



UNIVERSITAT
POLITÈCNICA
DE VALÈNCIA



Departamento de
Lingüística Aplicada
Departament de
Lingüística Aplicada

UNIVERSITAT POLITÈCNICA DE VALÈNCIA
DEPARTAMENTO DE LINGÜÍSTICA APLICADA

TESIS DOCTORAL

Advice-giving and relational work in Persian Computer-mediated communication

Arefeh Yousefi

Supervisor

Dra. M^a Milagros Del Saz Rubio

VALENCIA, 17 May 2025

To my beloved son, who has been with me from an early age and has always remained by my side. His presence, love, and unwavering support have been my greatest source of strength and inspiration throughout this journey.

ACKNOWLEDGEMENT

I am deeply grateful to Almighty God for His countless blessings and for giving me the power, courage, and patience throughout this journey. The successful completion of this doctoral dissertation would not have been possible without the presence and support of several remarkable individuals, to whom I owe my sincere appreciation.

First and foremost, I would like to express my profound gratitude to my supervisor, Dr. M. Milagros Del Saz Rubio. This research would not have come to fruition without her unwavering support, patience, and encouragement. I am truly thankful for the opportunity to work under her supervision on such a meaningful topic. Her continuous motivation and insightful guidance were instrumental at every stage of this academic endeavor from identifying the research topic and exploring theoretical frameworks, to selecting appropriate methodologies, conducting data collection and analysis, and eventually drafting and revising the dissertation. Her extensive knowledge, scholarly precision, and intellectual rigor have been both inspiring and exemplary.

Dr. Del Saz Rubio's meticulous feedback and constructive criticism, offered generously and often at the expense of her own time, have greatly enriched the quality of this work. As a non-native speaker of English, I am particularly indebted to her for her careful attention to my language use, patiently correcting my grammar and refining my academic expression. Moreover, her support extended far beyond the academic realm, her empathy, availability, and encouragement during emotionally challenging times gave me the strength to persevere. Words cannot adequately express my heartfelt appreciation and deep respect for her exceptional mentorship.

I would like to extend my deepest gratitude to my beloved son; the greatest gift life has ever given me. His strength and resilience have been a constant source of inspiration, giving me the courage to persevere in moments when I felt overwhelmed. Despite the challenges of growing up apart from me since the age of nine, his patience, independence, and maturity have never ceased to amaze me.

I am also sincerely thankful to my family for their unwavering support, which has allowed me to pursue my academic career without hesitation or concern. Their encouragement made it possible for me to reach this significant milestone.

A heartfelt and special acknowledgment goes to my best friend, Azadeh, whose moral and emotional support over the past five years has been truly indispensable. She has stood by me every single day, even during the most difficult times, including internet outages and communication barriers. Her constant concern for my well-being and academic progress often surpassed even my own. Her loyalty, dedication, and friendship are truly rare and irreplaceable.

I am grateful to Dr. Hassan Bashirnezhad, my supervisor during my master's studies, for his invaluable guidance, consistent support, and enduring encouragement. His mentorship has had a transformative impact on my academic development, shaping me into the researcher I am today.

