the ability to succeed in the edification of their children in the future and influentially participate in the improvement of their society.

Human life is a thoughtful life and thought is a divine predisposition which can be seen through edification and humans can use this predisposition by seeing it through the light of monotheism. Therefore, the process of edification must be in such a way that thought, intellect, and wisdom can grow in it. Strengthening this ability affects the faith, belief, knowledge, and operation of mankind and starts the path towards their improvement. The main procedures in optional and conscious acts which are kept in mind in Islamic knowledge are thought knowledge, conscious faith, and willful acts. Only an act that is a result of having faith for religion is valuable. Faith that is based on knowledge and cognition and is the result of a person's thought and intellect.

The scope of this domain: The domain of teaching Islamic wisdom and knowledge holds part of the aforementioned prophecy in its collection of lesson plans. This domain can acquire the groundwork needed for the understanding, contriving, contemplation, understanding, and clear-sightedness of students and in the end it makes the individual show wise behavior. The border of this teaching is that students recognize religion as being the guide for their actions and lifestyle and act and program upon that. This knowledge consists of three sections:

**Beliefs:** Limited to the recognition of the most rational topics such as monotheism, resurrection, justice, prophecy, the Infallible Imam's, jurisprudent rule, the system of all that has been created, and issues related to them without the details of these issues. Indeed, didactic wisdom, the knowledge on truths (facts), is the topic of this part of the text.

**Ethics:** Limited to the recognition of the main issues and topics of ethics and being committed to them since they have a pivotal role in the genesis of mankind, considering modern issues and challenges related to ethics. This means practical wisdom which is about the best behavior of an individual to reach happiness and perfection (the musts and mustn't) which is the topic of this part of the text.

**Principles:** As much as any adult needs to know in their daily individual and social life and if they do not have any previous knowledge on it, they will have problems in their pious acts.

The results of the students' learning in the domain of Islamic wisdom and knowledge at the end of their course are:

Rudiment for religiosity and working on pious duties based on faith along with knowledge and cognition

Emotion happy and satisfied with their Islamic identity and having interest in it and working hard to keep it

Working hard to develop society's pious slogans and culture in different social conditions

Emotion responsible towards the Islamic system and participating in the expansion of the system and its puissance in the world

Making use of didactic and practical wisdom

## 2. The Domain of Edification and Learning the Quran and Arabic

Islam is the path that guides mankind towards perfection and salvation. God guides mankind towards the road that leads them to perfection and happiness. One of the resources of Islamic knowledge is the Holy Quran. The Quran is the book that guides mankind.

The need and function of this domain: Deepening students' knowledge and faith towards divine beliefs, ethics, and rules which is the same as knowledge and faith towards Islam is the most important prophecy of teaching and edification in the Islamic system. The Holy Quran is the resource of divine revelation and the main source of beliefs, ethics, and principles. The ability to read the Quran and understand the concepts of it and engraft it and personify with it lets all Muslims enter the sea of Islamic knowledge. Learning Arabic as the language of the Holy Quran helps the individual directly connect with the divine book, understand it, and make use of its guiding. The teaching of Arabic also lets teachers make use of the knowledge of the prophet's household and the rich Islamic culture. Furthermore, Persian literature and language arts are mixed with Arabic and becoming familiar with Arabic will help with the Persian language.

The sphere of this domain: The domain of learning the Quran and Arabic consists of the two textual domains of teaching the Holy Quran and teaching Arabic and the results of learning these two lessons are:

The ability to correctly and fluently read the holy Quran,

The ability to understand the concepts of simple and commonly used phrases in the Holy Quran,

A relative ability to ponder on Aya's in the Quran for primary and simple understanding of the concepts complete details of the Aya's without expertise of the Holy Quran,

Continuous and permanent personification with the Holy Quran in a way so that students like to read and think about the Aya's and they think of this as necessary for their pious edification and the completion of their identity.

Familiarity with Arabic and especially the four linguistic skills (reading, writing, listening, and speaking) in this domain is enough to help students understand the concepts of some Aya's in the Holy Quran, what the Infallible Imam's have said, pious texts, and the Islamic culture and it strengthens their Persian.

These two textual domains are closely related and their programming must be closely related to each other and cooperated and their joint goals, texts, and methods can be used to the best as well as their completing texts.

General Orientation in the Organization of Texts and Teaching in the Teaching and Edification Domains of “Islamic Wisdom and Knowledge” and “the Quran and Arabic”

The organization of the texts for Islamic wisdom and knowledge and the Quran and Arabic in primary school is syncretistic. In middle school, they are distinct, yet harmonious. In high school, except in Islamic majors, it is taught as syncretistic and Arabic is taught as a distinct lesson. In Islamic wisdom and knowledge, specific lessons are taught in the domain of Islamic knowledge.

### **3. The Domain of Learning and Edification Persian Literature and Language Arts**

This domain consists of the domains of language and literature. Language is a procedure that consists of understanding and receiving words and results in producing concepts complete words. Literature is a complex and multi-surfaced production that consists of phonemes, words, syntax, and semantics and has an artistic aspect to it. The artistic function of language can be seen in literature.

The need and function of this domain: Persian literature is the password to our national identity and it creates a bond and unity among Iranian races and it is a valuable treasure that ties the past to the present and future. In this domain, students become familiar with the systematic body and elemental values of language and they acquire the ability to create and governmentalize in this domain.

The foundation of human communication is language. Teaching a language creates the paradigm to nurture students' ethical skills and values in various linguistic cases orally, visually, and written and different audiences which includes learning a



language, learning from a language, and learning about a language. Most of our daily activities happen when we talk with others and using media through language.

Language has two main functions:

An instrument for communication in social status .

An instrument to create artistic beauties, also known as literature.

Language is used for many different purposes such as filling daily needs, influencing the thought and behavior of others, creating understanding in social relationships, research and acquiring information, familiarity with cultural history, preserving tribal and local traditions and manners, creating an emotion of belonging and national identity, the ability to say personal opinion, receiving ideas and thoughts, talking of imagination and novelties, and giving information related to different topics.

Language is groundwork for thought. Flourishing linguistic abilities creates the base for understanding other texts and lessons and helps develop social, personal, mental, communicative, cultural, study and research skills and ethical values.

The sphere of this domain: Teaching Persian literature and language arts emphasizes the four skills of writing, reading, listening, and speaking by coding and decoding phones, written language, and metalinguistic skills (thought, criticism, and analysis) and their pragmatics and also Persian literature. In this domain, students are able to understand language, beliefs, attitudes, values, linguistic form, and the status of Persian and the systematic body and creative elements and beauties in the original resources and old and new literature in this language.

Persian literature and language arts are taught in a communicative approach and emphasizes on the transition of Iranian-Islamic cultural values. Language is taught better and in a natural way in communicative status. Therefore, linguistic regulations such as pronunciation, coining, and grammar happen by acquiring true experiences and they are dependent on the students' cultural status. This topic was vital especially in its primary years. The set of experiences that have been provided for students so that they flourish as students who are committed to national and pious values and are



dependent on the ethics and manners of Iran and it gives them the ability to preserve their culture and civilization.

General orientation in the organization of texts and the teaching of this domain: In the organization of the text in primary school, there is to some extent a focus on the communicative function of language and the artistic function of language is only followed to enjoy the sound of language. In higher grades, the artistic function of language is focused on to transmit cultural values and nurture and to strengthen teachers' artistic abilities and acquire national identities.

#### **4. The Domain of Teaching and Edification Culture and Art**

Culture is the most important and richest resource to acquire identity and by orienting lifestyles, it gives us the possibility to acquire individual and social identity. Culture consists of beliefs, values, history, national figures, traditions, laws, ancient artifacts, the art and literature of the past and present. The domain of learning culture and arts supervises the understanding of concepts and relations between phenomenon, aesthetics, and appreciation of the signs of divine beauty in our society's cultural past (signs, traditions, values, legends, and heroes) and the preservation and improvement of them.

