

# The Discursive Psychology Perspective on the Hope Discourse and Sharing Issue

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## Abstract

**Aim:** The present study aims to investigate the discursive practice and rhetoric of hope in higher and lower-sharing people. **Method:** participants comprised 17 mothers married for 10 to 25 years with at least two children selected through purposive sampling. The present research was conducted with a qualitative approach and an interpretive paradigm. In-depth interviews were used to collect data and data analysis was done using discursive analysis. In order to discourse analyze in the field of discursive psychology, the discursive practice and rhetoric of the hope discourse and sharing were investigated. **Findings:** Higher-sharing participants enjoyed a wider discourse scope and higher dynamic and active relationships. They cared about the family environment peace, the harmony of spouses in their life route, raising children, and providing a suitable environment for their development, and used rhetoric that were harmonious and appropriate to the content in their words and behavior. **Conclusion:** Higher-sharing participants enjoyed a more hopeful rhetoric than the lower-sharing participants.

**Keywords:** Hope Discourse, Sharing, Discursive Psychology, Discursive Practice, Rhetoric.



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## Introduction

Hope and optimism for the future are among the happiness and activity signs in society and the movement towards societal enhancement (Rezazadeh and Mantegh, 2019), an ubiquitous experience in daily life that acts as a force to help individuals attain desired future outcomes (Shimshock and Le, 2022). Hope mediates the relationship between the religious meaning system and resilience (Krok, Zarzycka & Telka, 2021), which has a crucial role in initiating goal-directed actions in the context of difficulties and challenges (Munoz et al., 2017), and leading to more activities and interactions (Feldman, Balaraman and Anderson, 2018). People's agency and interactions are crucial in the sharing model. In this approach, people with higher sharing are actively moving in the path of their own evolution with regularity and purposefulness, the meaning of their life is enriched with spirituality, unseen and martyrdom, and in addition, they are aware of their roles in relation to others and establish respectful and effective relationships with family and non-family members (Esmaili, 2021). Apparently, sharing<sup>1</sup> can establish better relationships in the open and closed family subsystem, as according to Bowers, Geldhof, Schmid, Minor, Lerner (2012), hope in people is associated with more interactions. In the meanwhile, the study of Rezazadeh and Mantegh (2019) indicated that people's social status has the greatest effect on their hope, suggesting that structures such as family and school play an important role in people's socialization, to consider themselves as valuable, effective and useful individuals. However, the complexity of today's advanced life has led to more socioeconomic problems for people, and in addition to all the problems, the COVID-19 crisis led many people to despair (Amirav, Besor and Amirav, 2021). This is because in this era, people faced various social restrictions and long quarantines, and this isolation chosen by the public turned despair and depression into a kind of epidemic issue (Penne, 2021).

In all the efforts made to help individuals, couples, and families deal with and adapt to crises and grow and progress in life, it is also important to be sharing in addition to having hope. This is because hope injects people the spirit of life mobility and motivation, and sharing along with purposefulness and orientation, moves a person along the life route. Also, considering the importance of the family in creating, maintaining, and improving the mental health of individuals and society, the role of sharing in the individual's responsibility regarding interfamily relationships and their external interactions, the sharing-based hope discourse can be a valuable conceptual map for growth and health in people. A fundamental assumption in research that looks at family issues from a capability-based perspective is that hopeful families are likely to have characteristics and resources that enable them to maintain their relationships well against the inevitable life stresses (Kaslow and Robison, 1996, quoted by Hatami Varzaneh et al., 2017).

The hope discourse is shaped by a set of signs that surround the hope axis. Discourse is made of a wide range of resources such as words, sets, structures and conversational

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<sup>1</sup> . A model in the field of marriage and family therapy provided by Dr. Masoumeh Esmaili (corresponding author).

methods, that is formed in the context of interactions and is assumed to be action oriented. In the sense that language is understood as being a medium for action, which is discourse-creating and is conceptualized as being situated. Thus, discourse is considered both socially constructed and constructive, and it is constructive in that used to construct versions of psychological worlds, social organizations, and histories, also it is effective in constructing and managing psychological categories and practices. Discursive psychology as a branch of discourse analysis with an emphasis on analyzing how descriptions of the world and psychological states contribute to the formation of social actions (O'Reilly, Kiyimba, Lester & Edwards, 2021) have sought to explicate "how psychology is constructed, understood, and displayed as people interact in everyday and more institutional situations". Discursive psychology separates psychological concepts from the interactive context and uses dialogue to understand the discourses governing the individual. Some researchers consider discourses as dialogue resources, flexible resources used for performing different types of social actions in society (Huma, Alexander, Stokoe & Tileaga, 2020).

