

Comparing Shahid Motahari and John Locke's Philosophical Foundations of Citizenship Education and Providing Solutions for Iran's Education

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Abstract

Purpose: Considering the importance of philosophical foundations in citizenship education, the aim of the present study was comparing the Shahid Motahari and John Locke's philosophical foundations of citizenship education and providing solutions for Iran's education

Methodology: This study in terms of purpose was applied and in terms of implementation method was qualitative from type of descriptive-analytical. The research population were included all the first-hand sources related to the Shahid Motahari and John Locke's philosophical foundations of citizenship education and the second-hand sources related to it, including articles, theses, and books. For sampling was used from census sampling method. The data were collected by note-taking method from first-hand and second-hand sources and analyzed with theoretical and critical inference methods.

Findings: The findings showed that based on the Shahid Motahari's philosophical foundations of citizenship education, in the ontological dimension, man considers existence to have a purpose and harmony, in the epistemological dimension, man establishes a relationship with the world in the direction of eternal salvation and man is aware of sensory, intellectual and heart cognitions to know oneself and the society, and in the values dimension, man gives value and importance to his goals. Also, based on the John Locke's philosophical foundations of citizenship education, in the ontological dimension, human beings are equal and everyone has the right to enjoy life, health and freedom, in the epistemological dimension, man communicates with the world by observing the consequences of his behavior or the cause and effect relationship, the senses are the main source of knowledge and man uses insight and evidence knowledge to know himself and the society, and in the values dimension, man assigns value and importance to his goals based on social contracts. Shahid Motahari and John Locke's philosophical foundations of citizenship education, while having similarities with each other, also have differences. Finally, solutions to improve the goals and principles of Iran's education were presented based on the Shahid Motahari and John Locke's philosophical foundations of citizenship education

Conclusion: The results showed the similarities and differences in the Shahid Motahari and John Locke's philosophical foundations of citizenship education, which based on the philosophical foundations were expressed solutions to improve the goals and principles of Iran's education. Therefore, based on the results of this research and similar researches, education specialists and planners can take an effective step towards improving Iran's education.

Keywords: Philosophical foundations, citizenship education, epistemological, Education

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1. Introduction

In today's age, citizenship is a social necessity that is a social structure resulting from the social and cultural contexts of the society along with the diversity of cultures, and people are bound to deal with other people according to their needs, desires and desires (Hernandez & Galais, 2022).

A citizen in the word means a native, a city dweller, a subject and a person who is free from military and police services, and in the term, it means a position resulting from membership in society, whereby a set of rights, duties, obligations, the right to participate and determine Fate in the society requires for the individual (Babakhani, Salehi, Ghaedi & Keshavarz, 2020). In fact, citizenship is the active adherence to values and norms based on rights, public duties, and collective morality, and with a set of rights, duties, obligations, and values, it provides a way for equitable distribution of resources with participation and dynamism (Danju & Uzunboylu, 2016). Citizenship is a social contract and a series of mutual rights of the government for the people and the people for the government and a general common feeling towards the national and social identity, and according to this, the discussion of citizenship education is one of the important topics today (Maass, Zehetmeier, Weihberger and Flauber, 2023). Citizenship education is a process that creates active, informed, sensitive and efficient citizens in civic life, introduces class structure, expands social justice and diversity, and leads people to reflect and interact in decisions (Witt, 2022). Citizenship education is a type of education that leads to the development and cultivation of citizens' skills, capabilities, and abilities, and such education can be understood in relation to the people of the society. Because every society has its own values, insights and skills, and the patterns and methods of participation of people in different societies are different (Hammond & Keating, 2018). Citizenship training is one of the skills that should be taught in school, and students of different grades should learn the rights, duties and responsibilities of citizenship in school. In other words, including the content related to citizenship education based on the principles and rules in the curriculum and applying them by the education system will lead to the cultivation of committed, responsible and knowledgeable people (Perez-Rodriguez, De-Alba-Fernandez and Navarro-Medina, 2022).

By studying the opinions and philosophical thoughts of experts, we find out that each of them has presented a special method for the education and training of human beings and according to the goals, they have expressed their plans in the form of dos and don'ts. Undoubtedly, Shahid Motahari is one of the most prominent thinkers and experts in the Islamic world (Mirzaei, Beheshti & Imani Naeini, 2019). Although Martyr Motahari did not directly mention about citizenship education, but to understand his citizenship education, one should know his thoughts. According to him, human sociality means that human life has a social nature and life is not possible without dividing work and meeting needs within a system. In other words, society is a collection of people who, due to the determinism of a series of needs and under the influence of a series of beliefs, ideas and ideals, created a common life together (Motahari, 2015). There are three approaches about collectivism, based on the first approach, man has a tendency to join the whole and is naturally created as a part of the whole. According to the second approach, human beings were not created socially and by their nature, they tend to be free and do not accept constraints, but they are forced to join social life. According to the third approach, man has chosen his social life based on his innate reason and calculation ability, and this situation is the individual's choice. Martyr Motahari, referring to the verses of the Quran, accepts the opposite approach and states: The Qur'an assigns a common destiny to nations and societies, a letter of common action, understanding and intelligence, action, obedience and disobedience (Motahari, 2009). According to him, a human being has natural talents that should be flourished in Islamic education, and how philosophical foundations affect it can be investigated and realized through a complete and comprehensive human being. Man was called a microcosm; That is, he is a world by himself and unique complexities can be seen in humans, which are extremely difficult to interpret (Motahari, 2013). Martyr Motahari's intellectual view as one of the experts of citizenship

