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Formulating the Social Dimension of Gender in the Hekmat Sadrai with Emphasis on the Theory of “Acquired Human”

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ABSTRACT

Introduction:

The Islamic-based definition of gender is profoundly incompatible with gender as a construction. Conversely, gender cannot be reduced solely to the physical and natural distinctions between the two sexes, as this would be to disregard its social dimension. Using the humanistic capacities of transcendental wisdom, the theory of “acquired human” can demonstrate the social aspect of gender through a philosophical perspective, as it is based on the agency of free will in humans.

Methodology:

Rules that pertain to the social aspect of human existence can be established by adhering to the principles of transcendental wisdom. This is accomplished by rereading Mulla Sadra’s texts with the aim of identifying social references in his anthropology. Mulla Sadra’s works were incorporated into the pertinent keywords to be studied and researched for this purpose. The outcome of this search is the identification of propositions, paragraphs, and chapters that can serve as a resource for the analysis of the social aspect of humanity. The analytical technique was employed to analyze the findings following the exploratory stage.

Results:

Mulla Sadra’s proposal of the principle of substantial movement in human identity paved the way for the definition of human identity as a changeable and undetermined entity that remains stable. The long-range of this principle is the degree to which it transforms a human being from a last-species to an average type and considers the acquisitions of each soul as a factor in molding its latest form. These acquisitions, which are both knowledge and practice, are incorporated into the human identity and constitute the individual’s essence. Therefore, the fixed aspect of human identity serves as a foundation and premise for a diverse, variable, and unique structure that is shaped and constructed by human will, perception, action, and behavior. A portion of male and female identity, which encompasses gender, is defined and encouraged by individual and social factors, irrespective of the stability of sex. This equation can be applied to male and female gender identity. However, certain social elements, such as education, which Mulla Sadra and philosophers believe is essential for the perfection of the soul and the formation of human identity, demonstrate the necessity of education in human progress. The two sexes differ regarding the deprivation of education. A person’s identity, including their gender identity, is fundamentally influenced by these significant, historical, and multifaceted factors. Not only does the deprivation of education in one gender during historical periods define the identity of women, but it also defines women’s identity in a different way, which is the subject of low and inferior attributes and judgments. Additionally, the efficacy of the teaching element in terms of the teaching content is critical. It is possible that the scientific proposal of distinct educational content for women and men is a result of the recognition of the impact of education on gender identity.

Also, the theory of acquired human is related to philosophical behaviorism. Mulla Sadra

Keywords:

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distinguishes between natural and unnatural actions, positing that the majority of human behaviors are unnatural and are influenced by the will of the individual or society. The knowledge and will of the soul are the causes of the behavior in the human soul, which then enters the human identity as a human form. This form in turn becomes the source of other behaviors or views.

Conclusion:

The subject of the effectiveness of the acquisition factor on human identity and the extent of its influence is raised by the process of demonstrating its impact on human identity. Yet, the fundamental distinction between natural and acquired man demonstrates that acquisition cannot encompass the entirety of human identity. The norms of supreme wisdom are not silent on this issue. The internal movement of objects is guided in some way, despite the fact that movement in all directions is possible, according to these principles, though it is not against free will. From this perspective, each creature is striving to achieve a specific objective, and they are designed to pursue their intended perfection in a physical manner, as well as their innate and natural perfection, until they reach the final perfection. The fundamental foundation of human identity is natural man, as discussed by Mulla Sadra. The process of creating natural man originates from the inception of his nature. The creature may be impeded from its intended path by obstacles and opposing gusts during this movement. However, Mulla Sadra maintains that this prohibition is neither permanent nor effective. To a certain extent, obstacles in this path can be effective in diverting human movements from their natural and perfect path. However, this pressure is not permanent, and individuals and societies typically revert to their innate and natural direction.

It is important to note that this is not a general issue. Occasionally, human beings or human societies may encounter deviations in their movements and self-definition of human identity, including gender identity. By insisting on these deviations, they become second nature to humans. This case demonstrates that the individual and society are classified as unbelieving individuals or society, as they are separated from the divine and monotheistic sphere.

The result is that, despite the fact that the acquired aspect of human identity, including gender identity, is produced by the will of humans and human societies and is influenced by nature, there is also the potential for its deviation and the promotion of anti-values. This highlights the importance of preceding other variables, such as religion, in this confrontation.

In this way, the roles and behaviors of women and men in their lives are both the result of their identity and the creators of their identity. Therefore, a significant component of gender, which is devoted to the roles and behaviors of women and men, is firstly established by the individuals themselves, and secondly, it is established by the environment. Despite the fact that the aforementioned elucidates the social and variable aspects of the gender concept in accordance with the principles of the theory of acquired human, Mulla Sadra's theories also suggest a form of valuation of acquisitions, as they are based on higher value systems such as religion and nature, and they also partially define the scope of changes.

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