Iranian Educational Psychology Association

Iranian Journal of Learning and Memory

Print ISSN: 2645 - 5455
Online ISSN: 2645 - 5457

Homepage: https://journal.iepa.ir

A Study on the Components of Wisdom in the Content of Persian Text Books for the First Grade of Primary School based on Three Wisdom Models

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Article Info

Article type:

Research Article

Article history:
Received March 22, 2025
Received in revised form May 24, 2025
Accepted June 05, 2025
Published online June 26, 2025

Keywords:
Wisdom,
Elementary persian textbooks,
Webster's five-factor model,
Ardlet's three-dimensional model,
Sternberg's balance theory

ABSTRACT

Objective: Educating wisdom, whether implicitly or explicitly, in the first grade of primary school, through the content of textbooks, plays a fundamental role in the formation of children's personalities. At this sensitive stage of development, children not only learn language skills, but also become familiar with basic concepts such as empathy, responsibility, reflection, and analysis of moral situations. Accordingly, the use of theoretical frameworks of wisdom allows for a more accurate evaluation of educational content and shows how textbooks can be used to cultivate wise and responsible citizens. This research aimed to study the components of wisdom in the content of Persian textbooks for the first grade of primary school based on the three wisdom models of Ardlet, Webster, and Sternberg.

Method: The method was a descriptive-qualitative systematic review through content analysis. In this regard, the text of all lessons related to the first, second, and third grade Persian textbooks was examined using the explicit content analysis method.

Results: The results showed that the components of wisdom include academic knowledge, cultural and historical identity, spirituality, ethics/compassionate love, love of homeland and national responsibility, learning from nature with an aesthetic perspective, acquiring knowledge, openness to experience, public good, reflective perspective, recognizing emotions, social/group interactions, family-orientedness, practical intelligence, learning and teaching, awakening and learning from history, and applicant of cognitive tools. Comparing these components with three theoretical models including Ardlet's Three-Dimensional Model of Wisdom (2011), Webster's Five-Factor Model (2003), and Sternberg's Balance Theory (1998) showed that the components of wisdom in the Persian textbooks of the first grade overlap with many theoretical dimensions of wisdom, and in some cases, such as humor, reviewing memories and revising them, and tacit knowledge, there are visible gaps and have been given less attention.

Conclusions: It is noteworthy that components such as having an aesthetic view of nature and learning from it, spirituality, and learning from history have been given attention, which are not seen in the models of wisdom of Ardlet, Webster, and Sternberg, and this is one of the strengths of the Persian textbooks. It is suggested that in future revisions of textbooks, these dimensions should be included in a purposeful and educational manner through practical activities similar to real-life situations in order to pave the way for the upbringing of a wise, balanced, and responsible generation in society.

Cite this article: Delfan Beiranvand, Arezou, & Bayat, Ahmad (2025). A Study on the Components of Wisdom in the Content of Persian Text Books for the First Grade of Primary School based on Three Wisdom Models. *Iranian Journal of Learning and Memory*, *8* (30), 85-97. DOI: http//doi.org/10.22034/iepa.2026.566267.1564

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Publisher: Iranian Educational Research Association.
DOI: http//doi.org/10.22034/iepa.2026.566267.1564

Introduction

Wisdom is one of the fundamental human virtues, along with justice, stability, and moderation. As a phenomenon, wisdom has played a vital role throughout human history. The main goal of wisdom is to achieve the common good; a good that benefits both the individual and society. This goal has become more important than ever in the digital world and in the critical and turbulent conditions of the current era. Therefore, it is natural and logical that the concept of wisdom has been widely researched and discussed in philosophy, psychology, and education (Jakubic, 2020). The concept of "wisdom" as one of the highest cognitive and moral capacities of man has attracted the attention of many researchers in the fields of psychology, education, and cognitive sciences in recent decades. In contemporary psychology, wisdom is considered not only a personality trait, but also a cognitive-ethical ability that enables an individual to make well-considered, ethical, and context-based decisions in complex life situations (Sternberg & Karami, 2022).