education is based on the value system of Islam and this view is influenced by religious anthropology. Therefore, according to him, education means cultivating inner and potential talents and actualizing them. He believes that one of the functions of religion is that it plays an important role in adapting the social environment and the individual's life, establishing social justice and doing things related to the interests of the general public (Sadr, 2019). Knowledge of human beings and citizenship education is one of the important topics of education and education, and the main concern of Martyr Motahari by raising issues such as nature, humanity, spiritual freedom and the perfect human being is the same. According to him, in the monotheistic worldview, human beings among other beings have special natural talents, honor and dignity, and the world is a human school (Madavvar, Farmahini Farahani & Beheshti, 2020). Martyr Motahari was a thinker, philosopher, researcher, scholar, writer and one of the scholars of Islam and one of the students of Allameh Tabatabai and Imam Khomeini (RA) and caused a deep transformation in the thoughts and thoughts of the youth and the people. He mentioned the Islamic worldview, education and training in Islam, nature, spiritual discourses, philosophy of history, detailed description of the system and the causes of materialism (Mardani, Mohammadi Naeini & Nateghi, 2022).

Another expert on citizenship education is John Locke, who as one of the most important thinkers of liberalism, his thought has always been an inspiration for Western theorists. He introduces the goal of education to prepare people to achieve success in their personal life and membership in society or citizenship education (Thuy, 2020). John Locke, a 17th century philosopher, is one of the philosophers of the social contract, whose collection of teachings in various fields of social sciences became the main inspiration for the liberals of the following centuries in designing political, social and economic models in the liberal capitalist society. By creating two government treatises (one understanding the nature of government and the other understanding the relationship between religion and politics) and considering the social, political and economic conditions of England in the 17th century, he was able to establish a strong link between the social contract and the economic structure of England and by bringing The field of theorizing to the field of political action while transferring the medieval political philosophy to the modern political philosophy found the ability to play an important role in the developments of the 18th century England and subsequently the future developments of the world (Shariat, 2014). John Locke's position for modern philosophy is very similar to Aristotle's position in Greek philosophy. Because, like Aristotle, he has an analytical and practical way and believes in freedom. In fact, John Locke is strongly influenced by Descartes, but his relationship to Descartes is similar to Aristotle's relationship to Plato. Plato can be considered a rationalist philosopher who believed in the prior existence of the soul independent of experience and the importance of mathematics in understanding, while Aristotle was more of an empiricist philosopher. Descartes is a philosopher who emphasizes the priority of philosophy over science and the existence of natural perceptions, but John Locke founded on the independence of science and the denial of natural perceptions (Ghamami, 2015). He is an empiricist in the discussion of epistemology and considers the basis of knowledge to be based on sense, perception and experience. In the discussion of freedom, he seeks to clarify the position of freedom so that it is not abused. Based on this, he says: The natural freedom of man is that he is not subject to a power superior to himself on earth and is ruled by a law that has been made by man. According to his opinion, power belongs to the people who have been conditionally delegated to rule by them (Karami & Ahmadi Aframjani, 2020). Skepticism, negation of natural ideas, empiricism and freedom are the main axes of John Locke's thought about the world, man, knowledge and politics. He believed that all our knowledge is obtained through sense and we have no innate ideas, but the mind is able to create a system of harmonious thought from its sensory perceptions. His treatise is very important in the formation of liberalism and individualism (Ghamami, 2015). The book *Thoughts on Education* was written by John Locke at the request of one of his friends and for guidance in the education of his child, and for this reason, it mostly

contains the principles and methods that were used in the education of the children of the English aristocracy, and the result is the education of people who deserve to be members. Be on this floor. He limits the education of other classes to professional education and this opinion is considered a big flaw for him. Locke's view is based on the four principles of utility, the principle of rationality, the principle of practice and the principle of direct experience. He introduces correct education including three physical, moral, and intellectual aspects, and education for upper-class people has four goals: virtue (awareness of right and wrong), wisdom (doing a practical activity to manage things masterfully), self-education (that is, the feeling of dignity, which is an attribute between arrogance and humility) and teachings (the thing or factor that creates external information) (Ahmadpour, Ashrafi and Mohamadisaghaei, 2022).

