

Contemplation on the story elements of conflicts and defense mechanisms of Freud in the story of “Foroud” in *Shahname*

Fakhri Zarei*

Seyed Kazem Muosavi**

Gholam hossein Madadi***

Abstract

Defensive actions and reactions versus psychological pressures have been always a common theme in psychology and literature. In the meanwhile, story/fiction functions a good role for a better understanding of these actions and reactions. In *Shahname*, because of the numerous characters and a variety of incidents, host of tensions, behaviors, and defensive reactions could be identified. A study of these reactions can reveal underlying structures of the story, and hence, help to achieve a psychoanalytic understanding.

Social tension and the unconscious protest of Toos

Every story proceeds based on the principles of the society in which it takes place. These principles, sometimes, works as an obstacle for individuals, hence, they revolt against them; that is what has been called as social tension. This tension has not been observed in Mir Sadeghi's classification. In ancient Iran, obeying commands of the king was an ethical value which had taken a legal form in that society. Toos, in disobedience from Keykhosrow's command, chooses the path of Clat. This act is one of the social tensions which has been put under the category of unconscious protest.

Mental tension and the mechanism of rationalization in Geeve

Bahram is resolute to find the lash. But Geeve is scared that he might get killed, hence, promises him some glorious lashes. Their conversation with one another and Bahram's act to bring the lash show two contrary thoughts. Geeve wants to show that Bahram's absence in the battle field is an ordinary thing, therefore, unconsciously resorts to a rationalization mechanism.

Emotional tension a mechanism of rationalization and projection

In the section related to the defeat of Toos, readers can, through an analysis of Geeve's speeches, identify his internal and emotional tension. Although he is angry with Foroud and his act, has some affections for Keykhosrow's brother. Hence, cools himself down by rationalization. The other way is to blame other people for the

* M.A. Graduated of Persian Language and Literature University of Shahr Kord, Shahrakord, Iran
fakhri.zarei78@gmail.com

** Associate professor of Persian Language and Literature University of Shahr Kord, Shahrakord, Iran

*** M.A. Graduated of Persian Language and Literature University of Shahr Kord, Shahrakord, Iran

Received: 12/04/2015

Accepted: 10/11/2015



This work is licensed under a Creative Commons Attribution 4.0 International License

event, which is called as projection. Although he knows that Toos's act was not proper, blames Foroud's acts for the war and by this projection makes his war against Foroud a legitimate one.

Piran and the defense mechanism of displacement

The suggestion of Piran to Bahram to come to Tooran, too, shows his internal tension. Piran feels guilty of Siavash's death and Bahram is associative of Siavash for him. With this displacement of internal emotions, he directs himself and alleviates his internal chaos.

Afrasiab and the defense mechanism of displacement

Keykhosrow's failures in childhood had two consequences: aggression and seclusion. Aggression is represented in his command to attack Tooran and his seclusion is shown at the end of his reign and his resort to mountains.

Contrast and doubt in Foroud

A contrast of two purposes is seen in Foroud: on the one hand, the fact of Iran's army arrival could be a good chance to take revenge for his father's blood by the help of this army and on the other hand, he commands to close the door of the castle and gathering of things. This contrast in behaviors originates from his internal contrast. His doubt, also, can be seen in how Foroud faces Toos. Internal tensions take place when the character is put in a doubt stance. This can be an internal entanglement which the detangling can only be after the tension has taken place.

Toos and the mechanism of compensation

After hearing of Bahram's speeches about chivalries of Foroud, Toos feels a tension within, and an inferiority one, which is the basis of his all abnormal behaviors. He attacks Foroud's castle based on his inferiority complex, which in effect is a compensation mechanism.

Tjhaw and the defense mechanism of reaction making

Tjhaw feels an internal tension after he hears Spinooy. His sorrow at the time of Spinooy's release shows his emotional tension as well as his love for him. In this section, he builds a "reaction making" defense mechanism and has a behavior, which is contrary to his real feeling.

Jarire and mechanism of displacement and compensation

Many behaviors are the result of failures and oppressed desires. Since he cannot resist Iranian army, Jarireh burns the castle and his treasures. This act originates from his internal tension. His suicide not only makes any significant detriment to the allure of the story but also could be figured as a compensation defense reaction.

