

الإنسان في حكاية "ذات مرة" لجمال زاده حسب نظرية ماسلو الإنسانية

ملخص البحث:

قصة قصيرة بالفارسية، يستعرض كل لحظة من لمحاتها جانباً من حياة الإنسان؛ تبدأ القصة بعبارة "ذات مرة" لكاتبها جمال زاده. كُتبت القصة في جو حقيقي واقعي، تصوّر الوضع الاجتماعي والسياسي لإيران في السنوات الأولى للثورة الدستورية الإيرانية. والهدف من هذا البحث هو العثور على مكانة الإنسان في القصص المذكورة من خلال تحليل الشخصيات الرئيسية والفرعية فيها حسب نظرية ماسلو الإنسانية. وبما أن الحالة الاجتماعية السيئة المتدهورة لتلك الأيام سلبت فرصة الازدهار ونيل السعادة عن شخصية مجموعة حكاية "ذات مرة"، فإن شخصيات هذه الحكاية واجهت صعوبات كبيرة في الصعود إلى المرحلة الرابعة للهرم.

الكلمات المفتاحية: رجل - جمال زاده - قصة قصيرة بالفارسية - ماسلو - نظرية الإنسانية.

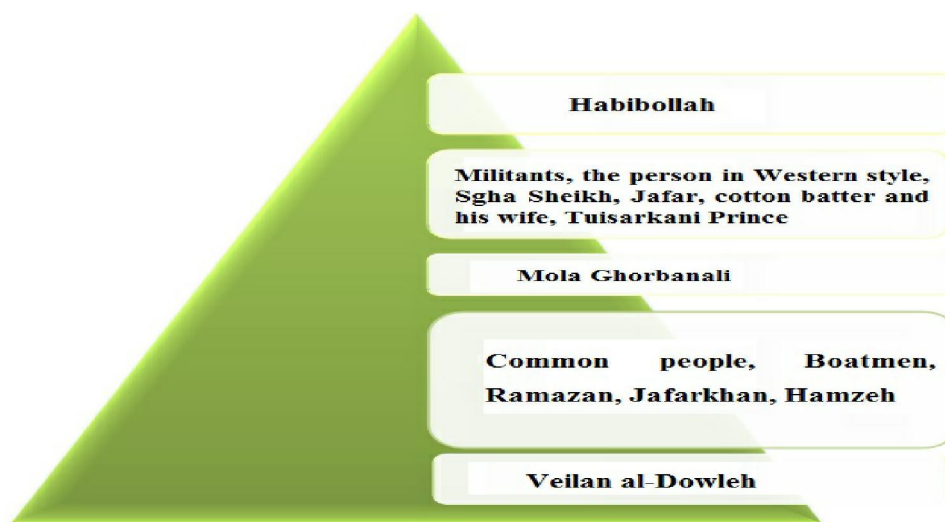
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Veilan al-Dowleh has a friend called Veilan al-Olama who disregards him as he is married to a rich woman. Veilan al-Dowleh is tired of his homelessness and killed himself by opium" (Taslimi, 2009: 41).

This character has remained in his primary needs because he has no opportunity to enhance his situation due to poverty.

The following pyramid depicts the status of the characters of the fictional community of "Once Upon a Time".



Conclusion

According Maslow's hierarchy of needs, many of individuals in this narrated world have gone up to the second order but they have remained in this stage due to poverty and unfavorable living conditions. Characters that have been provided with physiological needs will rarely go up to the fourth order.

Among all characters in the story, only one character ascends to peak of the Pyramid. However, he has an unfortunate fate in the story.

meaning. Moreover, it creates a kind of comic and criticism due to the situation in which Ghorbanali lives" (Afshar, 2007: 83).

May, they have started life by love; but his wife could not satisfy his emotional needs (Love, belonging). Accordingly, Ghorbanali seeks to satisfy his needs. Hence, he remains in the third order.

Other characters of this story do not go up to more than fourth order because living conditions have not allowed them to improve to higher levels.