The necessity and function of this domain: Thanks to the importance of culture and national identity and the role that these two play in the independence, self-efficiency, self-respect, and resistance acquires self-alienation, culture and art are considered to be the most use facilities in edification and they are topics that have come out of our Islamic, Iranian, and revolutionary culture and are influential on our understanding of our national identity. Art, as the expression of a society's beliefs, is one of the aspects that differentiate humans from other living creatures and as a distinguishable part of identity, especially cultural and spiritual identity; it can cause growth, and the upgrading of civilization and culture of the related society.

Edification in culture and art causes recognition in heritage and individual; abilities and the expansion of self-capacities and acquiring the needed competencies for life. Reaching perfection in ethics and evaluating human culture according to a systematic measure depends on students acquiring the instruments and equipment

with the ability to represent the depth of its values. Using art and its types is the most appropriate way to represent rich experiences of human emotions. A recognition which is the result of the cognition of art and heritage and is the groundwork of preserving, reviving, and spreading Iranian-Islamic arts and it will give identity to an individual and society and prevent cultural invasion. The most important function of this domain is reaching cultural literacy and identity, creating happiness, understanding and expressing emotions and concepts and instruments related to the language of art, nurturing emotions, a taste of aesthetics, appreciating emotions and heritage, and in the end, reaching cultural clear-sightedness.

The sphere of this domain: The sphere of the domain of culture and art includes understanding artistic ideas, artistic procedures and skills, artistic instruments and heritage in two practical aspects and two didactic aspects.

Coding and decoding phenomenon in artistic types include two concepts discovery aspects (understanding and receiving the work of art) and creating concepts (producing the work of art). Acquiring cultural and intercultural literacy to understand the relations between cultures, races, and nationalities in national and global areas and the relations between smaller cultures with standard cultures, the difference between modern and traditional culture are all part of the sphere of this learning domain.

The general orientation of this domain in the organization of its texts is artistic edification which emphasizes on acquiring cultural clear-sightedness. Artistic edification is the groundwork for understanding aesthetics and the world which is one of the ways to recognize God and appreciate the beauties and their creator. Organizing activities in the approach of artistic edification makes the understanding of natural beauties, the living environment, cultural-artistic works, the strengthening of emotions, imagination, and thought, the ability to understand implicit and explicit concepts, and enrichment emotional understanding.

General orientation in the organization of text and teaching in this domain: The organization of text in this domain is based on artistic edification until the end of the general education course and in high school it is a pivotal topic. Also the organization of text is based on several majors and is appropriate with the individual and social needs of teachers. Cultural and artistic teaching is taught implicitly in the first few

educational years and gradually with the advance of grade and artistic majors, it is taught explicitly. In the procedure of learning and producing art, by creating the conditions for choosing and solving problems, the skill to face problems and issues, correctly understand events and phenomena based on emotions, the ability to express emotions, thoughts, ideas, opinions, nurturing imagination, creation, and the students' individuality by using different emotions and different artistic types.

Cultural clear-sightedness and artistic edification is an approach beyond lesson planning and is the ruling soul over the educational system and calls for using all the capacities of edification and learning, especially the humanities, social studies, and Persian literature and language arts.

## **5. The Domain of Edification and Learning Health and Physical Education**

The domain of health and physical education looks to acquire the complete mental and physical health of students as a divine safekeeping and uses correct methods to pursue physical activities, promote the abilities of the body and its movements, explain methods of healthy recreation, promote health and the principles of living healthy and preventing illnesses, and disorders and physical handicaps, and giving people the ability to control their behavior and stay healthy.

The necessity and function of this domain: In Islamic teachings, the human body is a gift and safekeeping to complete the soul. Preserving the body from danger and injuries, physical strengthening and staying healthy are pious and divine duties and in the words of the Infallible Imam's, this fact has been emphasized. Physical health and edification is a vital and influential factor in personal, social, educational, economical, and cultural expansion and it is a needed instrument for the growth and nurture of healthy and able humans to reach some dimensions of the most purified life.

Acquiring the needed competencies of this domain gives students the power to recognize, trust, and nurture their physical and mental capacities. These teachings help students embrace the responsibilities of their sanitation and health and believe in their own role in the guaranty of their physical and mental health and individual and social happiness, especially family health.

During exercise and physical activities, students learn how to work in serials, increase their self-confidence, plan for their free time, take risks, get involved in issues and solve problems with the help of others. Health and sanitation creates complete, physical, mental, social, and spiritual well-being, and prevents illness, disorders, and physical, emotional, and dynamic handicaps, and gives the individual the ability to control their behavior and stay healthy and prevent dangerous acts, and improve the students' lives.

The sphere of this domain: Health, sanitation, exercise, physical education, and healthy recreation are known to be correlated topics of a domain and they have many shared goals. Paying attention to the quality of individual life, growth, and perfection, the correct principles of nutrition, observing sanitary manners, and acquiring safety skills are the most important goals of this domain. This domain contains the two sub-categories of 'health and sanitation' and 'physical education, sports, and healthy recreation' which include the following factors:

- Dynamic skills and physical rudiment,
- Games and physical education majors,
- Safe recreation,
- Balanced and healthy nutrition principles,
- Safety and prevention of individual and serial injuries in different dimensions and conditions,
- Biological skills and individual and general health,
- System of observation of physical and mental health with an emphasis on individual, family, and social health,
- Sanitation in puberty and teenage health.

General orientation in the organization of text and teaching in this domain: In the organization of texts in this domain all grades must pay attention to the physical, intellectual, social, mental, and spiritual dimensions as a syncretistic method. In high school the organization of text in students who study technology and profession, this is a pivotal issue and it is according to physical education majors.

## **6. The Domain of Teaching and Edification Work and Technology**

This domain includes acquiring practical skills for a functional and beneficial life and acquiring competencies related to technology and related science especially IT and communications, for technological edification and a healthy life in the cyber world and rudiment to enter a job and vocation in different economic sectors and social life.

The necessity and function of this domain: Considering Islamic teachings, work and vocation has edification value and by way of work, humans tame their rebellious wanting and polish their self and consolidate their identity and create the groundwork to promote themselves and acquire halal livelihood and answer society's needs. Teaching technology, work and skills, develops the individual, their usefulness, their participation in social and economic life, the decrease of poverty, an increase in income, and expansion.

The sphere of this domain: The sphere of this domain consists of four competencies:

- Pivotal non-technological competencies at work,
- Basic technological competencies needed for personnel in different careers,
- Competencies related to IT and communications,
- Competencies related to life-long technological learning.

General orientation of the organization of text and teaching in this domain: The competencies of this domain in the general teaching course is witnessed, experienced, and to some extent blended with other domains of edification and learning and will acquire experience in real and various learning environments and is the groundwork for guiding students considering their interests and abilities in educational, professional, and vocational paths.

In the composing of learning activities of this domain, it will be the ruling technological viewpoint. In the first-third grade, skills related to work will be presented in a syncretistic method with other lessons. From the 4-6 grade and middle school, skills related to work will be presented and defined in the form of projects and according to needs, talents, and local positions. Other than being combined with other learning domains, IT and communications will be presented individually.

Its organization in high school will be as follows:

**The First Group:** In this serial students will be able to enter the working world after graduation. The chosen professions are explained according to the time of teaching and other factors related to one or two skills. Learning centers can be formed outside the school domain to implement these teachings with the participation of the governmental and non-governmental sector. Regional needs must be considered in the design and composing of this serial of lesson plans.

**The Second Group:** In this group students will be able to find a job after they earn their associate's stage. The chosen vocations are defined according to the time of teaching and two or three skills. In this group there is a balance between the competencies of the main professional group and the competencies of the chosen profession. There are various learning centers in this type of teaching. The educational programming for this group and its execution with the participation of the Ministries of education, and Science, Research, and Technology is possible.

**The Third Group:** In this group, the lesson plans of high school students must be designed in a way so that each student has acquired enough practical skills in one of the simple practical abilities appropriate with their needs and interests and this can become a standard measure in the assessment of their educational expansion. The large group of chosen professions is related to three or four skills considering the time of teaching and other factors.

