

The Effectiveness of Wise Parenting Based on the Teachings of Imam Ali (AS) in Parental Wisdom and Creativity of Preschool Children

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Abstract

Background and Objective: The concept of wisdom in religious and philosophical texts has a long history. Today, the significance of parenting styles and its effect on the upbringing and future of children is obvious to everyone. Since Imam Ali (AS) is considered as the symbol of wisdom and history proves his competent parenting, undoubtedly evaluating his valuable works can provide deep approaches in the field of wisdom and creativity. This study aimed to evaluate the effectiveness of wise parenting package based on the teachings of Imam Ali (AS) on parental wisdom and creativity of preschool children.

Methods: This study was quasi-experimental with pre-test, post-test, control group design. The research population included the parents of preschool female students in the academic year 2017-2018 in Isfahan. Based on the inclusion criteria, 30 subjects were randomly divided into experimental group (trained by wise parenting in 12 sessions) and control group (without intervention). In this study, the Torrance Test of Creative Thinking Visual Test and Three-Dimensional Wisdom Scale (3D-WS) were used. The results of post-test data were analyzed by MANCOVA test. In this study, all the ethical considerations were observed and the authors reported no conflict of interests.

Results: The findings indicated that parental wisdom with its three subscales (cognitive, reflective, and emotional), as well as the scores related to creativity in the subscales of expansion, fluidity, and flexibility were significantly different compared to the control group while the innovation subscale showed no significant difference with the control group.

Conclusion: Based on the findings, teaching the wise parenting package based on the teachings of Imam Ali (AS) was effective in parental wisdom and creativity of preschool female students.



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Summary

Background and Objective

Extensive steps have been taken in the field of parenting during the recent years, including positive parenting (Sanders) and Barkley parenting (1). On the other hand, wisdom is an extensive concept with different meanings and it

is very difficult to present a comprehensive and operational definition for wisdom. However, wisdom can be defined as the use of pragmatic reasoning for solving important challenges of life (2). Ardel (3) defined wisdom as a combination of personality traits with an extensive three-dimensional cognitive, reflective, and emotional dimensions and Sternberg (4) considered wisdom as the use of intelligence, creativity, and

knowledge to achieve the collective interests being affected by individual values. Staudinger and Gluck (5) argued that wise people prefer to think deeply about people, the world, and themselves rather than making hasty judgments and decisions. All successes and progress of individuals depend on their fertile, dynamic, and effective thought (6). According to Płóciennik (6), creativity is one of the predictors of people's wisdom. Creativity is a significant factor in the survival of societies in the current competitive environment and is full of problems (7). Creativity refers to the ability of an individual to create ideas, insights, new and innovative objects, and reconstruction in science and other fields. Today, based on a scientific view, creativity is defined as the production of something which is new, innovative, useful, relevant and appropriate for a specific task (8). According to Abraham (9), girls are more creative in language and artistic activities than boys while boys are more creative in scientific and mechanical activities. Due to the importance of wisdom and creativity in upbringing children and the need to address a parenting related to indigenous and Islamic culture, this study aimed to evaluate the effectiveness of wise parenting based on the teachings of Imam Ali (AS) on parental wisdom and creativity of preschool children.

Methods

Compliance with ethical guidelines: In order to observe the ethical principles in the present study, before entering the study, the participants were informed about the method and purpose of the study and completed the consent form, and participated in the study. The participants were also assured that all their information and secrets would remain confidential and would only be anonymously used for research purposes. Also, the participants were free to leave the research at any stage of the research if they wished.

The nature of this study was pseudo-experimental with pre-test, post-test, and control group design. The statistical population included the parents of preschool female students during the academic year 2018-2019 in Isfahan. Three schools were randomly selected in a multi-stage random sampling method and based on the inclusion criteria, Thirty participants were randomly divided into experimental groups (trained by wise parenting package in 12 sessions of 120 minutes) and a control group (without intervention). In this study, Torrance creative thinking visual test and Ardelit three-dimensional

wisdom questionnaire were used. The results of post-test data were analyzed by MANCOVA test.

