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<u>Home</u> > <u>Shared Religious Foundations of Education: Islam & Christianity</u> > <u>Effect of Epistemology on Education</u> > <u>Instructional Contents</u>

Effect of Epistemology on Education

Status of Teacher

As stated in the discussion of "epistemology", the real "knowledge" prospers very high esteem, thus in the discussion of "effect of epistemology on education", it can be said that due to the status of knowledge, the "teacher" has enjoyed a very high esteem and status in the Islamic foundation of education and Islamic education, because it is he or she who teaches and instruct that valuable "knowledge."

In such a viewpoint, being a teacher is not considered as a job and vacation, but it is accounted as a manner, even the most distinguished manner, that is applied to those who deals with such instruction and teaching. It is interesting that, from this perspective, the student or pupils have very high esteem, as the prophet of Islam says that if one likes to observe the faces of those who have been surely saved from the Hell's fire, then he should look at the students' faces.

In the Bible, the people are identified as the target of divine instruction (1 KGs. 8:36; 2 Chr. 6:27; Job. 36:22; Isa. 2:3; Mic. 4:2), as are sinners (Ps. 25:8) and Godly people (Ps. 25:12; 32:8). In other places, various individuals and classes of people are cast in the role of teachers for the people of God – for example, Moses (Exodus. 24:12); Samuel (1Sam. 12:23), and judges and priests (Deut. 17:11; 24:8; 33:10; 2 kgs. 12:2; 17:27; Ezek. 44:23).

The father's pivotal role in the nurture and instruction of children is laid down in prov. 4:4. in significant metaphorical context, the role of wisdom (personified) as a teacher is described in prov. 4:11. The idol deity is indicated as a "teacher of lies" in Hab. 2:18.

Human beings, plead with God to teach them in Job 6:24; pss. 27:11; 86:11; 119:33) (Renn, 2005). The spirit of acknowledgement and encouragement can be considered as a very effective and important factor of the teacher – students' relation and in increasing their motivations: "Whoever publicly acknowledges me I will also acknowledge before my father in the heaven.

But whoever publicly disowns me I will disown before my Father in the heaven" (Matthew 10:32–33). "Acknowledge those who work hard among you, who care for you in the Lord and who admonish you. Hold them in highest regard in love because of their work" (Thessaloniaus 5:12–13).

General references to the activity of teaching are found in several different contents of the Bible. The psalmist pleads with God to teach him his ways and laws (cf. pss. 25:4 ff; 119:64ff; 108:124, 143:10). The need for knowledge of Yahweh to be taught by a third party is set to disappear in the promise of Jer. 31:34.

Such knowledge will be given to all in the edge of the new covenant when spirit of God will indwell each believer. This does not mean that the need for teachers will disappear altogether, only that individual believer will not be entirely dependent on others for their awareness of God.

David promises to teach sinners the way of the Lord in Ps. 51:13. Other contexts speak about teaching from a negative perspective. For example, Jer. 9:5 refers to people being taught to lie; and Jer. 9:14 describe the corrupt teaching of Godless parents who led their children into Baal worship (Renn, 2005).

Foundation of education is the inquiry into the ideas that dominate educational theory and Policy. The current questions are what it is worthwhile or necessary to teach, and what the best ways of doing it are. Different views about human nature will influence answers to both questions (Blackburn, 2005).

Teaching Methods

As mentioned in "epistemology", we can consider "senses, intellect and heart" of men as the tools (or means and ways) of knowledge and cognition. Therefore we can say in the discussion "effect of epistemology on education" that it is the duty and task of the teachers to nurture senses, intellect and heart of their students (whether teacher or student, should do such an action and other educational actions about themselves as their own informal teachers and educators).

That's because we have made contradictory statements if we introduce the above issues as the knowledge sources, but do nothing for their nurturing and cultivation in education. For example, worship and lab –related affaires and using observational methods can be considered as effective activities for nurturing the pupils' senses.

Now, if the teachers ask their students to think when using these methods and achieve desired and new results by innovation and creativity, they have both increased and improved the spirit of innovation in their students and will cause nurturing and breeding of the intellect, reflection and thinking through their teaching methods in such a manner, cause strengthening the reflection, thinking and intellection in the students by that applying techniques.

