

# The Representation of Realism School in the Collection of Poems of ForoughFarrokhzad

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**ABSTRACT:** Realism school is one of the most important literary trends in the contemporary world that has attracted many Iranian contemporary poets. As such, Foroughis considered as those poets who have mostly made use of this means to express and portray social realities, deprivations and unrests as well as to express her opinions and ideas. The poems of this poet are more focused on two elements of truth and honesty than the imagination and idealism. She has attempted to establish a true picture of the details of the daily lives of people (especially women) in order to better understand and change it to the desired circumstance. Social orientation, reflection of people's living conditions and climate and paying attention to the actual mission of the poem in terms of enlightenment and awareness-raising can be considered as the most striking aspects of realism in her poetry. This paper has attempted to reflect the social realities as well as dominant realism themes of in the poems of this poet. Furthermore, this paper has provided some information on language and style of realistic expression in poetic works.

**Keywords:** Persian contemporary poetry, realism, ForoughFarrokhzad, literary school, Nimaic poetry.

## INTRODUCTION

The term realism, in its specific sense, refers to the name of one of the European schools that flourished in the nineteenth century. Regarding his book, "What is Literature?", Sartre asserts: "In broad sense, the term realism in philosophy is an order by which a reality emerges which is independent from the mind of human beings. However, and regarding the specific sense, realism refers to any order that enables human sciences to understand the true reality of objects" (Sartre, p. 248). One of the basic principles of realistic literature is giving priority to thinking and reflection over imagination. In realism, there is no hint on individualism and fantasy of romanticism. Instead, thought and rationalism appear in realism. In other words, a realist author does not ignore or escape from reality. Furthermore, he/she does not surrender to imagination and yearning. Conversely, the realist author pay enough attention to realities of his/her time and tries to change and improve the social situation of his/her time. SeyedHosseini asserts as follow in his book: "A realist writer does not need to adopt a particular, strange or unusual character, who is different from ordinary people, as the hero of his/her story. The author selects the hero of his/her work from ordinary people and any type of environment. At the same time, such a person is the representative of his/her fellows and the society in which he/she lives" (SeyedHosseini, p. 185).

Many critics and theorists believe that Iranian contemporary poetry is a reflection of realities and mentalities of any given society. Shamisa believes: "One of the characteristics of Persian contemporary poetry is explicit and conscious attention to social issues. This kind of attention towards social and political situations has been also prevalent in our ancient literature. However, these comprehensive and explicit attentions towards the mentioned issues have been more tangible and understandable in the modern literature" (Shamisa, 1997, p. 16).

In other words, the Persian contemporary poets have been committed and socially conscientious individuals in the 1330s and 1340s AHS of this century. Furthermore, their soul and mind have inevitably been interlinked with many issues. As such, their ideas and impressions have been placed in line with those of their society. The above-mentioned issues have emerged in the poems of Forough. He is one the Persian contemporary poets who has made use of specific sobriety and intimacy in order to narrate the nostalgia of modern human beings as well as lullaby of civilization and culture. Besides, she has made use of modern language as well as non-poetic vocabulary in order to depict the surrounding realities. In most cases and where she has spoken of herself, the term "I" has taken a broader meaning. In other words, all terms of her poetry reflect the experiences of any given society. Shams Langeroodi believes: "Forough could transform the symbolic Nimaic poetry. Furthermore, she was able to use ordinary and daily

words, objects and tools in order to get access to easy and unattainable realism that was similar to surrealistic atmosphere" (Jahanbagloo, p. 208).

Forough herself asserts: "regarding this situation, I'm not taking refuge in closed rooms and looking inside. I say that the immaterial world of human beings should be the result of constant surfing, watching and communication with the world itself. One must look to see and be able to choose. Poetry is extracted from life. Every beautiful thing and everything that can grow is the result of life. We should not shout and forbid it. Conversely, we should go and experience this route" (Jalali, p. 208).