The Iranian education system has also emphasized on educating people who are faithful, committed, ethical, and wise in the document of fundamental transformation of education. However, a review of the research background in the field of textbook content analysis, especially in the elementary school, shows that the study of wisdom components in Persian books has not received much attention. For example, Yaghoubi et al. (۲۰۲۳) showed in a study that the components of "life knowledge" and "moral judgment" have the least presence in the content of Persian books.

A careful and scientific examination of the content of Persian textbooks for grades one through three based on wisdom theoretical models, including Ardlet (2003), Webster (2003), and Sternberg (1998), can help identify weaknesses and provide corrective solutions. This is because each of the above models addresses the concept of wisdom from a specific angle and, overall, presents a multi-layered and comprehensive picture of this construct. Ardlet's model emphasizes the interaction of personality and internal experience; Sternberg's theory focuses on moral decision-making in a social context; and Webster's model introduces wisdom as a set of teachable psychological skills. Combining these three approaches can provide a theoretical and practical framework for designing wisdom educational programs, especially during the elementary school years, when children are forming their identity, values, and fundamental attitudes. Therefore, this research sought to answer the following questions:

- What are the components of wisdom in Persian course books for the first to third grade of the primary school?
- Is there any difference between Persian course books for the first to third grade of the primary school in terms of the components of wisdom?

- What is the status of Persian course books for the first to third grade of the primary school with respect to Ardlet's three-dimensional models of wisdom, Webster's five-factor model, and Sternberg's balance?
- Which components of wisdom have received more or less attention?

Materials and Methods

This study employed a descriptive-qualitative design, using systematic qualitative content analysis to uncover wisdom components embedded in Persian textbooks for grades one to three of Iranian primary schools. Guided by Rezaeian's (2014) framework, the research process followed the five-stage qualitative systematic review protocol proposed by Shafriel et al. (2021).

Stage 1 involved comprehensive data extraction: all textual lessons within the target textbooks were surveyed and key information—research objectives embedded in the text, implicit methodology, intended learner population, main thematic findings, and salient concepts—were recorded in standardized tables to enable cross-text comparison;

Stage 2 comprised open coding: each sentence was read line-by-line, semantic units were identified, and preliminary labels were assigned to capture overt and latent meanings of wisdom;

Stage 3 applied axial coding: related open codes were clustered into sub-categories based on shared properties and dimensions, forming a hierarchical structure of concepts;

Stage 4 used selective coding to integrate sub-categories into a coherent theoretical framework that encapsulated the dominant wisdom dimensions across the three grades; and

Stage 5 ensured trustworthiness: A critical-appraisal checklist evaluated textual credibility, while face and content validity were confirmed by three university faculty members; inter-rater agreement reached 75 percent ($P < .05$).

Consequently, this rigorous, multi-stage systematic-qualitative approach provided a transparent, replicable, and valid method for extracting and theorizing wisdom constructs from educational texts, offering a robust model for future curriculum analyses and evidence-based textbook development.

Results

In this study, the text of all lessons related to Persian books for the first to third grades of primary school were examined in order to extract the components of wisdom. Tables 1 to 3 show the sub-themes and main themes related to wisdom in Persian books for the first to third grades of primary school.

Table 1. Extraction of sub-themes and main themes related to wisdom from the first elementary Persian book