Some of the teaching methods can be more effective in this field, such as question and answer, discussion and group discussion, and the methods based on problem solving. The students will definitely

value those things their teacher's value. If the teachers goals are to cultivate innovation and thinking in the students, and if the evaluation carried out by the teachers are based upon the assessment of the students' innovation and thinking, and the necessary possibilities and facilities are prepared for these, then the students will see themselves obliged to observing these standards of their teachers.

If the teachers use a combination of different teaching methods, and choose each of them considering the related goals and the subject matter, then their students will be more successful. It is sometimes necessary for the teacher to use lecture teaching method to create a spiritual effect in his class, and use the needed techniques to make it more effective wherever necessary.

If we identified the "heath" as one of the man's tools of knowledge in epistemology, then it is up to us to do the necessary planning, and take needed measures, because "many lessons if we stay forty years in university and Houzeh, we will not learn them, but if we purify our heart from sins, then the God will flow the wisdom streams from our hearts to our tongues", in such a position if a person establishes his prayer as it deserves then God will open the sky doors unto him, that is a symbol of divine knowledge upon the purified prayer–establisher, and if such a person in such position recites and contemplate in the Qur'an, the truth of the Qur'anic verses will be made clear for him (56:79).

Such a student, if studies literature, history, arts, and other branches of the science, he will surely be able to better understanding of the real concepts of every science and receive nicer and more subtle points.

Thus, all of the teachers' speeches and behaviors of different subject matters should be such that cause higher ranks of growth and purification in their students, proving in the practice that they know their pupils "hearts" as one of resource and some cases the highest resource of knowledge.

Imam Ali considers the basis of instruction and teaching methods as thinking and nurturing of thought. He advocates of those methods, which awaken the spirit of reflection which, and intellection in the individual such as a thinking and reflection which can create insight, perspicacity and wisdom in the persons (Ghorar–al–Hekam) that is a deep and comprehensive knowledge, which cause humans to see the being as it is, and do the works, as it deserves.

Therefore, Imam Ali even says that a religion which there is no deep-insight and thinking in it, will be of no virtue and utilization (Al Behar, vol.70). The recommendation of Imam Ali to his son – Imam Hasan-is that: "understand my advice and do not turn away from it" (Nahj-al-Balaghah, letter 31), because he believes that thinking and understanding are much more important than superficial repetitions (Ghorar-al-Hekam).

Such a reflection and thinking if is mixed with man's sight will change into observation", i.e. an accurate and deep seeing, that according to Imam Ja'far Sadeq, frequent observation of knowledge will actualize the intellect, an intellect and wisdom that does not deceive whomsoever it counsels (Nahj-al-Balaghah: Hekmat 201), and is the "sender of the Truth" and "the most powerful foundation" and "corrector of

every work" (Ghorar-al-Hekam), and even religion and courtesy are the result of such an intellect (Ghorar-al-Hekam), there is no one whom God has given intellect, unless he will be saved someday (Nahj-al-Balaghah, Hekmat 407).

Thus, it is deducted that Imam Ali takes emphasis on educational climate which stimulates thinking (Nahj-al-Balaghah, letter 53) and he recommends man to try to achieve the truth with deep – insight and thinking comprehensively: "your search should first be by way of understanding and learning and not by falling into doubts or getting entangled in quarrels" (Nahj-al-Balaghah, letter 53), and in this direction emphasizes using different information resources for acquitting knowledge: "it is necessary for you to recall how matters went with those who preceded you..." (Nehj-al-Balaghah, letter 53).

In spite of this, he recommended hesitation and consideration in issuing ordainments in decisions: "Avoid haste in matters before their time, slowness at their proper time" (Nahj-al-Balaghah, letter 53). From the viewpoint of Imam Ali, the teacher or the educator should pay sufficient attention to the students' concerns and interests in instruction and teaching, failing this they turn away from learning: "Hearts are imbued with passion and the power of advancing and retreating.

Therefore, approach them for action at the time when they are passionate and when they are in a mood for advancing, because if hearts are forced to do things they will be blinded (Nahj-al-Balaghah, Hakmat 193).

It is necessary to consider the pupils' aptitudes, growth and thinking ability (Bahar). Negotiation and discussion cause continuation of knowledge: "Visit and negotiate with each other about the hadith (tradition), failing this it will be effaced" (Al Mostadrak).

