



Psychological Analysis of Moral Interpretations in the Field of Religiosity (Emphasis on Eric Berne's Theory of Reciprocal Behavior Analysis)

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Abstract

The present article focuses on the psychological theory of Eric Berne's analysis of the interaction of behavior and the triad of "child", parent, and adult's ego in analyzing how moral interpretations emerge in the field of religiosity. In this regard, by identifying three types of parental religiosity (blame and support), child-centered (adaptive, natural, and intuitive), and "adult" has analyzed these readings. In reprehensible parental religiosity, morality finds imitative and irrational aspects, and in the moral interpretation of the religious text, "fear of the religious parent" plays a significant role, but in parental (supportive) religiosity, moral readings focus on calming and soothing the individual "child". In child-centered (adaptive) religiosity, the primary motivation for a person to make moral statements is primarily due to his desire to receive the promised rewards (such as heavenly blessings) in the holy book. In child-centered (natural) religiosity, we encounter a reductionist moral reading of religion that takes place in the direction of openly acknowledging and explicitly acknowledging one's "now" Like the other two types of child-centered religiosity, moral reading in child-centered religiosity is central to "feeling", with the difference that the mentioned reading is justified by scientific language. The final form of religiosity is "adult" religiosity, in which the power of reason and the interpreter's intellect form the focus of moral readings. "Wisdom" is the common denominator of "adult" religiosity and the ethical dimension of religion. Hence, it is only in this kind of religiosity that its believers, in their true sense, have a moral character and conduct.

Keywords: Morality; Religion; Reading; Parental religiosity; Child-centered religiosity; Adult religiosity.

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1. Introduction

One of the most important influential factors in the material, and spiritual life of man is religion. So that religions are significant because of their great potential in the fields of worship, ritual, and society. This is why it has a substantial impact on the lifestyle of its followers, and this impact is derived from various moral, cultural, political, ideological, emotional aspects, and so on. In such a way that highlighting each dimension gives the religious person's biosocial a distinct identity. One of the most important aspects of religion is its moral dimension. In such a way that religion can create a proper context for the emergence and manifestation of the ethical behavior of a religious person. However, it is not possible for the religious person unless one tends to moralize one's life according to religion. The fulfillment of such a desire is result of the religious perspective of the person and moral context of religion. One of the ways to study and analyze the formation of such a process is to analyze the individual's psychological structure, because the science of psychology analyzes behavior (direct or indirect movements and actions) and psychological operations (feelings, thoughts, thinking, personality, emotions, etc.) [1]. Therefore, the fundamental question of the present study is how interpretations of religious people from religion can be explained and analyzed (with Eric Byrne approach). In this regard, using Eric Byrne's theory of reciprocal behavior analysis, we have tried to identify the types of religiosity and how the moral interpretations can possibly emerge in each of them.

2. Conceptual theoretical framework

2.1. Religion and its dimensions

Religion means "an interconnected set of beliefs and ideas derived from divine revelation concerning the world, man, society and the world after death" [2]. Therefore, it is crucial as one of the most significant factors explaining human behavior in the individual and social spheres. For this reason, the various sciences of the humanities have always paid special attention to religion within the framework of their epistemological system. A sociologist named Ninian Smart considers different dimensions for religions [3].

2.1.1. The doctrinal, ideological, or philosophical dimension (in addition to matters related to the other world)

This dimension refers to a set of teachings related to human beliefs. These teachings fundamentally affect the type of behavior and direct them and form the ideological domain of religion, such as theology, attributes, and actions of God, man's relationship with God, etc [4].

2.1.2. Mystical or fictional dimension

The mythical dimension of religion refers to the theological fiction or the study of the nature of God and religious truth as included in sacred stories. Propositions that are not reasonable and do not relate to the ideological dimension refer to the mythological extent of religion. Human beliefs such as the identification of God, the world, and man, show the ideological dimension if it is arguable; otherwise it shows the mythical extent of religion [5].

2.1.3. Ethical or legal dimension

This dimension refers to the rational dos and don'ts which are nearly common among religions. The irrational dos and don'ts are included in the worshiping dimension of religion (the next part).

