Investigating the Components of Childhood Socialization from the Viewpoint of Khawaja Nasir al-Din al-Tusi

Vahid Mradkhah[1]., Mohammad Mazidi[2]., Ali Mohammad Sajedi[3].,
Mahboobeh Alborzi[4]

Abstract
Introduction: The present research aims to understand the components of socialization in childhood from the viewpoint of Khawaja Nasir al-Din al-Tusi.
Methodology: This study is a qualitative one with a non-emergent design; and for data collection, the documentary method and regular or systematic note-taking method are used. In this study, a descriptive-interpretive approach and inductive content analysis method are used for data analysis. In order to extract the components of socialization and answer the research question, data are analyzed using a constant comparative method until saturation point, ensuring that no newer information is obtained.

Findings: Resulted components based on the viewpoint of Khawaja Nasir al-Din al-Tusi include family institution and socialization, courage, wisdom, chastity, justice, social work division, co-operation, social affection and solidarity, conscious acceptance of social roles and social norms and laws, Social etiquette. Finally, we discuss and conclude on the subject, limitations and suggestions.

Key Words: Khawaja Nasir al-Din al-Tusi, socialization, childhood

[1] PhD in Philosophy of Education, Shiraz University, Shiraz, Iran: (fvv١٣٦٩@gmail.com), ٠٩١٧٥٨١٢٠٥٩

[2] Associate Professor and Member of the Faculty of Education, Shiraz University, Shiraz, Iran: (Responsible author, mmazidi٥٢@gmail.com), ٠٩١٧٣١٥٩٦٤١

[3] Associate Professor and Member of the Faculty of Islamic Philosophy and Theology, Shiraz University, Shiraz, Iran: (drsajedi@yahoo.com) ٩١٧٣١٦١١٤٢

[4] Associate Professor and Member of the Faculty of Education, Shiraz University, Shiraz, Iran: (mahbobealborzi@yahoo.com) ٩١٧٣١٣٤٣١٩

Introduction

According to many thinkers and philosophers, including Plato, man is a social being and therefore cannot live alone and individually. Therefore, human beings are dependent on others in all aspects of their lives and are influenced by others. Among these people is Khajeh Nasir. Khajeh Nasir, in explaining the reasons for forming the community, has mentioned three points.

١- Human survival and continued life depend on human society; And no human being can handle this alone. Khajeh Nasir considered the main principles of division of labor for this factor, because the lack of social division of labor means not meeting all human needs, especially the basic and vital needs that lead to the extinction of mankind.

٢- Man is by nature perfectionist and this depends on living in society for two reasons.

A. First, the perfection of man depends on the survival of his life, and this in itself requires social life.

B- The power of talent to reach perfection in man becomes actual when he is among his fellow human beings; because it is with living together that the ground for the manifestation of moral virtues and vices is provided; And man becomes aware of its existence and reaches perfection by applying virtues and suppressing vices.

٣- Man's innate tendency to love: This has also been one of the natural properties of people. In fact, with this title, Khajeh Nasir seeks to express a kind of emotional solidarity between human beings for living together.

According to Khajeh Nasir, man is a civil man by nature, which means that in addition to being human, he is inherently social. Naturally, he needs society, that is, man has natural needs, both material and spiritual, and according to reason, he turns to social life to satisfy them. In fact, Khajeh, as a functionalist, imposes society on the individual, and to further explain the concept of division of labor. He has dealt with social classes and justice and considered them as components to explain the originality of the collective over the individual.

One of the concepts that can help and create a desirable society is the concept of human socialization, especially in childhood. According to sociologists, childhood is a concept and rather than taking on an external form, it is a concept that is formed in the minds of individuals in different societies.

This period is a variable period, that is, in different societies, according to the experiences of the people and the characteristics of that society, including the social, economic, political and cultural characteristics of the people of that society are formed in the minds and minds of the people; And because these factors are different in different societies, so the views and expectations about this period, the age of this period and its length are different in different societies. From a sociological point of view, the word child can be attributed to someone who does not have a social duty, and as long as that child is said to have no duty. (Shahabadi, ٢٠٠٣).

Socialization creates a link between different generations. For example, the birth of a child changes the lives of those responsible for raising it; and they, too, experience new learning processes. Although the social process is more intense in childhood, it continues in later life; Of course, the importance of childhood in growth and socialization is more than other periods of human life, which by realizing this issue today, societies by investing in children's education try to raise the level of culture in society (Giddens, ٢٠٠٥).

The term socialization was first used by an American researcher named Rass. For him, socialization is a process during which the needs and feelings of the individual are formed in a way that is in harmony with the demands of the community or group; But Durkheim presents it in a more comprehensive way and considers socialization in relation to education; and considers education as the most important tool for internalizing social norms. (Snuzel, ١٩٨٩); But at the beginning of the twentieth century, socialization included a more complete and comprehensive definition; and it was stated that socialization is closely related to human personality, society construction and society values (Deutsch & Krauss, ١٩٩٥). According to Alaqband(٢٠٠١), the process of socialization can be examined from the perspectives of society and the individual. From a community perspective, socialization is the process by which new people become accustomed to accepted cultural traditions and organized lifestyles; And this process begins at the beginning of a person's life and continues throughout his life. In interaction with others, he acquires an independent identity in cultural contexts and acquires specific values, ideals, and aspirations. As a result, socialization involves two complementary processes: the growth and development of individuals' personalities and the transmission of social and cultural heritage.