2. Review of the Related Literature

Although researches have been conducted on each of the two views of John Locke and Shahid Motahari, but no research was found on comparing the basics of their citizenship education with the aim of providing solutions for Iran's education. For example, Nasiri & Haji Esmaili (2022) in a research entitled comparative study of the concept of tolerance and tolerance in the thought of John Locke and Islamic thought based on the Quran, came to the conclusion that based on the thought of John Locke, tolerance and tolerance are the characteristics of those who believe in the mission of religions. they understood and understood well and everything that is contrary to this mission is considered against religion and correct religion, but based on the Islamic thought based on the Qur'an, tolerance and tolerance in the form of kindness towards the inhabitants of the earth, mutual understanding, dialogue, convergence And cooperation with dissidents shows kindness and tolerance towards them. Mirali & Mousavi (2022) in a research entitled comparative study of the theory of the state of nature from the point of view of John Locke and Allameh Tabatabai, concluded that according to both views, humans tended towards peace and convergence in the state of nature and divergence was temporary. Both of them consider human beings to be anxious citizens, but Locke refers to the natural law or reason and Allameh refers to nature or evolutionary law. Locke believes that the way out of the natural state is to rely on reason, but Allameh emphasizes on returning to religion and following the prophets. Karami & Ahmadi Aframjani (2020) in a research entitled Natural rights from the point of view of John Locke and Morteza Motahari concluded that in both views, man has natural rights, but in these two views there is a difference between God, creation, existence and man. and according to this, their interpretation of natural rights, human rights and human rights are different. Locke's view of man is absolutist, and according to him, man is a being that has absolute freedom, the right to life, and the right to property in an absolute way, to the extent that he recognizes man as his absolute owner, but from the purest point of view, man is a being that, despite having natural rights, is bound to There are restrictions that can only be achieved by observing them, and because creation has a goal and purpose, and man cannot reach his goal without observing the goal of the universe and what is necessary for his happiness from God. Accordingly, these two thinkers each have a specific interpretation of man. The right to freedom, the right to life, the right to property and the right to rule are different from each of them, and contrary to Locke's view, from the point of view of Tahir, human property in this world is credit and the main owner of the world is God.

There are different points of view about citizenship education and each point of view looks at a subject from its own point of view and their comparative analysis can help to better describe and explain the points of view. Since Iran's society is an Islamic society, one of the Islamic thinkers and experts, namely Shahid Motahari, was chosen, and since the point of view of liberalism is one of the prominent views and one of its thinkers and experts is John Locke, he was also chosen to In this research, after examining the philosophical foundations of citizenship education and comparing them, solutions for education should be presented. As a result,

considering the importance of philosophical foundations in citizenship education, the purpose of the present study was to compare the philosophical foundations of citizenship education of Shahid Motahari and John Locke and to provide solutions for Iran's education.

3. Methodology

3.1. Design

This study was applied in terms of purpose and descriptive-analytical in terms of qualitative implementation method. The research community included all the first-hand sources related to the philosophical foundations of citizenship education of Shahid Motahari and John Locke and the second-hand sources related to it, including articles, theses, and books.

3.2. Participants

Census sampling method was used for sampling. In the census sampling method, the number of members of the sample and the population are equal, and all members of the population are selected as samples.

3.3. Instruments and Materials

The tool of the current research was taking notes from first-hand and second-hand sources related to the philosophical foundations of citizenship education of Shahid Motahari and John Locke. For this purpose, all relevant first and second hand sources were noted down paragraph by paragraph and line by line of the study and the philosophical foundations of citizenship education with the help of a research colleague. Finally, the data obtained from taking notes from first-hand and second-hand sources were analyzed with theoretical and critical inference methods.

3.4. Data Collection and Analysis Procedures

The process of conducting the present research was as follows: first, all the first and second hand sources related to the philosophical foundations of citizenship education of Shahid Motahari and John Lock were downloaded, and then their abstracts and entire texts were examined, and if they were related to the present research, they were included as members of the sample. were included in the present study. All the first- and second-hand sources selected as samples were noted down paragraph by paragraph and line by line of the study and the philosophical foundations of citizenship education with the help of a research colleague. In the next step, the noted philosophical foundations of each of the thinkers were compared and finally, based on the comparison of the philosophical foundations of their citizenship education (Shaheed Motahari and John Lock), solutions were presented for Iran's education.

4. Results and Discussion

In the findings section, the philosophical foundations (ontology, epistemology, and values) of Shahid Motahari and John Locke's citizenship education are presented separately, and then their common and different points are reported, and finally, solutions for improving Iran's education are presented. Therefore, the philosophical foundations of citizenship education from Shahid Motahari's point of view were presented in Table 1.