2.1.4. Ritual or practical dimension

This dimension refers to instructions that have been commanded and guided in religions. Thus it is not rational because human intellect would not have attained them without religious teachings.

2.1.5. Experimental or emotional dimension

This dimension can be proposed in the framework of "expectation from religion" and is related to those who believe that achieving the goal of religion depends on accepting religion and its commands.

Believers may see the purpose of worship as contact with the invisible world and entering it. This group of people practices the experimental dimension of religion. The expectation from religion by theologians is to achieve an inner transformation, intuition, and revelation called "religious experience". Believers in different religions all see the goal of faith as the religious intuition and experience beyond the material dimension of man (which has a different interpretation in each religion).

This religious experience and inner transformation or intuition may be interpreted in different ways from believers' points of view in various religions. Still, at least they all have a common direction: the goal of faith is intuition and experience. It goes beyond the material dimension of man, although different interpretations can be offered for the common experience.

2.1.6. Organizational or social dimension

This dimension refers to how religion is performed and influences the society in the form of its institutions and teachings. The social dimension considers the social effects and consequences of religion. Such aspects are sometimes related to the social aspects of the content and essence of religion (such as mosques, churches, synagogues, etc.) and sometimes to social elements associated with the external aspect of religion (such as wars, socio-political conflicts, reasons for dividing people into believers and Infidel, etc.) refers.

2.1.7. Dimension of material or artistic symbols

2.1.8. Political and economic dimension

As can be seen, among the eight dimensions of religion, the moral dimension of religion as "rational do's and don'ts" indicates the reasonable basis of moral readings and interpretations of religion. For this reason, it can be said that relying on ethical principles by a religious person and acting morally is possible by the reasoning ability. Because the intellect, as one of the highest aspects of human nature, "is at the highest levels of dignity and honor" [6]. Such a position establishes the intellect as the true generator of human virtues and the

manifestation of humanity. Therefore, morality is the manifestation of human virtues, and the foundation of this manifestation is the power of reason. As a result, the moral dimension of religion is a link among "reason" and "religion" and "morality. Therefore, its function is to adapt the rational requirements to religious affirmations and documentations. For example, the moral act of "helping the needy" is both an act that conforms to the power of reason and has religious documentations and affirmations. Thus, the moral action of the religious person is related to the ethical dimension of religion. As a result, acting more religiously of some religious people than others means that the moral dimension of religion is more prominent in their behavior. Psychological analysis of why this is "more prominent" with the help of the theory of interactional behavior analysis forms the following axes of the leading article.

2.2. The main foundations of the theory of transactional analysis

The theory of transactional analysis was developed by Eric Berne (May 10, 1910 - July 15, 1970), a Canadian-American psychiatrist. This theory has been developed by some of its commentators, such as Claude Steiner, Amy Harris, Thomas Harris, and others. The basic foundation of Eric Berne's theory is based on the three "conscious" states of parent, "adult", and "child". Therefore, the analysis of actions and reactions between these three states is its primary concern" [7]. The parent in Berne's thought is a set of teachings of others about one's life [8]. This set of instructions is a replay of messages recorded from what a person has received as a "child" from the actions and behaviors of father, mother, teacher, spiritual father, etc [9].

In this framework, the individual acquires a worldview based on the do's and don'ts, values and communication with others, etc. When "parent" grows, the "child" and "adult" become overly resentful. It should also be said that the "parent" uses an old recording to solve problems [10]. Therefore, sometimes as long as the history of human life, it can convey its messages to the individual, because each parent has a parent for himself and that parent is another parent.

The parent is divided into the critical (pig) and the supportive parent (protecting the natural "child" against their enemy, who is the critical). The parent of the critic or the pig sends messages to mind as: "you give! You are an idiot! You are crazy! You are ill! In short, you are a very abnormal person! ". This type of parent will result in a headstrong yet timid, sinful, and shy "child". People can strengthen their caring parent, mature, or normal "child" to fight their pig parent. Unlike the pig, the caring parent loves the "child" unconditionally, and sends messages to mind as: "I love you! You are the winner! You are smart! You are a prince! You are gorgeous! " [11].