Finally, I would like to express my appreciation to all the professors in the Department of Applied Linguistics (DLA) at the Polytechnic University of Valencia for their knowledge, inspiration, and academic guidance throughout my doctoral studies.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	V
LIST OF TABLES AND FIGURES	XV
ABSTRACT	XIII
RESUMEN	XIII
RESUM.....	XV
1. INTRODUCTION	1
1.1. Objectives	6
1.2. Structure of the thesis	8
2. LITERATURE REVIEW	11
2.1. Pragmatics	13
2.1.1. Definition and scope of pragmatics	13
2.1.2. The Cooperative Principle and Grice's Maxims	15
2.2. Speech Acts.....	16
2.2.1. Austin's Classification of Speech Acts	17
2.2.2. Searle's Classification of Speech Acts	18
2.2.3. Indirect speech acts	20
2.2.4. Are speech acts universal or culture-specific?	21
2.3. The speech act of giving advice and its relevance in Iranian culture	23
2.3.1. Key related studies in the field	26
2.4. Politeness theory	28
2.4.1. Politeness theory: Leech (1983)	28
2.4.2. Politeness theory: Brown and Levinson (1987)	30
2.4.3. Politeness in Iranian society	32
2.4.4. Politeness and Gender: Iranian society	33
2.4.5. Cross-cultural Variations in Politeness	34
2.4.6. Relational work	35
2.5. Studies on the speech-act of giving advice in the Persian Language	38
2.6. Computer mediated communication and social media	41
2.6.1. Social media "Instagram"	43
2.6.2. Instagram in Iran: Statistic, age group, popularity	44
2.6.3. Internet filtering process in Iran	46
2.7. Previous studies on speech act of giving advice on social media	47
2.8. Culture and cultural beliefs in Iran.....	50
2.9. Importance of religion in Iran	51
2.10. Studies on the speech act of giving advice in academic, educational, training, medical and health related settings in other languages	52
2.11. Concluding remarks	55

3. METHODOLOGY	57
3.1. Data collection method	59
3.1.1. <i>Instagram webpage selection</i>	<i>64</i>
3.1.2. <i>Web pages description</i>	<i>66</i>
3.1.4. <i>Instagram Comments Selection</i>	<i>79</i>
3.2. Classification of the data collected	82
3.2.1. <i>Categories of advice-giving</i>	<i>83</i>
3.2.1.1. <i>Discursive moves in advice messages</i>	<i>83</i>
3.2.1.2. <i>The linguistic realization of advice</i>	<i>86</i>
3.2.1.3. <i>Content-based categories.....</i>	<i>88</i>
3.2.1.4. <i>Relational work in advice messages.....</i>	<i>89</i>
3.3. Description of the posts selected for analysis.....	91
3.3.1. <i>Posts published by male participants</i>	<i>91</i>
3.3.2. <i>Posts published by female participants</i>	<i>99</i>
4. ANALYSIS AND RESULTS	107
4.1. Quantitative analysis	109
4.1.1. <i>Quantitative analysis of the main categories and the variable topic</i>	<i>109</i>
4.1.1.1. <i>Frequency of occurrence of Sub-categories</i>	<i>115</i>
4.1.1.2. <i>Discursive Moves and its Subcategories</i>	<i>117</i>
4.1.1.3. <i>Subcategories of Indirect Advice, Relational Work, Content-based categories and Cultural topics</i>	<i>120</i>
4.1.1.4. <i>Frequency of occurrence of sub-categories per topic block.....</i>	<i>124</i>
4.1.1.5. <i>Discursive moves and subcategories per topic</i>	<i>124</i>
4.1.1.6. <i>Indirect advice and subcategories per topic</i>	<i>131</i>
4.1.1.7. <i>Relational work and subcategories per topic</i>	<i>133</i>
4.1.1.8. <i>Content-based (sub) categories per topic</i>	<i>135</i>
4.1.1.9. <i>Culturally related (sub)categories per topic.....</i>	<i>138</i>
4.1.2. <i>Quantitative analysis of the main categories and the variable gender</i>	<i>140</i>
4.1.2.1. <i>Frequency of categories considering the gender of the person who posted</i>	<i>140</i>
4.1.2.2. <i>Frequency of categories considering the gender of the person who replies</i>	<i>143</i>
4.1.2.3. <i>Gender of replier (either Male or Female) and topic block.....</i>	<i>146</i>
4.1.2.4. <i>Gender of poster (either Male or Female) and topic block</i>	<i>148</i>
4.1.2.5. <i>Overall categories by gender pairings</i>	<i>152</i>
4.1.3. <i>Quantitative analysis of (sub)categories and the variable of gender</i>	<i>155</i>
4.1.3.1. <i>Discursive moves and subcategories and the author's gender</i>	<i>155</i>
4.1.3.2. <i>Indirect advice and subcategories and the author's gender</i>	<i>157</i>
4.1.3.3. <i>Relational work subcategories and the author's gender</i>	<i>158</i>
4.1.3.4. <i>Content-based (sub) categories and the author's gender</i>	<i>160</i>
4.1.3.5. <i>Culturally related (sub) categories and the author's gender</i>	<i>161</i>
4.1.4. <i>Quantitative analysis of overall (sub) categories and replier's gender</i>	<i>163</i>

