

Genealogical Approach to the Role of Zoroastrianism in Ancient Iran's Education System

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ABSTRACT

The aim of this article is to evaluate discoursed and non-discoursed structures about Iran's history and Zoroastrianism and forming rules of educational discourse system by considering more comprehensive system of discourse system or knowledge formation (episteme) in Zoroaster era and after that. Present article has been written to evaluate role of Zoroastrianism in ancient Iran's education according to Michel Foucault's theories and his researches including archeology, genealogy and problem-identification. The processes of identity creation of a Zoroastrian on the basis of Zoroastrianism difference with similar religions, knowledge-based system formation, legal instructions in mentioned era, and the relations between knowledge and power had been reviewed. The results reveal that in spite of the existence of several local power centers, religious education system in ancient era was the only power that formed the truth and created knowledge.

KEYWORDS: Iran's history, legal instructions, religious education system.

1. INTRODUCTION

Foucault was a recent philosopher and sociologist who had introduced modern methods to evaluate social and historical systems. Power and its' related issues are the main notions of Foucault's thoughts. He used archeology and genealogy concepts to explain power.

Every distinct fields of knowledge in any special era has divestive and affirmative rules that determine the question subjects. These rules that are forming especial discourse of distinct field, create discourses, discourse's system and its' composition, Episteme or knowledge structure of each era[1]. Episteme is an unconscious mental background of all sages of an era or unconscious knowledge of each era. As a result, it preferred human subject and determines his especial thoughts and manners.

Undoubtedly there were knowledge systems in Iran's history that formed thought and manner of ancient human and Zoroastrianism had special effects in this process.

Zoroastrianism had power in all educational, social and cultural aspects of ancient Iran for about millennium and formed knowledge, judgment, and power's relations in society.

1. Central Issue and Challenges

The main issue of archeology is the conditions of human creation possibilities as a knowledge topic [2]. Main and central issue of present article is contemplating the situations that a subject (a person as a Zoroastrian in Zoroaster's era and after that) is created as a possible object of cognition.

In explaining central issue of this article which is contemplating on creation conditions and determining the identity for a Zoroastrian person, it is necessary to consider the relations between divine and religious sciences on one side and legal and social sciences on the other side in Zoroaster's era and after him.

Zoroastrianism as a monotheism religion resulted in creation of different social, legal and educational instructions that Zoroaster's spiritual contemplation with Ahura-Mazda in Gatha, compilation of moral and educational system on the basis of Moral Trinity (good thoughts, good words, good deeds), breaking superstitious believes about God, founding religious and national ceremonies named Gahanbar are among them. Therefore, by considering power's obvious and concealed relations in Zoroaster's life and after him, Episteme of Zoroastrianism made this religion official and valid and it is not possible to separate it from subject formation in a historical framework.

Foucault wrote about subject & power: "what I was looking in my recent studies was to elaborate the methods that human transforms himself to subjects through which. For example I've chosen sexuality domain which means that how humans learned to consider themselves as sexual subject" (Dreyfus &Rubino, 1982).

The issue of this article is the methods that through them humans transform themselves to subject. Methods that are formed in relation with religion and its legal and social instructions which means the way that humans learned to consider themselves as a religious Zoroastrians.

It should be considered that the existence of profound meanings like Ahura- Mazda, Amesha Spentas, Izadan, Heaven & Hell, etc. are inseparable part of Zoroastrianism and form its' essence, the elevating subjects that reserve their unity though time, but Foucault's process in genealogy method is on the basis of revealing

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human from any kind of divine subjects. He declared that "genealogy is a kind of history that can explain knowledge, discourse and etc. structures without any reference to the subject whether the subject of elevating historical events or the subject which reserve its unity through history" [3], [4].

These two elements cannot be gathered in same situation. Most of the researchers who tried to review different religious issues by using Foucault's theories had faced challenges.

