

Article

Investigating the Status of Caring Thinking in the Persian Curriculum of the First Secondary Education

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Abstract: Caregiving thinking is the ability to make connections between thought and emotion and encourages man to build a system of reflective value to judge matters compassionately and lovingly. Therefore, this study aims to investigate the components of caring thinking in Persian books in the first year of secondary education. This research is a descriptive and content analysis using the Shannon Entropy method. The sources analyzed are three volumes of the textbook of the first year of high school in 2021-2022. The research tool is a content analysis checklist according to the components of caring thinking, the validity of which was verified by Five experts in education. According to the analysis of the content of the book under study, it can be stated that in the Persian textbooks of the first year of high school, the critical factor of the component of normative thinking (0.2051), the component of appreciative thinking (0.2043), the component of active thinking (0.2020), Was the component of empathetic thinking (0.1957) and the component of affective thinking (0.1929). Therefore, the coefficient of the importance of the components of caring thinking in the Persian books of the first year of high school is not the same, and balance is not observed in regulating the content of these books. Considering the vital role of caring thinking in students' lives, it is suggested that the authors of textbooks pay attention to this crucial issue while reviewing the content of Persian books in the first year of high school.

Keywords: caring thinking; Persian; curriculum; first secondary education

1. Introduction

Nowadays, the high speed of changes in society, science, and technology and the need for quick adaptation to new conditions highlight the importance of thinking and contemplation (Fischer, 2011 and Murriss, 2008). In this regard, educational systems have come to the belief that keeping and memorizing the learned things cannot solve the problems brought by the massive flood of information and scientific currents in the modern era (Yousefian Ahari, Ranjdoust, and Azimi, 2020) and the most crucial duty of education is to teach lucidity to students, and this is what philosophy has tried to do throughout history. Therefore, since the beginning of the twentieth century, education accepted this responsibility, and fostering children's thinking was recognized as the primary goal of education (Rahimi et al., 2016). Hence, schools should rethink their duties and create some programs for teaching thinking and philosophy to children, and teach intellectual skills to students to keep them safe from moral and mental harms in their daily lives and enable them to use the social, political, and economic freedoms of society in the right and appropriate ways (Fischer, 2011). Among the models that have tried to teach thinking and taken steps in this direction, it can be mentioned to the model Lipman (2003) suggested. His efforts in this field started with a philosophy adventure with the book "Philosophy Goes to School" and continued with the book "Philosophy in the Classroom" and story and exercise books based on the age of students. In this model, thinking skills should be taught

to students in three dimensions of critical thinking, creative thinking, and caregiving thinking, and they should be helped to find the relations between concepts and use them in their judgments and lives (Abolhassani, Azdanloo, and Shah Hosseini, 2016 and Dumbaysi et al., 2008).

Meanwhile, caregiving thinking emphasizes internalizing values, and the shade of this thinking can be seen in critical and creative thinking skills. Still, it has received less attention than the others. Therefore, to foster the level of thinking that is the goal of the P4c program, caregiving thinking must first be cultivated (Davey, 2012; Sharp, 2007; and Lipman, 2003). This thinking pays attention to the values hidden in all issues. It considers why an issue is valuable and the impact of these values on moral judgments and decisions so that the child or adolescent should be able to see the beauties in their surroundings and develop the ability to enjoy, admire and praise them. These beauties are sometimes extended in nature and human behavior and thoughts. A child who can understand the values in the world surrounding him and admire them wholeheartedly helps to expand them by expressing his mental affirmations of these values and starts to develop his personality and gives meaning to life by internalizing the values that have been considered (Hamidi, Imam Jome, and Nami, 2020). Therefore, paying attention to feelings, emotions, and sentiments are important that Lipman has devoted a chapter of the book "Thinking in Education" to examining the relationship between emotions and cognition. He believes that thinking should grow based on emotions. As caregiving thinking is added to creative and critical thinking, a humane and ethical approach to thinking skills is created. An effort is made to create happiness and democracy in society (Tran, 2013). He considers caregiving thinking as including the components of appreciative, affective, active, normative, and empathetic thinking (Lipman, 2003). Appreciative thinking is the same as praising, cherishing, and believing in something, and maintaining the property, fairness, honesty, respect for elders can be considered instances for this thinking. Affective thinking fluctuates between logic and emotion. A person with affective thinking tries to get familiar with individual rights and processes. A person with affective thinking empathizes with others, reacts to oppression, and treats the creatures around them with respect. Active thinking is the effort to preserve existing things and cares about what is essential. Maintaining health, doing good deeds, striving to achieve the goals, and helping others can be considered manifestations of active thinking. Normative thinking means the difference between the present situation and what can be. In other words, this thinking includes knowing the existing reality and at the same time having an idealistic sense of how everything should be or could be, for example, taking turns and not cheating. Empathetic thinking means leaving one's intellectual horizon and imagination. Instead of experiencing emotions, intellectual horizon, and imagination, caring for others, being kind, and paying attention to others are manifestations of empathetic thinking. (Kouhi Esfahani and Keshavarz, 2019).

