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¹ Associate Professor, Islamic Azad University Science and Research Branch, Tehran, Iran.
E-mail: Toosi217@gmail.com

² Professor of Tarbiat Modares University, Tehran, Iran (Corresponding Author).
E-mail: kroshan@modares.ac.ir

³ Assistant Professor of Tarbiat Modares University, Tehran, Iran.
E-mail: k.rabiei@modares.ac.ir

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RESEARCH ARTICLE

Application of Discourse Analysis Method in Family Studies

(A Review of Linguistic Strategies in Films, *Book of Law, Forever and One Day*)

Mehdi Mehrizi¹, Kobra Roshanfeker² , Kamran Rabiee³, Azam Tavakoli

Abstract: The present tries to study and review the manner the discourse analysis method is being used in family studies. This method especially emphasizes the role of research in the social context. Considering the key role of the family and women and their place in ensuring the prosperity, this sacred institution should be researched upon in this so that we can reveal the structures and processes that are based on ideology and power. However, considering past researches in the field of women and family, a majority of researchers have paid little attention to the social context while investigating those problems. Therefore, it seems a research gap in this field and hence, this article aims to answer to this question: How can family and women's issues be investigated through the discourse analysis method? The influencing factors on this social phenomenon have been written with the aim of determining the type of linguistic strategies in representation, alienation, highlighting, etc. And in the meantime, we will also discuss the evolution of the discourse analysis method. In order to achieve this goal and to understand this matter more easily, we have used the movies *Kitab Qanun* (Book of Law), *Abed and One Day* (Forever and One Day) as examples.

Keywords: Methodology; Discourse Analysis; Critical Discourse of Fairclough Family Studies.

Introduction

The necessity of entering the fields of family and women can be found in the key role of this institution in ensuring the prosperity of the society. Since research and investigation in this field is manifested in the social context and the expression and solution of social problems and issues that lead to changes in the attitude, behavior of family members, and ultimately a change in the fate of the society, a question arises as with which research method can this be achieved?

Many works have been done in the field of women and family, with each addressing one of the dimensions by using research methods such as interview, combination, survey, etc. Bakshipour et al., investigated the power distribution pattern in the family and the social class of married women in Tehran (2018), Mohammadi Buyuk identified power indicators in the family (2019), Mehdi Malmir, Marzieh Ebrahimi, focused on typology of power structure in the family. Mardani Marzieh, Mohed Majid, investigated the factors affecting the position of women in the power structure of the family institution (2016), Rabiei Kamran; Yazdakhasi Behjat dealt with modernization and change of attitude: comparison and analysis of urban and rural women's attitudes. They researched the

types of jobs (2019), the continuity and changes of the family in society. For example, some researchers have also done in the field of custody for example by Rahimi et al. (2014) Haji Azizi et al. such as the right of custody of women in the light of the family protection law approved in 2015.

Or some researchers have been conducted in the field of family and women laws. For example: Women in the Constitution and Subject to Laws by Mehrizi Mehdi (2000); a summary of family law by Safai Seyed Hossein, Emami Asadullah (2003); Family by Esfahani et al. (2020); 'mother's rights in the guardianship of children in Iran's legal system and the challenges facing it' by Seyedah Motahreh Hosseini (2010); 'the explanation of political patterns and changes in Iran's social policy in the field of "motherhood/employment" by Kardavani et al. (2017). But some researchers entered the field of rulings on this issue. For example: Farahzadi and Ebrahimi wrote a paper entitled "Researching the Deduction of Family Rulings" with regard to the principle of family strength (2018). Although it seems that researches on family and women are in different fields and there have been various selective methods such as: qualitative, surveys,

interviews, observation, narrative analysis, etc. When other research methods are used, it is not possible to examine external and social contexts that have caused these phenomena. Therefore, in our opinion, the analysis of Fairclough's critical discourse can show these aspects and depict the whys and how's of creating phenomena and fill the research gap. As a result, the purpose of this research is to depict the application of discourse analysis method in various topics in the field of family studies.

Research Background

In the field of family and women's studies in Iran, researches can be found in relation to the use of discourse analysis or its basic concepts such as representation, highlighting and othering, or the use of methods close to them such as critical semiotics. In one category, part of the researches conducted on semiotics of the Iranian family structure can be seen. For example: Saeedi and Dehdest (2018) have published an article entitled "the semiotic analysis and comparison of family structure in Iranian cinema of the 70s and 90s (with a case study of Laila and Asr Ikhbandan).

