Pathology of the psychological contaminations in Dehkhoda’s *Amsalo Hekam* based on the thought of Eric Berne

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**Abstract**

Proverbs are one of the best fields of study and research on the ideas of speakers of a language. In fact, this type of folk literature, is part of the literature of each land that people see it as the best way to express their common ideas and use it as an expressive language of their psychological states. In this regard, the psychological study of Persian proverbs, focusing on Dehkhoda’s *Amsalo Hekam*, can indicates some features that are lied in psychological states of Persian speakers. Contamination is one of the Eric Berne’s psychological term and a Personality disorder in which adult ego is interfering with parent or child or both. In this status, the person has illogical reasoning full of prejudice and illusion. If these types of reasoning become widespread in the society, they will collapse social solidarity. They also make people to accept the dictatorship by people and maintain power in the hands of a particular class. With the pathology of Persian proverbs, it can be concluded that, in some proverbs, psychological contaminations are such that they can prevent mutual understanding and social cohesion or keeping power in the hands of a particular class.

**Keywords:** *Amsalo Hekam*, Eric Berne, psychological contaminations, social cohesion, dictatorship.
Introduction
Proverbs are one the most important types of folk literature as they have defined and they are common among the people of one language (Dad, 2006: 426). And as one of the main pillars of folk literature, they have customs and folklore and beliefs and even the fables of the ancients. So, they have known as one of the best ways to explore the culture of a nation (Naseri, 2011: 9). Also, they are considered as the mirror of the speakers of a language (Shpek, 2010: 15). Among the species such as songs, stories, myths and proverbs, which are a subset of folk literature, and their subjects are drawn from folklore (Dad, 2006: 24) proverbs common among every people and nation, are the graph of the talents and mental and moral traits, thoughts, ideas, customs and habits of the nation (Shakoorzadeh Boloori, 2001: 7) and more than other species they can represent the culture and mentality of the nation (Davidoff, 2010: 7). In addition to the above, proverbs as a part of folk literature that are the manifestation of thoughts and mental states of the speakers of a language, can be used for understanding psychological characteristics of a community, and the manner of their acting in social and political situations, since they are the result of the understanding of a nation from a quality of some issues which happened during their life (Partovi Amoli, 2012: 11). In this regard, the psychological sequence of this part of the folk in Persian literature, could be helpful in understanding the psychological characteristics of the Persian-speaking peoples over the centuries and also critical look at proverbs, can stop the negative consequences. In fact, people in using some proverbs, fail to note that it may have negative outcomes; so, critical look at some of the proverbs can stop its unpleasant individual and social consequences. Since it is not possible to deal with all the proverbs in an article, the focus of this article is on the components that are obstacle for mutual understanding and social cohesion, and the components that keep power in the hands of specific class. Thus, this research will focus on finding maxims of Proverbs with these features in Dehkhoda’s Amsalo Hekam. It is worth noting that the choice of Dehkhoda as a source for the proverbs, is because this work is the most complete and the most indispensable reference in this field.

In order to find out the sequences of the proverbs, or finding what kinds of psychological features or components they bring in to the mind of their users, it is better to use a psychological theory. In this regards, using thoughts of Canadian psychologist, Eric Berne (1910 – 1970), the author of this article tries at first to find a pattern for understanding the elements that are barrier to mutual understanding and social cohesion or keeping power in hands of specific class. Eric Berne's definition of contamination in psychology, can be very useful in considering the proverbs. Contamination is the term used for one of the personality disorders, a disorder that causes a person whom presents irrational arguments and has many problems in his/her relations because of the mixture of his adult state with his/her parent or child state (Harris, 2012: 122). According to functional sociologist like Emile Durkheim (1858 – 1917), social cohesion of a society which is a fundamental need to protect and advance their goals, is created through a shared belief system. When the frequency of psychological contamination goes up in a community, different strata of society, do not get a correct understanding of each other because of the arguments that are illusory or biased, based on Eric Berne’s psychological terms. In such circumstances these classes of people who are bereft of understanding each other, would not easily achieve to a common belief system. If there is a shared belief system among them, this system should be institutionalized by the pressure of an external entity; that is why the powerful classes in order to maintain their power, promote arguments that come out from infected mines
and ultimately fulfill the interests of power holders. Lack of mutual understanding of people of each stratum, and the belief system which is not the product of thinking and genuine social consensus, and is formed to protect the interests of a particular class is a psychological consequences of infections that eventually result in disruption of social cohesion.