2- Educational specifications in ancient Iran

Anthropology and educational discourse are related. From Zoroaster's point of view "Daena is what humans will face on Chinvat Bridge or Cinvatperetum (selector). It is humans' self imagination of themselves that lead them to hell or heaven [5] ". Bartoleme who is an expert of ancient linguistics believes that the origin of Deena word is derived from "Didan" (Seeing) and also means spiritual insight which will gradually form all spiritual and religious characteristics of human.

Anthropology of Zoroastrianism can lead to better understanding of educational discourses and specifications of ancient educational system.

In archeology, Foucault describes discourse as a kind of structural activities which follows special rules. Mentioned activities that are all related to language, are performing by in charge of social, scientific, legal or mental sages. One of these rules which has forming role and depends on divinity and anthropology of Zoroastrianism is mentioned in Avesta, Denkard and Andarznameh (counsel letters):

The elements of wisdom (Mazda), knowledge, moderation and education are emphasized in this religion: Mazda, it is your wisdom and thought that increase virtue and power in the world ¹[6].

It is Ahura-Mazda who educates all creatures and informs them about truth faith²[6].

Power and wisdom will be donated to one who loves Ahura in his manner & thoughts³[6].

Listen to valuable words by open mind. Each of us shall accept these words willingly. We will receive rewards in resurrection date for all we learned [6].

The best responsibility for truly followers is to educate Mazda's rules to abstemious persons⁴[6].

An abstemious shall grant his presents, how much he able, to cleric teacher ⁵ [6].

The goal of Zoroaster was to bring power and generality to religion through sovereignty. He said in Hat 50 Yasna of Spentm and Gatha: Faraashuster (King) is the one who accept my teachings of good and welfare and will not donate the country to liars (same, page: 302). A good King is the one who protect religion and its principles and make Zoroastrianism the official religion of country⁶[6].

On the basis of educational discourse in mentioned era, the questions of young follower from Herbodan (teachers) are mentioned in third book of Denkard to take information about basic beliefs of Zoroastrianism: "the follower asked that who will reach infinite knowledge? And Herbod answered that think about knowledge in sunrise to reach infinite knowledge [7]".

The follower asked that who will reach life comfort? Herbod answered: see life's deficits by your soul's eye, and then you will be happy of creation and relieved.

Who can refrain from sin? Think about Omniscient creator to refrain from sin.

Who will reach wealth through possessing? Herbod answered: gratify your wishes and do after thinking, which is when you will be rich of truth.

It is advised to be moderate in same book in order to cure soul's diseases (self aggrandizement&self depreciation) that prevent knowledge and culture development [7].

About the value of counsel letters it is why there is no religious prejudice in these advices. The generosity and indulgence is considered and recommended [8].

Try to achieve culture because it is the seed of knowledge and wisdom which is knowledge fruit is the king of both worlds. It is the reason of this note that culture is the ornament of prosperity days, protection in difficulties, helper in distress, and leader in poverty [9].

Parts of Pahlavi letter of counsel are mentioned in Takmilhomayoun as follows:

All humans are obliged to send their children to school because all children's doings will be regarded as parents have done them. If the parents do not send their children to school, they would will to perform sin and parents will be responsible for these sins [9].

Here are some parts of children letter of counsel translated by Mazdapour (1989):when your parents and teacher allow you to eat , you can and when you want to eat, sit down and sing Ita At Yazeh Mideh and Ashem Vahu three times and then eat your meal.

1- Hat 33

2- Hat 19

3- Hat 33

4-Hat 48

5- Hat 51

6- Hat 31

My greetings to children is to leave herbodestan to your home and do not go somewhere. Do not punish your teacher if he had punished you. Because if you leave high school, you will regret up to when you became twenty years old. When you are asked by sages, herbods and dastoran and you cannot answer them, you will be ashamed [8].

