

A Lacanian Psychoanalytic Critique of the Poem “Tatavol-e Peyvastegi” (The Aggression of Continuity) from Tahereh Safarzadeh’s *Daftar-e Dovom*

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This research reexamines the poem "Tatavol-e Peyvastegi" from the second collection of Tahereh Safarzadeh's works based on the psychoanalytic critique approach of Jacques Lacan. The question in this study is whether the poet (in the position of the subject) can replace the desired object of desire (another big Other) in its symbolic realm with the mother (another little Other) in the imaginary realm and achieve the tranquility and satisfaction that was once experienced in the comforting embrace of the mother's safe imaginary realm? And has the connection between the subject and the object saved them from wandering in the symbolic realm? The present research method is library-based, and the findings show that the subject does not achieve the initial tranquility and satisfaction that was experienced in the mother's embrace in relation to the desired object of desire, referred to as "tatavol". In the conclusion of the poem, it points to its bewilderment and wandering after achieving connection.

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Introduction

Tahereh Safarzadeh is a prominent figure in contemporary Persian poetry, known for her transition from romanticism to religious and socially critical themes. Her work often reflects a deep engagement with social norms, religious values, and the complexities of the human condition. This research seeks to provide a novel interpretive lens for her work by applying the psychoanalytic theories of Jacques Lacan. Specifically, the study focuses on the poem “Tatavol-e Peyvastegi” (The Aggression of Continuity) from her collection *Daftar-e Dovom*. The central inquiry explores the subject’s (the poet’s) attempt to find stability and fulfillment in the Symbolic realm through the “Object Petit a” (the desired object/the Big Other) as a substitute for the lost “Small Other” (the Mother) of the Imaginary realm. The research questions whether the union (*vasl*) with this desired object can rescue the subject from the wandering and fragmentation of the Symbolic order or if it ultimately leads to further alienation.

Method

This study utilizes a qualitative, library-based research design, employing a descriptive-analytical approach rooted in Lacanian psychoanalytic criticism. The methodology involves a structural reading of the poem’s metaphors and linguistic choices through the triad of Lacanian realms: the Imaginary (the realm of images, unity, and the mother), the Symbolic (the realm of language, law, the Father, and social order), and the Real (the unrepresentable, pre-linguistic truth that resists symbolization). The analysis dissects the relationship between the Subject, the Small Other (Mother), and the Big Other (the Desired Object) to uncover the underlying psychological tensions within the poetic text.

Results

The analytical reading reveals a profound failure of the subject to achieve the primordial bliss once experienced in the Imaginary realm. Key findings include:

- **The Failure of Union:** The subject perceives the act of “continuity” or “union” (*vasl*) not as a harmonious merging, but as an “aggression” (*tatavol*). This suggests that the union with the

desired object does not fulfill the subject's desire but instead disrupts their sense of self.

- **The Displacement to the Earth:** During the moment of union, the desired object's gaze is diverted toward the "Earth." In Lacanian and mythological terms, the Earth represents the "Primordial Mother." The subject's resentment toward the Earth reflects a psychological displacement, attempting to compensate for the feeling of being ignored by the desired object.
- **Resentment Toward the Mother:** The poem uncovers a deep-seated resentment toward the mother (the Small Other), whom the subject perceives as the "guardian of the Father's pleasure." This indicates the subject's struggle with the transition from the Imaginary to the Symbolic order, where the mother's role is subsumed by the patriarchal/Symbolic Law.
- **The Real and Final Fragmentation:** The poem concludes not with the resolution of desire, but with a descent into "wonder/bewilderment" (*hayrat*). The moment of union results in the "passing beyond words," a collision with the **Real** that leaves the subject "naked" and more alienated than before. Instead of escaping the wandering of the Symbolic, the subject is left in a state of profound ontological instability.

Conclusion

The research concludes that in "Tatavol-e Peyvastegi," the subject fails to replace the lost security of the maternal embrace with the fulfillment offered by the Symbolic desired object. The pursuit of the "Big Other" does not resolve the "lack" (*faghdan*) caused by the separation from the mother; rather, it highlights the impossibility of complete satisfaction. The poem serves as a testament to the perpetual wandering of the subject within the Symbolic order, where every attempt at "continuity" or "wholeness" is met with the aggressive intrusion of the Real and the inescapable fragmentation of the self.