Table 1. Philosophical foundations of citizenship education from the point of view of Shahid Motahari

Philosophical foundations	Items
Ontology	1. Monotheism is the highest and farthest goal of existence.
	2. Attention and worship is a high monotheistic goal and its foundation is the worship of God.
	3. Man is a part of the universe and he is different from all its parts.
	4. In order to understand the universe, interpretation and reasoning are needed.
	5. Man is the most unknown creature in the world and he is the agent of knowledge of other creatures.
	6. Citizens of this school consider the existence system to have a predetermined purpose and harmony. Therefore, creation is God's sign and sign.
	7. God is both the origin and destination of existence, and all existence is the evolution and manifestation of divine attributes.
	8. The citizens of this school are active and must strive to achieve their goals.
	9. Man is the best creation of God and his caliph on earth.
Epistemology	.1Man communicates with the universe in the direction of eternal salvation.
	.2All human beings are familiar with the facts of affairs, and in fact, knowledge and teaching is a reminder of the reservations.
	.3Man lacks any knowledge at the beginning of his birth.
	.4God has given man the powers of senses, thinking, reasoning and analysis to know the world.
	.5Cultivation, soul purification, piety and purity are tools for knowledge.
	.6In general, there are three methods of cognition: sensory, intellectual, and heart.
	.7Sensory cognition is often partial, superficial and regional and is limited based on time and place, intellectual cognition often does not have the limitations of sensory cognition and can generalize sensations and increase their depth, but reason is also limited by its resources and tools. And the knowledge of the heart is beyond the other two knowledges, but in the same proportion, it is far from the lower and tangible level of sensations.
	.8Each of the types of cognition has a specific domain and cannot work properly on its own.

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| axiology | <ol style="list-style-type: none"> 1. Every voluntary human activity, both material and spiritual, has a purpose, importance and value. 2. There is no absolute and futile activity from man. 3. Every activity that we call futile is futile according to our intellectual principle, but it is not futile according to another principle. 4. Social and spiritual freedom are among the greatest and highest human values. 5. The power of imagination reaches its goal, but the power of wisdom does not. |
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In Table 1, the results of the investigation of the philosophical foundations of citizenship education from the point of view of Shahid Motahari can be seen in the form of four categories of ontology, epistemology and value, according to which, in the dimension of ontology, man considers existence to have purpose and harmony, in the dimension of epistemology, man considers the world in It establishes communication for eternal salvation, and man uses sensory, intellectual and heart cognitions to know himself and society, and in the value dimension, man attaches value and importance to his goals. Also, the philosophical foundations of citizenship education from John Locke's point of view were presented in Table 2.

Table 2. Philosophical foundations of citizenship education from John Locke's point of view

Philosophical foundations	Items
Ontology	<ol style="list-style-type: none"> 1. The most important factor in knowing the world and philosophical systems is experience. 2. Experience is the first factor and the root of all scientific and philosophical knowledge. 3. Cause and effect are deduced from nature. 4. First, the mind receives simple and complex images through the senses in order to produce knowledge in its mind. 5. Using words such as God, essence and eternity is a misuse of reason. Because they are not proven by experience. 6. Objects have two categories of primary attributes (such as weight) and secondary attributes (such as taste). Unlike primary attributes, secondary attributes are the result of human perception and this perception is different. 7. The right of ownership is obtained only through working. The right to property comes before the government, and the government has no right to arbitrarily interfere in people's assets. 8. Human nature is selfish and this nature is characterized by wisdom and tolerance. 9. Everyone has the right to enjoy life, health, liberty, happiness and property.
Epistemology	<ol style="list-style-type: none"> 1. All human knowledge is achieved through sense and experience and cause and effect relationship. 2. The human mind has two powers, passive and active, and the passive power

precedes the active power.

3. Simple ideas, i.e. ideas that the mind acquires in a passive state, include several parts. The first is that it is the result of one sense, the second is that it is the result of several senses, the third is that it is the result of rethinking and introspection, and the fourth is that it is the result of combining senses and rethinking.
4. All information is part of the axioms that if a person does not actually know them, he knows them potentially.
5. Senses and experience are the main source of knowledge.
6. In general, there are two methods of knowing insight (intuition) and evidence.
7. In the insightful or intuitive cognition of our mind, in all thoughts and arguments, it does not have any direct subject other than the meanings, and this type of cognition is understood immediately, directly and without the interference of any meaning, and in the cognition of proof through the agreement and disagreement of the meanings or Argument comes to knowledge.
8. Probative knowledge has less certainty and spontaneity than insight or intuitive knowledge and is associated with more doubt.
9. When experiencing a phenomenon, if more than one idea comes to mind, we prefer one over the other.