The "parent" also has physical and verbal clues. Parents' physical clues such as frowning, clenching their lips, shaking their heads, tapping their feet, putting their hands on their chests, and verbal clues also shows itself in behaviors such as nodding, sighing, and so on [12]. People often live in a state of parenthood without knowing it. The "child" in Eric Berne's view shows the person's feelings about life [13]. In this case, we see the world and behave like children. This state of personality is the source of creativity and renewal of life. The "child" (Libido) includes our biological instincts and needs, genetic recordings, physical characteristics, curiosity, and our intuitive perception of the world around us. The child's overgrowth makes the individual's behavior completely

playful, sick, and furious.

child's physical and verbal clues include tears, trembling lips, drooping lips, mood swings, screaming, moaning, rolling eyes, shrugging, rolling eyes, nodding, joy, fainting, laughing, raising hand to speak, nail-biting, nose biting. Sentences like "I do not know", "I want", "what to me", "maybe when I grow up", "bigger", "the biggest", "better" and "the best", and more detailed attributes [14].

When the "child" inside us hates, loves, is spontaneous or playful, it is called the "natural child" or the "little prince". Also, when the "child" within us is thoughtful, creative, and imaginative, it is called the "intuitive child" or the "little professor". The "child" of an "adult" acts in such a state as an "adult". Thus, this state can be considered as the "adult" inside the "child" [15], while the state of person's current feeling is still in search of pleasure, playfulness, and mischief specific to childhood.

When the person is timid, sinful, and imaginative and seeks to be rewarded for his behavior, he is called a "submissive child", adaptive or "frog" [16]. This "child" has adaptive to the feelings of his/her parents. Thus he/she can be obedient or evil. The point of difference between a normal and an adjusted child is to act freely (characteristic of an average child) or to act according to the expectations of others (feature of an adaptive child).

The "child" often becomes a problem for others. Being "self-centered," "excitement-seeking", is robust and resistant to force and repression. In the worst-case scenario, the "child" is entirely overshadowed by the person's life and shows himself/herself in severe emotional distress. The severely depressed or addicted "child" of aforementioned people sometimes forces them to engage in uncontrolled self-destructive behaviors" [17]. Mature part, formed in the psyche from early infancy; reflect a person's thoughts about life. Overdevelopment of this part represents a person's behavior that is too serious and rational. The critical point is that it is possible to change the "child" and the parent with the "adult", and this aspect of the personality judges between the "child" and the parent.

The mature in the present evaluates the facts and realities with the power of reason. Therefore, it does not issue a final verdict on its findings and also considers the possibility of error, because if it gives a final judgment and expresses its' opinions with prejudice and anger, the mature is not original and has become infected with a parent or "child". Hence, "continuous function of mature includes reviewing old information, validating or not validating it, and finally re-archiving it for future use". Mature verbal clues include sentences like: "Why, what, where, when, who, how, how, probably, possibly, unknown, real, I think, I understand, in my opinion, and ..." [18]. In this regard, a relationship continues in which the actor and the respondent complement each other. For example, a person continues to talk to their parent and person (b)'s "child" if a person (b) responds to their "child" and not to their parent or "adult". "The source of immature responses is the root of the child's poor condition. A person who is dominated by the bad situation inside him/herself always makes ambiguous allusions to the simplest sentences. Berne considers the only effective relationship to be the one between the mature and the mature. This relationship leads to enjoy a friendly relationship and gaining a sense of calm resulting from intellect. Maturity function is to the extent that the executive power of the character must be maintained by it. It

is important to note, however, that "this does not mean that in social situations only the mature is active or should be, but that the mature decides when to release the "child" or parent and when to re-exercise executive power [19].