Main themes	Sub-themes	Codes
Learning from nature with an aesthetic perspective	Looking at nature	Water- sea- wind- rain- cloud- fish- flower- butterfly- tree- sky- sun- sun- earth- mountain- forest- desert- garden and orchard- night and day- soil- spring- star- sea wave- snail- grape
Cognitive tools	Communication tools	Eye- ear- hand- foot
Having a reflective view	Multifaceted view	Awakening- awakening- hearing ear- seeing eye- visible- seen- asking- seeing- looking
Academic Knowledge	Literacy Knowledge	Writing- teacher- instructor- elementary school- school- class- reading story- reading- book- Shahnameh- reading good books- lesson-
Spirituality	Religion	God- kind God- Quran- Quran book- reading Quran- religious book- Muslims- prophets- Prophet Muhammad- the Great Prophet- the sound of the call to prayer- mosque- ablution- prayer- Prayer - God - Day of Resurrection - Faith - Islam - Prophet
Family orientation	Attention to the family	Mother - Dad - Grandmother - Grandfather - Brother - Sister - Father – Children
Love for the homeland and national responsibility	Protection, development, and Iranian identity	Flag - Development - Soldier - Shooter - Iran - Iranian - Homeland - Country - People of the country
Awakening and learning from history	Preserving the independence and identity of Islamic Iran	Memories of the revolution - 22 Bahman - The decade of Fajr - The victory of the Islamic revolution - The escape of the Shah - The Shah's refusal - Imam Khomeini - March - The slogan Allahu Akbar
Morality / Compassionate love	Virtuous behavior	Kindness - Goodness - Purity - Good speech - Good work - Cooperation with others - Loving each other - Kindness to others - Polite - Asking permission from others - Compassion - Avoiding bad deeds - Gratitude - Thanking -
Continuous learning / Transferring awareness	Learning and teaching	Teaching - Learning - Learning new things - Showing - Knowing - Thinking - Thinking right
Recognizing emotions	Recognizing and expressing emotions	Happiness - Smiling- Joy - Feeling of fear - Laughter - Smile - Happy - Sadness - Grief – Sadness

As observed in Table 1, the components of wisdom in the Persian textbook of the first grade of elementary school include the following: learning from nature with an aesthetic perspective (looking at nature), tools of cognition (tools of communication), having a reflective perspective (multifaceted perspective), academic knowledge (literacy), spirituality (religion-oriented), family-oriented (paying attention to family), love for the homeland and national responsibility (guarding, developing, and Iranian identity), awakening and learning from history (preserving the independence and identity of Islamic Iran), ethics/compassionate love (virtuous behavior), learning and teaching (continuous learning/transferring awareness), and recognizing emotions (recognizing and expressing emotions).

Table 2. Extraction of sub-themes and main themes related to wisdom from the second elementary Persian textbook

Main themes	Sub-themes	Codes
Academic Knowledge	Literacy	Library-class-student-teacher-teacher-book-magazine-appropriate books-good books-useful books-good library-participation in class-learning materials-reading books-education-school- learning
Spirituality	Religion	Neighborhood mosque-congregation prayer-mosque-prayer-imam-building a mosque-house of God-singing prayer-pre-prayer-religious ceremony-Quran-God-prophet-prophet-messenger of God-honorable prophet-God-prayer-talking to God-talking to God-Hazrat Muhammad-Mashhad-Imam Reza-sound of the call to prayer-maghreb call to prayer-ablution room-ablution-first prayer-prayer-praying-Imam Reza shrine-visiting Imam Reza-Islam-Allahu Akbar-Lord-Allah
Contemplative View	Multi-faceted view	Thinking-questioning-thinking together-thinking well-carefully-looking-asking-to-think Sinking - Seeing - Why is it silent - Listening to words - Hearing words - Seeing well - Listening well - Looking around - Looking carefully
Recognizing Emotions	Recognizing and expressing feelings	Smile - Happiness - Cheerful - Sad - Getting happy - Getting angry - Smiling - Happy and cheerful - Crying and lamenting - Sadness and sorrow - Moaning - Laughing - Fear - Sighing - Smiling lips - Feeling - Happy - Being scared
Morality/ Compassionate Love	Virtuous behavior	Calm - Orderly - Greetings and greetings - Thanking - Helping - Kindly - Honest - Truthful - Righteous work - Trustworthy - Goodness - Good manners - Good morals - Patience - Clean and tidy - Apologizing - Telling the truth - Taking care of - Loving - Caring - Affectionate and affectionate behavior
Public Good	Service/ benevolence	With benefit - Harmless - Plenty of advice - People - Neighborhood - Knowing about each other's well-being - Doing good and great deeds - People of the city - Giving advice - Helping - Guide - People of the world - Charity celebration - Visit- Goodness- Blessing- Saving- Not harming- Not harming anyone
Group/Social Interactions	Communicating with others	Group- Group- Groups- Group representative- Good friend-Talking together- Being together- Good friends- Cooperation-Conversation
Learning From Nature with an Aesthetic Perspective	Looking at nature	Beautiful autumn- Wind- Gentle air- Birdsong- Enjoyment-Mountain- Sea- Forest- Beautiful sun- Mount Damavand-Tulip- More beautiful- Sky- Swallows- Carpet- Vase- Wind-Beauties of nature- Looking at the sun- Sea- Cloud- Wave-Drops of water- Desert- Beautiful nature
Love For the Homeland and Responsibility National	Protection, prosperity, and Iranian identity	Iran- Country- Protecting the country from enemies- Beautiful Iran- Flag- Beautiful Iranian flag- Recognizing friends and enemies- Homeland- Freedom- Pride of the country- Flag color- Iranian flag- Peace and friendship- Defending the homeland- Looking at the flag- Beautiful flag- Iranians-Iranians- Free- Abad