Therefore, socialization can be considered as the process of conformity and harmonization of the individual with social attitudes, values and norms; Socialization is also a process by which individuals acquire the social skills and

knowledge necessary to participate effectively and actively in social and group life (Alaqband, ٢٠٠١). A review of the results of previous research indicates that there is little research in the field of socialization, especially with an emphasis on childhood. It can be said with certainty that childhood socialization in today's world is an issue that has not been taken seriously. One of the researchers found is a study conducted by Abdolmaleki and Sarukhani (٢٠١٨) in a study entitled Sociological study of the role of mass media on adolescents' socialization found that: Although more than ٨٠٪ of Tehran adolescents use television and television share more than other factors and mechanisms of socialization in change Adolescents' attitude is that in order for television to be more effective in the more complete socialization of adolescents, other strategies should be considered. In another study, Zolfaghari(٢٠١٨). It is found between the components of family and school with the type of students 'sociability, and in addition, the results showed that the institution of the family has a greater impact on students' sociability than school. Weiss (٢٠١٤) found that factors such as gender, economic status, social status and media affect the socialization of students. Comparing the norms of socialization in the family and school is the title of a research that Niloufar Shariat has chosen in the field of social research at Al-Zahra University in (٢٠٠٢) as a master's thesis. The results of this study show that the individual's tendency to social norms and its comparison with family and school norms has a significant relationship with their type of socialization. On the other hand, family and school have fundamental differences in social norms and the type and manner of socialization in some cases, which can cause anxiety, confusion and anonymity of adolescents who are under the simultaneous influence of these two institutions.

Among foreign researchers, Asmadi (٢٠٠١) in a study on the sociability of children educated at home; found that children educated at home were more mature than children educated in public schools; and the analysis is that their families have better responded to their socializing needs. (Zafarani., ٢٠١٨). In addition, Bamernid (٢٠٠٠) in a study entitled Socialization and different ways of parents 'treatment of children shows the effects of four types of parents' treatment of children, including: facilitative, authoritarian, refusal and authoritarian methods, and finally concludes the authoritarian method of internalization. The desired values have a greater impact on children (same source: ٣٥). Bukowski et al. (٢٠٠٧) believe that during adolescence, boys and girls often go through the same socialization process; Parents of older girls and boys received less support and more punishment for their children's emotional actions. Zeman et al. (٢٠١٣) state that students build their emotional perspective by talking to their friends, teachers, and family. Miller Oslo and Dansmore

(٢٠١٦) believe that students have a great influence on each other's behaviors during adolescence. Zaydieh (٢٠١٢) in his research entitled "Using Social Networks in Education: Challenges and Opportunities" concluded that: Social networks have been very popular over the past few years and now play an important role Plays in our lives. It helps us in every area of life, such as politics, economics and education. This article summarizes some of the challenges and opportunities of using social media as an educational tool. Cohen (٢٠٠٦) in a study entitled "Society, Emotion, Ethics and Scientific Education: Creating an environment for learning, participation in democracy and welfare concluded that: In addition to education and scientific education, the goals of education should be towards education Be social, emotional, and moral, because emotional, moral, and knowledge-based social skills provide the basis for participating in a better Qualitative Democracy. Lane et al. (١٩٩٨) believe that their friends and peers are the most valuable resource. They know their own social experience and development, and peers are involved in shaping each other's personality, social behavior, values, and attitudes through unique and major ways of accepting and performing roles, by reinforcing or punishing specific responses by emulating imitative actions. And the evaluation of each other's activities and the feedback they give to each other affect each other, some peers are effective in modeling others. According to Garsham and Elliott (١٩٩٠) Examples of social skills are: cooperation, sharing with others, helping To start a relationship, to ask for help, to praise others, to thank and Gratitude. Garsham (١٩٨١) in his study called Assessment of Children's Social Skills, showed that the family has been effective in acquiring social skills. In the end, considering the above and considering that no research has been done on the socialization of children, especially with an emphasis on the view of Khajeh Nasir, and considering that our society and the culture that governs it is an Iranian-Islamic culture; In this study, the components of socialization in childhood are understood with emphasis on the view of Khajeh Nasira.

Socialization is the process by which a person learns from the beginning to the end of his life to adapt to the social order; Sociability is therefore the process by which individuals become acquainted with the ways of life in their community and, over time, acquire an identity and are prepared to function and behave appropriately as members of society. (Coen, ٧٤); Thus, socialization is a process with social and cultural education in childhood, which is provided by various organizations in order to prepare them to accept various responsibilities such as marriage, being a good citizen and playing the role of mother or father. Therefore, all community institutions must constantly promote and educate the ways of social life and the required skills in order to strengthen the values that govern the community in future generations, and this

strengthening causes; Different people harmonize with the order of society and complete their lives in different areas. One of the most important issues that has had a great impact on the destiny of human beings and changing human beings throughout history is education; And because one of the tools to internalize the culture of individuals has always been education; Therefore, the type and manner of education can have a great impact on changing the social situation of the country and society. The issue of education, as the most important and difficult issue facing human beings, has had a profound impact on the destiny of individuals, tribes and the transformation of the face of humanity over the centuries. In addition, the Leader of the Islamic Revolution has always mentioned education in his speeches as a way to reform and develop the society and the country; therefore, in order to understand the current problems of the society, we must look at the way of education and the people who have been educated in this system. Theoretical foundations and intellectual roots of the education system and the education system in our country have many shortcomings and gaps, and these shortcomings can be filled with Western thought and opinion, in which case it is the result of people who have a Western identity instead of an Islamic-Iranian identity.. In addition, the results of research on the spirits of Iranian thought and culture show that the root of many of these problems can be solved through education. Therefore, research in the field of Islamic philosophers can be helpful in building a desirable society in accordance with Islamic culture. (Ghaemi, ٢٠١٣).

