

## **Semanalysis of Children's Picturebook *Celestial Stone* Based on Abjection Theory**

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### **Introduction**

Semanalysis is a method invented by Kristeva by the combination of psychoanalysis and semiotics to study the subjectivity process. According to Kristeva, human is a divided subject made of two different dimensions of language: one is the masculine dimension of language known as the symbolic, and the other is its feminine dimension known as the semiotics. The process of signification (and, correspondingly, the process of subjectivity) begins with the abjection of the mother's body and the leaving of Chora. From the lexical point of view, Chora means the mother's womb, and from the conceptual point of view, it is the reservoir of semiotic matter and the physical place for the formation of the first signs. Language, as the embodiment of the symbolic, determines the boundaries of the subject's identity by withdrawing the semiotic; but the rejected semiotic does not disappear; rather, in the form of "desire to return to Chora", it always keeps the boundaries of the speaking subject's constructed identity under threat. Kristeva considers the only channel to restore the feminine semiotic and return

to the maternal Chora as "revolution in poetic language". What Kristeva means by this language revolution is defiance of the systems based on male symbolic.

### **Purpose, Questions and Methodology**

This article aims to answer three questions: 1) What re-reading of the story *Celestial Stone* (Parirokh, 1400 a) can Kristova's Semanalysis method provide? 2) Based on the re-reading of the mentioned story, where does the protagonist's objectal depression come from? 3) What is the way to free the modern man from this psychological damage?

The innovation of the present research, compared to similar researches, is to focus on the subject's way out of object depression. The difference between this article and similar articles is in the attitude towards abjection. In most of the literary researches based on the Kristeva's approach in Iran, this point has been usually neglected that in the abjection theory, the contaminated object is full of semiotic and maternal matter; not the accumulation of the symbolic.

The picturebook *Celestial Stone* is one of the titles of the ten-volume series *The Bald Athlete and Her Horse Kori* written by Ms. Parirokh and illustrated by Ms. Keiqobadi (1400) for +8 age group. I will use the qualitative content analysis method of comparative type.

### **Discussion**

The hero of the story is a metaphor of the modern man who has been defeated by the symbolic in the process of personality development. Radical feminists consider defiance as the absolute negation of the symbolic; however, Kristeva sees her revolution in the interaction of

two heterogeneous aspects, symbolic and semiotic, as in the above-mentioned story, the winged horse that has wings made of a warrior's mustache is a subject with two balanced parts: one part of it is a female semiotic and the other part is a male symbolic. Although these two parts are different from each other, they are complementary to each other, so that the flight to the maternal Chora is the result of the balance of both of them.

### **Conclusion**

The superiority of the semiotic aspect leads to the state of schizophrenia, chaos and disconnection from logic, and the superiority of the symbolic aspect leads to depression. The semiotic is a guarantor of love, emotion and dynamism of the subject, and its absence causes decline. Accordingly, a real warrior is a subject who has interacted and established a balance between two heterogeneous poles of signification, i.e. the semiotic aspect and the symbolic aspect. A reading of this story based on Kristeva's ideas shows that the modern subject who is depressed due to the dominance of the symbolic dimension of language and the loss of maternal Chora can achieve balance by restoring the semiotic.

**Keywords:** picturebook, feminist criticism, Kristeva, abjection, poetic language revolution, chora

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