Results

The mean score for the experimental group related to wisdom was 111.08 on the pretest and 128.15 on the posttest and the mean score for the experimental group related to creativity was 71.73 on the pretest and 89.26 on the posttest, indicating that the mean scores of the posttest increased compared to the pretest. In this study, the analysis of covariance was used for the inferential analysis of data. For this purpose, first the required pre-assumptions required for the use of this parametric test were examined. The results of Kolmogorov-Smirnov test for wisdom in pretest stage ($Z=0.151$, $P=0.2$), posttest ($Z=0.105$, $P=0.2$), and for creativity in pretest stage ($Z=0.151$, $P=0.099$), and post-test ($Z=0.118$, $P=0.2$), indicated that the data were normally distributed. The results of Levene's test for wisdom in the pretest stage ($F=0.02$, $P=0.889$), posttest ($F=0.487$, $P=0.491$) and for creativity in the pretest stage ($F=0.015$, $P=0.904$) and post-test ($F=0.062$, $P=0.805$) indicated that the hypothesis of similar variance for the groups is accepted. Based on the results of Box's M test ($F=2.65$, $P=0.3$) and since $P>0.05$, the hypothesis of similar covariance for the groups at 0.05 level was confirmed. The results of Pillai's Trace ($F=33.42$, 0.001) and Wilks Lambda ($F=33.42$, $P=0.001$) indicated that the experimental and control groups were different in the dependent variable and MANCOVA could be used for comparing the groups. A significant difference was found in the F ratio of analysis of covariance by controlling for pretest effect in the experimental and control groups in wisdom ($F=22.021$, $P\leq 0.001$) and in creativity ($F=9.92$, $P\leq 0.000.004$). Based on Eta squared, it can be stated that the amount of this effect in wisdom components (cognitive, reflective, and emotional) was 36%, 13%, and 15%, respectively, and 22%, 25%, and 14% in creativity components (expansion, fluidity, and flexibility), respectively, but it was not significant in the initiative component ($P>0.05$).

Conclusion

The obtained findings in the present study indicated that the training of this package increased all three subscales (cognitive, reflective, and emotional) and subscales (expansion, fluidity and flexibility). Nevertheless, it did not significantly affect innovation component in the preschool girls. In explaining the results, it can be stated that in this package, some components of

wisdom were expressed which were relatively in line with the components expressed by wisdom experts such as foresight and that is why it increased. Since creativity is more related to the visual data of fluid intelligence and since the function of this package improves the worldview of parents and it has tried to improve a person's life by correcting their worldview, it seems that the effectiveness of such packages is higher in the long term and expecting a quick result in this short period (two months of training) not on the creativity of parents but on the creativity of children (indirect training) may not be an unexpected result.

In addition, it can be argued that innovation is more affected by manipulation and motor skills compared to other components of creativity and training, which is mainly theoretical, can be less effective. Among the limitations of this study are the impossibility of increasing the number of sessions to achieve the desired result with minimal baseline stability and treatment line stability. Furthermore, it is suggested to conduct longitudinal studies for more accurate evaluation of this package.

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Ethical considerations

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Conflict of interest

The authors declared no conflict of interest.

Authors' contribution

Article writing: first author and research supervisor: second author.

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دراسة تأثير التربية الأبوية الحكيمة من منظور تعاليم الإمام علي (ع) على عقلنة تربية الأبوبين و تعزيز الأبداع عند الأطفال ما قبل المدرسة

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الملخص

خلفية البحث وأهدافه: تاريخياً، يحظى مفهوم الحكمة في التراث الديني و الفلسفي باهتمام كبير و كان محط الإهتمام منذ القدم. من جانب آخر، أصبحت أهمية التربية الأبوية واهتمام الأبوبين في تربية الأطفال أمراً واضحاً لا يختلف عليه إثنان. وبالنظر إلى أن الإمام علي عليه السلام هو رمز الأبوّة و رمز الحكمة، و التاريخ يشهد على أنّ أمير المؤمنين كان أيقونة التربية الأبوية الصائبة، فإنّ دراسة تراثه يمكن أن تفتح امام الدراسات آفاق واسعة في مختلف المجالات التربوية و التربية الحكيمة و الخلاقة. تهدف هذه الدراسة البحثية إلى تقييم تأثير التربية الأبوية الحكيمة من منظور تراث الإمام علي و تعاليمه في هذا المجال، على التربية الحكيمة و تعزيز قدرات الطفل في الإبداع و التربية الإبداعية لدى أطفال مرحلة ما قبل المدرسة.