Eric Berne believes that each of the three triads mentioned above ("child", parent, and mature ego states) depends on the overgrowth of one of them, and in this context, individuals find different behavioral positions. So he/she emphasizes the balance between matures' various parts of the human personality. Depending on the overgrowth of one of these ego states, one chooses four existential positions based on whether one knows humans well or not well:

2.2.1. I'm OK - you're not OK

In the past, person has experienced difficult living conditions through a grumbler parent. Such people are calmed by attacking and humiliating people. He is a skilled actor in the game "Socks". He wants to prove to others how evil their thoughts are. In this regard, he/she ignores his provocative actions and considers others to have problems. Mature is provoked by the "child" and inner parent, a mother with evil thoughts. Such people are calmed by attacking and humiliating others because their parents no longer exist. Therapeutic experiences show that "the situation (I'm OK, you're not OK) confronts with (I'm not OK, you're OK) ". Hence the "child" who chose "I'm not OK" because he/she did not receive caress. Later, by selecting the position "I am OK, you are not OK", he/she seek to deal with the painful feeling that the faulty and incapacitated parent has passed on to him in the past [20].

2.2.2. I'm not Ok- you're Ok

The person with this position leads his life in such a way that he/she receives negative caress. He/she wants to represent his badness and revive his/her negative feelings. He is a skilled actor in the game "Kick Me!". In this regard, the evil "child" of the person, by playing this game, emphasizes that he/she is not a good person, and his feeling of depression is revived. For example, when a skilled actor in this game is offered a new plan, an excuse is immediately made to show that he/she cannot do it. The rule of the game is that the person is looking to do the opposite of his/her intentions. For example, when he does not want to help others, he says: "do you want me to help?" And do it in such a way that others are forced to reject it. In this way, the person achieves to his hidden purpose [21]!

2.2.3. I'm not OK - you're not OK

The worst-case scenario is when a "child" makes such a decision. He/she has concluded that he is not lovable and good enough to receive a caress from his/her parent (mother in this case). Also, the parent's failure to meet his/her emotional needs leads him/her to conclude that the inner parent is also wrong. The manifestation of such a decision in adulthood is considering the world with pessimistic glasses full of blackness and darkness. Disappointment, the meaninglessness of life, and the general disdain for oneself, the world, and all its inhabitants are the consequences of such a decision. According to such a prediction, a person behaves in a way that is rejected by others and leaves them. Therefore, the correctness of decision from the beginning of his

childhood is justified - that there is basically no good in this world and the whole world is terrible, and I am imperfect too. That is why he is always discouraged, disappointed, and hopeless [22].

2.2.4. *I'm not OK - you're not OK*

The worst-case scenario and the possible existential position is when the "child" makes such a decision. He has concluded that he is not lovable and good enough to receive a caress from his/her parent (mother). Also, the parent's failure to meet his/her emotional needs leads him to conclude that his parent is also bad. The manifestation of such a decision in adulthood is seeing the world with pessimistic glasses full of blackness and darkness. Disappointment, the meaninglessness of life, and the general disdain for oneself, the world, and all its inhabitants are the consequences of such a decision. According to such a prediction, a person behaves in a way that is rejected by others, and he/she also rejects them. Hence, the correctness of his early childhood decision is justified, that there is basically no good in this world, and the whole world is terrible, and I am bad. That is why he/she is always discouraged, disappointed [23].

2.2.5. *I'm OK - you're OK*

The existential state of "I'm OK, you're OK" is the ideal and healthy state of being based on a relationship without disruption with the optimal provision of the "child's needs by the parent who is (here) the mother. From the time the baby is in the mother's womb, and after birth, its biological needs are fully met. The mother's responses to these needs are completely unconditional, and the "child" will not change position unless a time-consuming disorder occurs in such a relationship. If "child" does not receive such unconditional affections and do not receive repeatedly and timely answering to needs such as nutrition and hygiene, the "child" will move to another position of existence such as "I am not OK", "My mother is not OK" or "None of us are OK". The "child" who chooses the first situation considers himself/herself lovable and his/her mother trustworthy, and in adulthood generalizes this situation and way of thinking to all people. It can be mentioned about this level: "This is the place of the superhuman". There is place of creativity, self-esteem, good morals with friend and foe, good treatment of the righteous and the virtuous, the power to carry out the divine mission, the reform of society, and collection of the most desirable qualities in existence. Eric Berne thinks that the choice of each of these four life situations is formed in early childhood (three to seven years old). It is based on the fact that the "child" first decides to choose one of these positions and then, in childhood, based on this decision, builds his views and behaviors and justifies them [24].