4.1.4.1. Subcategories of discursive moves and gender of the replier	163
4.1.4.2. Subcategories of indirect advice and gender of replier	165
4.1.4.3. Subcategories of relational work and gender of replier	167
4.1.4.4. Content-based subcategories and gender of replier	168
4.1.4.5. Culturally related to Persian language subcategories and gender of replier	170
4.1.4.6. Number of graphical emoticons and gender of replier	172
4.1.5. Quantitative analysis of overall (sub)categories: Male to Male (M-M); Male to Female (M-F); Female to Male (F-M) and Female to Female (F-F)	176
4.1.5.1. Overall subcategories by both genders	176
4.1.5.2. Overall subcategories of indirect advice by both genders	180
4.1.5.3. Overall subcategories of relational work-Politeness/Impoliteness by both genders	181
4.1.5.4. Content-based subcategories by both genders	184
4.1.5.5. Culturally related to Persian language subcategories by both genders	185
4.1.5.6. Number of graphical emoticons by both genders	187
4.2. Qualitative analysis	193
4.2.1. Discursive moves	193
4.2.2. Indirect advice	203
4.2.3. Relational work-Politeness/Impoliteness	207
4.2.4. Content-based categories	215
4.2.5. Culturally related aspects to Persian language and culture	219
4.2.6. Graphical emoticons	225
5. CONCLUSION	229
5.1. Main results	231
5.2. Discussion	234
5.3. Implications of the research	236
5.4. Limitations of the research	238
5.5. Recommendations for Further Research	239
6. REFERENCES	241
7. APPENDIX	259
7.1 Comments Collected from Male Advice-seekers (in Persian)	261
Appendix 1. Persian Instagram Comments on Love and Relationship Issues by Males	261
Appendix 2. Persian Instagram Comments on Sexual Disorder Issues by Males	273
Appendix 3. Persian Instagram Comments on Sensitive Gender Issues by Males	285
Appendix 4. Persian Instagram Comments on Cultural Issues by Males	297
Appendix 5. Persian Instagram Comments on Religious Issues by Males	309
7.2 Comments Collected from Female Advice-seekers (in Persian)	319
Appendix 6. Persian Instagram Comments on Love and Relationship Issues by Females ...	319
Appendix 7. Persian Instagram Comments on Sexual Disorder Issues by Females	328
Appendix 8. Persian Instagram Comments on Sensitive Gender Issues by Females	339
Appendix 9. Persian Instagram Comments on Cultural Issues by Females	351

Appendix 10. Persian Instagram Comments on Religious Issues by Females	363

ABSTRACT

Advice-giving is a complex and socially significant speech act that plays a central role in managing interpersonal relationships and navigating culturally sensitive topics. While it has been the subject of increasing scholarly interest in fields such as pragmatics, discourse analysis, and intercultural communication, its manifestations in Persian, particularly within digital and social media contexts, remain underexplored. This dissertation investigates the pragmatic and discursive realization of advice-giving on Persian-language Instagram pages, focusing on how advice is linguistically constructed, relationally negotiated, and culturally situated within online interaction.

Rooted in a pragmatic framework, this study draws on speech act theory, politeness theory, and the concept of relational work to examine advice as a face-sensitive and often asymmetrical interaction. It recognizes that advice does not merely function as directive speech but serves broader interpersonal purposes expressing care, maintaining authority, reinforcing norms, or fostering social alignment. The study adopts both a qualitative and quantitative methodology to explore advice-giving practices on four popular Iranian Instagram pages that offer guidance on a wide range of topics: love and relationships, sexual disorders, gender-related concerns, religious issues, and cultural values.