منهجية البحث: تعتمد هذه الدراسة المنهجية التحليلية و تحليل أداء الطفل قبل الإمتحان و بعده. والفئة التي أجريت عليها الدراسة هي الأبوبان، و تلميذات مدارس البنات في مدينة اصفهان في السنة الدراسية ٢٠٢٠-٢٠١٩ للميلاد. و بالنظر إلى معايير إختيار، تم اختيار ٣٠ طالبة بشكل عشوائي و تم تقسيم التلاميذ إلى فئتين. خضعت كلتا الفئتين إلى ١٢ جلسة تعليمية. اعتمدت هذه الدراسة على منهجية تورنس التصورية للفكر الخلاق و منهجية استبيان أردلت ثلاثي الأبعاد. أما معطيات البحث فقد خضعت للدراسة و التقييم حسب منهجية مانكوا. تمت مراعاة جميع الموارد الأخلاقية في هذا البحث و إضافة إلى ذلك فإن مؤلفي البحث لم يشيروا إلى أي تضارب في المصالح.

الكشوفات: تشير معطيات البحث إلى أن حكمة الأبوبين بالنظر إلى المعايير (المعرفية، والفكرية، و العاطفية) و نتائج الخلاقة و الإبداع (السيولة و الانعطاف) كانت تختلف اختلافاً كبيراً مع معطيات المجموعة البديلة. لكن معيار الإبتكار فلم يشهد اختلافاً كبيراً مع معطيات المجموعة البديلة.

الاستنتاج: توصل البحث إلى أن التعاليم الأبوية الحكيمة من منظور تعاليم الإمام علي (ع) على التربية الأبوية الحكيمة و تعزيز الإبداع على أطفال مرحلة ما قبل المدرسة لها تأثير إيجابي كبير على تربية الأطفال.

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ارزیابی اثربخشی والدگری خردمندان بر اساس آموزه‌های امام علی (ع) بر خردمندی والدین و خلاقیت کودکان پیش‌دبستانی

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چکیده

سابقه و هدف: مفهوم خردمندی در متون دینی و فلسفی قدمتی دیرینه دارد. از سوی دیگر، امروزه اهمیت والدگری و سبک‌های فرزندپروری و تأثیر آن بر تربیت و آینده فرزندان بر کسی پوشیده نیست. با توجه به اینکه امام علی (ع) نماد خردورزی به شمار می‌آید و تاریخ خود گواه بر والدگری شایسته ایشان است، بی‌شک بررسی آثار ارزشمند ایشان می‌تواند رهیافت‌های عمیقی در حوزه خردمندی و خلاقیت به دست دهد. این پژوهش با هدف ارزیابی اثربخشی بسته والدگری خردمندان بر اساس آموزه‌های امام علی (ع) بر خردمندی والدین و خلاقیت کودکان پیش‌دبستانی صورت گرفته است.

روش کار: این پژوهش از نوع نیمه‌آزمایشی با طرح پیش‌آزمون-پس‌آزمون با گروه کنترل است. جامعه پژوهش شامل والدین دانش‌آموزان دختر پیش‌دبستانی شهر اصفهان در سال تحصیلی ۹۸-۱۳۹۷ بود که با توجه به ملاک‌های ورود، ۳۰ نفر به‌طور تصادفی در دو گروه آزمایش (بسته والدگری خردمندان را در طی ۱۲ جلسه آموزش دیدند) و گروه کنترل (بدون دریافت مداخله) جایگزین شدند. در این پژوهش از آزمون تصویری تفکر خلاق تورنس و پرسش‌نامه سه‌بعدی خرد آردلت استفاده شد. نتایج داده‌های مرحله پس‌آزمون نیز با آزمون مانکوا تجزیه و تحلیل شد. در این پژوهش همه موارد اخلاقی رعایت شده است و مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان می‌دهد که خردمندی والدین به همراه هر سه زیرمقیاس (شناختی، تأملی و عاطفی) و همچنین نمرات خلاقیت در زیرمقیاس‌های (بسط، سیالی و انعطاف‌پذیری) با گروه کنترل تفاوت معناداری داشت اما زیرمقیاس ابتکار با گروه کنترل تفاوت معناداری نشان نداد.

نتیجه‌گیری: بر اساس یافته‌های به‌دست‌آمده می‌توان گفت آموزش بسته والدگری خردمندان بر اساس آموزه‌های امام علی (ع) بر خردمندی والدین و خلاقیت کودکان دختر پیش‌دبستانی اثربخش است.

استناد مقاله به این صورت است:

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