

Original Paper

Lizzie's Insistent Rejection to Her Unconscious Desires in Christina Rossetti's *Goblin Market* through the Lens of Lacanian Desires

Jun Luo¹

¹ School of Foreign Languages, Zhaotong University, Zhaotong, China

* Jun Luo, E-mail: 531678237@qq.com

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Abstract

*The growing concern in the latest critical practices and processes of a great many scholars as indicated in the continuous development and improvement of literary criticism with respect to the veritable and valuable characterization of this poem *Goblin Market* (1862) has been shown for the essential and evident exploration of the feasible solutions to the problems as most women character have to be faced with in an unavoidable fashion in Victorian age due to their blind adaptation to the ideological and epistemological values emphasized in the continuation of Christian beliefs regarding the essential and crucial morality to be followed in the increasing enrichment and improvement of their rationalist mentality. However, it has seemed to be quite pitiful that they have failed to probe into the unconscious minds of the vivid characters depicted in this poem to lay an ideological and epistemological foundation for the apparent clarification of the strong will of this character Lizzie has developed to enable her to get free from the imprisonment or enslavement of the hegemonic desires carried in the harmful fruits of the goblin men she and her sister Laura has encountered in their lives. For the sake of this critical blind spot, this paper will explore Lizzie's strong will used to protect the purity and piety of her unconscious desires and to reduce to the least the possibility for her to fall victim to the vicious desires those goblin men aim to impress and impose upon her mind indebted to the rich theoretical enlightenment and encouragement entailed in Lacanian desires related to the conceptual elaboration of the longing for wholeness, sanity, and, meaning in the rich lives of his analysands. In the long run, this exploration will remind more and more readers of the objective truth that the strong willingness of women as exemplified in what has happened to Lizzie is bound to give rise to their great successes in rejecting their unconscious desires triggered in the popularization of the vicious desires of polluted men like those of the goblin men*

in this poem as epitomized in the developmental inclined with which the marketization and capitalization of the communicative activities related to the commercialization and commodification of the harmful and sinful fruits peddled in goblin market.

Keywords

Unconscious Desires, Lacanian Desires, Christina Rossetti, Goblin Market

1. The Analytical Perspicacity to Quest for Lizzie's Rejection to Her Unconscious Desires in *Goblin Market*

Christina Rossetti's poem *Goblin Market* (1862) has stirred an intensive concern in critical practices on the subject of femininity, religion, death, and so forth as what has been devoted to the elaboration of "a symbolic representation of the politics of gender and power in her poem *In An Artist's Studio* (Bhattacharyya, 2022, p. 50)" in reference to the actual education women received in Victorian era with the help of her intelligent mother "who has been a governess before marriage (Corbis, 2010, p. 279)" when women were refused for formal education in a popular way in most cases right at the historical moment of Victorian England, and, the liberation they have to be working hard for in the protection and promotion of their female liberty, female identity, and, female equality in their loves, marriages in their social and cultural lives on account of their unbearable tolerance to the gender discrimination in such a patriarchal society as exemplified in the attitudes held toward women in an explicit way or in an implicit way in the lives and experiences of the characters depicted in this poem under the title of *Goblin Market* (1862) thanks to the publication of her poetic collection *Goblin Market and Other Poems* (1862) that has established her "position as a poet (Bell, 1898, p. 205)". A good many scholars have devoted their critical attentions to a wide variety of critical issues implied in this poem in combination with what has been implied in the textual constituents of this poem *Goblin Market* (1862) pertaining to "the consumption of fruit... and a remarkable and unprecedented history of consumption in the critical market place (Chapman, 2010, p. 131)" on the basis of the critical perspectives from which this poem has been analyzed in a respective fashion. Great efforts as made in the actual interpretation given of its actual characterization in relation to the two major characters named Laura and Lizzie in respective fashion as depicted in the production of this poem that has been considered to be "... both a direct reflex of experience and emotions and also the 'record' of something that exceeds experience (Chapman, 2010, p. 136)," it has to be known in an objective fashion that rather great analytical room has been made for the Lacanian exploration of Lizzie's unintelligible fortitude on which she has counted a great deal to enable her to shun away from the harmful ideological and epistemological pollution of her strong unconscious desires engendered in the intentional permeation of the vicious desires of the goblin men she has run into to lay a rather sound foundation for the further governance of the maidens or unmarried women who are more likely to fall victim to them in most cases indebted to the flexible application of patriarchal thinking. Therefore, it has tended to be of great necessity for this curious and cautious researcher to dive into the unconscious world of Lizzie in a profound fashion to give a clear picture of her indomitable inclination

to resist against her unconscious desires driven in the vicious desires of a good many goblin men who have been peddling their own tasty fruits in a confusable way and their masculine desires in a confidential fashion in relation to what has come to him when he has a good access to the authentic mind of this poem in an impressive fashion and “the shutters of her soul (More, 1904, p. 815)” in the characterization of the mind of Lizzie in accordance with the instructive relation between what has been has been insinuated into the traumatic problematization of Lizzie and what has been instilled into the narrative perception and cognition of Christina Rossetti in her objective and veritable revelation of the social, economic, and, intellectual ills existing in Victorian period to highlight the experiential and experimental indispensability and inevitability for her to remind her readers of the victimization of the unacceptable immorality witnessed in the malicious circulation of the materialization, dematerialization, and, rematerialization of the fruits peddled in Goblin market as exemplified in the commercialization and commodification of those fruits that have turned out to be essential for the marketization and capitalization inevitable and indispensable for the actual modernization of Victorian England that has been driven by the strong need to give an interactive impetus to the technical scientization and scientific technicalization as a consequence of the ongoing reinforcement of the ideological and epistemological inclination of the irrationalism that is bound to have a great deal to do with the penetration of Darwinian scientific and Freudian psychoanalytical insights into the crucial comments to be made on the scientific perception and cognition of the true desires potentiated in the minds of the characters depicted in literary works like those in *Goblin Market* (1862) just as what has been epitomized in a clear fashion in the Lacanian definition that “science is an ideology of the suppression of the subject... (Lacan, trans., Stone, 1970, p. 76)” when the unconscious desire potentiated in their minds seems to have a great impact on the devaluation, distortion, or, even destruction of their conscious morality in most cases. To this extent, it has become understandable that Lizzie has made a wise decision to reject the insatiable attachment to the wholeness, sanity, and, meanings to be achieved in her life and experience and those devoted to the physical treatment and spiritual salvation of her sister Laura.

2. The Critical Inadequacy for the Revelation of Lizzie’s Rejection to Her Unconscious Desires in *Goblin Market*

Having put into a good order the critical works achieved in the past five years in a categorical fashion focusing on the essential traits of the characterization imprinted upon the production of one of “her most perfect poems (Bell, 1898, p. 38)” under the title of *Goblin Market* (1862), it has been impressed in the mind of this research in a profound sense that although a good many scholars have been emphasized the specific exemplification of *Goblin Market* (1862) as a woman’s epic to highlight the contradiction carried in its generic universality to uphold the ideals of its specific hegemony of its universality rather than to share the representative ways and devices of female fecundity and fluidity in the satiation with the female needs to be met to enlarge and to extend the great impact and extensive reach of this meaningful epic *Goblin Market* (Farrar, 2022, p. 1); the demonstration of “the intricately connected relationship between