They have depicted the role of cinema in the evolution of structure and patterns of the family in the last few decades and conclude that the representation of the family in the

media is an expression of dominant discourses on the structure and patterns that constitute it, and the media has the ability to create, confirm or change these discourses. Their research method is qualitative with Lacla and Mofe's semiotics approach, and deals the question as how a discourse becomes a cultural dominance through the transformation of discourse into social imagination by using the means of highlighting, marginalizing and mythologizing in the phenomena. Although they have used the ideas of Lacla and Mouffe, they could not depict this method well in their work.

Roshanfakr and Akbarizadeh (2011) in their article "Analyzing the Critical Discourse of the Poem of Hazrat Fatima Zahra (PBUH) using a descriptive-analytical method with Farklaf's critical discourse analysis approach, used the method of historical criticism in the analysis of documents. And the result of their efforts indicates that the texts and systems left throughout history were formed in a political framework and ruling thoughts and had an ideological load, and the ode of that noble lady came from the changes after the criticism of the Prophet of Islam. And by recalling the lifetime of the prophet, they plan the example model.

As we said, in the field of family and women's studies in Iran, in relation to the use of discourse analysis or its basic concepts such as ideology, representation has been done.

Yaser et al. (2018) in the article on “the representation of social issues in the cinema after the Islamic revolution of Iran” point to the representation of social issues in films, which are themselves affected by social conditions. They analyzed 37 films using the qualitative content analysis method and concluded: Iranian cinema has shown the conditions as well as social and political developments of Iran during the four decades after the revolution. Although he did not pay attention to some issues or emphasized some issues too much in his frame.

Shirin Mohammadi and colleagues (2019) conducted a research entitled “Representation of women in the discourse of women's rights activists”. This is how their question was raised in this research. How is the woman represented in the competing discourse for and against sports and employment? That's the two discourses on modernism and tradition which are in competition. In the traditional discourse, women are represented in the form of stereotypical roles of mother, wife, codified womanizer, etc. In the modernist discourse, in addition to the role of women in the family, their social roles are also emphasized.

Halajzadeh et al. (2007) in the article describing and analyzing the ideological constructions in the discourse of the family court, women demanding divorce based on

Vandyke's (2006) legal linguistics approach, dealt with linguistic mechanisms in the reproduction of social dominance. By attending the court, they have found that women demanding divorce use language tools to achieve their goal. According to Van Dyck's ideological square, using negative words towards their spouses, in addition to representing their spouse's negative points, women also present themselves as free from negative traits. But it seems that they did not analyze the discourse in this research, but the words of women in the court and it is not constructed.

Karmi-Qahi and Khazaei (2018) published their article entitled "Construction of femininity in the discourse of fundamentalist women's organizations, discourse tactics and mechanisms". Their research aimed to study how the subject of femininity is constructed in fundamentalist women's organizations by analyzing the discourse of published texts. In their findings, they showed that this discourse looked at femininity from three perspectives of body, sexual desire, and gender roles, and the three stimulating discourse tactics of reading the female body, not recognizing the woman's sexual desire, and the sanctity of the family and women as mothers and wives. It is used in the construction of femininity. This discourse, with the double construction of self and the

other - the Western capitalist system, has represented the subject of femininity in the form of two categories of obedient and rebellious objects where the first is considered desirable models of reproduction and the latter with the aim of applying as much as possible. Most of the power and subjugation of the female subject is pushed to the margins, so that in the end, by reproducing traditional and legal privilege structures for men, they continue their guardianship over women at micro and macro levels. Therefore, the construction of gender and especially femininity can be verified based on political and social requirements at the same time.

Ton Adrianus van Dyck, (2002) his book "Studies in Discourse Analysis" taught how to analyze discourse or how to conduct a discourse research. Mohammad Fazil (2013) in an article "Discourse and Critical Discourse Analysis" presented different definitions of "discourse analysis" and their common features. He introduced various types of researches conducted around the axis of "discourse analysis". But, he wholeheartedly devoted himself to analyzing critical discourse as a method.