The first condition for being a teacher in Avesta is educating religious basis to children. According to Avesta when a teacher will be regarded as a qualified that he seek knowledge seriously because such person is more qualified than others [7], [10].

The education was performed by Magis. Teachers had been known by word of Azarbod which means savant (Daneshbod). These teachers were the leaders of their students in all aspects of life and teach them to respect their family and country and accompany others. They introduced highest social values through quoting epic stories, ethnic narrations and great peoples biography [8].

Specialty of professions and considering their efficiency was regarded by society. Christensen referred to chapter 32 of Menog-iKhrad book: "the craftsmen shall not enter careers that they are not professional at them, they shall perform their professions properly and receive their wages equitably. Because, the careers will ruin if inept people try to do them [8]".

3- Identity creation

What should be attended about Zoroastrianism thoughts with other similar cases were special processes and manners that are categorized as education phenomenon, and while other similar contemporary cases (Mithraism) did not forgotten completely, were marginalized.

We cannot disregard the role of Mehr myth and its' related customs in education. Because Mehr had special position among Iranian myths and was originated from Iran.

Authors noted that myths' role and function is to discover and application of moral and educational patterns, those are semantic supply of the world and human beings. Religion is an element that is recognizable in relation with myths function and will be considered as a form of knowledge. "Religion is a myth's function and its' functional aspect"[11].

Ancient Indian and Iranians believed that all contracts shall be performed through special ceremonies because they thought that the pronounced formula had special power and whoever opposes it, the power would punish him. The contracts were sacred for them that Mehr God was the client them. The ancients believed that Mehr would protect the words of contract. Mehr was the god of covenant, devoutness and trustworthy who was aware of truth [12].

The followers of Mithraism had specific educations and also the customs and ceremonies of text of an oath. People had to pass difficult formalities to follow this religion that would change their personality. The basic of this religion was gradual education and teaching a kind of intuitionist wisdom. Such educations were called Ghonousi education or self-releasing knowledge. The knowledge that will release its learner from all desires [12]. The Mithraism had seven stages of formalities that respectively were: Crow, Spouse, Soldier, Lion, Persian, Sun runner, and Father.

The manners and moods would implicate his absolute servitude and devotion while he has no information about what future will figure for him. In fact the educational result of this process is a "self" that he would form by committing his authority and absolute obedience.

Refer to mentioned points it is noteworthy that a specific type of educational processes and customs were categorized through Zoroastrianism instructions while other similar cases such as Mithraism would not forgotten because of their powerful philosophical and mental background. Some of manners and processes of Zoroastrianism that are categorized as educational phenomena are believing in unique God, teaching religion to all members of the society, thoughtfulness, authority, gaining knowledge and culture, moderation, recognition of responsibilities and self-reliance of every society member.

The basic difference between Zoroaster and other contemporary philosophers was his efforts to search about the reasons of creation and natural events across the world. He asked his god in chapter 43 of Yasnathat: "O' Ahura- Mazda, tell me what heaven is and why it is created? Who is keeping sun and stars in their correct paths? What is the reason of moon transformation? Who had created plants and waters? Who is keeping earth and clouds? Who had created light and darkness, wisdom and knowledge and had made emotional relation between son and father?" [13].

To analyze the quality of knowledge-based system formation in accordance with Zoroastrianism evolution, sage would be recognized in different eras. It means something that will determine what may be declared and what may not.

Archeology which is formed by focusing scientific and communication aspects is recognizing knowledge-based system that would officialize knowledge [4].

Every era has its own tale and order of knowledge and is following specific rationality and would be explained in accordance with that specific era's rational standards. The science archeology seeks to recognize

independent historical periods and compile similar elements of a lingual-scientific system and determine the principles of mentioned system [3].

