

# Language Related Research

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c) Other pages: Introduction (problem definition, queries, hypotheses, methodology), Results, Discussion and References.

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## **Critical Discourse Analysis of Hallaj's Writings Based on Laclau and Mouffe Discourse Pattern**

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Given the difference between doctrine-based and sharia-based discourses at the time of Hallaj, the present study seeks to adopt a descriptive-analytical approach for critical discourse analysis of Persian and Arabic writings of Hallaj based on the model of Laclau and Mouffe. The main objective of this study is to introduce the discourse of Hallaj as the representative of a discourse arisen from social stratum of mystics. The purpose is to unravel the discourses underlying the writings of Hallaj as well as the signifiers that such discourses struggle over their definition. Results suggest that unlike the Sharia-based discourse of that time, the doctrine-based discourse of Hallaj intended to attribute a different set of the signified to the non-fixed signifiers of "man" and "devil", as a way of deconstructing their domination and subsequently the entire discourse. To demonstrate the unity of man with God, Hallaj used the famous phrase, "Ana al-Haq" that deconstructed the central sharia-based discourse and its semantic system. This signified substituted the "Ana al-Abd" concept characterizing the discourse of dogmatists. Through deconstructing the laws of Islam and unraveling divine secrets, he marginalized the sharia-based discourse at the expense of glorifying and foregrounding his own discourse.

**Keywords:** Critical discourse analysis, Hallaj's writings, Laclau and Mouffe, Central signifier, Floating signifier.

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## **Investigating the Textual Meta-Functional Themes in *Ruzbihan Baqli's Abhar al-Asheqin***

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In Systemic-Functional linguistics, language is a system of meanings along with forms through them, meanings are recognized. In Halliday's Systemic-Functional linguistics, beside the Experiential and Interpersonal meta function, which are based on the experiences and expressing interpersonal relationships, there is another semantic component, called textual meta function, which is in complementary distribution with the basic meta functions. In this meta-function, the chains and sequences in discourse are formed and as the words go forth, the continuity of the speech flow is also organized. Language makes a communication between itself and the texture and according the context and its specific characteristics, create the text. The present study makes an attempt to analyze and consider the linguistic features of Ruzbehan Baqli in one of his books, *Abhar al-Asheqin*, based on the textual meta function of language to discover semantic system of the text and the manner it establishes the relationship with the readers. To this end, some parts of this book were selected to find out what kinds of themes are used by the writer to keep the text coherent and what kinds of the themes helped him adhere to the principles and rules of Persian grammar and the order of the grammatical components of sentences. Then, by determining the percentage of the themes and the frequency of them, it became clear that the percentage and the frequency of textual themes is more than interpersonal ones. It shows that coherence and harmony in *Abhar al-Asheqin* is high enough so that it makes the logical and semantic relation between the clauses in this book. While, the interpersonal theme shows attitude, emotion and judgment of the speaker in relation to the message. Using continuous, structural, and additional themes, play an important role in the conjunction of the words and the cohesion between the textures and the extension of the concept in the interconnected sections. Also, using experiential theme shows that the writer has focused on that specific part of the text.

**Keywords:** Systemic-functional linguistics, Ruzbehan Baqli, Halliday, Textual meta function, Themes, *Abhar al-Asheqin*.

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## **Possible Application of Alexeeva's Metaphorical Model in Terminology**

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Human being perceives phenomena by perceiving another series of phenomena, especially by using metaphors which enormously facilitate the comprehension of abstract concepts. While metaphors play an important role in generating science, language and even remodeling our way of thinking, there is hardly specific model for metaphors that can be used in scientific branches and particularly in terminologization. Building a model would not only be useful for word formation but also appears fruitful for terminologization in artificial intelligence and machine translation. The question which may be raised here is whether to know if it is possible to design a model which compiles both conceptual and lexical categories so that it represents a combination of platonic & Aristotelian perspectives and definitions longly addressed for metaphor. To answer the above mentioned questions; we have adopted Alexeeva's metaphorical model which is in continuance with platonic perspectives on the subject and is in alignment with cognitive approaches. The hypothesis may be formulated as if Alexeeva's model would be sufficient enough in creating new metaphors. Once we have briefly evoked the recent investigations about metaphor and have quickly revised its functional classifications, we analyze its pertinent illustrations in Persian corpus language and present our new model on the basis of cognitive sciences. We would finally see the possibility of terminologization in our new proposed model. The results of this investigation show that Alexeeva's metaphorical model is not fully-fledged enough to be addressed in terminologization. However by altering and moderating some features of this model, we may redesign the sand hour glass model so that the concepts which are shaped in the 1<sup>st</sup> sphere is mapped *via* assimilation in the 2<sup>nd</sup> sphere, according to which a single term, may find two different extensions in their respective spheres. Although the term used in 2<sup>nd</sup> sphere is conceptually speaking similar to the 1<sup>st</sup> sphere, but the extensions of term in these two spheres are considerably different. As the extension of the term utilized in the 1<sup>st</sup> sphere is extended, the 2<sup>nd</sup> sphere has used the metaphor in a different sphere or context. Consequently, our proposed model is not merely projected in language, but the terms created inside it are nourished mutually by