The current society is in a state of instability and crisis, and hope in the society is decreasing (Abdolahi, 2020). In this situation the family is facing many problems due to special conditions and social, economic and political pressures. Therefore, the ground must be provided to transform the myth of hope into social thought. Our social responsibility requires us to raise the power of the family and society in facing the existing problems by creating a hope discourse and making it hegemonic so that people can experience a better and happier life and the society is guided towards success and growth. To create social thinking, it is important to understand and adapt the discourse to the society's culture (Saragih and Saragih, 2021) and the Sharing model that is compatible with the religious and cultural principles of families, facilitates the elimination of despair in the family and empowers the hope discourse. Finally, this research seeks to extract the discourses dominated by the individual in order to determine how the discursive practice and rhetoric of hope is in higher and lower-sharing people.

## Methods

The present research is based on the qualitative approach and interpretive paradigm, it is in-depth research in terms of depth and theoretical research in terms of the purpose and scope of application. To analyze and interpret the qualitative data, the study used a discourse analysis method of the theory branch of discursive psychology. Discourse analysis involves the careful examination of how events are constructed by analyzing the use of language in writing, speech, conversation, or symbolic communication (Harvey, 2020). Discursive Psychology analyzes language in people's daily interactions, mainly emphasizing the practical use of language and conversation analysis (Wiggins and Potter, 2008) and it gets away from the abstract view of discourse and adopts a more interactionist position (Jorgensen and Phillips, 2002). The statistical population of this research comprised a targeted sample of 16 available families formed for 10-25 years with at least two children. Taking advantage of in-depth interviews, it became possible to

penetrate into the inner world, definitions, semantics, and variations in people's perception of sharing and hope in the family.

**Table 1.** Description of interviewees' characteristics

Participant	Age	Education	Job	Marriage duration	Number of children
No.1	39	Diploma	Homemaker	16	3 children
No. 2	38	Bachelor's	Homemaker	17	3 children
No.3	46	Master's	Homemaker	22	3 children
No. 4	42	Diploma	Previously employed	22	3 children
No. 5	40	Diploma	Previously employed	18	3 children
No.6	42	Master's	Homemaker	22	2 children
No. 7	36	Bachelor's	Previously employed	11	2 children
No. 8	36	Bachelor's	Homemaker	17	3 children
No. 9	30	Bachelor's	Teacher	11	2 children
No. 10	42	Master's	Therapist	19	2 children
No. 11	40	Master's	Teacher	20	3 children
No. 12	36	Bachelor's	Employee	17	2 children
No. 13	33	Bachelor's	Homemaker	13	2 children
No.14	40	Bachelor's	Homemaker	21	2 children
No. 15	37	Bachelor's	Previously employed	14	2 children
No. 16	38	Bachelor's	Employee	14	2 children

### Research Instruments

A semi-structured interview was the main instrument for data collection. At the beginning of interviewing the mother, a general question was asked and exploratory questions were used to obtain in-depth information. Research questions in discursive psychology seek to investigate how meaning is produced in discourse or the resources people use to talk about different aspects of the world (O'Reilly, Kiyimba, Lester & Edwards; 2021). In this method, data collection mainly aims to identify discourse strategies in everyday life (Willig, 2011; quoted by Khanipour, 2019). Before conducting the interview, participants were provided with the necessary explanations about the research, and they were assured about the confidentiality of their personal information, and the content of the interviews was recorded after obtaining their consent. All interviews were conducted without the presence of another person. Also, the participants were assured that they are free to withdraw from the research. Considering that the current research is in the field of qualitative research, the number of sample members could not be predetermined, and the interviews continued until 95% of the subjects' answers became