Persian proverbs as a mirror of desires and thoughts of Iranians, are suitable for the review of psychological contaminations which exists in Iranian society and the collapse of social cohesion and maintaining power in the hands of profit-driven people, can be the consequence of neglecting to promote and accurate understanding of them.

**Subject and research methods**

This study seeks to answer the fundamental questions as follows:

A. Is it possible to find out the contaminations of Eric Berne in *Amsalo Hekam*?

B. If there are some contaminations in these proverbs, do they make any separation between the people?

C. Is it possible to find some contaminations that make a specific class of people powerful and stop making a real unity among people?

Probable answers to above-mentioned questions are as follow:

A. Psychological contaminations in *Amsalo Hekam* are visible in high frequency.

B. Psychological contamination in some proverbs stop mutual understanding between the people of community.

C. Some psychological consequences of these contamination that are observed in these proverbs, maintain political power in the hands of certain people.

The researcher tries to answer the research questions by considering the proverbs of *Amsalo Hekam*, through Library and Descriptive analysis methods.

**Background**

According to surveys conducted, one of the stories that looks similar to this study and investigated the Persian proverbs, is a book entitled, *The political culture in Persian’s proverbs (Components of the political culture of the people of Iran in the mirror of Amsalo Hekam)*, written by Ali Akbar Abbasian. The author of this work, divided the Iranian culture into two types of "National culture" and "culture of participation" and tries to present Iranian Cultural characteristics, referring to the Persian proverbs (Abbasian, 2008: 63). This book represents some useful categories of Persian Proverbs, which are very helpful in finding some general information about Persian proverbs but from the perspective of proverbs used in the investigation of this research is quite different. In fact, this study using Eric Berne thought, presents a deep understanding from the psychological effects that this understanding can be effective in preventing the spread of such attitudes. While the mentioned book, although it is remarkable but does not have this capability. Other similar works are as follows: *Elements of the public political culture*, written by, Mehran Sohrabzadeh (Sohrabzadeh, 1992); *Totalitarianism from the perspective of popular culture*, written by Jamileh Kadivar (Kadivar, 1995); *Evaluation and comparison of the image of women and men in Dehkhoda’s Amsalo Hekam*, written by Nahid Shamloo (Shamloo, 2008); *A review of Amslo Hekam*, written by Bahareh Samadi, and Mohammad Reza Ebno-alrasool (Samadi, Ebno-alrasool, 2010); *A gender based Study of
Proverbs, according to Quranic verses, written by Abdoreza Mohammad Hoseinzadeh, and Mohammad Basiri (Mohammad Hoseinzadeh, Basiri, 2009); A critical study of women’s role in Persian and Arabic proverbs according to the Quranic verses and traditions, written by, Seyed Mahdi Masbooq, and Maryam Barzegar (Masbooq, Barzegar, 2013). Of course, all these studies in terms of the type of attitude toward the proverbs are totally different with the present study. In fact, the way of studying in the present research is somehow a survey study of proverbs based on the psychological thought of Eric Berne and it focuses on the social consequences of them and presents a new picture of proverbs which is very helpful in finding the psychological features of Iran society and also it stops the negative development of some harmful social and individual features offered in some proverbs. In particular, those elements that are hindering mutual understanding and social cohesion, as well as keeping power in the hands of a particular class. Another example which has few similarities with the style of the authors of this article is a book written by Ali Mohammad Izadi, entitled, Why are we lagging?. The author in the third chapter of this book, entitled, The analysis of our moral character, The author examines social issues based on Eric Berne's theory of psychoanalysis (Izadi, 2006: 175 – 229).