It is evident that for excellent and accurate assessment, caregiving is needed. Without caregiving thinking, human beings cannot be advanced and the development of this capacity and ability is one of the important principles of education (Sharp, 2014). Despite the great emphasis on thinking in the goals of educational systems and the claims of officials, educators and executive administrators, there is not enough determination and motivation to encourage students to think. Educational programs have not grown lucidity in students (Marashi, Haghighi, Betai Mubaraki, and Bashlideh, 2007). As the research results indicate, many students and graduates in the present society lack thinking skills and do not have the authority to analyze complex social issues (Kiani, Afshinjoo, Pourmemari, and Amini, 2012). The results of the TIMSS test also indicate that Iranian students are at a low level in skills such as reasoning, analysis, and problem-solving (Ghasemi, Mohajeri, Eskandari, and Abroshan, 2013). Moreover, various research studies have been done on caregiving thinking, briefly discussed below.

In a study, Eftekhari et al. (2021) found that the distribution of components of philosophical thinking in the book "Family management and lifestyle" for twelfth-grade girls are significantly unbalanced. In a study, Firouzfar, Faghihi, and Erfani (2020) concluded that the environmental, structural model based on caregiving thinking in second-grade

high school students is a good fit and caring thinking has a significant effect on environmental ethics. The study done by Hamidi, Imam Jomeh, and Nami (2016) showed that teaching philosophy positively impacts the growth of caregiving thinking in high school students. Findings of the research done by Rahimzadeh, Samadi, and Ansarian (2016) displayed that teaching philosophy for children is an excellent platform to develop caregiving thinking. The study's findings done by Mirzamohammadi, Hosseini, and Nosrati (2020) indicated that students' familiarity with the primary basics of the book "The Narrative of Veracious" can provide a basis to develop the thinking in children. In a research study, Motamedi, Azimi, and Noruzi (2021) found that in Farsi textbooks in elementary schools, reasoning has the highest frequency, and the judgment component has the lowest frequency. In their study, Tahmasbzadeh Sheikhlari and Nazari (2019) showed that some critical thinking processes had been given little attention in the textbook of thinking and research, and creative thinking has been somehow given attention. The results of the study conducted by Kouhi Esfahani and Keshavarz (2019) indicated that in the Holy Quran, there are several objective examples of caregiving thinking that paying attention to them in educating students can strengthen the various dimensions of caregiving thinking.

Moreover, Abedi et al. (2018) showed that having various kinds of caregiving thinking can help to improve abilities related to emotional intelligence. Hedayati (2018) believes that the caregiving thinking skill assessment questionnaire can assess and develop this skill in first-grade high school students. In their study, Azmatdarfard and Ghaedi (2017) found that satirical stories in Persian literature can provide a suitable ground for developing philosophical thinking. They include active thinking and normative thinking in the dimension of caregiving thinking. In the study done by Rahimi et al. (2016), caregiving thinking has been introduced as one of the principles of philosophy and children that guides students in paying attention to others, personal beliefs, and exploration. The study conducted by Khshkhole and Aznab (2015) also showed that the national curriculum document had paid close but unbalanced and uncoordinated attention to thinking components. In a study, Mahrouzadeh and Tajari (2015) considered Golestan Saadi's anecdotes as suitable for children's philosophy curriculum.

