



Mythical Women and Problematic Narration in *Pear Tree* of Goli Taraqqi*

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IN the process of literary creation, women writers take a different path from men, so, in order to study a woman's writing, we must also consider the author's sexual identity. In fact, the writing of a woman illustrates a particular reflection of the identity of her. By studying the short story, *Pear Tree*, of Goli Taraqqi, one of the contemporary faces of Persian literature, based on the sociological theory of Pierre V. Zima, it is shown that the author is looking for her lost identity which has been denied by society. This search materializes by introducing a new character of women, a mythic image that brings a certain semantic domain to the text and leads to a different narrative structure. Therefore, it becomes a controversial subject in the field of action and speech. The present study demonstrates that *Pear Tree* book of Goli Taraqqi, which is considered as a female-written text, responds to social problems at the linguistic level and helps its writer recover her lost identity.

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For centuries, the written word, including literature, has been the only exclusive right of elite men. This causes the language to look like a masculine ideology. "Since the nineteenth century, language has become the site of many feminine claims and women used language for gaining equality between the two sexes". (Didier, 1981, p. 10) After that they could easily talk about themselves, crossing the forbidden places and finally knowing themselves. "Therefore, a relationship with language is an excuse to reject any written law. Women found a place for change in writing, where there is the possibility of a transformation of social and cultural structures"(Barthelmes, 2019: 341). Women reveal some part of their reality through writing. In fact, women's writing is considered as modeling of a reality that is experienced differently and which could oppose the dominant discourse held by men within the literary culture.

But how much women's writing can reflect their place in society? Could woman's writing free itself from pre-established ideas about women? Do social factors play a key role in a female writer? How semantic and narrative issues of writing can demonstrate social problems? To answer these questions, we chose a sociocritical reading that examines the writing by considering the social and cultural elements that formed it.

Elsewhere, one of Gôli Taraqqi's works, which the story *Pear Tree* is from that, contains stories about the writer's feeling of alienation and estrangement from others. Like *Le Poirier* who tells the story of an author who takes refuge in a garden to get away from others. In all of her works, Gôli Taraqqi has talked a lot about the suffering of women in the patriarchal society, trying to improve the social status of women. As a result, she spoke a lot about the society of her time. So we take into account social factors to study her news.

The sociocritical perspective of Pierre V. Zima focuses on describing the manifestations of ideology inscribed in various textual phenomena. In fact, in order to grasp the genesis of a work and its aesthetic structure, it is not enough to confine oneself to the text itself, but one must also consider the facts that caused its appearance. Based on the sociocritical approach of Zima, this article has tried to understand how feminine demands have been demanded in *Gara Taraqqi's Pear Tree* because Zima insists on social claims that are revealed through language. As we have said, Zima's theory is composed of three stages: first, the study of the sociolinguistic situation of each writer's time, then the semantic analysis of the work in question and finally the narrative analysis of the writing. Using a detailed semantic analysis of *Pear Tree*, we revealed that Taraqqi destroys the pre-established definition of the feminine, created by the patriarchal society of his time. Specialist of mythology, due to the ideas and theories of Jung,

Taraqqi benefits from myths in favor of the social status of a woman and her lost identity. She gave a new mythical figure of a woman in the patriarchal society. By treating the female image with a mythical gaze and giving a mythical dimension to female characters, Taraqqi hopes to return to a period of holiness and glory for women. As a result, a new feminine image dominates the semantic universe of *Pear Tree*, which can be studied as a "liberating scripture". By studying the narrative structure of the text, we have pointed out the relationship between the semantic basis of the text and its narrative path. The story stands out from the actantial scheme of Greimas, because it does not represent a homogeneous and united subject. We resort to Zima, by who in a semantic universe where pre-established definitions cease to be relevant, the foundation of subjectivity is shaken. So, the subject becomes dubious at the level of the action and at the level of the enunciation.

Keywords— Femininity, Pierre. V. Zima, Taraqqi, Sociocriticisme, Trespass.

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