The data, comprising 10 Instagram posts and 1,000 associated user comments, were classified across several analytical dimensions: discursive moves, directness, relational strategies (politeness, mitigation, empathy, or impoliteness), content-based categories, and culturally embedded references. Gender and topic were examined as independent variables influencing the linguistic and pragmatic patterns of advice. Additionally, the study explores the semiotic and pragmatic roles of graphical emoticons as elements that enhance or mitigate the interpersonal effects of online advice.

Findings show that advice-giving in Persian Instagram interactions is typically mitigated and often indirect, reflecting cultural values related to politeness, face-saving, and normative hierarchies. Users employ a variety of discursive strategies, ranging from conditional statements to rhetorical questions and storytelling, to soften the illocutionary force of advice and align it with the recipient's social identity. Gender plays a significant role in shaping both the form and function of advice, with notable differences in how male and female users engage in relational work. Topics also influence the level of directness and

emotional engagement, with religious and gender-related issues attracting more cautious and deferential language.

The analysis reveals how cultural norms, religious values, and traditional gender roles are reproduced, challenged, or negotiated through online advice. The use of emoticons, in particular, emerges as a salient resource in modulating tone and reinforcing relational alignment in asynchronous interactions. This study provides novel insights into the pragmatics of advice-giving in Persian CMC, offering a window into how Iranian users navigate personal and socially sensitive issues within a public yet anonymized space.

This dissertation contributes to the broader field of intercultural pragmatics by enriching our understanding of how advice is contextualized in non-Western, digital communication settings. It highlights the importance of culturally informed frameworks when analyzing online interaction and underscores the need for further research into advice as a relational and dynamic practice in underrepresented languages and media environments.

Keywords: speech act, advice-giving, pragmatics, relational work, Persian, Instagram, social media, politeness, gender, culture, emoticons

RESUMEN

Dar consejos es un acto de habla complejo y socialmente significativo que desempeña un papel central en la gestión de las relaciones interpersonales y en el tratamiento de temas culturalmente sensibles. Aunque ha suscitado un creciente interés académico en campos como la pragmática, el análisis del discurso y la comunicación intercultural, sus manifestaciones en persa, especialmente en contextos digitales y de redes sociales, siguen siendo poco exploradas. Esta tesis investiga la realización pragmática y discursiva del acto de aconsejar en páginas de Instagram en lengua persa, centrándose en cómo se construye lingüísticamente el consejo, cómo se negocia relacionalmente y cómo se sitúa culturalmente en la interacción en línea.

Tomando como punto de partida una aproximación pragmática al marco teórico, este estudio se apoya en la teoría de los actos de habla, la teoría de la cortesía y el concepto de trabajo relacional para examinar el consejo como una interacción sensible al rostro y a menudo asimétrica. Se reconoce que el consejo no solo funciona como un acto directivo, sino que cumple funciones interpersonales más amplias como expresar cuidado, mantener autoridad, reforzar normas o fomentar la alineación social. El estudio adopta una metodología mixta, cualitativa y cuantitativa, para explorar las prácticas de dar consejos en cuatro páginas populares iraníes de Instagram que ofrecen orientación sobre temas diversos: amor y relaciones, trastornos sexuales, preocupaciones de género, cuestiones religiosas y valores culturales.

Los datos que integran el corpus de análisis, compuestos por 10 publicaciones de Instagram y 1.000 comentarios de usuarios asociados, se clasificaron en varias dimensiones analíticas: movimientos discursivos, grado de directividad, estrategias relacionales (cortesía, mitigación, empatía o descortesía), categorías temáticas y referencias culturales. Se examinaron el género y el tema como variables independientes que influyen en los patrones lingüísticos y pragmáticos del consejo. Además, el estudio explora los roles semióticos y pragmáticos de los emoticonos gráficos como elementos que refuerzan o suavizan los efectos interpersonales del consejo en línea.

