

Literary Debate and its Psychological Analysis in the Poem “Flower and Bud” by Gheisar Aminpour

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Abstract

Debate is a literary form which has been common in ancient literature and its application has increasingly raised and currently reached to its zenith in contemporary literature. Debate is a kind of figures of speech and a poet implies his or her meaning as question- answer form in one or some verses. Parties of this debate or dialogue are sometimes two humans, two living creatures, two plants or two different things. Most poem debates are occurred between two lovers which start with “(he or she) said”. Sometimes a debate is shaped as an epic form which is called “Braggadocio” Introvert and extrovert persons normally stand at two ends of a line. In debate of flower and bud, Gheisar Aminpour tries to judge and think. The flower’s personality type is closer to the reality than bud and human’s mission is enjoying such positive and social personality type, so the poet is realist. In the paper, we tried to familiarize with Aminpour’s mental and psychic state by qualitative method-content analysis, and to criticize the debate of flower and bud based on the ideas and beliefs of some psychology.

Keyword: Gheisar Aminpour, flower, bud, young, introvert, extrovert, debate

Introduction

As implied by its roots "مناظره", "نظارت", "منظر", "ناظر" (debate) is an Arabic word means “to look with eyes”. In Persian literature, مناظره (debate) means “to discuss and dispute on the reality and nature of something”, “to ask and answer” (Dehkkoda “مناظره”).

Debate is technically a bilateral dialogue in which each party tries to prove his or her superiority and excellence than another by reasoning and offering logical proofs. So, debate is a kind of scientific dialogue and a field for appearing thoughts and beliefs, and its aim is to understand the truth and its appearance. In other words, it is “a kind of dialogue in which parties tries to prove their superiority and excellence than another by reasoning and offering logical proofs” (Shamisa, 2006).

Debate as a kind of literary art is an art that "the poet or writer brings two parties face to face and forces them to dispute on a subject and at the end, allows one party overcomes another" (Dad, 2004).

The poet or writer’s intent from a debate and dispute between two opposite agents is to prove a philosophical theory or a moral outcome. Indeed, one advantage and objective of debate is teaching, an indirect teaching which remains in minds due to the special way of a debate. Observing debate’s conditions and standards helps reach to the objective of a debate. The most important conditions and standards of a debate include: observing moral values, giving opportunity for stating other thoughts, scientific competency of participants, ruling of a scientific atmosphere over the debate, and clearly state the outcome based on mentioned reasons.

Review Literature

Applying debate with question and answer has a long history in Persian literature. As we can see some debates from works in “Pahlavi language”- especially Ashkanid Pahlavi- such as the poem of “Assyrian tree” which is a debate between a goat and a date-pam. The oldest instance of debate is backed to Islamic period and the innovator of debate art in Ancient Persian poet is “AsadiTousi”- poet of “Garshasb- nameh” and “Persian word”(Razmju,1995).

In his odes’ preface, AsadiTousi uses some debates between the earth and sky, night and day, a magus and a Moslem and lance and bow, and then praises the praised One.

Since Asadi is an epic poet and debate is also a kind of epic used in individual encounters, he uses this method as his poetic style and wins fame by the novelties of these debates and make his timeless (Safa, 1987).

Although debate doesn’t have a certain form in Persian poem, *Mathnavi* and couplet poems, in addition to odes, became common for composing debates since fifth century. Poets with Iraqi and Indian styles have been attracted to this kind of oratory, including: debate of Roman and Chinese painters in “Eskandar- nameh” by Nezami Ganjavi; independent debates such as” bat and ball” by TalebJajromi,” moon and san” by khajeh Masoud Ghomi and “old and young” *Mathnavi* by Mirza Mohammad Nasir Esfahani.

Among recent poetic works, we can find debates by Bahar and Parvin in ode and couplet forms.

Parvin Etesami is a contemporary poet familiar with classic literature. She considers evolution in literature and society necessary and in this way, debate is her main policy, allegory is her basis, advised concepts are her aim and applying the language of animals and objects is her imagination (Bareheni,2001).