And on the other hand because for researchers and students in any field and field they do research and study; It is very important for the thinkers and great people of that field to know, because in order to know that field and science accurately, they must know the thoughts of the thinkers of that field, and because Khajeh Nasir is one of the great thinkers of the Islamic world in the social field; And belongs to Islamic culture and thought; Therefore, it is worthwhile to study and recognize his thoughts in the field of humanities and especially social sciences; Because when the humanities are properly known and understood, many problems and issues of society can be solved or guided by it and the proper training of people. Of course, this does not mean rejecting other ideas. Rather, it means that in order to solve social problems, the main reliance should be on Iranian and Islamic ideas, and of course, along with them, other ideas can also be used. This is while our mere imitation of Western thought and staying away from the foundations and roots of our own thought and culture has caused us; Let's go backwards day by day in the field of theorizing in accordance with Iranian and Islamic culture, and since Khajeh Nasir is one of the greatest philosophers in the Islamic world, it is necessary to refer to his views and speeches to find answers to his questions on social issues.

Research question

What are the components of socialization in childhood according to Khajeh Nasir?

Methodology

The present study is a qualitative research that was done with Non Emergent Designe. In this model of research, the researcher analyzes the data after collecting it (Pamela Maykaut & Richard Morehouse, ١٩٩٤: ٦٣).

Method of selecting the studied texts (data retrieval)

According to Michael Quinn Patton (١٩٩٠, quoted by Pamela Maykaut & Richard Morehouse, ١٩٩٤) in Qualitative Research, the researcher acts on the selection of purposive sampling texts, so that the studied texts can provide the best and most information on the subject. Give research to the researcher. In addition, it uses the Saturation Point and Maximum Variation Sampling rules. In this study, researchers have done the same. According to Naderi and Seif Naraghi (١٩٩٨), according to the purpose, executive possibilities and the nature of the research subject, the method of doing it is determined. Since the present study is qualitative and its design is non-genuine, data collection has been done by Documentation method and systematic or regular filing method.

Data mining method

١- Descriptive-narrative approach: In this approach, the Qualitative researcher, in addition to describing the data, enters the interpretation stage to some extent. In this approach, although data descriptions are very important, some descriptions move towards interpretation. This approach has been called descriptive-interpretive by Blanqui et al. (١٩٩٢, citing Mikat and Morehas, ١٩٩٤).

In this research, a descriptive-interpretive approach has been used to analyze the data. The process of data analysis in this section is a method of descriptive content analysis, which is done using the Constant Comparative Method to reach the saturation point, ie to ensure that no newer information is available.

Procedure

In this method, the selected text is carefully studied and key points are extracted from them. In this context, based on the theory (Strauss and Corbin, ١٩٩٠, quoted by John W. Creswel, ١٩٩٤), open coding and axial coding have been used. In this way, with an overview of the text, the image is obtained

relative to the text, and then different codes have been given to different sections by using the method of encryption and continuous comparison of data; And these codes were named as Sub-categories; And then the researcher, by constantly comparing the basic categories created by open encryption, has tried to find the links between them and has done axial encryption. In the process of this encryption, concepts are extracted from the heart of the data that create a richer image of the categories and concepts; And Focal-categories have been extracted.

Research validation

The Trustworthiness researcher must provide the necessary confidence in the quality of the research results and the methodology. The four ways to build trust, according to Lincoln, Giba (١٩٨٥) include Building an audit , working with a research team, Multiple methods of data collection, or Member checks. (Cited by Mikat and Morehas, ١٩٩٤). In the present study, multiple methods of data collection and audit trail method have been used to build trust. In multiple data collection methods, the researcher finds data in different ways. In this research, in-depth study of texts, including books, articles, etc. has been done. In the audit trail, the researcher records the trajectory of the research step by step and provides it to the readers.

Findings

Family and socialization

One of the main pillars of society is the family, which plays an important role in the socialization of children. Children start the most important period of their lives from the family and are directly and indirectly affected by the good or bad conditions of the family throughout their lives. Therefore, if the family fulfills its educational mission well and correctly, social harms will be reduced and a more normal and better society will be achieved. (Mahdavi, ٢٠١١). According to Khajeh, the family plays a very important role in educating children and believes that in order to build a desirable society, children must be educated properly. According to him, from childhood, one should be familiar with social norms and laws, and the child's parents should be responsible for the proper upbringing of children. "Therefore, it was obligatory on the parents to bring their children in bondage and to accustom them to the correct policies and disciplines" (Khajeh Nasir Tusi, ٢٠١٨). One of the characteristics that Khajeh attributes to human beings is that he is able to change his morals, habits and behavior. In his view, guiding children to acquire moral qualities and traits that ultimately lead to the socialization of children should be institutionalized

in families, and since the family has an important role in raising a child, Khajeh Nasir has advice on choosing the right spouse and best qualities. Because he describes "intellect, religion, chastity, instinct, modesty, tenderness of heart, hesitation, short-sightedness, obedience of the husband, devotion to his service, self-sacrifice, satisfaction, and dignity of awesomeness." He places great emphasis on chastity and the lineage of women in order to transfer the attributes of Jamileh to the child according to habit when he raises children (Nasir al-Din Tusi, ٢٠١٨). Khajeh forbids mothers from despised traits and considers committing these traits to be detrimental to the family and society (Nasir al-Din Tusi, ٢٠١٨). Lack of peace of mind is the root of many personal and social harms. Therefore, Khajeh places great emphasis on the harmonious and complete development of children's personality and their upbringing in a context and environment full of love and peace; Because children raised in families without a hotbed may become more delinquent. He attaches great importance to human dignity in the socialization of children and considers it as one of the methods of social control. According to Khajeh, human personality has two pillars of authority and intellect and is able to reach perfection and happiness by using these two powers. Human dignity causes self-control in human beings and causes human beings not to engage in actions that lead to the condemnation of society. Hence, he always refers to the characteristics that emerge over time and in the heart of the family and society, and underlie human dignity.

