

The Study of Psychological Aspects of Iranian Mothers' Lullabies

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Abstract

Lullabies are one of the best and most appealing national-spiritual songs of the Iranian nation reflecting their high creativity in treating their children. The purpose of the present qualitative study is to examine the psychological aspects of the lullabies used by Iranian mothers through content analysis. Almost two thousand and five hundred lullabies of Farsi and Azeri speaking regions of Iran were selected based on purposive sampling. Having ensured the validity of the sources and documents of the lullabies in the regions, interpretive approach was adopted for studying and analyzing the contents of the lullabies. The content analysis of the lullabies under study indicated their far reaching psychological role in psychic health of the children, especially in creating positive self-concept, feeling of peace and security, reduced stress, and reinforcement of cognitive abilities as well as other psychological aspects, all of which have been discussed in this study.

Keywords: lullaby, folklore, psychological aspects, psychological health, Iranian mothers

1. Introduction

Lullabies covering the most pleasing national spiritual values of the Iranian nation reflect the outstanding creativity of the people in dealing with their young children. Lullabies are among the oldest children's songs in the folklore of the Iranian nation; they are sung by mothers while rocking the cradles of their little kids with a special melody and rhythm. Singing the magical songs to put their kids into sleep or to soothe them, mothers usually compare the kids with the most beautiful earthly phenomena, complain about the worldly difficulties, rejoice at the fair face of the events, and wish all the best for their little ones. No doubt, there is no music fairer and more sacred than the lullabies of the mothers since they display mothers' passionate real emotions towards their children. Showing all the respectful and emotional feelings to their children and wishing all the best for them, mothers instill a lifelong love to life and affection to the motherland in the minds of the kids (Khodaie, 2012a). Lullabies help little children develop an understanding of their motherland, people, nature, flowers, rivers, seas, love, cordiality, justice, equality, and other positive feelings by preparing them mentally to enjoy a happy life in the future. Lullabies are the primary forms of music in a verbal form, which in harmony with the rhythm of the rocking cradle, stimulates the hearing ability of the children and paves the way for a sound sleep for the little kids. The musical power of the lullabies is so high that the melody causes the children to get drenched in a deep pleasing felicity and carries them to a world beyond the world of experience. Most of the lullabies are mournful in tone and mood and mothers singing them to the kids convey a sense of love to the children and unconsciously express their inner restraints. This is natural because the lullabies are the output of a passionate heart, which expresses all the feelings of love and kindness and at the same time utter the hard reality of life and its problems. It seems that the children come unconsciously close to the hurdles in the course of life. Mothers blend the beauties of human passion with the difficulties of life. In addition, mothers' lullabies are sometimes associated with feelings of complaint sorrow, loneliness, worry, and dissatisfaction with and disturbance about social and economic problems.

Being in various forms and subjects, lullabies are prevalent in the majority of regions with various dialects in Iran. Nevertheless, they share the common features of soothing the kids and putting them into sleep with a wide range of dreams and at the same time they express the hardships, pains, pleasure, joys, and hopes in life.

Lullabies not only soothe the children and put them to sleep, but they also have different implications for a child's life. Recently, a union in Europe has been established in order to collect lullabies throughout Europe.

They have called the project as “Languages from the Cradle”. The plan covers lullabies in seven major languages, namely, Italian, Greek, English, Danish, Czech, Turkish, and Romanian. The union intends to help European children have access to lullabies in the languages. The organizers plan to design a Website and to produce DVDs, CDs and books and distribute them among the children to popularize the lullabies. They want to translate the lullabies into various languages and hand them over to the kindergartens, primary schools, and parents (Josephson, 2008a). The organizers believe that the lullabies are not only used to help the children go to sleep, but they think lullabies contribute to the growth and education of the young children and they can also help develop an intimate relationship between children and their parents as well. Moreover, lullabies may contribute to the learning of the languages concerned, motivate children to learn and serve as some genuine methods in expanding the new languages among the families (Josephson, 2008b). It would seem that the big problem which may rise to hinder the growth and training of the little children can be the lack of attention on the side of the modern parents to communicate with their children. Devices such as music, songs, and lullabies are significant tools for the parents to communicate with their children and the lapse of these devices may bring forth unwanted consequences.