If we consider episteme as a soul of each period, "philosophical monotheism and moral binary (Truth & Lie)" had formed lingual-scientific system in Zoroaster appearance which was resulted from his instructions and his contemplations were formed through same issues. This religion had passed different periods during its revolution. It is said that this religion was a monotheism religion at first and then changed to dualist (good & evil) religion in order to solve the evil issue. In Sassanid era belief to Zurvan (god of fate& fortune) rose in reacting dualist procedure of Zoroastrianism and was exposed monotheism again.

The Zurvani people inferred that time is a necessary provision for every activity while they were talking about human experience: the creator need time as same as human because if Ahura- Mazda and other Mehr Espandan and all material creature come together, they would not be able to create a seed without having time. The religion can be learned through time and also a profession or truthful manner, the gardens would be grown in time and all materials would develop through time. It is not possible to declare that the Creator was existed while there was no time. If someone declares that night and day are functions of time, he should be aware that there was a long time when there were no day and night [14].

An important element that was adored in all fields by the side of theology, ethics, society and education was attending discipline and hierarchy structures. The examples of discipline and hierarchy had been seen about fire as a hilly element. [15] described five kinds of fire in Avesta .

"It had been mentioned in culture about three kinds of fire and fire temple that were in accordance with three class of Iranian society: one – Moabadan fire, two – Military Officers fire, three – Farmers fire (Mole, 2010)". Zoroaster's fire was same as farmers' fire. "The society construction was important in primary thoughts of Zoroastrianism in following eras. Hierarchy of house, region, and country not only repeatedly mentioned in Gatha but also in modern Avesta scripts [5].

Foucault also had determined three related area in his archeology which one of them is ethics. He introduced ethics in his book of *"History of Sexuality"* as a relation of human with himself. It means that a man would transform himself as an ethics subject [3]. Foucault was not seeking for idealistic meanings, wherever goodness, virtue and meaning were mentioned, he focused on the impacts of intention and seek for sovereignty strategies [4]. In fact whenever it seems that is possible to seek language source in elements such as devotion which seems to have positive impacts, it should be based on their negative impacts. This kind of instruction is forming original base of meaning inversion. Although Zoroaster religion emphasized on truth, equality, just and virtue, what happened in paying salary to non-Zoroastrianism workers was against the religion's claims.

To study different legal aspects of Zoroastrianism instructions that had important role in growing the religious man identity, oath and divine examinations (Var, Varah, or Ordaly) in different historical ages shall be observed: if both parties had no document to proof their claims or the documents were refused by the court, they would rely on a series of hard physical tests. If the party saved from those tests, the other party would be regarded as guilty and if not, it would be regarded as a sentence of laying out false claim.

The Zoroastrianism faith in solving power owners' disputes had very important role: it is mentioned repeatedly about "Varah" in today Avesta which is God's trial. Pourdavood had remarked about how to sentence a guilty person this subject and in part 54 that: if the guilt of a person being revealed and he deny his guilt and lied to Mehr (Mithra, God of covenant) and speak contrary to Rashnu (one of Zoroastrian Gods) shall drink tester oath water (which contains dust of gold). Lying to Mehr means acting against contract and breach the covenant [16].

Shayastna-shayast is a book in Pahlavi language or Zoroastrianism Middle Persian which includes a selection of the most important Zoroaster religious jurisprudence in Sasanid era and as result it can be regarded as "manual" or instruction book of religious jurisprudence in that age. Order, hierarchy and the role of quantity in identity creation had been emphasized. It is noted in this book about eight stage of guilt in religion that are" 1) Farman, 2) Agraft, 3) Oyrasht, 4) Ardoush, 5) Khour, 6) Bazay, 7) Yay, 8) Tanafur[17]. To calculate the sins and determine their punishments, the Estir unit had been used. Estir had been introduced by Mazdapour as a unit of weight and money. The weight word had been used to calculate good deed and guilt in Rashnu scale, and the punishment had been determined by using money unit. The compensation and Padifrawere noted with each other in written rules. The compensation is a mundane issue and shall be calculated by money but Padifra is a heavenly issue and shall be calculated by weight. An example of these units can be seen in principles of sacred girdle: "whenever a man had worn two garments and the sacred girdle had been fastened "on or under" of them, he would be guilty for walking with loose girdle. The compensation of walking with loose sacred girdle is one Farman for first three steps and Tanafur shall be regarded for forth step [17].