What's Sauce for the Goose

"What's Sauce for the Goose" narrates the story of a private Barber of a foreigner counselor who travels to Iran for the first time. As his massage heals the sick counselor he earns money in Iran but bandits steal all his money when he is coming back to home. His travel book is stolen by bandits; the book contains valuable information about the lifestyle of Iranians (Taslimi, 2009: 41). The barber who is confused with situations in Iran believes that there is no other country like Iran in the world. In this country, every person can easily wear any kind of clothes he likes. "All throughout Iran is like a carnival in which people wear anything they like and no body will protest him" (Jamalzadeh, 2002: 105). Plot of this story is indeed a confirmation of the story narrated in Statemen" (Afshar, 2007: 85).

The narrator is an Iranian who talks to this barber in a foreign country; the barber says about his past Iran where he had been very respectful.

This story has been written to show the awful situation of Iran at that time.

Veilan al-Dowleh

From the beginning, Veilan al-Dowleh begins by a reference to the situation in Iran. It is the story of a wanderer who has no place for eating and resting. Veilan al-Dowleh is the name of a plant that grows only in Iran and its fruit is mingled in every food" (Jamalzadeh, 2002: 119).

Other characters in the story are Head of the Department of Finance, Jafar Khan, Gholam Past, and the Tuisarkani Prince who rarely reach the fourth order.

Mola Ghorbanali's Confabulation

The fourth story, named Mola Ghorbanali's Confabulation, narrates the story of a man whose personality is formed by conditions of his age, not by the satisfaction of his needs.

Due to poverty, he becomes an apprentice of a person who sings on the tombs. After the death of his master, he lives his wife for unknown reasons and continue his occupation (maybe just because he has a good sound and memory); "A theist mercer lives in Ghorbanali's neighbourhood. Once, his beautiful daughter gets sick; the girl's health improves and Mola Ghorbanali sings for her. Three weeks after singing, he gives the money (as customs) to pay it to Mola Ghorbanali. The coin falls to the ground and goes toward a garden; the girl follows it but her chador falls as it gets stuck in a red rose. Her head becomes bare and tries to hide her head by her hands. Mola Ghorbanali is tempted and sick of the scene. Haji's wife dies and the girl gets sick again and does not stay alive. Haji goes to Mola Ghorbanali when he decides to hang himself; he asks Mola Ghorbanali to sing on the tomb of his girl ... Mola Ghorbanali goes to the girl's bedchamber..." (Taslimi, 2009: 41-42).

The truth of this incident can be expressed in two ways. On the one hand, one can say that Ghorbanali is caught up with a lust while he is a capricious person while his job is sacred. In this case, he is in the first order of the Maslow's hierarchy because he is indeed in the chain of his physiological needs.

On the other hand, as there are much evidence for it in the story, he is not interested in his wife (as he named him by innuendo many times) and they are married due to force of times; "My wife will be resurrected with Fatima as he is unparalleled" (Jamalzadeh, 2002: 89).

It can be argued, "Excessive use of such words and expressions has implied a negative sense and they convey exactly the opposite

Aunt Bear's Friendship

The third story, named Aunt Bear's Friendship, narrates the story of a young man who wants to travel to see his mother. He has some companions in the travel; one of them is Habibollah. This story is to some extent the conflict of good and evil that has been the common motif of storytelling. In a very cold weather, they are moving to their own destination that they meet a wounded Cossack suddenly. Habib pities the Cossack and decides to save him. His companions blame him but it has no effect. Finally, the Cossack kills Habib. The narrator loves Habib and worries about him; but he must be the same as the congregation.

He describes Habib in these words, "He was a young twenty years old man, handsome, tall, cheerful, happy, kind, subtle, clever, strong that all people in Malayer trust him ..." (Jamalzadeh, 2002: 71).

Answering to those who prevent him to help the Russian Cossack, Habib says, "The poor man is wounded; if his tongue tells lie but his red blood says truth. Although he is an enemy, it is not fair to be tyrant with the humiliated enemy. It is not true to leave him in this condition..." (ibid, 76).

According to the actions by the character of Habib as well as descriptions by narrator of the attributes of his personality in addition to his speeches to others, it can be said that he is not only in the top of the pyramid and in the order of the need for self-actualization but also he is a self-actualized person. Although this event (self-actualization) seems impossible in the young age, it has been manifested in the world of fiction.