Alipour, Zahedi, Maleki, Javadi (2016) published an article "Analysis of Gender Justice Discourse in the Sixth Economic,

Cultural and Social Five-Year Plan of the Islamic Republic of Iran."

In an article published in 2019, Li Chenj states: Legal discourse can be used in various aspects of studies and in a wide range of legal phenomena and not only in written form such as law, but also in speech, interaction in court as well as non-verbal, such as physical evidence and other cases should be examined (Le Cheng 2019).

Although many good works have been done on women and family, with some able to depict the subjects using the discourse analysis method, but no research has been conducted on how to use the method in family studies. Therefore, it is necessary to address this important issue in this article.

Research Literature

Discourse Analysis

The discourse analysis method is the basis of all scientific studies and explorations and an approach for obtaining new knowledge. In other words, it is an important tool to know how scientific studies should be done; the principles and methods that help researchers obtain valid results in "qualitative research on a social or human problem. This research creates complex and general images, analyzes words, reports the views of informants in a detailed manner, and gradually directs the

study in a natural environment" (Creswell, 1998: 65). The present research is qualitative where sample data is obtained from the texts of the movies *The Book of Law* directed by Maziar Miri (2008), *Abed and Yak Rooz* directed by Saeed Raushit (2015). The sampling method was targeted and based on family content. Before dealing with the theoretical framework, a short explanation will be given about the important terms used in this research:

Highlighting and marginalization: In the process of highlighting, one part is emphasized and the other is marginalized. These representations polarize the behavior and actions of the audience and are a way to maintain and perpetuate power.

The production of meaning is considered an important tool for the stability of power relations (Jorgensen and Phillips, 2009). Competing discourses want to establish their desired meaning in the collective mentality of the society and make their discourse hegemonic.

Fairclough's critical discourse analysis refers to ideology as a meaning that serves power and believes that the analysis of power and class relations require the category of ideology. Ideology is full of ideals and wishes and justifies the belief of people and seeks to create distant and vague ideals and discover the

way to reach them (Qazlsafli Mohammad Taghi, Noorian Dehkordi Negin (2009).

Creating an othering relationship that is always to show the possible and conditional nature of identity. However, othering does not always continue and disappears through hegemonic intervention (Lakla, 1993).

Choosing and using names for people, objects, and activities reflect a certain point of view that can be negative or positive (Yarmohammadi, 2004). For example, when a man works in his house, they say, "Are you a woman?" With this naming, it represents the concept of women's role in the home.

Articulation is a process, in which, signs fuse together and form a semantic system (Jorgsen and Phillips, 2013: 37-43), different elements that may not have meaning individually, but when they are put together in the form of a discourse, they find identity and meaning. Words like: Humiliated woman. Discourse analysis is both a theory (how to see) and a method (how to collect our data).

Although the theory of discourse in linguistics was created by Harris in 1952 and many scientists perfected it. Some of them paid attention to larger units than "sentence" and called it a constructivist discourse analysis, and it is defined as language. Some linguists have included the concept of context (limited time

and place conditions, in which, language is used (Soltani 2013) and they considered the discourse as a language when it is used and called it a role-oriented discourse analysis. In the form of critical linguistics, Fowler, Hodge, Kress and True included power and ideology in discourse analysis, thus became known as the critical discourse analysis. Van Dyck, Wedak and Fairclough are the founders of three major approaches in constructivist discourse analysis, role-oriented discourse analysis and critical discourse analysis.

Fairclough's critical discourse analysis includes three interdependent levels: 1- Describing the text (revealing propositions and ideological positions of the text), 2- Interpreting (showing the interaction between the text and the context) and 3- Explaining the two-way effect of structures on discourse. Fairclough's theoretical model is based on a fundamental belief that discursive action, as a type of social action, is related to political and cultural structures and especially relationship as well. Power and domination are formed and can participate in shaping them and changing or reproducing and stabilizing them. The three levels of critical discourse analysis include describing the text, interpreting the relationship between text and interaction, and explaining the relationship between interaction

and social context and shape their individual and social behaviors and speech.

The level of text description, by focusing on words and grammatical features and linguistic analysis, looks for empirical, relational and expressive values in the text, which Fairclough calls the formal values of the text. Fairclough (2001) distinguishes between three types of values that formal features may have, i.e. experiential, relational and expressive. He distinguishes these three types of formal values as follows: It gives a clue to the way in which the text producer's experience of the natural or social world is represented.