Moreover, Hamidi (2013) considered Shahnameh stories as suitable to be used in the curriculum of philosophy for children. The results of a study conducted by Hedayati (2011) indicated that in addition to cultivating students' discriminating power, judgment, and reasoning, caregiving thinking could effectively control their uncontrolled anger and aggression. The study results done by Siddiqui, Gorard & See (2019) indicated that the students who have participated in the program of philosophy for children show more self-confidence in questioning and reasoning. In a study, Dombayci et al. (2011) indicated that caregiving thinking could improve creative and critical thinking, and participating in exploratory circles is an excellent way to cultivate caregiving thinking. The importance of this thinking is far greater than the other two thinking types in conducting moral performance. The research results done by Olthof & Rieffe (2008) showed that students' moral characteristics are strongly affected by their thinking ability. There is a high overlap between caregiving thinking and value-focused thinking with moral intelligence.

Based on what is said above, teaching lucidity is needed to take care of thinking, and this care should also be taught in all stages of cultivating creative and critical thinking. On the one hand, caregiving thinking means thinking with concern about the subject of thinking, and, on the other hand, it is worrying about one's way of thinking (Lipman, 2003). Therefore, the country's educational system should pay attention to cultivating value-focused thinking as fostering high human values in children and adolescents as agents of the future provide the grounds for the growth of society. Meanwhile, the program of teaching thinking, which has overcome theoretical obstacles, is suffering from insufficient teacher skills, lack of an organized curriculum, traditional methods dominating schools, and lack of facilities (Azamatdarfard, 2017), and the necessity of familiarizing students with value systems should be a priority in school curricula. And as values are the central part of the thinking and culture system transferred to children through education, the best

time to teach them is from their childhood to the end of their adolescence (Hamidi, Emam-jome, Nami, 2020).

Despite ignoring the issue of thinking in previous decades, the program of teaching thinking to children has currently attracted the country's education authorities, and what is very important is preparing the conditions and contexts needed to implement this program in the educational system (Mirzaei Mirabadi, Islami and Afani, 2016). Thinking skills have not been correctly and accurately considered in the school curriculum of our country, and textbooks which are the main instrument of our educational program, have not always had many relationships with students' life issues. Therefore, considering the shortages existing in the country's educational system and as cultivating thinking skills has been ignored, conducting programs such as philosophy for children and using methods that can improve these abilities in students is necessary and instructive (Azamatdarfard and Ghaedi, 2017; Bagheri, 2015). In this regard, Lipman considers using stories as excellent content to foster thinking skills in children, and traditional societies also made use of literature to prepare adolescents for adulthood life and transfer moral values to them. Myths and legends were considered an introduction for answering philosophical questions (Karimi and Khosronejad, 2002). Therefore, no distinction between literature and philosophy can be regarded, and philosophical contexts can be found in the literature (Mirzamohammadi, Hosseini, and Nosrati, 2020). But, paying attention to cultural values and differences is vital in every society. Although theorizing in the field of children's literature is affected by global ideas, in the end, the internal necessities of any society will affect every cultural work (Khosronejad, 2003). Hence, the concern of researchers is working on caregiving thinking is the lack of research work in the field of textbook and school curriculum analysis from the perspective of caregiving thinking despite the increasing and fundamental importance of this thinking based on Lipman. As fiction literature has been dealt with in Farsi textbooks of more than other textbooks, the present study aims to investigate Farsi textbooks of the first-grade high school considering the components of caregiving thinking and answer the following questions:

1. How much attention has been given to the components of caregiving thinking in the seventh grade Farsi textbook of the first period of secondary school?
2. How much attention has been given to the components of caregiving thinking in the eighth grade Farsi textbook of the first period of secondary school?
3. How much attention has been given to the components of caregiving thinking in the ninth grade Farsi textbook of the first period of secondary school?
4. How much attention has been given to the components of caregiving thinking in the Farsi textbook of the first secondary school period?

