

Investigation and Analysis of the Structures of Humanism in the Fictional Mythological Characters of Bahman-Nameh and Faramaz-Nameh in Accordance with Abraham Maslow's Theory of Self-Actualization.

Abstract

The epic system of Bahman-Nameh of Iranshah bin Abi-al-Khair was published in ۱۹۹۴ edited by Rahim Afifi by scientific and cultural publications. Faramaz-Nameh's epic system of unknown composers of the late ۹th century has also been published in ۲۰۱۴ with the efforts of Mariolin van Zutphen and Abolfazl Khatibi. In these epic systems, we are faced with many successful people with great human qualities. On the other hand, valuing desirable and positive human characteristics is one of the main axes in the school of humanist psychology. Therefore, these characteristics can be examined in mythological characters. This research by using a descriptive-analytical method, attempts to investigate and analyze the structures of humanism in the fictional mythological characters of Bahman-Nameh and Faramaz-Nameh, in accordance with Abraham Maslow's theory of self-actualization. The results of the research, obtained from the analysis of library sources with content analysis, show that the special and extraordinary characteristics of the main characters of these two epic works, who have achieved self-realization with God-given talents, in terms of behavior, speech and thought are comparable to "theory Maslow's self-actualization.

Research aims:

۱. Investigation and analysis of humanism structures in the mythological fictional characters of Bahman-Nameh and Faramaz-Nameh epics.
۲. Examining and analyzing the humanism structures of Abraham Maslow's self-actualization theory according to the fictional mythological characters of Bahman-Nameh and Faramaz-Nameh epics.

Research questions:

١. What are the structures of humanism in the mythological fictional characters of Bahman-Nameh and Faramaz-Nameh?
٢. Which structures of humanism of Abraham Maslow's self-actualization theory are compatible with the fictional mythological characters of Bahman-Nameh and Faramaz-Nameh?

Keywords: epic, mythical fictional character, Abraham Maslow, Bahman-Nameh and Faramaz-Nameh.

Introduction

Focus on the literary works of the ٩th and ١٠th centuries Hegira with the perspective of contemporary literary criticism, entice researchers to be attentive to Persian literature and become aware of the magnificence of their works whilst being aware of the current literary criticism emerging in the western world. Principles and rules have taken root in Persian literature, some of which are presented to the world's literary scholars in a new format; thus, they are permanent and the relationship between traditional literature and modernity is established. Fantasy stories are one of the examples of ancient literature that also exist in modern literature. A fantasy story is an imaginary story that does not adhere to the specific principles of a style and is a result of the author's imagination mostly written for entertaining; it is an irregular and free song that shows the composer's illusions and imaginations. For this reason, epic poetry is considered to be one of the most valuable types of poetry, as it is a mirror that reflects the greatness, good character, traditions and moral commitments of those nations. The subject of this research is to investigate the fictional mythological characters of epic poems: Bahman-Nameh and Faramaz-Nameh based on Abraham Maslow's anthropological theory.

One of the main axes in the school of anthropology is valuing the desirable and positive characteristics of a person, which distinguishes it from other schools of psychology. Relying on desirable characteristics, humanists have distanced themselves from merely allocating with the weaknesses and shortcomings of mankind and have listed frameworks for an idealistic and self-fulfilling human being. In the examination of these two systems, the behavior and thought of

fantasy legends by applying Maslow's self-actualization theory provides the possibility to be represented with a methodical and unlike personal points of view. The main goal of the current research is to analyze the humanistic ideas of the fantasy myths of these two systems with the approach of Maslow's self-actualization theory. This research is significant since it relies on interdisciplinary research, especially Iranian epics and psychology, attentiveness to the hidden layers of thought and mythical characters such as Bahman, Faramarz, Barzin Azar, Jamaseb and Zal.