Therefore, we are always learning new attitudes and knowledge via analyzing the great literary works. As such, they help us to raise the level of sociological and anthropological knowledge on the contemporary history. This study aims to introduce and familiarize literary people with the field of contemporary poetry in Iran and around the world. Furthermore, this study is intended to investigate the collection of poems of Forough in order to depict the realistic aspects and themes in the poems of this poet. Finally, this study is intended to depict the influence and prevalence of realism throughout her poetry as well as the representation of social-political realities of 1330s and 1340s AHS in Iran throughout her poems.

## **Discussion**

### **1. Realism school**

The school of realism is one of European literary schools that shaped after romanticism in the second half of the nineteenth century. Realism made some deep changes and developments in the literature of other nations. Nezamoddin Nouri believes: "Primarily, realism explored and expressed the reality that was ignored or overlooked by romanticism. In general, the genius of a realist writer does not abide in daydreaming, but it is manifested via looking and depicting existent realities" (Nouri, p. 205).

"In 1843, Champfleury originally invented the term realism as well as the regulations of French realist school" (Nouri, p. 206). As such, instead of rejecting the truth, realism tried to represent the true picture of reality gray, though ugly and undesirable, in their full terms. Although it was initially designed to explore the human world and the causes and solutions of unpleasant issues and realities, today it seems that repetition of reproach and defects has stabilize them over time and thus led to normalization and ineffectiveness of those defects rejected by Romanticism.

Regarding his book, *History of Realism*, Suchkov asserts: "Realism, as a productive manner, is a historical phenomenon occurred at a certain stage of historical evolution of human thought. Regarding this period, people felt in need to know the social nature and evolution. Accordingly, people vaguely and, then, unwittingly found that human thoughts and actions were not caused by arrogant excitement or irrational causes, but actual and real factors have initiated them" (Suchkov, p. 12).

However, one must bear in mind that the differences in interpersonal relationships, the complexity of the human personality, diverse social and cultural order in societies, diversity of thinking styles, international value-based beliefs and criteria, the emergence of new social phenomena and, finally, prevailing human consciousness in the society can be considered as determining factor in formation of a literary school in specific location and time.

### **2. Main characteristics of Realism school**

2.1. Expression of thoughts and emotions resulting from objective observations and those realities that are as much as possible away from subjective realities.

2.2. Realist poets do not include their own mind, beliefs, and feelings in narrating the social realities. Actually, their poems reflect reality and no exaggeration and deficiency is included in their poems.

2.3. Some characteristics of this school are as follow: making use of non-poetic terms, simple, straightforward terms as well as colloquial and everyday language use such as street or basket.

2.4. A realist writer feels committed and responsible against expressing social-political realities and he/she cannot be indifferent about these issues.

2.5. Escaping from subjective realities as well as unreal and exaggerated imaginations.

2.6. Giving priority to thinking and reasoning over imagination and intuitive understandings.

3. Realistic representations in the poems of Forough Farrokhzad

Before starting the discussions and in order to avoid any explicit or implicit misunderstanding, it should be noted that the issues addressed below are specific to a period in which Forough was living. As such, most of them do not have any relationship with the issues raised in our modern society.

### **3.1. Embodiment of the reality of woman as a forgotten captive**

“She was a poet who, more than any other poet, has narrated her private life experiences, emotional issues and painful emotional failures experienced by women living in a patriarchal society. Since none of us likes to directly straightforwardly speak about our private affairs, she tended to speak indirectly and in code” (Shamisa, 1997, p. 95).

*“And, it is me,  
a lonely woman,  
at the doors of a cold season,  
and discovery of the soiled soul of Earth,  
the sad despair of Sky,  
and the inability-  
of my frozen hands”* (Farrokhzad, p. 395).

The poem describes a woman with weak and frozen hands that are unable to make and create something. Hence, she is content with inevitable misery. However, her disappointment does not stem from her despair. She objects to sun rationing and lack of enough opportunities. This is why she does not accept to deny and reject these realities or deceive herself in order to get free from suffering and despair. Rather, she believes that these weak and infirm hands will once again lead to development and growth.

*Oh  
My lot is this  
My lot is this  
This sky abducted from my sight by a hung curtain,  
I shall plant my hands in the garden  
And I will grow I know I know oh I know* (Farrokhzad, p. 387).