repetitive. When 95% of the answers became repetitive, the work was stopped by interviewing 3 more people. First, based on the information obtained from studying the theoretical foundations, research literature and professors' opinion, the initial draft of the questions was prepared to set the interview questions. The general axes of the questions focused on the sharing spirit, hope, and family interactions. In order to ensure the question comprehensibility and the ease of answering, the interview was piloted on three of the eligible people and their answers were examined and compared. After minor changes, the researcher conducted and analyzed the interviews. When analyzing interviews, sharing was the main focus of the interview, and after transcribing the interviews, the higher and lower-sharing families were identified, and the concept of hope and the way the family interacted were analyzed in the obtained data. In this research, the discourse analysis of the discursive psychology theory branch was used for data analysis. Based on the discursive psychology perspective, the data were analyzed in two categories, namely, discursive practice and rhetoric. The analysis unit in this type of study is beyond the word. Therefore, the unit of analysis was the "phrases" of the interviews in the current research. Transcription took place after the interview and data collection. Here, it was emphasized that the interactive method, i.e. question and answer should be implemented with all the details. In the coding stage, after reading the transcriptions, the researcher identified the themes in them and the transcriptions fell into several sections and different categories. Jorgensen and Phillips (2002) believe that the purpose of this work is not only to identify the themes inspired by the theoretical framework but also to become ready to accept new themes found during the interview or reading the transcription. In order to discover these dimensions in detail, attention is paid to the context, types, and manner of construction of discourse views. Potter (2012) stated that in order to identify the different structures created in the transcription, the researcher should pay attention to its terms, expression style grammatical features, metaphors, and speech conventions used in the transcription development. In order to evaluate the discourse analysis validity, attention was paid to the analysis coherence and its usefulness, in which it stated examples of the obtained data. That is, the different parts of the analysis should be in harmony with each other to provide new explanations because the validity of the research partly depends on the researcher's report of his analysis and conclusions, and the report should contain visible examples of empirical data and detailed analysis of interpretations that link analytical claims to excerpts and quotations from the text. The goal of discursive psychology analysis is to identify discourse practices that inherently give originality to discourse content in social interaction (Huma, Alexander, Stokoe & Tileaga, 2020). Based on English cultures, acceptable practice refers to an unconscious activity, a repeated habitual behavior. People are the product of specific discourses and a source for the implementation of social actions in the dialogue, i.e. people are both subjects of discourse and agents of social and cultural reproduction and change (Jalili, 2011). The information obtained in the visual, auditory and rhetorical fields can also help to better understand the discourse. Pali (2001) explained how a person's speaking can convey even more information to the listener than

his words. In fact, there are some aspects of experience such as feelings of attachment, empathy, and emotional subtleties that are better expressed non-verbally than verbally. Non-verbal cues, such as facial expressions, posture and voice tone are all part of interpersonal relationships. Not only do non-verbal signs express feelings, but also regulate the physiology of the body, emotions and behaviors between people and affect the resulting discourse and are presented as rhetoric in discursive psychology. Rhetoric usually refers to the technique of persuading the audience using auditory, visual or written signs (Izadi, 2008). This article investigated the discourse practice and rhetoric of higher and lower-sharing people.

## Results

The research data were analyzed based on three components, namely, attitudinal, functional and communicative components, and those expressing higher sharing statements were recognized as higher sharing people. The table below indicates the sharing indicators.

**Table 2.** Sharing components in higher sharing and lower sharing people

higher sharing	lower sharing
They consider God as their supporter and permanent companion and consider their relationship with God as a mutual relationship that gives sense to their life.	They believe in God, but they consider themselves a debtor in their relationship with God and God is the axis of their demands
Consciously and actively, they come to understand and recognize the purpose of the creation of man and the universe	They lack a clear understanding of the purpose of the creation of man and the universe
They are aware of their functional strengths and weaknesses	They are not aware of their functional strengths and weaknesses
They believe in God's good and pure creation and believe in the improvement of affairs	They do not believe in the creation of good and pure goodness of God and see things worse day by day
When dealing with different issues, they always face different options	In dealing with various issues, they have a zero and one perspective and miss various options
They see the past, the present and the future as an interconnected continuum and do not consider life limited to this world.	They do not understand the continuity of time and are stopped in one time (past or future).
They actively seek the growth of themselves, that of the people around them and the society	The person is passive and lacks the motivation to start and carry out activities

They are aware of their role and choices in life	They are not aware of their role and choices in life
They consider themselves responsible toward themselves, the people around them and the society	They lack a high responsibility
They pay attention to the excellence of their action and its proportionality to the rules of existence	Their action are dependent on others and lack specific rules and criteria
They have achieved personal and social growth in life.	They rarely look for change and transformation and purposeful growth
They have specific goals and criteria and are moving toward it	In life, they either lack specific goals or their goals are not coherent
They plan and take the necessary actions to achieve their goals	They lack the necessary planning and follow-up to achieve their goals
They care about communicating with others and playing different roles in the family and society	In relation to others, they play an exchanging role and do not care about playing different roles in the family and society
Cooperation, patience, forgiveness, donation and cooperation are constant parts of their interactions with others	Cooperation, patience, forgiveness, donation and cooperation do not have a special place in their interactions with others

The conversation of the higher sharing and lower-sharing people was examined from the point of view of discursive psychology under discursive practice and rhetoric.