the Gothic genre and trauma (Nediceyuva, 2021, p. 216)” as seen in the production of this poem *Goblin Market* (1862); “the oppressive nature of the norms to which young women were subjected in the Victorian era” (Augustynowicz, 2021, p. 1) in the manifestation of the role young women played in the actual fulfillment of the dusty as housewives in relation to their consumption of food as indicated in *Goblin Market* (1862); “the existence of feminist themes (Darraji, 2021, p. 26)” in Christina Rossetti’s *Goblin Market* and her five other poems like *Winter My Secret*, *An Apple Gathering*, *The Prince’s Progress*, *Repining*, and, *The Royal Princess* through the lens of feminism; the revelation of the incorporation of the actual world where the characters of this poem live in the visualization of “the possibility of reparation” (Cassie, 2020, p. 1) in the euphemistic articulation of women’s debatable participation in the increasing marketization, politicization, and capitalization of Victorian society; the biographical revelation and examination of the authentic living experiences of Christina Rossetti (Laramunni, 2020, p. 266) instilled into the narrative facts and narrative events of this poem *Goblin Market*; and, the victimization of the Rossettian maidens on account of their failure to resist against the temptation of the fruits of the goblin men and the violation of the moral code popularized in Victorian ideology in the feminization of the biblical temptation, victimization, and, salvation dominated in the wide spread of Christian ethics (Hansan, 2017, p. 950). Diverse and distinctive as the analytical perspectives have turned out to be in those studies summarized above in a respective fashion, it remains quite evident that they have seldom shown their extensive critical concern for the strong willingness of this character depicted in this poem by the name of Lizzie who has tried her best to prevent her sister her from the domination and manipulation of her unconscious desires carried in the forcible invitation of a variety of goblin men who have been peddling their desires coated in the name of their fruits, and her sister Laura from her ignorant violation of the Christian morality and ideology that have been governing the perception and cognition of a range of women living in the Victorian period. The analytical preferences of those scholars have made it clear that great progress will have to be made in the future to give an account of the perseverance Lizzie has achieved to maintain her sexual purity and sexual piety through the effective repression and suppression of her unconscious desire. Therefore, it has turned out to be valuable in the categorical linearization of those critical works that appropriate analytical attention is supposed to be paid to the very feasible and flexible introduction of the conceptual insights of Lacanian desires in the practical interpretation of the incredible fortitude Lizzie has kept in her mind in her objection to her unconscious desires concealed in the vicious desires of those goblin men to protect and promote her sexual purity and sexual piety in an objective fashion and in a systematic fashion.

3. The Conceptual Interaction for Lacanian Desires with the Revaluation of Lizzie’s Rejection to Her Unconscious Desires in *Goblin Market*

In view of the practical needs to be met in the analysis of this research in relation to the logical justification of the objective existence of Lizzie’s unconscious desires covered in the vicious desires of the goblin men she and her sister Laura has come across to highlight her sexual purity and sexual piety

in the production of this poem to highlight her sexual independence from the sexual pollution of those goblin vicious men and her sexual insistence on the complete dissociation from the sexual disturbance and sexual dominance of the patriarchal world those goblin men have been bodying forth in a hegemonic fashion and in a demonic fashion grounded on the profound and perspicacious awareness of the essential distinction to be made between “an infinity of desires..., and a finitude of demands..., (Bird, 1982, p. 7)” the conceptual insights of Lacanian desires will be adopted to make an impressive and instructive analysis of the strong will Lizzie has developed to devaluate her unconscious desires engendered in the ideological and epistemological deterioration of the strong desires of those goblin men in a vicious sense in that “when Lacan talks about desire, it is...always unconscious desire...that forms the central concern of psychoanalysis (Evans, 1996, p. 37) ” in reference to the sense of either wanting or needing as has suggested “a lack or an emptiness that seeks fulfillment (Quinn, 1932, p. 114)” in the psychological process rooted in the self-preservation of human subject or the need to be met to help him to see himself reflected in another human subject and to make this reflective recognition reciprocated in a satiable way in relation to what has been located in his unconsciousness articulated in the form of desire and language. For the sake of the evident and essential justification of Lizzie’s indomitable rejection to her unconscious desires hidden behind the irresistible temptation of the vicious desires carried in the harmful fruits goblin men have been peddling, the Lacanian desires with respect to the insatiable longing for wholeness, the insatiable longing for sanity, and, the insatiable longing for meaning related to the decisive rejection to the unlimited components of desires and the diverse absorption of the limited ones of demands will be adopted to reach the analytical targets of this research or to meet its analytical needs in the overall and profound analysis of this poem on the ground of the rather impressive and instructive thought that “...For the psychoanalytic theorist Jacques Lacan, desire and language are intertwined in the longing for wholeness, sanity, and meaning, a longing that can never be fulfilled (Quinn, 1932, p. 114).” In relation to the perceptive and cognitive similarity between reading a literary text and reading the minds of the characters depicted over there in a comprehensive fashion as often demonstrated in an evident fashion in the critical practices and critical processes of a good many literary scholars, the explication of the wise decision to be made between the adaptation to the reasonable desires of a Lacan human subject indebted to the veritable and valuable instruction of his consciousness, and, his rejection to the unreasonable ones existing in his unconsciousness will be epitomized in the analytical experiment to be made below in the fourth part of this essay in a respective way for the aim of seeking for the essential and quintessential revelation of the unconscious desire Lizzie has rejected in the aggressive and ambitious exploration of the feasible ways to address her sister’s traumatic and even tragic problems, and, the experimentation of the appropriate way for her to take to help her to get free from the senseless and ruthless imprisonment of her unconscious desires on account of her having had a profound understanding of the harms it will do to the healthy growth of her mind.

4. Lizzie's Insistent Rejection to Her Unconscious Desires in *Goblin Market* Grounded on Lacanian Desires

4.1 Lizzie's Insistent Rejection to Her Insatiable Longing for Wholeness in Christina Rossetti's *Goblin Market*

An overlook to be taken at the cautious critical responses Lizzie has given to the goblin men preoccupied with the popularization of their increasing fruit sales among maidens or unmarried women to help them to maximize their commercial profits in relation to the growing stimulation and temptation of the developmental expansion of the growing capitalization, marketization, and, politicization in Victorian society the in a superficial sense, and, the apparent masculine inclination epitomized in the extensive consumption of unconscious desires in an essential fashion indebted to the sufficient realization of the genuine objective of Lacanian analysis to be made of the great importance to be placed on the objective "revelation of the unconscious discourse (Bird, 1982, p. 8)" in the application of Lacanian insights into the interpretation to be given of a literary text, it has to be kept in the minds of the readers of this poem that Lizzie has already seen through the dominative and manipulative cruelty and brutality of this masculine consumption and consumptive masculinity as revealed in an indirect fashion in the second line of this poem: "...Maids heard the goblins cry: ... (Rossetti, 1862, p. 1) ", for it has implied in this line that maidens or at least unmarried women are quite inclined to fall preys to their vicious sales promotion of their demonic fruits and hegemonic desires in an intentional fashion in the entire process of the capitalization and marketization of the indispensable produces that have turned out to be inevitable or indispensable for the stimulation and promotion of the consumptive desires of those maidens and unmarried women in the name of commercialization on account of their inadequate willingness to get free from the imprisonment of the temptation of the profits that can be made from the growing social and commercial competition turning up in the social, economic, and, intellectual milieus of the historical moment at which they are unable to get free from in a liberal fashion just as what has cropped up in the capitalization of Victorian English society, culture, and, history due to the distorted notion of capitalism "that women are objects to be exchanged within culture (Chapman, 2010, p. 132)" regardless of the great harm it has done to the conscientious and virtuous prosperity of the morality at that historical moment. Faced with the similar temptation in this marketization and capitalization as imprinted into the textual textures of this poem, it has seemed to be of great importance for Lizzie to prevent the confidential permeation of the perceptive and cognitive misconceptions into the ideological and epistemological purification pacification of her spiritual world in an intentional fashion, in an ingenuous fashion, and, in an insightful fashion.

Having been fully aware of the genuine unveiled cruelty and brutality of those eccentric sales promotion of those fruits in combination with the social, economic, and, intellectual vices cropping up in the social and economic progress to be made in the development of English capitalism during Victorian era, Lizzie has been aware of the inevitable and unchangeable harm her sister's and her irrational consumption of those fruits peddled by those goblin men will be bound to do to them. For the sake of the exploration to

be made of the effective measures to be taken to minimize this harm, she has tried her best to warn both her sister Laura and herself of the terrible aftermath of their possible consumptive actions in an urgent fashion and in an evident fashion just as what has been shown in the hidden intentions existing in the unconscious world of those goblin men who have been lost in the horizontal and vertical popularization of their strong unstoppable dominative and manipulative desires with regard to the rather nightmarish hunger they have imposed upon their commercial communication with those maidens or unmarried women. In accordance with what has been concealed in the cautious reminders she has given of her sister in following four lines, it can be seen in an evident fashion that Lizzie has been aware of the damage the vicious goblin men and their vicious bestialities are inclined to do to the physical health and mental well-being of those maidens and unmarried men on the way to her sensitive and sensible revelation and revaluation of the possible victimization of the malicious sources of those goblin men and their fruits as to be exemplified in her intentional motivation to seek for the thorough exemption from their longing for the wholeness in the pace kept with the marketization and capitalization entailed in the narrative historicization and historical narrativization of this poem in the visualization of the social, economic, and, intellectual panorama of the social, cultural, and, historical reality with which they have to be faced in an appropriate fashion and in an indomitable fashion.