axiology

1. In the natural state, all people are equal and no one is superior to another.
 2. Goods produced in nature have little value unless they are combined with human labor in the production process.
 3. What is found in nature has little value for human society by itself and humans value it.
 4. Social freedom is the greatest and highest human values.
 5. Man attaches value and importance to his goals based on social contracts.
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In Table 2, the results of the investigation of the philosophical foundations of citizenship education from John Locke's point of view can be seen in the form of four categories of ontology, epistemology and value, according to which, in the dimension of ontology, human beings are equal and everyone has the right to enjoy life, health and freedom. Bebard, in the dimension of epistemology, man communicates with the world as a result of observing the consequences of his behavior or the cause and effect relationship, the senses are the main source of knowledge, and man uses insight and proof knowledge to know himself and society, and in the dimension of value, man is for goals It values itself based on social contracts. In the following, the similarities and differences of philosophical foundations are explained based on the four categories of ontology, epistemology and value theory from the point of view of Shahid Motahari and John Locke.

According to the philosophical foundations of the ontology of citizenship education from the point of view of Martyr Motahari and John Locke, it can be said about the similarities that both thinkers and philosophers seek to know the universe, and the five senses, intellect and sensory experience resulting from them are the basis of knowing the universe. Therefore, the knowledge that is formed from the world is rooted in human experience, and experience should be considered as the root of all scientific and philosophical knowledge. In other words, the human mind perceives various issues from simple to complex through the five senses, and as a result of experience, knowledge is produced in it (the human mind). Also, regarding the differences, it can be said that Shahid Motahari's view of the universe is of the type of spiritual realism, and he pays special attention to the supernatural and metaphysics, and considers monotheism as the highest goal of citizenship education and focuses on the supreme goal of monotheism. Islam

teaches the citizen that man is a part of the universe, but he is different from all its parts and interpretation and reasoning are needed to understand the universe. Therefore, according to Shahid Motahari, God is both the origin and destination of existence, and all the phenomena of existence are moving, evolving and manifesting divine attributes. On the other hand, John Locke believed that man deduces the cause and effect from nature, and accordingly, using words such as God, essence, and eternity is an abuse of reason. Because they could not be experienced, and something that cannot be experienced and a person cannot feel it, cannot understand it.

According to the philosophical foundations of the epistemology of citizenship education from the point of view of Shahid Motahari and John Locke, it can be said about the similarities that both thinkers and philosophers believe that an educated citizen should communicate with the universe. Both thinkers and philosophers believe that man is able to know his surroundings and understand the universe with tools such as sense, reason and experience. According to Shahid Motahari, an educated citizen communicates with the universe in the direction of eternal salvation. Like John Locke, he believes that man lacks any knowledge at the beginning of his birth, and that God has given him senses to study and examine the world, and has given him a mind and the power of analysis to meditate on what he obtains through the senses. slow Therefore, tools such as senses, thinking and reasoning are needed to know existence. Also, about the differences, it can be said that in Shahid Motahari's view, each of the tools of knowledge has a specific domain, outside of which the correct knowledge cannot be achieved. He believed that sensory recognition is partial, apparent, situational and regional; That is, it is severely limited by time and place limitations, but intellectual knowledge does not have the limitations of sense and can generalize sensations and increase their depth. However, reason is also limited by its resources and tools. In other words, it is necessary that the premises and information be presented to the intellect by the senses so that it can use them. Martyr Motahari, in addition to sensory and intellectual cognition, also emphasized on heart cognition and believed that although heart cognition is superior to other tools, it is far from the lower and tangible level of sensations. According to the contents, it can be concluded that Shahid Motahari did not emphasize on one of the tools of knowledge for citizenship education, but instead he presents the separation of cognitive domains according to the subject, verses and evidences that prove that he considers sensory perception valid in certain fields, intellectual reasoning In some areas, it also interferes with heart understanding and spiritual manifestation. Shahid Motahari believes that a human baby is born with human nature and based on proper growth and upbringing, it has the potential to become a perfect human being, and if human talents are not paid attention to and pursued, it will become a corrupt and deviant being. Therefore, nature should be considered as leaven for the beginning of human movement, and man is not what he was created to be, but what he wants to be. It should be noted that in this path of evolution, man must give up some of his animal interests and needs, and he cannot, like other creatures, act on the basis of lust and temporary and apparent interests and expect to become a human being and flourish. On the other hand, John Locke attributes the acquisition of all human knowledge to sensory experience and believes that the human mind has two passive and active faculties. Passive power precedes active power. It means that first the mind is affected by the outside and then the active power starts its work. According to him, since our mind does not have any other direct subject in all its thoughts and arguments, therefore, knowledge is only in them. Locke believed that man cannot find knowledge about everything, that is, there are issues that man can never find knowledge about. As a result, the senses are the source of knowledge, but the knowledge they give us is limited and they only tell us the existence of objects, not their nature and essence. John Locke believes that the knowledge that man has about the world around him is created by sensory perception and considers the source of science to be sensory experience. Therefore, he was an empiricist and could not believe in natural conceptions. According to John Locke, in citizenship education, the originality of experience means that the human mind is like a blank slate at the beginning of its creation and it has no role, and sensory experience, both external and internal, fills and decorates this blank slate, and then reason combines, compares and It abstracts and

creates imagination.