### Discursive Practice

Since higher-sharing people had more agency and action, hence they had a wider scope of discourse action. Most of the higher-sharing people had a bachelor's degree and were working in the field of their education. This activity did not necessarily mean having a job and earning money, but they did social activities that were related to their field of study and taught others what they had learned or provided services to others. Most of the people of this group were either actively participating in a cultural institution or charitable activities, or started institutions and associations or groups with specific goals and carried out joint activities with different institutions in line with their goals.

Two of the sharing participants had a master's degree, and their bachelor's degree was different from their master's degree. They expressed their interest in both fields and pursued activities in both fields. Another one of the higher-sharing people was interested in performing artistic works in addition to the work related to the field of study and cultural activities and was active in this field as well.



One of the higher-sharing participants had a diploma, after which he participated in various courses related to his interest. He had worked with different groups, founded and started a kindergarten and a restaurant. After the COVID-19 pandemic, because he could not continue working, he started a home business with the cooperation of a group of his friends. Although he lacked a university education, he grew and expanded due to active relationships and purposeful participation in various courses.

Higher-sharing participants cared about having a well-developed family, and in addition to paying attention to the peace of the family environment, the harmony of the spouses in the path of life, raising children, and providing a suitable environment for the development of the children, they planned and carried out measures in various dimensions.

Communication problems with children or psychological issues within the family were not reported by higher-sharing participants. The circle of nuclear family relations had expanded to the family of origin, friends and other systems. The family had an active and effective exchange with other systems. For example, parents considered themselves responsible regarding the school, in the sense that they must cooperate with the school in the education of their children and actively help the school to the best of their ability, and that they had undertaken activities in this field. Of course, this activity was in addition to other activities undertaken by individuals in partnership with other systems or duties. Also, they considered themselves responsible towards the family of origin, especially their parents and their spouse's parents, and they had made contributions regarding communication and helping them. Considering the nature, in addition to using nature and caring about the preservation and maintenance of nature, they also paid attention to its growth and cultivation, such as planting flowers and plants. Higher-sharing participants were not satisfied with what they were now and were always expanding their activities and relationships. They did not see themselves separated from the society in which they lived, and for this reason, they actively communicated and participated with related organizations. Performing devotional activities, such as adhering to prayer and fasting, participating in religious ceremonies, and attending places of pilgrimage, were among the valuable things for higher-sharing people.

Although in some lower-sharing people, performing worshiping acts such as adhering to prayer and fasting, participating in religious ceremonies, and attending pilgrimage places were considered valuable, some also performed the usual acts of worship, and some did not observe them. They mostly held bachelor's degrees, two had an associate's degree, and one had a master's degree. None of them had a job in the field of their studies and most of them felt dissatisfied with their studies. For example, a person who held a master's degree studied in different fields in bachelor's and master's program. He was not interested in any of them and did not work in those fields, and was interested in another field. The people of this group had less motivation in doing group work and did

not report on starting a work or group activities. The ultimate interest of lower-sharing people was doing activities in the family circle and having a healthy and happy family. In this category, cases of communication and psychological problems in family members were reported, namely, personal depression or psychological problems such as stuttering, nail biting, fear and anxiety, and communication problems in children. The circle of relationships of lower-sharing people was mostly bound within the nuclear family, and in some cases, there were no active purposeful relationships within the family. These people were less interested in participating and cooperating with other related systems such as schools, workplaces, or neighbors.

For example, the participant (6) said: *"First of all family, then again family, it's none of business of others, I don't have time at all... I don't have time at all to spend with my friends and neighbors... getting involved in such things agitates me. "*

In a regard to school, some declared that the duties related to the home or the child prevented cooperation with the school, and of course, these people did not accept any other activities outside the home in relation to others. The relationship with the families of origin was done passively to just get things done. In relation to nature, they were interested in nature and cared about being in nature and protecting it, but they did not seek to cultivate and expand nature.

Most of the higher-sharing people had reached a unity in their narratives, which gave a certain coherence and integrity to the stories of their life. Their integrated vision was not limited to partiality, but they saw life as a whole that has a specific goal and path, and this coherence created a clear understanding of life in them. It was as if they are located in a world-cognitive organism system, i.e. they are a whole who are in a causal relationship with the world around them. Their worldview are different; They see themselves, God, and the world differently from a person with lower sharing. The lower-sharing people narrated many narratives in a scattered and separate manner as if they had agitation and busyness, and finally, if a coherent narrative was obtained from the individual, it would be that the children get married and have a good education and job, education and a good job were often the wishes of the mother that were not fulfilled, she abandoned this hope and stopped trying to achieve it and left it on the shoulders of her children. For example, below is part of a conversation with a 30-year-old mother with two small children, who was working at a low-income job she had quit after a few years. Now she tries to provide his children with whatever she lacked and imposes their wishes on them.