Main themes	Sub-themes	Codes
Learning and Teaching	Continuous learning/ transfer of knowledge	Learning other things- wise- knowledge and wisdom- learn- effort- becoming wise- continue learning- teaching good things- asking others to learn good things- teaching speaking well- learning- practicing- capable- knowledge- diligent- hardworking- hardworking- understanding- clever- scholar- learning- hardworking- work and effort
Cultural and Historical Identity	Cultural and literary heritage	Poetry of Ferdowsi- Ferdowsi's tomb- Shahnameh- heroes- Shahnameh story- Hafez Shirazi- Bam Citadel- Saadi's tomb- Persepolis- Nowruz celebration- Haft Sin table- Martyrs' tomb
Family Orientation	Attention to family	Father- Mother- Grandfather- Grandmother- Sister- Brother- Family members

Based on the results of the content analysis of Persian textbooks for the second grade of elementary school (Table 2), the components of wisdom include: academic knowledge (literacy), spirituality (religion-oriented), reflective outlook (multifaceted outlook), recognition of emotions (recognition and expression of emotions), ethics/compassionate love (virtuous behavior), public good (service/benevolence), group/social interactions (communication), learning from nature with an aesthetic perspective, love of homeland and national responsibility, cultural-historical identity (cultural and literary heritage), family-oriented (attention to family), and learning and teaching (continuous learning/transfer of knowledge): the process of acquiring knowledge and skills or transferring it to others. Continuous learning continues throughout life, and the transfer of knowledge strengthens collective growth.

Table 3. Extraction of sub-themes and main themes related to wisdom from the third grade Persian textbook

Main themes	Sub-themes	Codes
Academic Knowledge	Literacy	Teacher-class-education-practice-training-courses-learn- student-instructor-teacher-writing-writing-reading- scientific-books-studying-book-school-more literate- continuing education-subject
Cultural and Historical Identity	Cultural and Literary Heritage	The book of Golestan Saadi-stories-poems-Golestan and Bustan-culture-art-literature-Rumavi-Saadi-Hafez- Firdausi-Khayyam-Biruni-Buali Sina-the ancient saints
Spirituality	Religious Orientation	God-the Great God-Hazrat Fatima-Hazrat Ali- remembering the word of God-Quran-martyr-praying- Hazrat Muhammad-Gabriel-the great angel of God-the smell of heaven-the messenger of God-the green heavenly dress-qunut-neighborhood mosque-mosque pool-prayerers-ablution-in the prayer line-Hazrat Solomon- The One Creator - Pilgrimage to the House of God - Travel to Mecca - Hadiths - Religion and Faith - Seeking Help from the Great God - Warriors - Sacred Defense – Martyr

