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DIPLOMA THESIS

A Comparative Study of Sa'adi Shirazi's View of Education and Albert Bandura's
Social Learning Theory

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Declaration:

I hereby declare that this thesis, titled “A Comparative Study of Sa’adi Shirazi’s View of Education and Albert Bandura’s Social Learning Theory”, is my own work and that all the sources I used are included in the reference list.

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ABSTRACT

The present study examines works of Sa'adi, who renowned Iranian scholars consider to be almost the first teacher in his time, 700 years ago. He taught moral and educational lessons to all Iranian families as a social reformer. He is also considered one of the greatest educational poets of Iran. For a long time, Sa'adi's books were taught in schools before schools came into their present form. The aim of this study is to compare learning theories in two works of Sa'adi, *Bustan* and *Golistan*, and the Environmentalist, Albert Bandura's theory of learning. The method of content analysis of Sa'adi's works is utilized to investigate his theories about education, child nature, stages of education, manner of education, purpose of education, child-centeredness, importance of the teacher, teaching method, motivation inheritance and the role of punishment and encouragement in behavior and learning. The findings show that both Sa'adi and Bandura believed in the effect of social environment and observing in learning and behavior, while Bandura advocates the cognitive factors, Sa'adi favors heritage.

KEYWORDS

Sa'adi, learning theories, environmental influence, Bandura, content analysis method

ABSTRAKT

Tato diplomová práce se zabývá dílem Sa'adiho, kterého významní iránské vědci považují za v podstatě prvního učitele své doby, tedy před 700 lety. Učil morálce, vychovával a vzdělával iránské rodiny jako sociální reformátor. Je rovněž považován za jednoho z největších iránských básníků. Po dlouhou dobu, tedy až do nástupu moderního školství, to byla primárně díla Sa'adiho, která byla vyučována v iránských školách. Cílem této práce je komparovat dvě díla Sa'adiho, Bustan a Golestan, s dílem environmentalisty Alberta Bandury a jeho vzdělávací teorií. Za využití metody obsahové analýzy Sa'adiho děl jsou zkoumány jeho teorie týkající se výchovy a vzdělávání, dětské přirozenosti, fází výchovy, stylů výchovy, cílů a podstaty výchovy a vzdělávání, zaměření se na dítě, důležitosti role učitele, metod učení, motivace a role trestu a podpory ve výchově a učení. Výsledek ukazuje, že jak Sa'adi, tak Bandura věřili v účinnost sociálního prostředí a percepce v učení a výchově. Zatímco Bandura je zastáncem kognitivních faktorů, Sa'adi upřednostňuje tradice.

KLÍČOVÁ SLOVA

Sa'adi, teorie učení, vliv prostředí, Bandura, metoda obsahové analýzy

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Introduction

The word “education” has been used from when humans felt the need for training. From the past until now, human beings have sought to know and regulate the process of education. Personal experiences, thinking about the events around them, studying the works of thinkers and elders, observing behavior, etc. are among the ways that have helped the man in the past to benefit from the desired education. In fact, from the past to the present, education, especially the various dimensions of human personality, has been considered by thinkers and scholars. Plato believed that “Education is the constraining and directing of youth towards that right reason, which the law affirms, and which the experience of the best of our elders has agreed to be truly right (1872, p.189). To look back, one of the most helpful education directions for people was the stories, or let say literature in general, which mostly helped man to learn the right way to live and indirectly educate them for better life and future. Iranians become familiar with Saadi in their early childhood at school. As a young man, they meet love in his works. As a middle-aged, they deal with life and community in his way, and in their old ages, they enter the realm of wisdom, experience, and worship (Kardgar, 2019). Therefore, the theoretical part is written with respect to the aim of the research which is to investigate what solutions poetry and literature have provided for human education.

”The Mystery of Perpetuity and Popularity of Saadi’s Golestan” by Kardgar (2019), the author tried to investigate the factors involved in Saadi and his Golestan’s perpetuity and popularity using a descriptive-analytical method and a critical and comparative point of view. This study showed the induction of Saadi’s global thought and philanthropy in the form of plural names, are some of the delicacies that appear in the plural words used in Saadi’s work. The author looked for the cause of perpetuity and popularity of Sa’adi and his book Golistan. To do so, he referred to Sa’adi’s works and integrating the viewpoints of critics about the causes of factors which laid behind sa’adi’s collections presented in three linguistic, literary, and intellectual areas. Then the author analyzes the first chapter of Golistan to show Sa’adi’s accuracy in employing pluralization signs which has been critically analyzed as one of the factors for the perpetuity and popularity of this work. The results showed that the mystery to Saadi’s perpetuity must be sought in his ingenuity in understanding the needs of time, language, and society. He knows the needs of his time and is aware of the needs of his community. On the other hand, it can be said that, Saadi’s mastery of the

Persian language led to his work being used as a writing model and the criterion for knowing good and bad in Persian language (Kardgar, 2019).

Throughout history, there have been so many articles and books that tried to look for philosophy or even theories of education in Western viewpoints of philosophers or psychologists since Plato till now, but hardly anyone can find publications about education (Mostly moral education) in Iranian scholars such as Sa'adi Shirazi. That's why, in this study, the author is trying to investigate Sa'adi viewpoints of learning and education in his works, "Bustan" and "Golistan".

With these regards this study intends to adopt Content analysis method to compare Saadi Shirazi's views on education with the views of Bandura's Social Learning Theory. The research method and data collection, due to the prevalence of coronavirus, the unavailability of printed books and the impossibility of attending libraries has been done more online except the required data (stories and poems) was gathered by using "Bustan and Golistan-e- Sa'adi" (Yousefi, 2020).

Additionally, most of the studies have done on Saadi's works are more from the literary aspect and so far, not many people have studied Saadi Shirazi's works from the perspective of education. For this reason, it can be said that one of the difficulties of this research is the lack of relevant research in this field.

Nowadays, in Iran, Saadi's poems and anecdotes are used for advice in everyday conversations, and it can be said that the place for academic study of Saadi's works is empty from an educational point of view. Works whose study shows that they are in line with today's educational theories such as Behaviorism and Social learning theory. Therefore, in this research, more attention is paid to the educational aspects of Saadi's selected works (Bustan & Golistan). With this regard, this study is focused to answer following questions:

1. What are Sa'adi's components of education?
2. What are the learning stages in Sa'adi's viewpoints?
3. What is the role of parents and family member in educating children in an early age?
4. How much the social environment can be effective in learning?
5. What are the steps of SLT in Bandura's view point?

6. What are the key concepts of SLT?

7. How are Sa'adi's components of education can be adjusted with Bandura's Social Learning Theory?

1 Theoretical Part

1.1 Sa'adi Shirazi and his view of education

1.1.1 A brief biography of Sa'adi Shirazi

Musharraf al-Din Mosleh ibn Abdullah Shirazi known as “Sa'adi Shirazi” or “Sheikh Shirazi” is one of the famous Iranian writers and poets who was born in Shiraz, a town of Iran, in 1210. Sa'adi lost his father as a child and most of his family members were people of science, religion, and knowledge. This precious poet went to the Nezamyyeh school in Baghdad at a young age to study literature, interpretation, jurisprudence, and theology. Baghdad is considered the capital of the world for Economy, mentality and politics at that time, it is also considered the house of wisdom, the science of Qur'an and culture. Many schools of interpretations were in Bagdad at that time (Merhej, 2020). He attended the classes of famous professors such as Suhrawardi in this school, which was considered the most important center of science and knowledge at that time. The poet Saadi Sherazi lived at the Abbasid era, and learned poetry at the city of Baghdad, the city of science and literature (Merhej, 2020). He traveled a lot and after several years returned to his hometown, Shiraz, and at the same time began to write his literary masterpieces, namely “Bustan” and “Golistan”. As Saadi spent most of his life traveling, he encountered different nations and cultures. Therefore, it can be said that he returned to his city with a bag full of experiences and the reflection of these experiences can be seen in his two-valuable works (Golistan & Bustan). In other words, the achievement of these journeys for Sa'adi was full of stories, narrations, and observations that were rooted in the reality of life; As in every story of Golistan, every phrase after thousands of experiences and experiments is expressed in a certain way, so that every story is the result of a world of practical experiences rather than imagination and opinion. Perhaps, for this reason, Sa'adi's objectivity and advice are very pleasing, although their artistic expression also plays a major role in these works. On the other hand, the creation of Bustan and Golistan a few months apart shows the treasure trove of knowledge, social, literary, and mystical experiences of Sa'adi. Sa'adi Shirazi's works, in addition to being an extract and summary of his mystical, social, and

educational thoughts and reflections, are a mirror of the characteristics, temperament, and character of an ancient nation. In a simple word, in fact, because these works (stories and even poems) circulated language and came out of the context of people's lives, it had a great impact on people's behavior and beliefs.