We must not look at goblin men,

We must not buy their fruits:

Who knows upon what soil they fed

Their hungry thirsty roots? (Rossetti, 1862, p. 3)

For the sake of avoiding the victimization of the malicious intentions carried in the extensive or even excessive exaggeration and instigation of those goblin men as a result of her rational awareness of the great importance for maidens and unmarried women to place on the protection of their bodies and mind on the way to the rational minimization of their blind desire for the wholeness implied in their irrational pursuits of the maximization of the profits they have been told to make in a deceptive fashion at cost of their moral simplicity and simple morality as inherited from the ideological and epistemological insights obtainable from the profound and particular reflection and rumination of the great positive impact French enlightenment movement has made on the further refreshment and refinement of the spiritual nutrients most maidens and unmarried women tend to have been resting a great deal on to make sure that they are unlikely to go astray from what they have been supposed to hand down from the nutritious inspiration and illumination they are inclined to take from the reason enriched and improved from the continuous dissemination of the spirits and insights of the rationalism propounded from French enlightenment downwards, Lizzie has warned them of the effective measures to be taken to enable them to get free from the original impact those fruits are inclined to have on their bodies and minds for fear that they are likely to be instigated into the ambitious and even aggressive expansion of their desires for the wholeness to be maintained in an unintentional fashion in either the voluntary or reluctant participation in the unpreventable and unpredictable marketized and capitalized commercialization and industrialization of

the Victorian society, economy, and, history on the basis of the consolidation of the solid perceptive and cognitive foundation that has to be laid for the resistance against the demonic fruits of those goblin men that have been believed to be likely to trigger their uncontrollable and unstoppable hunger for the decisive pursuits of the rather treacherous wholeness that has been plotted in the manipulative and dominative organization of either the irresistible deceptive schemes or schedules designed for the consumptive instigation of those goblin men who have aimed to throw most of those maiden and unmarried women into the great danger of their moral devaluation, moral distortion, and, moral degradation.

This intentional arrangement to prevent those maidens and unmarried women from the possible victimization of the vicious or even violent dominance or governance of their longing for the wholeness in this linearization and delineation of the truly marketized and capitalized process in the experiential and experimental production of this poem to reinforce the perceptive and cognitive sensitivity and sensibility of those maiden and unmarried women to protect themselves against the gradual penetration of the corruptive views and values of capitalism into the social, cultural, and, intellectual codes of the rationalism derivative from the ideological and epistemological nutrients acquirable from French enlightenment can be further demonstrated in her repetitive reminding of her sister Laura when she is surrounded with the inevitable existence of Goblin market and the essential presence of those goblin men in an omnipresent sense and in an omniscient sense apart from the genuine attitude that she has held toward them at the sight of their misleading peddling images and speeches that are in a position to give them a profound and particular impression in an instructive fashion just as what has been shown in a veritable fashion in what has been implied in the following four lines to reduce to the least in a decisive fashion the practical possibility for her sister and herself to be stigmatized and contaminated by the perceptive and cognitive sterilization and stupefaction those goblin men intend to impose upon their minds in the process of their mental growth in a malicious way when they are likely to be faced with the unavoidable temptation from the blind and irrational pursuit of the wholeness connected with their maximized desires driven in the acceleration of the developmental paces and speeds that are supposed to be matched with the successive and sustainable expansion of capitalism during Victorian era.

*"Oh," cried Lizzie, "Laura, Laura,
You should not peep at goblin men."
Lizzie cover'd up her eyes,
Cover'd close lest they should look;* (Rossetti, 1862, p. 3)

In accordance with what has been imprinted and impressed on those lines that have figured out the possible risks her sister and she are inclined to take either in an expected way or in an unexpected one when they are unable to have a rational and reasonable control over their unavoidable and unstoppable communication with those wicked goblin men, it can be seen from the strong sensitive and sensible awareness Lizzie has developed from her cautious resistance against the continuous consumptive temptation of those goblin men and the effective actions she has taken to help her to distance from the perceptive and cognitive pollution of those wicked goblin men who have been racking their brains to

make those maidens and unmarried women fall into the plights of being accused of in a moral sense and being victimized in terms of the physical health and spiritual well-being they ought have kept on a daily basis in spite of the strong ideological and epistemological disturbance and interference they have to deal with when they have to be faced with the deceptive exaggeration of the fruits those goblin men have been peddling in the neighborhood where most of those maidens and unmarried women have to pass by on their way home just as what has happened to those two sisters Lizzie and Laura in their lives and experiences. To this extent, what has to be aware of in an acceptable fashion and in an adequate fashion in the lives and experiences of the two characters depicted in the authentic and objective representation of the social reality, economic reality, and, intellectual reality dispersed in the aesthetic and artistic production of this poem, is, that it is her positive inclination related to the true consideration she has taken into the unchangeable and unshakeable harm their acceptance of the vicious offer of those goblin men that is inclined to do to her in most cases owing to their perceptive and cognitive failure to get free from the irresistible temptation of the exaggerated sales promotion of those fruits that have been peddled among those goblin men in a decisive fashion and in an indomitable fashion. Therefore, from the point of view of conceptual denotations and connotations of the dissociation with the insatiable acquisition of the longing for the wholeness that has been taken for granted in a popular fashion to run through the marketized and capitalized commercialization of Victorian age as epitomized in the elaboration of the Lacanian desires, it can be summarized in a succinct fashion that what has been seen from the account Lizzie has taken in communication with her sister Laura regarding the consumptive malice of those goblin men depicted in this poem and the malicious consumption of their fruits peddled in the goblin market is that her autonomous and ontological rejection to the insatiable longing for the wholeness in the marketization and capitalization of the fruits of those goblin men has set a good example for the vast majority of maidens and unmarried women who have experienced the social reality, economic reality, and, intellectual reality showing up in the monopolization of the crucial goods that are doomed to have a great impact on the subversion of the authentic and essential lives and experiences of those maidens and unmarried women in most cases as long as those profit-makers who have been playing the similar roles with those goblin men in the continuous stimulation and promotion of the capitalism in Victorian age have great intention to privatize the tremendous profits that can be made from the increasing domination and manipulation of the strong consumptive desires of those maidens and unmarried women regardless of the moral accusation they are likely to suffer from.

4.2 Lizzie's Insistent Rejection to Her Insatiable Longing for Sanity in Christina Rossetti's Goblin Market

In addition to the continuous objection to the perpetual domination and manipulation of the true unconscious desire potentiated in the intuitive acquisition of the insatiable longing for the wholeness in the essential meditation on the feasible and flexible solutions to deal with the possible perceptive and cognitive challenges most maidens and unmarried women are inclined to take in dealing with the growing popularization of the capitalization and marketization of Victorian society, economy, and, history that have been epitomized in the social, economic, and, intellectual microcosm with which the

commercialization of the peddlers who have been giving a strong impetus to the immoral instigation of the consumptive desires of those maidens and unmarried women in a treacherous way, it has to be noted in an appropriate fashion and in an adequate fashion in the perceptive and cognitive growth of Lizzie that great perceptive and cognitive concern has also been shown for the expectation and exploration of the strong determination of Lizzie in her strong resistance against the insatiable attachment to their sanity in an absolute fashion in view of what has been indicated in the analytical examples to be taken from this poem.

The first analytical sample available in the characterization of this poem with respect to the clear valuation and revaluation of the profound bitterness of most maidens and unmarried women have been suffering from the victimization of the fashionable marketization and capitalization that have been running through the successive and sustainable development and improvement of capitalism in Victorian society, economy, and, history in more than one respect, lies a great deal in the attitude she has held toward the care that she is in a position to take of her sister Laura and the willingness that has been developed and improved in sharing with her sister the sound spiritual bitterness and sadness Laura has been imposed upon to dispose of her actions and minds in a dominative fashion and in a manipulative fashion just as what has been penetrated into the following three lines of this poem in the essential and evident articulations of the emotional plight of Lizzie in impressive fashion and in an imaginative fashion whose personality has turned out to be characterized with the distinctive tenderness with which she has been equipped in an instructive fashion to show her strong sympathetic concern for the misfortunes or mishaps of her sister Laura who has been lost in the problematization and traumatization of the malicious unconscious desires of those wicked goblin men and the toxification of their poisonous goblin fruits.