## 7. The Domain of Edification and Teaching Humanities and Social Studies

This domain studies the actions and interactions of humans and the ability to create positive and constructive relations with others on the basis of a relationship with God. It delves into understanding the position and ultra-position and its elements in different dimensions (time, space, and natural and social factors) and divine factors that rule over individuals and society. It also tries to strengthen and nurture desired actions appropriate to the Islamic measuring system.

The necessity and function of this domain: A monotheist life needs to understand divine traditions, study the natural and humanistic environment, feel empathy, altruism and respect toward others and control their excitement and emotions when they are in real and challenging (family, social, and global). The result of great edification depends on the relationship and interaction of the individual and



society. The teachings of this domain are taken from society's culture and history and are at the service of its cultural and historical identity and create the needed groundwork for justice and expansion.

Students need opportunities in their school lessons to challenge the ideas of others and themselves about social issues locally, nationally, and globally so they can nurture a truth seeking, justice-demanding, right-seeking, duty-obeying, inviting, negotiating, just and amiable morality and embrace their divine accountability towards mankind, especially the deprived and poor and they must be able to understand the characteristics of an Iranian-Islamic culture and civilization and its impact on the expansion on human society and know their role in the modern world to preserve and promote Iran's position and status amongst regional countries and world-wide and teaching responsible interaction with the world and the related issues and upgrading competencies to piously reform life issues of individuals and serials. These are some important functions of this domain.

The sphere of this domain: The sphere of this domain includes understanding status and its dimensions in time (past, present, and future), space (home, neighborhood, city, country, planet, and universe), natural factors (natural environment, ecosystem), social factors (social structures and institutions, norms, behaviors, relationships, contracts), and their interaction, country logistics, the understanding of how divine traditions ruled over mankind in history and acquiring social skills (skills in serial activities, the expansion of human-tolerance affairs, accord and empathy and peacekeeping and altruism, observing rights and carrying out duties) and economic (economic skills, economical, trade, production, distribution, use and contentment) as a responsible member of Islamic Iran's society.

General orientation in the organization of text and teaching in this domain: The expected competencies are expected by the end of the general teaching course in the form of compiled learning experiences and create opportunities to understand the status in different dimensions. Students also acquire the needed ability to freely and consciously participate in social activities. This method of organizing texts presents opportunities for schools and teachers to acquire firsthand experience at class, school, and local level. Not only do students face real and challenging, they acquire the needed

ability to solve real life social and individual issues and they reach a stage of social intellect.

Teaching in high school is closer to real life and presents more opportunities for students to participate in social activities. In this course there is an emphasis on cooperative attempts, skills and participating in presenting social services upon the students' entrance to the humanities and the texts become somehow semi-specialist.

The teaching-learning procedure is based on critical and discursive questioning and using searching methods in a collaborative, research collaborative, project, case study, library study, real (programming, supplying resources to present social services to needy serials) and participating in serial activities in society (construction, service, and research camps) are affirmed methods in this domain.

## **8. The Domain of Edification and Teaching Mathematics**

Math is rooted in the human power of prudence and has an influential role in understanding the laws of nature. As the science that studied patterns and relations, math is an art that is systematic and is internally compatible and has a precise language to accurately explain phrases and signs and is the instrument in many of the sciences and professions.

The necessity and function of this domain: Math and its functions are considered to be a part of our daily life and help us solve our life issues in different domains which have widespread functions in various humanistic activities. Math edifications people that can logically reason when faced with different issues and have the ability to analyze and grab and create comprehensive theories about surrounding phenomena. An important aspect of math is preparing humans to accurately describe complex and predict and control possible material, natural, economic, and social. Therefore one of the most important goals of teaching math is acquiring the ability to use math in solving daily and abstract issues.

The sphere of this domain: On one hand, the sphere of teaching math is to understand mathematical concepts such as numbers and formulas, algebra and symbolic signs (patterns, relations, and functions), geometry and measurement, data,



statistics, and probability. On the other hand students in this domain must know about and be skilled in solving problems and using problem solving strategies, modeling (real problems and phenomena), reasoning, critical thinking and logical reasoning (generalizing, predicting, assumption, conjecturing and testing it, explaining and embracing the results, assorting, comparing, using examples), visual and creative thinking (air reasoning, solving unusual questions, visual patterns, creating problems in stories, and real and imaginative context), topical and concepts mathematical relations, math speeches (cultural and relationship-reading and writing math), choosing and decision making, guessing, and accuracy. Technology in math and its functions (calculators, computers, and software) are emphasized points in using modern technology in math.

The cultural and civilization of Iran and Islam create part of the text of this domain because of the explanations of Iranian scholars and scientists and their role in mathematical history.

General orientation in the organization of texts and teaching in this domain: In its essence, math is a single science but the groundwork of its expansion and growth is observing, and explaining, and analyzing the periphery. In school math, educational activities must be from the math of the surrounding periphery and it must help the students observe, analyze, and understand mathematical concepts and propositions in their surrounding periphery and different interpretations can be made for mathematical concepts . This will strengthen their intuitive (the practical guide of mathematicians). The debate on insight is critical in school math.

Deep learning of mathematical concepts happens when reach the concepts in a significant problem and they were the ones who created the concepts. This is like a study in mathematics. Therefore, in the learning-teaching procedure in mathematics, students learn how new concepts happen, how they should be named, and how they can be worked with and generalized.

Until the end of the general course the textual topics of this domain are organized, based on a compilation of concepts and skill webs and in high school it is presented according to the major in the form of pivotal topics with a didactic or practical orientation.

## 9. The Domain of Edification and Teaching Experimental Sciences

Experimental science is the result of mankind's hard work to understand his world and it is an experimental knowledge that is on the verge of change with the appearance of new documents and evidence and makes use of a wide scope of research methods. Experimental science takes form both in the period of genesis and formation of the conceptual paradigm and in the aspect of how it functions and behaves and works in nature in the scope of other humanities.

Therefore, it has an undeniable interaction with embraced philosophy, beliefs, and values of the individual and society. Considering the orientation of this program, experimental science is the result of the hard work of mankind to understand the facts of the world and what God has created.

The necessity and function of this domain: Scientific nurture of students and having them enjoy technological literacy in their personal dimension is needed for a healthy and success life and in the social dimension it is needed for the sustainable amour and expansion of Islamic Iran. Therefore, the growth and upgrading of the capabilities and competencies of Iranian students in the domain of experimental science has resulted in the recognition and responsible use of nature as part of the divine creation with the goal of respecting, developing, and teaching to play a constructive role in upgrading the level of personal, family, national, and global life.

On one hand, teaching experimental science is needed to create clear-sightedness with a deep insight towards understanding the surrounding world and to honor God by understanding the greatness of his world and on the other hand, considering the need because of our daily increasing dependence of different dimensions of our life on technological findings and results. Therefore, even if the nurturing of technological literacy is a shared axis of all the teaching programs, according to the foundations of Islamic edification, other than this axis, the deepening and greatening of a monotheist attitude and reaching a limited understanding of creation, and in other words rediscovering and discovering the secrets of the material world is one of the most important pivotal points of science edification.

The sphere of this domain: The domain of learning experimental science includes studying the procedures of life and living creatures, Earth and its surroundings, changes in material and energy, nature and processing, social sciences, daily life studies, and the history of science in Iran and Islam. Technological edification does not only include teaching scientific findings and results, it also includes scientific procedures and teaching methods such as processing methods (observing, gathering data, measuring, analyzing the results, creating hypotheses and modeling, prediction, designing a study, and communication), and sophisticated skills of thought. Attitudes that are results of science, especially the ecosystem, and attitudes that supervise science and technology are inseparable parts of technological activities and gates to enter the foundations of embraced philosophy.

General orientation of the organization of text and teaching in this domain: Considering the embrace of the comprehensive principle and based on a syncretistic approach in all the learning domains, by embracing methods that are compatible with a mixture of theory and practice, scientific nurturing develops scientific procedural skills and does not stop at transmitting scientific results. According to this, the learner is in the main part of all the learning activities and learning the methods and acquiring science, knowledge, and ability is considered to be the main goal of learning activities. This creates the groundwork to nurture different thoughts in the path of growth and greatness and self-learning, deep thinking, and seeking greatness can be seen in students.