Discussion
Since the foundation of our review in this paper is based on the thoughts and opinions Eric Berne, a Canadian psychologist, before going into main argument, it is necessary to know about some of his psychoanalytic concepts. Thus, at the beginning we will show the most important votes of Bern that are associated with this article and then we will consider Amsalo Hekam.

Thoughts of Eric Berne
Eric Berne offering a new model of personality structure, tries to explain the human personality and understand the quality of the transactions which is the basis of his works in psychotherapy. In this regard, by defining the “Ego State”, he divided human personality into three dimensions. For a detailed explanation of Ego States and their characteristics, it is needed to consider following concepts:

Parent Ego State
About Parent Ego State, it is necessary to express that this state is created from the birth to five years old, and based on regulations, and parents’ norms (Harris, 2012: 30). Thoughts, feelings and behavior of a person, when he/she is in this ego, are exactly like their parents or the people who were in their place and held the duty of keeping and rearing of children (Stewart and Jones, 2012: 23). That is why the speech of the person in this ego includes, "Must", "Never", "No time", "Remember that" and so on (Harris, 2012: 35). Bern defined this state as follows: “This is one of your parents, this means that at the moment you are in the same mental state that your parents were. At this moment, you response as they did, with the same states of body, with the same gestures, words, feelings, etc. (Berne, 2012: 20).”

In this ego state, there is no logical reasoning and individual activities are the resultant of behavior, speech and actions that this person had seen when he/she was a child. So, this person often considers the surrounding events based on the prejudices that in the past, his/her parents have inspired him/her (Firoozbakht, 2005: 35). In general it can be said that this ego state, is the reflection of the past of human being (Stewart and Jones, 2012: 53).
Adult Ego State
Adult Ego State is the only state which is focused on the now and the present. In this ego state, the person relying on his/her ability and knowledge, tries to have a comprehensive and without prejudice view to his/her surroundings and solves his/her problems and challenges in this way (Stewart and Jones, 2012: 52 – 53). Bern defined this state as follows: “This is your adult ego state, it means that you have an independent and realistic assessment of the current status or what you have seen or the received conclusions and you express your view without any prejudice (Berne, 2012: 20).”

Person in this ego state, is not superior to others, and feels no need for others. This ego state, makes a condition that the person by taking advantage of thinking, logic and reasoning analyze the circumstance and talk to others with this view (Izadi, 2006: 231).

Child Ego State
In some situations, behavior, thoughts and feelings of a person is reflection of his/her behavior in his/her childhood; in these cases, the person is in his/her child ego state (Stewart and Jones, 2012: 23). In a more detailed explanation of the child ego state it should be said that, this ego state, unlike adult one which is often associated with thought and contemplation, is followed by feelings and emotional activism. Also it should be mentioned that child ego state, like parent ego state and unlike adult one, is a reflection of the past (Stewart and Jones, 2012: 53). The general views on child ego state, like parent one, is created from the birth to five years old (Harris, 2012: 42).

Psychologists of Transactional Analysis, for a more detailed understanding of the child ego state, divide this ego into two categories, 1. Adjusted child and 2. Normal child.

About adjusted child, Berne believes that: “Adjusted child is someone who changes his/her behavior based on his/her parents’ expectations. It means that, his/her behavior is based on his/her parents wants. Also it means that, child will act by compulsion or willingly. So, adjusted child is effect and his/her parents’ effect is cause (Berne, 2012: 23).”