In article "Image of Realism at the Arabic poems of Saadi Shirazi: Analytical study" by Majid Merhej, the author believed that Sa'adi Shirazi is known and famous in realism in most of his poetry. To justify his acknowledgement, he provided evidence in the lines below:

"If I abandoned people and choose love, no one has to blame for that" (Kulliyat Saadi, 2017, p, 615), When people get old, and miss the old days but getting old makes him isolated from people and asking forgiving, this is the reality of old people.

"What a bad time, before I was young and strong like a branch" (ibid). Saadi Shirazi blames the time of getting old with curved back, before he was like a branch. People remember youth times when they get old. One of the poets said, "I hope one day youth returned, to tell him what the grey-hair did" (ibid).

"Even the lion scares of my youth, now the snake frightens me" (ibid). Every man feels power and strength, and this is real. The poet says before I was stands before the lion, and now I feel fear from the snake. This image reflects the bad reality and the difference between the youth, gray-hair, and missing the old days.

"Love in youth is better than love when you get old" (ibid). The poets speak about the youth days and love reality. Age is passing, and people getting old, we lost the features of love and entertainment. (Merhej, 2020).

The book "Bustan" (The Orchard, 1257), which is called "Sa'adi Nameh", was written when Sa'adi was traveling to different parts of the world. This work, which is in the form of Masnavi, is considered epic in terms of rhythm and format. However, its content is mostly in the field of ethics and education, politics, and social issues. One of the salient features of Sa'adi's works, which has made them widespread among the people of the world, is the simplicity of his works. Bustan, along with its simple language, challenges deep moral concepts. Bustan consists of an introduction and ten chapters namely,

1. Concerning Justice, Counsel and the Administration of Government
2. Concerning Benevolence
3. Concerning Love
4. Concerning Humility
5. Concerning Resignation
6. Concerning Contentment
7. Concerning Education
8. Concerning Gratitude
9. Concerning Repentance
10. Concerning Prayer.

Each chapter has a specific theme, for example: in humility, injustice and prudence, in gratitude for well-being, and... Bustan has nearly 4,000 verses and many copies of it have been published. It can be considered as an ethical and educational book in which Sa'adi describes his utopia.

“Golistan” (The Rose Garden, 1258), considered by many to be the most influential book of prose in Persian literature, was written a year after Bustan. It is mainly in prose and contains short stories and personal anecdotes. It is divided into eight chapters as follow:

1. The Manner of Kings
2. On the Morals of Dervishes
3. On the Excellence of Content
4. On the Advantages of Silence
5. On Love and Youth
6. On Weakness and Old Age
7. On the Effects of Education
8. On Rules for Conduct in Life.

Golistan is, in fact, a kind of mirror of the society of his time and in it the cultural and social situation of the people is depicted with Sa'adi's special poetry. The famous piece of Bani Adam in the first chapter of Golistan: "In the character of kings" has been mentioned and with its humanitarian theme, it has gained worldwide attention. The fragment can be seen hanging at the entrance to the United Nations in New York. In Persian studies, Sa'adi is known as a great Persian humanist poet with great poems of love (Yohannan, 1987).

1.1.2 Sa'adi's View of Education (Background Study)

1.1.2.1 Educational contents

In "comparative study of shared views of Muslims and non-Muslims Scholars on Philosophy and Education", the author, (Alavi, 2009, p. 20) argued that, "Since Sa'adi believed that the sources of knowledge were unlimited, he did not confine himself to formal and classic textbooks. He placed particular emphasis on informal learning, for which the students would try to take lessons from the great school of nature, the events of their lives and the lives of other people, in all places and times." That is to say, people should not limit themselves to the surface meaning and they must try to comprehend the real truth which is laid on the depth of the matters and subjects. The author also believed that the educational method of storytelling utilized by Sa'adi in both poetry and prose, could be considered as an epitome of the teaching methods. Therefore, students should be committed to this approach in that they should not only study history books, for example, but also must pay great attention to all of history, nature, and all human beings, if they wished to reach their highest educational goals (Alavi, 2009, p. 21). This was also a task for all scholars and authorities in the educational system. Regarding what has mentioned before, Sa'adi believed in the buried meaning of subject matters and learning from environments, (Alavi, 2009, p. 22) implied an example from Golistan, "They asked Loqman from whom he had learnt urbanity, and he replied, 'From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same.' Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction" (Gulistan, 2006, p. 68).

Alavi (2009), also divided Sa'adi's moral educational goals into four notions. 1. Detachment 2. Cultivation of spirit 3. The health of body 4. Social adjustment.

For Detachment, the author asserted that, due to what Sa'adi spoke in detail about self-cognition, faith, servitude to God, and praising God in his writings, he considered such traits necessary if one desired to reach the position of attachment to God i.e., to reach a place that included all values. That is to say, he believed that the mean to gain esteem, power, and greatness is to serve God. In other words, for Sa'adi, the eventual goal of education was cognition of the exalted God and devotion to Him. He believed that if someone wanted to reach this position, it must be through the soul and being detached. so that, one acquired inner purity or good morality and was able to surrender to God.

Cultivation of Soul for Sa'adi was the basis of education and man's personality development. That is to say, he believed that there is no way to cultivate the spirit without purification of the soul and banishing dark desires, arrogance, oppression, and so on. It is also impossible to cultivate the soul without acquiring moral virtues such as humility, modesty, benevolence, justice, and magnanimity. Besides, he believed that, the power of the body is also a need for as desirable intermediate goals for the worship of God and rendering service to people. The author also mentioned that Sa'adi warned humans against indolence. He mentioned four points regarding preserving the health of the body: avoiding gluttony, moderation, preservation of greatness and magnanimity, and finally, refraining from idleness.

The last notion attracted the author is social adjustment which in Sa'adi's point of view was a peaceful coexistence that helped us to attain the perfection of an ideal society.

Alavi (2009) argued that, for these reasons, Sa'adi, in all parts of Gulistan and Bustan, spoke of characteristics of the individuals in the desired society and mentioned properties such as justice, humility, peace, benevolence, sympathy, and contentment as the characteristics of a desirable society. Sa'adi mentioned the following items as factors, which created social adjustment - justice, humility, self-esteem, and uprightness, and finally, benevolence and goodness (Alavi, 2009, p. 9).

1.1.2.2 Instructional methods

In the mentioned article, its author tried to assert teaching and instructional method from Sa'adi's point of view. To reach the educational goals, Sa'adi put a great emphasis on activities such as question and answer and improved lecture methods (Alavi, 2009, Chapter 6, Section B, Paragraph 10). Regarding this method (questioning and answering), the author also mentioned three points

for applying it; “Firstly, we should question for knowledge. He believed that one should not ask a question for pedantry, ostentation, and dawdling, or for getting information about the others’ private and personal affairs. Therefore, if the questioner received his answer without asking and with patience and silence, he did not need to ask a question.