Experiential value deals with content, knowledge, and beliefs. Relational value speaks of those social relationships that are implemented through text in discourse. Relational value deals with relationships and social relations; and finally, formal characteristics with expressive value provide a trace and a clue of the producer's evaluation of a part of reality that is related to this characteristic. The expressive value is related to actors and social identities (Ibid, 93)

At the level of interpretation of Fairclough's theoretical model, the analysis of a text, in addition to its linguistic structure as well as discourses are involved in production and consumption; because it is through this

discourse that the text is formed as a social action.

Fairclough (2001) about the interpretation level or the second level of critical discourse analysis believes that the formal features of texts have experiential, relational, expressive values or a combination of all. He defines three experiential, relational and expressive values, which are related to three aspects of social action, themes, relationships and actors. On the second level, i.e. text interpretation, it is done in terms of situational context, intertextual context and presuppositions.

Fairclough considers the level of explanation or the third level of critical discourse analysis to portray a discourse as a social process and also considers discourse as a social action and shows how it is determined by social structures. The explanation also shows what reproductive effects the discourses can have on those structures, the effects that lead to maintaining or changing those structure.

In the explanation phase, Fairclough recounts three questions that can be raised about certain discourses: 1- Social factors: What kind of power relations at various institutional, social and situational levels are effective in shaping this discourse? 2- Ideologies: What elements of used background knowledge have an ideological character? 3-

Implications: What is the position of this discourse in relation to struggles at various institutional, social and situational levels? Are these struggles public or secret? Does it serve to maintain existing power relations or does it act to transform them? (Fairclough, 1995:102)

Discourse Analysis and Family Studies

Before entering the topic, some points are necessary in discourse analysis and family studies. In order to enter discourse analysis in the field of family studies, it is necessary to identify two opposite discourses that have established an alienating relationship with each other. After that, it is necessary to recognize the time and place of conflicts.

Discourse analysis is not a single approach but a set of interdisciplinary approaches that can be used in various types of studies and explore different social realms (Jourgensen, 2014) .

In the movie "The Book of Law", the semantic system of the ruling discourse (Rahman's family) and the rival discourse (Ameena) are identified at the beginning and end of the time period. For example: Rahman's mother is looking for a wife for her son and the condition of her bride is presented at the beginning of the film. But after completing his mission, Rahman enters the family with Amina, a French Christian girl who has just converted to Islam. "Rahman Family

Discourse" considers itself as pious with strong belief. In contrast to "Bride's Discourse", there is a girl who has just converted to Islam, who considers the book of ethics as her reference. The creation of a hostile relationship, alienation, and the prominence of Rahman's mother make her discourse hegemonic.

Data Analysis

Movie *Book of Law*

Description

In this part of Fairclough's approach, the text is examined at the three levels of vocabulary, syntactic structures and the text itself. Fairclough raises various questions about the three levels. The use of formal or colloquial words, grammatical elements and pronouns used in the text and identifying metaphors in the text are some of the issues that are used in this section. As it will be seen in dialogues of the movie *The Book of Law*, the tone and words used are more colloquial. For example: in scene 15, while choosing a wife for Rahman, there is Haji's daughter with 6 sons of Qol Chamagh and younger sister. At the beginning, the choice of a bride is being done traditionally by mother, sisters, aunts and uncles, which is being represented as a social issue. The traditionality of the Rahman family is depicted in different sequences. For example, the movie begins with choosing a wife for the son,

offering table, gossiping by the guests. The existence of two discourses of Rahman and Amina's family causes a conflict between insider's and other's discourse.

Interpretation

After a business trip, Rahman enters his mother's house with his French wife, who he found during the trip. Two discourses are formed here, the discourse of the bride and the husband's family. Rahman's mother, who for some reason has power in the family, is starting to influence other family members. By highlighting the flaws of the bride and marginalizing her virtues, she creates meaning. She shows that these effects are due to the presence of another (the bride) with artificial fainting and nervousness.