Therefore, one should have frequent companionship and society with the knowledgeable and the erudite and the wise: "Keep on increasing you conversations with scholars and discussions with the wise" (Nahj-al-Balagheh, letter 53). Instruction, is the best thing for the intellect growth (Ghorar-al-Hekam), and "knowledge multiples by spending" (Nahj-al-Balaghah, Hekmat 147).

Therefore, if a person who hides his knowledge, it is as if he did not know it (Behar, vol.2). Thus, Imam Ali emphasizes the people to learn the knowledge of those who know, and to teach from their knowledge to those who do not know (Ghorar–al–Hekam).

He considers learning knowledge and science as virtual and request humans turn to acquiring knowledge (Behar, vol. 1), and introduces interest and enthusiasm to knowledge and science as one of the Properties and characteristics of a pious: "He has strength in religion, determination along with leniency, faith with conviction, eagerness in (seeking) knowledge in forbearance" (Nahj-al-Balaghah, Kabotheh 193).

Therefore, Imam Ali recommends the development and generalization of the knowledge (Behar, vol. 1, 2). The one who dos not continue instruction and investigation, will not gain any real knowledge and any

deep-insight (Ghorar-al-Hekam), so we should always seek knowledge to increase our knowledge (Ibid), and a real knowledgeable is the one who doesn't satisfy from knowledge (Ibid), and does not get tired of knowledge instruction (Ibid), and everyone who claims that possess the peak and ultimate of the knowledge, he has really shown the peak of his ignorance (Ibid).

It is possible in some cases to understand something better, by comparing it with its opposite, for instance, we can better understand "growth" by understanding ignorance and guidance." The purification of the soul from sins and vices and loving the world cause man reach the real knowledge, in the light of which man can achieve the truth of the things, for example, one can recognize the truth of the world by piety: "Abstain from the world so that God may show you its real evils and do not be neglectful because (in any case) you will not be neglected" (Nahj-al-Balaghah, Hekmat 391), the one who does not purify his soul, he will not benefit from wisdom and intellect (Ghorar-al-Hekam), "many a slavish mind is subservient to overpowering longings" (Nahj-al-Balaghah, Hekmat 211).

The learner must think about that which he learns or is instructed so that his knowledge becomes firm and understands that which he has not yet understood (Ghorar–al–Hekam). The teacher should not be ashamed of saying "I do not know."

When he or she does not know something: "No one should feel ashamed of saying "I do not know" when he is asked a matter which he does not know" (Nahj-al-Balaghah, Hekmat 82), failing this, not only his scientific weakness will become evident for his students, but also his moral and personality weakness will be uncovered for his students too.

On this basis, one should never say that which he does not know: "Do not talk about what you do not know even though what you know be very little (Nahj-al-Balaghah: letter 31).

On the other hand, according to Prang it would be contrary to the aim of education to teach so as to close the mind, to curb or atrophy the individual's growing autonomy, or to teach as certain what was essentially controversial.

And it is equally claimed that it would be wrong to promote a particular form of life as though, despite the plurality of views, one particular way of life was the correct one. That would be to indoctrinate – the very antithesis of education. Hence, indoctrination would seem to apply when the *doctrines* or the *content* of what one is teaching are controversial – when there is no public agreement over what is true or false, valid or invalid.

Thus, religious truths, in this respect, are rather like political or moral or aesthetic truths. The same arguments against nurturing religious beliefs and attitudes would be similar to those which would be levelled against teaching a particular moral code or attitude, or teaching people how to appreciate literature, or what sort of political stance one should adopt, or a particular interpretation in history of past events.

But that indeed would be drastic. Not to nurture beliefs which are in any way controversial would leave the schools bereft of almost anything but mathematics and science. Therefore, those who make accusations of introduction retreat from an emphasis upon the *content* of teaching to the *method* of teaching – of teaching so as to demonstrate the truth of what is taught, not tolerating deviation from the accepted view. Criticism would be discouraged, contrary evidence not reveled, alternative opinions muted (Gardner, Carins & Lawton, 2005).

There is this belief in Christianity that there can be a relationship between this religion and educational thinking (Peterson, 1986). In Christianity, according to the situation, teachers can use various and quite different teaching methods (Peterson, 1986; McMahon, 1928). Professional teachers in churches, Para church organizations, and schools do not usually adopt any one–method completely.

They usually pick and choose elements from different approaches that fit their teaching style and use them in combination. Teachers may also adopt one method for one set of objectives or subject matter and an entirely different approach for another (Pearl, cited in Ratcliff, 1992).