2. Research Methodology

The current study has been conducted by descriptive approach and content analysis method. As Berleson (1952) has expressed, this method is used for objective, systematic, and quantitative content description, including three stages of preparation and organization, message review, and data processing. In this research, the data obtained from the Farsi textbooks of the first period of secondary school have been processed by Shannon's entropy method, which is derived from the theory of devices. The statistical population of this research is Farsi textbooks of the first period of secondary high school in the academic year of 2021-2022. According to the size of the population, the entire content was chosen as a sample, and it was analyzed. First, a checklist of components of caregiving thinking was created. These components include; appreciative thinking, affective thinking, active thinking, normative thinking, and empathetic thinking, adapted from the theory of Lipman (Lipman 2003). Therefore, in this study, the book's content was analyzed using the mentioned components.

To do the research, the theoretical foundations of caregiving thinking and related definitions were first investigated. A checklist was then created to analyze the content. After determining the units of analysis (sentences and verses), coding, and calculating the

frequency of each component of caregiving thinking, the Shannon entropy method was used to analyze the data. To do so, first, the obtained matrix of frequencies was normalized, and in the next stage, the information load of each component was calculated. Finally, the importance coefficient of each component was obtained. Therefore, any component with a higher information load is of greater importance. To ensure the validity of the research, the components of caregiving thinking based on Lipman and a yes and no form were given to five professors of educational sciences to express their views on whether these components can be considered a criterion for recognizing caregiving thinking. Holsti's coefficient was found to be 0.79 based on the viewpoints of experts. In addition, to determine the reliability of a number of the analysis units in Farsi textbooks of the first period of secondary school (a total of 25 cases) was chosen, and according to their relationship with the components of caregiving thinking, they were placed in the relevant category. Then, the same professors were asked again to comment on whether each feature of caregiving thinking has been allocated to the correct selected analysis units or not. Finally, Holsti's reliability coefficient was found to be 0.76 based on the viewpoints of experts, which indicated the desired stability in the allocation of analysis units related to caregiving thinking.

3. Research Findings

First, the total frequency was obtained based on the frequency of each component; then, these frequencies were converted to standard data by Shannon's entropy method. After that, the value of information load of data and the coefficient of data significance were obtained to determine which component is the most important. It should be noted that despite counting frequency in standard content analysis, the received data should be normalized in Shannon's entropy method. This compensatory method has very high accuracy and provides more information about the interpretation of the data. Thus, after normalizing the data, each component's information load and importance coefficient are obtained, and each component with a higher information load is more important.

The first research question: How much attention has been given to the components of caregiving thinking in the seventh grade Farsi textbook of the first period of secondary school?

Table 1. Frequency, normalized frequency, information load, and importance coefficient of components of caregiving thinking in the seventh grade Farsi textbook.

components	appreciative thinking	affective thinking	normative thinking	active thinking	empathic thinking
Frequency	21	13	18	19	14
Frequency Percentage	24.70	15.29	21.17	22.35	16.47
Normalized frequency	0.24	0.15	0.21	0.22	0.16
Value of information load (EJ)	0.4090	0.5726	0.4571	0.4398	0.5446
Deviation degree (DJ)	0.5910	0.4274	0.5429	0.5602	0.4554
Importance coefficient (WJ)	0.2293	0.1659	0.2107	0.2174	0.1767
Rank (R)	1	5	3	2	4

The results obtained from Table (1) show that the total frequency of the analysis units related to caregiving thinking in the seventh grade Farsi textbook was 85 units. Among these, 21 cases (7.24%) are associated with the component of appreciative thinking, 13 cases (15.29%) are related to the component of affective thinking, 18 cases (21.17%) are related to the component of normative thinking, 19 cases (22.35%) are related to the component of active thinking, and 14 cases (16.47%) are related to the component of empathetic thinking. Additionally, in the Farsi textbook of the seventh grade, the component of appreciative thinking has received the most attention, and affective thinking has received the least amount of attention.

The results also show that in the Farsi textbook of the seventh grade of the first period of secondary school, the component of appreciative thinking with a coefficient of 0.2293 ranks the first, the component of active thinking with an importance coefficient of 0.2174 ranks the second, the component of normative thinking with an importance coefficient of 0.2107 ranks the third, the component of empathetic thinking with an importance coefficient of 0.1767 ranks the fourth and the component of emotional thinking with an importance coefficient of 0.1659 ranks the fifth.