Main themes	Sub-themes	Codes
Morality/ Compassionate Love	Virtuous Behavior	Giving - Kind - A pure and unhinged heart - Thankfulness - Orderly - Unassuming - Good work - Patience - Trustworthy - Brave - Respect - Chivalry - Secrecy - Truthfulness - Keeping a promise - Doing one's duty - Not blaming - Reluctant behavior - Thankfulness - Careful and attentive - Feeling hurt - Helping one's fellow human beings - Sacrifice - Helping - Empathy - Loving
Love for the Homeland and National Responsibility	Preservation, Development, and Iranian Identity	Iran - Enemy knowledge - Leadership - Iranians - Persian Gulf - Iranians - The beautiful name of the homeland - Homeland - Loving the country - The pure soil of Iran - The birthplace of men - The land of the pure - Protecting the country - Homeland - Guardian of one's mother (Iran) - Thinking about the homeland - Border areas - Border dwellers - Understanding the past and history of the homeland - Iranian Army - Khorramshahr - Defeating the enemy - Freedom
Learning from nature with an aesthetic perspective	Looking at Nature	Watching the peak - Enjoying - Forest - Green and cheerful - Spring - Watching the sky - Stars - Immersed in watching the sky
Acquiring knowledge	Awareness and Recognition	Knows - Decision-making - Effort - Learning - Wise - Wise - Effort - Choosing - Being aware - Searching - Expecting - Understanding - Great ability - Could - I have known - I know - Realizing - Truth - Meaning - Diligent - Knowing - Knowledge
Openness to Experience	Flexibility/Open Mind	Getting to know a new neighborhood - New friends - Touring - Scientific tour - Wandering around - Going on a trip - Imaginary trip - Getting to know different people and places - Learning more - Traveling - Going to different places
Common Good	Charity / Be a Model	Guide - Showing - Consulting - Spreading knowledge and science - Nurturing - Benevolent and charitable - Serving people all over the world - Good luck - All people - Help each other - Neighbor - Do no harm - Do not bother anyone - Give something to the needy - Save the lives of others - Example - Guidepost - Save from death - Hatem Taei - Serve the world
Contemplative look	Have a Multifaceted Look	Thought - Asked - Look around carefully - See - Surprised - See closely - Look with amazement - Ask with surprise - Look around with surprise - Pay attention - Listen to what others say - Think along with the mind - Look at everything well - Look with surprise - Silence - Curiosity - Listen to what others say - Think to yourself - Get lost in thought - Ask the reason - Understand the words well - Stare
Emotion recognition	Identifying and Expressing Emotions	Unhappy - Worried - Sad - Emotional - Look worried - Happy - Laughed - Laughter - Interest - Crying -

Main themes	Sub-themes	Codes
		Laughing - Smile - Joy and happiness - Interest - Fear - Heart full of sorrow - Happy smiling - Crying - Tears - Passion - Excited - Passion - Frowning – Joyful
Social/ group interactions	Communication	Friend- Friends- Conversation- Representation- In a group- Group- Group representative- Group History Knowledge- Solidarity- Group members
Family orientation	Attention to Family	Family- Father- Mother- Grandfather- Grandma- Mom
Practical intelligence	Constructivity	Smart- Being successful- Progress- Professional- Successful- Honors- Honor- Progress in scientific fields- Doing work- Building

As can be seen in Table 3, the results of the content analysis show that the components of wisdom in the textbooks of the third grade are as follows: Academic knowledge (literacy); Cultural-historical identity (cultural and literary heritage): Textbooks strengthen the sense of belonging and national pride by introducing poets, scientists, and literary works. While learning Persian, students become familiar with the cultural values and history of Iran. Spirituality (religion); Morality/compassionate love (virtuous behavior); Love for the homeland and national responsibility; Learning from nature with an aesthetic perspective; Acquiring knowledge (awareness and cognition): Students gain a deeper understanding of themselves, others, and the world around them through the active process of learning and discovering concepts; Openness to experience (open mind): This component fosters flexibility and acceptance of differences and prepares students to learn from new situations; Public good (benevolence/role model): By emphasizing service to others and empathy, the spirit of charity and social responsibility is strengthened and students become moral role models; Reflective view (multifaceted view); Recognition of emotions (recognizing and expressing emotions); Social/group interactions (communication); and Family orientation (Attention to Family).