The state of adjusted child ego is defined by direct or indirect effect of parents’ commands on the child. Accordingly, a person with adjusted child ego state, may have two distinct modes in terms of emotional and behavioral state: His/her behavior is like his/her childhood when he/she respond to his/her parents’ commands or on the contrary, his/her attitudes and feelings is in contrast with the norms and commands; however, the person in this state, is engaged with responding to commands that his/her parents laid in childhood. Accordingly, acceptance of rules, norms, and social conventions and rebellion against the laws and norms are the obvious manifestations of adjusted child in social life. Worthy and important thing about this aspect of the child ego state is that, the person with this ego state, may be pleased and satisfied with unpleasant and even oppressive commands. Because, obedience for an adjusted child is reminiscent of the acceptance of parents’ commands which were often accompanied by encouraging and caressing (Stewart and Jones, 2012: 57-58). This state makes the person obedience even in adulthood. But in normal child ego state, the person is totally free from his/her parents’ commands and influence. In this state, feelings and behaviors of the person is
the reflection of his/her behaviors in childhood when he/she was free from dos and don'ts of parents and adults.

**Disorders in Ego States**
The existence of all three ego states in the character of human being is essential. In fact, the activism of each of these three states in related situation and in a balanced way, can be a sign of mental health. In the meantime, however, there are some cases where there are some disorders in ego states and then his character is faced with a mental disorder. Contamination is one of those disorders.

**Contamination**
In this disorder, we see a mixture of ego states. More specifically, adult ego state in this situation, cannot maintain its independence and it mixes with the case of a parent or child ego states, or sometimes both of them (Harris, 2012: 122). This mixture has its own consequences.

When the adult ego state is mixed with parent ego state, it makes a mode called, prejudice and pride. In this state, person mingles messages stored in the memory of his parent ego state with the realities that his adult ego state presents by thinking and reason. And thus, he will look around himself with biased glasses (Stuart and Jones, 2012: 117). Sentences such as, “All Isfahanese are stingy”, “All the young people today are lazy”, “If you want to progress, do not trust anyone”, “Women generally are not good for consultation”, are the examples of prejudices have emerged because of these disorders.

When the adult ego state is mixed with child ego state, some contaminations are happened that have their own consequences. In this mode, the person mingled his fear with the results gained by reason and thinking, this mode is called Hallucinations or Delusions. A person who suffers from this disorder, most likely, utters sentences with these concepts: “My language or spelling was wrong from the first”, “I think that people generally do not like me”, “Others laugh behind me”, “If one day I die, they will appreciate me”, “As I was fat and ugly in past, I cannot get in shape now” (Stuart and Jones, 2012: 119).

The third kind of contamination which is the most sophisticated one, is the mode when the adult ego state is mingled with both child and parent ego states. Such contamination which is also called, “bilateral contamination” is happened when a person brings the messages of his parent ego state into his mind and by the power of his child ego state, approved them haphazardly. Here are some examples of such contaminations: “In general, no one is trustable”, this message is come from the adult ego state and then the child ego state utterances this sentence: “I never can trust anyone”, and then approved his parent ego state (Stuart and Jones, 2012: 120).

**Pathology of the psychological contaminations in Amsalo Hekam**
A deep consideration of Amsalo Hekam, based on the thought of Eric Berne and also according to the research questions mentioned before shows that, there are many different types of contaminations in this work. In fact, Persian proverbs as a mirror of desires and thoughts of Iranians have the capability of giving an accurate picture of the psychological characteristics of a nation. When the speakers of a language pays attention to a special verse or proverb or literary expression, it shows that they are the expression of their mental states and desires so they are
attracted by them so then, they become a famous proverbs in a near future. Proverbs that sometimes become very popular among the people and change to be a solid thought. Due to the extent of the issue, our focus will be on the proverbs that stop society to achieve a sustainable social cohesion and mutual understanding or maintain power in the hands of specific class. So, the contaminations of the proverbs based on the consequences are divided in two groups: “Contamination that prevent mutual understanding and social cohesion” and “Contamination that maintain power in the hands of specific class”.