In fact, Forough sees the objective realities and believes in her subjective realities. Her father was an Army colonel. Her fatherly arbitrary character and rigid adherence to solid regulation have led her life heavy, inward and colorless. She writes the following letter to her father: “I wanted to write down all my life, all my feelings and pain and misery for you. However, I could not and still cannot do this job because the foundations of our beliefs and thoughts have been shaped in two different time and two different societies, how it is possible to build rapport among ourselves?” (Jalali, p. 118). Therefore, the reflections of these issues are evident throughout her poems:

*What is silence, silence, silence,  
my sole Beloved?  
Isn't it just the chant of buried words?  
I am mute but sparrows' words-  
are about blunt celebration of the world.  
Their song is about leaf, flower and flow.  
Sparrows' words would die in the deal* (Farrokhzad, p. 395).

This poem is about not being heard; “What is silence? Isn't it just the chant of buried words?”. When everyone heard just her own voice and the shadow of pressure over lives was too heavy and no different and opposite logic was understood, she can make use of reasoning and wisdom in order to understand that silence is the best or the only choice. Hence, she let others to speak on behalf of her. Accordingly, she makes use of a little pause and hesitation in order to search for reasons and causes within the dry and lifeless environment around herself. She realizes that other will eventually be silent in this context and situation.

### **3.2. Alienation and indifference of people in 1330s and 1340s AHS in Iran**

At the beginning of the thirties in Iran and due to tyranny of Reza Khan regime and the censorship of the press, the public climate of society tended towards social recession and freezing. When passivity and disregard for human rights are introduced, when the only solution to the compatibility was disregard for other people, and when people are obliged to behave and think under the terms of the obligation and the law, the concept of human being alters.

As such, Forough asserts:  
*Happy remains,*

*Drawn remains,  
Wise, silent remains,  
you look like handsome, tasteful ghosts,  
you appear in the stations of regular times,  
you emerge in the suspicious spot of passing stars* (Farrokhzad, p. 395).

In other words, the poem can be a sign of the static and uniform situation and fate of people in the dictatorship of Reza Khan. Instead of going towards development and growth, people had ignorantly lost their identity and humanity. This was a real picture of anxious people who were living and commuting in a modern and industrial society. These people were involuntarily and forcibly walking from one direction to another direction. Furthermore, they were living aimlessly and uniformly in order to reach welfare and prosperity.

However, Baraheni has taken another approach toward the poem of Forough entitled "Let Us Believe in the Beginning of the Cold Season" and asserts: "Regarding her poem entitled "Let Us Believe in the Beginning of the Cold Season", Forough has mourned for modern humanity. The future is dark and cold season has begun. The growth of "those young hands" has been regarded as impossible using that "perhaps" (Baraheni, p. 118).

*Perhaps truth was those young hands,  
They are now buried under the unending blow of snow.  
But when spring makes love-  
to the blue reflection of the Sky-  
and the green stream of fresh grass-  
flows in its veins-  
they will flourish, my Beloved,  
My sole Beloved* (Farrokhzad, p. 395).

### **3.3. Defending women's rights as "human"**

Regarding her other two books, "Another Birth" and "Let Us Believe in the Beginning of the Cold Season" which were composed late in her life, Forough took a critical and sensitive approach towards social issues, especially legal rules for women. She has heartily felt her Iranian contemporary oppressed women. In a letter that was published in 1963 in one of Iranian magazines, she writes: "I wish women's liberation and equal rights with men. I wish to see a reasonable environment for academic, artistic and social activities for Iranian women" (Jalali, p. 59).

*When my trust was hung-  
from the frail justice line of this town,  
And in the streets, they were cutting off the head of my torch,  
When they blind-folded the innocent eyes of my love,  
When fresh blood erupted from all veins of my shaking dreams,  
And when my life was nothing* (Farrokhzad, p. 417).