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conceptual lexical realm. Therefore, in contrary to what it is stated by Alexeeva, metaphors are not exclusively lexically labelled, but they are also conceptually marked. We are finally convinced that according to the context that metaphors are utilized in, we could expect different extensions and appreciations of the terms.

Keywords: Concept, Metaphor, Conceptual metaphors, Linguistic metaphors, Alexeeva's metaphorical model.

## **Syntax and Phonology Interface: Prosodic Account of Persian Extraposed Restrictive Relative Clauses**

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In an experimental study, we compared the prosodic contours of two sets of complex sentences containing a relative clause. In one set, a relative clause was in unmark position (head-RL order), in the other, the relative clause was extraposed to the end of the sentence after the main verb. Two intonational parameters (pitch range and peak alignment) were examined on all components of main and subordinate clauses. The finding revealed that in-situ relative clause lacked an  $F_0$  rise, while the extraposition made the head noun a focal element showing a) a higher pitch than the same word in the unmarked condition; b) an earlier peak alignment with respect to segmental string as compared to the unmarked condition; c) the accentuation of post focal constituents. In addition, the post focal constituents are not necessarily deaccentuated by all speakers, some speakers tend to continue the rise and the preceding pitch accent up to the end of the main clause, and only de-accent the following extraposed relative clause.

**Keywords:** Relative clause, Focus, Extraposition, Pitch range, Peak alignment

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## The Functions of Derivational Prefixes of Semnani Light Verbs in Representation of Semantic Islands Based on Cognitive Approach: the Interface between Morphology and Semantics

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Semnani is one of the genuine Iranian dialects which has many different features of ancient Iranian languages. The morphological system of Semnani language plays an important role in encoding and the representation of meaning. Light verbs of Semnani have various derivational prefixes. Each of these derivational prefixes has an important role in representation of meaning. The main questions of this research are: What are the functions of derivational prefixes in representing Semantic space of light verb constructions in Semnani language? Can derivational prefixes differentiate meaning in inner level of each light verb? What is the relationship between derivational prefixes and semantic islands of light verbs? The compound verbs in Semnani language have been made of two morphological mechanism, combination and incorporation. According to the semantic space of construction grammar, as a theoretical foundation of this research, and the study of semantic space in this theory, the researchers have investigated the textual corpuses which includes some books in Semnani language, the spoken text of 50 Semnani speakers and a glossary of Semnani dialect (Javaheri and PajumSharia'ti, 1387). They found that Semnani consists of 335 light verbs. It also shows that token frequency of light verbs *Kerd-iyún*, *Hā-kerd-iyún*, *Vā-kerd-iyún*, *Bū-kkūwāt-iyún* and *B(e)-et-iyún* in order are 989, 433, 139, 312 and 229 items. So, the most productive light verb is *Kerd-iyún*. The method of this research is descriptive-analytical and corpus-based that consists of the glossary of Semnani dialect (Javaheri and PajumSharia'ti, 1387), the book *Semani Vaja*, authored by Khalesi (1388), *Peke Poor* written by Andalib Semnani (1388), *Learning Semnani Dialect* authored by Pajum Sharia'ti and Khalesi (1392) and the spoken texts of 50 Semnani speakers. Compound verbs that included *Kerd-iyún*, *Bū-kkūwāt-iyún* and *B(e)-et-iyún* have been extracted. No verbal items in compound verbs play a vital role in the formation of semantic space of light verbs. The result shows that compound verbs in Semnani language have special structures which consist of a non-verbal part and a light verb. Each light verb in this language has a derivational prefix. Every formal change in the structure