Based on this, the main aim of this paper was to identify and investigate psychological aspects of lullabies sung by Iranian mothers in order to fill the gap in this subfield.

2. Methodology

A qualitative content analysis was adopted for the present study. Because of the wide geographical dispersion of Iran and its large multicultural population, purposive sampling was done, and the lullabies of Khorasan, Fars, Kerman, and East Azerbaijan provinces were selected.

The validation of the sources including the books and articles was carried out by collecting the documents and sources related to folklores and lullabies; as a result, comprehensive valid sources were selected for studying lullabies. The researcher carried out both external and internal reviews on the sources and their content in the following order: Initially for external or facial review, the originality of the books rather than their contents was analyzed, in internal or inner review, the significance and truth value of the books were assessed by matching them against the other sources. Consequently, 10 major books out of a total number of 31 books were selected as the valid and major sources for studying and examining the lullabies in the mentioned regions. Later, the common lullabies of the regions were selected out of the sources mentioned above as the samples for content analysis. In analyzing the data, interpretive approach was employed, which is one of the main factors in qualitative analysis of data according to (Miles & Habberman, 1994, as cited in Safiri, 2012).

First, all lullabies sung by Iranian mothers in all 4 provinces were studied. Then, the contents and internal meanings were extracted. Having compared all similarities, differences, and contents from psychological point of view, we classified them into 8 psychological items and one non- psychological as shown in table 1. It should be mentioned that an expert group including a few university instructors in psychology and educational Science of public and Islamic Azad University of Tabriz as well as literary experts of educational training organization of the youth were unsalted. This further contributed to the reliability and validity of the results. Meanwhile, there was an attempt to describe and explicate the features and psychological dimensions of lullabies of Iranian mothers using the most recent research.

Table 1. List of 8 psychological items and one non- psychological point

| No. | Contents | Frequency | Percent |
|-----|--|-----------|---------|
| 1 | Prays for Child health and happiness | 293 | 11.64 |
| 2 | Maternal wishes | 391 | 15.52 |
| 3 | Calming down the child | 498 | 19.78 |
| 4 | Emphasis on social and emotional relation among the family members | 358 | 14.22 |
| 5 | Instilling positive feeling in child about his name | 201 | 7.98 |
| 6 | Improving the sense of gratitude in child | 195 | 7.75 |
| 7 | Expressing maternal concerns and worries | 362 | 14.37 |
| 8 | Psychological effects of lullabies' music on child | 2518* | 100 |
| 9 | Sundry lullabies (Non – psychological) | 220 | 8.74 |
| | Total | 2518 | 100% |

*Since all lullabies contained a musical feature, its frequency was not calculated in the total part.

It needs to be added that we consulted an expert group including instructors from Tabriz Azad and public universities as well as some experts from the Institute of intellectual development for children and young adults. This further added to the reliability and validity of the finding.

3. Results

In the lullabies of Iranian mothers, there seems to be some features and emotions which associate with psychic aspects of the children. Also, in these Lullabies, there is a specifically controlled and technical structure by which various colorful contents may be added to increase their length. The Iranian lullabies enjoy a diversity of contents. The psychological aspects of some lullabies are discussed in the following items, and their role in growth and education is out of the scope of this paper.

3.1 To Pray for Children's Health and Happiness

These lullabies include the ones in which the mother wishes health for her child and invokes the sacred being (God) to protect the kid. Psychologically speaking, these lullabies show the mother's feeling of insecurity and anxiety about the kid's future. To ensure happiness and security for their children, she pleads God, as the major and dominant means, to help her:

- Lullaby, Lullaby, while I put you to sleep, I look attentively at your height and weep

Lullaby, may you be far from nightmares, Lullaby, day and night may God keep you.