“Parvin’s art is that she encounters opposite things and persons against each other by applying debate and clearly illustrates the truth of each them”(Beh-azin,1987).

The importance of Parvin’s speech in social, political and moral field becomes clear when we consider her social status and the political atmosphere of that time. Parvin lives in the time in which speaking about any political and social subject and even speaking about people’s poverty and deprivation or disorganization of situations caused to get the writer or poet into trouble.

With your oppression, any dwelling became ruined

There is no king as young rather he is a plunderer
O’ man who was bunted by greed in that time
A dead man doesn’t need throne and wealth any more

(Etesami, 1999)

Another aspect of Parvin’s social poems is stating social pains in her debates and odes. But in this way, she sometimes remarks the social gap and sometimes calls people to sympathize and “An orphan” is a set of poems in which she points to social pains:

A child discarded me from himself innocently
The wound of the taunt wasn’t less than a lancet

No wood has ever burned in our kitchen
This candle didn’t have any more light

He laughed and said: who taunted your poverty
Wasn’t be aware of your tear jewel’s beads

(Etesami, 1999)

On the other hand, she announces her social view about a society in which she lives in the poet “Drunk and Sober” and looks at the state affairs of the judge, governor and sheriff with a critic and satiric view. Although most debates in Persian literature is as poets, there are some prose debates including several debates in Sadi’s Golestan, such as: Sadi’s debate with *Moddaee* (the Claimer), and debate of “A plane tree and a pumpkin bush” by Anvari are among the most known debates of Persian literature.

Civility in Debate

One important point in debate is observing civility; civility is synonym with culture, tradition, habit custom and etc. However in general concept, it is a set of works are written in each language and in literary terminology, it is a kind of poetic or prose speech whose purpose is expressing the feeling and emotion of a speaker or a writer, and it is also critic able and interpretable.(Adab,1997)

From the far past,civility was used in different concepts. As with the meaning of culture and knowledge:

“The soul learns thousand kinds of civility from Love
That civility can’t be found in any schools”

(Molavi, poem 232)

Or with the meaning of literary and literature:

“O’Hafiz, learn science and civility, since in King’s meeting
Who does’t have civility isn’t allowed to speak”

(Hafiz, 1991)

“Civility is technically a way is learned for participating in a debate in order to convince or condemn the other party while committing any error” (Adab, 1997).

Civility in a debate has a significant role in mutual understanding. Observing civility in a debate discussion should be satisfied within a moral framework in order to not result in quarreling and cursing. اطلب الادب جمال الحسب,seeking to civility is beauty and greatness”(Rashedi, 2011)

Observing civility and politeness in debates requires that parties listen carefully to other words and not interrupt each other even if another party understands the intention before being completed his words. Debate moral requires that the parties give each other a chance to speak and not interrupt another speech in order to both completely understand his intention and behave politely.

So, we should put effective speech as the pattern of debate and it isn’t obtained but with observing civility. Imam Ali says that: “Mean fellows are foul-mouthed and scurrilous”(Rashedi, 2011).

Debate between two people aim to discover the truth in which one party tries to affirm and another tries to reject a speech by offering evidences and reasons. This discussion is usually occurred in front of other for help them to make a right decision. Since a debate is a bilateral behavior for effecting on and forcing to an action or preventing an action, it should be done based on some principles which are in agreement with the parties and with who are observing and judging, such as every other behaviors are occurred between two persons. The first and most important principle in a debate is that one party under takes to approve a subject and another undertakes to reject it (Erickson, 2013).

Personality type from Yung View

Karl Gostav Yung was born in 1875 in Switzerland, keswil and died there in 1961. His father was a clergyman. He continued his education in medicine. Yung is the founder of his own psychology named "analytic psychology". Along with Feroid, he is considered as one founder of modern psychoanalysis. Fordham, a researcher on Yung’s works, says that:”whatever erioddidn’ tpointout, Yunghas completed”(karimi,2005).