For example, the daughter-in-law says "Rakhman" because of her French accent. The mother claims that because of her mispronunciation, there is a problem with the bride's worship, over time, the identity of Rahman and his family changes unconsciously according to the meanings, and here alienation takes place attitude and behavior. The daughter-in-law, who is unable to create a new meaning and change the meaning created against her, is depressed and constantly cries, and Rahman himself says, "I don't know why my wife is constantly crying." After some time,

the bride is forced to leave the house. In this film, the role of language is very prominent and language is considered as a tool to show discourses of creating identity and meaning between the main characters in the film.

Explanation

At the level of explanation, data in relation to the main topic "the use of discourse analysis method in family studies" is discussed. At this level, it was shown how the use of language in texts and daily conversations is a kind of dynamic function that builds the social world, the individual's self and identity. People have multiple and flexible identities that are based on different discourses. In the film, we see the impact of these on each other.

Rahman, who has represented his father's patriarchal authority in him through his boss, is in a position of power that can shake the identity of Amina (Rahman's wife) with his questioning statements and his family's support for him. During the movie, Amina tries to solve the crises and tensions by using the law book. For example when Amina invites Rahman's family to her house for dinner, Rahman's family refuses to eat, but she represents the identity of a true Muslim by using the book. In the film, social construction is depicted through alienation, highlighting, marginalization with the use of power.

In this film, it is noted that how the use of language in texts and daily conversations, which is a kind of dynamic social function, can affect the family.

The purpose of the analysis is to show the link between discourse functions and broader social and cultural structures and developments. Discourse practices both reflect social and cultural change and actively participate in its creation.

According to the discourse theory, all social developments are the result of semantic conflicts between discourses, and semantic dominance over subjects is the best and most effective exercise of power. Rahman's mother starts making meaning through communication with Rahman's boss and guides Rahman towards his discourse. Rahman's mother, who is one of the powerful figures in this film, deals with the use of power in an effective way that is in line with common sense. Critical discourse analysts' understanding of power is a binding relationship between two groups, the ruler and the ruled.

In this movie we see two types of power. For example, at the beginning of the movie, Rahman's mother specifies who should become Rahman's wife. The second is Rahman's boss in the workplace, who at the beginning goes on a mission with the employees without prior notice. Power means

an action that causes change or direction in the behavior of others. Power is the overall structure of actions that creates constraints.

But representation in this film is more evident when Rahman's mother goes to Rahman's boss and talks to him about him and his wife's behavior. After calling Rahman, the chief says: "You are the grandson of Salim, who had an affair with 30 to 40 married women and concubines, and now a woman with a book of ethics for all of us have become horny and you stand as a Muslim child, do what is best for you.... This is to the production of us (Rahman family) and them (the bride's family) which leads to alienation. Rahman's and his family's non-linguistic discourse actions with Amina (with the objections they receive from Amina), she is marginalized and the competing discourse behaviors are highlighted.

Ideology is used to analyze critical discourse as an important tool for maintaining unequal power relations, and it has a special interest in methods that indirectly use ideology. It is used in various social institutions. One of the goals of critical

discourse analysis is to unravel discourses through the decoding of ideology (Wodak, 2005: 10).

In the movie *The Book of Law*, the head of the dispatch group says to the employees: I see you are ordering pork. And further, he says that they will not be slaughtered and urges Rahman to bring vegetable food for everyone. Also, in the 45th minute of the movie, at the dinner table, after the women recited the Qur'an, they began to go silent. In the meantime, Amina (Rahman's wife) recited the verse of Surah al-Hujrat for them after silencing the women. The woman who was the head of the assembly invited all the women to leave the assembly.

Fairclough believes that the use of language is usually the builder of social identities, social relations and systems of knowledge and beliefs, but are also built by them (Fairclough, 2000, 119)

At the end of the film, it deals with creating an identity for women. Basically, it states that the discourse of Rahman's family considers a woman's identity to be a mother.