Creating a relationship between scientific teachings and real life and relating the learning texts with its possible functions results in concepts learning, acquiring its use and beneficial knowledge in students. This helps nurture people who are responsible, thoughtful, and creative.

The organization of the text until the end of the general course is syncretistic and in high school it is presented according to different majors in the form of pivotal topics with a didactic or practical orientation.

## **10. The Domain of Teaching and Edification Foreign Languages**

Teaching foreign languages creates the appropriate groundwork for understanding, receiving, cultural interaction, and transferring findings of human science in various

linguistic forms orally, visually, and written for various aims and audiences in the paradigm of the Islamic measurement system.

The necessity and function of this domain: Since social relations are influenced by human interaction and technological growth has developed and this domain grows on a daily basis, to create a constructive and conscious relationship it is necessary for students to not only learn their mother tongue which gives them the ability to interact on an interpersonal level (family, local, and national), but also a foreign language which will give them the ability to communicate with another societies and have human findings in the regional and world-wide level.

Other than having interpersonal and intercultural communications, teaching a foreign language is influential in developing economics such as tourism, trade, technology, the expansion of science, and social-political consciousness.

The sphere of this domain: Teaching a language emphasizes on the ability to communicate and solve problems so that after learning the individual can communicate by using all the linguistic four skills (listening, writing, reading, and speaking) to receive and transfer concepts. Language teaching lesson plans must make students become familiar with the linguistic body, words, and structures to influentially and constructively communicate on the global level. Teaching foreign languages starts from middle school and its goal is teaching the four linguistic skills and making students become familiar with communicative skills in the paradigm of the general orientation.

In high school, students must be able to read intermediate texts and understand their concepts. Also, the ability to write, a short article at least, in the foreign language must be strengthened in them and it is one of the needed abilities to use resources at the intermediate level and communicating in one of the foreign languages. Teaching will be presented in English, French, and German or any other language that the SCEratifies.

General orientation in the organization of text and teaching in this domain: Teaching a foreign language must go beyond the small circle of theories, approaches, and methods that have been edited and must be thought of as the groundwork for strengthening national culture, beliefs, and values. The approach to teaching foreign

languages is a self-believing and active communicative approach. In the beginning grades of teaching, the text is based on local topics and the needs of the learner such as health and sanitation, daily life, the surrounding environment, and the beliefs and culture of society are chosen and organized in attractive forms and in higher grades the choosing and organization of the texts of this domain is based on cultural, scientific, economic, and political functions which are appropriate compared to other learning domains and their deepening. At the end of high school, student will have acquired the ability to read and understand simple specialist texts and write an article. In high school, the scope of words in special majors is expanded to better understand texts and scientifically communicate.

## **11. The Domain of Teaching and Edification of Family Management and Proper Behavior**

To reach a stage in the most purified life, lessons related to life and family skills and manners are an opportunity to use what they have learned in real life and they are appropriate with individual differences and conditions and local appropriation and teachers hold the accountability to prepare individuals to consciously and responsibly enter family and social life. Life skills and manners complete each other and both seek to teach the manner and ethics of life. Therefore, borders should not be put up between these two.

The necessity and function of this domain: In modern society, people need examples, knowledge, and skills to preserve and act upon pious-ethical beliefs and values which helps them constructively communicate in four fields (communicating with God, self, others, and other creations). Humans live as they think. Their beliefs, tendencies, affect the manner of their life and lifestyle. The teachings in this domain can unify learning and organize relationships and generalize them to new.

The sphere of this domain: Teaching life manners and skills gives students the needed competencies for self-management in running the affairs of their daily life such as social skills, livelihood skills, time management, function, family duties and skills, rudiment to form a family and parenting skills, managing emotional behavior and emotional edification, leisure management, self-consciousness, education and study skills, life skills in the cyber network, self-identification, influential

communication, taking care of the ecosystem, disaster and danger management, the skill to work with others , and passive defense skills and defense rudiment.

General orientation in the organization of text and teaching in this domain: Choosing and organizing learning activities to teach life skills and manners depends on the students' cultural conditions and material. Therefore, it is necessary that teaching is from the text of life and in the text of life. Rudiment foredification opportunities in which students can acquire experience in real life (either individually or in a serial) is the main orientation in teaching skills. Having scientific and cultural camps, pilgrimages, cloning resource, paying attention to individual, indirect, and experimental methods of teaching are examples. Organizing the text of learning activities in this domain depends on the appropriateness of the educational courses' needs and conditions and considering the teaching groundwork it will be syncretistic until the end of the general teaching course.

## **9. Principles Ruling Over the Choosing of Teaching-Learning Guidelines**

The guidelines for teaching-learning must be able to prepare the needed groundwork to reach the goals of the lesson plans to flourish their nature and reach some stage of the most purified life. To reach this point, besides the supervising principles over lesson and teaching plans, the ruling principles over choosing the guidelines for teaching-learning will be as follows:

**9.1** Prepare for the possibility to understand and explain phenomena, facts, and relations in real life so that the conditions are ready for understanding and choosing issues that students face in different by observing the Islamic measurement system.

**9.2** Flourish and strengthen the students' motivation by research with continuous hard work to find the answers to phenomena, facts, and their relations.

**9.3** Obtain the ability to understand and explain general laws ruling over the universe and cause and effect relationships or the dependence of phenomena along with an increase in the students' clear-sightedness.

**9.4** Prepare opportunities to devise acquired competencies in different periods of time by the students and choices must be made by them to modify, devise or continue the learning path.



**9.5** Obtain the needed opportunity to link theory and practice, blend knowledge and experience from the past by learning new things as unified and concepts to reach the students' real capacities and develop their competencies.

**9.6** By making more use of active, filling, and creative methods and by creative and innovative organizing the procedure of gathering and accumulating facts, obtaining the needed background for science and knowledge.

**9.7** It should not only be limited to transferring knowledge. Rather, rudiments should be made for students to create science with an emphasis on their participation in the concepts.

**9.8** An influential groundwork of interaction must be obtained between the students with their teacher, classmates, and various learning environments.

**9.9** The groundwork for making clever use of innovative learning technology must be obtained and their usage must be followed with a strengthening and completing or empowering (not substitution) look.

## **10. Principles Ruling Over the Assessment of the Expansion of Education and Edification**

To organize decisions on the assessment of educational and edification expansion in all grades the following principles must be considered by programmers and teachers:

**10.1** By using various methods and instruments, they are able to fully reflect the students' ability to use their basic competencies in different domains.

**10.2** By presenting various and different evidence, they are able to determine a verdict on the level of the students' ability to reach the lesson plan's goals.

**10.3** In a serpentine and continuous manner, they can reflect the process of reaching the goals and how to influentially act considering the different faces of learning by the students.

**10.4** With an emphasis on self-awareness, self-assessment, and decision making on behalf of the students, they should prepare how to compensate, overcome shortcomings, and reach higher levels of competency in all domains.

**10.5** To save the face and humanitarian dignity of the students and to strengthen their positive thinking, the use of evaluating methods and instruments that cause stress and disappointment must be avoided.

**10.6** To explain and reflect existential capacities and the different abilities for each student, the possibility for other students, parents and teachers to participate must be obtained.

**10.7** In the assessment process, the pivotal role and decision making of the school and teacher must be preserved within the general paradigm of the Ministry of Education's affairs.

**10.8** The design and execution of an assessment system that is result oriented and based on national standards to pass grades, an assessment approach that is process driven to promote primary school levels and a syncretistic approach (result oriented and process driven) for other grades.

**10.9** With an emphasis on cooperative attempts and serial activities and problem solving methods, competing or competition must reach their lowest levels and the groundwork for students' flourishing must be established.

**10.10** Assessment is an inseparable part of the learning-teaching procedure and its results are used for the programming of teachers' professional growth and improving lesson plans and the educational system.

**10.11** With an emphasis on using functional duties on the assessment of students' access to competencies and their hard work to achieve a just society bases on Imam Mehdi and achieving a stage of the most purified life, a report of their educational and disciplinary operations with the cooperation of students, school leaders, and parents will be organized and presented.