According to Maslow's theory, the features of self-actualized persons are "clear understanding of reality, acceptance of self, others and nature, spontaneity, simplicity and naturalness, sense of commitment to an aspiration, independence, and the need for privacy, newfound understanding, social interest, deep interpersonal relationships, tolerance and acceptance of others, creativity and innovation, and resisting social pressures" (Seyyed Muhammadi, 1998: 351).

Ramazan who is the symbol of common people in Iran is scrambling at a very frustrating level of culture. He does not understand many issues and does not try to understand them. For him, only things that he knows are logical. The unknowns for him have not external existence. He only wants to return to his ordinary life; hence, he is placed in the second order.

Statesmen

The second story, named Statesmen, narrates the story of a cotton batter who faces his wife's blaming as she tells him, "Our neighbor Haj Ali who had nothing in home last year but he is a respected person now, his wife says that he is going to be a representative at parliament and he will receive two thousands money and thousands esteem...." (Jamalzadeh, 2002: 45). Then, he enters the political field and he is very lucky in the field so that his fate is in his words as, "I made a government for myself; now, I have a comfortable life with my family and my son has become the head of Culture office in Afras; he is happy and we are happy, too. I ask you not to regard and call me a statesman" (ibid, 67).

He knows that if he continues demagoguery, he will reach a higher position. However, he wants position and occupation as long as it does not hurt his relief and comfort although he is very greedy in his material needs.

This family can be placed in the fourth order of the hierarchy as their material needs are met and they need without tention comfort and well-being in their life. Characteristics of self-acualization or the need for it are not relevent in them and all actions of the story (the concerns of the characters) are in line to gain social position and status as well as esteem by others. There are two needs for esteem: the need for self-esteem and the need for esteem provided by others for us" (Seyyed Muhammadim 1998: 345).

In fact, this story is a delicate but strong criticism of situation in Iran at that time as well as unkindly and adventurous people who take the advantages of people's simplicity to earn interests" (Dehbashi, 1998: 110).

Persian is Sugar

The first story in this collection is "Persian is Sugar". It narrates the story of an Iranian man who returns to his home after five years of wandering. Upon arrival, the Boatmen will block him and government officials slander him for unknown reasons. It seems that the most important value for the officials is personal interest and benefit; "The only things I could save for myself were my foreign hat and my faith since they were not useful for them. They did not miss any pocket or any bag..." (Jamalzadeh, 2002: 31).

In this story, four Iranians are met each other while they imprisoned by Anzali Customs Officers for unknown reasons. One of them is a simple villager who seeks to find the reason for his unexpected imprisonment. First, Sheikh answers his by sentences filled with Arabic terms. Then, the person who has lived in Europe answers him by European expressions and style. As the simple villager cannot understand their words, he thinks that his fellows are mad... (ibid, 166). All characters (simple villager, the Sheikh, the man who has returned from Europe, the man who loves west) are living in a country where fire is set to a quilt.

Seeing insecurity and darkness of the people of Iran, the narrator thinks about how to save himself from the trouble. He is wanderer all throughout the story and he had a bitter smile at last. These two hierarchies of need overlap. Understanding and recognition means finding meaning in our environment is essential in order to interact with nature in a mature style to gain love, esteem, and self-actualization (Seyyed Muhammadi, 1992: 347).

It seems material needs of the person who is in western style is met but there is no sign of self-esteem and patriotism in him. He tries to show off; he even has forgotten his native language and nationality to raise the level of his humanity (in his own opinion). The man in Arab style who seems to have remained in traditions is the contradictory point of him in the story. Both are imprisoned by extremes. They try to show off; thus, they can be placed in the fourth order.

works. Baraheni argues that in "Once Upon a Time" by Jamalzadeh Dehkhoda's caricatures are replaced by place characters. Although these characters are not notable in comparison of the works written by Hedayat, Chobak, and Ale Ahmad, they have to some extent personality and independent identity (Baraheni, 1983: 550).

In four stories (Persian is Sugar, Aunt Bear's Friendship, Mola Ghorbanali's Confabulation, and What's Sauce for the Goose), the main character is in the story world and describes the events from there.

Man in Narrated Society

Since the Maslow's hierarchy of orders does not describe all aspects of some characters, it is not possible to show their real position in the society; but it is possible to give them an approximate place.