Tender Lizzie could not bear

To watch her sister's cankerous care

Yet not to share. (Rossetti, 1862, p. 3)

In response to her anxiety about the physical health of her sister Laura shortly after her failure to resist against the ideological and epistemological intrusion of the goblin men who have come out in the impressive image of the malicious peddlers they have run across in their lives and experiences when their unstained intuitive innocence and ignorance have been endowed with the perceptive and cognitive simplicity or even superficiality that tends to give rise to the high possibility that they are apt to be deceived in an unnoticeable fashion and in an unintelligible fashion on account of their instinctive innocence of the sophisticated tricks designed for the banality or mediocrity of the vast majority of those inexperienced maidens and unmarried women like Laura who are in dead need of timely and effective detraumatization and detoxification, Lizzie has aware in an insightful fashion that it is of rather great experiential and experimental importance for her to take appropriate and acceptable actions to help her sister to get free from the unbearable pains that have been engendered in her perceptive and cognitive failure to see through the conspiracies hidden behind the hypocritical hospitability and hospitality of the goblin men who have been trying to reach their vicious or even violent aims in the name of the

commercial enthusiasm instilled into the way they have been selling their goblin fruits, and, to resist against the nightmarish sadness that has been translated into the superficial sweetness she has turned out to be unable to recognize due to her ideological and epistemological immaturity at the sight of those goblin men and their fruits, and, at thought of the flavors of those fruits and the deceptive sincerity and honesty of those goblin men in a profound way and in a perspicacious way. So to speak, she has given all out to provide her sister Laura with the sincere love and care she is able to in a meticulous fashion and in a miraculous fashion even though it has turned out to be impossible for her to make her devoted to the complete acceptance of the external persistence she is willing to keep in her mind in a cautious fashion and in a curious fashion to enable her to get rid of the stoppable perceptive and cognitive barriers that have derived from the sophisticated and complicated treacheries of those goblin men, for it has been made clear in her mind that she has to make an appropriate concession for the toxic and hegemonic power of those goblin men. In this sense, it is of great practical necessity for her to set appropriate limit to the eventual obtainment of the treatment of the traumas and tribulations of her sister in a physical sense and in a spiritual sense notwithstanding she is willing to be attached to the thorough sanity of her and her sister in an insatiable fashion according to the conception that “this literary work has social value. (Harrison, 1998, p. 12)” As a matter of fact, in accordance with what has been shown in the practical impossibility for her to do so in an absolute fashion, she has to make a compromise for what she has been expecting by striking an appropriate and acceptable perceptive and cognitive balance between the radical subversion of this hegemonic and demonic power and the rational resistance against it on the ground of the repression of her unconscious desires in a conscious way in relation to the fulfillment of the unconscious desires as propounded in the conceptual elaboration in the theoretical development and improvement of Lacanian desires.

The second analytical sample available in the narrative facts and narrative events that have been made use of in the ideological and epistemological vivification of the personalities of the characters depicted in the production of this poem right on the way to the stratification and serialization of the submission of this character by the name of Lizzie to the original standard she has set for the final prevention of her sister from the ideological and epistemological sterilization of the goblin men they have encountered in an unavoidable fashion and in an unstoppable fashion, is of high relevance to the gradual verification of the practical role she cannot but play in the justification of the practical difficulty she has had in fighting against the malicious forces carried in the extensive or excessive reach of the side effects of those goblin men and their goblin fruits just as what has been indicated in the gradual transformation of the comparative articulation of the perceptive and cognitive essence of Lizzie in the production of this poem on account of her perceptive and cognitive regression that has given rise to her final abandonment of the insatiable insistence on the acquisition of the genuine sanity of her sister and herself in relation to the comparative degradation to be demonstrated in the following lines.

*White and golden Lizzie stood,
Like a lily in a flood, -*

Like a rock of blue-vein'd stone
Lash'd by tides obstreperously, -
Like a beacon left alone
In a hoary roaring sea,
Sending up a golden fire, -
Like a fruit-crown'd orange-tree
White with blossoms honey-sweet
Sore beset by wasp and bee, -
Like a royal virgin town
Topp'd with gilded dome and spire
Close beleaguer'd by a fleet
Mad to tug her standard down. (Rossetti, 1862, p. 22)

A good look to be taken at the variation of the ingenuous nouns that have been made use of in a particular fashion to track down the essential and evident changes that have taken in the elaboration of the practical role Lizzie has been playing in her confrontation with the demonic or hegemonic forces potentiated in the essential revelation of the dominative and manipulative motivation of those goblin men and the alleviation of the physical pains and spiritual bitterness her sister Laura has been suffering from in her innocent or ignorant interaction with those goblin men as a consequence of her perceptive and cognitive inadequateness to see through the confidential conspiracy buried in their treacherous stimulation and promotion of the sales of their goblin fruits in connection with what has been echoed in the representation of the historical facts and historical events imprinted on the developmental inclination of the plot entailed in the essential and authentic demarcation of the story lines carved in a narrative sense in the production of this poem to give a clear picture of the narrative facts and narrative events that are most crucial for the reflection and rumination of the true living and experiencing traces of Lizzie and her sister Laura in a profound fashion and in a particular fashion, will make it possible for an increasing number of readers and researchers to get across the relative experiential and experimental futility of her persistence in the successive and sustainable rejection to the extensive or even excessive popularization of the great impact this hegemonic or demonic governance or dominance of those goblin men and their goblin fruits have had on the vicious tosses or tortures of the bodies and minds of those maidens and unmarried women like Lizzie and Laura in a problematic fashion and in a traumatic fashion as opposed to what has been shown in an impressive fashion in unbearable transmission of the dominative and manipulative fertility of the ideological and epistemological ills of those goblin men regardless of the increases of the actual impossibility for the essential, absolute or eventual peace to be made between those maidens and unmarried women, and, those goblin men owing to the experiential and practical inevitability for them let go of the ideological and epistemological imprisonment of the former in a conscientious sense or in a humanitarian sense as the desire of those goblin men, in a Lacanian sense, "... is caught up, rather, in social structures and strictures, in the fantasy version of reality that forever dominated our lives after our

entrance into language. (Felluga, 2015, p. 72)” With the standpoint of the intrinsic and essential connection of the traumatic or even tragic lots of those maidens and unmarried women whose lives and experiences have been tossed or disposed of by those goblin men who have been not in service of the concern to be shown for the perceptive and cognitive growth of those maidens and unmarried women but in charge of the evolutionary traces of their thoughts and actions in a supervisory fashion to have a light control over the actual ideological and epistemological inclination and disinclination of them in an essential fashion and in an effective fashion, it can be known from the true symbolic correlation between the former and the latter in terms of the interactive response Lizzie has given to the nuances of those goblin men when she and her sister Laura have been exposed to the confidential exploitation of the consumptive temptation instilled into the commercial promotion of the malicious sales of the fruits of those goblin men to fulfill their dominative and manipulative motivation, is, that what she has been trying to bring to light in an evident fashion and in essential fashion in her indomitable resistance against the unavoidable, unstoppable, unshakable, and, unchangeable disturbance and interference of those goblin men in most cases, is, the tensive confrontation between the genuine acquisition of the ideological and epistemological independence of the vast majority of traumatic and tragic women from the vicious inspiration of their dependence on those goblin men or even instigation of their thorough attachment to the corporeal or even spiritual possession of those goblin men in terms of the continuous aggressive and ambitious maintenance of their respective intellectual independence, informational independence, and, interactive independence when they have to be faced with the consumptive temptation of the marketized, masculinized, and, monopolized capitalization of the commercial actions in the development and improvement of the capitalism witnessed in Victorian society, economy, and, culture, and, the rather malicious struggle of those goblin men who have been making their greatest effort to seek for the ideological and epistemological secularization and sterilization of those maidens and unmarried women who have to turn out to be devoid of the essential and quintessential ability and ambition to have a quantitative and qualitative impact on the sacralization of those possessive goblin men despite their strong intention to work hard for the desacralization of the demonic and despotic thoughts and actions of those goblin men who have been devoted to the ideological and epistemological castration and stupefaction of those maidens and unmarried women. However, just as what has been exemplified in most cases in the high impossibility to prevent the unshakeable and unchangeable developmental inclination of capitalism in Victorian era, it has been made evident fashion in the extensive or even excessive penetrations of the possessive desires of those goblin men disguised as the peddlers of their unhealthy fruits in a superficial sense and the treacherous vendors of their consumptive desires into the innocent or ignorant perception and cognition of those maidens and unmarried women like Lizzie and Laura depicted in the production of this poem, for it is of great practical importance for Lizzie to strike an acceptable perceptive and cognitive balance between the thorough subversion of this hegemonic penetration and the appropriate adaptation to the acceptable disturbance or interference of those goblin men to make sure of the corporeal and spiritual safety of her sister and her even when they aim to enable