## **11. The Production Process and the Administration of the Curriculum**

The production and administration of the curriculum is based on the following process:

**11.1** Analyzing the macro goals of the Ministry of Education and the characteristics of a Purified life according to the fundamental reform document.

**11.2** Analysis of the National Curriculum's elements and extraction of its implications.

**11.3** A needs analysis and an analysis of accomplished studies in the regional, national, and global domain of learning and edification.

**11.4** Obtaining a curriculum guide for domains of learning and edification (determining goals, text standards, results of learning, etc.).

**11.5** Composing the National Curriculum guide of learning and edification domains.



**11.6** Checking and confirming the curriculum guide for domains of learning and teaching in the Organization for Educational Research and Planning.

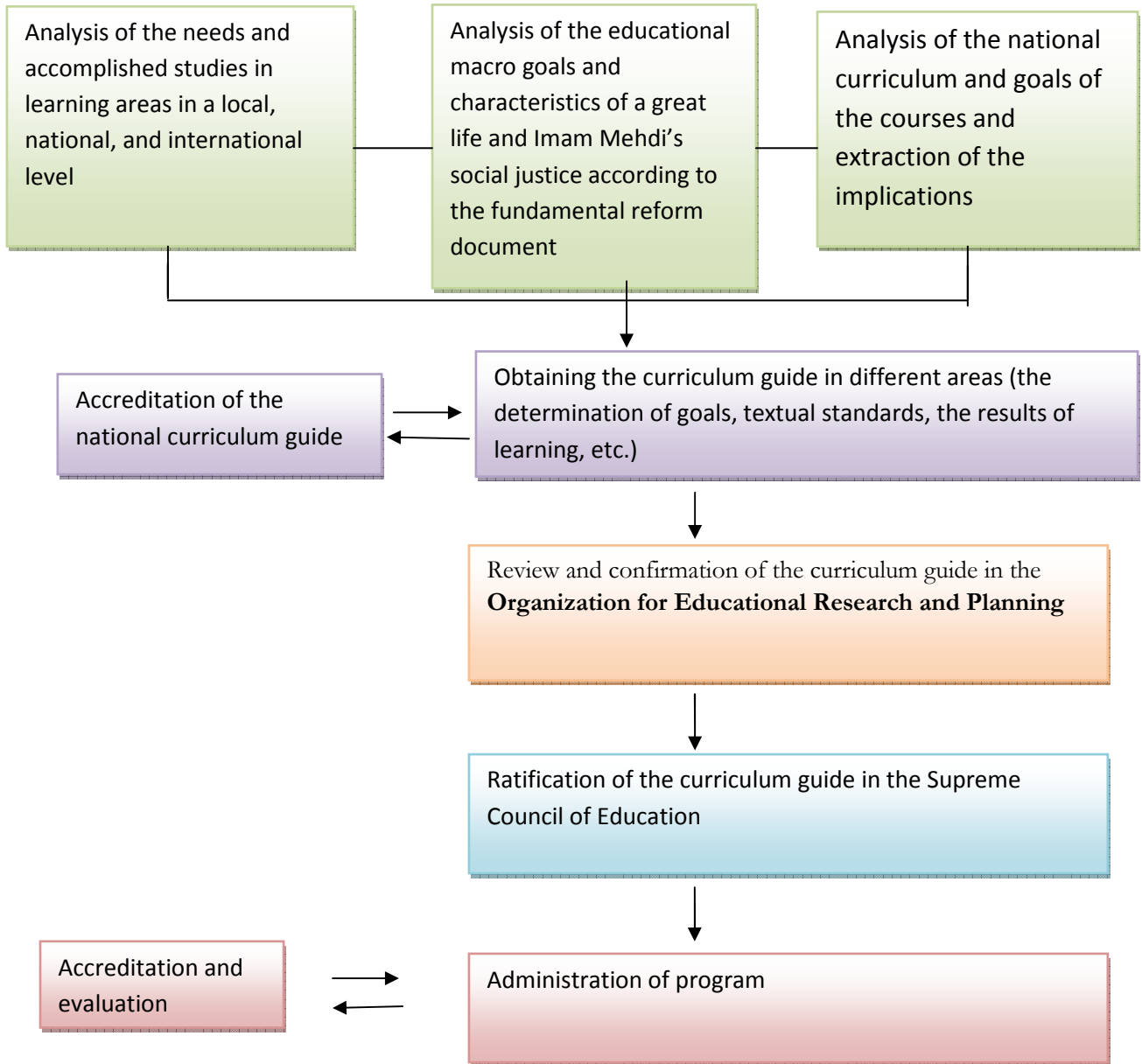
**11.7** Ratification of the guide to the curriculum of domain of learning and edification in the Education Higher Council.

**11.8** Administration of the program.

**11.9** Accreditation and assessment.

**11.10** Assessment of the curriculum of each domain after three years from the administration of each program in each of the three yearlong educational courses by the Organization for Educational Research and Planning and the result will be presented to the SEC.

## The Process of Creating an Edification and Learning Curriculum



## 12. Policies of Material Expansion and Learning Vehicles

In the design and production of learning material and vehicles and in line with achieving the National Curriculum approach, the following policies are embraced:

**12.1** Determination of national standards for material and vehicles, learning centers and resources, and their ratification in the SCE and supervision of it for the best administration by the Ministry of Education.

**12.2** Using innovative educational technology with a problem solving approach in the production of material and learning vehicles.

**12.3** Expansion of multiple authorship policies and making the groundwork for the active participation of states, teachers, coaches, people, and interested serials with an emphasis on the non-governmental sector in the production, completion, and enrichment of various learning material, resources, and centers within the paradigm of the Ministry of Education's policies.

**12.4** Creating the groundwork for the expansion and expansion of teachers, coaches, and students' experiences and inventions in the design, construction, and assessment of learning and teaching material and resources.

**12.5** Expansion and strengthening of learning centers and resources inside and outside the school especially in the local society and usage of it.

**12.6** The production and distribution of learning material and resources appropriate with the abilities and capacities of national regions and schools to acquire disciplinary justice.

**12.7** Production of multimedia texts appropriate with the needs of teachers and students and clever usage of it.

**12.8** Emphasis on program oriented policies and the creation of educational packs.

**12.9** Enabling schools to play the main and pivotal role in reaching the desired status in the production and use of material and learning vehicles and various learning centers and resources.

### **13. Structure and Time of Teaching**

#### **13.1** The Structure of the Ministry of Education's system

1. The structure of the educational system in the Islamic Republic of Iran according to the content of the fundamental reform document consists of 6 years of primary school and 6 years of secondary school (a total of 12 years). Each course is split into 3 years.

2. The official and general educational course, considering the nature and characteristics of the curriculum consists of a general educational course (this includes primary school and the first three years of secondary school) and a semi-specialist

course (which consists of the last three years of secondary school) and at the end of these 12 years, a diploma will be given to the students.

3. Pre-school is a noncompulsory but official two year long course in which 5-6 year old children are covered by the curriculum. The curriculum for this course and the amount of time these new learners are in pre-school centers is undetermined considering their characteristics.

4. The age in which primary school is started is 6. The curriculum for the first three years is serpentine and has been edited considering the abilities and differences of students and prerequisites and compensatory classes especially for children from deprived and bilingual regions are included.

5. Educational and disciplinary counseling and guidance is mandatory in all levels. Choosing an educational major and branch at the end of the general educational course happens according to the educational and disciplinary operations during this educational course.

6. Secondary school consists of three main branches: didactic, professional and technological, and work and knowledge. Each of these branches has some majors of which the variety is based on society's needs, the appropriate time, and the possibility of its administration.

### 13.2 The Time of Teaching

1. The school year starts on September 23 of each year and will continue until September 22 of the following year.

The time of teaching each grade in primary school is 925 hours, in middle school 1110 hours, and in high school 1295 hours and in the technological and profession and work and knowledge branches it is 1480 hours. Other than that, in all grades 50 hours will be dedicated to activities outside the school and class, appropriate with the needs of the curriculum in all learning domains and 50 hours that are appropriate for environmental conditions and needs are at the service of states, regions, and schools (a total of 100 hours).