Foroud and the mechanism of reverse reaction

Ladies of the harem threw themselves down from the castle because of Foroud's commands. He builds this reaction, which is known as "reverse reaction" defense mechanism, because of his intense love for his ladies as well as his inability to protect them.

Speech tension

Controversies and speeches of the characters in which there is tension and culminates in a climax is called speech act. This tension sometimes causes physical

tension, such as speech tension of Fariborz and Bijan. Sometimes it does not lead to physical tension, like that of Toos and Bahram.

Physical Tension

Because *Shahname* is an epic, most of its tensions are physical ones.

References

- Amin, Ahmad; Madadi, Gholam Hossein (2007). Analysis of Characteristic of Kavos, Garseevaz and Siavash in *Shahnameh, Language and Literature*, 34, pp. (33-33).
- Oliyayi Nia, Helen (1379). *Short story in the critique mirror*, 1st ed., Tehran: Farda.
- E. Perine, Lawrence (1373). *Psychology of Personality*, 2nd ed., Mohammad Jafar Javadi, Parvin Kadivar (trans.), Tehran: Rasa.
- Borenov, Roland; Auela, Real (1999). *The World of Novel*, 1st ed., Nazila Khalkhali (trans.), Tehran: Center.
- Ishop, Leonard (2004). *Lessons on Fiction*, 3rd ed., Mohsen Soleimani (trans.), Tehran: Sura.
- Pack, John (1366). *The method of novel analysis*, 1st ed., Ahmad Sedarati (trans.), Tehran: Center.
- Turku, Lewis (1389). *Conversation in the story*, 1st ed., Piresa Khosravi Samani (trans.), Tehran: Rasesh.
- Rezaei, Arbal Ali (1382). *Descriptive lexicons of Literature*, 1st ed., Tehran: Farhang Moaser.
- Political, Ali Akbar (1356). *Psychology of Personality*, 2nd ed., Tehran: Amir Kabir.
- *Theories of Personality or Psychology Schools* (2536). 2nd ed., Tehran: University of Tehran.
- Schultz, Devon Py & Schultz, Sidney Ellen (2011). *Personality Theories*, p. 18, Yahya Seyyed Mohammadi (trans.), Tehran: Virayesh.
- Azimi, Sirous (1350). *Essential Topics in Psychology of Behavioral Psychology*, C 3, Tehran: Marvi.
- Ferdowsi, Abolghasem (1382). *Shahnameh*, Saeed Hamidian (emend.), J 4, C 6, Tehran: Qatre.
- Fist, Jess, Fist, Gregory J. (2008). *Personality Theories*, Yahya Seyyed Mohammadi (trans.), 3rd ed., Tehran: Ravan.
- *Lecture series of the third period of the sessions on Ferdowsi's Shahnam* (1353). 1st ed., Tehran: Ministry of Culture and Arts publications.
- Mohabati, Mahdi (1381). *Hero in a deadlock*, 1st ed., Tehran: Sokhan.
- Malek Payin, Mostafa; Khanyani, Ali Akbar (1392). The analysis of the validity of the Kikavos castration to Mazandaran in *Shahnameh, Poetry Research* (Bostan Adab), Volume 5, Issue 4, Pages (76-151)

-
- Mousavi, Seyyed Kazem; Safari, Jahangir; Taheri, Ebrahim (1392). Personality Analysis in Rostam and Sohrab Stories, *Poetry Research* (Bostan Adab), Volume 5, Sh. 2 Pages (151-76).
 - Mansour, Mohammad (1369). *Feeling of juniority* (attached to Adler Clinical Examination), 1st ed., Tehran: University of Tehran.
 - Muky Yuli, Alex (1377). *Defense Mechanisms of soul life*, 1st ed., Mohammad Reza Shoja Razavi (trans.), Mashhad: Astan Quds Razavi.
 - Sotoudeh, Gholam Reza (1369). *I do not die since I am alive*, the collection of articles from the World Congress of the Ferdowsi's memory, Tehran: University of Tehran.

Archive of SID