Courage and socialization

One of the traits that Khajeh considers effective in the path of socialization in human beings and names its types is courage. In his view, courage means that man has control over his actions and behavior and does not allow his soul and desires to overcome him. "Courage is to subdue the angry soul of the rational soul so that it does not become anxious in horrible matters and to act according to the verdict so that both the act it does is beautiful and the patience it pretends to be Mahmoud"; But Khajeh is not content with this and divides courage into eleven sexes. In the study of the Eleven Goods, courage can be summarized as follows: in the field of problems that arise in the course of life for man, to dominate life and himself and to be able to overcome the problems well: "But stability was that the soul Has established the strength of universal and intense resistance so as not to be broken by the effects of the like ”(Nasir al-Din Tusi, ٢٠١٨). This is actually what is referred to today as self-confidence; And it means to create the belief in human beings that they can overcome the challenges of life and solve problems, and if there is a weakness in this field, it may expose the person to harm; And if children do not find the

self-confidence they need in times of trouble and misfortune, they may become distracted and hurt, and there may be grounds for them to turn to inappropriate ways of overcoming problems. In addition, weakness in this area causes the child to lose his decision-making power and not try to achieve success, and puts him on the path of deviation and deviation. At the same time, when a child has the courage, when faced with fear, anger, sadness and grief, he can control his peace of mind and make the right and accurate decision, and if he lacks the courage, there may be explosive, sudden and behavioral reactions. Show emotional and physical harm.

Wisdom and socialization

According to Khajeh Hekat, it means knowledge and awareness of the truths of the world; And he believes that human beings should make every effort to acquire knowledge and science and apply them: "Because wisdom is to know everything as it is and to rise to things as it should be" (Nasir al-Din Tusi, ٢٠١٨); Elsewhere he declares: "And in the customs of these virtues it is said that wisdom is that knowledge of any direction is obtained, and since beings are either divine or human, then wisdom was of two types: one to know and the other to do" (Nasir al-Din al-Tusi, ٢٠١٨). In explaining and interpreting wisdom, Khajeh emphasizes the breadth of vision, high mental ability in teaching and preserving sciences, and high speed of understanding on the one hand, and the necessity of the connection between cognition and action on the other. "But the types that are under the genus of wisdom, first of all, were the wisdom that resulted from the multiplicity of preparations and the speed of the production of cases and the ease of extracting the results of the queen. The second was the speed of understanding that the soul had become a movement of the necessities of the queen's supplies "(Nasir al-Din Tusi, ٢٠١٨). Paying attention to reason and thinking is necessary and important for a person to be able to choose the real good in decisions. To the extent that a person's behavior in society in the face of social actions depends on his awareness. In this way, if the person is aware of social deviations, he pays more attention to social norms and observes them better and more completely. (Ghorbanzadeh, ٢٠١٠).

Chastity and socialization

Khajeh says in the definition of chastity: "Chastity is that the lust is obedient to the narrator's soul so that his possessions were in accordance with the requirements of the opinion and the effect and freedom appeared in him and he was free from worshiping the air of the soul and employing pleasures" (Nasir al-Din Tusi, ٢٠١٨). He goes on to point out the types of chastity and believes that by strengthening this attribute in people, they avoid committing ugly deeds,

control their lust, and restrain their carnal air, resisting the unbridled animal and inner desires. On the other hand, it draws the soul towards good deeds and good deeds. Scientific research shows that one of the factors that cause adolescents and young people to make poor decisions is the inability to delay the desire and instant gratification of desires and instincts. Those who do not have such an ability to control their desires substitute their immediate and emotional inclinations for higher goals and attach importance to the immediate gratification of their desires. These people usually have low social responsibility and tend to deviate and tend to more social delinquency (Mahdavi, ٢٠١١).

Justice and socialization

"Justice is that all these forces should come together and obey the discriminating power so that the differences between the airs and the attraction of the powers do not astonish its owner and the effect of justice and fairness appears in him" (Nasir al-Din Tusi, ٢٠١٨). In explaining the types of justice, Khajeh explains that strengthening this attribute in a person creates the ability to be kind to different people and to speak well; Work with them to earn a living, love friends and take action to solve their problems; To sacrifice in order to attract the attention of the people of grace and perfection; Always have mercy on one's relatives and observe justice in trade. The pursuit of justice is one of the most important principles in communicating with others and succeeding in socialization and plays an important role in the present and future lives of individuals. The ability to communicate with others enables one to establish good relationships with others and to have a constructive adaptation to them. Children who lack this ability are generally withdrawn, frustrated, and lonely and turn to defense mechanisms against social actions; As a result, they become aggressive (Mahdavi, ٢٠١١).

Division of labor and socialization

Examining the works and thoughts of Khajeh Nasir al-Din al-Tusi, one can realize the fact that Khajeh has related many of his desired components to the concept of division of labor, in such a way that he has divided division of labor with both functionalist and Marxist approaches. In other words, it can be said that years before the emergence of sociological approaches in the West, Khajeh Nasir had references to the functional ideas of Parsons and the Marxist approaches of Adam Smith that were formed later. Therefore, in the intellectual field of Khajeh Nasir, the division of labor can be considered into two categories and intellectual roots. There are re-functionalist traits in Khajeh Nasir's thought, the existence of some words such as balance, system, function, anti-function

and functional unity, which are the three principles of functionalists, represent Khajeh's functional thoughts, in other words, Khajeh makes society a whole (system); And as a single person knows that its members and components are responsible for each (functional) function and there is complete compatibility and coordination between the function of all of them; That is, all of them act in order to maintain the survival of the whole, and this itself expresses the concept of cooperation in Khajeh's thought (Razavi, ٢٠١٣). Economists and even Adam Smith have focused on the division of labor because both human life and power are short and man alone can not afford all the work and needs of life, especially in today's advanced and complex societies. Moreover, in order to make the most of his life and to grasp what he considers to be the most important and most productive (material and spiritual), he must pay attention to the division of labor. Among these, the most important factor that draws us to the division of labor; The issue of allocating scarce resources to the goal is clear. In economics, the optimal method of allocating time has been used to allocate scarce resources, which is not far from Khajeh's point of view, and like today's economists, he has paid attention to the division of labor to achieve the goal (ibid.).

to the above-mentioned principles, it can be said that from Tusi's point of view, the causes of division of labor are:

١. Since the individual cannot meet all or part of his needs in society alone, he needs a collective life in which collective life and its complex relationships necessitate division of labor.