2. Considering solution 5.5 in the Ministry of Education's fundamental reform document and because of the need to answer local and regional needs, programming and providing part of the teachers' official teaching time will be for the state, region, and school which will be programmed and administered in the paradigm of the informing regulations.

3. The weekly working hours in primary school will be 25 hours for every grade and each session in the 1, 2, and 3 grades will be 45 minutes and in the 4, 5, and 6 grades will be 50 minutes. The average weekly working hours in middle school will be 30 hours for all grades and each session will be 50 minutes and in high school the number of weekly working hours is 35 hours at most in all grades and each session lasts 50 minutes and in technological and professional and work and knowledge, the weekly working hours are appropriate with the major and at most it is 40 for all grades and each session is 50 minutes.

Note: Time dedicated to each session along with a break is 60 minutes and blending two classes especially in primary school is not allowed.

4. The table for lesson names and their allocated times will be suggested on behalf of the Organization for Educational Research and Planning and ratified by the SEC.

5. The Ministry of Education is responsible for creating the groundwork for guiding and enrichment unofficial learning time at home and outside the school premises.

6. The Ministry of Education has the duty to use the most possible participation of families, and cultural, artistic, service, pious, and productive systems to design and administer programs and activities outside the class and school, especially part of the programs that are administered during the summer.

#### **14. Administrative Policies and Requirements**

Administering the National Curriculum as one of the influential subsystems in the achievement of the Ministry of Education's fundamental reform document and in the paradigm of the concepts and guidelines of the fundamental reform document needs to take on influential and efficient policies, obtain conditions, facilities, resources, and technological and specialist infrastructure. Some of these policies and requirements are as follows:

**14.1** Creating a comprehensive, pervasive, and long term program which includes all needed actions and activities of the different sectors in the Ministry of Education according to the National Curriculum and its confirmation and informing by the education minister.

**14.2** Design and administration of the curriculum with regard to standards, preserving national benefits, and an increase in the participation of all executives on different levels with an emphasis on lowering their focus.

**14.3** Using influential methods in securing, keeping, and upgrading the specialist human work force made up of experts, counselors, and scientific observers to design and edit a curriculum guide for all domains.

**14.4** Allocating appropriate financial resources and legal and administrative support to administer and supervise the best possible administration.

**14.5** Using influential methods in spreading the National Curriculum, culturalization, and institutionalizing it by using all capacities both in and out of the Ministry of Education.

**14.6** Obtaining administrative implications and appropriate organizational structure to continuously monitor the curriculum and improve it and carry out the needed study and research.

**14.7** Creating various opportunities and using influential approaches to promote our beneficial abilities especially teachers and principals to promote the level of operation of schools in the administration of the National Curriculum.

**14.8** Equipping schools with innovative technology, libraries, laboratories, and technological and professional workshops.

## **15. Evaluating the National Curriculum**

The National Curriculum is evaluated to obtain descriptive and judgmental information to better understand, guide, decide, and answer the amount of influence and how to administer and acquire the goals and results of a program.

This assessment is carried out by observing the following factors:

**15.1** The assessment of the National Curriculum is observed by the SCE and is carried out by the Ministry of Education. The assessment plan and the application of its results were suggested by the Ministry of Education and the Organization for Educational Research and Planning and will be confirmed by the SEC.

**15.2** The assessment of the National Curriculum must be a continuous and animated process and different types of information must be gathered by using quantitative and qualitative methods and in time periods of 2-3 years must be reported to the SEC.

**15.3** Decision making on the assessment of the procedural administration of the National Curriculum to reform administrative methods and reflect the finding to

higher levels of decision making is accountability of different administrative levels in the education system as diagnostic, genetic, and ultimate.

**15.4** The assessment of the National Curriculum depends on the criterion, indicators, and clear signs and reflects the portion and role of each of the influential elements and the number of goals that they achieve and the level of basic competencies that they acquire.

**15.5** Observing the balanced and moderate rights of students and program executives at different levels (school, region, state, country) and obtaining the groundwork to promote the quality of educational and disciplinary programs and the professional growth of executives at different levels.

**15.6** The amount of value, comprehensiveness, usefulness, influence, and administrative problems reflected in different national, statewide, regional, and school levels in a fair way and the ability to improve the curriculum and improve the operation of the educational system.

**15.7** The possibility for all beneficial and related people to participate in the assessment procedure must be available.

**15.8** Updating and devising the National Curriculum according to assessment results in the time periods of at most 5-10 years according to the suggestion of the Organization for Educational Research and Planning and the ratification of the SEC.



Topic: The ratification of the National Curriculum of the Islamic Republic of Iran was ultimized in meetings 857, 858, 864, 865, 866, 867, 868, 869, 870, 871, and 872 on 28/2/2012, 7/3/2012, 25/7/2012, 27/7/2012, 7/8/2012, 14/8/2012, 22/8/2012, 28/8/2012, 4/9/2012, 11/9/2012, and 19/9/2012 and it must be carried out from the day it is announced and any previous ratifications and policies that are different are cancelled and in influential and in other cases, based on that will be devised and reformed.

Hamid Reza Hajji Babaii  
Meeting Chairman

Mehdi Navid  
Council Secretary

Mahmoud Ahmadinejad  
President and Head of the SCE

The National Curriculum of the Islamic Republic of Iran has been confirmed.





## Appendix

## 1. National Curriculum Foundations

The foundations of the National Curriculum have been taken from the disciplinary philosophy of the Islamic Republic of Iran, the official and general disciplinary philosophy of the Islamic Republic of Iran. The national document of the Ministry of Education and the studies of the specialist committee are generalities and they emphasize the following implications that form the attitude that rules over the elements and components of the National Curriculum.

### 1.1 Ontological Foundations

By ontological foundations, the most important descriptive and explanatory propositions on the truth of existence and its general rules and also the truth of the world which in the worldview of Islam or in Islamic philosophy that have been brought up or suggested with reason and evidence is meant.

God is the start and end of existence,

God is the creator of the world and the owner and instigator and the true God of all beings in the world,

God is fundamentally good and is based on good and guides the whole world towards the perfection that they deserve,

Existentialism is true,

The world has life, emotions, regulations, goals, and harmony,

The world has some stages of the Seen and Unseen,

Even though there is unity in the world, there is also frequency (unity in frequency and frequency in unity),

The world is not an independent existence, it depends on God,

The world has a continuous and divine growth,

The world is an action and Ayah of God,

The world is an arena for human edification and the teacher is God,

Life hereafter and all of its facts in comparison with worldly life is unlimited, never-ending, and eternal,

The natural world is in the present, and continuously changing and moving,

The world is not limited to nature.

### Anthropological Foundations

By anthropological foundations , the serial of descriptive-explanatory propositions are meant that give reason to the existence of mankind which have been extracted from Islamic teachings or original Islamic knowledge or arguments related to human edification in Islamic philosophy and we must think of them as having a pivotal role in explaining and describing the face of mankind in all philosophical edification hypotheses in the foundation of any explanation and description of edification in an Islamic method.

Man is a composition of body and soul which have been blended and interact with each other,

The truth of any person is their soul and human perfection and eternalism depends on the perfection and eternalism of the soul,

Mankind has a divine nature which can become active and flourish or be forgotten,

In the world, humans have God's respect and the same dignity,

Humans can make decisions for their future and identity which does not have to be dependent on factors such as the environment and heredity. Humans are forced to make decisions and can optionally act upon them and can talk about their identity based on their actions,

The creation of man was targeted and is completely harmonious with the creation of the world,

The existence of mankind is always continuing and changing,

Humans are creatures that have various viable and filling talents,

Mankind, because of its nature and creation, seeks all stages of perfection,

Humans are social and are influenced by society and influence it,

Human identity is the result of the type of their relationship with themselves, God, others, and other creatures.