(Hedayat, 2009, p. 217)

3.2 Maternal Wishes

In a broad range of lullabies, a mother expresses her interest and affection toward her child in terms of the most beautiful and sweetest wishes for him. They are murmured as the three following groups:

3.2.1 Wish for Multilateral Growth of Child's Personality

In some lullabies the mother wishes her child to grow up and blossom. Considering the general aspects of the character development in terms of physical, psychic, mental, social, and genuine growth, one may think that the mother expresses her expectations in terms of wishes and hopes. The following Azeri Turkish lullaby clarifies the subject:

- Lullaby I sing till you sleep, The moon of your eyes eclipse deep

Lullaby, O let me count the stars, Till the time you start to reap

(Panahi, 2009, p. 187)

3.2.2 Wish for Social Growth of Child through Gaining Knowledge

Since learning and education are two significant ways of attaining the skills for social life, the mother expresses her wishes of a good life for her child by encouraging him/her in studying sciences and acquiring knowledge. The mother wishes her child to be an educated person (a clergyman):

- Lullaby, my velvet-clad dear bold, Where is the key to wisdom, you sold?

Lullaby, may you sleep far from nightmares, May you be a clergyman and your pen of gold.

(Panahi, 2011, p. 147)

3.2.3 Wish for Child's Marriage and His Bright Future

Marriage has always been a turning point in one's social life. Furthermore, the effect of marriage on physical and psychic health makes it significant for parents. Thus, mothers consider marriage as an important event and wish their kids to marry. The following Azeri Turkish lullaby is a case in point:

- Lullaby, sleep not in rage, A dream for you in a carriage,

I plead God for one wish only, That I take part in your marriage

(Omran, 2010, p. 84)

3.3 Calming Down the Child Using Positive Educational Methods

Since the main purpose of murmuring lullabies is to calm down the children, Iranian mothers try to use the most proper words and the most efficient methods of calmness and cuddling resorting to the positive educational methods such as encouraging timely, reminding timely, supporting timely, and nurturing and improving child's self-confidence. So in some lullabies, the mother complains of the restlessness of the kid and why he does not fall asleep. These lullabies are sometimes laden with complaints; they may be nervous in tone, and sometimes they are

sung ironically:

-Lullaby, O pistachio fired, Of your cries I am so tired

Lullaby, my rose I weep, Why you don't sleep

Lullaby, for the sake of Koran, Into the sleep may you run!

(Mohammadi & Ghaeeni, 2011, p. 29)

A Mother may sometimes bring about the “bugbear” to her lullaby and use it. These lullabies are psychologically interesting. Introducing the scaring bugbear, the mother causes the bugbear to be scared by the baby, not the other way round. The mother talks of the brave child and his/her father who has two swords to kill the bugbear. A mother may apostrophize the bugbear and order it to “go away”:

- O bugbear! Go away from my child, What do you want him to do mild?

Don't you know this sweetie has a dad?, He carries a dagger with him; go bad!

(Shamloo, 2010, p. 775)

3.4 Emphasis on Social and Emotional Relation among the Family Members

In terms of family sociology and psychology some lullabies are especially valuable. For example, a mother uses similes of flowers to describe her kid simulating him to flowers on a carpet, and simultaneously complains of the distance between her and her husband who is not at home. The husband is in a faraway land at work to bring back money and life stuff. These lullabies show the affectionate love between the couple and they show the family structure as well as the social role of the parents or the fact that father has to work out of the house for earning living and the mother is responsible for internal affairs of the house and raising the children. These lullabies also help consolidate the father's personality. The following example illustrates the point:

- Lullaby, O my rose-clad, To military service is your dad;

Lullaby, O spearmint tone, Daddy is far away I am alone!

