



Extended Abstract

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The Repetition of the Childish Demand by a Desire to the Other's Agalma: A Lacanian Analysis of *The Teacher of the Ants* and *Little Elephant, Where did You Sleep?*

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Introduction

The cause of most human actions has been explained by psychoanalysis. By reinterpreting Freud's biological views, Jacques Lacan made a great revolution in psychoanalysis. Based on his views, demand, desire, child and the post-childhood period found a linguistic reading. Analyzing children's literature works from the perspective of Jacques Lacan's psychoanalytical teachings can explain the repetition of a person's childish demand.

In Lacan's psychoanalytic view, certain statements from philosophy, especially Hegel's thought, certain statements from linguistics, especially Saussure's teachings, and statements from other theoretical and even non-theoretical sciences such as mathematics have been used. By paying attention to the propositions of the mentioned sciences, without considering each of them as a complete and coherent point of view, Lacan was able to temporarily reconcile these sciences in the anti-system or contradictory system that it creates; therefore, Lacan's reading of works related to children's literature can be important.

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In this research, we will face two basic questions. First, based on the psychoanalytic teachings of Jacques Lacan, how is childish desire created in a person in *The Teacher of Ants* and *The Little Elephant Where Did You Sleep*? Second, how does the subject stop himself from capturing the agalma or the cause-object of desire in the position of reviving his childhood desire in these two works?

Method, Review of Literature and Purpose

In this research, using a qualitative analysis method, we have tried to explain how the repetition of childish demand in the symbolic or the adaptation of secondary identity occurs in Mohammad Sohrabi's *The Teacher of Ants* and Mitra Masiha's *Little Elephant, Where Did You Sleep*?

In this research, we have tried to show how the childish desire –which has been associated with the formation of the ego, passing through the mirror stage and the child's narcissism– is repeated in the Symbolic or the adaptation of the secondary identity, which has been accompanied by rejecting the ego rather its complete negation and the emergence of the subject and his subordination to the chain of implication of the Other's desire. Also, we have tried to explain the reason for the non-revival of the individual's ideal –on which the childish wish is based– due to the presence of the ideal –which ignores the sign of the individual's true desire and simply fulfills the signifier of other's desire.

In this context, the repetition of the child's demand later reveals itself in the desire for the cause-object of desire or agalma. In this research, we have used a story and a book of poetry with the aim of developing and better explaining the works of children's literature with the psychoanalytical reading of Lacan. Also, the selection of the authors of the work has been purposeful considering that one is a woman and one is a man. Quantitatively, both works are close to each other and have almost similar content. In addition, the element of talking animal is used in both works.

Discussion

The crow's broken pencil tip in "Literate Crow" refers to the lack of integrity of its ego. Unlike the previous poem, the crow in the poem "Autumn Machine" does not face the lack of integrity of the ego. Of course, this is not because of the completeness of the ego, but because of the presence of the fantasy sign of "autumn" and "walnut" that the repetition of these two signs in the unconscious field creates pleasure for the crow.

In the poem "Butterfly", the butterfly stays away from the little other or her mother because the little other does not consider her worthy of his desire and has identified her as a castrated subject. In the poem "Bee", the imaginary image of "plenty of honey in the barn" for the bee has caused it to see its integrated identity in the mirror.

In the poem "Duckling", the imaginary image of "twenty marks from swimming lessons" for the duckling has caused it to see its integrated identity in the mirror. In the poem "Snow", we see that the closeness of the mother to the child is anxiety-provoking for the child. In "Ants' Birthday Party", in a metaphorical process, the signifier of "sugar cube" has replaced the fantasy signifier of "big cake".

In the poem "Ant", the ant is in the position of a subject who thinks that the other has deprived him of excess pleasure. In "Hot Tea", "hot tea in a cup" is also a symbol of jouissance or excess pleasure that one wants to possess. In "Little Elephant, Where Did You Sleep?" We have also seen that the little elephant could not face the truth of its desire and the other's desire, and of course the lack of itself, except by going through the fundamental fantasy in the form of imagination. The little elephant's mother never fulfilled the little elephant's wish in another small position, not only because of the castration of the little elephant, but also because of the castration of it itself.

Conclusion

The results of the research show that characters such as bee, duckling, and in one position, crow, felt a sense of integrity and wholeness due to seeing an imaginary image of the integrated ego in a mirror held by other or mother in front of the child. The childish demand was stable for the person until he had not faced the lack in himself and had not recognized the ego as a castrated identity. Also, when a person identifies the ego as a castrated entity, in order to be able to recover his ideal ego as a childish demand, he enters into the adaptation of the secondary identity or the domain of the symbolic of The Other's desire. At this stage, the person follows the Symbolic's signifiers in the hope of regaining the previous childish demand; however, every time his attempt fails due to the representation of anxiety sign. In the case of the little elephant, going through the basic fantasy and encountering the sign of true desire does not cause the castration to be removed and the person's previous childish demand to be restored.

Keywords: Jacques Lacan, psychoanalytic criticism, children's poetry and stories, Mohammad Sohrabi, Mitra Masiha

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