Government officials who threw people into jail unknowingly are symbol of profiteering and oppressor people that consider only their own interests; undoubtedly, they concern only about promotion of their grade and rank. Accordingly, they stay in the second order of the hierarchy and they may rarely move to the fourth order. Boatmen in "Persian is Sugar" and ordinary people in "Statesman" are illustrating ignorant and opportunistic people that will stay in the first or second order and they will not enhance.

Cognitive needs are innate human needs outside the pyramid; these needs can emerge in every person. Maslow introduced a second set of innate human needs including need for recognition and understanding. Studies show that many healthy-emotion adults will be attracted by mysterious issues and they will be motivated to find information about unknowns (Seyyed Muhammadi, 1998: 347). Due to the turbulent conditions of Iran in those days, some characters of the stories are in this order. Characters like narrator of "Persian is Sugar" and foreign barber who had faced such a system for the first time are examples in this regard.

Now, the main characters of the stories are analyzed based on the pyramid:

group has its own specific qualities: Yellow hats, White hats, and Black hats. First group are mostly peasants and servants. I do not why they have promised to work hard throughout their lifetimes and present the results of their works to the other two groups (yellow hats and black hats. They are so diligent in their work so that they, or their relatives, will die of hunger and cold. Black hats and white hats will become so rich of their efforts that they do not know how to spend their money and send them to the Saudi Arabian weddings. According to one of the disciplinary materials of their association, the black hats the back hats group are obliged not to work unless for their own benefit and they are obliged not to work unless for their personal interest (Ibid, 115).

These lines show a community dominated by lack of freedom, equality, goodwill, justice, and security. In fact, the outcome of Jamalzadeh's seven years of writing depicts corners of the life of some classes of Iranian society. They are ignorant, silly, conservative, intolerant, and authoritarian people represented by author's characterization and critical view to world (Rozbeh, 2009: 64).

Narrated Society

"Once Upon a Time" by Muhammad Ali Jamalzadeh includes six stories naming: Persian is Sugar, Statesman, Aunt Bear's Friendship, Mola Ghorbanali's Confabulation, What's Sauce for the Goose, and Veilan al-Dowleh.

This collection of stories is like a community whose humans make up the various strata of this society. The characters in the stories are mostly common people seen in the community. The stories have many picaro characters. Many of the stories are constituted of the contradiction among characters and their behavior..." (Dehbashi, 1998: 414).

The stories written by Jamalzadeh are regarded as the starting point for moving from classicalism to modernism because the classic traditional types were converted to modern characters for the first time. Although the characters were more authorized in the stories by later writers, the human characters were identified by Jamalzadeh's

occupied a large part of discussions in psychology, Philosophy and other branches of the humanities.

Many books have been written to uncover man, his position in universe, and the study of his humanistic origins; Humanism by Toni Davis a considerable book in this regard. In Iran, the book Man in Contemporary Poetry by Muhammad Mokhtari explains position of man in contemporary poems; but there is no remarkable research on man and his position in the fiction writings of contemporary writers.

2. Discussion

Poverty is raging in a society dominated by tyranny; therefore, it would definitely be said that many people remain at the same order of material and physiological needs. Fear prevails in a society where there is no security; thus, lack of security will be a crisis if the first-order needs are also met. In a society where freedom is meaningless, justice has no user, and rights of the underprivileged are beyond the scope of the law, the people of this community are certainly, involved in providing their basic needs. The needs of being may be manifested occasionally in different individuals; but it will be vanished immediately. Naturally, one's concerns are the factors leading a man to movement. The society illustrated in Jamalzadeh's "Once Upon a Time" is a rewrite of such a time.

This research aims to study the status of the real community of the author's time, the society illustrated in the story, and the fate of man in the narrated society according to the explained hierarchy.

2.1. Real Society

Describing a foreigner (foreign barber in the Story of "What's Sauce for the Goose") from a country that is governed under the dark clouds of ignorance and prejudice can represent fully cultural and social situation of the author's age; "another strange issue in Iran is the fact that almost half of people in the country seize themselves in black from the head to the foot; they even do not left a hole to breathe... (Jamalzadeh, 2002: 112).