**Contamination that prevent mutual understanding and social cohesion**

Functionalist sociologists believe that Social cohesion is a basic need of a society to advance its goals and maintain interpersonal relationships and they believe achieving social and community solidarity is subject to agreement on a belief system. (Kuzer, 2008: 196). There is no doubt that the development of any society is strongly linked to with the society’s social cohesion and public participation. Sociologists consider social cohesion and public participation as a result of factors such as common beliefs and feelings and the balance and harmony between the beliefs and values and regard the main reason of man’s divergence as conflict and struggle and lack of material facilities (Baqinasrabadi, 2005: 23). With the understanding of the fact, it can be clearly understood that mature-to-parent contamination or mature-to-child contamination can harm this correlation. This contamination by causing prejudice or delusion causes distrust in each other and different people and prevent them from reaching a constructive interaction or a comprehensive agreement on their values and beliefs, which it causes a thought rift or hidden conflict among various groups and prevents from the possibility of promoting social cohesion.

Contamination Preventing from Mutual Understanding and Social Cohesion are presented in Persian proverbs in two types: A) The contamination of ego state in looking at the women, B) The contamination of ego state in racial look to people. Now, in this section we examines these two types of contamination in *Amsalo Hekam*.

**The contamination of ego state in looking at the women**

The contamination of Adult ego state to Parent ego state is very common in those Persian proverbs related to women. Since women constitute half of the human community, the prevalence of such contamination in looking at the women can brings some unpleasant consequences for the individuals and society. Such contamination that are also described with terms such as prejudice and bias, as previously described in detail, can prevent mutual understanding and social cohesion.

The examination of Dehkhoda’s *Amsalo Hekam*, show this matter that in most common Persian proverbs about women, three stereotype to this group are existed: A) In some proverbs, this group are the cause of trouble for men. B) In some other proverbs, women are shown weaker than men. C) In some other proverbs, some negative features such as deception, cunning, unfaithfulness have been attributed to women.

Proverbs in which this message is suggested that, “Women are always burdened men”. Among these proverbs, these cases can be noted:

A. “Women are tragedies, a home without them is not a home.” (Dehkhoda, 2011: 2/921)
B. “Women are tragedies, each home has one of them.” (Dehkhoda, 2011: 2/921)
C. “No wife, No grief” (Dehkhoda, 2011: 2/927)
D. “Someone who is involved with his wife, he is not comfortable at all.” (Dehkhoda, 2011: 1/329)

Those proverbs which present the weak points of women, are supposedly come from the Adult ego state but in fact they are created by the Parent ego state. In the following, there are some proverbs that show the weakness of women.

A. “Women are dumb.” (Dehkhoda, 2011: 2/926)
B. “Women are incomplete in the world, so they are infamous and ominous.” (Dehkhoda, 2011: 2/919)
C. “As women are incomplete in mind and religion, why should men follow them?” (Dehkhoda, 2011: 2/926)

Among the other proverbs including such contamination are the proverbs that present this message: All of the women are cunning, deceitful and faithless. Some examples of such proverbs are presented as follows:

A. “Women are created from the left side, and everything come from the left cannot be trustable.” (Dehkhoda, 2011: 2/921)
B. “Never tell your secrets to women because they are not trustable.” (Dehkhoda, 2011: 1/149)
C. “Never tell your personal matter to women, if do, you can find your secrets everywhere.” (Dehkhoda, 2011: 4/1731)
D. “It is not proper to tell secrets to women”. (Dehkhoda, 2011: 1/149)
E. “Satan finds the deception of women so he left the earth.” (Dehkhoda, 2011: 4/1722)
F. “Never expect knowledge or reason from a person who does not fear of women.” (Dehkhoda, 2011: 4/1906)
G. “Women are like a tree, they are apparently green and beautiful but in fact they are poisonous and dangerous.” (Dehkhoda, 2011: 2/919)

Such mentioned proverbs full of contamination are unfair picture of a half of society and they can provide contamination that prevent mutual understanding and social cohesion. According to these proverbs, and the unfair view to women, movements of violence against women are created.