Yung is the first one directly referred to personality types. He believes that a behavior seems unpredictable, understandable and predictable. He was the first one who introduced “extrovert” and “introvert “types in 1915 and published his views as a physiological book in 1921. Later, this theory became known as ”Yung’s eight-fold types”.

Larens defines personality type as:” it is referred to people classification in to several groups in which each class has own certain features. There are different classifications for determining people’s personality type” (Learns, 1994).

“An introvert person guides libido into his inside. He has foresight and resists against outside influences. In communicating with other and outside word has less self-confidence and is less social than an extrovert person” (Shoeltz, 1999).

“An extrovert person guides the life energy out to himself and toward external events, persons and situations. An extrovert type is mostly influenced by environmental forces and he is social and has self-confidence in most situations” (Shoerltz, 1999).

“Personality type” is a model by which we can evaluate a real person. Each type is the result of a certain interaction between several cultural and individual forces, such as peer groups, genetic factors, parent, social class, culture and physical environment.

In other words, each type has a certain resources of attitudes and skills for coping with environmental problems and tasks. Since different types have different interests, abilities and states, they tend to limit themselves with certain persons and subjects and seek to things matched with their own interest, abilities and attitudes.

Saadi says that:

Four opposite and refractory natures

Being happy with each other for someday

Once one of them overcomes on other four

Happy soul comes out from the body

Galenus, a Greek doctor, tried to identify and distinguish four human temperaments about 2000 years ago. Since then, his descriptive terms-sanguine, phlegmatic, choleric and melancholic, have been common among people's language. At present time, based on new knowledge of Yung for classifying people into introverts and extroverts, Galenu' terms are very known and obvious.

An extrovert person usually has good relations with the out world and even when it isn't matched with him, he prefers quarrelling to isolation or he tries to rebuild situations according to his certain pattern.

In contrast, an introvert person lacks self-confidence in relation with other persons and things; he tends to be antisocial and prefers thinking to activating.

In his psychology, Yung refers to the influence of the two on poem, aesthetics and psychology. Trying to divide human beings into psychological temperaments, Yung basically deals with self-conscious psychology. Once an extrovert or introvert person is defined, it means that his normal tendency is towards either out world or inner world. A normal tendency is both extrovert and introvert, but it is common that in a single person, one tendency is consciously grown and other tendency remains un-conscious. However, no one lives completely with either one or another, rather he shows the unconscious tendency from time to time (Fordham,1967).

When a reaction is normal, it can be attributed to the temperament. For example, there are some people who apparently think before others, apply their thoughts explicitly, tend to find things with their own thought and consider thought power as the most important feature of human beings. Such people can be either extrovert or introvert and it influences on their thought.

Personality type indebate of “Flowerand Bud” by Gheisar Aminpour

Gheisar Aminpour was born in May of 1959 in Getvand, Dezful. He entered to the university in Persian language and literature in 1984 and continued his education until doctorate degree. With the help of Mohammad –Reza Shafiee-kodakani, he defended his PhD thesis in 1997 with the title “Tradition and Innovation in contemporary poem”.

His entrance into the university resulted in big changes in his thought and mind. We can understand these changes by examining his initial poems. Geisar Aminpour died in November of 2007 in Tehran's Mehr hospital, and was buried in his birth place, Getvand.

In the book “As Swallow says”, Geisar Aminpur composed a poem “the secret of life”. Here, he views life and poem as the following:

The bud said with a heavy-heart:

Life is not to laugh

Is to sit somewhere in isolation

Flower said with laughing:

Life is to bloom

Is to say openly with a green tongue

Debate of flower and bud from the garden
Is heard again
What is your thought?
Which one was right?
I think that
Flower referred to life's secret
Since it is a flower
A flower
Has more experience than the bud.

(Aminpour, 2007)

In a debate, dialogue is usually occurred between two opposite elements or things, so the characteristics of a debate are considered as the main elements of an "I" which presents a symbolic view from characteristics. Indeed, a characteristic on which a debate is focused is considered as a type in order to clearly represent the content and subject of the debate in "I" and create a relation between characteristics and the concept and content of the debate by which the reader understand the main idea of the debate.