In return, there were rules to develop science. Revenge was called as Kayna (Kin) by ancient Iranians. If one of one family killed one member of the other family, the murdered relatives had the right to give his/her revenge by sword. In cases that injuries happened, the deans shall settle the dispute in three ways: firstly the guilty person shall compensate the other party's losses by paying in kind or in cash which is called "ShaytoKinagho". In second method, the offender would marry his daughter or sister to the oppressed which is

called "NaeiriKinagho". Thirdly, the offender or his relatives shall teach the oppressed or his relatives if they had knowledge which is called "Kherto Kinagho" or "KheradKineh" [10].

To analyze the identity creation of Zoroaster followers on the basis of accompaniment of knowledge and power shall refer to the relation of two elements of knowledge and power from the Foucault's point of view. In other words, speech or would be regarded as the heart of Foucault's works and the limits of the coincidence of knowledge and power. From his viewpoint, knowledge and power are completely related to each other and the appearance of power hierarchy is under the control of knowledge controlling system. Unified class of sovereignty and religion and its chaos are obvious manifests of power relations and confessions and religious ceremonies are the examples of hidden manifests of power relations.

The unified class of sovereignty and religion of those ages as discourse would transfer, develop and improve the power while is putting it in danger and make it vulnerable.

Ardeshir was the first Achaemenid king that named himself as Magus or Bagh[14].

"According to reports, First Ardashir had said that: be aware that religion and kingdom are accompanying each other and need each other. Religion is the basis of the kingdom and kingdom is the guardian of religion. Everything lacks basis will be ruined and everything lacks guardian will be destroyed. Whenever these two elements gather in one person, renovation will be happened because devils and demons are trying to separate these two would not be able to defeat this accompaniment [9]". It is necessary to talk about Zoroastrianism weakness too. Zener noted that: "the reason of Zoroastrianism disappearance after Islam dominant is still an unsolved question. After all there is an acceptable mental reason for this issue. The collapse of Sassanid kingdom in capture of Iran by Arabs was the end of religion and government accompaniment and for the followers of Zoroastrianism one of them without the other one had no meaning. As the great king was defeated, his supported religion was disappeared too [9].

Among chaotic elements that were moved against dominant process of Zoroastrianism, the innovative views of Mani, Mazdak, and national resurrection of Bahram Choubineh are noticeable. "By selecting archeology and genealogy as an analytical method, we would emphasize on breach, lack of endurance and unity. Contrary to ordinary historical methods that are analyzing and discovering the origins of objects and explaining the relations between phenomena, this method had been trying to explain variety and lack of adherence in events and their covert dispersion. The archeology refers to breaches, gaps and differences not to successive evolution and development [2]".

Although there was an official religion in Sassanid era, the Zoroaster religion was not confined to the government and independent religious groups had always had disputes to gain the power in a way that they have been called as innovative groups.

"According to Foucault's theory, the genealogist shall not be deceived by simulator principles and unifier themes and shall focus on breaches and changes by attending to events' specifications and uniqueness of discourses and non-discourses manners [4]".

Manichaeism is one of the most famous and popular religions that had been recognized among ancient revolutions as "Ghanousi or Ganousi" which means knowledge and recognition. Ganousi religions thought inner and spiritual knowledge to humankind that would save them and can be explained as inspiration, intuition and illumination. Mani religion had been prevailed in a period that Zoroastrianism was official religion of Iran. "Mani offered a religion that not only was a combination of Zoroastrianism, Christianity of before Christ and somehow Buddhism that was three dominant powers of world, but also includes ancient beliefs of Mesopotamia [18]".