them to have a good access to the genuine achievement of the conflictual courage and confidence to enable them to make a wise choice between the absolute and thorough detachment from the ideological and epistemological dominance and governance of the consumptive despotism of those goblin men in the decisive determination of their lives and lots in an ontological sense, and the appropriate attachment to the perceptive and cognitive appropriateness and adequateness to help them to make their way to the appropriate and acceptable protection of themselves against the great harm the hegemonic and deceptive consumption of those hypocritical or sycophantic goblin men in the revelation and revaluation of the intrinsic, essential, and, inevitable relation between radical insistence on the trust of those goblin men and the cautious resistance against them due to the distrust derivative from the rational reflection and rumination of the irresistible deception concealed in the exaggerated temptation of goblin men's fruits. In this case, quite reasonable and rational senses are inclined to be made in a Lacanian sense that what the rational actions Lizzie have taken to save and to cure her sister Laura has stood for appropriate room that can be made for her negotiable rejection to the insatiable submission to the eventual acquisition of the absolute sanity of her sister and her as a result of her sensitive and sensible awareness of the great practical necessity for them to get a good access to the perceptive and cognitive avoidance of their experiential and experimental failure to deal with the insightful prevention of the destructive and despotic desires of those brutal goblin men and the damages their thoughts and actions are bound to do to those two inexperienced girls in an intelligent fashion as shown in the perceptive and cognitive development of a Lacanian subject who arises "as presence from a background of absence...(Ahmadzadeh, 2007, p. 136)" owing to his having a good knowledge of the great importance to be placed on his having a rational control over the absent desire in his unconsciousness.

The third analytical sample available from the crucial narrative vivification and visualization of the major facts and events related to the elaboration of the strong willingness Lizzie has developed to stick to her rejection to the insatiable attachment or submission to the sanity that has been taken for granted in an eventual sense, in an essential sense, and, in an absolute sense in the impressive and instructive characterization of this poem is quite approachable from the profound and overall reflection and rumination of the autonomous and ontological persistence of Lizzie when she has tried her best to take care of her sister Laura by getting in touch with wicked goblin men at cost of her own health according to the authentic responses she has given to the vicious and violent actions those goblin men have taken to do with her honest communication and her emotional responses that have run through their communicative practices and communicative processes in accordance with what has been echoed or resonated in the following four lines regarding the veritable articulation of the admirable and adequate tolerance she has offered to alleviate the unbearable physical pains and spiritual tortures her sister Laura has suffered from her eventual and essential failure to resist the fatal temptation of the malicious fruits that have been peddled at the sight of them in a deceptive fashion.

*But laugh'd in heart to feel the drip
Of juice that syrapp'd all her face,*

And lodg'd in dimples of her chin,

And streak'd her neck which quaked like curd. (Rossetti, 1862, p. 24)

In relation to the violent actions that have been taken in an intentional fashion to insult Lizzie in the dehumanization of those goblin men who are neither willing to provide her with the effective measures she can take to help her sister Laura to get from the illness engendered in the toxification of the fruits she has tasted owing to her own perceptive and cognitive inexperience, innocence, and, ignorance in developing and holding a cautious attitude towards the possible risks she might take in her choosing to trust the deceptive consumption of those wicked goblin men, nor able to get rid of the vicious deeds they have been doing to a growing number of maidens and unmarried women, it seems to be quite unexpected that even though she has been faced with the physical tortures and spiritual distortions of those goblin men, she has chosen to keep silent in an optimistic fashion indebted to the tolerable laughter and laughable tolerance perceivable and conceivable from the way she has taken to enable her to strive for the peaceful and patient nullification of the malicious impact the brutality of the deceptive consumption of those goblin men has had on either the stigmatization or sterilization of her body and mind of a large number of maidens and unmarried women like Lizzie and Laura. To this extent, it has been indicated in an apparent fashion that Lizzie has made a rational decision to reject the radical expectation and exploration of the eventual, essential, and, authentic strategies that are inclined to be taken to address the problems of her sister as she has been aware that it will be in vain for her to expect too much of the appropriate opportunity to be taken to strive for the genuine attachment to the absolute and complete sanity of her and her sister in an satiable fashion, for in the light of the suppression of the unconscious desires elaborated in the articulation of Lacanian theoretical insights, it has turned out to be true of Lizzie who has been aware of the great practical necessity for her to have a rational and reasonable control over her emotions in a conscious world notwithstanding it is valuable for her to tear the conscientious routines or dogmas into pieces at the thought of the unbelievable, unimaginable, and, unexpectable pains she and her sister have suffered from the conscientious bestiality and bestial conscience of those dehumanized goblin men. The demonic and hegemonic peculiarity of the bestial dehumanization of those goblin men that tends to give rise to the disgraceful and dishonorable insults imposed on the bodies and minds of the maidens and unmarried women living and working in Victorian society, economy, and, culture with respect to what has been implanted into the ideological and epistemological inclination of those maidens and unmarried women who have been modeled on the characterization of Lizzie and Laura in the production of this poem, has also been characterized with the experiential and experimental verisimilitude personified and particularized in the authentic representation of the unforgettable and unforgivable traumas and tribulations Lizzies have been suffering from all the more in their having made their greatest efforts to change and to improve their miserable lives and traumatic and tragic lots in accordance with the sight she has caught of the violent and vicious actions of those brutal goblin men whose treacherous deceptions have given a strong perceptive and cognitive impetus to the aesthetic and artistic achievement of the contextual verism in the vivid description that has been given of the emotional

feedback of Lizzie when her face has been stained with juice of the fruits, and, the effects those juices have made on her chin and her neck in line with the deformative extent to which the shape of her chin has resembled the dimples in more than one fold. Even though this is inclined to result in the unbearable and unacceptable transformation of her facial shape and the painful distortion of her minds in more than one respect, it is possible for her to make an appropriate and adequate negotiation between what she has been expecting of and what she has to be faced with in accordance with the extent to which she is able to put up with the absurd and abnormal cruelty of the deceptive conspiracies of those goblin men and the manipulative and dominative desires instilled into their deceptive consumption and consumptive deceptions in an unintelligible fashion and in an unnoticeable fashion according to the perceptive and cognitive courage she has turned out to be able to pick up to lay a sound ideological and epistemological foundation for the effective prevention of the vulnerability that is inclined to force her to give up her continuous resistance against the despotic dominance and governance of those goblin men when she has still expected to have a rather good access to the opportunities she has to take to minimize her pains and to maximize her pleasures in the process of seeking for the salvation of the lives of her sister Laura when she has been lost in the experiential and practical impasses. In the light of what has reminded her of the experiential and experimental barriers she and her sister have come across in the practical feasibility, probability, and, possibility of seeking for the absolute, essential, and eventual subversion of the perceptive and cognitive despotism imposed upon them in an unnegotiable fashion owing to her failure to have a rigid control over her ambitious and aggressive unconscious desire, it has turned out to be quite possible for her to absorb the ideological and epistemological enlightenment and encouragement from the theoretical elaboration and practical examination of Lacanian desire and then to make a rational compromise between the thorough eradication of the marketization and capitalization carried in the consumptive actions of those fruits and the negotiable subversion to it in an appropriate fashion and in an adequate fashion. Having taken into account of the practical plausibility and implausibility interwoven in Lizzie's resistance against the veritable despotism and hegemonic capitalism concretized and crystalized in even a single consumptive action in goblin market when she has to be faced with the essential decisive embarrassment existing in her interaction with those wicked goblin men who have been known to all almost in an ubiquitous sense that what has turned out to be disastrous for her to go against the catastrophic monopolization of the deceptive promotion of the sales of a variety of fruits available in goblin market in more than one case is that she has to face the music in relevance to the damages this radical confrontation will do to the lives and lots of herself and her sister, it is possible for readers to get to know in a clear fashion that she has to make an acceptable choice between submitting and subverting to the appropriate satiation with the perceptive and cognitive attachment to the relative obtainment of the sanity of her and that of her sister rather than the absolute access to it owing to her empirical and practical impassability and unsurmountability to subvert the actual omnipotence and omnipresence of those goblin men who have been personified as an inevitable ideological and epistemological inclination of the capitalism available and accessible in a good many corners of Victorian

society, for it is much better for her to be aware of the futility for her to seek for the ideological and epistemological idealization that tends to run through the spiritualization of the female characters depicted in the production of this poem when they have to be faced with the dominative and manipulative brutalization of those goblin men.

