



Research Paper

## Analysis of Paternal Empiricist Educational Method in Qabus-nameh

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### Abstract

**Aim:** One of the lesser-known dimensions of Onṣor-al-Ma'āli's Qabus-nameh, one of the brilliant works of the fifth century in Persian prose, is its educational approach. This book addresses the young son of Onṣor-al-Ma'āli, Gilan Shah. It is a collection of advice in forty-four chapters. It is outstanding from an educational perspective because it speaks with a discourse free of advice or command, and attempts to indirectly prevent risky behaviors in adolescents. The present research analyzed new educational approaches in Qabus-nameh based on the parent-adolescent relationship, and revealed that the author was a knowledgeable, thoughtful, tolerant psychologist who knew how to talk about the innermost thoughts of adolescents. He was aware of subjects such as communicating with adolescents, parenting, controlling emotional love and managing relationships with friends.

**Keywords:** Education, empiricist behavioral teachings, adolescent, control, Qabus-nameh

### Introduction

Qabus-nameh or Pand-name is one of the greatest works of Persian prose in the fifth century and is the presentation of Onṣor-al-Ma'āli experiences to his son Gilan Shah, in which the author taught his son various issues of life, arts and professions in forty-four chapters, and as he himself admits he aimed to

give advice and bless his son in this book (Onşor-al-Ma'āli, 1973). This work, which is also known as "The Book of Advice" and "Mirror of Princes" (Sabzianpour, 2013), shows author's positive and optimistic attitude towards the growth and flourishing of human virtues and moral and educational capabilities. One of the scientific, prudent and accurate categories in Qabus-nameh is teaching without advice and punishment. Onşor-al-Ma'āli applied modern psychologists' method in his book and asserted their opinion as strictness and control along with severe punishment would lead to failure in moral development, rebelliousness and disobedience of adolescents" (Qanbari Hashimabadi, 2014). He confirms that advising people before others sounds like rebuke and is not appropriate (Onşor-al-Ma'āli, 1973). This does not mean a complete rejection of advice, rather he forbids orders and suggests better ways to give advice.

## Methodology

An analytical descriptive method was used to analyze the new educational approaches in Pand-name or Qabus-nameh. The researcher delved into the depth of this information and looked at how it is applied in Qabus-nameh. In fact, the researcher achieved a deep understanding of the application of new theories in the educational method of Qabus-nameh (Gard Hoy and Woolfolk Hoy, 2000). While analyzing the communication method between the father and the adolescent in Qabus-nameh, the researcher shows how this old book is filled with modern educational approaches.

## Results

The first factor that causes the family to have a great impact on people is the type of relationship that exists between the family and its members. Adolescents' inconsistent behavior can be attributed to their immaturity and seeking identity. Parents can help adolescents pass this stage by creating an effective interaction with them. Such a path helps with adolescents' growth, awareness, independence, and the way parents interact with them. As soon as adolescents find out their parents are their sympathetic friends rather mere superiors, they are more inclined toward their parents and their recommendations. In the introduction of Qabus-nameh, Onşor-al-Ma'āli introduces himself as a compassionate and loving father. He mentions that as he realized death was drawing near, he decided to write a kind letter to his son to discuss predicaments of life and the joy of moral behavior. He states that his fatherly kindness motivated him to write this book and speak up rather than being silent." (Onşor-al-Ma'āli, 1973). As can be inferred from this statement, the author did not rebuke and blame his son, but rather

condemned the era they lived in. He also states the reason for writing the book to be love and affection for his son. Modern psychology believes that "this perception of parents' interactions helps keep adolescents from high-risk behaviors and helps them be more influenced by their parents." (Ghanbari Hashemabadi, 2014).

## Discussion and conclusion

An in-depth look at Qabus-nameh reveals that this book is not a narrative only, but a masterpiece whose psychological and educational analysis yields many scientific results. In this research, we approached it with a new perspective, and obtained the following results. Our first finding is that although another name of this book is "The Book of Advice" its discourse is devoid of direct advice and instructions. One reason for this is the maturity and polymathy of the old author, Onşor-al-Ma'āli, who sweetly conveys his ideas to the audience with a mature and calm tone. Another reason is his knowledge of the adolescents' world and psychology. He is versed with dealing with excited adolescents so as not to irritate the adolescents. Another achievement of the research is that the educational views of the Onşor-al-Ma'āli Qabus-nameh are well related to the new educational views as if he knew adolescents well, respected them, understood their dreams, problems and hidden passion. He did not suppress their feelings, but provided them with information in various ways to enlighten their future. He presented these skillfully with disinterest and void of advice tone. Therefore, the audience is convinced that the right path is what Onşor-al-Ma'āli shows. Another finding of the present research is Qabus-nameh had used authoritarian parenting style, in which the father has a high control over the child, but this kind of control is so principled that it is highly accepted by the son. The reason is that the father puts himself in the adolescent's place, understands him and is far from tyrannical and negligent behavior; in other words, he has opted a moderate path with authority.

## Reference

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