Lullaby, O my corn-poppy, Let God be with your poppy

Lullaby, O my raisin fresh, Daady is away, get on flesh! (Mirniya, 2013, p. 155)

Or in the following lullaby in which the mother speaks of his happiness on the coming of his husband:

- Lullabies, lullabies, my lily flower, I'm happy as comes your father (Vaez, 2007, p. 139)

3.5 Instilling Positive Feeling in Child about His Name

In some lullabies the mother pampers her kid with her kind words and seals the lyric at the kid's name. Giving a good name or title to the kid within the lyric is very influential in achieving a positive self-concept by him. The name and the title are so important since they are important parts of one's character. Some positive titles such as “king”, “Prince”, “fairy”, and so on are historically motivated and they produce relaxing feelings in a kid's whole being. The aesthetic understanding of the Iranians has motivated them to address their kids with important names and titles like the following:

- Lullaby, be always my flower, Lullaby, come to me nearer

Bring Jars of water and tubs, since, He wants to wash up, he my prince

Lullaby, he is a prince-born!, Offered to me by God, forlorn! (Shamloo, 2010, p. 773)

3.6 Improving the Sense of Gratitude in Child

Some other lullabies are educationally oriented. They attempt to educate the child on moral and social relations. Mothers wish the kid to grow up so that he can make up for the mother's hardships. The following Azeri Turkish lullaby clarifies the point:

- Lullaby, O to your name, your name, Lullaby, O God help all the same

Whenever you are young some day, Remember me in your fame (Panahi, 2009, p. 187)

However, the mother knows that the child will forget this sense of gratitude, so she continues this way:

- Lullaby, O with my hand old, Give a hand to me when I am two-fold

Lullaby, you don't sleep at all, I help you grow up, you don't recall (Hedayat, 2009, p. 217)

3.7 Expressing Maternal Concerns and Worries

Little children are gifts of God to parents, especially to mothers. Mothers often find their kids good listeners to talk to them of their fears, concerns, and anxieties. They talk to the kids as if they talked to adults. Kids make the mother not feel lonely when her husband is away from the house. These types of lullabies are studied under three headings:

3.7.1 Death of Father

These lullabies are mournful and the mother complains of the harsh face of death turned untimely to her. These lullabies are delicately composed; however, they talk of a life at the dead-end of the road:

- *My flower is gone, left the thorn, Pains my friends since I was born*

A breast-fed kid is left to me alone, A memoir of my love, O torn! (Shamloo, 2010, p. 774)

3.7.2 Father Being Away and the Resulting Problems

- *Lullaby, O my drunken Partridge, Of all things in life, I am in your siege*

Lullaby, O daddy is gone away, To you I am tied, O in carnage! (Homayuni, 2010, p. 131)

3.7.3 Being Afraid of Father's Disloyalty and His Re-marriage

- *Lullaby, O to me a knife, Daddy is away from my life*

Lullaby, O my rosy kid, Daddy is after another wife. (Roushan, 2011, p. 93)

3.8 Psychological Effects of Lullabies' Music on Child

Without any doubt, one of the most important characteristics of lullabies is having rhythm and melody which affects the child. Since what is great for a child from regarding hearing is lullaby's rhythm which a mother offers to the child by murmuring and her own charming voice. And he enjoying it either gets calm or sleeps. Whether a mother has a good or bad voice, a child gets familiar with her murmur and her voice penetrates into his little ears, which the baby enjoys. Thus, paying attention to the musical aspect of Iranian lullabies is of great importance (Khodaie, 2012b).