Table 1. The main concepts of discourse analysis and their operational definition and examples from the field of family studies (based on the movie *The Book of Law* and *Forever and One Day*)

	Theoretical Definition	Operational Definition	Examples of Field of Family Studies
Power	Power, ability, strength, courage, empire, domination, authority, mastery, dominance	There is a binding relationship that exists between the two	Article 1133 of civil law: A man can divorce his wife whenever he wants

		groups of governor and obedient.	
Ideology	As a system of belief and thought that is directed to the field of action and social, political and economic programs and also directed to the scope of individual behaviors	Beliefs and faith	A woman is not allowed to leave the house without her husband's permission. If the wife does not obey her husband, the wife does not have the right to alimony
Articulation	The process by which signs are linked together and form a semantic system	Dowry and alimony, which together form the semantic system of a woman's material rights.	
Highlighting and Marginalization	Enlargement of some events	Highlighting and repeating what is considered to be a part of reality and its hidden half is hidden from the eyes.	An incident in which Israeli soldiers killed three Palestinian children. Every news report highlights that fact as it wants
Alienation	It always includes the production of "enemy" or "other"	In the opposition between two opposing discourses, it is presented and magnified as another	Relationship of Rahman's mother with his wife in the movie <i>Book of Law</i> and Morteza's relationship with Mohsen in the movie <i>Forever One Day</i>

Data Analysis in *Ever and One Day*

Description

The movie *Forever and One Day* begins with the marriage issue of Samiya (a girl who plays the role of pillar in the family). The director represents the social and cultural problems of the marriage. In this film, we witness the wisdom of the discourses of poverty, unemployment, and numerous family problems, which causes the conflict between

insider and outsider discourses. Other main characters of the story are: the eldest child of the family (Morteza), who plays the role of the father of the family, and the younger brother (Mohsen), who is the cause of most tensions in the family due to his addiction.

In some sequences, we witness alienation, insider's discourse against outsider's discourse. Morteza himself is presented as an insider in front of Mohsen, who is not an insider because

of his addiction. In one scene, Mohsen talks about the key role of women in the family and tells Samiya, don't go, if you go, mom will leave, no one will attend the lessons of the younger brother, and finally, when Samiya returns home, the house lights are turned on again. The type of speech of the family members shows cultural poverty and has aggressive expressions.

Interpretation

Now the analysis of the context of the film situation is discussed. The movie *Abed and Yar Day* was released in 2014, and it represents several social and cultural issues and problems. The main issue of the film is Samiya's marriage with a rich Afghan boy and Mohsen's addiction. But Laila's depression, Azam's husband's death, Shahnaz's husband's awkwardness, mother's illness, and Morteza's sale of Samiya are the issues raised in the film. There are several small discourses in this film, but the story revolves around the discourse of a woman and two men. Samiya, the last daughter of the family, who plays a key role in housework and taking care of the education affairs of Navid, the youngest child in the family, agreed to an expedient marriage with a rich Afghan young man so that she might be able to solve some of her family's economic problems. Morteza is the eldest child of the

family and has been the father of the family since he was a child, therefore he considers himself the owner of power, he tries to create meaning to solve his problem and by creating meaning for Samiya he forces her to marry Nazir and as Mohsen He sees it as an obstacle and introduces him to the addiction treatment camp. Mohsen is the second son whose addiction causes many problems and tensions in the family.

Explanation

In this movie, the problems of a poor family that is involved in divorce, addiction, unemployment, late marriages, forced marriage, depression and pain are well depicted. In this film, we see alienation, insider and outsider, and moral problems caused by poverty, addiction, and unemployment. But in this movie, it refers to the key role of women in the family. Samiya tries to organize them by doing things related to the family. For example, in one scene, she reminds Leila to go to work to get rid of her depression, but Laila is criticized by Samiya for choosing an inappropriate job. Samiya also tries to encourage Navid to study so that he can enter Tiz Hoshan schools. He helps Morteza to manage his falafel shop in the best way. He supervises the nutrition and health of his sick mother. At the end, the director shows in his

film how the lights are turned on when the woman returns home.

Conclusion

The present research has been conducted in order to use discourse analysis in family studies with linguistic strategies of representation, alienation, and highlighting. In order to better depict this method, the dialogues of the movies "Book of Law" and "Ebbad" and "One Day" were used as research data and it was written in three levels of description, interpretation and explanation.

Discourse analysis as a set of interdisciplinary approaches has the ability to enter any research that seeks to find the deepest layers of the causes of various social issues.

If it was determined in this research, a special method should be considered in any kind of research, because in the research method, a researcher is given a set of research principles and methods so that he can get valid results from his research study. And it shows him how scientific investigations should be done. In fact, he gives a set of coherent instructions to the researcher for gathering, evaluating and reporting.