- *How do you see the future?*

- *Ummm ((hmm: smile)) Better!... I'm looking for it ((ha ha laughterr)) You know?*

- *For the future to come?*

- *Yea, yea, so that the future will come*
- *What do you see? Whatever you can see*
- *Um, the growing up of the children...the growing up of the children... newer experiences...then...the growing up of our own family, this gathering, for example, us, for example, the children and me, for example, my husband, addition of new people.*
- *Growth of the family, you mean they get married?*
- *Yes, they get married, so it's exp..., it is expanded, and that a... the future of children, now that we are going to suffer so much now, we tolerate, we try, we follow-up. Then what is going to happen, what will be the future of children? God willing, they will become successful people.*
- *God willing*
- *You know? I wanna see that day, I mean, I've been thinking about it for a while ((laughing))*
- *God willing*
- *Yes, the future to come faster, I wish these years could pass faster*
- *What about you?*
- *What do you mean, for me? My future?*
- *Aha*
- *Ummmm... what do you mean? My plan, for example? ((confused and surprised))*
- *Yes, yes, the goals you have, for example, you think for your future*
- *Uhhh..... well, yes, I could get married and raise children, yes..., these things, ummmmm, for example, well, after all, this is a goal, many of the small personal goals, sometimes, in the middle, for example .. ummm... one falls short for some benefits or, for example, you put it aside, or you delay it to another time, for example, maybe now is not the right time for this work..., for example, to start it" (1)*

As we can see above, when this lower-sharing person wants to talk about something, she speaks with difficulty, pausing a lot and with ignorance, as if she encountered a new topic for the first time, she doesn't know what to say, as much as it seems that she is shocked by the question.

Based on what was said, higher-sharing people accepted a more active and agent presence in their different roles within and out of the family and in different relationships (relationship with God, others and nature) and report more social activities as a group. While lower-sharing people spent higher energy on less important details and superficial affairs, they have a more closed circle of relationships in interaction with others and at the same time reported more communication problems.

### **Rhetoric (discursive syndrome)**

Regarding the fact that people presented a different action due to placement in different discourses, it can be said that the position of the subject affects the linguistic content. In the higher-sharing people, coherence was observed in the speech despite the subject position from one discourse to the other, while in lower-sharing subjects, the discourse was sometimes expressed differently and even contradictory in accordance with the position of the subject.

*"People progress by expectations they have from each other, having no expectations is not that good, I think if people had more expectations, they would be more successful "*  
*"Having no expectations has helped me a lot. Unexpectedness also has this positive point that I never had a high level of expectation and help from those around me. They sometimes overlook me which made me upset, but I didn't feel bad because my level of expectation was low and I got along with it" (6)*

In the above text, one person expressed the sentences. Once as a child, he considers his lack of expectations from his parents as a harmful thing and another time as a husband and parent, he expresses his lack of expectations from his wife and children as a beneficial thing. In terms of the discourse timeliness, at the beginning of the interview, most of the higher-sharing subjects usually started with more confidence and started the discussion in general and gradually made detailed it.

*"I mean, in general, both in the view of society and that of the family? (you mean) how do I see myself? ((A secure state to join and accompany)). Look, I think this way now, it is true that every woman has responsibilities in her home and family as a woman and a mother..." (15)*

But lower-sharing people found it more difficult to talk about themselves after giving the initial explanations and clearing the ambiguities.

*"I prefer that you ask me questions ((expression with doubt)) should I tell you? I don't know what aspects of life should I consider..." (6)*

*"What? (smiling with questioning eyes), well..., short or long?... No, you mean a biography or... no way... ((a small laughter, thinking)), I don't know, it's going to be a bit difficult like this ((voice tone lowered, speaks more quietly)), isn't there any form for me to fill it out ((laughter))..." (1)*

Ritzer and Goodman (translated by Mirzaei and Lotfizadeh, 2012) have also pointed out that those with higher self-confidence quickly enter the introduction to start a conversation. Higher-sharing participants spoke with confidence in terms of intonation, and during the conversation, they used clear sentences and less repetitive and redundant letters. Some people who expressed higher sharing propositions used a type of elite literature in their words. A kind of humility was seen in their words and avoided pride. After expressing something that showed his precision of opinion, one of the participants completed his words as follows based on his conscious understanding of himself:

*"I don't claim to be 100% successful in my mission, but I know what I have to do, and if I don't do it or if I spare no effort, I know that I am doing so, even when I don't do my responsibility right, it is because I know that mission and I know the place of reference, I know that when I don't do it, the way is to apologize and trying to do it" (10) (confidently saying the sentence without repeating words or making extra sounds and pausing).*