4. Discussion

It seems that the science of psychology has a long history in Iran, being based on national and moral values and being displayed in the oral traditions, songs, and lyrics. The studies on the Iranian oral literature suggest that people in this region have long composed extremely various and musical lyrics in order to communicate with the new-born babies and little kids. The lyrics are mostly didactic, educating the kids and entertaining them. The composition of the lyrics and songs and the delicacy of their as well as the expressing modes and motivating factors are sometimes astonishing. The lyrics of lullabies composed by the Iranian women, displaying their original creativity, are samples of a sound communication with the little kids. Internationally conducted researches show the impact of lullabies on various aspects of the personality of the little kids, which in turn indicates the scientific nature of the behavior of Iranian mothers.

One of the themes which is completely obvious among Iranian mothers' lullabies is the concern about children's illnesses and death which threaten a child because of various factors. For this reason, a mother prays for her child's health and wishes God protects her child from illnesses and death. From psychological point of view, especially religious psychology, tendency to God has been rooted in human beings based on hidden inborn need. And mother's demanding help is also caused by this fact and seek help. So, Iranian mothers pray and seek help from God to decrease concerns and stress. The results of the research (Borchard, 2010) also represent the key role of the religious thinking in decreasing stress. So, people living with religious attitudes can better adapt to stress and in case of coming down with depression, they recover faster. Psychological studies (Bremner, 2011) also confirm the positive effects of spirituality and tendency to God in people's life. Moreover, findings of (Batakova, 2008) show the positive effects of praying both in providing psycho-hygienic and the psychotherapeutic effects especially to remove people's daily concerns. Besides, Irish researchers have found out the relation and interconnection between praying and better level of psycho- hygienic among school students (Lewis & Barnes, 2012).

Moreover, a mother's endless wishes for her child represented in terms of lullabies show her attention to her child's growth and evolution. Her great interest in her child's multilateral personality growth and efforts to gain knowledge and her child's marriage are the most important matters for a mother about her child's better future which favors all mothers around the world. Researchers' findings and studies can confirm Iranian mothers' interest and memory lane toward their children's future besides finding the factors and multilateral growth fields

of child's personality such as physical, emotional, social and mental growth. The positive effects of singing lullabies on the weight increase in the premature born infants were proved in a research carried out at the University of Georgia on the 62 premature born infants. The research showed that there was a close relationship between listening to the lullabies and sucking the breast while being fed by the mother; consequently, it contributed to gaining weight in the prematurely born infants (Cevasco & Grant, 2005). Concerning mental growth, the results of the studies indicate that there is a positive correlation between music training in the childhood and a higher mental ability (Anvari et al., 2010). Based on this research, compared to the children with no music training, the children with music training are better in terms of verbal memory (Ho et al., 2003), superior in terms of special ability (Hetland, 2000), and better in terms of achievement in mathematics (Cheek & Smith, 2007). Moreover, the findings of the new experimental studies prove the fact that music training fosters self-control and verbal intelligence in children (Moreno et al., 2011). Also, wishing children marriage murmured as lullabies by mothers, the results of research (Uecker, 2012; Idler et al., 2012; Warner & Kelley, 2012) and many other researches show the importance and role of marriage in people's social growth and fulfilling and improving psycho-hygienic and proves Iranian mothers' logical and philosophical points of view in rearing healthy children.

Therefore, the study of the content of the lullabies shows that choosing a name for babies is very important. Thus, it can be said that if a child's name is not the first familiar melody for him, without any doubt, it is one of the first words that he hears after birth. Choosing a name is not just choosing a word but an identity which a person carries with whole his life, so it is natural that it has an important role in one's life. For this reason, one of the parents' main concerns after their child's birth is to choose a name for him. Because a proper naming forms his personality and identity; besides, it distinguishes him from others. Lack of attention to this fact, as sociologists and many psychologists believe causes some social abnormalities and behavioral breakdown such as stress and anxiety. Thus, valuing it by parents and governments' policies on planning and passing naming rules like the new one in Sweden (Naming law, 2012), prohibition rules to choose some names for children in Germany, Sweden, Denmark (Alter, 2007), and some other countries for names without bearing any meaning, being ambiguous in terms of child's gender and identity, along with publishing books and running different web pages introducing names for parents are examples of valuing children's naming. Also, they may represent Iranian parents' sensitivity and behaviors to name their children properly and improve their self-confidence which are murmured through lullabies.

