

The role of woman in Individual and social adequacies in poem's book of Parvin Etesami

Hadi Askari Fard

Department of Persian Language and Literature, Payame Noor University, I.R.IRAN

Abstract: Woman have affected in family and society as another mid of civilization. This issue has been seen in poems of past and present poets in different forms. In traditional poem, woman has been seen more as a leman in sonnets. After poem revolution of conditional period, the view point of poets is changed. Parvin Etesami was one of these poets that her regard to woman is completely different with the past poets. She has mentioned to educative roles of woman along side of man and has had clear respond to woman existential philosophy. She called woman as a column of life and family that family won't been made without woman. Besides, she has attention to social order of woman and wants that society attends to different educative, cultural and scientific roles of woman.

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Introduction:

One of the most important theorems of human society, from beginning until now, is the role of woman in family and society. Women always have been coadjutor of men in doing of home and out of home affairs and also partners in despondences and happiness. Our history is full of stories and fictions which have allegory about impressive role of woman in society, family and children educating. Poem's books of poets also express that women and their presences have been the other mid of man in traditional and contemporary poem. One of these poet women who has expressed about woman role and her position in her poem books, is Parvin Etesami.

Parvin Etesami in one glance:

Parvin was born in 25th Esfand 1285 in Tabriz. Her mother was from Azerbaijan and her father was from Ashtiyani. In 1291, she came to Tehran with her family and was attendant with her father in external and internal travels. She passed her elementary education in Tehran. She learned Arabic formula from her father and participated in literary meetings made by Bahar and grandee of poem and politesse. Her poesy brilliance was visible from her childhood periods. Some people said: "she didn't play and game greatly, and always she studied in her off times. She had known ferdosi, Nezami, Molave, Naser khosro, Manouchehri and Anvari, and suggested about them (Hasan Ali Mohammadi : 1375 . P405).

Parvin finished her high school in American girly school in Tehran, and learned Persian and English languages profoundly. She had lessoned Persian and English literature in that high school, for tow years. In 1313, she married with her father's cousin but she divorced after two months. She published her poem books with allowance of her

father in 1314 and finally, deed in 1320 due to typhoid and she was buried beside her father in apron of saint masoumeh.

"The name of Parvin has been considered as a famous poet woman among literati of Iran. In so far as Dehkoda had set her name in series of Persian famous poet, mentioned their name in complex of apothegm such as: Bahar laureate, Abib Pishavari, YahYa Dolat Abadi and Rashid Yasami on contemporary of Parvin." (Abdolhosein Zarrinkoub, 1374, P 344)

The grandees of poem and literature and critics have expressed much remark about parvin's poems demonstrating the importance of her poems. Doctor gholam hossein yousefi supposes that she is excellent because of having contemplation about human, flower, plant, things and everything placed in the life ambiance, and presenting sententious comprehension in poem's format. He has resembled her to french lafonten (bright fountain, p415). Her father who was her teacher in poesy brilliance educating, construed that her poem is not periods and moods and persons poem, but is education, edification and extension poem of merciful behavior, and song of vertu and sentiment and love inspiriting. (Haman, page 423)

The moral, social and cultural issues expressed by parvin in her poem's book, make her sympathetic poet who wants present and future prosperity of children like a kind mother, the poet and mother who says about social virulent facts, profound pains and ancient wounds of society, bonnily. (Ali Akbar Torabi, 1380, page 241)

Parvin had proceeded to family matter, role of man and woman and necessity of attention to children educating, more than any woman poet. In her poet's book, the anecdote which is explanatory of these matters, is not little. In this article, we tried to

pay attention to the important role of man and woman in the children upbringing during the Masnavi, fictions, stories and anecdotes that have been held in her book. During of expressing these anecdotes we will discuss issues that may not been seen in a surface study.

Attention to the role of woman in family

Parvin's poetry (ey moghak) pointed out the importance role of man and woman in creating a family and the efforts should be taken in this way, and reminds to our children that growing up of children are indebted and be holden to the efforts of parents sacrificing their comfort for the calm of their children in this difficult path:

"How do you know who frequented this safe nest?"