He also wrote in the description of the men of this land, "Iranian men are known by their hats including three main groups while each

The art of writing, especially short stories that is regarded in the field of verbal-narrative arts, is not an exception to this rule. Short story is defined as a narration representing main character or characters for sending a unique message (Mastoor, 2012: 12).

Muhammad Ali Jamalzadeh (1895-1997) is the father of Persian short stories and beginner of realism school in Iran; "Once Upon a Time" is regarded his best book in this regard. The realist school and style began in Iran only with "Once Upon a Time". This school is new basis of storytelling in literature of Iran. One can talk about novel, fiction, story, and son after that day (Chaikin, 1928). Jamalzadeh went to Europe in 1921 and joined Iranian liberators in Berlin. He published "Once Upon a Time" in the same year (Taslimi, 2009: 37).

Jamalzadeh's stories illustrate the unfortunate circumstances of society in his age. Fighting superstition, ignorance and social injustice are common theme of these stories (Dehbashi, 1998: 414).

This research aims to uncover the author's opinion about man as well as man in the realistic story "Once Upon a Time" by studying the people characterized in the society in the story according to Maslow's hierarchy of needs. In addition, it seeks to prove the presupposition that man is a product of many factors and social factor is one of the most powerful factors as realistic stories represent man in the age of their author.

1.3. Background

The most notable books about criticism and review of contemporary Persian stories are books written by Shiri, Mirabedini, Matin, Saboor, Golshiri, Sepanloo, and others. Foreign writers such as Christophe Balaÿ's *Origins of Persian Short Story*, Ian Read's *Short Story* have also worked on Persian Short Stories. There are also many articles and papers about stories, their criticism, and their characterization.

Man, who has always been the centerpiece of human science studies and every branch contemplates on one dimension of his complex dimensions, has long been the subject of discussion. It has

According to Maslow's theory, the provision of the needs of the lower orders of the pyramid is required to move to higher orders; therefore, each man is at a certain order of this process. However, a person in a lower order may have needs from the upper order. It must be understood that in order to measure and analyze human, his dominant needs should be considered. The concept of Maslow's hierarchy of needs presupposes that low-level needs must be raised, satisfied either absolutely or relatively, before motivation of higher-level needs. Needs can be arranged in a series of steps or stairs so that each subsequent staircase represents a higher need but a less essential need. Anyone who is motivated by esteem or self-actualization must have satisfied his need for food and safety in advance; therefore, hunger and safety are dominated over esteem and self-actualization... (Ibid: 591-592).

1.2. Self-Actualization

As seen, moral needs are in the highest part of the pyramid. A man's moral needs are excited when he is materially secured and, of course, satisfied. However, moral needs such as ethics, creativity, goodwill, etc (titled self-actualization) may be appeared before complete satisfaction of material needs; this attribute differs in people. Individuals in this order may represent the highest level of human growth called self-actualization. Although this concept has more a biological rather than psychological application, it is derived from Maslow's master in New York City (ibid, 601). It has been spoken much about man and his position in various sciences and from the viewpoint of theorists and thinkers of various schools. The subject of art, which is called "the redefinition of complex human relationships", is man. It is derived from human thought and mingled with his affection and his imagination. Therefore, art is a behavior that is the result of external and internal stimuli.

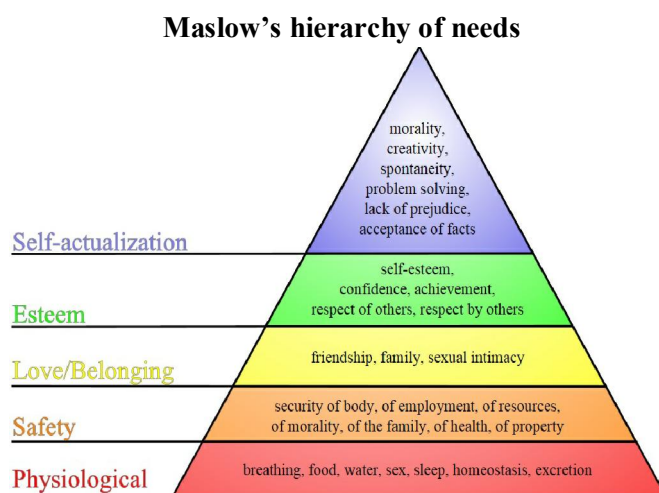
The factors influencing human behavior are genetic or heredity factors (biological), psychological, psychological, sociological: culture, status and socioeconomic status of a person in a social system, mass media, and..." (Shoarinezahad, 1992: 31).