٢. This collective life itself has created complex relationships that necessitate cooperation and collaboration for better coexistence, which in itself requires the emergence of a division of labor.

٣. In a society, consumption should be as needed; Therefore, the division of labor in the field of supply and demand brokers in the economy is raised.

٤. In the division of labor which is based on cooperation; And the exchange of excess personal consumption with each other is based on justice and the elimination of exploitation.

The fourth case expresses the importance of cooperation and justice in Khajeh's thought and shows that he has paid attention to these two concepts regarding the division of Khajeh's work.

Cooperation and socialization

Until now, we have known that according to Khajeh, man is a social being and in order to satisfy his natural needs, both material and spiritual, he has to live a social life. According to Khajeh, achieving this goal is possible in the shadow of cooperation in society. In this phrase, in addition to emphasizing the need for cooperation to achieve the purpose of forming a community, Khajeh states that his purpose of this cooperation is a precise meaning and does not include any cooperation and exchange, but cooperation is the kind of relationship in which equality and proportionality between Let what the two sides exchange be established. Khajeh explicitly considers cooperation (cooperation based on equality and justice) as the only guarantor of order and moderation in society and the provision of natural human needs, so that its non-realization leads to disorder and disorder in society and even the destruction of the human species; And "because medicine is the actions of different people and the attention of their movements to various ends, if they put them with their natures, their cooperation will not take place ... and when there is a conflict, they will engage in each other's corruption and corruption." Khajeh pays attention to the matter of order, cooperation and social solidarity to the extent that he considers the survival and continuity of each group of nations, government and civilization in them and analyzes their decline and collapse according to this important factor. In his view, order, cooperation and solidarity are possible through division of labor, and the observance of justice guarantees its continuity in society, therefore, in many cases, Khajeh uses these concepts together or in relation to each other; "And it should be prescribed for the close observer in property affairs that the principles of governments [luck, prosperity and benefit] arise from the consensus of collective votes that in cooperation and pretense [support] of each other, instead of members of one person" (Akhlaq Naseri, ٢٠١٨: ٣٠٣). Although Khajeh has proposed cooperation and solidarity here as a factor for the success of governments, from the analysis he presents, it can be generalized to any group and community, large or small. Khajeh goes on to say the importance of cooperation and solidarity to protect societies and governments from external pressures and threats to their existence, citing Ibn Khaldun's theory of nervousness and the stages of the rise and fall of governments and Civilizations are very similar. In general, with the lack of cooperation in society and the disappearance of solidarity, we will see its decline (either by invasion from outside or the rupture of social ties from within) and thus, Khajeh his vision of social change and Revolutions and in a sense the philosophy of history and the secret of the rise and fall of civilizations (Ibid: ٣٠٤).

Love and social solidarity

An important function of the division of labor in the direction of survival and cohesion of society is social solidarity and a sense of affection and love among members of society. In this regard, Durkheim believes that mere differences and dissimilarity between people, attract people to each other and the emergence of affection and solidarity between them; Of course, this is the case if the differences are complementary to each other and people feel in relation to each other that their shortcomings have been removed and their needs have been met. Thus, the division of labor and the diversity of occupations cause individuals to use the service and results of the work of others to meet their needs and shortcomings, and to play the same complementary role towards others; therefore, these differences lead to friendships, cooperation and solidarity. According to Durkheim, the economic effects of the division of labor are very small compared to its moral effects - which are useful for the social system (Durkheim, ٢٠١٧: ١٥). Durkheim calls this kind of correlation due to differences organic solidarity; In contrast to the mechanical correlation that is specific to traditional societies and arises from the similarity of individuals in values, opinions and beliefs. Khajeh also points to this important function, ie organic solidarity, while raising the issue of the necessity of the division of labor (Akhlaq Naseri, ٢٠١٧). He goes on to discuss the high social importance of love. In his view, love promotes unity and solidarity between individuals and prevents the breaking of social bonds; therefore, the consistency of society depends on the existence of this factor. Despite love, the routine of affairs in the society will be natural, and in the absence of it, the guardians of affairs, in order to maintain the order of the society and control the social behavior, should monitor the implementation of justice and fairness in the society. It is noteworthy that the existence of differences and shortcomings in individuals and the feeling of need for each other, alone does not cause love between them and, consequently, does not lead to unity and social solidarity, and the existence of a common thing or things between them is necessary for love (Ibid: ٢٥٨ and ٢٥٩) While mentioning love as the result of division of labor and differences of individuals, a common value was mentioned for all individuals and that was perfectionism; That is, because human beings instinctively want perfection, and this goal is not possible except through social life and socializing with others, of course, the desire for love in others arises in him. Accordingly, even if people desperately need each other, if there is no common goal and value, love, solidarity and unity between them will not be achieved. Hence, we see that Khajeh, in dividing societies into utopia and non-utopia (including ignorance, immorality, and misguidance), as a distinctive expression of each other, relies on the common value, opinion, and belief among the members of that society, and even on a mixed society. It is of several types of society, it emphasizes the

participation of its people in a combination of several values; Therefore, Khajeh considers the existence of both types of unity and solidarity (due to differences and similarities) necessary for the consistency and system of society; The difference between Khajeh and Durkheim in this regard is that Durkheim, in addition to the above, while comparing the societies in the past and new periods and examining their social characteristics, believes that in traditional societies of the past, social solidarity It is more due to the similarity of people and in new societies it is more due to the difference between people.