The second research question: How much attention has been given to the components of caregiving thinking in the eighth grade Farsi textbook of the first period of secondary school?

Table 2. Frequency, normalized frequency, information load, and importance coefficient of components of caregiving thinking in the seventh grade Farsi textbook.

components	appreciative thinking	affective thinking	normative thinking	active thinking	empathic thinking
Frequency	23	25	22	27	19
Frequency Percentage	19.82	21.55	18.96	23.27	16.37
Normalized frequency	0.19	0.21	0.18	0.23	0.16
Value of information load (EJ)	0.3827	0.3598	0.3954	0.3397	0.4398
Deviation degree (DJ)	0.6137	0.6402	0.6046	0.6603	0.5602
Importance coefficient (WJ)	0.2003	0.2077	0.1961	0.2142	0.1817
Rank (R)	3	2	4	1	5

The results obtained from Table (2) show that the total frequency of the analysis units related to caregiving thinking in the eighth grade Farsi textbook was 116 units. Among these, 23 cases (19.82%) are associated with the component of appreciative thinking, 25 cases (21.55%) are related to the component of affective thinking, 22 cases (18.96%) are related to the component of normative thinking, 27 cases (23.27%) are related to the component of active thinking, and 19 cases (16.37%) are related to the component of empathetic thinking. Additionally, in the Farsi textbook of the eighth grade, active thinking has received the most attention, and emphatic thinking has received the least amount of attention.

The results also show that in the Farsi textbook of the eighth grade of the first period of secondary school, the component of active thinking with an importance coefficient of 0.2142 ranks the first, the component of affective thinking with an importance coefficient

of 0.2077 ranks the second, the component of appreciative thinking with an importance coefficient of 0.2003 ranks the third, the component of normative thinking with an importance coefficient of 0.1961 ranks the fourth and the component of emphatic thinking with an importance coefficient of 0.1817 ranks the fifth.

The third research question: How much attention has been given to the components of caregiving thinking in the ninth grade Farsi textbook of the first period of secondary school?

Table 3. Frequency, normalized frequency, information load, and importance coefficient of components of caregiving thinking in the ninth grade Farsi textbook.

components	appreciative thinking	affective thinking	normative thinking	active thinking	empathic thinking
Frequency	28	14	34	21	23
Frequency Percentage	23.33	11.66	28.33	17.50	19.16
Normalized frequency	0.23	0.11	0.28	0.17	0.19
Value of information load (Ej)	0.3305	0.5446	0.2852	0.4090	0.3827
Deviation degree (Dj)	0.6695	0.4554	0.7148	0.5910	0.6173
Importance coefficient (Wj)	0.2196	0.1494	0.2345	0.1939	0.2025
Rank (R)	2	5	1	4	3

The results obtained from Table (3) show that the total frequency of the analysis units related to caregiving thinking in the eighth grade Farsi textbook was 120 units. Among these, 28 cases (23.33%) are associated with the component of appreciative thinking, 14 cases (11.66%) are related to the component of affective thinking, 34 cases (28.33%) are related to the component of normative thinking, 21 cases (17.50%) are related to the component of active thinking, and 23 cases (19.16%) are related to the component of empathetic thinking. Additionally, in the Farsi textbook of the ninth grade, the component of normative thinking has received the most attention, and affective thinking has received the least amount of attention.

The results also show that in the Farsi textbook of the ninth grade of the first period of secondary school, the component of normative thinking with an importance coefficient of 0.2345 ranks the first, the component of appreciative thinking with an importance coefficient of 0.2196 ranks the second, the component of emphatic thinking with an importance coefficient of 0.2025 ranks the third, the component of active thinking with an importance coefficient of 0.1939 ranks the fourth and the component of affective thinking with an importance coefficient of 0.1494 ranks the fifth.

The fourth research question: How much attention has been given to the components of caregiving thinking in Farsi textbooks of the first period secondary education?