Secondly, questions should be asked of the wise ones. Sa’adi believed one should only ask educated, knowledgeable and well-intentioned scholars.

Thirdly, he believed in the necessity of a well-thought-out answer. When a wise person wanted to give the answer to a question, he would do so in a thought-provoking way, with sound technique and with good intentions, because the unexamined speech could mislead instead of increasing knowledge (Beheshti, Faqihi & Abujafari, 2001; Alavi, 2009, p. 14)”.

1.1.2.3 Encouragement and punishment

Punishment and rewarding methods play a significant role in students’ motivation. It can be said, punishment reinforces the students to behave appropriately although it may have a temporary effect on students. Burrhus Frederic Skinner (the Behaviorist and the father of Operant Conditioning) believed that punishment is designed to weaken or eliminate a response rather than increase it. It is an aversive event that decreases the behavior that it follows although, it is believed that punishment not only cannot be forgotten but also suppressed behavior back when the punishment is not applied. On the other hand, it may increase aggression and create fear (e.g., fear of teacher, fear of school, and...). Moreover, when teachers punish misbehavior or problem-making students, they would not lead to correct behavior; they just are said what should not do.

It is obvious that for Sa’adi, the above-mentioned method (questioning and answering) and the content were not sufficient for brings all need for students’ educational goals (Alavi, 2009). That’s why he considered encouragement and punishment of students as an accelerate tool for their educational goals’ achievement. In his opinion, it is a must for educators and teachers to do so to have both authority and affection. As Sa’adi mentioned in one of his tales “Anger when excessive, created terror; and kindness out of season destroyed authority” (Gulistan, 2006, p. 185). So, in his point of view, the teachers or educators should be in balanced of both; not to sever to make fear or disgust not too friendly to lose his or her dignity. That’s why the author explained Sa’adi’s view of engorgement and punishment that “one should use both encouragement and punishment

adequately and thoughtfully, in a timely manner. This was so because undue, unnecessary, and unexamined anger and punishment made students truant, and undue encouragement made him or her arrogant, egoistic, and exigent to the extent that he or she did not obey the teacher or the educator". He also believed that these methods helped the student to perform better with high motivation therefore, they can achieve their desired goals (Gulistan, 2006, p. 18). On the other hand, Sa'adi highlighted the importance of praising students: "If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet" (Gulistan, 2006, p. 43). Sa'adi did not think it was advisable to overindulge in blame even when blame was necessary (Gulistan, 2006, p. 33) although he believed that the punishment should be the last method in education if it is necessary "A king sent his son to school and placed a silver tablet under his arm. On the face of the tablet was written in gold – 'The severity of the master is better than the indulgence of the father' (Gulistan, p. 156)". There were some reasons why Sa'adi believed in Punishment which can be seen in some parts of these following tales: "An enemy did not become a friend through indulgence; nay, it increases his avarice. Be humble unto him who shows you kindness" (Gulistan, 2006, p. 210). In another tale, he added, "When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness" (Gulistan, 2006, p. 204).

1.1.2.4 Individual differences

It can be said that no one is alike the other one in many aspects. Even the twins are not like each other. These differences are coming from some factors such as heredity, environment, family, race and nationality, sex, education, etc. In Sa'adi's point of view, despite people's similarities, there have been differences from person to person based on their abilities (also there were differences between their physical, intellectual, social, emotional, and moral aptitudes), therefore educating them must be different too (Alavi, 2009). That is to say, one would learn the subject matter easily while the other one learns it with difficulties; "the education was the same, but the capacities were different; although silver and gold were produced from a stone, yet these metals were not to be found in every stone. The star Canopus shines all over the world, but the scented leather comes only from Yemen" (Gulistan, 2006, p. 158).

It can be said that Sa'adi believed in the effect of biological factors in education such as inheritance, age, parents and family, schools, and their atmosphere. At the same time, he argued that psychological factors such as individual differences, punishment and encouragement, affection and experience have an influence in educating students too.

1.1.2.5 Inheritance

Experts consider genetics and environment as two influential factors in educational psychology. Some consider the role of inheritance and innate characteristics of the person in education more prominent, while others consider the environment, and some consider the interaction between the two along with other factors to be effective in providing the person's learning conditions. Sa'adi believed in the role of inheritance and God-given and natural talents in education. He considered inheritance as an important factor in educating people and he also believed that no one could change a person's innate characteristics even if s/he bring up in a good situation. He advised educators to allocate their time for those who have potential and eager for learning rather than waste their time for unbearable students who do not like to learn at all (he believed that, this eagerness should be in person's innate).

1.1.2.6 Environment

As above mentioned, Sa'adi put an emphasis on environmental influent on education as well. He supposed that, in order to be properly educated, human beings must have inherent and inner talents along with the social environment thus, both can create motivation in the students and make education effective for them.

1.1.3 Summary

Sa'adi is one of the greatest poets of classical tradition who is also known as a "Master of speech" because of the speech form, language, aesthetics and wise use of cultural elements of his time which was a mixture of ancient Iranian culture, university of that time (which was mainly in Hindi, Greek and Arabic), his own genius and socio-cultural atmosphere of Shiraz. These are the factors that make Sa'adi a master of speech. He used the words in a way that no one can imitate it. In *Bustan* which is written in verse and *Gulistan* that is mainly in prose, Sa'adi tried his best to teach people justice, Modesty, and so on with poetry and short stories. As it is obvious education was very important for Sa'adi. That's why he allocated 2 chapters of his two masterpieces, *Bustan* and

Gulistan, to the education. From Sa'adi point of view, education can be effective if educators consider the coordination between heredity and the environment. He was neither an absolute environmentalist nor an absolute hereditarian but considered these matters to be relative and sets boundaries for them. He believed that in education, factors such as the essence and individual's identity, experience, time, desires and inclinations, attention, situations, etc. have a great impact on learning, and education is provided until the spiritual and psychological contexts are provided in individuals otherwise learning would not occur.

According to the author, Saadi's view of education is a completely comprehensive view because it considers both moral education and social education of individuals, because it must be considered that there is a difference between a good student and a good person, as well as between a bad student and a bad man. In fact, the teacher should be able to reduce the distance between this border, although Saadi believes that someone who does not have a good nature is not trainable.

1.2 Albert Bandura's View of Education

Bandura is an extremely important psychologist. In a publication entitled "The 100 Most Eminent Psychologists of the 20th century [original spelling]," Bandura was classified as the fourth most important psychologist and the most important alive today (Haggbloom, Warnick et al., 2002). As Almeida (2014) in his article "Thorstein Veblen and Albert Bandura: A Modern Psychological Reading of the Conspicuous Consumer" stated that Bandura is one of the most significant psychological researchers who broke from behavioristic approaches. As stated by Bandura, behavior is a more complex subject, and it is impossible to analyze behavior without a decision-making framework. For Bandura, behaviors are a result of the creation of knowledge according to the perspective of the decision-maker as someone who observes and interprets what occurs around him/her. Observation and cognition are central in Bandura's approach (Almeida, 2014).

What sets Albert Bandura apart from other theorists in psychology is that he believes that man is unique and does not need to be conditioned in education (contrary to the theories of behaviorists such as Skinner). Emphasizing his self-efficacy factor, he believes that man processes his observations, which is why he considers him to be an active and dynamic being. As a result, Bandura believes that man has a general life and a special learning process.