According to the philosophical foundations of the values of citizenship education from the point of view of Shahid Motahari and John Locke, it can be said about the similarities that both thinkers and philosophers believe that there is no difference between human beings so that some rights can be taken away from them. Based on this, any deprivation and tolerance of discrimination in education is unprincipled and naturally against human nature. In this context, John Locke says that people are the creators of law and the purpose of law is to protect the social group, so it should be limited to the interests of society and not exceed it. In addition, Locke states that the government is the representative of the people and the real power belongs to the people, and it is the people who delegated power to the government according to some goals. He gives the individual the right to resist against government conflicts, and whenever a government authority encroaches on an individual's rights, the individual can protest and prevent the encroachment. Shahid Motahari also considers governance as a temporary government; That is, it must be renewed every few years. In other words, if the people want, they can change the ruler for the second, third or fourth time and as much as the constitution allows. Another important point in Martyr Motahari's point of view is the emphasis on the Islamic aspect, which suggests that the government should be governed by Islamic principles and rules and move in the orbit of Islamic principles. Also, regarding the differences, it can be said that according to Shahid Motahari, the category of values affects all aspects of education. Moral values form the spirit of educational order in Islamic realism and flow like blood in the whole body of education. In this view, human perfection is in the group of acquiring moral virtues and avoiding moral vices and strengthening natural tendencies, therefore, human perfection is close to God, and on this basis, a lot of emphasis is placed on moral education, refinement, cultivation and moral education. According to Shahid Motahari's belief, all values can be summed up in one value, and that is having pain and being the owner of pain. According to the school of Islam, human pain is the pain of God, the pain of being away from the truth and the desire to return to the truth and the neighbor of the Lord of the worlds. Man loves absolute perfection and does not love anything else; It means that he loves the essence of truth and loves the same God. In his opinion, freedom is one of the greatest and highest human values. Freedom has a higher value for humans than material values. According to him, the pain of today's human society is to provide social freedom, but it does not seek spiritual freedom. In contrast, John Locke's realist value theory is based on the belief that the value nature of objects can be guessed through cognition. The value of an object lies in its relationship with other objects, and it is in this way that it can be recognized and judged. He considers prudence to be a privileged human trait and encourages us to organize our values according to the structure of reality. John Locke believes that there are foundations for humans in the world that are rooted in the relationship between humans and objects. In any case, the fundamental construction is a fixed construction and the details may change, but the foundations are fixed and as long as man remains human, the basic values will not change, and everything compatible with human nature has value and importance.

In the following, solutions are presented to improve the goals and principles of Iran's education based on the philosophical foundations of citizenship education of Shahid Motahari and John Locke. In order to provide appropriate solutions for citizenship education, it is very important to pay attention to the philosophical foundations of the target society, and to pay attention to the education system of that country and its governing philosophical basis in formulating policies and formulating educational goals, principles and methods has a constructive and fundamental role. Considering the Islamic nature of Iranian society, citizenship education should be designed based on the philosophical foundations of Islam and use the common theories of other philosophers to improve efficiency. Martyr Motahari, while proposing the real and imaginary goals of life, comes to the conclusion that the last goal and the main goal of Islam is not something that belongs to God, and other goals should be the result of this goal. Therefore, Shahid Motahari, unlike John Locke, considers all the goals of life to be a reflection of seeking God. As a result, he considers education to have four basic foundations and factors

that both influence and influence them, which include psychological foundations, social foundations, philosophical foundations and social foundations.

In the field of solutions to improve the goals of education in Iran based on the philosophical foundations of citizenship education of Martyr Motahari and John Locke, it is possible to pay attention to lofty goals such as human beings and the sense of dignity (the sense of dignity should be the basis, axis and justification of the values included in the curriculum. Because dignity is the essence of man and man unconsciously feels dignity), the realization of the sense of truth-seeking (the sense of truth-seeking should also be included in the curriculum. Because the sense of truth-seeking is one of the natural desires and the basis of the evolution and growth of human personality, and this sense is the origin of science and philosophy), achieving to public conscience (public conscience is one of the moral and educational foundations of Islam, which appears not only in the form of philanthropy, but also in the form of friendship of objects, and attention to public conscience should also be emphasized and nurtured in the curriculum) and achieving a sense of God-seeking (human values, true growth, sense of dignity, truth-seeking, and public conscience are all related to God-seeking, and if the curriculum provides the basis for their realization, it has been able to provide the basis for the flourishing of God-seeking).