A. “If a woman goes out, beat her and if she wants to shows off, kill her.” (Dehkhoda, 2011: 2/923)
B. “If a woman do something wrong, boil her and if she do it again, kill her.” (Dehkhoda, 2011: 2/919)
C. “Woman is like a Serpent, if you do not kill it, it will kill you by its bite.” (Dehkhoda, 2011: 2/919)

As you can see contamination in looking at women, has prepared the way for the acceptance of violence against women. To avoid such consequences, the analysis of Amsalo Hekam is essential.

The contamination of people’s ego state in looking at different races

Another type of the ego states contamination are the proverbs that take a racial look at humanitarian issues and analyzing them is undeniable for social cohesion and unity. Some examples are derived from Ferdowsi’ Shahnameh: “Art is with race and with peals” or “Art is not coming without pearls and race”. (Ferdowsi, 2009: 4) In such mentioned proverbs, race is a fundamental element in making the positive character of the people. Also, in Amsalo Hekam,
there are many proverbs which give an offensive view to different races. These contamination are also the result of changing adult ego state to parent ego state. There are some examples which are related with Arabs: “No Arab meet, no camel milk.” (Dehkhoda, 2011: 4/1850) Also, there are many examples for Turkish people which again contain such contamination: “Leave Turkish people even if they are your parents.” (Dehkhoda, 2011: 1/81) or “Turkish people are not good for friendship.” (Dehkhoda, 2011: 1/81) or some expressions such as, “Turktazi”, which means looting and plundering or “Turki is end”, which means it is the end of looting and plundering. Also, there many phrases about Lors, such as: “Whatever you do is not useful, I will surely eat you because I pay it”. (Dehkhoda, 2011: 1/215) Another offensive expression about Lors is as follows: “you see and you don’t eat?!” (Dehkhoda, 2011: 1/492). This attitude shows that the race of people is very important in making a positive character, so it will provide the ground for social diversion and lack of mutual cohesion. More than the mentioned negative consequences, this view can gives power to the hands of certain groups and sends others to isolation. Especially when we know, there are proverbs that believe race is an important element in qualification for the power.

**Contamination of Maintaining Power in the Hands of Certain Groups**

As it is examined in pervious section and due to mature-to-parent contamination which existed in the view of different groups of Iranians could not achieve an agreement on all aspects over a belief system, the issue, which caused those in power in the society to use it as a chance to benefit and win this social inability to reach consensus in favor of themselves. On this basis, they, with the realization that every society for its survival needs shared values, imposed values on the society in order to consolidate their power and interests, and the majority of people had no choice but to comply with the belief system (Zibakalam, 2007: 59). To achieve this success, the powerful people of the society, supported promoting irrational arguments raised by mature-to-parent or child contamination among people. The arguments that prevented people from the arrival of people to criticize the policy or politicians and made them receptive to the existing tyranny and gave the authority the opportunity to meet their interests in people’s ignorance.

In explaining the fact that how contamination can cause accepting despotism by people, it must be said that all three states of contamination can result in tyranny among the people. Accordingly, the acceptance of tyranny can be the resultant of mature-to-parent contamination. The situation, which is called “fanaticism” may be formed by mixing some parental messages with mature reflections. For instance, if a person reminds an unreasonable message that is in fact arisen from his parent state: “Only the children of the king have the competence and ability to rule the people” and based on it thinks that “Only the crown prince can come to power”, suffers from a kind of prejudice or mature-to-parent contamination that its consequence is the acceptance of tyranny and despotism.

Bilateral disorder can also cause parental democracy and tyranny. In this kind of disorder, individuals enter a message into their meditations, for instance, thinks to himself: “In every place and every community always one strong man is need that can bring all in their own place and maintain order”, then with the emotional message that comes from his childhood, leads the former parent message: “When I had never the power to control the situation” and finally concludes that “I cannot control the situation and lead, should be submissive to the one who is powerful”.

http://www.ijhcs.com/index.php/ijhcs/index
There are many examples in *Amsalo Hekam* that contamination can keep power in the hand of certain people. In some proverbs, people are so weak to interfere in the works of authorities. These people believe that they are not so powerful to participate in decision making process of their authorities. Some examples are as follows:

A. “Will is not related to me.” (Dehkhoda, 2011: 1/467)
B. “That small and unimportant particle is me.” (Dehkhoda, 2011: 1/54)

There are many examples that only the elite are considered worthy of comment. This contamination is parent ego state to adult one.