1.2.1 Social learning theory

The intermediate between Behaviorism and Cognitivism is Social Learning Theory (SLT). In other words, it can be said that it is a bridge between Behaviorism and Cognitive theory since SLT focuses on how mental (cognitive) factors are involved in learning. In other words, since SLT is based on paying “attention, construct and remember mental representations of what they saw, retrieve these representations from memory later and use them to guide behavior” (Sigelman & Rider, 2006, p. 39) it is regarded as a cognitive form of learning. Cognitive Learning Theory (CLT) deals with the process of learning which takes place in mind under the effect of internal and external factors. In fact, in this approach, there is no direct punishment or rewarding system, instead, teacher and educators act as a facilitator and try to help students to connect the prior knowledge and the new one. On the other hand, Behaviorism which is commonly known as behavioral learning theory deals with how the students learn from the environment and whom it is affected on student’s learning process. A good example of how this theory works is the system of punishment and rewarding which the teacher or educators can apply in their classroom in order to motivate students toward learning. On the other hand, Albert Bandura who is considered the father of SLT emphasized the role of social-cognitive processes associated with observing models. He very loosely defined models as “performers” whose “behavior conveys information to observers about the characteristics of appropriate responses” to display in a certain situation (Bandura, 1972, p. 37). He pointed out that “social learning theory emphasizes the prominent roles played by vicarious, symbolic, and self-regulatory processes in psychological functioning” (Bandura, 1977). He wrote *Social Foundation of Thought and Action* (1986) and asserted that merely observing another person might be sufficient to lead to a learned response (Lee, 2020). According to Bandura (1977), one can summarize observational learning with two statements (as outlined by Huber, 2013):

1. “Much of human learning is a function of observing and imitating the behaviors of others or of symbolic models such as fictional characters in television programs and books. From a Skinnerian point of view, imitative behavior can be considered an operant, which is a response not elicited by any known or obvious stimulus” (p. 153). In simple terms, the person chooses to make the response.
2. When imitative behaviors result in positive contingencies or in the removal or prevention of adverse contingencies, they become more probable (Masia & Chase,

1997). Again, from an operant conditioning (Skinnerian) perspective, a reinforcer increases the probability that a response (i.e., behavior) will occur.”

He believed that a child learns from observing the other. That is to say, when a child sees if somebody asks for something politely and then s/he gets one, the child learns this behavior and vice versa. This theory was conducted on Bandura’s experiment in the 1960’s called the “Bobo doll” experiment which shows how children behave after they see the adult’s aggressive behavior toward a doll with a low center of mass that rocked back after being knocked down. The dominance of the experiment was the way children behave after watching the consequence of adults getting a reward, punished, or no consequence for physically abusing the “Bobo doll”. So that, these experiments show how the children’s learning can be affected by observing others’ behavior. SLT included four main elements that lead to success.

- **Attention**, which shows that the children must focus on the behavior and then learn. If something distracts the children, it should be eliminated and can have a negative influence on observational learning. Observational learning takes place when the observer pays attention to the model’s behaviors and events that are modeled (Bandura, 1977, p. 24). Attentional processes determine what people selectively observe in the profusion of modeling influences and what information they extract from ongoing modeled activities. People cannot be much influenced by observed accomplishments if they do not remember them (Wood, 1989).
- **Retention**, which deals with the idea of internalizing and storing the information, and whenever the learners need that information can recall it easily in the same way they saw and internalized. That is to say, Observational learning occurs when the observer can remember modeled behavior. In Bandura’s point of view, after internalizing the modeled behavior, it should be encoded in memory through verbal or imaginary representational system (Lee, 2020). With this regard, Bandura identified encoding process as below:

In order for observers to profit from the behavior of models when they are no longer present to provide direction, the response patterns must be represented in memory in symbolic form. Through the medium of symbols, transitory modeling experiences can be maintained in permanent memory.

It is the advanced capacity for symbolization that enables humans to learn much of their behavior by observation (Bandura, 1977, p. 25).

To sum it up, retention involves an active process of transforming and restructuring information about events in the form of rules and conceptions. Retention is greatly aided when people symbolically transform the modeled information into memory codes and mentally rehearse the coded information (Wood, 1989).

- **Reproduction** focuses on the way the children practice the response in their mind in order to improve the way they reproduce previously learned behavior or knowledge when it's required. In other words, once children retained the information, they can produce the observed behavior. The exact process is identified as follow:

In the initial phase of behavioral enactment, responses are selected and organized at the cognitive level. The amount of observational learning that will be exhibited behaviorally partly depends on the availability of component skills. [Meanwhile] ideas are rarely transformed into correct actions without error on first attempt. Accurate matches are usually achieved by corrective adjustments of preliminary efforts. Discrepancies between the symbolic representation and execution serve as cues for corrective action. [Lastly] people usually achieve a close approximation of the new behavior by modeling, and they refine it through self-corrective adjustments on the basis of informative feedback from performance and from focused demonstration of segments that have been only partially learned (Bandura, 1977, pp. 8-27).

- **Motivation**, which deals with seeing other people rewarded or punished based on their behavior. It can be said that punishment and reward play an important role in creating motivation in observational learning. so that, the children can be motivated to do or not to do the same behavior. Bandura believed that "A model who repeatedly demonstrates desired responses, instructs others to reproduce the behavior, prompts them physically when they fail, and then rewards them when they succeed, may eventually produce matching responses in most people (1977, p. 29). it can be said that the observer is motivated for performing the desired responses.

All to say that, SLT put a great emphasis on the importance of learning through observing, Modeling, imitating the behavior, etc. according to Connolly (2017), “Unlike Skinner, Bandura (1977) believes that humans are active information processors who think about the relationship between their behavior and its consequences. Observational learning could not occur unless cognitive processes were at work. These mental factors mediate (i.e., intervene) in the learning process to determine whether a new response is acquired. Therefore, individuals do not automatically observe the behavior of a model and imitate it. There is some thought before imitation, and this consideration is called the mediational process. This process occurs between observing the behavior (stimulus) and imitating it or not (response)”.

1.2.1.1 Observational learning (Modeling)

Bandura classified observational learning into 3 basic models:

- A live model
- A symbolic model
- A verbal instructional model

All above mentioned observational learning models suggested that learning doesn't occur necessarily through watching others, it can be heard, read, and even by visualizing books' characters' behavior. That's why parents and psychologists worry about the bad impact of watching violent video games, movies, television programs, and online videos. They can imitate bad behavior, mostly aggression, from them. On the other hand, children are surrounded by their family member, Friends, their teachers at school, and so on. Therefore, they can take one of them as a model and imitate their behavior.

People are most likely to adopt modeled strategies if the strategies produce valued outcomes, rather than unrewarding or punishing effects. The observed cost and benefits that are accrued to others influence observers' adoption of modeled patterns in much the same way as do directly experienced consequences. People are motivated by the successes of others who are similar to themselves, but they are discouraged from pursuing behaviors that they have seen often result in adverse consequences (Wood, 1989).

1.2.1.2 Intrinsic reinforcement

Psychologists distinguish between extrinsic motivation, which means being moved to do something because of some specific rewarding outcome, and intrinsic motivation, which refers to being moved to do something because it is inherently enjoyable (Singh, Barto & Chentanez, 2005).

Although Bandura believed that environmental reinforcements play an important role in learning, he considered intrinsic factors as a critical stimulus in children's learning too. These factors can be satisfaction, internal reward, pride, and so on. It can be said that intrinsic reinforcements help connecting learning theories to cognitive-developmental theories. That's why Bandura described his approach as a "Social Learning Theory".

Now, the reader has a certain idea regarding the two persons' views when it comes to education. What is your plan now? How are you going to conduct the content analysis of Saadi's texts and compare your results with Bandura's theories? Meaning, now you are supposed to try to answer the questions you asked yourself in the introduction. How are you going to do that?

2 Practical Part (Analytical Reading of Saadi's Works)

Depending on the aim of the study, the quality of the data, and the researchers' experience and knowledge, QCA can be performed various ways, resulting in categories and/or themes.

QCA is a method for describing the meaning of qualitative material in a systematic way (Schreier, 2012). QCA is suitable for a variety of data. Data can, for example, be drawn from various kinds of interviews, observational protocols, articles subjected to literature reviews, diaries, web sites. These heterogeneous texts raise for the researcher various issues related to abstraction and interpretation (Lindgren, Lundman & Graneheim, 2020).