Humans have a vital role in the genesis and transformation of their identity,

Human identity has two individual and serial aspects which verify different types and aspects,

Thought and intellect, belief and faith, science and knowledge, ethics and continuous action are the main elements that form and promote human identity,

Humans are always in a status and they can understand it and by making use of a best choice, they can change their position to their favorite one,

To succeed in the process of transforming and upgrading their identity, humans always need the help of God,

Humans are dutiful and because of these duties are responsible for them towards God and following Him, others.

Divine traditions rule over human life,

Humans have an eternal life and each person's destiny in the afterlife depends on their choice and identity in the worldly life,

All humans have the same personal rights,

Not only do humans have a shared nature, they also have different gender, individual, racial, and cultural characteristics,

Humans are creatures that face different dangers, obstacles, and internal and external threats such as carnality and the world,

Human existence is completely poor acquires God and their identity depends on Him,

Humans have unlimited talents and abilities to reach stages of a Purified life and thralldom,

To pass each level of perfection, humans need aedificationer,

Humans can be taught, edificationed and grow in an unlimited manner,

Humans have characteristics such as jealousy, stinginess, and impatience in their existence which can be the groundwork for their growth and greatness with monotheist edification,

Humans are continuously tested and face difficulties and also happiness and this itself is the groundwork for their growth and greatness or their fall and degeneration which can be seen on Judgment Day,

God has created mankind with a clean nature and infidelity, polytheism, and hypocrisy and other horrid characteristics come to be as a result of the type of human interaction with the environment, wrong choices and a bad relationship with themselves, God, others, and other creatures,

Humans have widespread and various needs which must be focused on in their edification in a balanced way,

Human personality is a result of their edification. If their personality is adapted to their nature, then they are balanced but if it has not been adapted, they have an imbalanced personality. Also, if it is acquires the person's nature, they will stop being a human and be at the same level as animals and even lower.

The main obstacles of human edification are carnality, materiality, and Satan.

## Epistemology Foundations

By epistemology foundations, the most important explanatory and descriptive implications are meant that are about human recognition and its limits and gaps are those based on balanced knowledge in current philosophical arguments and considering the importance of epistemology in explaining the philosophy of edification, the foundations in this science are different from those in anthropological foundations.

Humans can recognize their being and are able to understand theirs and others' status in the world,

Science has factual and credential factors,

There are many anthropological resources and they include revelation (the Quran), intellect, the heart, and experience (society, history, and nature)

Humans, in both theory and practice, have the ability to think,

Intellect has a pivotal role in recognizing the realities of the world and acquiring eternal happiness,

Even though science discovers the truth, it is a result of invention,

A valid measure of science adapts to various stages of truth,

Even though science is stable, it has animated features,

Anthropology always faces obstacles such as looking for passion, preserving wrong habits and traditions of our ancestors, losing face in front of powers and upper levels, and limitations such as the amount of individual capacity and capability and intellect's inability to understand part of the truths of the world,

Human science has levels and stages,

The instruments of recognition are the senses, imagination, thought, intellect, being, and discovering (the heart). It should be mentioned that among these, thought and intellect have a vital role in recognizing the truth of the world and eternal happiness,

Science is pious, such as finding out the deeds of God,

Learning knowledge does not have a time limit.

## Axiological Foundations

By value cognitive foundations, it is meant that the implications which are about the resources, characteristics, and instances related to the four domains of self, God, others, and creatures.

### *The resources and characteristics of values*

Religion (intellect, nature, Quran, and tradition) is the resource of all values and all other values acquire credit from religion,

Real values are concepts and implications that depend on facts related to human acts and their results and have been valued according to them,

Human act and choice is always has always been realized in the person's valuation,

There are two types of values: 1) fixed and 2) changeable,

Aesthetic value depends on both what is seen and what the person understands,

The complete impact of following values depends on both the best of actions and the best of people,

The series of values is related to the end of life (the most purified life),

It is only possible to reach Purified life if it is based on a free and conscious choice and commitment in a measuring system in which embraced values are pious,

Reaching a Purified life in a unified manner consists of all individual and serial dimensions of the human life such as observing balance and justice in all dimensions.

### *The importance of these instances of values*

Values related to God

Monotheism, closeness to God, thralldom, and a Purified life are at the top of all values and are factual instances of the end of life,

Vital values can be summarized in five elements consisting of thought, intellect, wisdom/faith and believing in the star and resurrection/science, knowledge and clear-sightedness/use work, endeavors and good deeds/ good personality, and affective virtues and among these thought and intellect and belief in the start and resurrection have fundamental roles,

Familiarity and practical commitment to the Holy Quran and the prophet's household and the specific innocence of Imam Mehdi and obeying those great people are of the most important values and ways to reach the most purified life,

Friendship and renouncement, inviting to good deeds and prohibiting bad deeds are important ways to reach the most purified life,

Paying attention to divine values in relating to God determines mankind's valuable identity,

Conscious worship and loving adoration of God has an important role in the growth and greatness of God.

Values related to the self (physical, mental, spiritual)

Acts based on belief and thought,

Acquiring a halal livelihood,

Preserving and upgrading individual health and sanitation,

Being modest, having a clean appearance, and wearing appropriate clothes,

Being active and hard-working and not being lazy and idle,

Abstinence from squander,

Preserving self-respect,

Continuous and lifelong self-learning and self-building,

Keeping the balance between the income and spending and having patience in different affairs,

Taking effort and interest in acquiring, preserving, and completing ethical values,

Commitment to pious affairs especially doing what is asked and not doing what must not be done,

*Values related to others (family, society, country, the Islamic nation and the world)*

C.1 Values related to families:

1.4.27 Respect, kindness, and philanthropy towards parents and relatives,

1.4.28 Respect and services towards elders, kindness towards children, and paying attention to the needs and edification of children and their rights,

1.4.29 Counseling and using the experience of elders,

1.4.30 considering the rights of the spouse and children,

C.2 Values related to society and culture:

1.4.31 Preferring serial benefits over individual benefits and national benefits over party and serial benefits,

1.4.32 respecting the law according to the constitution,

1.4.33 Paying attention to responsible freedom and social justice,

1.4.34 Cooperation, collaboration, and social participation and respecting social serials,

1.4.35 Governmental and long term kindness, charity and services,



- 1.4.36 Honoring the services of influential figures in important scientific, social, cultural, racial, literary, political, social and artistic areas in Iranian and Islamic history and civilization,
- 1.4.37 Belief in and practical commitment to jurisprudent rule as the continuation of the prophets' ways,
- 1.4.38 respecting national signs (flag, national anthem, the language, national celebrations)
- 1.4.39 respecting Islamic slogans,
- 1.4.40 Practical commitment to the Islamic Republic of Iran and working hard to reach the ideals of the Islamic Revolution,
- 1.4.41 Patriotism, sacrificing, and seeking martyrdom to preserve divine values and the integrity of the Islamic Republic of Iran,
- 1.4.42 upgrading the scientific, economic, political, cultural, and spiritual status of Iran in the world.

#### C.3 Values related to the Islamic nation:

- 1.4.43 Unity and Harmony among Muslims,
- 1.4.44 Defending Muslims, who are suffering from cruelty as much as possible,
- 1.4.45 Working hard and endeavoring to solve some problems and issues for Muslims,
- 1.4.46 Active participation in cooperating with Muslims worldwide in cultural, political, economic, and social affairs,
- 1.4.47 upgrading the status of the Islamic nation in all worldwide areas especially scientific, technological, spiritual, and ethical areas .

#### C.4 Values related to the global society:

- 1.4.48 respecting human rights to deepen happiness and create hope and a clear future for everybody,
- 1.4.49 Fighting world cruelty and global Zionism to create peace and justice in the world,
- 1.4.50 respecting valid global contracts,
- 1.4.51 an active presence in global areas based on the preservation of self-respect and justice and equality among nations,
- 1.4.52 respecting divine religions and strengthening human ties with their followers,

- 1.4.53 Spreading the foundations of Islamic values in the world especially justice and ethical and spiritual virtues,
- 1.4.54 spreading the wait for the appearance of Imam Mehdi to create a global just government,
- 1.4.55 spreading a speech culture and peace methods to solve global issues based on monotheist values,
- 1.4.56 working hard to solve global problems such as cruel ties, poverty, illness and prejudice.