An experience in her private life had led Forough to be skeptical and unsatisfied towards social law and justice of its time. Having had separated from her husband, Forough did not have the right to see his son, Kamyar. In fact, nobody respected her maternal feelings. She felt the pressure with all her being. Therefore, she believed that the laws and customs of society always gave men more advantages. This fact was too burdensome to her to the extent that she analogized the life to a torture chamber in which she must just look at her fragmentation resulting from the exerted pressure on her organs.

Having believed that others overlooked her maternal feelings, Forough thought that others did not love her and, thus, she should be tortured. Conversely, she made use of this experience in order to attain a superior sense. Accordingly, she granted her right of kindness to Kamyar and did not convert this emotional vacuum into hatred. Instead, she integrated her internal emotion:

*I found that I must love you madly* (Farrokhzad, p. 417).

Hassanli states: "Given the harsh conditions of the society, Forough did not intend to hatred and retaliation. Conversely, she took refuge from this unhappy monster to the lap of love, friendship and kindness" (Hassanli, p. 388).

Forough himself asserts: "Life and environment stress as well as the pressure chains fastened on my hands and feet had made me tired and depressed. Furthermore, I was trying my all strength to stand in front of them. I wanted to be a "woman" as a "human". I wanted to say that I have a right to breathe and to cry. However, others wanted to make me dumb and choked. They had chosen a sharp weapon and I could not laugh more. It did not mean that I had nothing to laugh at, but because I had lost all my power. Accordingly, I suddenly decided to get away from the environment for a while in order to gain new energy to laugh again" (Jalali, p. 67).

### **3.4. Social disorder and unrest**

Having taken realistic thinking style, Forough loves her contemporary people and does not blame themselves for their performance and judgment type. Conversely, she blames environmental factors and lack of resources for the development of human thought and emotion as the main causes of emergence of such strange and inappropriate behaviors. She believes: "generally, this poem describe the environment in which people live in it, not the people themselves. This environment draws people towards the ugliness, absurdity and crime. I am thinking and addressing to that malefactor environment because people are innocent. They are humane because they stop and listen to the sound of water fountains. Therefore, understanding the sense of beauty is not dead yet within them. Actually, they disbelieve in these characteristics" (Jalali, p. 216).

*What a bitter and dark time!  
Bread had defeated  
The miraculous force of prophecy,  
The sun was dead  
The sun was dead, and tomorrow  
Was a vague lost concept  
In children's mind* (Farrokhzad, p. 336).

The poem of Terrestrial Verses "predicts and describes a period in which the sun never shines and the blessing of the land is gone. Night is everywhere. Nobody thinks to love and conquer. Women give birth malformed children. It is a period in which everything is dominated by money and bread and nobody seeks spirituality... However, the strange thing is that these ruthless and unaware people have gathered on the margins of squares. It seems that there is still a sense of beauty and love at the bottom of their soul. Although it is possible, the faith of the heart is gone. Alas and my grief for that disappointed political prisoner who is at the bottom of prison for such people" (Shamisa, 2004, p. 279).

Similarly, Hassanli asserts: "Regarding the poem of Terrestrial Verses in which the sun is cold, the blessing of the earth's soil is gone and is dead, the deterioration of social values in all aspects and pillars of society and reversing of everything have been reflected in terms of beauties and sadness" (Hassanli, p. 389).

*Perhaps still  
Behind the crushed eyes  
Amidst the chill  
There had remained  
Something faint and half-alive  
In whose breathless effort  
Wanted to believe  
In the innocence of the song of waters* (Farrokhzad, p. 336).

### **3.5. Dailiness, habits, and repetition in the industrial society of that period**

Establishment of relationship with European countries, familiarity with different languages of the world, and familiarity with cultural and industrial revolutions caused Iranian society to think to new attitudes toward life and the role of citizens in public administration in Iran. This was followed by formation of a new urban middle class and disruption of structures of traditional society. Thus, the expectations, type of demands and the attitudes of society towards life were enormously changed. So, the previous means and facilities could not satisfy them because they were some unpleasant and uniform issues.