In Foucault's viewpoint, power relations will be manifested in customs and ceremonies of enactment of rights and obligations. The confessions and owning in Zoroastrianism will be noted. Contrary to Foucault's point of view, confession had no Christian origins and was existed from Zoroaster era and even before that. It is mentioned in some tales that Zoroaster was performing confession and wore sacred garment and girdle. As it will be noted, self-inspiration is one of the Zoroaster's instructions in Vandidad. We can read in Vandidad that a man can keep away evils and impurity from himself by repeating prayers loudly. Such confessions would reveal scientific aspects and stabilize religion power in human mind and by accepting religion power; the repulsive power against it will be decreased. At the same time, the commitment of man with himself and the society has an appointing role in formation of ethics and relations with himself (problem recognition and how to recognize human as a subject). These confessions would determine rules, obligations and life directions.

The religious life of a Zoroastrian would begin by "being honored" ceremony. This ceremony had been held at age of seven and the last deadline for this custom is age 15. The ceremony includes fastening the Kushti (sacred girdle) and wearing Sedreh (Garment) which are the things that he/she will accept the religion [19].

As mentioned, Zener had introduced the selection of savants' advices, named Zoroaster Advices, for religious education which includes an abstract of Zoroastrianism ideas. These are the principles that all Zoroastrian girls and boys shall know before the age of 15. In fact the text is a manual of Zoroastrianism [9]. Zener had translated this book from Pahlavi scripts:

One – former savants had told about religion that all humans shall know the following principles before age 16: who am I? To whom I belong? What is my origin and purpose? What is my race? What are my responsibilities in this world? We have one primary base or two?

So everybody shall certainly know that: I am from heaven world, I've been not in this world, I am a creation, I belongs to the Ohrmazd (God), I do not belong to devil, I am the creator of God not a creator of devil.

And I am sure that there are two origins: one is God and the other is corrupter. I declare that I have accepted Zoroastrianism and I am sure about it. Not to live comfortably and not to live good and long. I will not refuse this religion and I will not worship other religions [9].

Moulton (same reference) had explained Zoroastrianism according to sacred girdle and the method of wearing it: "the seventy two wool strings of this girdle would represent seventy two chapters of Yasna. An individual shall fasten the girdle by turning his/her face to sun or moon and light (in absence of them). The girdle shall be wrapped three times around the waist, there are two nodes that one of them is in front of the girdle and the other is at the back of girdle [9].

The subject creation is by power actions and appropriation processes. The example of these processes is in Religion Confess. The religion confesses was a basic rule in ancient Iran and still there are some tales about public confession of Zoroastrians. One of these confessions is: I am confessing my sins in front of Hur-Mazda, Amesha Spentad, Izadan and the good men who are here. I am repenting about all of my sins that I have done against Vahuman (Bahman) and all herbivorous animals. I regret my sins against OrdiBehesht or fire, Shahrivar or different manifestations of metals, Spandarmaz or earth, Khordad or Water, Mordad or various forms of plants [9].

Belonging to Zoroastrian society and have obligations about that society had special social value. It is mentioned in Yasna 12, paragraphs 2-4 of oath about coreligionists that: I deny theft, flock despoil, and destroying Zoroastrians' house. I would donate home and facilities to ones deserve. I am confessing that will not attack Zoroastrians' homes to protect my own life [5].

Following points had been noted by Zener about the power relations who form knowledge and rationality:

Zener had noted the most complete example of the philosophy of religion obeying government in chapter one, paragraphs 11 – 30 of translation of Bandahesh, Shikand-gumanic Vichar. This text represents the mutual relations of religion and government. The Sassanid king is a guardian of religion, justice and discipline [9]. Religion in Zoroastrianism means justice and discipline and discipline means social system which is categorized by Sassanid kings in four classes of clergymen, military forces, farmers and tradesmen.