*Values related to creation:*

D.1 Nature

- 1.4.57 Observing ethical and spiritual standards related to nature and the ecosystem,
- 1.4.58 Emotion responsible about created phenomena and cooperation in the preservation of land, plants, and animals (land and sea) and preserving moderate weather,
- 1.4.59 Helping to preserve and develop a city, village and natural habitat to keep and promote the quality of the environment and consistent expansion (preserving rivers, lakes, jungles, lagoons, wildlife habitats, caves, natural landscapes, and water ecosystems),
- 1.4.60 looking at nature as a creature and a divine safekeeping and a book of knowledge.
- 1.4.61 discovering natural abilities and wisely and responsibly using natural resources and blessings,
- 1.4.62 Belief in having all signs of creation and as a stage of life and emotion.

D.2 beyond Nature:

- 1.4.63 Belief in hyper physicality and having constructive ties with it,
- 1.4.64 Paying attention to the unseen world and angels and their impacts on human life,
- 1.4.65 Paying attention to the continuance and externalism of human life after death and its constructive effect in human life.

## **Theological Foundations**

This serial offoundations is related to arguments on the status and position of Islam and its disciplinary goals which are related to the curriculum. Explaining these implications is necessary because pure Islamic teachings all have a certain function in all parts and elements of the curriculum such as ultimate goals of human edification, the text of the curriculum, methods of learning-teaching, the status of teachers and coaches, material, and evaluating methods.

Islam is a sophisticated serial of beliefs, knowledge, systems, individual and social rules and ethics that guide humans I the four areas of relationships with the self, God, others, and other creatures on the pivotal goal of having a relationship with God and help them reach eternal happiness.

Islam is a lifestyle based on divine orders which is based on intellect. Quran, tradition and the prophet's Itrat and has been given to mankind to understand some stages of thralldom to acquirethe most purified life,

Islam is an global, social, and multi-comprehensive religion which is based on clear and animated endeavors and forms mankind's lifestyle according to the conditions of the time and space,

Islam is looking to edification thought, believing, knowledgeable, factor, polite and well-mannered people,

Islam looks to strengthen the responsible spirit towards God to guide individuals and society in the intellectual, social, spiritual, emotional, ethical, economic, political, scientific, and practical dimensions.

Islam looks to create an animated, hard-working, responsible and influential society for human life,

The ultimate destination of an Islamic government is the groundwork to develop and flourish mankind's natural divinity to reach individual; perfection and spread justice and establish an Islamic civilization in line with the appearance and foundation of an global just government,

Islam believes that the study of the material world and the spiritual world must be combined since these two worlds are not separate and they have a close and law relationship,

Correct and comprehensive recognition of Islam needs a believing and methodological understanding of the Holy Quran and a scientific explanation of it by the Infallible Imam's,

In Islamic insight each person has been created and edified by God and has been created to understand some stage of thralldom,

Even though humans have some vital shared characteristics, they have different capacities and each person has duties based on their ability,

The greatest layer of human identity is the monotheist identity which goes beyond gender, ethical, racial, historical, and cultural limitations,

Islam emphasizes the methods of teaching-learning and strengthening it in the learning environment,

Self-refinement and God-fearing increases human learning and spiritual capacities and helps them reach spiritual abilities,

Family is one of the most important parts of child edification and emotional interaction of parents with their children has been emphasized,

Parents have the accountability to edification their children and besides choosing an appropriate space for this to happen, they have to actively supervise this process,

Teachers have a pivotal role in edification goals and they are just like a guide to the students and continue the prophet's path and make reaching goals easier for them,

Humans are continuously being tested by God and are edified by facing difficulties and problems.

Psychological foundations

The psychological foundations of the National Curriculum have been to some extent taken from findings of reports from the results of the didactic studies of the national document from the educating ministry and points out the most important psychological implications in the curriculum,

The human personality is a unified system made of sub-systems which consists of recognition, emotion, faith, ethics, and practical experiences of people. These sub-systems interact with each other and cause personal growth in people. Human behavior is the result of the interaction of these sub-systems,

The recognition of sub-systems is a series of intellectual procedures of which the ultimate result is appears in the mind of humans in the form of visions and beliefs,

Recognition procedures start from the simple operation of the five senses and reasons with complicated abstract and intellectual ends,

The emotional sub-system consists of medium sub-systems such as instincts, appetites, nature and acquired relational procedures and shows itself in the form of

emotions such as kindness, longing, anger, hate, aggressiveness, depression, and others.

Ethical growth as a result of the interaction of various factors such as thought, intellect, faith, science, acts, and especially internal self-improvement endeavors,

The growth of thought in students based on a system of internal ration which can develop based on the organization and compatibility of students with new experiences,

Expansion of faith as a result of thought, knowledge, emotional dependence, heartfelt beliefs, will, and choice,

Behavior consists of the absolute dynamics of mankind of which action is a part of,

Action is a conscious behavior based on foundations and reasons and causes such as biological, social, cultural, and environmental factors,

Students are continuously changing from their birth up to their death and pass different physical, cognitional, intellectual, emotional, faith, ethical, and practical points in their lives. Not only should the curriculum think of these changes, it should make the students' expansional procedures easier,

The students' interests and passions and the limitations around teaching and edification in different grades must be different from each other,

In the expansion procedure, students need guidance and counseling,

Even though students naturally look like each other and have the same vital needs, they differentiate under the influence of heredity, the environment and as a result of actions and behavior,

In order for students to learn some specific things they have to reach a special maturation age,

On time internal and external motivation creates the groundwork for strengthening students,

Growth is a result of discipline,

Edification is an evolutionary procedure which is acquired as a result of thinking, intellect, observation, belief, knowledge, action, experience and strengthening affective interlocutory,

Learning is the groundwork to edification humans and it has various stages, levels, and dimensions,

Human expansion includes world traditions and laws which have been included in the creation of mankind,

Genetical expansion is not just influenced by the environment or biology, it is influenced by both factors,

Mankind has a naturally active nature, and because of this in the edification procedure they need an active management,

### **Sociological Foundations**

Sociological foundations of the National Curriculum have been to some extent taken from the sociological foundations of the Ministry of Education's didactic studies document. This section speaks of implications related to discovered sociological functions of the curriculum;

Society is a real combination and has a spirit that has been influenced by thoughts, motivations, emotions, behaviors and what people want,

Humans are not bound to follow changes in society, and in their own position and social problems they have the ability guide and enter and manage components of social change,

Social convergence and harmony along with the law system of the world and divine traditions, guarantees the expansion of society and its sustainability,

The curriculum wants to create an interactive tie with society and individual and social greatness,

Edification comprehensive people and reforming undesired norms in society is one of the curriculum's goals,

The National Curriculum must create a balance in society and helps make students conscious towards embracing their responsible role,

Other than having a shared culture, the Iranian society (cities, villages, and tribes) is also formed of several sub-cultures. The curriculum must have an active, filling, and unifying role in its interaction with the national culture and sub-cultures. It should also answer various needs in society,

The institution of teaching and learning is the most important part of culture and is in interaction with other institutions and it has the duty of answering the needs of society and social requests and must carry this out perfectly,

Preventing reproduction of social inequalities and spreading justice in society is one of the most important plans of the curriculum,

The curriculum has the duty of creating rational interaction with society and positively impacting its layers and teaching students to embrace accountability and defend themselves against any type of identity and cultural attack,

Reforming and upgrading culture is one of the most important plans of the curriculum,

The family institution is the main partner of the school in designing and executing the curriculum. Families must embrace their accountability in educating their students and play their role out well,

After families the school is the groundwork for acquiring their first social experience through gathering the conditions for the students to interact with each other,

Creating the groundwork to acquire competencies by social means is a factor of social expansion,

Society's convergence with the National Curriculum causes the expansion and greatness of society,

The curriculum must be in an interactive and bilateral relationship, and it should also responsibly answer the needs of social institutions and use the capacities and facilities of these institutions to reach their teaching and learning goals.