A. “The matter is on the knees of the gods.” (Dehkhoda, 2011: 2/1058)
B. “Errors are like an art, if the king believe so.” (Dehkhoda, 2011: 4/1932)

The contaminated look at some of the proverbs, reached elite status in the administration of the prophets and even God:

A. “Suppose that our king is exactly like the prophet” (Dehkhoda, 2011: 2/619)
B. “King is semi god” (Dehkhoda, 2011: 2/1008)
C. “King is god of the earth.” (Dehkhoda, 2011: 4/1932)
D. “King is the shadow of god.” (Dehkhoda, 2011: 1/470)
F. “King’s command is equal to God’s command.” (Dehkhoda, 2011: 1/283)

Such contaminated attitude, makes a worldview among the people that, “I never understood political issues.” Some examples of this worldview is as follows:

A. “All of us are servant of the King.” (Dehkhoda, 2011: 4/1995)
B. “You should be the slave of the king forever.” (Dehkhoda, 2011: 4/1795)

There are also some proverbs that say, there is only one king who is eligible for ruling. An absolute monarchy, with the concentration of all power in the hands of one person. Some of them are as follows:

A. “Two sword cannot go to one sheath.” (Dehkhoda, 2011: 4/1831)
B. “Ten Darwish can sleep on only one rug, but one King cannot sleep on a great land.” (Dehkhoda, 2011: 2/843)
C. “All works would be wrong except King’s works.” (Dehkhoda, 2011: 4/2001)
D. “The country would not be ok by two kings.” (Dehkhoda, 2011: 3/1219)
E. “Only accept those who accept the king and reject those who are not King likers.” (Dehkhoda, 2011: 1/64)

In all cases mentioned above, the common denominator is reflection from a state to mature state that due to contamination, can lead to impaired conclusions. It is clear that an increase in this type of contamination in the individuals of a society, not only provides the background for the emergence of an authoritarian regime, but also ensures its continuity and durability.

**Conclusion**

The analysis of *Amsalo Hekam*, as a realistic work reminds this point to us that society that writer enters it into his story, is a society where people look at each other and, at each class and men and women with a mature-to-parent contamination view, a society where due to prejudices and pessimistic view resulting from the contamination, different classes lose the opportunity to achieve belief and value system and even conflict with each other secretly, the issue that ultimately leads to the collapse of their social cohesion. Another issue that was evident in *Amsalo
**Hekam**, is mature-to-parent, mature-to-child and bilateral types of contamination that maintains power is in the hands of a particular class. These contaminants cause people to consider a particular class deserved to rule and assume the undesirability of other people’s entrance to the political affairs, the issue that maintains power is in the hands of a particular individual or class and makes people’s mind receptive to rulers’ despotism.

**Subscripts**

1. According to the functionalistic sociologists “It is not that values are obtained in consensus, but also the owners of economic power in society who generally have political power extend the values that are in line with the establishment and consolidation of their interests and mass of the population have no alternative but to comply with the authority” (Zibakalam, 2007, p. 59).

2. Regarding the emergence of this disorder in humans, the researchers believe that bias occurs in early childhood, when the child is under the control of parents with full force, command and impose norms to the child and he could not fill his mature part with reasonable realities in equal conditions, by enjoying from question and conversation, which are the means of reasoning and mature thinking. In fact, children to avoid punishment by parents, consider accepting their commands as mature facts, more secure and less costly so that if you talk to a person with the disorder, you’ll see that they stubbornly insist on their prejudices. Researchers of transactional analysis regard the only method to go out of this situation is individuals’ conclusion that their conflict with parents is free of charge and can correct their own parental prejudices with the use of logic and realism (Harris, 2012, p. 123).
References