Scrutinizing these sentences, in terms of vocabulary, no redundant or repeated words or long pauses are seen, as if the person has already thought about these things and is aware of his situation. It's not like he just came to his senses and wants to take a look at his situation. During the interview, higher-sharing subjects came along with the interviewer, listened attentively to the interviewer and tried to accompany the interviewer with sincere and honest answers, and the interesting point was that the higher-sharing people often spoke about themselves with the pronoun "I" and directly included themselves in the expression of their sentences, but the lower-sharing people usually did not use the pronoun "I" and they continued the narrative related to themselves in plural pronouns, and sometimes during the conversation it seemed that they were talking about someone else.

*Hehehe: a bitter laughter)) I wasn't saying, to myself over and over again, well, now I'm sad! But I wasn't saying, well, what you're saying in your mind, sit down and tell your audience, for example why are you late? Have you ever noticed ... then you know a problem was that, for example, you have a knowledge of a person, a relative knowledge that this person is extremely punctual,..., he keeps his word at all cost, the clock when he says, for example, at 4 o'clock, four will never become one minute past four! ..., then something happens, for example, a very important issue, for example, you have a very important plan, now, for example, assume that you wanna leave..., then, for example, his four, for example, turns into seven in the evening!..., this, this was crazy, you know, you arrange these things together, they don't fit together" (1).*

As seen in a part of the text above, there is a cut in the text, as if she wanted to say something but gave up for some reason. In the text above, the third line, "*Have you ever noticed*" seemed to be the beginning of a new sentence, but it was completely deleted and a new sentence started. Perhaps this omission is a technique in accordance with what Charles Goodwin (1979) stated: "The speaker can reconstruct her sentence at the same time as she makes her sentence in order to proportionate it to the situation of the interlocutor" (Ritzer and Goodman, translated by Mirzaei and Lotfizadeh, 2012).

This pattern was sometimes repeated during the conversation, and following up for a higher understanding was useless. When listening to the audio, sometimes it seemed that the reason for the lower-sharing person's accompaniment in the interview was not to help the research goals, and some answers were given very general or sometimes out of the intended topic. Seemingly, lower-sharing people started the interview with a certain concern and were looking for a way to solve it, or in some cases, it seemed that they wanted to prove themselves to the interviewer. Another example of the use of different pronouns instead of "I" can be seen below.

*"Sometimes one thinks she wishes she could do things, for example, following the arts that she liked, some of them are because of our own laziness. Again, thank God, we achieved many things, but I can do more than that, but I look for excuses not to do them, or now we can participate in many classes virtually, and we have participated in some of them. I always think it's my fault" (3.)*

Here, the person has used "One" instead of the pronoun "I", and then the verb-subject disagreement can be seen when she added the first person (when saying what she can do), then when she is criticizing herself, she uses plural verbs. This pattern was repeated during the conversation, sometimes it seemed that the person was talking about a third person who was present there, but because she was standing on ceremony, she did not want her to be upset and therefore did not address her. It may seem that the person has little self-awareness or is afraid to see what is clear because she does not like it. At the end of the sentence, after browsing between pronouns, the person is finally able to come back to herself and see her role. Sometimes the intonation of lower-sharing people became monotonous as if they were far away from the interview situation, and sometimes the harmony between what they were describing and their expressive movements was confused, for example, when a person was talking about a sad event or talking about something disturbing, she made a clear but vague laughter. For example, when one of the participants called herself hopeless, she laughed and shook her body left and right while saying the following sentences.

*"The hopeless are like me, that is, they are depressed, they cry a lot. They don't have a goal. They suffer from everyday life. They are the same from morning to night. Today they are the same as tomorrow. That's it" (8).*

Jefferson (1979) believed that the occurrence of laughter is more organized than we imagine, and basically a person who laughs does this either voluntarily or because he is encouraged to do so. Here, as well, it seems that lower-sharing people used laughter as a conversation starter, and by laughing they encouraged themselves to talk and gain the necessary energy to talk, while they were not aware of the incongruence between their facial expressions and the bitter meaning they conveyed from their lives.

Lower-sharing people used more negative words and described themselves mostly with these negative words, but higher-sharing people used more positive words and described themselves and their world with more positive words.