Therefore, "according to the interaction behavior analysis approach, it is better for a person to face the painful feeling of his infancy and childhood and then get rid of it". Eric Berne believes that in addition to the healthy and ideal "I am OK, you are OK" position, three other positions will give rise to three scenarios in one's life. Depression is a scenario without love in a person's life. This scenario represents the lives of people whose parents have taught them to be loveless and not receive the necessary caresses. These people do not caress themselves or convey their love and caress to others. Instead, they have learned to spend their love on so-called valuable things such as wealth, fortune, and fame. Madness represents the scenario of life without reason. The parents of people with this scenario have dried up the roots of "thinking" and "contemplating" in them. To

protect themselves from feeling "not good", these parents are drawn into this scenario and pass it on to their children. Addiction is also a representation of this scenario representing unhappiness inside a person's life. The use of narcotics and similar drugs in such people to silence the parent's "no pleasure" is objectionable. But the entry of such substances into a person's body will cause the reproduction of tastelessness in the body. This is why one finds oneself in the process of consuming more and more of these substances to eliminate this no pleasure situation. Steiner shows that this situation connects with a triangle where actors play on the role of victim, the savior, and the oppressor in contacts [25].

In the triangle of salvation, children are encouraged to take on the victim role, while their parents take on the role of oppressor and savior. It can be done by attacking the three areas of children's power (lovmaking, thinking, and self-enjoyment). In this regard the "child" learns to be a victim. That is why he/she is saved when his/her parents do all his/her work. Accordingly, he is taught powerlessness in understanding the world and his cognition. It is important to note that different families differ in the way they are educated and the transmission of the strengths and weaknesses of powerlessness. Children may be victimized entirely. Such a society is wholly oppressive, and people are convinced that nothing can be changed. Acceptance of the hierarchy of power in which everyone considers inferior situation results from the triangle of salvation. Gaining a sense of control in such a situation is possible only by changing the role of the individual from "victim" to "savior" or "oppressor." This change of position will make him/her feel better. The tendency of the people to take on the role of "savior" and encourage them to participate, help, and work hard can indicate the exploitative goal of the politicians and the rich of such a society. In this regard, women and men's wives are also known to be unpaid and, of course, more tolerable for men by tending to take on such a role [26].

3. Psychological analysis of moral interpretations in the field of religiosity (with emphasis on Eric Berne's theory)

As mentioned in the previous section, the main focus of the theory of reciprocal behavior analysis is to explain how humans communicate and interact in the threefold framework of "child", "parent" and "adult". According to the mentioned axis, it is possible to analyze the types of interpretations and readings of religious people from sacred (religious) texts. In such a way that the religious person, based on one of states (parent, "adult", or "child"), when confronted with the religious text, loses the perception and reading of "parental", "childish", or "adult". Therefore, based on the psychological structure of religious people and based on the precedence of each of the three feelings mentioned among them, we can speak of three types of religiosity: "parental", "childish" and "adult". Each of these three types of religiosity expresses a different process of reading and interpretation in the field of ethics (rational do's and don'ts). In the next section of this article, we will analyze this issue.

3.1. Parental religiosity and moral interpretation of religion

In the parental religiosity based on the reproachful parent, the reading of the holy text finds a purely imitative basis. Under the influence of the recorded messages of the "religious reproachful parent", the system of one's religious do's and don'ts is formed. In this type of religiosity, the sacred text is read and interpreted as a "letter of fear." A fear that a "child" always makes a person feel guilty, afraid, and ashamed of God. Such a reading,

which is the result of an utterly imitative religiosity of one's religious parent, contradicts any questioning of the philosophy of religion and its precepts. In fact, central imitation is a sign of the inability to answer the "why" the emergence of religion and its content in general.

This inability has led to the omission of the subject (question). In other words, "mere worship" is emphasized as a way out of divine punishment, because expressing parental status in such people is always a representation of behaviors that lead them to play the role of a judge. This judgment is made in line with the existential position of "I am OK, you are not OK" and creates a dual of "insider" and "outsider". The "insider" is for people with the same religious reading, and the "outsider" is for anyone who does not have such an understanding of religion (a perception based on the blame parent). Manifestation of such a psychological structure in the field of religiosity due to the use of the accusative parent of terms such as "always", "all", "absolutely", etc., representing contentious behaviors with all interpretations which are perceived as inconsistent and false. It seems to be the rejection of all of different interpretations. In this regard, all different perceptions perceive "suspicious", "dangerous", "incorrect" and the person who accepts them is also considered worthy of the divine "punishment".