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would cause a change in the meaning. So, in Semnani language a change in derivational prefix of compound verbs would be followed by a change in the meaning of light verbs. As a result a derivational prefix in a light verb is a variant and the formation of a semantic island is in the hand of this prefix. The result also shows that derivational prefixes in Semnani light verbs indicate the semantic difference in each of light verbs and there is a direct relation between the semantic island of light verbs and derivational prefixes. In other words, each of derivational prefixes of light verbs indicates a special semantic island in the semantic space of each of light verbs. Indeed, there is a direct relation between the morphology and semantics in Semnani language. The main purpose of present research is to investigate the functions of derivational prefixes of light verbs such as Kerdiyn, Betiyn and Bukkuwatiyun in Semnani language.

**Keywords:** Semnani Language, Light Verb, Derivational Prefixes, Semantic Space, Semantic Island, Morphology, Semantics.

## **An Interactive and Dynamic Perspective of L2 Motivation while Performing Tasks over Different Timescales**

**Hadi Yaghoubi Nezhad<sup>1</sup>, Ahmad Moein Zadeh<sup>2\*</sup>, Hossein Barati<sup>3</sup>**

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Motivation for learning a new language does not have an all-or-none impact. It is gradually formed and fluctuated over time and on each timescale has varying levels of influence on a person's endeavor to learn a language. At the present time, scholars claim that throughout the Second Language Development (SLD) different timescales interact with each other and this interaction is nonlinear, complex and dynamic in nature (de Bot, 2015). The present study attempted to investigate the motivational dynamics of a group of language learners in longer timescales composed of a number of tasks performed on shorter timescales. Moreover, it scrutinized the participants' potential attribution for the variation in their motivational intensity. Ten participants were interviewed at the onset, while performing tasks and at the end of the course to better picture the interplay of different motivational themes over time. The findings confirmed temporal variation in participants' motivation. Moreover, the data revealed the fact that motivational themes were not equally effective over the course and during task performance. External incentives and desired L2 proficiency as two major initial motivational factors, for instance, were gradually replaced by internal incentives and L2 learning enjoyment over the semester. However, personal pursuits in L2 learning were equally influential over these timescales. Moreover, L2 future image and positive feelings towards L2 speakers were the least referred factors over all the timescales. Gender and culture-specificity of some of the motivational themes was another finding of this study. As for the attributions behind their motivation, the participants referred to reasons such as parents' pressure, passion for pursuing personal goals, the kind of tasks, the harmony between their character type and the task type, and gaining more experience through the course. In sum, participants' motivation was composed of a web of interrelated and dynamic factors which varied over different timescales. Finally, some implications were driven from the findings of the study.

**Keywords:** Motivation, Timescales, Second Language Development, Dynamic, Complex

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## **A Critical Evaluation of EAP programs in Iran: Document Analysis and Authorities/Policy-makers' Perspectives**

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This study aimed to examine the policies in the Iranian English for Academic Purposes (EAP) education and the extent to which objectives match the policies and are materialized through pedagogical practices implemented. To this end, EAP course descriptions developed by macropolicy-making level were evaluated through document analysis and triangulated with the authorities' perspectives through interviews to see the degree of conformity between policy and practice. Seven policy areas in Kaplan and Baldauf's (2005) language-in-education planning (LEP) were chosen as the theoretical framework of the study. Based on EAP document analysis and interviews with the authorities, the similarities and discrepancies in micro and macro levels were clarified. The results showed that EAP course descriptions do not include any comment on some policy areas, and there were discrepancies in policy and practice due to such factors as lack of communication channel between the EAP stakeholders and policy-makers. Finally, the study revealed that due to deficiencies in both policy and practice and in order to reach an acceptable status, EAP programs are in dire need for reconceptualizing policy-making and practice.