The list of strategies in both the religious and secular domain include role playing, moral dilemma discussions, dramatizations, the use of filmstrips, movies, and other audio-visuals, values clarification exercises, cross-age teaching and counseling, interviewing, and diary keeping.

Religious and secular educators have the list of strategies in common. The difference lies in the use made of all the strategies (Barber, 1984). Taking up this multidimensional analysis of religion, we may argue that formative religious education must also ensure that it is developing the whole range of learning outcomes appropriate to being religious.

Thus, Christian religious education cannot just be a matter of teaching Christian beliefs or knowledge claims, for this would be to develop only what some have called "belief – commitments." Such a concentration on the cognitive ("thinking") element of Christianity will lead to the neglect of the affective ("feeling"), attitudinal and conative, volitional lifestyle elements.

Christianity is best learned both affectively and cognitively. It is when reason and emotion are divorced that religion most rapidly loses its sense and its power for people. Religion is intrinsically a cognitive – affective activity.

On the other hand, the teaching represented in the book of proverbs (in the Bible) relies upon careful observation and analysis of experience, drawing some logical and theological conclusions (Morgan; quoted in Freedman, Myers & Beck, 2000). One of the significant aspects of the usage of 'ginosko' in the Bible lies in the meaning "understand."

It refers to understanding the law of God (Rom. 7:1); the mind of God (1 Cor. 2:16); the mysteries of heaven (Matt. 13:11; Mark 4:11; Luke 8:10); and the spiritual aspects of God's revealed truth (John 7:17; 14:20; 8:28, 32:2; Tim. 3:1; 2 pet. 1:20). From a negative viewpoint, Jesus points out Nicodemus' failure

to understand spiritual truth in John 3:10.

General lack of spiritual understanding is indicated in John 8:27; 10:6; 1 Cor. 2:14 (Renn: 2005). Therefore, teaching wisdom and truth along with understanding them should be the basis of the learning, which will lead the student to the straight path. That's why the Bible emphasizes: "Listen to me; be silent, and I will teach you wisdom" (Job 33:33).

"That, which I see not teach thou me" (Job 34:32). "Teach me the paths" (psalm 25:4). "Lead me in the truth, and teach me" (Psalm 25:5). "Teach me the way, O Lord and lead me"(psalm 27:11). "Teach me good judgment and knowledge" (Psalm 119:66). "Teach me to do the will" (Psalm 143:10).

Intuitive discernments or experiences of God would then have to be spelled out in terms of propositional truths ("beliefs – that") in order for us to speak of "religious knowledge." The same point may be made of the accounts of no propositional revelation that are often espoused by religious believers (Astley, 1994).

Experience and knowledge of the subject yield dividends in the classroom. Especially in secondary schools, considerable sophistication is called for in order to sustain the interest of older and often religiously alienated pupils. In both primary and secondary schools there is a need for as highly qualified teachers as possible to act as coordinators, helping and encouraging those whose main expertise lies elsewhere (Watson, 1993).

The most fundamental factor in effective religious education, as in the effective teaching of any other subject, is the teacher. Guidelines, syllabuses, books, aids of various kinds, all depend upon the teacher who actually applies them within the classroom situation. The teacher is in control of the way that the intended learning is handled.

The same topic, with the same age and ability range of pupils, and the same general style and method of teaching, can yield different results, depending upon the teacher. One lesson can really take off, and another be dead (Watson, 1993).

A social – science– based theory of religious instruction shows how and why the four major variables present in every teaching act (teacher, learner, subject matter and environment) dynamically and continuously interact in such a fashion as to yield desired religious outcomes (Lee; cited from Astley, Francis & Crowder, 1996).

Much of the Christian learning occurs, explicit, deliberate, systematic and sustained activities, which lead to the development of knowledge and understanding of Christian belief. As such, it may be described as "Christian education." But the context and complement of all these activities is the implicit catechesis that takes place within the worship of Church.

Latter this process, deriving as does from ritual (words) an ceremonial (acts) of worship, is hardly an

international activity and certainly not a systematic one. However, it does result in a change in a person because of conscious experience. We may say, therefore, that it produced "learning", even if it is not itself education."

What is thus learned in Christian worship is range of emotions, experience and attitudes that lie at the heart of Christian spirituality (Astley, cited from Astley; Francis & Crowder, 1996).