Also, in the field of solutions to improve the principles of education in Iran based on the philosophical foundations of citizenship education of Shahid Motahari and John Locke, we can pay attention to high principles such as the principle of educational conditions (educational conditions are elements that make the ground smooth or uneven and since there are many obstacles in the way education is located, therefore, it is necessary to fight against obstacles and provide suitable grounds for proper education), the principle of thinking (reasoning and thinking is one of the factors of self-improvement and education and indicates regular thinking about general issues during which a person moves from an introduction to action concludes), the principle of activity and work (the hard-working citizen has a healthy body and mind and is less prone to fantasy and imagines far-fetched and unreasonable dreams for himself. In addition to creating entertainment, work leads to self-improvement. Because work is an opportunity for activities The power does not give evil fantasies and desires), the principle of faith (faith, while being a source of hope and hope, brings trust, confidence and hope and prevents a person from evil desires, and a believer never sees himself as helpless and sorrowless, and always has God as his helper and helper. he knows), the principle of the social environment (the social environment is an educational factor accepted by religion and philosophers, and in both views this factor is of special importance; so that many experts considered the role of environmental and social factors in a person's behavior more than hereditary and biological factors) and the principle of coordination in the development of talents (the principle of comprehensiveness is the only way to prevent the uneven development of personality, and the abundance of different elements that can be trained in the human body will definitely lead to growth it leads to unbalanced and incoherent) pointed out that they should be taken into consideration in the curriculum.

5. Conclusion

Considering the importance of philosophical foundations in citizenship education, the aim of the present study was to compare the philosophical foundations of citizenship education of Shahid Motahari and John Locke and to provide solutions for Iran's education.

The findings of the present research showed that based on the philosophical foundations of Shahid Motahari's citizenship education, in the ontological dimension, man considers existence to have a purpose and harmony, in the epistemological dimension, man communicates with the world in the direction of eternal salvation, and man uses sensory, intellectual and heart cognitions. It is used to know oneself and the society, and in the value dimension, a person gives value and importance to his goals. Also, based on the philosophical foundations of John Locke's citizenship education, in the ontological dimension, human beings are equal and everyone has

the right to enjoy life, health and freedom, in the epistemological dimension of man and the world as a result of observing the consequences of his behavior or the cause and effect relationship. It communicates, the senses are the main source of knowledge, and man uses insight and evidence knowledge to know himself and society, and in the value dimension, man assigns value and importance to his goals based on social contracts. Philosophical foundations of citizenship education of Shahid Motahari and John Locke, while having similarities with each other, also have differences. Finally, solutions to improve the goals and principles of Iran's education were presented based on the philosophical foundations of Shahid Motahari and John Locke's citizenship education. The findings of the present study were in some ways consistent with the findings of Nasiri & Haji Esmaili (2022), Mirali & Mousavi (2022) and Karami & Ahmadi Aframjani (2020).

In explaining the findings of the present research, it can be said that Shahid Motahari and John Locke differ in the origin of intellectual principles. Because Shahid Motahari considers the origin of intellectual principles to be human nature and mind, not the result of mere experience, and on this basis, he considers it valid and believes that since intellectual principles are derived from experience, another source should be found for them, and that is the origin of nature. It is human, on the other hand, John Locke considers rational principles to be derived from sense and experience and believes that science and knowledge can only be achieved through sense and experience. It was based on this argument that he proposed the principle of originality of experience and explained the denial of the innateness of rational and empirical principles. Also, the basics of education in the view of Islamic realism are such that the goal of creation is the final perfection and the quality of his movement towards the final destination, which is nearness to God. Therefore, it is obvious that citizen training in Islam includes the same features and characteristics. That is, it should include the following points: God is the creator, owner, manager and master of all affairs. Therefore, all affairs are in the sight of his power, and the observance and non-observance of divine laws will result in corresponding rewards and punishments in this world and the next. On the other hand, John Locke, believing in natural rights, considers freedom as a double right of individuals and believes that people are free and equal in the natural state and that every person is born with the right to freedom towards himself. He considers freedom to be beyond religious limitations and states that the freedom of human nature is to be freed from any supernatural power, not to be subject to the will or authority of another human law and to follow only the law of nature. In addition, according to Shahid Motahari, in order to avoid and get rid of dogmatism, dogmatism and self-opinion, and respect the thoughts and opinions of others, and accept criticism and opposing opinions, as well as tolerance and tolerance with others, one should give importance to reason and wisdom in accordance with the verses of the Holy Quran. And it expanded citizens' intellectual skills, critical thinking and valuing collective wisdom. On the other hand, John Locke asserts that freedom is not that anyone can do whatever he wants, but it is the freedom to pursue our own desires within the framework of the law and not be subject to the unstable, uncertain, unknown and arbitrary desires of others.