**Keywords:** LEP; Authorities; EAP documents; Policy and practice.

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## **The Translator's Agency in Footnotes and Notes of Contemporary Iranian Literary Translators**

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The present study examined the translator's agency on the basis of footnotes and notes written by contemporary Iranian literary translators. The purpose, in the first place, was to classify the content of the footnotes and notes, to find the reasons behind footnote writing, and to reveal patterns of annotation; attempts were then made to analyze the translator's agency – i.e. their everyday work, activities, roles, as well as their own perception of their duties – on the basis of the data gathered in the first phase. The study, thus, proceeded to answer the following questions: 1) How can the content of the footnotes and notes by contemporary Iranian literary translators be classified? 2) What can be learned about the distribution and abundance of footnotes and the reasons behind footnote and note writing? And 3) How can one analyze literary translators' agency on the basis of the collected data? Based on the findings of other studies (e.g. Paloposki, 2010), the following hypothesis was stated: the main reason behind footnote writing by Iranian literary translators is to explain the unknown aspects of the source culture to the target language reader and this turns the literary translator into an agent of intercultural communication. To answer the research questions, the footnotes and notes in 24 literary books translated and published recently in Iran were gathered and analyzed based on the model presented by Paloposki (2010). Meanwhile the publishers of the books were interviewed to make sure that the footnotes and notes were written by the translators and not by a different agent. The results showed that the content of the footnotes could be classified into two general groups: 1) explanations on the source language, culture, society and literature, 2) explanations concerning the translation of the work. A large number of footnotes and notes were found in the books examined in the study; on average, there were 2.95 notes on each page and 97.41 notes in each book. This large number of footnotes and notes can be explained with regard to the type of literature analyzed; as the books examined here were all examples of serious, canonized literature in their source cultures, the translators seemed to have strongly felt the need to include their footnotes to explain the unknown aspects of those cultures to the reader and to make the reading of the work an easier experience. The distribution and abundance of the footnotes

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and notes were very uneven; the number of footnotes and notes in books translated from Western languages (i.e. English, Spanish, Italian, French, German) was considerably larger than the notes found in books translated from Arabic. This can be justified on the basis of the cultural differences between the Iranian and Western cultures on the one hand, and the cultural similarities between the Iranian and Arabic cultures on the other; the translators of the Arabic books seemed to have mostly felt no need to write footnotes on cultural or religious events, since they felt that the reader was already familiar with such facts; on the contrary, the translators of the Anglo-American books sensed more cultural, social and religious differences between the source and target cultures, so they seemed to have provided more explanations in the form of footnotes and notes. The most important reasons behind footnote writing were the need to fill the cultural gap between the source and target societies as well as a willingness to help readers better understand the text and a tendency to justify the translators' decisions and choices. The translators played the role of a bridge between cultures, a facilitator of intercultural communication, a critic, a teacher and a guide in different situations. The study showed that translators see literary translation as an activity which consists in attempts to explain different aspects of the texts in the form of footnotes and notes and consider their explanations as necessary to the understanding of the readers.

**Keywords:** Agency, Para textual elements, Footnote, Translator's note, Literary translation.

## ***Ru* and *Āberu* ; Two Aspects of Face in the Iranian Culture: An Ethnographic Study in Pragmatics**

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About half a century of research on im/politeness has resulted in calls, on the one hand, to separate face and im/politeness research, at least at the beginning, and, on the other hand, to redefine them on the basis of their emic understandings by ordinary people (Eelen, 2001; Bargiela-Chiappini, 2003; Haugh, 2009; 2013b; Arundale, 2006, 2009; Kádár and Haugh, 2013). This paper is an attempt to respond to this call and aims to study the emic concept of face among the Persian speaking people in the Iranian culture. Taking an ethnographic approach, it investigates the uses of the lexeme *ru* ('face, front part of head') in Persian and compares them with the uses of *āberu* (lit. 'water-of-face'). The data are collected by observing the uses of *ru* and its idiomatic expressions and collocations (174 tokens of 32 expressions) in daily conversations and Internet searches and are analyzed within their contexts of use and with regard to the researchers' cultural insider knowledge. *Ru* expressions are divided into four groups according to their meaning: (i) *ru (na)shodan* (lit. 'face (not) become'), i.e. to have (no) face to do, or not to do, something, (ii) *porruyi* (lit. 'full-facedness') and *rudāri* ('to have face'), i.e., cheekiness, (iii) *ru zadan/andākhtan* (lit. 'to hit/throw one's face') i.e., to make a request and *ru zamin zadan/andākhtan* (lit. 'hit/throw someone's face on the ground') i.e., to reject someone's request, and (iv) *be ru āvardan* (lit. 'to bring to face'), i.e., confront someone. It is demonstrated that, unlike *āberu* which is a metaphor for the positive social image of an individual or group (Hosseini et al., forthcoming), *ru* is a metonym for the negatively evaluated image of an individual. However, both *āberu* and *ru* are assessed according to an individual's perceived compliance with the norms of the moral order (Garfinkel, 1967), including one's moral integrity and show of competence, relative to one's *sha'n* or perceived social status. It is concluded that face in the Iranian culture consists of two opposing sides: *āberu* is the public and positive image of self (Goffman, 1967) and group(s) a person is associated with and is closely connected to one's feeling of competence, perceived social status and the preservation of the distinction between the two