4.3 Lizzie's Insistent Rejection to Her Insatiable Longing for Meaning in Christina Rossetti's Goblin Market

In comparison with Lizzie's rejection to seek for the strong physical and spiritual attachment to the wholeness and sanity of herself and her sister to the intensified capitalization and marketization running through the commercialization of the vicious fruits of the goblin men depicted in this poem when they have been exposed to the deceptive pressures or even demonic threats of those goblin men whose genuine hegemonic and monstrous intention and motivation to go to the monopolization of the possessive desires harbored in their stimulation and promotion of the sales of the vicious and poisonous fruits they have intended to provide for those maidens and unmarried women depicted in the production of this poem in that they are unable to see through the treacherous conspiracy that has been manifested in the coat of the irresistible irrational temptation penetrated into the practical commodification of those fruits in a confidential fashion to reach the hidden aim of the hegemonic and demonic domination and manipulation of their thoughts and actions, what is more worthy to be reflected and ruminated in a profound fashion and in a perspicacious fashion in the achievement of the ideological and epistemological ascendance or even transcendence over the unacceptable and unstoppable descendence or decadence of the unconscious desires of those goblin men, is, in a position to be zoomed in on the reflective and ruminative exploration of Lizzie's rejection to the eventual and absolute fulfillment of the perceptive and cognitive attachments to the abundant values and virtues of most maidens and unmarried women like Lizzie and her sister Laura in view of what has been carried in the possible enlightenment and encouragement perceivable and conceivable from the Lacanian notion of the strong desire that is supposed to be freed from "the endless chain of displacements in the quest for meaning (Abrams, 2009, p. 294)" just as what to be explicated below in a respective fashion in this research to have a good access to the dialectical attitude Lizzie has held toward the perceptive and cognitive balance to be struck between the thorough resistance against the adequate acquisition of the attachment to the meanings of her life and experience and those of her sister Laura and the complete acceptance of the detachment from the perceptive and cognitive imprisonment of those meanings in connection with what has been impressed in the actual characterization of this poem.

The first rejective determination insinuated into the purification and pacification of the anxious and cautious mind of Lizzie in the production of this poem can be seen in the increasing refinement and reinforcement of the profundity and particularity of the extent to which the meanings of the lives and experiences of those maidens and unmarried women personified and personalized in the depiction that has been given of the inexperienced and unsophisticated minds of Lizzie and Laura in ingenuous and insightful arrangement and rearrangement of the explicative frameworks of the lines quoted below from

this poem upon an overall deliberation of the implicative compatibility of this implicative factors and parameters of those lines available in this poem to the true meanings acquirable from the lives and experiences of the two female characters depicted in the production of this poem in view of the indomitable and incredible efforts Lizzie has been making to address the problems of her sister Laura who has fallen into the victim of the stimulation and promotion of the consumptive desires hidden behind the superficial hospitality and hospitability of the goblin men she has run across without knowing in an insightful fashion and in an ingenuous fashion the essential conspiracy as embedded in the textual interweavement with which the following lines have been characterized in an aesthetic fashion and in an artistic fashion in the organic organization of the narrative facts and narrative events inevitable and indispensable for the production of this poem as to be seen in the concrete analysis to be made of the following quote.

*At last the evil people,
Worn out by her resistance,
Flung back her penny, kick'd their fruit
Along whichever road they took,
Not leaving root or stone or shoot;
Some writh'd into the ground,
Some div'd into the brook
With ring and ripple,
Some scudded on the gale without a sound,
Some vanish'd in the distance. (Rossetti, 1862, p. 23)*

In combination with what has been demonstrated in an apparent fashion in the severe punishment Lizzie has been given in a cruel fashion and in a barbarian fashion shortly after she has run out of the limited passion and patience of those goblin men by making use of her continuous resistance against the vicious actions of those goblin men in an aggressive fashion and in an ambitious fashion to highlight the essential and quintessential meanings of the unbearable traumatic and tragic lives and experiences of Lizzie and Laura in a graceful fashion and in an honorable fashion as a result of her purposeful insistence on the destruction of the great expectations of those malicious goblin men who has been fascinated in the omnipotence, omnipresence, and, omniscience of what Lizzie and her sister Laura have had on their minds when they are forced to make a decisive determination to put a full stop to the submission to the unreasonable and irrational presence in the participation of the mental activities based on the ideological and epistemological superiority those goblin men have achieved from the panoramic perception and cognition of the true ideological and epistemological inferiority of those maidens and unmarried women who have turned out to be as innocent and ignorant as Lizzie and Laura whose minds have been purified and pacified with the perceptive and cognitive vacuums in their uncontaminated and uncorrupted spiritual world where they are devoid of the sophisticated and complicated precautions and cautious when they are exposed to the vicious treacheries here and there in the real world that has been characterized with

the secularization of the thoughts and actions of a wide variety of mechanized or mechanicalized victims who are not entitled to make a choice, to make a decision, and, to voice their views in an independent fashion but are forced to carry out every procedure of the society according to the unquestionable will of their boss who has mapped out the schemes for each of them who has to be ordered in a robotic fashion as a puppet in a tedious game, it has turned out to be impressive and instructive in the brutal attitudes goblin men have held toward Lizzie's persistent fortitude perceivable and conceivable from the way she has been humiliated in a disgraceful fashion and in a dishonorable fashion that it has been proved to be impossible for her to strive for the absolute and essential maintenance of the admirable and amiable innocence upheld in a popular fashion in the unstained wonderland of her mind where her intuitive and intuitional inexperience, ignorance, and, innocence have been taken as the worthwhile virtues that are rare in the experienced secular world she has to live in an inevitable fashion and in an indispensable fashion due to the universalization of the animalistic principle or even moral brutal jungle rule that has been reminding each victim of this world of the truth that what they are most supposed to do is to maximize the profits they are in a position to make and to minimize the risks they are inclined to take regardless of the responsibility they should have taken, the morality they should have followed, and, the dignity they should have provided for those inexperienced maidens and unmarried women like Lizzie and Laura, for it can be seen from the movement traces of the fruits of those goblin men as described in the lines given above that room to be made for Lizzie to put into good order the unconscious desires exposed in the conscious world of those goblin men in a symbolic fashion and in a strategic fashion just as what has been explicated in the structural and systematic linearization of the insatiable desires of men in a Lacanian sense, has turned out to be quite limited in more than one case due to the experiential and experimental impossibility for her to give all out in a decisive fashion and in a distinctive fashion to fight against either the extensive or even excessive popularization of the ruthless perceptive and cognitive injustice that has been made best use of in an intentional fashion to deprive the innocent and the inexperienced of the appropriate and adequate opportunities they ought to have been entitled to take to seek for their liberty, property, and, dignity in an independent fashion and in an intelligent fashion. Therefore, what can be seen from the perceptive and cognitive brutality engendered in the corruption and contamination of the justice measured in an innocent world and the excessive popularization of the social injustice of experienced world as exemplified in the deceptive consumption of the poisonous fruits peddled by the goblin men in this poem, is, that Lizzie has to succumb to a perceptive and cognitive concession to be made from the profound and perspicacious reflection and rumination of the inspiration and illumination accessible from the ideological and epistemological insights of the French eclecticism that is inclined to give a perceptive and cognitive impetus to the decision she has to make to reject the absolute, essential, and, eventual attachment to the veritable and valuable meanings she has been dreaming of in her lives and experiences although the acquisition of those meanings tend to work well in the final and formal fulfillment of the social values, economic values, and, cultural values that have been expected of her from the point of view of the secularism and utilitarianism performed in the experienced

world she has to live and the cruel reality with which she has to be faced in an unavoidable fashion and in an unstoppable fashion as a result of the increasing intrusion of the accumulative spirits of capitalism into the minds of those attached to the innocent world as what has been epitomized in the marketization and monopolization imprinted on the commercialization and commodification of the fruits to be sold to the maidens and unmarried women like Lizzie and Laura in this poem in a deceptive fashion and in a demonic fashion regardless of the outcome that will give rise to the ideological and epistemological devaluation and even distortion of them in more than one respect owing to the successive and sustainable intensification and acceleration of the true repressed desires of those goblin men who are unable to let go of their unconscious desires in a conscious fashion according to the impulsive impetus or stimulus carried in their emotional changes in an implicit fashion that tends to deny “the stable meaning within the poem (Chapman, 2010, p. 142)” in a strategic sense.