Acceptance of social maps

According to what has been said about Khajeh's views on the division of labor, it is possible to understand his opinion on the two categories of social classes and social mobility. As it was said, according to Khajeh, every person should take a job and a role in the society and avoid several jobs. Also, one should not be completely free in choosing one's job, and in this regard, one should pay attention to the inherent characteristics of each person, which is not very much available to him and arises from his special nature; Such as strength or weakness in mental and physical strength, the power of planning and management. Thus, the position of each person in the stratification system of society, based on what comes out of him, is in a certain class and typically unchangeable. Therefore, individuals should not change their role and job in order to gain higher social status; Because, as it happened, this is against the general interests of the society, and in such cases, the opinion of Khajeh, individualism and the exercise of personal tastes are always condemned and preceded by the interests of the community. Of course, this is only if individuals choose a job based on the qualifications they have and gain prestige. Here, it is appropriate to refer to the image that Khajeh presents of the social classes of his time. In this picture, different occupations are included in each category, but the criterion in this classification is the more or less common role and function that it assigns to them (ibid). In the meantime, Khajeh should not lose sight of the need for moderation in the social system, which, while expressing its naturalistic view of the social system, states the condition for achieving it.

The four floors are as follows:

١- People of the pen ٢- People of the sword

٣- People of business ٤- People of farms

Acceptance of social norms and laws

While expressing the need for social life, Khajeh refers to the law and the state as the enforcer of the law and to the issue of social deviations and their causes, as well as the need to monitor social behavior and regulate its control. According to him, although human beings naturally need social life and participate in the process of cooperation and collaboration to survive, they have different motives in their actions and behaviors and consider different goals and objectives, which are mostly individualistic. If this individualism is fully realized, society will move towards oppression and aggression, conflict between individuals and disintegration, and the livelihood system will be endangered; Therefore, to prevent or control such an issue, the law and its enforcer are needed. Of course, as mentioned before, in his opinion, the law should be set by God and the Prophet or the Infallible Imam should be its bearer and executor. Therefore, in determining the situation [contracts and laws], there is a need for a person who was distinguished by divine inspiration from others in order to subdue him (Ibid). In this way, the guidance of all to true perfection is guaranteed. It is noteworthy that Khajeh with this statement and argument (the need for life to a law that guarantees the true perfection of human beings), has argued the need for revelation and prophecy. Here we quote the words of Khajeh: "And because medicine is the actions of different people and the attention of their movements to various ends; For example, the intention of one to pursue pleasure and the intention of another to pursue dignity, if he spends them with their natures, their cooperation does not take place, what a conqueror makes everyone his slave and the greedy wants all his necessities and when the conflict arises, Corrupt each other, so it is necessary to have some kind of strategy to convince each other of the status he deserves and to achieve his right, and to cut off the hand of each of them from encroaching on the rights of others, and to take care of the job he was responsible for. Cooperate; And call that tactic politics; And as we said in the first article about justice, in politics there is a need for honor [Shari'a and law] and the ruler and the dinar, so if the prudence takes place according to the obligation and rule of wisdom and becomes fashionable, it is strong in perfection in type and persons, They call it divine policy, and add it to something else that caused that policy "(Ibid: ٢٥٢). Elsewhere, Khajeh considers social control to be very important, and considers it to be the cause of the cohesion of society and the prevention of its disintegration. What, the consistency of the country was moderate "(Ibid: ٣٠٤). In the following sentences, he enumerates several cases and examples for justice, one of which is to prevent deviations by dealing appropriately with the deviants, as well as rewarding and treating those who observe the norms of society.

Social etiquette

Children should refrain from talking too much and should not interrupt anyone; And if a person tells him a story that he is aware of, he should show that he is unaware, and if someone quotes the answer to a question that he knows the answer better, he should wait until his speech is over, then in a way that is ironic. Do not say the answer. Children should not secretly listen to anyone, neither slowly nor loudly, but speak in moderation and do not say repetitive words; And refrain from swearing and speak appropriately in any place. (Khwaja Nasir al-Din Tusi, ١٩٨٥). When speaking, try not to use your hands, eyes and eyebrows too much. Avoid lying, absenteeism, and addressing the public, women, lunatics, and drunks, and be more of a listener. Because Hakimi was asked why he listens more than you talk, he said because they gave me two ears and one language (Khawaja Nasir al-Din Tusi, ١٩٨٥)

Children should be straight and firm when walking and not walk like the arrogant, and when walking, do not look behind them and keep their heads high. Because otherwise it is considered a cause of discomfort. In addition, boys should not move their shoulders like women and prevent them from moving their hands together; And when they sit down, they should not stretch their legs nor put their feet on another; And do not sit idly by except in front of the master and the parents and the like; And they should not put their heads on their knees or hands because it is a sign of sadness; And do not tilt their necks and do not play with their beards and other limbs and do not put their finger in their nose and mouth and do not make a sound from their mouth and finger; And do not spit in the presence of others and do not wipe with their hands and sleeves; And when they go to a meeting, they should not sit above or below themselves; And in the presence of others, he should only bare hands and face and not bare feet and forearms in the presence of the humble; And he should not be naked from the navel to the knee for any reason, neither in the presence of anyone nor in secret (Khawaja Nasir al-Din Tusi, ١٩٨٥).