The process of QCA is non-linear and characterized by decontextualization and recontextualization. Decontextualization requires breaking the data into pieces; in QCA this is done by dividing the original text into meaning units and condensing and coding those units (Graneheim et al., 2017). Decontextualization means that data, for example, utterances from individual interviews, separated from their context in the beginning of the analysis will illuminate all participants' experiences of the phenomenon under study (Friberg et al., 2013; Wihlborg, 2017). Recontextualization, means that the separated utterances are combined in new patterns and

returned to their context, thereby allowing a deeper understanding of the area of interest (Friberg et al., 2013; Wihlborg, 2017). In QCA, this starts with sorting the codes by their similarities and differences and abstracting them into sub-categories and eventually categories (Graneheim & Lundman, 2004).

Qualitative content analysis is one of numerous research methods used to analyze text data (Hsieh & Shannon, 2005). Research using qualitative content analysis focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text (Budd, Thorp, & Donohew, 1967; Lindkvist, 1981; McTavish & Pirro, 1990; Tesch, 1990). Qualitative content analysis goes beyond merely counting words to examining language intensely for the purpose of classifying large amounts of text into an efficient number of categories that represent similar meanings (Weber, 1990). These categories can represent either explicit communication or inferred communication. The goal of content analysis is “to provide knowledge and understanding of the phenomenon under study” (Downe-Wamboldt, 1992, p. 314). Although this flexibility has made content analysis useful for a variety of researchers, the lack of a firm definition and procedures has potentially limited the application of content analysis (Tesch, 1990). The differentiation of content analysis is usually limited to classifying it as primarily a qualitative versus quantitative research method. More thorough analysis of the ways in which qualitative content analysis can be used would potentially illuminate key issues for researchers to consider in the design of studies purporting to use content analysis and the analytic procedures employed in such studies, thus avoiding a muddling of methods (Morse, 1991).

Meantime, the summative approach to qualitative content analysis starts with identifying and quantifying certain words or content in text with the purpose of understanding the contextual use of the words or content. This quantification is an attempt not to infer meaning but, rather, to explore usage (Hsieh & Shannon, 2005). In this analysis, the focus is on discovering underlying meanings of the words or the content (Babbie, 1992; Catanzaro, 1988; Morse & Field, 1995). Since Saadi's selected works are in the form of poetry and translation is needed to achieve the meaning of the verses, so the QCA regarding summative approach is the most appropriate option. On the other hand, this research method helps the author to be able to classify the content based on the topics and to answer the research questions.

Each story from the seventh chapter of Gulistan refers to (and even other chapters of Gulistan and Bustan) different educational components, so these stories are collected, interpreted, and classified in their appropriate categories according to their suitable subject matter. As mentioned in the introduction, Saadi has dealt with other social issues in other chapters of his books, too. These components will be compared with those of Albert Banduras'. In fact, the researcher intends to use this method, not only to provide relevant concepts, but also to be able to provide accurate and precise categorization to answer the questions raised. In one hand, the researcher tries to deal with different aspects of the educational theories of this Persian poet by examining Saadi's works and classifying them into three parts, stages of learning, the influence of environment and the effect of heritage. On the other hand, because the selected works are in the form of poetry and classical literature, therefore, the researcher must translate and retell them in the contemporary literature. For instance, in case of some of the words Saadi used in his poems the researcher had to refer to Dekhoda dictionary (1998) - the largest comprehensive Persian and encyclopedic dictionary ever published- to understand their contemporary meanings (decoding and decontextualizing) and then translate them into English.

On the other side, in the first chapter of Gulistan, in the manner of kings, where Saadi talks about the effects of companionship and modeling, he refers to Lot's wife (the wife of one of the prophets) who must go back in history to understand these verses, because without knowing Lot's wife's story is not possible to have semantic communication. Therefore, for more information, the researcher referred to the three books of the Torah, the Bible, and the Qur'an to find out the reason for mentioning the name of "Lot's wife" (why did not Saadi mention the wives of other prophets?) To show the consequences and effects of the bad companion. And in the next line, Saadi refers to the "dog of the companions of the cave", which to have a better understanding and adapt the meaning of the poem, the researcher should refer to their story in history. In fact, throughout Saadi's poems and anecdotes, names have been mentioned that the researcher should refer to historical works to find the semantic similarity of the poem with these names and concepts.

Elsewhere, Saadi mentions Anoushirvan, who was one of the Persian kings. Without reading the history and stories of this great and famous king, it is impossible to understand why Saadi mentions him as confirming the influence of being a model on human behavior.

In addition to the names of historical people with instructive stories, Saadi has used many metaphors to convey his message. For example, he used the “donkey” as a fool human being and to show the extent of ignorance. Here is the example in which English translation by Rehatsek (2000), the word "ass" (old fashion usage) is used instead of "donkey", which means "foolish person" so called "donkey" (In fact, the poet here refers to the influence of the environment and the companion that Jesus' donkey, despite being associated with a wise man, is still a donkey (the donkey is a metaphor of a foolish man) and this donkey, even if being in Mekkah, (Mekkah is a spiritual and educational environment for Muslims) is still the same donkey (in fact, the poet means that inheritance is also involved in educability. As in the first story of Chapter 7 of Golestan, he mentions the son of a minister who is stupid and the best teacher in the city cannot teach him because he is inherently fool and is not teachable):

If the ass of Jesus be taken to Mekkah

He will on his return still be an ass. (Gulistan, 2006, p. 154)

As above mentioned, various methods have been used to decode the words and decontextualize the phrases (verses) used by Saadi, including referring to stories and encyclopedias, otherwise it would have been almost impossible to understand the concepts and adapt them to Albert Bandura's theories.

2.1 Stages of Learning

2.1.1 Bandura's viewpoint of learning stages

As mentioned in the theoretical section, Albert Bandura believes that learning takes place in three stages: 1. Attention, 2. Retention, 3. Reproduction, 4. Motivation.

For Bandura, Attention is a cognitive function that allows us to understand and comprehend what is happening around us. It will be easier to learn if one has enough cognitive abilities and enough attention to observation. Certain features of the model, such as its validity, significantly influence this process. The retention stage of observational learning refers to the maintenance of observed behavior. According to Bandura, memorization can be based on both verbal and visual material; in general, cognitive models of a verbal nature are more suitable for complex learning. Following Bandura's definition, we as a "reproductive", the behavioral function that is memorized. We can

conceptualize this process by creating an action plan. The feedback we receive from other people significantly modulates certain characteristics of behavioral reproduction. Moreover, although we have completely learned a behavior, it is very unlikely that we will do it if we do not have the motivation to do it. Therefore, the implementation of the behavior depends more on the expectation of reinforcement; It is at this stage that, according to Bandura's theory, the presence of an amplifier is necessary and not in the previous stages (Bandura, 1976, pp. 6-8).

2.1.2 Stages of learning in Sa'adi's viewpoint

Poems and stories in Gulistan and Bustan show that Saadi divided the stages of education into three periods: childhood, youth, and old age.

Saadi in his work "Gulistan" believed that "childhood" is the most important and crucial period of raising a child. In fact, the level of educability in childhood is very high, while at older ages education becomes much more difficult. In fact, the child is like a sapling that can be easily formed. On the other hand, as you get older, these saplings become tree trunks that are harder to orient. This can be seen in the following stories which some part of it is in the form of the verse:

An illustrious scholar, who was the tutor of a royal prince, had the habit of striking him unceremoniously and treating him severely. The boy, who could no longer bear this violence, went to his father to complain and when he had taken off his coat, the father's heart was moved with pity. Accordingly, he called for the tutor and said: 'Thou dost not permit thyself to indulge in so much cruelty towards the children of my subjects as thou inflict upon my son. What is the reason?' He replied: 'It is incumbent upon all persons in general to converse in a sedate manner and to behave in a laudable way but more especially upon padishahs because whatever they say or do is commented on by everybody, the utterances or acts of common people being of no such consequence.