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realms of inside (*bāten/andarun*) and outside (*zāher/birun*) (Beeman, 1986); *ru* constitutes the private and personal self of the person, which is negative and, probably, because of Sufi teachings and thanks to centuries of life under totalitarian regimes, should be suppressed and kept hidden. The results also indicate that some of the commonest uses of *ru* suggest the abnegation of self, disguised as positive cultural values of *shekaste-nafsi* (Sharifian, 2005) and *forutani* (roughly, ‘modesty’) and *sharm* (‘shame’). The paper also shows that *ru* and *āberu* expressions serve to save or threaten face but not in the way predicted by Brown and Levinson (1987): *ru* and *āberu* and their idiomatic expressions are not linguistic strategies; rather, they invoke the moral order behind im/politeness evaluations expressed with different linguistic strategies in different contexts.

**Keywords:** *Ru*, *Aberu*, Face, Abnegation of self, Iranian culture

## **Narrative Analysis of Two Short Stories: “To Whom I Say Hello” by Simin Daneshvar and “Zane Ziadi” by Jalal-e- Al Ahmad**

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The concept of narration, with a background as long as the human’s history, has already provided a suitable area for critics’ analysis and assumptions about tales, stories and other types and forms of narration in the form of Narrative Science.

In this paper we are going to analyze and compare the application of narrative view and focus in two short stories of “*To Whom I Say Hell?*” by Simin Daneshvar and “*Zane-Ziadi*” by Jalal Al Ahmad via investigating the structure of the language at the first place on the basis of linguistic features and narrative viewpoints.

Accordingly, the current study tries to answer the following questions:

- 1.How the applied language in the above mentioned works can be affective in forming the role of the narrator and finally, the focus?
- 2.Have these traits and features been leading us to the same type of narrator and focus features in order to clarify the typology of the story?
- 3.Have the narrative discourse and prevailing viewpoint and the resulting context in both stories led us to the same hidden author?

But in this respect, linguistic and narrative mechanisms of both stories alongside the different types of writers based on their gender and engagement pave the way to better compare both stories according to their viewpoint. To this end, and according to linguistic and narrative patterns, the following results were obtained in two levels of parts of speech and syntax of discourse. Contrary to “*Zane Ziadi*”, “*To whom I say hello?*” benefits from present tense verbs, the lack of negative modality at the level of parts of speech, first person protagonist viewpoint, internal focalization and discontinuous discourse procedure which make Daneshvar’s discourse more successful in internal focalization at the level of discourse syntax, while in “*To whom I say hello?*”, the use of past and perfect tense verbs, negative modality with high frequency, rhetorical questions and heavy sentences with logical chain of argument make the distance between both stories. Here, it is easily possible to hear the voice of Ale- Ahmad behind the voice of woman’s narrator which seems negative and external in comparison with writer’s

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internal focalization. Hence, the presence of two internal and external narrators, has led to the emergence of hidden author and dominant discourse in this story.