The religion is like a huge tree with one trunk (middle path), two main branches (deed and abstinence), three smaller branches (good thoughts, words and deeds), four subordinate branches (four social classes that religious and material life would be settled through them), five roots (five main sovereignty ranks that are chief of house, village headman, tribe's head, city governor, and the highest religious rank who is the representative of Zoroaster) and there is another one at the top of all of these branches who is the King of kings and the emperor of the world [9]. In fact, the king is in a higher place than Zoroaster's representative.

There are four elements in minor world of human that conform to four classes of humankind in world: head with clergymen class, hands with military forces class, stomach with farmer's class and legs with craftsmen class (same). The four characteristics of human that are "moderation, patience, sagacity, and diligency" are in conformity to four social classes. Clergymen conform to moderation because it is the best self-practice for clergymen to avoid them from committing sins. The military class conforms to patience characteristic because patience is the best graceful qualification of a military man and it had been noted that patience is an "innate manliness". Sagacity is conforming to farmer's class because being was is same as cultivating the land and developing continual change to achieve amazing glory (final world renovation). Diligency conforms to tradesmen class while it is the biggest motivation of tradesmen. All of these self-practices are based upon truth and moderation and oppose with lie and its elements [9].

Various classes of the society and non-limitation of power to political structures had been recognized by Foucault too.

"The power is not completely summarized in government and would not be regarded as a form of class superiority. Although government and social classes may use different aspects of power [3]". Foucault's ideas about power networks are as follows: the power is not belongs to dominant class while oppressed classes lack it. The dominant groups and oppressed peoples are both parts of power network; therefore the power has dispersed along social system [3].

Foucault has refused hypothesis [3]. [20] Had written about this issue that: one of them is property hypothesis that according to it, power is a "property" of ones who own it. Foucault revealed that the power would not act in this way. Power is a strategy than a property and its effects can be referred to "arrangements, maneuvers, tactics, techniques and operations" The power is being exercised than being achieved. It is not the privilege of governor class but general impacts of strategic situations [3].

From Foucault's point of view, although history lack meaning, it can be understandable by recognizing oppositions, strategies, and tactics. An example of relations maneuver can be seen in Farmers class. Daryayi had

mentioned in the book of "Sassanid History & Culture" that: it seemed that the farmers' power increased after modifications of Khosrau I (531 – 579 AD) and he made them as a pillar of the kingdom. The king performed it to decrease the power of aristocrat land-owners and affiliate himself to small land-owners [3]. The farmers achieved great position by collecting tax from rural peoples and sending them in military and the security of their homes became more important than national security.

Foucault has rejected the subjectivity hypothesis. According to this hypothesis, the power belongs to government while private powers are external propagations [20]. He revealed that the government is an impact of gears and centers that are placed in a different situation are forming "Minor Physics" of power. Local courts of Achaemenid era are the examples of power propagation. The judicial organizations of that age were specially varied as a result of the existence of cultures and civilizations of overwhelmed governments such as Babel, Sumerians, and Assyrians. King, Royal Judges, Governors (Satrap), and local courts were the judicial authorities of that era.

In fact, genealogy will prepare minor analysis referring to power relations that had been exercised in smallest and very local situations [4]. Local courts are the examples of mentioned situations.

Foucault sought to find a method that makes it possible to understand knowledge changes and gaps (the appearance of new limits and not the continuance of primary knowledge without referring to predicted extremes). The limitation of sacrificing the cow by Zoroaster is one of the examples of mentioned changes. Sacrificing the cow was widely practiced in north-east of Iran before Zoroaster appearance. He said about this action that: "he (the sacrificing person) is the one who will ruin knowledge and is declaring that cow and sun are the worst things⁷". "Ones who are serving devil said: the cow must be sacrificed, perhaps it will keeping out the death from us⁸". Zoroaster opposed excessive drinking that was confirmed by religion and the farmers' cows were sacrificed happily [19]. The other new knowledge modification that was not happened to endure previous ones was questioning the existence of angels and ignoring Gods. One of the bad humans that condemned by Zoroaster was Jam son of Vivahvant, who was deceived by devils and feed people by the meat of a magical cow; the meat that was expected to bring eternal life to them. Zoroaster did not except Mithra and limit cow sacrifice for him too. Zoroaster did not mention Mithra in Gatha. Moulton recognized this silence as disrespect to this God [19].