Abraham Maslow is the father of humanistic psychology and one of the founders and most influential in contemporary times. Humanists, and especially Maslow, do not consider human being as a creature of evil. Man is also not regarded as a saint or an angel. They agree that man has potential for being good and man is prone to flourishing and ascend to the peaks of victory and humanity if his human needs are met. The talent differs in humans; but the important issue is capability and needful at the same time. Maslow knows the orders of human development and evolution as the fruits that must go through orders until the order of perfection as all its basic needs, such as water, soil, oxygen, and enough light must be met to lead it to maturity and perfection.

In order to explain more about Maslow's theory, a summary is presented in the following.

1.1. Hierarchy of Needs

As mentioned, Maslow knows the orders of human development and evolution as the fruits that must go through orders until the order of perfection. An obstacle is on the way to its development if one of his needs is not well met. He classifies human needs in five groups one by one over the other, respectively as following: physiological, safety, love and belonging, esteem, and self-actualization (Seyyed Muhammadi, 2006: 592).



ability to be good; but the fact that he is good or bad depends on social community in which he lives and friends who are in contact with them especially in childhood. Good deeds, contrary to Freud's view, do not come from innate biological needs (Halabi, 1995: 158). Anthropologist, such as Maslow and Rogers, believe that man has the ability to be good or good; his goodness will be appeared if his social needs or inaccurate decisions does not interfere (Ibid, 158).

All these scholars have commented in relation to human behavior; whether it is a product of its free will or the environment and other factors that create it. Some have considered the relative or complete denial of liberty, some of the relative free will, and some have opposed anti-idealism or full liberty. Anthropologists, who have been so distant from the extremes of others in all their opinions, have tempered allegiance or relative free will.

They recognize human nature as distinct from the animal and in some ways superior; they believe that every human being has the ability to grow to perfection and realize himself. Self-realization tendency can lead to calamities and ruin because of incoherent environmental conditions, including the poor social environment. There are some important needs for human beings such as love, appreciation, credibility, accuracy, respect, and self-recognition; but they are unimportant for other animals (ibid, 165). Maslow believes that every person has an innate desire that leads him to growth; this subtle inner force is simply set aside or ignored in the face of environmental pressures. Hence, the key to improving the quality of human life lies in identifying the community and encouraging the immediate development of the inner force (ibid).

In fact, the school of intellectual humanism is a thought in which human sentiment and values are primarily and foremost important. The humanistic approach to personality is part of the humanistic movement in psychology that flourished in the 1960s and 1970s. Its fans tried to correct the methods and materials of this area. Humanistic psychologists protest psychoanalysis and behaviorism, two major forces in American psychology and they assert that they had introduced a very limited and humiliating image of human nature (Seyyed Muhammadi, 1998: 335).

Study of Man in Jamalzadeh's "Once Upon a Time" based on Maslow's Humanist Theory

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Abstract:

The Persian short story, as representing parts of human life with every aspect, begins with "Once Upon a Time" Jamalzadeh. With a realistic setting, this story illustrates the socio-political status of Iran in the early years after the constitution.

In order to find the position of man in the story, the present research tries to analyze main and the main and secondary characters of the story based on Maslow's humanistic perspective.

Since the social disadvantages of those days have deprived "Once Upon a Time" to gain a actualization opportunity, the people of these stories have rarely reached the fourth order of the pyramid.

Keywords: Man, Jamalzadeh, Persian Short Story, Maslow, Humanist Theory.

1. Introduction

Man has always been the central issue of all humanities and other sciences, each of which serve him somehow. Major schools of psychological and philosophical thinking have provided different perspectives on human nature. Some people introduce him with a devilish nature and an evil creature born of aggression. Some also believe that humans are not absolutely good or bad; they are a cultivated by their environment or the results of their deeds lead them to perform good or bad deeds.

There are also some thinkers with a positive view on man. For example, Freudians (Freud, Erikson) state that man has a special