Discussion

A comprehensive content analysis of Persian textbooks of grades one, two, and three of Iranian elementary schools reveals that wisdom components are systematically distributed across cognitive, moral, emotional, social, and spiritual domains. These include academic knowledge, cultural-historical identity, spirituality, ethical compassionate love, love of homeland and national responsibility, aesthetic learning from nature, openness to experience, public good, reflective perspective, emotion recognition, social/group interactions, family-centredness, practical intelligence, continuous teaching-learning, historical awakening and use of cognitive tools. In grade one, texts rely on sensory, emotional and social experiences, highlighting aesthetic nature observation, basic cognitive tools (eyes, ears, hands, feet), reflective multifaceted perspective,

literacy, spirituality, family orientation, patriotism, ethical love and emotion recognition, thereby laying foundations for mental, moral and identity development. Grade two expands to reflective thinking, virtuous behavior, public good and social interaction, while grade three further incorporates practical intelligence, cultural identity and complex moral reasoning. Comparative review with three major Western wisdom models—Ardelt's three-dimensional model (2011), Webster's five-factor model (2003) and Sternberg's balance theory (1998)—shows considerable overlap in cognitive-ethical dimensions, yet Persian textbooks uniquely emphasize aesthetic appreciation of nature, spirituality and historical consciousness, elements rarely present in rational Western frameworks. These findings indicate that the Persian primary curriculum presents a culturally embedded, holistic conception of wisdom that fosters balanced, responsible and spiritually aware personalities from the earliest years of schooling, despite some theoretical gaps.

Conclusion

Examining the relationship between the components of wisdom and students' learning styles can lead to designing education that is appropriate for children's cognitive and psychological characteristics. At the practical level, it is suggested that special educational packages be designed for elementary school teachers that include teaching guides, classroom activities, and assessment tools to strengthen components such as reflective thinking, recognition of emotions, and openness to experience. Also, components that have been ignored in the curriculum (such as humor, memory review, and tacit knowledge) can enter the educational space through narrative research activities, educational humor, and memoir writing.

For practical and applied exercises in the classroom, it is also suggested that worksheets be designed and compiled in accordance with educational goals in order to teach students wisdom, responsibility, and behavioral balance. These worksheets can present the concepts they contain to students in an operational manner. By completing and responding to these worksheets, they objectively practice the values in each worksheet. For example, students practically practice empathy in the classroom. Designing qualitative assessments to measure the development of wisdom in students, through observation, interviews, and student portfolios, can be a good alternative to purely quantitative assessments. Finally, holding educational workshops for parents focusing on the components of wisdom, especially in the areas of emotional regulation, social interactions, and spirituality, can strengthen the educational bond between home and school and facilitate the process of the child's wise development in an integrated environment.

Author Contributions

To compile this research, the first author contributed to the conceptualization, collection, and analysis of data. The second author contributed to the conceptualization, scientific editing, content organization, and the drafting of the article.

Data Availability Statement

Data available on request from the authors.

Acknowledgements

We would like to thank all of the library staff employed in the Farhangian University of Hamedan who collaborated with the authors of this article in providing the resources needed to conduct this research.

Ethical considerations

The authors of this article have carefully observed the principles of research ethics. The principle of trustworthiness and the principle of honesty were observed in the research for referring to references. Also, the principle of intellectual property was observed in the research.

Funding

This research was conducted without any financial support from any institution or organization, and its costs were covered by the authors.

Conflicts of Interest

No conflict of interest was reported by the authors in this research.

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