Instructional Contents

We introduced, in epistemology", man's being and existence, nature (the universe), history, and the books as the "resources of knowledge", we can now, in the discussion "the effect of epistemology on education", identify and determine the "instructional contents" with due attention to those resources.

From the viewpoint of Holy Qur'an, the humans should have knowledge concerning the following issues:

Man's soul (or the man himself) (41:53; 51:20 –21)

The world (13: 2-4; 19-22)

The exalted God (14:52; 47:19; 27:60–61 and 64)

The intellect (2:242; 13: 4 and 19; 39: 9)

The Qur'an (12:2; 43:3; 4:10)

The prophets (57:25; 4:163 – 165; 41:14; 11:120)

The prophet of Islam (9:33 and 128; 8:24; 33:21 and 40)

The immaculate Imams (5:33, 55, 67)

The people (49:13; 30: 20-22)

The enemy (2: 98, 193 and 194; 8: 114; 4:101; 60:1; 64:14; 36:60)

Calamities and hardships (18:68; 14:12)

Time, history, days, events and transformations (3:140; 10:102; 14:5)

Historical rules and laws (30:9; 7:101; 3:137; 27: 69)

Consequence and aftermaths of the affairs (13:22; 7:128; 28:83; 20:132)

Imam Ali takes much emphasis on the utility of the instructed and taught materials. He considers one of the characteristics of the faithful that they listen to the useful sciences: "They put their ears to that knowledge which is beneficial to them" (Nahj-al-Balaghah, Khotbeh 193). He also emphatically orders the parents to teach their children the useful subjects (Al Khesal / 614).

Imam Ali believes that the most preferable and deserving affairs that the children and teenagers can teach are those ones, which they need when they grow. Thus, we should set the educational goals and contents considering the needs of the individuals and society for the present time and for the future.

If the students and the teachers be sure that the goals and the contents have such characteristic, their motivation in learning and teaching will surely be increased. Imam Ali says that the science is larger than a person can comprehend and surround all of it, thus it is necessary that the best part of each science to be learned (Ghorar–al–Hekam).

Although learning some materials may be better than not learning them, but man's span of life is limited and scope of science is unlimited, then it is evident that different scientific contents should be divided according to their priorities and then those which be chosen that play an essential role in leading man to the aims of creation and the original and desirable goals of the life.

It is necessary to pay attention to the principles put forward regarding the educational contents, because Islam which forbids inopportune throwing away a piece of bread and consider it as a sin and squander, then how it may be that, does not consider as squander wasting the life of millions of youngsters learning un–useful materials, that's while Imam Ali emphasizes: "opportunity passes away like the cloud. Therefore, make use of good opportunities" (Nahj–al–Balaghah, Hakmat 21).

One of the most important principles in educational content is about using different ideas in these contents. Imam Ali, in his field, states: "He who has several opinions understands the pitfall" (Nahj-al-Balaghah, Hekmat 173).

Therefore, his holiness Imam Ali recommends the people to place different ideas in front of each other in order that the right idea may be created from them (Ghorar–al–Hekam), and in this field, the accurate analysis and the critique and criticism of the content should be judged, not the speaker or teller, on the other words: "see what is told and do not see who tells" (Ghorar–al–Hakam).

That's the reason why Jesus Christ says: "take the truth from the wrongdoer, but do not take the vain from right doer, be the critique of the speech (Behar, v. 1.2).

Some of the most important educational contents recommended by Imam Ali are as follows:

- Contents about "cognition of the soul": Imam Ali introduces self-cognition as the most useful knowledge (Ghorar-al-Hekam), a man who has achieved self -cognition, he has actually achieved the extreme of the science and knowledge (Ghorar-al-Hekam).
- Contents about "cognition of the universe": Imam Ali believes: "God sent His Messengers and series of His prophets towards them...to show them the signs of His Omnipotence namely the sky which is

raised over them, the earth that is placed beneath them" (Nahj-al-Balaghah, Khotbeh 1).

That's because Imam Ali are sure: "Had they pondered over the greatness of His Power and the vastness of His bounty they would have returned to the right path and feared the punishment of the Fire; but hearts are sick and eyes are impure.

Do they not see the small things He has created, how He strengthened their system?"(Nahj-al-Balaghah, Khotbah 185). But his holiness say: "How many are the objects of lessons, but how few the taking of lessons" (Nahj-al-Balaghah, Hekmat 297).