In general, from the examination and comparison of the thoughts of two eastern and western thinkers and philosophers, Shahid Motahari and John Locke, regarding citizenship education, it seems that John Locke, unlike Shahid Motahari, does not believe in absolute and fixed ideals and the supernatural world and metaphysics. According to the beliefs of Martyr Motahari, in his educational system, attention to the afterlife has a special place, and he believes that man is created pure by nature, and he should be educated according to the punishment for his actions in the other world. directed in the right direction. In the view of martyr Motahari, which is based on the Islamic school, man is a being consisting of body and soul, and God has blessed him with five senses, eyes and ears being at the top of these senses. Martyr Motahari considered reason as the leader of human senses, and through the guidance and guidance of reason, man can gain knowledge about the world around him. Since in the school of Islam, God is the creator and Lord of all existence, therefore, the ultimate goal of man is to know God and serve him with the intention of nearness to God, and education in the school of Islam is a permanent thing and

continues from the cradle to the grave, and since this kind of education is from The source of revelation is divine, spiritual and religious, and on the other hand, due to the fact that reason is an important tool for understanding the world, Islamic education also has two divine and rational aspects. Unlike Martyr Motahari, John Locke believes that everything that is not in the field of cognition and sensory representation and cannot be recognized by means of the senses and experience is invalid. Therefore, metaphysics has no place in his view. John Locke believes that man infers cause and effect from nature, and on this basis, words such as God, essence, and eternity, which cannot be understood by the senses, are insults to reason.

Shahid Motahari and John Locke believe that man has the power of reason and thinking and can know the surrounding environment with the help of cognitive tools (sense and experience) and man has a soul and a body, but with the difference that Shahid Motahari believes that man At birth, he has a series of God-given powers and talents that God has bestowed upon him, which is his nature that helps him to know the world, and if there is a suitable environment for cultivating these talents, he will achieve growth and excellence, and if for If the proper training of his talents is not provided, he will be led to corruption and deviation. John Locke believes that man lacks nature and he believes in the authenticity of experience and believes that the authenticity of experience plays an essential role in the education of a citizen. It means that the human mind is like a blank slate when it is born, and this is a sensory experience that is imprinted on that blank slate, and then ideas are created by reason. Both thinkers and philosophers believe that man lacks knowledge at birth and knows the world with the help of his senses, but the difference between Motahari and John Locke's point of view is that John Locke knows and believes that human knowledge is only through senses and sensory experience. that everything a person acquires is through experience and awareness, but Shahid Motahari believes that sensory cognition cannot be relied upon due to space and time limitations, and that a person should use the power of reason, which does not have sensory cognitive limitations, to perceive sensory perceptions through reasoning and The power of reason is to mold and last, and he emphasizes on heart knowledge in addition to sensory and intellectual knowledge.

Both philosophers and thinkers believe that values have an absolute and fixed nature and that no group of people is superior to another group, and both emphasize cooperation and common understanding of collective needs and social demands, and they believe that in the education of citizenship, the problems of society It is solved with participation and cooperation. The difference between these two views is that Shahid Motahari generalizes the values to all aspects of education and citizenship education and considers the perfection of man in acquiring moral virtues and avoiding moral vices, which originates from human nature. Therefore, Martyr Motahari's citizenship education considers human perfection to be close to God, and in this way, he gives great importance to self-cultivation. On the other hand, John Locke believes that the value nature of objects is obtained through sensory knowledge and the value of the object lies in the relationship between them, that is, the relationship with other objects. He encourages wisdom and believes that the human mind is the link between him and things and that details may change, but the foundation of man, which is his mind, is immutable and fundamental values do not change. Also, both of them believe that the greatest and highest human value is freedom, but Shahid Motahari, unlike John Locke, believed in spiritual freedom in addition to social freedom. In general, the results showed the similarities and differences in the philosophical foundations of Shahid Motahari and John Locke's citizenship education, and based on the philosophical foundations, solutions to improve the goals and principles of Iran's education were expressed. Based on the results of this research and similar studies, education specialists and planners can take an effective step towards improving Iran's education. In the field of solutions to improve Iran's educational goals based on the philosophical foundations of citizenship education of Martyr Motahari and John Locke, it is possible to pay attention to lofty goals such as human beings and a sense of dignity, realizing the sense of truth-seeking, achieving public conscience and achieving a sense of God-seeking, and in the field of solutions to improve The principles of education in Iran based on the philosophical foundations of citizenship education of Martyr

Motahari and John Locke, it is possible to point out the importance of high principles such as the principle of educational conditions, the principle of thinking, the principle of activity and work, the principle of faith, the principle of social environment and the principle of coordination in the development of talents, which should be included in the curriculum be noticed.

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