Psychologists have found out the importance of "gratitude" within the framework of positive psychoanalysis to find an answer to the question of what methods protects psycho-hygienic and regard it a psycho power source. A large body of recent work has suggested that people who are more grateful have higher levels of subjective well-being. Grateful people are happier, less depressed, less stressed, and more satisfied with their lives and social relationships (McCullough et al., 2002) & (Kashdan et al., 2006). Grateful people also have higher levels of control of their environment, personal growth, purpose in life, and self acceptance (Wood et al., 2009a). Grateful people have more positive ways of coping with the difficulties they experience in life, being more likely to seek support from other people, reinterpreted and grow from the experience, and spend more time planning how to deal with the problem. Grateful people also have less negative coping strategies, being less likely to try to avoid the problem, deny there is a problem, blame themselves, or cope through substance use (Wood et al., 2007). Grateful people sleep better, and this seems to be because they think less negative and more positive thoughts just before going to sleep (Wood et al., 2009b). Gratitude has been said to have one of the strongest links with mental health of any character trait. Numerous studies suggest that grateful people are more likely to have higher levels of happiness and lower levels of stress and depression (McCullough et al., 2004). Referring to these researches and other studies, it can be said that Iranian mothers' sensitivity toward gratitude issue murmured in terms of lullabies show their delicacy, prudence and philosophical thinking and activity about their children' nurturing and psychological hygienic in future.

Iranian mothers' lullabies are babblings from the always hidden inner part of women in Iranian community in which problems, concerns and sometimes hopes and wishes have been skillfully imagined. Stress, anxiety and other psychological and social problems derived from women situation in Iranian community especially when problems relate to father's absence from the family, his second marriage and mother's loneliness have caused mothers have no companion except their children to express their concerns and worries. Therefore, in some lullabies, a mother seeks refuge to his child from loneliness, stress and anxiety and calms down herself and her child by telling lullabies. The results of research on lullabies prove this psychological activity of Iranian mothers to get rid of psychological problems. The results of a research (Friedman et al., 2010) about applying The Lullaby 101 Program in Community Mental Health Center seeking the decrease in mother's concerns and treating the disorders diagnosed depression, bipolar disorder and schizophrenia among pregnant women and after

delivery of a child show that the effectiveness of using lullabies in removal of concerns and treatment of mothers' psychological disorders. Concerning the impact of singing lullabies on reducing stress during pregnancy, prevalent among the pregnant ladies, a research was carried out at the University of Limerick, Ireland. The aim of this study was to explore the impact of singing lullabies during pregnancy. In the research process, the participants were recruited at antenatal classes at a metropolitan maternity hospital in Ireland. Six pregnant women participated and learned to sing three lullabies over four group sessions with musicians. Qualitative in depth interviews were conducted approximately three months later to capture the women's experiences. The key findings of the research indicate that the participants unanimously reported a sense of satisfaction and all would recommend the programme to a friend. Findings suggest that learning to sing lullabies in pregnancy benefitted women in terms of relaxation, in feeling closer to their infants, in connecting with other pregnant women and in providing an additional tool for communication in the early new-born period. Some women described profound feelings of love and connection with the unborn infant while singing the lullabies (Carolan et al., 2011).