- Contents about "cognition of the exalted God": Imam Ali believes, "the foremost in religion is the acknowledgement of Him, the perfection of acknowledging Him is to testify Him, the perfection of testifying Him is to believe in His one-ness" (Nahj-al-Balaghah, Khotbeh 1).

The glorious Qur'an also says that all of the messengers of God came so that the people might become aware of this fact that God is one: "This is a message to be delivered to mankind that may be warned by it, and that they may know that He is one God" (14:52).

- Contents about "cognition of the people": Imam Ali considers the cognition of the people of one's time as a necessary fact (Amali-al-Tusi 1/146).
- Contents about "cognition of the enemy": Imam Ali says to one of his governor generals Malek
 Ashtar: "Often the enemy offers peace to benefit by your negligence.

Therefore, be cautious and do not act be wish-fulness in this matter" (Nahj-al-Balaghah, letter 53). He also recommends that we do not consider the enemy as insignificant, ever if it is weak (Ghorar-al-Hekam)

- Contents about "cognition of calamities and their role in man's evolution": Imam Ali asserts that none endures in the route of God and for God and truth, unless he has recognized the bounty of such a Patience" (Ghorar-al-Hekam).

This statement of Imam Ali reminds us of the Qur'an verse: "How shouldst thou bear patiently that thou hast never encompassed in thy knowledge" (18:68).

- Contents about "cognition of time, history and their events and transformations": Imam Ali believes that the one who recognizes the history and life day, he will never be neglectful of readiness for the future (Al Kafi 8/23).

Imam Ali introduces the one who is not surprised at time circumstances and events as the most informed man (Ghorar–al–Hekam). He also asserts: "if you take lesson from the past you can be safe in the future" (Nahj–al–Balaghah, letter 49).

Therefore, he explicitly emphasizes: "Place before your heart the events of Past People, recall it what befall those who were before you and walk among cities and ruins, then see what they did and from what they have gone away and where they have gone and stayed" (Nahj-al-Balaghah, letter 31).

He also recommends: you should also fear what calamities befell peoples before you on account of their evil deeds and detestable actions. Remember, during good or bad circumstances, what happened to them, and be cautious that you do not become like them" (Nahj-al-Balaghah, Khotbeh 192).

Throughout the Bible the language of education (learning, teaching, studying), its effects (writing, knowledge, appropriate behavior), and the desire for education are very much evident. Moreover, we know the general settings where education occurred (Court, cult, family, schools) and approximately, what the content of much of the teaching would have been.

From the earliest time it is clear that the family was the central institution in which learning occurred and continued to be so throughout the biblical period. The "content" of family education varied widely. We assume children were taught not only the skills and way of life of their parents, but also some of the basic values of the society and an orientation to the identity of ancient Israel (who we were, where we are, how we relate to the world around us and why).

The setting presumed for this all – important education is home. We know very little about either the content of the curriculum or the goals of the schools. We assume the study of Torah to be a very important part of the curriculum, but more than this is unclear (Morgan; quoted in Freeman, Myers & Beck, 2000).

Concerns about content specification are closely related to issues of epistemology. A failure to specify content may be one of the main reasons why implementation has lacked coherence, and in age when there is clear need for students to be aware of and to be able to deal with controversial issues, such reluctance is problematic.

In the UK, the School Curriculum and Assessment Authority (SCAA), now the Qualifications and Curriculum Authority (QCA), has attempted to provide partial resolution to this problem by the setting up of a National Forum for Values in Education and the Community in order to develop a statement of values. This has resulted in the description of four possible areas of value concern and principle:

The self: we value ourselves as unique human beings capable of spiritual, moral, intellectual, and physical growth and development.

Relationships: we value others for themselves, for not only what they have or what they can do for us. We value relationships as fundamental to the development and fulfillment of others, and ourselves and to the good of the community.

Society: we value truth, justice, human rights, the rule of law and collective effort for the common good.

In particular, we value families as sources of love and support for all their members, and as the basis of society in which people care for others.

The environment: we value the environment, both natural and shaped by humanity, as the basis of life and source of wonder and enthusiasm (Buttery; quoted in Bailey, 2005).

God has ordered all particles of the universe to be useful: "and God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

Thus, it can be deduced that all educational contents should also be fruitful and useful for all of the individuals of the society. That's the reason why God said to mankind: "Be fruitful, and multiply, and replenish the earth, and subdue it" (Genesis: 22).

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