One of the divinity limits that had been separated from imaginary and mystical scope was Chinvat Bridge (the separator and selector bridge). The Ghosts Bridge had specific characteristics in ancient Iran. They believed that this bridge is located on Alborz Mountain and the hell's gate is located under that bridge while the other side of that is heaven [19]. The bridge would be widening when good peoples cross it while it will be as thin as sword blade for bad people. Moulton [19] declared that there is no indications about this bridge in Gatha which means the denial of magical and untruly elements by Zoroaster. As mentioned, from Zoroaster's point of view, humans will face Daena (conscience) on Chinvat Bridge and their imagination about themselves would direct them to heaven or hell.

Conclusion

As last word, it is noteworthy that the main focus of present article was analyzing those aspects of Zoroastrianism which help human to consider himself as a subject. The methods have been performed according to religion and its legal & social instruction and how people learn to consider themselves as a Zoroastrian. Therefore, the quality of creation and identity formation of Zoroastrians had been analyzed. Although it may seem that various power centers like family, Hirbodestan, Fire Temple, judicial courts and the government caused the belief of being Zoroastrian, they all were coordinating in religious educational system. This system was ruling all political, legal, social, educational and ordinary aspects of humans' life, was controlling the fact and finally producing the knowledge. "Contrary to denial of continues and elevating history, the interpretation of genealogist about history would settle chaos and dispersion by considering power networks and related this issue to various discourse manners and at the end would achieve a consolidated network of such events [4]".

Bijan [10] noted to approve religious education that: the first word that they have taught a child was "God" and then the name of Zoroaster who was regarded as a leader of both worlds. It was even customary to put Sedreh and Kashti on a body of dead child that was died in age of six years and three month old (that plus 9 month of pregnancy would be regarded as a seven years old child) to show that he/she had the sign of Zoroastrianism.

Religious educations had been admired to bring targets for ordinary life. Ahura- Mazda noted in Yashts: the one who is cultivating wheat will be regarded as the one who is cultivating seed of truth and promoting Zoroastrianism [21].

7- Yasna 32, paragraph 10

8- Yasna 32, paragraph 14

Knowledge system is a group of relations in one era that are unifying the discourse acts which would create mental sciences and systems. Episteme is not a science but a group of relations which exist in a historical era between sciences in discourse principles level [2].

In fact the unifying ruling system that was determining if a proposition deserves to keep a value – fact or not, was the religious educational system. The system that reached its climax in Sassanid era. As an example, conditional existence of Divine Khvarenah for kings was a protectable proposition. Christensen (translated by MojtabaMinavi) studied ancient scripts to analyze the status of nation and government in Sassanid Kingdom and believe that the removal of Khosrau II related to the concept of Divine Khvarenah. "As the unworthiness of a king being revealed, Divine Khvarenah would leave him and he was obliged to leave kingdom. In cases that critical situations happened for territory and the king was unable to settle the situation by his army or had not the wisdom to solve the problem, he would be a weak king and would not deserve to perform justice. Therefore other kings (pretenders of sovereignty) should rise against him for justice". The best example was the claim that had been laid after removal of Khosrau II to accuse him for violation of his moral obligations. The claimer was the son of Khosrau II and his successor who accused his father for crimes against family and country [2]. The religious educational system, make it possible to propound questions, discussions and cognitions of one era simultaneously and an example of this issue was coordination of government, family and judicial courts to lay claim against king.

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