Meanwhile, Fairclough considers critical analysis as a method that is used along with other methods to investigate how and why social and cultural changes occur.

We can use the method of discourse analysis in the issues of women and family, because in discourse analysis, it looks for why and how to create phenomena, it shows how and why elements play a key role in stabilizing and hegemonic dominant discourses. For example: In the movie *The Book of Law*, these questions are raised, why did Rahman's behavior change towards Amina? Why did Amina get depressed? Why Rahman's mother was looking for a wife for her son and did not allow Rahman to continue living with his chosen wife? And dozens of other questions that should be looked for in family matters, why and how. In this film, the religious discourse, the confrontation between the insider and the outsider, and the creation of otherness can be seen.

Also, in the movie, questions were raised as why Somiya agreed to marry Nazir? Why was Samiya sensitive to Navid's lessons? And other questions that look for pathology in the family issue and then solve the problems raised in it. Family issues and problems should be examined in the context of society. In Fairclough's method, this possibility is provided. In critical discourse analysis, it is shown how discourse practices or actions play a role in representing, alienating and marginalizing which discourses. This approach provides the ground for detailed analysis and

elaborations and shows how a communication event (The Book of Law movie) and (Ever and a Day) serve the dominant discourses or against those discourses to preserve the existing power and order or its overthrow is placed. Each of the discourses tries to define the signifiers in a way that is compatible with their semantic system.

Physical violence is evident in the movie that is a representation of power. Therefore, it seems that researchers in the field of family studies have found the reasons for problems in

the family and women by using this method and are trying to solve them. This method gives the researcher a deep insight to find out why a phenomenon is created or disappears.

But the main problem is the lack of familiarity with the application of this method in family matters. The application of the discourse analysis approach in the field of family studies opens new horizons and brings important methodological and theoretical results.


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مهدی مهریزی^۱، کبری روشنفکر^۲ , کامران ربیعی^۳ اعظم توکلی

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^۱ دانشیار علوم و تحقیقات دانشگاه آزاد تهران، ایران.

E-mail: Toosi217@gmail.com

^۲ استاد گروه زبان و ادبیات عربی دانشگاه تربیت مدرس، تهران، ایران (نویسنده مسئول).

E-mail: kroshan@modares.ac.ir

^۳ استادیار گروه جامعه‌شناسی دانشگاه تربیت مدرس، تهران، ایران.

E-mail: k.rabiei@modares.ac.ir

چکیده: در این پژوهش، چگونگی استفاده از روش تحلیل گفتمان در مطالعات خانواده مورد بحث و بررسی قرار گرفته است. تحلیل گفتمان به عنوان یک روش به‌ویژه بر نقش پژوهش در بستر اجتماع تأکید دارد. با توجه به نقش کلیدی حوزه خانواده و زنان و جایگاه آن در تأمین سعادت جامعه، باید این نهاد مقدس در بستر اجتماع مورد پژوهش قرار گیرد تا بتوانیم ساختارها و فرایندهای که بر مبنای ایدئولوژی و قدرت مسلط می‌باشد را آشکار کرد. اما با غور در پژوهش‌های حوزه زن و خانواده، اکثریت محققان در مورد مسئله خود کمتر در بستر اجتماعی به بررسی پرداخته‌اند. بنابراین به‌نظر می‌رسد یک خلاء پژوهشی در این حوزه وجود دارد. لذا این مقاله درصدد پاسخ به این پرسش است که چگونه می‌توان مسائل خانواده و زنان را از طریق روش تحلیل گفتمان مورد بررسی قرار داد؟ عوامل تأثیرگذار بر این پدیده اجتماعی با هدف تعیین نوع راهبرد های زبانی در بازنمایی، غیریت‌سازی، برجسته‌سازی و... به رشته تحریر درآمده است و در این میان به سیر تحول روش تحلیل گفتمان نیز خواهیم پرداخت. برای دست یافتن به این هدف و درک آسان‌تر این مهم از فیلم کتاب قانون، ابد و یک روز به‌عنوان مثال استفاده کرده‌ایم.

واژه‌های کلیدی: روش‌شناسی، تحلیل گفتمان، گفتمان انتقادی فرکلاف مطالعات خانواده