

Language as a Fara-subject

Parvin Ahmadi 

1. Master's student, Department of Linguistics, Faculty of Literature and Human Sciences, Payam Noor Center, Islamabad West, Kermanshah, Iran. Email: Parvinahmadi6262@gmail.com

Article Info (۵۹-۸۳)

ABSTRACT

Article type:
Research Article

Article history:

Received:
15 April 2022

Accepted:
۲۶ □□□ ۲۰۲۲

Keyword:
Word essence
inventory multiplicity
subject
other-subject
Fara-subject

In structuralism, poststructuralism and deconstruction, the emphasis is on the accident of language and words. However, in the school of Fara-structuralist linguistics, words have multiple essences that have a multiplicity of beings in the Ma-Dar-Ma (The invented word by Arash Azarpeik-The school of word originality) system of existence, and since structuralists consider language as a subject and a subjective thing, in this regard, we will examine the subjectivity of language and the objectivity of text. The purpose of this article is to examine the question of whether words are substance or the accident and language of the subject or object. And then we will critique and analyze the views of linguists and philosophers in this regard, and finally we will examine this view in Fara-structuralist linguistics and we will find that if the word is given originality and every area of language is considered a matter of logos and consider semantic essence as a Fara-dimensional, Fara-spatial and Fara-temporal matter, so language is not a study of form or accident, but a study of the types of essences of a word and can appear in different forms. Thus, Fara-structuralist linguistics accepts language as a Fara-subject, and critiques the duality of signifier and signified about words, and believes in body and soul, which is a profound truth about words.

Citation: Ahmadi Parvin (2022) Language as a Fara-subject .Modem Literary Research,es, 1 (1) 59-83

Publisher: Association for the Promotion of Persian Language and Literature
© The Author (s).



DOI: [20.1001.1.28211413.1401.1.1.2.9](https://doi.org/10.28211/413.1401.1.1.2.9)

Introduction

Traditional linguistics, from Saussurean structuralism to post-structuralist discourse analysis, has primarily treated language as a system of signs or a social/political construct. Saussure's bifurcation of the sign into the signifier and the signified, influenced by Kantian epistemology, posits language as a mental/psychological structure lacking ontological substance. Post-structuralism, while challenging fixed meanings, often reduces language to a field of wandering signifiers or social power dynamics, thereby oscillating within a Cartesian subject-object dichotomy. This study critically interrogates these foundations by introducing the theoretical framework of **Meta-Structuralist Linguistics** (*zabān-shenāsi-ye farā-sāktārgara*). The primary question addressed is whether words possess inherent essence (*jowhar*) or are merely contingent accidents (*arad*). This research moves beyond the classical subject-object binary, proposing that language is neither a mere object of communication nor a mental structure, but rather an ontological **Meta-Subject** (*farā-suzeh*) that transcends spatial, temporal, and dimensional limitations.

Method

This research employs a qualitative, analytical, and comparative methodology grounded in contemporary Iranian linguistic theory and philosophical hermeneutics. The investigation critiques the Aristotelian and Cartesian logic inherent in Western structuralism, which treats language as a formalistic "form" imposed upon a raw material. Instead, the study adopts an existential-ontological approach, analyzing concepts such as "Existential Skepticism" (*tashkīk-e mowjūdī*), "Other-Subject" (*degar-suzeh*), and the "Logos" as the comprehensive ontological foundation of the word. The analysis explores how word-phenomena emerge from the Logos through the synergy of seven collective-individual subconscious/conscious layers (including spatiotemporal, cognitive, and ethnic dimensions) to manifest as reality.

Results

The findings categorize the linguistic transformations and ontological shifts proposed by Meta-Structuralist Linguistics:

- **From Subject-Object to Meta-Subject:** The research rejects the Cartesian dualism of subject (the observer) and object (the observed). It posits that in the Meta-Structuralist framework, the relation between entities is one of “**Other-Subject**” (*degar-suzeh*). Here, no entity is reduced to a passive object; rather, every entity is a subject engaging in mutual, active perception (*edrāk*) within the system of existence.
- **Existential Skepticism (*Tashkīk-e Mowjūdī*):** Language is not a construct of arbitrary conventions but an emanation from the *Logos*—a pre-conceptual “comprehensive ontological status.” Word-phenomena (*kalameh-padīdārḥā*) exist through a graded hierarchy of manifestation (existential skepticism), where various linguistic layers (phonological, semantic, orthographic, kinetic) manifest the same core truth in different existential densities.
- **Language as Meta-Subject:** Language acts as a Meta-Subject that determines the cognitive trajectories of the individual. It is not merely a tool for communication but a pre-conscious framework (a “Meta-Subjective” force) that influences social rituals, cultural identity, and psychological perceptions. Unlike the structuralist “Subject,” the Meta-Subject operates as a transcendental agent influencing the “Subject-in-Subordination” (*suzeh-ye tābe-shenāsā*).
- **Transcendence of Structures:** The study highlights that while the “Subject-in-Subordination” remains passive under societal/linguistic structures, the “Subject-as-Agent” (*suzeh-ye fā’el-shenāsā*) can transcend these structures. By uncovering layers of the *Logos*, the subject transforms latent existential possibilities into actualized capacities, thereby evolving from a passive user of language into an active co-creator of reality.

Conclusion

The study concludes that the prevailing binary perception of language (as either a mental subject or a formal object) is inadequate for capturing the ontological depth of word-phenomena. By redefining language as a **Meta-Subject**, this research shifts the focus from “knowing” (*shenākht*)—which implies a dominance of subject over object—to “perceiving” (*edrāk*), which involves the mutual recognition of Other-Subjects. The Meta-Structuralist approach demonstrates that language is a transcendental existential reality rooted in the *Logos*, not a contingent accident. Ultimately, the transition from a passive “Subject-in-Subordination” to an active “Subject-as-Agent” through the transcendence of linguistic structures represents a paradigm shift in contemporary linguistics, aligning with a non-dualistic, existential view of the relationship between consciousness, language, and reality.