"They were very stable until the nest was built."

"Until spend your life with joy, one day you will bring comfort to kids."

The love that other poets, both men and women, have dealt with, more a fiery and personal passion, and that is rarely expressed in mother tongue (native language), Whereas the woman who is considered by parvin is not a woman who is involved in virtual love. Because her view of woman is "pillar home life, loving creator, generator of great men, the first teache, doctor, nurse and support man in tough times. (Haman : 235).

In masnavi (do mahzar), Parvin referred to the duties of man and woman, and said that a woman's works at home with the men's works out side the home maybe differ from the appearance but are identical in nature. It is notable for men who ignored women's rights at home, and they suppose that their works out side of the home would be their duties not attend to house hold affairs:

"This masnavi is about the life of a judge who is corrupt and vend. "Do mahzar" refers to two places: work place judge and his home, that one as a social environment and public and the other as a specific and limited environment. Once kashmir judge comes home tired and angry, and attack to every things like wolves and fists:

The angry judge blames his wife, and believes his life is ruined by his wife. His effect to get money is gone because of reckes spending of his wife.

Thereby, Parvin by making sample processing of judge behavior, says the other judges are unjust, and how a man with his ruthlessness and dishonesty in all big and small claims is breaks down and unable in doing the works, that a woman with no claims do in all day. such a meaningful picture of the life of the woman is hidden among the many claimants to power and rule. Worst of all is that the human society system doesn't sence the important role of woman in

family life and its association with social life. Relying of Parvin on effective role of woman doesn't mean her opposition to woman works outside the home.

After all these remarks from judge, the woman like a wise and prospective persons, doesn't let the judge to take the non-rational decision about stay at home and leaving work tonight:

"You lost your wisdom. If you are not drunk, surely your are crazy."

"You beat children and you commix every thing."

"You are selfish and it is bad for you. People do not like selfish persons"

"I don't say that i work or pick up thing same as you."

The woman leave the home to examine the role of man and his claims until the judge doing the home affairs. After the woman leave home, suddenly the judge understand that there is affray at home. Servant and concierge have been involved with the chef, and beat him, because he was stealing the judge's properties. The nanny complains that she is not capable to hear the more cries of the suckling. Beholder, footman, gardener and servant complain in differed ways.

Parvin reminds the importance of individual differences in male and female in this story, because if you do not notice to the differences, certainly this contrary causes approach between couples, and loving family arrived to separation and provides the divorce, and this is some that unfortunately is seen in today's society so much. Pro.Mottahari believes that it is necessary that at least one of the couple don't be defeated by efforts and fatigue until to relax the spirit of the other one. Consequently, it is better that man enters to the war battle of life and woman is better to relax the spirit of his husband.

Foresight of mothers:

One of the issues which mothers attend to it, is that they give their valuable experiences to their children in the way of lybrinthine life so that they can distance this way easily by these experiences. Parvin explains education matters in this background in couplet-poems books of "first pain" and "forethoughtful mother".

In couplet- poems books of first pain, she points to educating role of mothers in children training and teaching and reminds that mothers say problems to their children. She believes that children should be educated at childhood periods and make them to overcome problems by creating resolution in them so that they are transformed to strong humans with more self confidence, and can be useful for themselves and society. Nowadays, it is seen in families that mothers

undertake all of children affairs and take chance of experiencing and resisting to problems from them. Parvin believes that kids should fall on earth and arise, and have reward and wrong in order to not sustain irreparable shocks in the future. (Poem book: 190).

In poem of forethoughtful mother, Parvin expresses the story of a hen with its chickens. In this story, hen advises its chicken that they should follow out work and grain. It informs them to traps and accident which are significant to parents:

- 1) Children should learn the ways of working to obtain someday, because this is the first duty that each human should learn.
- 2) Amusements and pleasure are not permanent and they should attend to mother's advices.
- 3) The world is transient and does not have validity.
- 4) They should attend to existence of enemies and their different seditions and nets.
- 5) They should be contented to every thing having.