Discussion and conclusion

The aim of this study is to understand the components of socialization in childhood from the perspective of Khajeh Nasir al-Din Tusi. In the abstract, the extracted components were mentioned. From Khajeh's point of view, children are more ready to be educated than adults, so it is more necessary to talk about their education. Khajeh believes that a good name should be chosen for his children and we should start his moral education before his morality is destroyed; And in this we must obey his nature; That is, we should strengthen any power that is more in the child and also keep him away from it and remind them of their inherent dignity; And we should teach them religious rites and duties and encourage them to do religious affairs, and in his presence we should

teach the good to the good and the bad to the bad; And if he does a good deed, we should encourage him, and if he makes a mistake, we should not punish him immediately and pretend that he was not aware of its evil, and if it is repeated, we should secretly blame him. He also addresses minor issues, stating that in the field of child rearing, the child should refrain from vulgar and useless words and ridicule; And should not do things secretly and should not sleep too much and should not have contact with incompetent people, and the child should be taught the correct ways of speaking, socializing, sitting and getting up, and moving and still; And do not let him lie and swear, and make good and good words beautiful in his eyes, and respect his teacher and himself, and whoever is greater than him; And to make wealth look small in his eyes, because the danger of wealth is greater than the danger of snake venom, and he should be allowed to play whenever he needs to, but his game must be beautiful. (Hamidi, ٢٠١١). Khajeh Nasir Tousi's words about industrial education, considering the innate talent of children, are the same as all education scientists have realized today. Khajeh recommends staying away from the bad companion, that the human soul is self-absorbed and the words, actions, movements and dwellings of the companion have an effect on it, and this is the same thing that can be seen abundantly throughout the rich Persian literature and in the texts of poetry and prose. He says keep the child away from him and make him a good talker (whether the child is simple and accepts his face sooner than his peers). These words are acceptable, but where he says "from the opposition of the common people and children and women and lunatics and Mastan can avoid it "(Akhlaq Naseri, ٢٠٧) It is not acceptable to mention women in the ranks of the insane and Mastan unless it has considered the moral aspects. Another thing is that although the purpose of Khajeh Nasir in this speech is to educate and show the right way of life and guidance of the child, but in some cases, we see aristocratic and courtly aspects in his words and we understand the class system of his time. In writing and mentioning parts of Khajeh Nasir's views on the learning of the child and the manner of behavior and movements and residences and customs and education of the youth, the aim is not simply to accept all their views unequivocally and to claim that their opinions and thoughts on education issues And the upbringing and social etiquette are completely flawless. It is certain that such thoughts and ideas for the days in which they lived, given that in those days, the field of culture and education was very narrow and the number of literate people was few, was not only new but also very useful and useful. Are considered; But for a time like ours, which is a century of amazing scientific and industrial progress, and the world rushes to unknown and undiscovered worlds to discover the unknown, and the century of space, energy and mobility uses the powerful human brain today to solve the most amazing, complex and

difficult problems. Solve nature and present the latest scientific and cultural phenomena, and the most advanced laboratories are at the service of the sciences of education. Accepting all their theories does not make sense; but this does not mean that we should refute all their statements and theories and those of other early scholars. What is common in the advanced world today is that educators and psychologists, through numerous and different experiments, study a person's behavior and, with the knowledge gained from these experiments, determine the learner's personality and type of talent. Classification and based on this classification begin their training; But if we do not deny the new methods of education with a correct and fair logic, and considering that the issues of education in the West have entered our land in recent years, regardless of climatic, traditional, cultural and national conditions, we cannot. Let us forget all the fertile thoughts of our scientists and sociologists and thinkers of education, which we have in abundance in our prolific literary and scientific texts, and do not take advantage of their humanitarian thoughts; therefore, using the educational and social opinions of Islamic thinkers in society is necessary and obligatory.

Research Limitations

The complexity of the terms used by these thinkers and their short and difficult prose

Lack of fluency in Arabic to access the original text

The scattering of the views of these thinkers in the fields of anthropology, ontology, etc. and the different interpretations of their views

There was little time to access the library due to the University Years Act and Corona problems.

Research suggestions

A Comparative Study of the Opinions of Muslim and Western Philosophers on the Socialization of Children

Examining the views of other Muslim philosophers on the socialization of children such as Ibn Khaldun and Ghazali and ...

A study of the socialization of children from the perspective of contemporary philosophers and sociologists

Practical suggestions

This research can be an incentive to pay more attention to our own historical, philosophical and social foundations to reform the education system and society.

In preparing the curriculum of students, especially children, special attention should be paid to the components of socialization and sociability.

Introducing more ideas of Muslim thinkers to the world, especially in the social field

It is suggested that education officials in education design and compile textbooks at different levels to use the components of socialization, compiled in this study.

Holding familiarization courses with socialization in childhood for educators and activists in this field

The need for more attention of educational and social officials and managers to the views of Muslim and Iranian thinkers and the creation of research opportunities to refine their views in the field of socialization of children

References

Abdolmaleki,J., & Sarukhani, B. (۲۰۱۵). Sociological study of the role of mass media in the environmental socialization of adolescents in Tehran, Quarterly Journal of Communication Research, Volume ۲۳, Number ۱, pp. ۹-۲٤.(in Persian)

Alaqband,A.(۲۰۰۱). Sociology of education, Twenty-eighth edition,tehran(in Persian)

Asmadey, T. (۲۰۰۱). Socilazation of home school children: a communication approach.http://ww.spinalstenosis.org/ss۱.html. (in Persian)

Baumrind, D. (۲۰۰۰). Computers as Socialization agent and entertainment.

Beheshti, S. (۲۰۰۱). Groori Wisdom, Tehran, Cultural Institute of Contemporary Knowledge and Thought, First Edition. (in Persian)

Brendgen, M. Bukowski, W. M, & Vitaro, F. (۲۰۰۷). Peers and Socialization: Effects on Externalizing and Internalizing Problems. Handbook of Socialization: Research and Theory, ۳۵۵-۳۸۱, New York, NY, US: Guilford Press.

Cassano, M. Adrian, Molly C., & Zeman, J. (۲۰۱۳) Socialization influences on adolescents and' children's emotional self-regulation processes. self-

regulatory processes in development: New directions and international perspectives, ٧٩-١٠٦.

Cohen, B. (١٩٩٠). Introduction to Sociology. London: McGraw Hill.

Cohen, & Bruce. (٢٠٠٣). Fundamentals of Sociology, translation: Fazel and Tavassoli. Tehran: Samat Publications.