*Life may be  
A street crossed by a woman with a basket everyday  
Life may be*

*Rope for a man who hangs himself from a branch.  
Life may be a child coming home from school (Farrokhzad, p. 387).*

Forough asserts: "There was nothing there but a "nothing". That "nothing" led to some deeply bitterness and misery within human beings. I thought that I should change my form and spirit and become like the others in order to attain everything and lose everything" (Jalali, p. 75). However, she was so honest and sincere than to be able to naively deceive herself. She was experiencing ever moments:

*My life, like a mysterious river,  
streamed into those silent, deserted days,  
Streamed into those empty, gloomy rooms,  
so calmly and with a lot of pride. My silent Friday,  
My deserted Friday . Oh, my Friday,  
this renouncing day... (Farrokhzad, p. 315).*

Regarding his book entitled "The Outlook of Persian Poetry", Hamid Zarrinkoob writes as follows: "He encounters life and bravely describes it. Sometimes, she moves so close to life as if she is clearly explaining everything. This is because she mixes the real life and her poetry in order to present a realism intermingled with a bitter irony. Forough converts even the minutest part of her experience into poem and generalize it. However, Forough has succeeded to do this just in the poem of Another Birth" (Zarrinkoob, p. 201).

### **3.6. Negligence (a painful reality of a static society)**

If negligence and carelessness become the common feature and deed of any given society, the impact of human ability is diminished. The great Persian poet, Hafiz, asserts as follows: "A wise man says you must take actions easy because if you are accustomed to painstaking, the world naturally becomes hard for you" (Hafiz, V. 191). Unfortunately, the people adopt a holistic vision and generalize this manner to all cases. This is why the poetry of Forough becomes a bitter poem afflicted with the misery:

*With a fixed gaze  
like that of the dead  
one can stare for long hours  
at the smoke rising from a cigarette  
at the shape of a cup  
at a faded flower on the rug  
at a fading slogan on the wall (Farrokhzad, p. 317).*

Accordingly, where magnification of oneself is obtained via humiliating others, one of the important organs of the body- eyes- turns into a colorless button:

*one can be constant, like zero  
whether adding, subtracting, or multiplying.  
one can think of your --even your--eyes  
in their cocoo of anger  
as lusterless holes in a time-worn shoe (Farrokhzad, p. 317).*

Forough had no complaints on habit and repetition that have always been as inevitable parts of life. Actually, she was complaining about distrust of human beings to themselves. Accordingly, people disbelieved in their own right and values and thus remained low, cheap and ignorant. Regarding those days, Forough was well aware that though habit led to indolence and easement, increasing easement out of habit would led to decreased consciousness, expectations and depression, and passivity.

### **3.7. The diminishing role of women in social scenes**

Iran's late thirties were experiencing some growing developments in the domains of separation of tradition from modernity. Emissions and diffusion of European philosophical and literary trends, direct familiarity and the establishment of broader relations between the European countries and Iran including youth's travels to foreign countries in order to gain advanced knowledge as well as increase in the urban and educated population led to the

advent of such new concepts as individual rights, rationality, freedom of expression, enlightenment and change throughout Iranian society. These factors changed the social and civic demands and needs at macro levels. Furthermore and regarding the micro levels, particular attention was paid to the situation of women in the domains of personal and social lives.

Thus, the concept of women's lives took different meaning. Accordingly, life was limited to dailiness, habit, and unquestioning repetition for women like Forough. Meanwhile, love also did not show a beautiful and kind face to her and, thus, she delved into inanimate objects and simplistic beliefs. She tries to depict her peer women, who were calm and patient and were simplistically enjoying life, in elegant and beautiful formats.