It is also important to survey the lullabies in terms of their musicality. The singer of lullaby should sing the lullaby not like a usual literary poem but in a musical rhythmic voice. The rhythm of the music keeps the kid in its spell. The kid rejoices listening to the musical lyric and gets enchanted by the melody. The music, from psychological point of view, is considered to be a psychogenic need for the development of the person's talents. Therefore, to put emphasis on the lullabies is not a method of popularizing it in a culture; rather, it addresses the natural requirements of the little kids to be pleased with the musical lyrics. Child psychologists believe that the musical talent is a major force in the development and growth of a child. Howard Gardner (Berk as cited Sayed Mohammadi, 2012), the psychologist, has identified Ninth kinds of intelligence in the human beings: 1- Logical mathematical intelligence 2- Linguistic intelligence 3- Musical intelligence 4- Spatial intelligence 5- Bodily-kinesthetic intelligence 6- Naturalistic Intelligence 7- Interpersonal intelligence 8- Intrapersonal intelligence 9- Existential intelligence.

Two types of the intelligences are connected with musical training. Musical intelligence refers to the use of rhythm, harmony, coherence, rhyme, song and the sweet voice, understanding the voices and melodies and putting values on them. Musical intelligence underlies the listening ability, discipline, beauty, friendship, an inclination to symmetry and balance as well as having a general view of the universe. The second intelligence concerned with music is bodily-kinesthetic intelligence. Dance movements are interpreted in the framework of this type of intelligence (Gardner & Hatch, 1989). It can be concluded that the most simple and pleasing form of music for the kids is lullabies. Most of the little kids fall asleep and feel relaxed when they listen to the mother's lullaby. This trend is sustained in the kids as a conditioned reaction to music. Then, it can be claimed that music is very influential in training the kids during their pre-school and school years. Music can also contribute to various behaviors of the kids, including social adjustment, emotional stability, personal control, high concentration, motivation, a feeling of self-importance, strengthening of the muscles and strengthening the skills of self-concept and so on.

According to the findings of researchers, some of which has been referred above, we can conclude that the reasons that justify breast-feeding of the kid by the mother would certainly account for the mother to sing lullabies and to become a rhapsodist. The mother starts her rhapsody while she expresses her own feelings and helps the little kid enjoy the music of human words. In fact, lullabies are the foundation for the kid's education and training. Lullabies are later continued in the form of story-telling and a "woman" takes on the role of a "mother" with breast-feeding and singing lullabies for a little kid. It is a proven fact that the little children not only need physical care, but they also need other types of cares to address their social and emotional feelings and their personality and intelligence. The response to these diverse requirements determines the overall identity of a kid. It is possible to cause the little children to get accustomed to listening to some new and balanced pieces of music by singing lullabies for them. Researches have proved that lullabies are influential in the psychic health of the little children, having some fundamental impacts on the other aspects of a character, as well. The research results of the lullabies which are mentioned above indicate the development of the brain, growth, curing the diseases, soothing the pains, developing cognitive ability, highlighting learning ability, realizing emotional responses, language learning as well as mental health. In agreement with these researches, the findings of the present study also show that Iranian mothers' lullabies have some important mental effects on children's mental health, which includes creating happiness and calmness by improving the sense of hopefulness for the future, improving self-confidence, educating the sense of gratitude in children, and mothers' emotional control through the use of music or nice melody in lullabies.

5. Suggestions

According to what is mentioned above, Lullabies and sweet and soothing voices are effective in soothing the

child and its relaxation, and they are the first glimpses of the infant education. Therefore, in studying the significance of lullabies, it is important to notice their historical and ideological aspects in Iran and the world. Parents and their family members should be positively informed of the impact of the lullabies on children. This can be publicized by distributing and giving needed knowledge to the parents in order that the parents could interact with their kids through the lullabies. Lullabies should be collected and edited by the scholars to be useful for the children in the modern world. Another issue is the revival of lullabies. They should include the surrounding environment that is tangible for the child. Thus, they should use words that are imaginable and understandable for the children so that they would enjoy hearing them. The artistic poets of our country can commit themselves to edit the existing lullabies and try to compose new ones. Continuous research in this field may show different aspects of the effect of lullabies on the growth of infants. However, the present study faced some limitations such as lack of resources and a mere use of qualitative methodology as well as analysis through the content of lullabies. Employing other research methods can lead to more effective results which can be more generalizable.

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