Here, "Bud" is a symbol of an introvert person who is heavy-hearted, isolated and sad. Introvert persons prefer to solve their problems by themselves. In Larus' psychological terminology, it was stated that: "An introvert person is indifferent and unconcerned with other people and seeks to any satisfaction from his own inner world, he rarely communicates with other and he is seemed to be reserved and reflective and to be socially shiftless and resource less"(Yung, 1993).

Here, the bud is disappointed and helpless in the society, so it avoids from the society and spends the time in seclusion.

The flower is the symbol of an extrovert person. Here, the flower is happy. Extrovert people prefer to interact with the out world and enjoy from other's ideas. In Larus' Psychological terminology, it was stated that: "An extrovert person tends to appear and show his feelings. An extrovert person is interested in the out world; he is social and shows his feelings and moods, he seeks to emotionally and mentally interact with other and blooms by communicating with other"(Yung, 1993).

The flower is a symbol of an extrovert personality. The flower is smiling. In the debate of "flower and Bud", Geisar Aminpur is in fact that the conservative bud and doesn't reveal itself easily. It is in defensive state and prefers to see thing only in the distance. But the flower is sociable and serviceable; it is matched with different conditions and easily makes new relations.

According to Aminpour's poem and the point that "debate of flower and bud is heard from the garden", the garden is in fact as a society in which two opposite personality types-extrovert and introvert-live.

In describing a vigorous life, the subject of this general dialogue in the garden is just the society and life. The two personality types can be examples of two different persons are talking each other in different times, such as: two classmates, two friends, two drivers, two passengers, two professors, two students, two teachers and etc.

As in social structures in argument, the garden is the symbol of society and when the poet says: "what is your thought?" he is deciding here; although he believes in extrovert state, the poet respects to the addressee's opinion and cleverly to encourage the addressee to think and decide on the subject by his special questioning. The flower's personality type is closer to the reality and human's mission is to have such a positive personality type that is sociable and realist.

In other poems of Aminpour, we can see some kind of debate:
A bud whispers with a flower:
A breeze is tingling me
The earth is breathing under my feet
The air has the smell of a chilly wind

(Aminpour, 2007)

The bud says: "Although I'm heavy-hearted,
I will open as a smile
With spring's breeze and garden's nightingale
I will whisper amorously."

(Aminpour, 2007)

Although we can show two kinds of psychology about extrovert and introvert persons because in the real life we hardly find two complete distinguishable personality types, that is, there are some half-way cases between the two which balance each other.

The reason of balancing or entering is resulted from one's life experiences which determine he is sometimes extrovert and sometimes introvert. In above poem, "A bud whispered with a flower/ a breeze istingling me", although the bud is introvert, here it tends to be extrovert and says that: "The earth is breathing under my feet". And or about another poem, the bud says that: "although I'm heavy- hearted/ I will open as a smile". Here, the bud's extroversion is illustrated by "its whispering amorously with spring and nightingale".

Conclusion

Introvert and extrovert people are located at two ends of a line. Introvert people prefer to work lonely, so they may be faced with anxiety in group works. This isn't meant that such people shouldn't do any group work or that extrovert people shouldn't do any work lonely and by their selves. Clearly, people should be learned to have flexibility in different situations.

In the debate of "flower and bud", Gheisar Aminpour tries to judge and think. The flower's personality is closer to the reality than the bud. Human's mission is to have such positive and sociable personality type, so the poet is a realist and tends to introversion and thus supports the flower.

In the heart of the earth, the bud
Was hidden, as a secret
The sealed secrets
Were abundant in its heart
The wind, the playful wind
Disclosed the bud's secrets
It disclosed bush by bush
The secret of soil in the garden
I wish that the wind
Turns over the leaves of a flower
I wish that someone reads
The secret of a nightingale's eyes
I wish that we stand
Near the flower for a moment
And read page by page
This beautiful book

(Aminpour, 2007)

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