**Keywords:** Narrative viewpoint, Linguistics of narration, Narrative typology, to whom I say hello, Zane Ziadi.

## **Appraisal of Paralinguistic behaviors in Individuals with Severe Traumatic Brain Injury and Healthy Counterparts**

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Traumatic Brain Injury (TBI) is one of the types of the acquired brain injury. Individuals with (TBI) are often impaired in social communication skills. Impairment in paralinguistic behaviors is one of the manifestations of failure in the social communication which adversely impacts on relationship among persons with TBI to others. Regarding the importance of paralinguistic behaviors and lack of the research in this regard in Iranian patients with TBI, the aim of this cross-sectional research was to compare these behaviors in spontaneous interaction with 4 men adults with severe TBI and 4 healthy adult men. The research questions were: How are the patients and healthy groups' performances in total of paralinguistic behaviors? How are the patients and healthy groups' performances in each of paralinguistic behaviors; that is, intelligibility, pitch, prosody, vocal intensity, and speech fluency? The research hypotheses were: There is a significant difference between two groups in total of paralinguistic behaviors. There is a significant difference between two groups in intelligibility, pitch, prosody, vocal intensity, and speech fluency. The TBI patients and healthy groups were matched on age and education years. Data analysis using non-parametric Mann-Whitney U test indicated that there was a significant difference between the patient and healthy groups in total of the paralinguistic behaviors regardless of the type of behavior ( $p < 0.05$ ). Considering each of paralinguistic behaviors, there was a significant difference between two groups in voice intensity, pitch, and prosody ( $p < 0.05$ ), and there was not a significant difference between two groups on intelligibility and speech fluency ( $p > 0.05$ ). However, in these two paralinguistic behaviors, mean scores' patients was lower than mean scores' healthy individuals. The overall conclusion was that paralinguistic behaviors were impaired in individuals with

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severe TBI. Therefore, it is necessary to be noticed to paralinguistic aspect of communication in TBI people alongside the other behavioral, emotional, and linguistic aspects. Accordingly, it should be pathologized these behaviors in them and then, be rehabilitated.

**Keywords:** Severe traumatic brain injury, Communication, Paralinguistic behaviors.

## **The Analysis of Discourse Resistance System in Moniru Ravanipor's *Ahle Qarq***

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Discourse resistance is one of the important functions which can provide the required space for the growth and transcendence of discourse. Resistance negates affirmative and stabilized status so that new perspective be provided for the discourse movement. This perspective with the help of discourse practice paves the way for the transcendental presence of the actors. In such circumstances, discourse actions also find the possibility of movement, change, and birth. Resistance re-defines the power of discourse and leads to its modification, stabilization, or intensification. Resistance is the important function of discourse. In this novel, different aspects of resistance are represented and the realms of discourse put various energies to the flow of discourse by influencing on each other. In this paper, various types of resistance are analyzed in *The Drowned* and their characteristics are examined accordingly. The main question is what are the most important types of resistance in *The Drowned* and what characteristics and functions do these types? Furthermore, what features and elements do the realms of discourse in this novel in order to create resistance? For this purpose, the present paper aims to analyze the resistive features of discourse from the perspective of semiotics to explain the formation conditions and transcendence of signification. This study shows that, there are many types of resistance such as mythical, transcendental, phenomenological, and resistance related to tension and identity. It shows that the realms of discourse are constantly re-assigned depending on the strength and energy injected into them.

**Keywords:** Resistance and practice, Discourse, Semiotics, *Ahle Qarq*, Moniru Ravanipor.

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## **Exploring the Narrative Status of Horse in Chinese, Japanese and Iranian Civilizations, from the View point of Semiotics of Discourse**

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Narrative structures and elements are main fields to express and reflect the cultural underlying structure of civilizations and recreation of such underlying structure in the form of narrations counts as the important elements of linguistics and semiotics. These narrations, reflect different social and cultural status and express the human thoughts and experiences. So, exploring such narrations is considered a method to access dominant discourse of every society and explain its hidden thoughts. Many narratives include stories and pictures of animals which have had human position in the past and have changed the border between human and animal. Horse had been the subject of mythical narrations in different nations due to its unique specifications such as intelligence, adroit, loyalty and chastity. By adopting the theoretical framework of semiotics of discourse, this research tries to study the status and role of horse in civilizations of China, Japan and Iran to show what structures or process on the basis of horse mythical function are formed and how horse functions in forming and developing these narrations. Narrative analysis of the texts either abstract or concrete shows that there is a kind of semiotic fluctuation which changes horse from an animal and terrestrial creature to an enhanced and holy creature and implicates that how narrations relying on horse as mythical creature and enunciation function of horse are influenced by these fluctuations. The main aim of this research was to study discourse systems on the basis of horse narration function in Chinese, Japanese and Iranian civilizations to answer this question that how and on the basis of which criteria it can be accounted for better understand its status in improving physical and spiritual competence. Accordingly, this study presented at first the review of related literature alongside the investigation of the actional and stative system of the subject. Finally the results showed different kind of horses with diverse axiological features . Furthermore findings of the current study included two different economical and ethical aspects.

**Keywords:** Semiotics of Discourse, Action and State, Myth, Horse, Civilizations

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