*Shelter me perfect, simple women!  
I watch your fingers tracking-  
the fantastic course of your unborn child-  
beyond the depth of your expanding skin.  
And, I sense that the tears of your robe-  
spread in the air, the generous perfume of fresh milk.  
Oh, shelter me, shelter me!  
Shelter me fire-stoves, lucky charms!  
Shelter me, singing plates!  
Shelter me- in the sticky stream of your sink!  
Shelter me, blue melody of sewing machines!  
Oh, Shelter me!  
Shelter me- in the daily quarrel of rugs and brooms...(Farrokhzad, p. 355).*

Here, we can observe an example of polysemy in Persian contemporary poetry. The reader sees simple and upsetting terms and he/she relies on mental concepts of the poem based on the type of thinking and kind of her attitude. Conversely, others pay attention to the superficial appearance of poems and pick up another interpretation that can be correct in its particular circumstance. For example, Hassanli asserts: "Indeed, Forough speaks of personal experience that are placed within personal colors and moods as well as general frameworks of that same experiences. For example, look to see how she has carefully depicted her experience about an issue such as pregnancy. Furthermore, she drove her experience towards others and, thus, popularizes it" (Hassanli, p. 388).

### **3.8. Complaining about liberal society dominant at that period**

Forough was in contact with liberal communication. However, she believed that many of their statements were rooted in superficial feelings and, thus, they were not serious. Of course, these kind of self-oriented attitudes were prevalent among all liberal of that period. They were always complaining about some deeds to whom they were abiding as well. Maybe, it was because the liberal society of that period was a young movement that saw only itself.

*The swamps of alcohol  
Giving off a poisonous bitter vapor  
Drew into their depth  
The motionless mass of intellectuals (Farrokhzad, p. 336).*

In an interview on this subject, Forough says: "There is no relationship between Iranian liberal and ordinary people. An Iranian liberal only watches a society that has been ignored by he/she indeed" (Jalali, p. 230).

Hamid Zarrinkoob asserts the following statement in this regard: "She sees everything with an enlightened perspective. She looks beyond physical body. Accordingly, she does not focus on herself and her own body. Instead, she looks at a more comprehensive entity such as society, life, universe and human beings. She sees all facets of the society with open eyes. Forough mocks the sham liberalists as well as the senior clown" (Zarrinkoob, p. 209).

*Life is a gift! Yes, it is. It is a blessing to live in the hometown of superior fiddle player clown as well as the cradle of authors who believe in a philosophy that states, "Let's go. It is none of our business!"(Farrokhzad, p. 374).*

### **3.9. Cultural poverty**

If human beings do not live at their own time or do not move in harmony with the passage of time, they cannot achieve comprehensive consciousness and understanding. Liberalists hold the latter attitude.

*If the water stops by a swamp, the water will incur loss as the result of this standstill/ Accordingly, the soul of this water converts into the land of dead and its depth turns into the grave of fish" (Farrokhzad, p. 332).*

The swamp can refer to symbol of static and stagnant life, time, or thought that is not dynamics. She does not compare herself to herself. Actually, she does a fair judgment because she believes that comparing oneself to a peer or subordinate can lead to lack of dynamism and creativity.

*In the land of dwarfs,  
the criteria of comparison  
have always traveled in the orbit of zero.  
why should I stop?* (Farrokhzad, p. 436).

Regarding the poem of "O! My Valuable Land", Forough makes use irony in order to speak about cultural poverty and mock that collapsed society. Furthermore, she ironically addresses Iran as the land of poem, flower and canary.

*In the land of poem, flower and canary, your existence is accepted after long years* (Farrokhzad, p. 374). Regarding the poem of "O! My Valuable Land", Forough asserts: "Our world is another world. We are heading to the moon. Of course, we are not going toward moon, but others do. Do you think that this issue is very scientific? Don't you? Now come and make a poem for a rocket. Scholars asserts: "No. So where is the poet? It seems that this poet should be bunch of pathetic sigh and groan or a painful and miserable poet. Sometimes, this poet is capable to assert only one thing: "I am fond of poetry. Regarding the poem of "O! MY Valuable Land", this poet is replaced by a society" (Jalali, p. 89).

M. Azad asserts: "Forough had a social mind. This is a mind that seeks a common world is so close to objective world that is about to convert into journalism. This poem has some comical verses as well as some fluent pros. In this poem, there are efforts to integrate aspects of the physical and external aspects with abstract values of poem (as city is limited to Tir Street and Edam Square)" (Jalali, p. 670).