Thus, in this type of religiosity, the person merely recounts the recorded messages of the parent (blame) in the existential position of "I am OK, you are not OK". Accordingly, in this type of religiosity, morality is imitated and irrational, and moral statements are made not because of their intrinsic value but because of the fear of spreading the messages of the guilty parent in the head. Another feature of one's moral action in this regard is the affirmation of the existential position of "I am OK, you are not OK.". Ethics, therefore, is an "instrumental" aspect, means the affirmation of existential position, which is "proving that others are not OK and I am OK". Also, the mentioned interpretation of the holy text gives morality to the ethics of theatrical, propagandistic, and religious language. Because proving the existential position mentioned and the instrumentality of character in this regard requires the constant expression and reminder of such statements by the individual to others. This reminder has both a verbal and a non-verbal aspect (public display of action to others).

Imitative religiosity is also prominent in parental religiosity based on the supporting parent. The difference is that in the mentioned religiosity, most of the religious do's and don'ts are reflected, supporting the natural "child" of a person against his/her reproachful parent. Thus, "supporting" the natural "child" against his/her "blame" as the point of distinction between the two "parents" provides a different basis for interpreting and reading the religious text in such a way that a person usually accepts the interpretation and reading of a religious text and expresses that he/she will be caressed and supported by his natural "child". Thus, in this type of religiosity, due to the importance of the state of the supportive parent in the person, morality also finds two characteristics: imitation and protectionist. The first character indicates the complete implementation of the moral propositions desired by the parent. The second characteristic is the expression of such statements to soothe, calm, and support the natural "child" of the person and prove the existential position of "I am OK". Thus, the implementation of moral propositions is not the result of the rationalist's vision, but it is the result of a parent's religious and imperative duty to calm the "child".

3.2. "Child"-centered religiosity and moral interpretation of religion

Reading the Scriptures has a purely emotional basis in child-centered religiosity and is influenced by childhood memories, experiences, and feelings. In this regard, the adaptive child-based religiosity model is utterly reward-oriented. This means that religious rites and rituals are performed only to receive caress (reward) from the religious parent. In such an interpretation, the person acts according to the exemplary responses of others and without using his creativity, and expresses his/her usual behaviors and reactions in the past. The same behaviors and reactions are institutionalized and perpetuated by receiving rewards. Obviously, in this type of religiosity, morality and the implementation of moral propositions are not due to the intrinsic value of these propositions and their rational justification, but in the first place is the result of one's desire and greed to receive the promised rewards in the holy book. The same rewards motivate one to do moral action to enter heaven and benefit from its innumerable blessings.

In child-centered religiosity based on the psychological structure of the natural "child", like adapted child-centered religiosity, the fundamental issue is the religious interpretation based on the individuals' feelings. The difference is that one does not read the sacred text based on the teachings of others or out of greed for reward and admiration but interprets the religious text by focusing on one's "now" state of feeling. A state that can be "hate", "love", "spontaneity", "stubbornness" and.... Thus, the sacred text is interpreted to acknowledge, confirm, and reproduce this feeling of the "now". A feeling that must be expressed openly and religion also feels a narrow interpretation to prove and justify it. In this class of moral religiosity, one will interpret from glaze and way which based on the state of feeling "now". More specifically, one also understands morality in a way that confirms one's present state of being.

Each of the states of anger and rage, love, affection, etc., are the builders of one's moral propositions in the "now" time. Thus, morality is "instrumental" in this class of religiosity. The religious person introduces himself as the center and creator of moral propositions, not as the center and constructor of his actions. Of course, a moral centrality is justified and expressed by religious concepts and themes and with a unique understanding and reading of the holy book!