Cohen, J. (٢٠٠٦). Social, Emotional, Ethical, and Academic Education:Creating a Climate for Learning, Participationin Democracy, and Well-Being.Harvard Educational Review Vol. ٧٦ No. ٢ Summer ٢٠٠٦.

Creswell, J. W. (١٩٩٤). Research: Qualitative And Quantitative Approaches. London: SAGE Publication.

Davidson A.,& Herbert.(١٩٩٢). Alfarabi, Avicena, and Aveerroes On Intellect,Oxford: Oxford University Press.

Dunsmore, Julie C., &. Miller-Slough, R. L. (٢٠١٦). Emotion Socialization and Friend in Adolescence: Associations with Psychological Adjustment". Adolescent Research Review, ١(٤):٢٨٧-٣٠٥.

Ghaemi Amiri, A. (٢٠٠٩). Islamic Education, Textbook Publishing Company, ١٠th edition. (in Persian)

Ghorbanzadeh Kalangestani, L. (٢٠١٠). Explanation between cognition and practice in the field of ethics from the perspective of Muslim thinkers: Khajeh Nasir, Feyz Kashani, Mehdi Naraghi, M.Sc. Thesis, Tarbiat Modares University, Tehran. in persian

Giddens, A. (٢٠٠٥). Sociology, translated by Manouchehr Sabouri, Nashr-e Ney, fourth edition, Tehran (in Persian)

Giddens, A. (١٩٨٩). Sociology. Cambridge: Cambridge Polity Press.

Gresham FM.,& Elliot, SN. (١٩٩٠). Manual Social Skills Rating System. Circle Press M.A American Guidance Services.

Gresham, FM. (١٩٨١). Assessment of children's social skills, Journal of SchoolPsychology,١٩(٢):١٢٠-١٣٣.

Hamidi, S. (٢٠١١). Education from the perspective of Khajeh Nasir Tusi, Quarterly Journal of Educational and Lyrical Research in Persian Language and Literature, Bushehr Azad University, No. ٨, pp. ١١٠-٩١. (in Persian)

Krauss, R., & Deutsch, Mo. (١٩٩٥). Theories in Social Psychology, translated by Morteza Katabi, University of Tehran Press. (in Persian)

Lin, N. (١٩٩٩). Building a Network Theory of Social Capital, CONNECIONS,
٢٢(١):٢٨-٥١.

Mahdavi, M. (٢٠١١). Crime Prevention. Tehran: Samat Publications. in persian

Mesbah, M. (١٩٩٩). Society and history from the perspective of the Quran, Tehran, International Publishing Company. (in Persian)

Nicholas, R.(١٩٦٢). Al Farabi. an Annotated Bibliography. Pittsburgh: University Press.

Nobakht, S. (٢٠٠٥). Explanation and critique of the theory of social education based on Plato's utopia based on Farabi's views, Master's thesis in the field of history and philosophy of education, Faculty of Humanities, Tarbiat Modares University. (in Persian)

Office of Cooperation between the seminary and the university. (١٩٩٨). Opinions of Muslim scientists in education and its principles, vol. ١, Tehran: Samt. (in Persian)

Office of Cooperation between the seminary and the university. (١٩٩٩). Objectives of education from the perspective of Islam, Tehran, Samat Publications. (in Persian)

Office of Cooperation between the seminary and the university. (٢٠٠٩). Opinions of Muslim Scientists in Education and its Fundamentals, Organization for the Study and Compilation of University Humanities Books (Samat), Center for Research and Development of Humanities, Tehran. (in Persian)

Plato.(٢٠٠٤). Jomhor, translated by Fouad Rouhani, Tehran, Scientific Publications, ninth edition.

Razavi, S.(٢٠١٣). Social Classes in the Viewpoint of Khajeh Nasir al-Din Tusi, Islamic Studies, Fourteenth Year, Consecutive Issue ٨٥. (in Persian)

Rajabi, M. (١٩٩٩). History of Social Thought in Islam, Tehran, Samat. (in Persian)

Seminary and University Research Institute (٢٠٠١). An Introduction to Islamic Education, Vol. ١, Tehran, Samat Publications, Fifth Edition. (in Persian)

Shahabadi Farahani, M.(٢٠٠٣). Introduction to Children's Literature, Children and Adolescents Intellectual Development Center, Tehran. (in Persian)

Shariatmadari, A.(٢٠٠٣). Principles of Philosophy of Education, Tehran, Amirkabir Publications, ٣٢nd Edition. (in Persian)

Sotoudeh, H. (١٩٩٩). Social pathology. Tehran: Avaye Noor. (in Persian)

Snuzel. (١٩٨٩). Social Psychology, translated by Mohammad Ali Kardan, Tehran: University of Tehran Press. (in Persian)

Tusi, N. (١٩٨٥). Naseri ethics, edited by Hossein Khadiojam, Tehran, Rah Publications, first edition. (in Persian)

Tusi, N. (٢٠١٨). Nasiri ethics, edited by Mojtaba Minavi, Tehran, Kharazmi. (in Persian)

Weiss, A. (٢٠١٤). The Impact of Visual Media on the Socialization of ٤th and ٣rd Grade Children in Kuh-e Dasht, M.Sc. Thesis, Ahvaz Faculty of Educational Sciences and Psychology. (in Persian)

Zaidieh, A. (٢٠١٢). The Use of Social Networking in Education:Challenges and Opportunities. World of Computer Science and InformationTechnology Journal (WCSIT). Vol. ٢, No. ١, ١٨-٢١

Zolfaghari Zafarani, R.,& Ali Nia, A.(٢٠١٨). The effect of school and family on the socialization of high school adolescents, Journal of Social Research, Vol. ٨, Volume ٣, pp. ١٦٤-١٤٧. (in Persian)