*"Hope makes me have both the moment and the future. I live the moment well and build my tomorrow" (9)*

*"I see a good future. That is, I see a bright future that if my ego or the devil does not divert me from this path, I will definitely achieve it" (10)*

In addition to words with a positive charge, higher-sharing people in their expression always followed a special meaning that shaped their conversation and, in fact, their lives, and during the conversation, whenever they reached it, they used words that had the meaning of certainty which was a sign of their deep belief in what they believed.

Some lower-sharing people sometimes spoke with doubts during the conversation, maybe there was no trust, maybe they were weighing the content they wanted to express, or maybe they were looking for appropriate sentences to meet the interviewer's satisfaction, and this doubt led to the use of repetitive, meaningless words and many pauses during speech. Some lower-sharing people did not necessarily participate in the interview with the aim of helping to conduct research, and their goal was to get help from a consultant to solve their own problems, and sometimes they mentioned their problems during the interview. During the interview, the lower-sharing people used adverbs that showed the beginning or the end of the time spectrum or state, such as "always/never", and their use in the sentence usually led to the imagination of negative meaning or was not in harmony with the sentence and made it unreal.

*"I like to know everything very well, to study and so on... but it's impossible, for example, I look around to do some things that can be done, to learn more and more, I am very interested in education and I always like to study and .... but I could never..." (3) ((as if she didn't know what to say and was looking for a way to conclude..."*

*"I always thought to myself that maybe if our family life was all right, maybe I wouldn't have given a positive answer so soon to get married so soon. I always say that if (my*

*husband) had a mother, the difficulties would be less. But now that he doesn't have, he would face three groups with different tastes" (8).*

In the sentences above, "always" initiates sentences that a person uses to express a negative meaning, and these compound sentences are actually sentences with the conjunctions "if" and "I wish" where the person only regrets the past that is lost and gets closer to the state of inactivity. Another difference observed in the speech of lower-sharing people was their greater use of indefinite verbs.

*"As a mother and a wife, I try to provide a calm environment at home to properly bring up children" (6).*

A person talks about her role and states her duties in relation to children, and this arrangement of roles is used for providing a peaceful environment at home and will leave no room to raise children, i.e. it is not clear who or what cares for and educates the children. The sentence is stated as if there is a distance between her and the upbringing of the children. This is while a higher-sharing person used active verbs in most cases during the conversation. For example, regarding raising a child, while paying attention to her own role, she also paid attention to the child selection.

*"If I raise three very good children, I could raise three good generations" (2)*

*"As a mother, I give my opinion and give my suggestion to my child, and I specify the good and bad things about his choice, and leave the final choice to him" (9)*

In a general look at the conversation of lower-sharing and higher-sharing people, another thing seems to be their different concerns in life. The statements used by the lower-sharing people usually dealt in detail with small family issues, while the statements used by the higher-sharing people expressed deeper issues of life in addition to referring to personal and family issues.

## Discussion

Discursive psychology allows a much subtler interpretation of psychological dynamics, placing people's actions in this context within a broader socio-cultural, discursive, and ideological framework (Town & Adams, 2018). Based on discursive psychology in the findings obtained in the discursive practice of higher-sharing people, since they had higher agency and action orientation, therefore, they had a wider scope of discursive action and had more dynamic and active relationships. Imam Sadiq (AS) said: Hopeful people can be seen in their actions (Mohagheghian and Parcham, 2012). Amiri EsfariJani, Hashemian Far, Ghasemi (2020) found seven main categories in hope, which include goal setting, planning, and effort, and Khalilian Shalamazari, Jandaghi, and Pasandideh (2014) determined goal and effort as the main components in building the Islamic hope scale. Also Salehi, Pasandideh, Jan Bozorgi and Rasoulzadeh Tabatabai (2018) stated agency



and goal as the two main components in presenting a three-component model of an Islamic-based hope. Slater (2019) believes that hope can be understood in two distinct practical and final dimensions, the practical dimension presents the goals that can reasonably be achieved in our lives, which are made possible by our agency. Based on Littlemore (2019), in dealing with any crisis, subjective hope is suddenly destroyed at an emotional cost and showed that taking action to achieve a worthy goal, regardless of the expected outcome is a better and stronger strategy than hope. Yalom also believed that being purposeful and having a positive meaning in life is crucial and can reduce the feeling of despair and emptiness in a person (Amiri and Alizamani, 2019). Feldman, Blairman and Anderson (2018) emphasized the importance of meaningful activities that people personally pursue according to Antonovsky's sense of coherence theory. Frankel believes that life meaning manifests itself in performing goals that a person can create or produce with creativity, see, hear, touch, or somehow experience anything, even in the absence of creativity and experience of a person's attitude, which can be a source of meaning for him (Feldman, Blairman and Anderson, 2018). People with higher hope were more likely to engage in temporally goal-directed behaviors. According to Snyder (2002), people with a higher level of hope set goals that are of higher quality and can better create paths to achieve goals, anticipate and overcome obstacles, and effectively use psychological energy. Hopeful people mostly behave with effective goal-setting, and in turn, effective goal-setting behaviors facilitate goal achievement (Moss, 2018). Empirical research supports the relationship between hope and goal-directed behaviors (Cheavens et al., 2019; Moss, 2018; Feldman and Snyder, 2005; Snyder, 2002; Snyder et al., 1991).

