



## Extended Abstract

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# **Manifestations of the Other in Young Children's Poetry from an Intercultural Hermeneutic Approach: Case Study of Tayyebah Shamani's Poetry**

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## **Introduction**

If we consider culture as a set of semiotic systems or a set of interconnected semantic systems, we can say that these extensive semantic systems are especially crystallized in the poetry and literature of each culture. Therefore, examining the verbal works produced in each culture can be considered a gateway to reaching the essence of that culture. A study of children's literature of each period indicates the type of intellectual food provided by the dominant culture of a society for the future generation of that society, and the important aspects of each culture, as well as the type of dealing with the dominant culture with other cultures and others, can be searched in it. Such research is significant as a reference for citing the interactive or conflictual perspective of that culture with other cultures in the current world situation, and the way of confronting the other from another culture is a basis and a reflection of the possible way of human interactions with the others from a close or co-cultural background. This research, by examining the children's and young adult poetry of Tayyebah Shamani, one of the poets of the last two decades who can be said to have made some worthwhile contributions to children's literature, analyzes the theme of this poet's poems with an intercultural hermeneutic approach in order to identify the manifestations of encountering the "other" (the first window of entry into communication) by enumerating these others in the world of children and young adults.

## **Research Method and Literature Review**

In this research, using qualitative analysis, an attempt has been made to analyze the types of other-strangers introduced to young children and infants from the beginning of the creation of the boundary between self and other, and to identify its most prominent manifestations, taking into account the opinions of scholars of the intercultural hermeneutic approach such as Ram Adhar Mall, Franz Martin Wimmer, and Heinz Kimmerle. Ali Asghar Mosleh has examined the foundations of intercultural philosophy in his *Collection of Articles on Intercultural Philosophy* (2013), *Philosophy of Culture* (2014), *Collection of Articles on the Future of Culture* (2016), and *With Another* (2018).

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Hamidreza Yousefi has examined the origins, reasons for its emergence, and characteristics of intercultural philosophy in his works, *Fundamentals and Structure of Intercultural Philosophy* (translated by Sedighe Khansari) (2017), *Being Intercultural, an Interdisciplinary Introduction* (with Ina Brown) (2011), *Being Intercultural and History, Perspectives for a Type of Global Philosophy* (2010), *Fundamental Concepts of Intercultural Communication* (2014), and *Fundamentals and Structure of Intercultural Philosophy* (2017). Reza Dehghani in his book *An Introduction to Intercultural Philosophy* (2018) has dealt with this philosophic approach widely. He also analyzed the reasons for paying attention to this approach in the contemporary world in his book *Being Intercultural Without Culture: The Transition from Identity Politics to the Politics of Difference* (2018).

### Discussion

Since children's literature is the result of adults' efforts and desires to shape the beliefs and self-awareness of young children, examining the points emphasized in children's and adolescent literature can reflect some fundamental aspects of the culture in which these works were produced. In poetry for young children and adolescents, as a means of introducing others and achieving understanding, it is very important to examine the quantity and quality of close others introduced to this generation and how dialogue is established between them. In the most conventional case, two types of others, near and far, are seen in these poems. The first others that young children experience as a small cultural world in their lives are family members. The lived experiences of children and young people are gradually being enriched alongside these others, and these others are considered to be among the most essential elements of children and young people's lives. However, in terms of what Waldenfels considers the experience of the strangers, this type of other does not fit into any of these divisions because, fundamentally, the family is not considered other for the child or young person. The poet introduces the family and family members to the child with the roles expected of an ideal family without any values. In introducing close others, the emphasis on their essential presence in the lives of children and young people is based on pure realism and a type of ideological realism. Another cross-cultural component in children's and young adults' poetry is that the human duties of each individual are enumerated while plotting brief stories, and in this way the child becomes familiar with his/her human and social duties. During the dialogues presented in the poems, the child also becomes familiar with the art of listening and understanding. As a symbol of one's domestic world, the house represents a kind of placeless spatiality. By introducing distant others, the child is introduced to the stranger world. Part of the contribution of the other to the world of the self is related to normal alienation. There are also manifestations of the radical other in the poetry of the young children, which are reflected in the form of an inaccessible and intangible identity, such as unusual things like death and non-objective emotions. This type of alienation is seen in connection with the concept of God and sometimes in the position of the earthly beloved. The established dialogues in these poems are the height of dependence and the necessity of the presence of the other. The communication model introduced in these poems for interacting with other types is the complementary relationship; and the type of their conversations is intercultural polylogue.

### Conclusion

In the poems examined in this study, the other exists in the form of self-other (close other) and distant other in two aspects (normal alienation) and (radical alienation). The first others-insiders of the child's home world include family members. The family introduced to the young child and the juvenile is an extended, blended family and an ideal family. The frequency of father and mother roles and the gender of self-others have an equal ratio, which, while introducing them, also teaches the child human characteristics and tolerant behaviors along with friendship and tolerance, which is the idea of interfaith. This type of other can be called self-other because the boundary of otherness is very thin or blurred in these cases. During the dialogues presented in the poems, the child also becomes familiar with the art of listening to and understanding the needs and necessities of others. In the otherworld, there is a normal kind of alienation in relation to the child's everyday world, and in relation to transcendental matters, there is an otherness of a radical kind of alienation. Understanding and being understood as equals and relationships with humans as

the smallest manifestations of a cultural world are far from centrist and authoritarian tendencies. In these poems there is no sign of a distant other, a different culture (pure alienation).

**Keywords:** children's poetry, the other, intercultural hermeneutics, globalization, Tayyebah Shamani

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