Another issue is the existence of superstitious issues in that society. She has addressed these issues and has criticized them as well. The liberalists of that time believed that superstitions were rooted in the ignorance, ineptitude and cultural poverty. She says that the people of Iran, as the main land of history and culture, are busy with superstitions and absurd beliefs.

*I had a dream about a red star,  
And my eyes are blinking all the time,  
And my steps join up, out of the blue.  
I swear to God!  
I don't lie!* (Farrokhzad, p. 429).

### **3.10. Closed and passive environment of the majority of women at that time**

Getting access to a better understanding of life is one of the most important realistic goals in order to make change. Hence, she is often addressing her poem to describe the details of life as well as social relations and affairs.

*I'm talking about the depth of night / I am talking about the total darkness / I'm talking about the depth of night* (Farrokhzad, p. 343).

Forough makes use of the symbol "Night" in order to depict a closed environment and a heavy nostalgia. Since this environment is very alone and isolated, everything and everywhere is night. Forough believes that the communications are similar to lights through which one can attain satisfaction and happiness. Shamisa announces: "Regarding the repeated symmetry, Forough has made use of night motif that can function as the symbols for loneliness, isolation and disconnection. This issue guides us to the life of Forough who was a lonely woman. She asserts that "if you came to my house" because it is expected that nobody comes to her house. In this poem, Forough's life as well as the life of many women who are living alone under the social circumstances have been described in short" (Shamisa, 2004, p. 283).

*O dear! If you came to my house, please bring out me a light. Furthermore, could you please bring me a valve through which I can look at the lucky crowding alley* (Farrokhzad, p. 343).

Regarding his book entitled "living eternally, staying in zenith", Shamloo asserts: "a realistic poem that is taken directly from life: "Please come to me with a love through which I can illuminate my house and let me to, like others, feel happy". It maybe one bite of an apple that is the reality of public life. It should not lead to romantic humiliation of the reality of outside world. At least, it maybe the poetic envy like the others. Furthermore, it maybe a concrete reality that does not need any search and browsing in order to select" (Jalali, p. 282).

Forough believes that several factors such as fear, customs imposed as the result of blind prejudice and ignorance of individual rights as a human being that possesses equal feeling, perception, thought and interaction have led human beings, especially women, to abdicate from society. In addition, due to the lack of enough



opportunities to learn in an appropriate context, the existence of wrong thoughts on the futility of science and art in life as well as their worthless or trivial roles in personal and social life have provided appropriate context to passivization, accustoming to repetition and static life.

Today, psychologists believe that habituation and accustoming to a habit are among the defense mechanisms of human beings to cope with the surrounding environment and are some signs of mental health. This shows the wisdom and mindfulness of human beings. However, one should bear in his/her mind that all capacities and capabilities of human beings are realized via making full use of temporal and spatial circumstances in order to attain the desired goals.

*Wishes? They lose themselves in coordination with thousands pitiless doors / Are they closed?/Yes. They are always closed. You will be tired (Farrokhzad, p. 327).*

### **3.12. The poem of Forough, a poem on human awakening**

Forough was concerned about the closed and frozen mind of seemingly modern people under the despotic government of Reza Khan. She was always occupied with who to make aware those ignorant introvert individuals. How can we identify and shape the identity of these aimless wandering gangs? He was attempting to reflect social issues and crises within inner layers of her poems. She did this because it might lead to recreation and highlighting the causes of these impairs. Forough had taken herself and other people seriously. Her poems were addressed towards awakening human beings on their forgotten rights. She did not speak in her poem; actually, she was depicting the reality. The poems of Forough were concerned on awakening and seeking the rights of ignorant and isolated human beings encapsulated in Pahlavi despotism.