'If a hundred unworthy things are committed by a dervish

His companions do not know one in a hundred.

But if a padishah utters only one jest

It is borne from country to country.'

It is the duty of a royal prince's tutor to train up the sons of his lord in refinement of morals-and God caused her to grow up as a beautiful plant-more diligently than the sons of common people.' He whom thou hast not punished when a child Will not prosper when he becomes a man (Gulistan, 2006, p. 155).

According to Saadi, although childhood is over, in springtime (youth), man has not yet reached the necessary maturity and still needs to learn. In the following tale, Saadi emphasized the impact of experience alongside the abilities that the person has learned:

One year I travelled from Balkh with Damascenes and the road being full of danger on account of robbers, a young man accompanied us as an escort. He was expert with the shield and the bow, handled every weapon and so strong that ten men were not able to span his bowstring. Moreover, the athletes of the face of the earth could not bend his back down to the ground. He was, however, rich, brought up in the shade, without experience in the world, the drum sounds of warriors never having reached his ears nor the lightning of the swords of horsemen dazzled his eyes. He had not fallen prisoner into the hands of a foe. No shower of arrows had rained around him. I happened to be running together with this youth, who threw down by the force of his arm every wall that came in his way, and pulled up by the strength of his fist every big tree he saw, exclaiming, boastingly: Where is the elephant that he may see the shoulders of the heroes? Where is the lion that he may see the fists of men? On that occasion two Indians showed their heads from behind a rock, desirous to attack us. One of them had a club in his hand whilst the other showed a sling under his arm. I asked our youth what he was waiting for. Show what thou hast of bravery and strength for here is the foe, coming on his own feet to the grave. I saw the arrow and bow falling from the hands of the young man and his bones trembling: Not everyone who splits a hair with a cuirass piercing arrow Can, on the day of attack by warriors, extricate his feet. We saw no other remedy but to abandon our baggage, arms, and clothes, whereby we saved our lives. Employ an experienced man in important affairs Who is able to ensnare a fierce lion with his lasso. A youth, though he may have a strong arm and elephant-body, His joints will snap asunder for fear in contact with a foe. The issue of a battle is known by a tried man before the contest Like the solution of a legal question to a learned man (Gulistan, 2006, p. 164).

From Saadi's point of view, the period of aging is the period of maturity and reason. Hence, he considered the wise as a suitable source for education:

The wisdom of persons experienced, apply!
For the wolf that is aged, in hunting is sly.
Of youths who can handle the sword, have no fear!
Of veterans grounded in science, keep clear!
Young men, who can tigers and elephants hold,
Do not know all the tricks of the fox become old.
The man who has travelled has knowledge in store,
For abundance of heat and exposure he bore (Bustan, 1990, p. 1048).

2.2 Modeling and Learning

2.2.1 Importance and characteristics of Modeling

Regarding Albert Bandura, a large part of human learning takes place through observation, patterning and imitation. In fact, Bandura considers observational learning (Modeling) to be the most important factor in growth and learning. Saadi, as a wise and prudent poet, is fully aware of the role of the modeling in shaping the personality of individuals and has expressed it in the form of anecdotes and advice. The role of modeling that Albert Bandura has addressed has been reflected in various ways in Gulistan. Indeed, the social learning theory (Bandura, 1977) suggests that observational learning can have a powerful effect, and that the effect is enhanced when the observers believe that the person demonstrating the behavior is similar to themselves; a "similar other." (Deminag & Johnson, 2019). As mentioned in the theory section, from Bandura's point of view, in order to learn by observation, one must first pay attention to what is to be learned. There are several factors involved in attracting people's attention. He distinguished between three types of patterns: the living pattern (for example, the behavior of a friend), the symbolic pattern (for example, the behavior of an actor on television) and the verbal pattern (for example, the personal behavior in a story) Significant advances in communication technology in the last century (from radio to television and the Internet) mean that the symbolic environment is increasingly playing a key role in shaping values, beliefs, attitudes and lifestyles. As Bandura's work is specifically concerned with contemporary developments in the development of communication technology.

2.2.2 Importance and characteristics of modeling from Sa'adi's point of view

Saadi believed that the modeling (it can also be said environment) has a great impact on teaching and learning, although many great Persian poets, including Hafez (the Divine of Hafez), Rudaki, Khayyam (1898). *Rubáiyát of Omar Khayyám (Volume, 2)* etc., do not take education into accounts in their poems. In fact, the subjects of interest of these poets generally have been mostly love, mysticism and philosophy (ex: Rudaki), wrote about love, the purpose of the man, the thirst for happiness, the beneficial power of the poetic layer (as cited in K. N., 2021). Khayam (1898), brought a few hundred quadruples (rubay), each of which - a strikingly harmonious synthesis of bold thought and high feeling. A human is and a true-loving, life-loving skeptic and a mockery of the rationalist, Khayam does not turn away from the tragic mysteries - the mysteries of existence and death. He knows how to see the bitterness of life without giving up its joys. He mocks the lyceums, saints, prudes, affirms the free self-disclosure of the human personality, preaches the courage of the spirit, refuses to worship the conventional dogmas and auto-rites. Hafez (as cited in K. N., 2021) wrote uniquely about love in this genre - not mystical, but human-real, sensual-bright, opposing all the bad in the world. Inner integrity, self-forgetful selflessness, cordiality, and sincereness of spiritual impulses - the features of the lyrical hero of Gazelles Hafiz (K.N, 2021). Therefore, it can be said that Saadi is almost the only poet who has specifically dealt with the category of education, as he has dedicated a complete chapter to this important issue in his two works, namely "Gulistan" and "Bustan".

In various anecdotes, he refers to the characteristics of the role model. For example, the specificity of kings and nobles and their words and deeds to ordinary people has been considered by Saadi:

An illustrious scholar, who was the tutor of a royal prince, had the habit of striking him unceremoniously and treating him severely. The boy, who could no longer bear this violence, went to his father to complain and when he had taken off his coat, the father's heart was moved with pity. Accordingly, he called for the tutor and said: 'Thou dost not permit thyself to indulge in so much cruelty towards the children of my subjects as thou inflict upon my son. What is the reason?' He replied: 'It is incumbent upon all persons in general to converse in a sedate manner and to behave in a laudable way but more especially upon padishah because whatever they say or do is commented on by everybody, the utterances or acts of common people being of no such consequence. 'If a hundred unworthy things are committed by a dervish His companions do not

know one in a hundred. But if a padishah utters only one jest It is borne from country to country. 'It is the duty of a royal prince's tutor to train up the sons of his lord in refinement of morals-and God caused her to grow up as a beautiful plant-more diligently than the sons of common people.' He whom thou hast not punished when a child Will not prosper when he becomes a man. While a stick is green, thou canst bend it as thou listest. When it is dry, fire alone can make it straight. The king, being pleased with the appropriate discipline of the tutor and with his explanatory reply, bestowed upon him a robe of honor with other gifts and raised him to a higher position (Gulistan, 2006, p. 155).

Following story is reminiscent of social learning theory, in which we see the behavior of another person and the result of his behavior (Modeling), therefore, we learn to imitate or avoid a behavior. In this type of learning, there is no stimulus or response to its classical meaning; Rather, we change our behavior by observing and learning from others around us.

Saadi also believed that a rich environment can make a person prosperous and, conversely, a negative environment can have devastating effects on learning:

I saw an Arab of the desert who said to his boy: 'O son, on the day of resurrection thou wilt be asked what thou hast gained and not from whom thou art descended, that is to say, thou wilt be asked what thy merit is and not who thy father was.'

The covering of the Ka'bah which is kissed

Has not been ennobled by the silkworm.