The second rejective determination that has occurred to the ambivalent minds of Lizzie who has caught in the perceptive and cognitive confusion with the rational and reasonable choice to be made between the dissociation from and disconnection with the marketization and capitalization of the fruits mirrored in the commercial activities in this poem and the intensification of the unavoidable contact with the goblin men who have intended to dispose of the lives and lots of her in a despotic fashion by means of their ideological and epistemological superiority of instigating the intuitive and intuition perception and cognition of maidens and unmarried women whose sincere minds have been nurtured like those of Lizzie and Laura for the stimulation and promotion of the unconscious desires repressed in their unconscious world just as the consumptive desires of those maidens and unmarried women who are unable to stand the test of the power of the temptation transplanted into the commercial activities of the fruits peddled on goblin market in response to the irresistible and unstoppable drive or call of the marketization and capitalization showing up in the developmental inclination of Victorian society, economy, and, culture at cost of the destructive descendancy or decadence of the morality modeled on the ascendance or transcendence of the reason from French enlightenment downward on account of the strong aesthetic and artistic fascination in the conscious and curious permeation of rationalism into the further formation, transformation, and, reformation of literary spirits, it has to be noted in a sensitive fashion and in a sensible fashion that at the crucial age of the historical transition from the rationalism admired in previous English literary production into the irrationalism instilled into the production of present or future English literature from then on as a result of the great impact science and technology have had on the strong ideological and epistemological inclination of the aesthetic and artistic desire for the reduction or prevention of the perceptive and cognitive imprisonment moral disciplines have been imposing upon the minds of writers, the actual perceptive and cognitive focus of English aesthetic and artistic production has been shifted from the previous reflection and rumination of the wholeness and sanity of the true participants in the production of English literary works into those of the autonomous and ontological experimentation and even exploration of the pursuit of their meanings achievable and obtainable from this specific practice and process in this regard just as what has been euphemized in the

rather impressive and instructive insinuation of the implicative components dispersed in Lizzie's attitudes and actions to be clarified one after another based on what has been articulated in the following lines in a veritable fashion and in a valuable fashion.

*In a smart, ache, tingle,
Lizzie went her way;
Knew not was it night or day;
Sprang up the bank, tore thro' the furze,
Threaded copse and dingle,
And heard her penny jingle
Bouncing in her purse, -
Its bounce was music to her ear.* (Rossetti, 1862, p. 24)

In compatible with the abundant meanings carried in the authentic responses Lizzie has given to the external surroundings in an intuitive fashion and in an autonomous fashion in the lines quoted above even if little is known to her in a definite fashion that her decisive resistance against either the seeable or unseeable violence she has to be faced with in an optimistic fashion when she has racked her brain to address the problems of her sister Laura and the additional problems that have to be addressed on the way to her exploration of the way to put an end to the physical pains or spiritual tortures Laura has suffered from her innocent and ignorant acceptance of the commercial offer of those goblin men who have been preparing to sell her their poisonous fruits as a consequence of her perceptive and cognitive inadequacy crucial for her to enable herself to tell the authenticity of the malicious marketization and capitalization that have happen in the stimulation and promotion of the sales of their fruits, and, to make a wise choice based on the insightful judgment she is inclined to make of the evitability of the dehumanized victimization and sterilization of most maidens and unmarried women like Lizzie and Laura grounded on the successive and sustainable development and improvement of the perceptive and cognitive profundity and perspicacity for her to see through the suspicious sweetness and happiness voiced out in the mouth of those goblin men who have kept her from having a good knowledge of the sadness and bitterness that is bound to give rise to the devaluation and distortion of her natural and normal perceptive and cognitive existence in spite of there being appropriate and adequate probability for her to make herself immersed in the rational recognition of the experiential and experimental verism possible to be dug out from the continuous insistence on the overall and adequate development and improvement of the true ideological and epistemological unreachability to echo in her life and lot what ought to be dearest in the enrichment and improvement of the implicative parameters and implicative variables existing in her living and thinking practices, it has turned out to be apparent from the observation of and meditation on the responses she has given to the temptation from the commercialization and commodification of the fruits peddled by those goblin men that she has finally given in to the acceptable negotiation to be made between the absolute, eventual, and, essential resistance against the popularization of the true unconscious desires of those goblin men who have been driven to their own deceptive and

cognitive madness or craziness caused by their extensive adaptation to capitalism in Victorian age in natural fashion and in a normal fashion, and, the relative, appropriate, and, amiable acceptance of the reasonable and reliable existence of the marketization and capitalization in her life and experience except for the monopolization of the necessities she needs to support her life owing to the harm the strong possessive desires are inclined to do to the reasonable mediation of the consumptive desires of a large number of maidens and unmarried women like she and her sister. To this extent, it can be felt in an impressive fashion and in an instructive fashion that the indispensable and inevitable combination between the intuitive horizontalization and verticalization her perceptive and cognitive inclination related to the elaboration of the unconscious desires of this character under the name of Lizzie has to be characterized with when she has to be faced with the dilemma in reading the desire of those goblin men when she has seen through the strong unconscious desires hidden behind their deceptive stimulation and promotion of their fruits, has made it clear that she has to make a rational rejection to the absolute, eventual, and, essential attachment to the thorough acquisition of the eventual meanings that she has been expected to achieve throughout her life to change and improve her lot in a negotiable way from the point of view of empirical and practical eclecticism that can be considered as an ideological and epistemological modulator to be used to set a limit to the conflictual extent to which the resistance against the capitalization and the acceptance of it in a controllable fashion and in an evitable fashion. In combination with the crucial inspiration and illumination obtained from the rich theoretical denotations and connotations of the desire propounded in the ideological and epistemological development and improvement of Jacques Lacan in a scientific fashion, what can be concluded in an evident fashion from this eclectic neutralization between the two conflictual extremes of the attitude held toward the marketization and capitalization reflected in a clear fashion in the commercial activities Lizzie and Laura have joined as exemplified in the panoramic delineation of the personalities of those two sisters in the organic interweavement of the crucial narrative factors and narrative components the narrative plots are composed of in a logical fashion and in a systematic fashion in the production of this poem, it has made sense that Lizzie has chosen to reject the longing for the meaning in a perfect sense with regard to the negotiable compromise to be made between the social and moral focus on the value judgment she has been used to in the midst of her perceptive and cognitive growth.

The third rejective determination Lizzie has been preoccupied with in her aggressive, amiable, and, ambitious exploration of the feasible approaches quite valuable for the authentic, eventual, and essential settlement of the traumatic and tragic problems her sister Laura has encountered in her life on account of her cautious carelessness about the deceptive wickedness disguised in the image of the sweetness and happiness to keep her from having an overall access to the malicious essence of the temptation of the consumptive desires instigated in the stimulation and promotion of the sales of the fruits most goblin men have been peddling to meet their manipulative and dominative needs in terms of the despotic and demonic governance of the thoughts and actions of the maidens and unmarried women like Lizzie and her sister Laura, has a great deal to do with the creative and conducive stratification of the emotional

drawbacks Lizzie has given to the monstrous tortures of the goblin men who have been imposing upon her sister the rather unforgettable and unforgivable bitterness she has never suffered from in the past, and, the rational rumination of the spiritual pathos she has to bear owing to her decisive carelessness when she is thrown into the danger of the strong temptation derivative from the hypocritical and sycophantic maximization of the consumptive desire to which she has been exposed in an intentional fashion and in an invisible fashion in connection with what has been insinuated into the emotional delineation Lizzie has to deal with to get a full access to the moral values implanted into her perceptive and cognitive growth just as what has been shown in the following lines when she has been scared at sight of and at thought of the barbarian thoughts and actions of those goblin men because of her adequate awareness of the ideological and epistemological deterioration, deformation and distortion of those goblin men who have been driven by their strong bestial desires repressed in their unconscious world where the reason existing in the perceptive and cognitive realm of consciousness has turned out to be ignored in an impulsive fashion in spite of the harmful impact it has had on the perceptive and cognitive growth of those two sisters Lizzie and Laura who have been made their customer in a deceptive fashion.