The key to child-centered religiosity based on the intuitive "child" which is the existence of a unique "duality". A duality that, on the one hand, places one's interpretation of the Scriptures, like other forms of child-centered religiosity, as accepting a performance that confirms one's childhood feelings manifested in one's "now". But on the other hand, it also covers such a feeling with the cloak of logic, reason, and wisdom. Thus, the duality of "feeling" and "wisdom" and synthesis, although heterogeneous between the two, is one of the unique features of the mentioned religiosity.

However, wisdom and logic are secondary priority comparing with the "feeling" of the individual. Therefore, the same process occurs in interpreting the sacred text. In this way, as in the last two forms of child-centered religiosity, one tries to achieve a reading of the text that is consistent with one's present "feeling". But the specific point of this type of religiosity from the last two types is that in the mentioned interpretation, the intellect, creativity, and logic of the person are used along with the feeling of the present, which is how the person feels satisfaction and his perception, but the critical point is that wisdom and creativity are considered a tool in the service of justifying one's feelings. This tool makes reason here more beautiful as "pseudo-science"

than science itself, because, as mentioned in this interpretation, wisdom is of secondary importance and serves to justify one's present feelings. According to what has been said in the religiosity based on the interpretation mentioned earlier, the understanding of the religious text is expressed in the service of the feeling of the "now" of the individual and is expressed in a scientific language. Ethics will take on the same way in such an interpretation. In this way, performing a moral act will initially be a religious obligation, in full accordance with the "feeling" of the individual. Secondly, it will have an argumentative format in the vision of the religious person.

3.3. "Adult" religiosity and moral interpretation of religion

Unlike the two types of parental and child-centered religiosity in "adult" religiosity, interpreting the sacred text finds a rational basis. Thus, this interpretation is not based on the parent's messages (supporter or blame) in the past, or the feelings of the individual "child", but their intellect in the "now." Hence, contrary to the static, stagnant, and biased interpretations embedded in each of the characters of the "child" or parent, he achieves progressive, dynamic, rational interpretation, and, of course, adaptations to the needs of the age from the sacred text. Obviously, such transformation does not occur through the complete elimination of the parent or "adult" in the interpretation process, but through the use of their positive capacities in the interpretation process. It is in this direction that the interpretation of the text, due to the mature mapping and testing of the said interpretation with the power of the interpreter's "intellect" interprets turn away constraints such as "certainty", "dogma", "Confidence" and "infallibility" because the manifestation of each of the mentioned constraints is a sign of the "adult" contamination of the interpreter to his "child" or parent or the precedence of one of these two states over the "adult" in the process of interpreting the sacred text. This converts the "adult" position in the process of interpretation from the subject (cognitive subject) to the object (subject of recognition). Thus, the cornerstone of "adult" religiosity is the power of reason and the intellect interpreter. Therefore, the moral reading of the text also finds its proper place in the mentioned religiosity. So morality as "rational do's and don'ts" is manifested in the moral dimension of religion by the foundation, and cornerstone called "intellect" in "adult" religiosity, because the link between morality in the mentioned definition and "adult" religiosity is the foundation stone, it is the existence of such a cornerstone that considers the value of moral concepts and propositions in "adult" religiosity to be intrinsic and inherent, not a matter of credibility through the messages of the parent or "child", because it is the "adult" commentator who brings such a reading to the fore by using the power of his "intellect" in the process of interpretation, it is for this reason that the bearers of "adult" religiosity have a remarkable moral character and conduct by emphasizing the moral dimension of religion. Such an attitude, of course, is manifested by another characteristic of "adult" religiosity in the adherence to the state of the mature ego from the existential position of "I am OK, you are OK". Something manifests itself as intolerance, forbearance, and tolerance towards other intra-religious and even extra-religious readings. Thus, the moral interpretation in "adult" religiosity represents the reasonable do's and don'ts.