It was some days in company with a venerable man

Wherefore it became respected like himself (Gulistan, 2006, p. 159)

An inappropriate environment can lead an angel to betray. Today, the effect of environment (Modeling) on human education is not hidden from anyone. In the seventh century, the expression of these issues requires special creativity and prudence. This content indicates that Saadi was much more progressive than his time.

Saadi also warned man against bad companions and believed that companionship with the righteous has such an effect that it may change human nature:

- 'The spouse of Lot became a friend of wicked persons.

His race of prophets became extinct.

The dog of the companions of the cave for some days

Associated with good people and became a man (Gulistan, 2006, p. 34).'

- 'A sweet-smelling piece of clay, one day in the bath,

Came from the hand of a beloved one to my hand.

I asked: 'Art thou musk or ambergris?

Because thy delicious odor intoxicates me.'

It replied: 'I was a despicable lump of clay.

But for a while in the society of a rose.

The perfection of my companion took effect on me

And, if not, I am the same earth which I am (Gulistan, 2006, p. 8).'

Saadi even believed that the teacher himself can play an influential role in character formation and learning as a model. So, it must have desirable qualities:

I saw a schoolmaster in the Maghrib country, who was sour faced, of uncouth speech, ill-humored, troublesome to the people, of a beggarly nature and without self-restraint, so that the very sight of him disgusted the Believers and when reading the Quran, he distressed the hearts of the people. A number of innocent boys and little maidens suffered from the hand of his tyranny, venturing neither to laugh nor to speak because he would slap the silver-cheeks of some and put the crystal legs of others into the stocks. In short, I heard that when his behavior had attained some notoriety, he was expelled from the school and another installed as corrector, who happened to be a religious, meek, good, and wise man. He spoke only when necessary and found no occasion to deal harshly with anyone so that the children lost the fear, they had entertained for their first master and, taking advantage of the angelic manners of the second, they acted like demons towards each other and, trusting in his gentleness, neglected their studies, spending most of their time in play, and breaking on the heads of each other the tablets of their unfinished tasks. If the schoolmaster happens to be

lenient the children will play leapfrog in the bazar. Two weeks afterwards I happened to pass near that same mosque where I again saw the first master whom the people had made glad by reconciliation and had reinstalled in his post. I was displeased, exclaimed 'La haul', and asked why they had again made Iblis the teacher of angels. An old man, experienced in the world, who had heard me, smiled, and said: 'Hast thou not heard the maxim? A padishah placed his son in a school, putting in his lap a silver tablet with this inscription in golden letters: The severity of a teacher is better than the love of a father (Gulistan, 2006, p. 156).'

2.3 Heritage and Learning from Saadi's Point of View vs. Bandura's Intrinsic Reinforcement

Strengthening yourself is as important as strengthening others. We strengthen ourselves to meet or exceed our standards and expectations and punish them for failing. Self-reinforcement can be material, such as a pair of gym shoes or a car, or it can be emotional, such as a sense of pride or satisfaction for a job well done. Self-punishment can be expressed as shame, guilt, or depression for not behaving the way we would like to behave.

Self-reinforcement (intrinsic reinforcement) is like what other theorists call conscience or transcendence. But Bandura did not agree with them. Self-reinforcement further regulates our behaviors. Our past behavior can be a measure of our current behavior and an incentive for better performance in the future. When we reach a certain level of progress, this criterion may no longer challenge, motivate, or satisfy us, so we raise our standard and expect more from ourselves. Failure to make progress can lower the benchmark to a more realistic level. People who set unrealistic performance metrics - who have learned behavioral expectations from highly talented and successful role models - may continue to strive to meet those excessively high expectations despite repeated failures. They may emotionally punish themselves with feelings of worthlessness and depression. These self-inflicted feelings can lead to self-defeating behaviors such as alcohol and drug abuse or turning to the world of fantasy. We learn our basic internal criteria from the behavior of role models, usually parents and teachers.

On the other side, although Saadi believed in the influence of the environment on learning, he also considered inheritance in this regard. In fact, he believed that if there is a talent for learning in

human nature, training is possible, otherwise it is difficult and impossible. This can be seen in the very first story of Gulistan chapter 7:

A vezier who had a stupid son gave him in charge of a scholar to instruct him and if possible, to make him intelligent. Having been some time under instruction but ineffectually, the learned man sent one to his father with the words: ‘The boy is not becoming intelligent and has made a fool of me.’

When a nature is originally receptive

Instruction will take effect thereon.

No kind of polishing will improve iron

Whose essence is originally bad.

Wash a dog in the seven oceans,

He will be only dirtier when he gets wet.

If the ass of Jesus be taken to Mekkah

He will on his return still be an ass.

It should be noted that Saadi referred to this issue in a different way elsewhere and believed that individual differences in teaching and the amount of effective learning are different. Therefore, if they have one type of training, the feedback of this training among them will be different. In fact, different abilities in an individual, affect the amount of learning:

To the words of the Prophet two persons give ear.

They as different as angels from devils appear.

One accepts the advice and the other declines (Bustan, 1990, p. 197).

In this tale, part of which was mentioned above, Saadi believed that, although the environment and the amount of education are the same, the amount of inner ability of people causes them to learn.

In another story, Saadi considers inheritance as an important factor in learning. According to the below story, the teacher has given as much time to his children and taught them as he did to the

king's son! But in the end, when the king complains about the ineffectiveness of educating his child, the teacher says I did my best and the education was the same, but this boy is your child, and I cannot change his nature!

A padshah entrusted a tutor with the care of his son, saying: 'This is thy son. Educate him as if he were one of thy own children.' He kept the prince for some years and strove to instruct him but could affect nothing, whilst the sons of the tutor made the greatest progress in accomplishments and eloquence. The king reprov'd and threatened the learned man with punishment, telling him that he had acted contrary to his promise and had been unfaithful. He replied: 'O king, the instruction is the same, but the natures are different.

'Although both silver and gold come from stones

All stones do not contain silver and gold.

Canopus is shining upon the whole world but produces in some places sack-leather and in others adim (Gulistan, 2006, p. 158).

In other verses of Gulistan, Saadi referred to this issue and emphasized that heredity has a great impact on people's learning:

- 'He whose foundation is bad will not take instruction from the good,

To educate unworthy persons is like throwing nuts on a cupola (Gulistan, 2006, p. 34).'

- 'At last, a wolf's whelp will be a wolf

Although he may grow up with a man (Gulistan, 2006, p. 35).'

- 'How can a man fabricate a good sword of bad iron?

O sage, who is nobody becomes not somebody by education.

The rain, in the beneficence of whose nature there is no flaw,

Will cause tulips to grow in a garden and weeds in bad soil.

Saline earth will not produce hyacinths.

Throw not away thy seeds or work thereon.

To do good to wicked persons is like Doing evil to good men (Gulistan, 2006, p. 36).’

- ‘If an angel associates with a demon

He will learn from him fear, fraud and hypocrisy.

Of the wicked thou canst learn only wickedness.

A wolf will not take to sewing jackets (Gulistan, 2006, p. 282).’

In fact, Saadi put a lot of emphasis on the influence of the companion in the education and training of the individual. According to him, not only the environment but also the companion can have a great impact on the education and training of the individual. If a person is in the right educational environment but his / her companion is an inappropriate person, he / she can influence another's learning.

2.4 Findings of Content Analysis

Getting back to this very main question that is Saadi environmentalist or hereditary? The truth is that Saadi is a thoughtful human being with a penetrating word. Most of his anecdotes and statements are in the form of a debate or a two-way conversation. Thus, when he speaks in favor of the environment (the related stories and poems were mentioned above), he is in fact playing the role of the person opposed to inheritance. like in story 8 of chapter 7 of Gulistan, he raises our attention to this point by focusing on two factors by saying what have you done (learn) not who you are (using figures of speech by saying who is your father instead of inheritance directly) and when he discusses inheritance and innate human talents, he is playing the role of the person opposed to the environment. Like the very first story of chapter 7 of Gulistan when a vazir hire the best teacher of the city for his son but because in Saadi’s view he has no innate talent for learning, he won’t be trained. Saadi's artistry in the field of education is that man should always put aside prejudice and act as a third person in such matters, explain the issues with a critical and sharp eye and obtain the desired educational result from this issue.