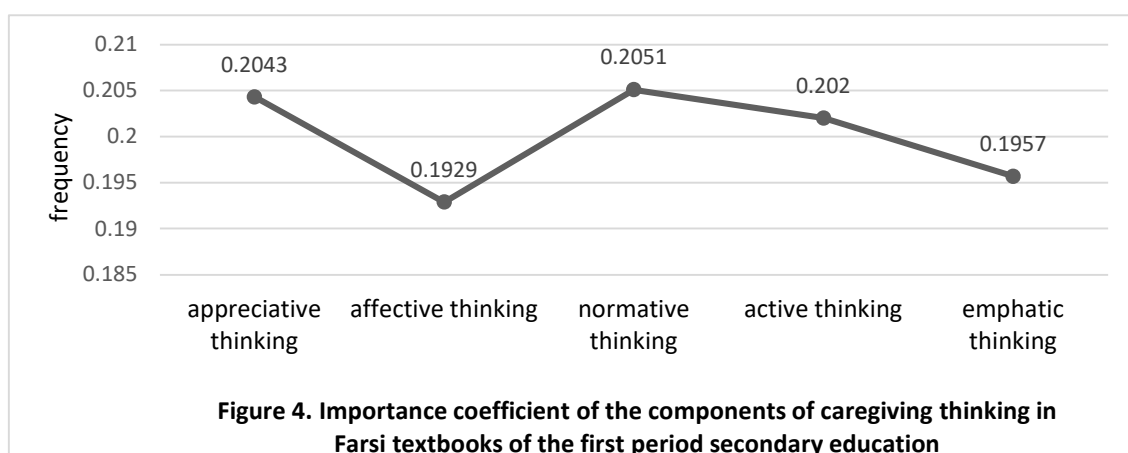
Table 4. Frequency, normalized frequency, information load, and importance coefficient of components of caregiving thinking in Farsi textbooks of the first period secondary education.

components	appreciative thinking	affective thinking	normative thinking	active thinking	empathic thinking
Frequency	72	52	74	67	56
Frequency Percentage	22.42	16.19	23.05	20.87	17.44
Normalized frequency	0.22	0.16	0.23	0.20	0.17
Value of information load (EJ)	0.1580	0.2048	0.1545	0.1674	0.1931
Deviation degree (DJ)	0.8420	0.7952	0.8455	0.8326	0.8069
Importance coefficient (WJ)	0.2043	0.1929	0.2051	0.2020	0.1957
Rank (R)	2	5	1	3	4

The results obtained from Table (4) show that the total frequency of the analysis units related to caregiving thinking in Farsi textbooks of the first period secondary education

was 321 units. Among these, 23 cases (19.82%) are associated with the component of appreciative thinking, 72 cases (22.42%) are related to the component of appreciative thinking, 52 cases (16.19%) are related to the component of affective thinking, 74 cases (23.05%) are related to the component of normative thinking, 67 cases (20.87%) are related to the component of active thinking, and 56 cases (17.44%) are related to the component of emphatic thinking. Additionally, in the Farsi textbook of the first-period secondary education, normative thinking has received the most attention, and the component of affective thinking has received the least amount of attention.

The results also show that in the Farsi textbook of the first-period secondary education, the component of normative thinking with an importance coefficient of 0.2051 ranks the first, the component of appreciative thinking with an importance coefficient of 0.2043 ranks the second, the component of active thinking with an importance coefficient of 0.2020 ranks the third, the component of emphatic thinking with an importance coefficient of 0.1957 ranks the fourth and the component of affective thinking with an importance coefficient of 0.1929 ranks the fifth. Figure 4 clearly shows the importance of the components of caregiving thinking in Farsi textbooks of the first-period secondary education.



4. Discussion and Conclusion

By providing a reflective program to the educational system, the philosophy program for children claims that it is raising children and adolescents who explore values and know their emotions and norms and assess the reason behind and its accuracy in a free and thoughtful environment. While understanding the feelings and emotions of others, they make plans for what makes the world a better place to live. The importance of paying attention to thinking skills and improving their components is doubled because of the effect caregiving thinking has on the progress and the dynamics of the issues in the path of reaching these goals. This thinking also provides necessary instruments for other thinking skills (Hedayati, 2018). Therefore, this study's main goal was to investigate the components of caregiving thinking in Farsi textbooks of the first-period secondary education.