Based on findings, higher-sharing people also cared about having a well-developed family, and in addition to paying attention to the peace of the family environment, they had planned and taken measures for the harmony of the spouses in the path of life, raising children and providing a suitable environment for growth. Nuclear family members enjoyed more health and personal and social development. Also, the circle of nuclear family relations includes the family of origin, friends and other systems who did not consider themselves separated from the society in which they lived. Based on the research, hope provides people's life with more inner peace (King, Hicks, Krull and Del Gaiso, 2006). Nilforoushan, Abedi, Ahmadi (2018) stated that one of the important factors of family health is its active and effective exchange with other systems. Mutual person - context interactions lead to positive development and psychological well-being (Bensen, Skells, Hamilton, & Sesma, 2007) and a person with psychological well-being engages in social activities with hope for the future (Bowers, Goldhoff, Schmid, Miner, Lerner, 2012) and social participation was stated as one of the most effective factors in promoting hope (Miri, Ghiyayi and Khodayi, 2020).

In rhetoric, according to the findings, it was observed that higher-sharing participants used active verbs, the pronoun "I" and more positive words and described themselves and their world with more positive words. Yeung, Ho and Mak (2015) focused on the use of positive words by people and acknowledged that people who use more positive words are more hopeful. Most of the participants told a positive narration in their expression and always followed a special meaning that shaped their lives, and during the conversation, they used words that convey the meaning of certainty, which shows their deep belief in

what they believed. According to White and Epston (1990), his narratives shaped his past, present and future. Hideki (2014) claimed that building a positive narrative increases one's strength to face the future and overcome difficulties. Changizi and Panah Ali (2016) also confirmed the effect of narrative on people's hope, and of course, one of the mechanisms of the effect of narrative therapy is to strengthen hope, which is proof of this. The results of the current research are consistent with the findings of Moradi, Esmaili and Karami Ghahi (2022), Changizi and Panah Ali (2016), Hideki (2014), Sporer (2011) and Gilbert (2002) have shown the role of the individual's narrative on hope. The hopeful person's narrative of himself forms his identity. Baumeister and Wilson (1996) believe that people partially construct their identities by telling stories. By constructing these narratives, individuals attempt to answer the question of who I am by organizing past, present, and future, as well as integrating their diverse roles, values, and skills into meaningful patterns. In this way, people believe that their current performance will lead to the achievement of future goals, have control over the possible outcomes of their lives, see their performance as good and fair, and consider themselves having positive value (Feldman, Blairman and Anderson, 2018).

## Conclusion

Based on the findings of this research and the results obtained from other research, it can be said that higher-sharing people are more hopeful people. The world of higher-sharing people was a wider world that was not limited to the usual details of life, and besides their active interaction in the usual family, educational and occupational issues, it also included more concern about social issues. Higher-sharing people expressed positive and coherent narratives and considered themselves as a person with positive and capable characteristics on the way to achieving their goals. Regarding the limitations of this research, considering the quality of the research and the main instrument of data collection, i.e. interviewing, it can be said that the interview can be influenced by the personality of the interviewer, although the researcher tried to keep the validity and reliability of the interview in mind by using the principles of the interview. Also, in order to carry out the research in a specific population, the generalization of the research results should be done with caution and accuracy. It is suggested that researchers develop a counseling model based on the hope discourse with a focus on sharing in order to increase agency, dynamism and the desire to progress. Moreover, considering the sharing-hope relationship and the effect of hope on people's well-being, it is suggested to work on the production and broadcasting of sharing narratives in radio and television in order to expand the sharing culture. It is also recommended to develop the spirit of sharing and hope in different strata of society by producing sharing content in other media, including websites and social media in the form of short stories, animation or short films, etc. Since it was observed in the present research that higher-sharing people are more promising people and have a broader and healthier range of interactions, it is suggested that the Ministry of Education should put the growth and expansion of participation on the agenda from the initial stages, so that over time higher-sharing people increase in the society, so

that each consider themselves responsible towards themselves, their family and the society and seek to do the best in any situation.

## Disclosure Statements

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