This research was completed following a descriptive-analytical method. Library resources and research articles were used to collect the required data via note-taking. The statistical community is the epic Bahman-Nameh of Iranshah Ibn Abi-Khair, published in ۱۳۷۳ and edited by Rahim Afifi by scientific and cultural publications, as well as the epic Faramaz-Nameh by unknown composers of the late ۹th century, with the efforts of Mariolyn Van Zotfen and Abolfazl Khatibi published in ۲۰۱۴. Thus far, no independent investigation has been done regarding the fictional mythological characters of both literary pieces from the outlook of Maslow's self-actualization theory; therefore, the topic is newly introduced in this paper. However, in several studies, Maslow's theory has been investigated in different personalities. Ashrafzadeh and Abbasi (۲۰۱۷) investigated the characters of the epic poems Bahman-Nameh, Koresh-Nameh, Faramaraz-Nameh and Gershasab-Nameh based on the anthropological theories of Carl Rogers and Abraham Maslow, which from the perspective of these two theories, they compared the four main characters of the poems. In this research, the prominent characters of these epic systems, in most cases, correspond to Abraham Maslow's "self-development" and Carl Rogers' "full function" models. Mohammadi Ashnani and Hamtani Najafabadi (۲۰۱۶) have studied the comparative view of the Holy Quran and humanistic psychology with an emphasis on the self-realizing human model of "Abraham Maslow". In this paper, it is discussed that Abraham Maslow's pyramid of needs has been formulated only with regard to the limited worldly life of man and his material aspect, and the afterlife and eternal life and his transcendental aspect have been completely ignored; while the Holy Qur'an has compiled the discussion of the neediness of man with regard to all the worlds before this world, the worldly life and the afterlife of man, and has given distinctive attention to his transcendental aspect; thus, it is concluded that the material aspects of the epic characters of Bahman-Nameh and Faramaz-Nameh overlaps with Maslow's model and is in full agreement with the material aspects of the Qur'an, nonetheless, it is not compatible with the spiritual aspects of the

Holy Qur'an. Sattari et al. (۲۰۱۳) investigated the character of Rostam based on the story of Rostam and Esfandiar in the Shahnameh and Abraham Maslow's "self-actualization" theory. From the point of view of Sattari and his colleagues, there are a number of characteristics that are typical of most successful people and Rostam is believed to one of the most successful and efficacious characters of the Shahnameh; furthermore, the main elements of Maslow's self-actualizing people are their thoughts, behavior and speech; thus, in the case of Rostam, compared to other characters of the Shahnameh, he maintains his independence towards his society. In the present research, by applying Abraham Maslow's self-actualization model to two epic works, Bahman-Nameh and Faramaz-Nameh, to a large extent, Rostam's characteristics can be compared and matched with Bahman, Faramarz, Zal, and Lady Gashesp.

Norouzi et al. (۲۰۱۲) have studied the character of Bahram in Haft Peykar according to Maslow's theory of self-actualization. According to this research, military thinking expresses the perfection, excellence and self-actualization of the characters in the story, especially Bahramgur. But not a painful perfection; rather, it is an experience with happiness and hope, considering the body and soul, and in both material and spiritual dimensions, which is completely compatible with Maslow's personality theory. Then again in Bahman-Nameh and Faramaz-Nameh, the main heroes go through the path of excellence with suffering in order to reach worldly perfection and excellence and to reach their ultimate goal which is hope and success. The epic characters of the present research have experienced the similar goal comparable to the character of Bahram, but in a different path.

Conclusion

The analysis of the two literary works under study demonstrates that the prominent characters in Bahman-Nameh and Faramaz-Nameh, on many occasions correspond, to the self-improvement patterns of "Abraham Maslow". The main characters of these poems have more independence compared to the other characters of the literary work. However, from time to time, there are characters that are not included in all levels of Maslow's needs; for instance: Lou Lou, Katayun, Maharak and Div. The main characters regularly have high self-confidence and create security, love and self-fulfillment. They customarily move against the customary trend and have the

characteristics of self-actualizing people in the Maslow's pyramid. Bahman and Faramarz from fictional legends and other wrestlers, who are the main and influential heroes in the studied systems, have superior traits such as: love, respect, self-esteem, security and self-fulfillment that are the main features of fantasy legends and epic heroes. Unquestionably, these people have high self-confidence and make special decisions at certain times. Such as during the second war of Bahman with Faramarz, when the warriors betrayed him. Zal sees this incident in a dream and warns the warrior to avoid war; however, he makes a decision against Zal's opinion. These characters can be placed in the highest level of Maslow's personality due to their determination and fearlessness. Moreover, due to their freedom and autonomy, they are not influenced by external pressures. In general, the main characters of these two literary epics are Faramarz in the high rank and superior to Bahman as Faramarz gets into trouble for others, but Bahman is forced to follow this path for revenge. The special and prominent features that distinguish these two literary pieces can be classified as the following: a strive to unite ethnic groups, avoiding war, paying serious attention to fictional characters and their details, tending to an ideal life, trusting the inner feelings about decision-making, acting based on them and considering the opinion of others.

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