*How could I ask him to stop?*

*Ask this man who goes-  
so patient,  
sthrown,*

*How could I tell him that he is not alive? -  
that he was never alive? (Farrokhzad, p. 395).*

### **3.13. Forough; a pessimistic or realistic poet?**

"She is alone and pessimistic. However, she is not completely desperate and, thus, has not completely given up" (Shamisa, 2004, p. 257). Many famous poets and writers share this kind of attitude. Accordingly, she is renowned as poet of despair, cynicism and rebellion. Although she possesses doubt and despair, Forough is a realist person as well. At the same time, she is a perfectionist person. Forough is a woman who is not satisfied with little. She wants to get access to her full rights. Actually, we do not want to reject or accept a particular viewpoint. Since the difference between the two generations or multiple meanings of poem may lead to such a different attitude, one should be careful in analyzing such issues. However, some reasons are presented below to justify this issue:

Regarding the poems of Forough, there are some dark, but bold realities. As such, there is no evidence on her pessimism or absolutism towards inelegant aspects of life. Generally, it is believed that reality is a relative and variable phenomenon.

So, when it comes to quality and manner of examination of reality in terms of human attitude, it is better to shed a more realistic approach at this issue. Accordingly, it is better to design assessment criteria based on relativity.

Given this presupposition, one should do a homologous comparing identifying the potential capacities of that time. Furthermore, one should pay attention to these facts that the mentioned society has had high illiteracy level and their marriage average age has been under 18 years. Besides, the valuation criteria have been dedicated to those women who have born son or those who have been obedient and submissive. It is naive and romantic to think that the existence of minimal facts leads to optimism. Forough asserts: "In my opinion, all the moments of life cannot be panegyric. This type of approach is sometimes more important and true than fruitless praising of life. When we know all aspects of an issue and conclude that this is a panegyric issue, then we can be sure that this is a right and correct decision. I am not a philosopher. I am a man and, thus, I am weak. Sometimes, I surrender to my own weakness because if I do not give up, I cannot regain enough strength" (Jalali, p. 89). Hence, without paying any attention to bias or favor on behalf of Forough, it can be argued that she has been a perfectionist, yet realistic woman.

It may also be suggested that perfectionism is more similar to the idealistic paradigms than the foundations of realism because realists pay more attention to objective realities compared to his/her subjective objective realities. Furthermore, it can be argued that they possess more conservative and adaptive deeds. Accordingly, they are more prone not to fight against realities.

However, we often find two different personality and attitudinal perspectives when investigating the poems of Forough. Firstly, there is a human personality view that possesses a realistic orientation. This view has accepted its deprivation and despair and shed a realistic view towards the objective realities at the majority of life's levels. For example, one can point to the poem of "Window" which depicts the poet's realistic attitude toward life. In this poem, she believes that this moment belongs to her and she should live with what is present and available.

*I feel that the time had left.  
I feel that my share of instant is planted in the past.  
And, I expect you nothing-  
but the reflection of its birth-  
in a glance of your eyes (Farrokhzad, p. 421).*

Regarding the second viewpoint, we are faced with an idealists and perfectionist character. He is often unhappy, restless and seeks to find solution to grow and move towards personal and social development. The latter indicates that she is fully aware of subjective realities and internalized beliefs of any given human being. This can be observed in her other poem entitled "It Is Only Sound That Remains":

*what can a swamp be?  
what can a swamp be but the spawning ground  
of corrupt insects?  
I am a descendant of the house of trees.  
breathing stale air depresses me.  
a bird which died advised me to  
commit flight to memory (Farrokhzad, p. 436).*

### **Conclusion**

One of the major literary trends in world, that has attracted many Persian contemporary poets including Forough Farrokhzad, is the school of realism. She has made use of this school as an artistic technique in order to depict those overlooked realities as well as giving individual identity to human beings at that disordered society. Social orientation, reflection of environment and climate of objective conditions of life as well as representation of the mission of the poem emphasizing on such concepts as consciousness and awakening are among the most important realistic characteristics of her poem. She functions as an extremist Avant in order to consolidate equal rights between men and women in contrast to the traditional world of her time. In this paper, a different approach has been taken in order to analyze the reflection of social realities and identifying realistic themes in the poetry of this poet. Although there are a lot of these desperately and lonely themes in the poems of Forough, these themes are not too burdensome. Thus, the concept of hope comes in the wake of uncertainty inspires a sense of empowerment and battleship spirit to the audience.

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