Revert to "wishful infant" poem. (Page 263).

Our infants always have demands which seem unconscionable. The grandiloquences of children are not hidden from sympathetic parents. Although infants expect that all of their demands become provided, parvin advises them instead of their sympathetic and providential mothers that are impressive for their destiny. She advises, such a way, to our girls and boys in modern society, who want to obtain their grandiloquence's and far-fetched wishes in form of impossible and out of wisdom and logic frame, and don't want to accept any condition, by her expressive statement in form of story, which its story teller is a bird.

Women and knowledge studying:

Parvin in the poem that have composed because of her commencement in 1303, assumes that people's lag and newsless from social evolution are derived from their illiteracy. The time of parvin was the time of amazement, perplexity and anxiety. Pavin had seeing ignorance of people and searching a way for them and seting people's pains in agreeable words of her poem. (Tofigh Sobhani, 1384: 293).

The transition existed after conditional revolution, was vigilance of iranian society by effects of specific social, political, economical and cultural factors, such as, regarding to new knowledge and technology, currency of printing industry, development of journalism and translation of books. As respects Parvin was poet and have lived in that age, her poem couldn't be effectless from these revolutions, specially that one of the poem concept was about the period of modern breeding awareness, and the issue

which have been discussed in this period, is the necessity of that extension to man and woman. Regarding to public teaching is felt more than before especially since printing, edition and publications industry and also necessity of people's awareness have appeared, and poets had more attention to that. (Jafar Yahaghi, 1378:17)

Because of this subject, Parvin believes that women can have reputability and awareness by studying which has welfare. (P263).

Parvin likes women studying and assumes that the way of their salvation from suffering and meanness is obtaining knowledge, because the superiority of woman comparing to man and vice versa is obtaining knowledge, otherwise illiterate man and woman don't have superiority comparing to each other.

The real woman from parvin viewpoint:

Parvin believes that a real woman is the woman who has divine temperament and pure conscience.

Parvin assumes that imitating from foreingers is falling in aberration and perdition shaft. For woman, studying is better than having jewel and gold. (p300).

The noble woman from parvin viewpoint is a woman who protects her modesty treasure. Parvin wants that both of man and woman be virtue. She wants that the safe system of universe be at the base of man and woman unanimity. She contemplates the men and women of society closely and knows them. She speaks with them in her poem's book by means of her viewpoint and recognition, the persons who have lived helpless, abject, without any politeness and human magnanimity in period of their life. (Haman 43, Abdolhossein Movahed, 1374: p3-42)

In Firmament Elegiac – poem, parvin has wanted that women pay attention to virtue and chastity, and lesson from people's destiny, and not be deceived the memnetary pleasure and gaudiness of world in order to protect them from any crime and sensuality and be holy and pure. (p316).

Parvin pays attention to personality and social order of woman and wants that society also attends to this role of woman.

In Tameness Angle _ poem, these issues have been onely expressed, and Parvin admits that the existence of scientists in society such as Arastoo, Aflatioon and ... are because of sympathetic and devoted mothers.

Woman Simple _ Living:

Parvin points to woman simple – living besides the training role of her, and she wants that the man and woman of her society be simple in life.

She have correctly found that iranian woman should live simple, and their treasure, ornament and jewel

should be knowledge, excellence and art. Iranian woman should not affect by ruinous breeding of foreigner. The preservation of motherhood and spiritual values and native traditions are suitable and necessary for woman. (p256)

Abdolhossein Movahed believes that parvin believes to protection of relative culture, because in constitution period, the powers of non –relative aggressive plunder relative inheritance. Parvin, like her contemporary pensive; Eghbal Lahoori and, assumes that old tressed burlap of her country is better and more graceful than colorful silk of foreigner.

(woman, Abdol Hossein Movahed, 1374: 39 -40)

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