She ran and ran

As if she fear'd some goblin man

Dogg'd her with gibe or curse

Or something worse:

But not one goblin scurried after;

Nor was she prick'd by fear;

The kind heart made her windy-paced

That urged her home quite out of breath with haste

And inward laughter. (Rossetti, 1862, pp. 24-25)

In accordance with the scary responses she has given to the appalling thoughts and actions of most goblin men in resonance with the pace in which she has kept with the intrinsic terror with which her mind has been filled with and the extrinsic speed in which she has kept with the beating rhythm of her heart when she has been seized with the fear of being followed by goblin men who have seemed to make their footsteps and curses heard and felt in a conspicuous fashion as a result of the terroristic shadow that has been cast upon her purified and pacified mind to make her feel as if she would suffer a great deal from the ruthless spiritual castration of her moral dispositions by those goblin men from the implicative enrichment and improvement she is supposed to obtain from her insistence upon the rejection to or even escape from the dominative and manipulative brutality of the marketization and capitalization of the fruits peddled by those goblin men in the entire process of their commercialization and commodification of those fruits in a poisonous fashion to prepare for the maximization of the experiential and experimental feasibility for them to have an overall control over the perceptive and cognitive progress she and her sister have to make by virtue of their omnipresent, omnipotent, and, omniscient supervision of the specific thoughts and actions of the maidens and unmarried women like Lizzie and her sister Laura in

case of their being exempt from the panoramic or even panoptic imprisonment of the despotic and demonic thoughts they have taken from the popular reach of capitalism in almost every corner of Victorian society, and, the breath she has been out of due to the intensification of the terror that has been pressing on her mind time and time again on the way to her home in spite of the resistant courage and confidence she has been keeping in her mind to fight against the social, cultural, and, moral injustices or even ills that have been running through the omnipresent and omnipotent monopolization of the cruel ideological and epistemological prosecution of those goblin men who have been doing monstrous and disastrous deeds in the name of the commercial leadership propounded to make an understandable excuse for the successive and sustainable existence of capitalism in a popular sense, what can be inferred from Lizzie's response and speed is that the way she has chosen to get free from the fearful confinement of the omnipresent supervision of those goblin men who have been making herself and her sister surrounded with the unstoppable, uncontrollable, and, unavoidable ideological and epistemological dominance and governance in the form of the invisible violence that has been shaped in the image of the confidential and treacherous injustice as what has been demonstrated in an unintelligible way, in an unnoticeable way, and, in an untraceable way in the name of the tolerance instrumentalized to make an ideological and epistemological preparation for the successful, sufficient, and, sustainable paralysis of the natural and normal perception and cognition of a good many maidens and unmarried women who have been symbolized in an euphemistic fashion in the victimization and sterilization of the mental world of Lizzie and her sister Laura in the production of this poem that seems to reveal the malicious motivation of those goblin men who have given all out to seek for the complete and absolute stupefaction of the perceptive and cognitive potentiality of those maidens and unmarried women in relation to their despotic and hegemonic maximization of the possessive desires to be strengthened for the eventual and essential control of them to maximize the profits they aim to make and to minimize the risks they are likely to take as a result of the normalization and formalization of the true perceptive and cognitive profundity, particularity, popularity, and, perspicacity of those maidens and unmarried women that will turn out to be unfavorable for the popularization of their vicious actions at the historical moment when marketization and capitalization have even been rooted in the extensive or even excessive commercialization and commodification of the fruits that have been peddled in goblin market to give an impulsive stimulus and impetus to Lizzie and Laura to instrumentalize and to victimize them in the instigation of them to fall into the snare of the desire that tends to give rise to their descendancy in more than one sense either knowable or unknowable from the point of view of the commercial Gnosticism, or, Agnosticism controversial in the process of the social, economic, and, intellectual development of Victorian age, has turned out to be of high relevance to the autonomous and ontological introspection of Lizzie who has been aware of the truth that the key to her genuine exemption from the endless unsolvable entanglement between her and those goblin men with respect to the miserable trials and tribulations they have imposed upon her sister Laura due to their deceptive instigation and her perceptive and cognitive innocence in her credulity in taking it from them in a blind fashion and in an ignorant fashion that the consumption of

their fruits will be unlikely to do harm to her physical health and spiritual health, lies a great deal in the appropriate and acceptable transformation of the ambivalent attitude she has been holding toward the ferocious thoughts and actions of those goblin men as witnessed in the exemplified curses shown in the lines quoted above from this poem into the amiable attitude she has to develop and hold toward their hospitable deception from the bottom of her heart where intrinsic and intuitive happiness are inclined to come into being indebted to her having seen through the experiential and experimental impossibility for her to get rid of the intrusive hegemony of the commercial assault that have forced her resistant plan to stand the test of the social, economic, and, cultural reality that tends to play an indispensable role in helping her to tell the empirical and practical operability and inoperability of what has been mapped out in her mind to fight against those brutal goblin men, and, her having had a rational access to the good her conditional abandonment of her resistant schedules are inclined to do to the overall promotion of her indispensable and insuperable happiness on the ground of her willingness to be developed in a decisive fashion to go against the absolute, essential, and, eventual attachment to the qualitative and quantitative enrichment and improvement of the eventual denotations and connotations of the meanings she ought to seek for throughout her life at cost of what has turned out to be the dearest in her life in a radical fashion to put a full stop to the overall implementation of capitalism in the society she lives owing to the popularization of the marketization and capitalization existing in even every corner of the goblin market in Victorian England.

5. Conclusion

In accordance with the appropriate and adequate analytical evidences provided above and taken from this poem in terms of Lizzie's rejection to insatiable attachment to the wholeness, sanity, and, meaning on the way to her salvation of the body and mind of her sister Laura and her resistance against the dominative and manipulative violence of the goblin men to whom Laura has fallen victim in an innocent fashion and in an ignorant fashion, it can be concluded in a clear fashion that the analyses made of Lizzie's decisive rejection to the insatiable attachment to the absolute and eventual acquisition of the wholeness, sanity, and, meaning needed to be followed in the morality propounded in the sense of rationalism have turned out to be consistent with the crucial theoretical insights related to the longing for wholeness, sanity, and, meanings of the human subject as has turned up in the conceptual elaboration of the unconscious desires in the development of Lacanian psychoanalysis, for the character depicted in the production of this poem *Goblin Market* (1862) by the name of Lizzie has turned out to be decisive enough to reject the unconscious desires she has been imposed upon in the continuation of her life and the recovery of the normal and natural life of her sister Laura due to her strong persistence in the tight control she has had over the unconscious desires concealed at the bottom of her mind at the sight of the temptation of the demonic fruits goblin men have been peddling and at the thought of the great importance she is in a position to place on the repression or suppression of her unconscious desires to protect and to promote the sexual purity and sexual piety highlighted in Victorian society in a cautious fashion in spite of the

rather inevitable and unstoppable corruption and pollution of the possessive desires released in the marketization and capitalization of the social, economic, and, intellectual context with which Victorian age has been characterized in an impressive fashion in the commercialization and commodification of the fruits peddled in the hands and minds of the goblin men depicted in the production of this poem to insinuate the social, economic, and, intellectual vices cropping up in the process of the monopolization potentiated in the increasing development of English society, economy, and, culture at that particular historical moment. Abundant as the theoretical and practical implications of this research are, it has to be admitted in an honest sense that due to the true perceptive and cognitive limitation of this research in the insightful and intelligent reflection and rumination of the genuine intellectual relevance of this research to the empirical and practical improvement of its analytical insights, there are indeed some unperceivable and inconceivable inadequacies existing in the specific critical practice and critical process of this study. Thus, appropriate understandable tolerance will be expected of a good many scholars to make much greater progress to enrich this research in the future in the continuous substantiation of the conclusive evidence related to the objective and authentic justification of the experiential and experimental feasibility for the Lizzie's decisive and distinctive rejection to the unconscious desires apart from the unintentional disrespect to be shown in an appropriate fashion and in an amiable fashion for the possible inappropriate or inexact review of the studies they have made of this poem in the past and at present.

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