4. Summary and conclusion

Undoubtedly, religion has played a significant role in creating the human lifestyle as one of the most fundamental factors. A prominent truth has given various effects on its followers' material and spiritual behavior

due to the benefit of multiple dimensions such as morality, teachings, rituals, society, etc. The diversity of such manifestations indicates the prominence of aspect size of religion about other dimensions and, consequently, the distinct religious identity that manifests itself in the conduct of religious people. The moral dimension of faith is one of the most critical dimensions, and its prominence gives a moral effect on the behavioral attitude of religious people. The analysis of the "why" and the "how" of this moral prominence, with the help of psychological knowledge and based on Eric Berne's theory of reciprocal behavior analysis, became the concern of this article. Accordingly, the triad of "child", "parent" and "adult" in the theory of reciprocal behavior analysis to identify three types of religiosity (parent, child-centered, and "adult") and analyze how to interpret of them concerning the holly text. Parental religiosity (blame/supporter) is an imitation-based religiosity resulting from a religious parent's precedence over other aspects of the ego of their psychological personality.

In parental religiosity based on the egoistic state of the reprehensible parent, morality is based on imitation, and irrational and moral statements are made not because of their intrinsic value but because of the fear of spreading the messages of the reprehensible parent in the head. Another characteristic of ethics in this context is the concern to display moral statements to others in "hypocritical" inter-religious language. Because the person follows the existential position "I am OK, you are not OK".

In parental religiosity based on the supportive parent, one usually accepts and expresses an interpretation and reading of a religious text to be caressed and supported by one's natural "child".

In this religiosity, as in the first type of parental religiosity, the implementation of moral propositions is not the result of the rationalist insight but the result of a imperative and obligatory duty on the part of the parent. But unlike the first type of parental religiosity (blame), these statements are made to calm the individual "child", not because of the intrinsic and original value of these statements.

In "child"-centered religiosity based on the adaptive "child", religious rites and rituals are performed only for the sake of receiving caress (reward) from the religious parent. In this regard, the driving force and motivation of the person to perform moral statements is primarily the result of his desire and greed to receive the promised rewards (heavenly blessing) in the holly text.

In child-centered religiosity based on the psychological structure of the natural "child", the religious text is interpreted so that the state of feeling "now" is confirmed. A state that can be "hate", "love", "spontaneity", "stubbornness" and Thus, the sacred text is interpreted to acknowledge, confirm, and reproduce this sense of his/her "now".

In this class of religiosity, morality also has an "instrumental" aspect. The religious person introduces himself as the center and maker of moral propositions, not as the center and builder of his behaviors. States of anger and rage, love, affection, etc. which, as a person's present feeling, reduce moral propositions to affirm them. Such a process is, of course, justified and expressed by religious concepts and themes and with an exceptional understanding and interpretation of holly book.

Characteristic of child-centered religiosity based on the intuitive "child" is the dual existence of "feeling" and

"wisdom" and synthesis, although heterogeneous between the two. In this reading, wisdom is of secondary importance and serves to justify one's present feelings. This is why the interpretation of a religious text serves the texture of the "now" of the individual and is expressed in scientific language. In this context, performing a moral act will initially be a religious duty but in full accordance with the current "feeling" of the individual. Secondly, it will have an argumentative (quasi-scientific) format in the religious person's view.

In "adult" religiosity, the interpreter's power of intellect and wisdom is of fundamental importance as the foundation stone. This is because the adult-based psychological structure, managed by the "child" and the parent and subjectivist, achieves a rational reading and interpretation of the sacred text. Because of this feature, the moral dimension of religion manifests itself in this type of religiosity as "rational do's and don'ts". Because "wisdom" is a typical chapter between "adult" religiosity and the moral dimension of religion, the bearers of this religiosity in the true sense of the word have a moral character and behavior. In the following table, we have summarized the mentioned contents:

Table 1: Various types of religiosity.

Type of religiosity	Ego Mode	The main characteristic of Ethics	Ethical interpretation tool	The main characteristic of religiosity
Parental (blame)	Blaming parent	Dramatic hypocritical	Imitation	Absolute imitation
Parental (Supportive)	Protective parent	Caress oriented	Imitation	Imitation of caressing
Childish (adaptive)	Adaptive child	Rewarding oriented	Feeling	Emotional reward seeker
Childish (natural)	Natural child	Emotional oriented	Feeling	Absolute emotional
Childish (creative)	Creative child	Quasi-rational	Feeling	Pseudo-science-oriented emotion
Adult (balance)	mature (integrated)	Rational	Wisdom	Moderate rational

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