Saadi attaches great importance to the person being trained. It will be very difficult for him unless there is room for improvement in him, otherwise you will never grow tulips in the salt marshes.

This great poet certainly considers the impact of the environment on importance of education and recognizes it, otherwise why did he have to spend many years of his life traveling the horizons and traveling to different parts of the world. Saadi advises us that those who are educated and have the necessary background for education should be considered, and if not, those who ridicule everything, and arrogance and selfishness have taken over their existence and their behavior is unbearable. It is a change; you should not bother and spend your time in vain.

Saadi considers the harmony between inheritance and the environment to be effective in education. As it is mentioned before, he is neither an absolute environmentalist nor an absolute hereditarians but considers these matters as relative and sets boundaries for them. He believes that in education, factors such as the essence and identity of individuals, experience, time, desires and inclinations, attention, situations, etc. have a great impact and education is provided until the spiritual and psychological context is provided in individuals. It will not happen in practice.

Therefore, to properly educate human beings, innate and inner talents must be in harmony with the social environment and create a motivation in the trainee so that education is effective in her/him.

Saadi Shirazi, one of the greatest Iranian scientists and writers and great social educators who has spoken about teaching moral issues, happiness and well-being of people and has included practical wisdom in the stories of his valuable work "Gulistan". Gulistan is arguably the most influential book in prose in Persian literature. So that some of the poems and phrases of this exquisite book, including the famous prose of the preface, have always been on the tongues, and the famous poem "Bani Adam", which is literally hung on the door of the United Nations, is one of the literary masterpieces of this educated writer.

Saadi's attention to human and human behaviors in different situations has caused his ideas to be consistent with many psychological findings, and this has led researchers to critique the works of this poet-author from the perspective of various theorists. Their adaptation to Albert Bandura's cognitive-social theory has been the basis and purpose of this research.

The present study shows that Saadi's views are consistent with the main concepts of the findings of Albert Bandura's social cognitive theory. Psychological themes can be found in his stories and poems. The main concepts of Albert Bandura's social cognitive theory, including observational

learning and the three-factor model (environment, person, and behavior), are some of the concepts that Saadi has somehow expressed in mentioned anecdotes.

In his methods of education, he also believes in encouragement, punishment, and fear in appropriate and balanced situations, and in some cases, he also refers to reinforcement, punishment, and fear of succession. One's behavior is very important, and in this case his thoughts are in relative agreement with Bandura and his observational learning. The four processes affecting observational learning are another thing that Saadi has dealt with in education in the right way, and he agrees with Bandura on this as well. Saadi has referred too many important psychological topics in the form of pleasant and informative anecdotes, and this has made his words a greater impact on the audience.

In short, observational learning involves attention, memorization, behavioral abilities, and incentives. So, if learning by observation is not successful, it may be because the learner did not pay attention to the activities of the pattern to be learned and did not pay attention to it, or did not remember them, or He has not been able to do them physically or has not had the appropriate incentive to do them (Esson et al., 2016). The subject and adornment of literary industries were expressed in a similar way by Saadi many years ago, and by studying the anecdotes of Gulistan and Bustan, lyric poems, pieces, meetings, and poems of this wise writer, we can achieve various scientific fields, including psychology, and perhaps this language can be an example and a new way for parents, teachers, educators, and other people to be in regular learning environments.

Conclusion

Considering the importance of education and its impact from childhood to adulthood and throughout the life of the individual and the special importance of the language and literature of each land on its culture and development, the researcher decided to compare Bandura's theory of observational learning (Social Learning Theory) as one of the prominent psychologists in the field of learning psychology and Saadi as one of the most prominent poets of Persian ethics.

Saadi's fame is due to several characteristics. The first is that he did not dedicate his eloquent language to praising romantic feelings, the second was that he was a traveling poet and expressed his experiences to others with beauty and sweetness, and that he used pleasant proverbs and anecdotes in his speech in terms of prose and poetry. Another reason is that Saadi is a humorous

and famous poet who fascinates the reader. One of the most important factors in the pleasantness of Saadi's advice and counsel among the common people and its properties is its objectivity. However, the tone of the words and the way they are artistically expressed also play a major role in the survival of this type of work. Saadi's works, in addition to the fact that the essence of his thoughts is his mystical, social, and educational perfection, is a mirror of the characteristics, temperament and character of an old nation, and therefore it will never lose its glory and splendor (Hojjati, 2014). One of Saadi's linguistic tricks is to bring beautiful attributes and ironic interpretations that he uses to highlight his words and with the help of these poetic and original elements adds to the charm of his words (Quchan Atiq, Tavousi & Mahouzi, 2017).

In the definition of learning, it can be said that it is a relatively permanent change in behavior that results from practice. Changes in behavior that result from maturity (not exercise), temporary living conditions (such as fatigue or conditions caused using certain drugs) are not included in this definition (Atkinson et al., 2014.) One of the ways of learning is learning by observation. Learn by observing a lot of learning justifies animals and humans. Observational learning occurs when the response of an organism is affected by observation others are called templates. Albert Bandura has done in-depth research on this process (Witten, 2015).

In fact, Saadi does not look at the factor of heredity in education in an abstract way. As in some places the coexistence of animals with humans causes the evolution of those living things, such as the poem “The dog of the companions of the cave for some days

Associated with good people and became a man (Gulistan, 2006, p. 34)” and in other poem “A sweet-smelling piece of clay, one day in the bath,

Came from the hand of a beloved one to my hand.

I asked: ‘Art thou musk or ambergris?

Because thy delicious odor intoxicates me. ’

It replied: ‘I was a despicable lump of day.

But for a while in the society of a rose.

The perfection of my companion took effect on me

And, if not, I am the same earth which I am (Gulistan, 2006, p. 8)".

In contrast to this view, he goes somewhere with an intuitive look at the role of heritage and environment in the upbringing of individuals to say if there is no substance (talent), it is not possible to expect fertility from scratch, even in temperate climates; It is not as polished as iron, which is of poor quality. Or someone who is not teachable will not become a scientist by attending the best universities, because "whoever has a bad foundation does not receive a ray of good." (When a nature is originally receptive

Instruction will take effect thereon.

No kind of polishing will improve iron

Whose essence is originally bad (Gulistan, 2006, p. 154).

Behaviorists, led by B.F Skinner, enacted the conditioning of the actor to learn by observation and imitation by three elements: observing the pattern, conducting behavior in accordance with Albert Bandura, observing learning as essential, and receiving reinforcement as essential. In contrast, epistemologists introduced a completely cognitive and informational phenomenon and to learn it, they resorted to four processes: attention, memorization, motor reconstruction and motivation (Seif et al., 2010).

To sum it up, the biggest challenge in this work was choosing the exact translation of Saadi's works so that the researcher could bring the two theories closer together. Since figures of speech are widely used in Persian poetry, it was more difficult for the researcher to choose the closest concept to be able to answer the questions raised at the beginning of the research. According to the selected research method, the researcher was able to answer the questions such as Saadi's views on education and even the stages of learning and the components of education and compare it with Albert Bandura SLT (The steps of SLT are covered as well - attention, retention, motivation, and reproduction). Perhaps the biggest general question, whether Saadi considers the environmentalist or inheritance preferences, is a question that cannot be answered with certainty. But with the studies done and referring to all above mentioned, it can be said that as much as Bandura believes in observational learning, Saadi, in addition to observational learning, also believes in the impact of the environment (which can be referred to here as the companion effect) in learning.

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