Based on the results obtained from Table (1) in the Farsi textbook of the seventh grade, the component of appreciative thinking has the highest frequency and the highest importance coefficient, and the component of affective thinking has the lowest frequency and the lowest importance coefficient. The findings of Table (2) reveal that in the Farsi textbook of the eighth grade, the component of active thinking has received the highest level of attention and the highest importance coefficient, and the component of empathetic thinking has received the lowest level of attention and has the lowest importance coefficient. In addition, the results obtained from Table (3) show that in the Farsi textbook of the ninth grade, the component of normative thinking has the highest frequency and the highest importance coefficient and the component of affective thinking has the lowest frequency and the lowest importance coefficient. In addition to the mentioned points, the results obtained from Table (4) show that in Farsi textbooks of the first period of secondary high school, the component of normative thinking has received the highest level of attention and has the highest importance coefficient and the component of affective thinking has received the lowest level of attention and has the lowest importance coefficient. In this regard, the study done by Azamatdarfard and Ghaedi (2017) is somewhat consistent with the present study's findings. Because in the satirical stories of Farsi literature, components such as active thinking and normative thinking, which are included in caregiving thinking, have been considered. Also, the present study's findings are consistent with Eftekhari et al. (2021) in terms of the lack of coordinated and balanced attention to the distribution of components of caregiving thinking in the books under analysis. Because they have also pointed out that the distribution of the components of philosophical thinking in the book "Family management and lifestyle" of twelfth-grade girls are significantly unbalanced. Moreover, the findings are also in line with the study conducted by Motamedi, Azimi, and Noruzi (2019) because they believe that in Farsi textbooks of the elementary school, the component of reasoning has the highest and the component of judgment has the minor frequency. In this regard, the study's findings done by Tahmasebzadeh Sheikhlari and Nazari (2019) also showed that in the textbook of thinking and research, some critical thinking processes had received very little attention, and creative thinking has also received some attention.

Based on the obtained results, it can be declared that considering the grades separately and also by having a general review, the components of caregiving thinking have not received balanced and coordinated attention in the books under consideration, and the components of affective thinking and empathetic thinking have the lowest coefficient of involvement, and paying less attention to these components in these books will prevent students from fully achieving the goals set for caregiving thinking. Although, it should be noted that the frequency of most of the components in a book cannot be considered a reason for its superiority, and other factors such as the variety of components and literary richness are also effective in the superiority of a story which is of philosophical richness (Azamatdarfard and Ghaedi, 2017). In this regard, by using the findings of the studies done by others, more attention can be given to caregiving thinking and its components in Farsi textbooks of the first-period secondary education. As indicated by Mirza

Mohammadi, Hosseini, and Nosrati (2020), Kouhi Esfahani and Keshavarz (2017), Azamatdarfard and Ghaedi (2017), Mahroozadeh and Tajri (2015), and Hamidi (2013), the fictional features of philosophy for children can be found in the book *The Narrative Of Veracious*, the Holy Quran, satirical stories of Persian literature, Golestan Sa'adi anecdotes, and Shahnameh stories, and considering the richness of religious and literary resources, and a purposeful program can be made to teach and strengthen this type of thinking in children and adolescents.

Finally, it should be recognized that paying less attention to fostering caregiving thinking can engage the society in a crisis of anonymity; as values are the linking ring between the culture and future generation, and neglecting this critical issue can lead to the weakness in cultural identity and culture evolution in society. Hence, paying coordinated and balanced attention to the components of caregiving thinking in Farsi textbooks of the first-period secondary high school seems necessary. Authors of texts are suggested to get more inspired from the components of caregiving thinking, especially affective and emphatic thinking, and organize the structure of other books related to this subject based on the existing models in this field. Moreover, stakeholders in education can explain the importance of paying attention to concepts about caregiving thinking to teachers by holding workshops to address this issue to students on various opportunities and occasions. In addition to the mentioned points, researchers are suggested to evaluate the content of other textbooks examining whether the components of caregiving thinking have been addressed in them or not.

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