Los resultados muestran que los consejos en las interacciones persas de Instagram suelen estar mitigados y ser indirectos, reflejando valores culturales relacionados con la cortesía, el cuidado de la imagen y las jerarquías normativas. Los usuarios emplean una variedad de estrategias discursivas, desde enunciados condicionales hasta preguntas retóricas y narraciones, para suavizar la fuerza ilocutiva del consejo y alinearlo con la identidad social del destinatario. El género influye significativamente en la forma y función del consejo, con diferencias notables en cómo los hombres y las mujeres llevan a cabo el trabajo relacional. Los temas también afectan al nivel de directividad y compromiso emocional, siendo las cuestiones religiosas y de género las que provocan un lenguaje más cauto y deferente.

El análisis revela cómo las normas culturales, los valores religiosos y los roles de género tradicionales se reproducen, desafían o negocian a través del consejo en línea. El uso de emoticonos emerge como un recurso destacado para modular el tono y reforzar la alineación relacional en interacciones asincrónicas. Este estudio ofrece nuevas perspectivas sobre la pragmática del consejo en la comunicación mediada por computadora en persa, brindando una visión sobre cómo los usuarios iraníes abordan temas personales y socialmente delicados en un espacio público aunque anonimizado.

Esta tesis contribuye al campo más amplio de la pragmática intercultural al enriquecer nuestra comprensión de cómo se contextualiza el consejo en entornos de comunicación digital no occidentales. Destaca la importancia de marcos culturalmente informados al analizar la interacción en línea y subraya la necesidad de más investigaciones sobre el consejo como práctica relacional y dinámica en lenguas y contextos mediáticos poco representados.

palabras clave: acto de habla, dar consejos / ofrecimiento de consejos, pragmática, trabajo relacional, persa, Instagram, redes sociales, cortesía, género, cultura, emoticonos.

RESUM

Donar consells és un acte de parla complex i socialment significatiu que juga un paper central en la gestió de les relacions interpersonals i en el tractament de temes culturalment sensibles. Tot i que ha despertat un interès creixent en camps com la pragmàtica, l'anàlisi del discurs i la comunicació intercultural, les seves manifestacions en persa, especialment en contextos digitals i de xarxes socials, encara són poc estudiades. Aquesta tesi investiga la realització pragmàtica i discursiva del consell en pàgines d'Instagram en llengua persa, centrant-se en com es construeix lingüísticament, es negocia relacionalment i s'insereix culturalment en la interacció en línia.

Arrelat en un marc pragmàtic, aquest estudi es fonamenta en la teoria dels actes de parla, la teoria de la cortesia i el concepte de treball relacional per examinar el consell com una interacció sensible a la imatge i sovint asimètrica. Es reconeix que el consell no actua només com un acte directiu, sinó que serveix a propòsits interpersonals més amplis com expressar cura, mantenir autoritat, reforçar normes o afavorir l'alineació social. L'estudi adopta una metodologia mixta, qualitativa i quantitativa, per explorar les pràctiques de donar consells en quatre pàgines iranianes populars d'Instagram que ofereixen orientació sobre temes com l'amor i les relacions, trastorns sexuals, qüestions de gènere, religió i valors culturals.

Les dades, formades per 10 publicacions d'Instagram i 1.000 comentaris d'usuaris, es van classificar segons diverses dimensions analítiques: moviments discursius, grau de directivitat, estratègies relacionals (cortesia, mitigació, empatia o descortesia), categories temàtiques i referències culturals. Es van examinar el gènere i el tema com a variables independents que influeixen en els patrons lingüístics i pragmàtics del consell. A més, l'estudi explora els rols semiòtics i pragmàtics dels emoticones com a elements que poden reforçar o suavitzar els efectes interpersonals dels consells en línia.

Els resultats mostren que el consell en interaccions perses a Instagram sol estar mitjat i ser indirecte, reflectint valors culturals relacionats amb la cortesia, la preservació de la imatge i les jerarquies normatives. Els usuaris fan servir diverses estratègies discursives, des d'enunciats condicionals a preguntes retòriques i narracions, per suavitzar la força il·locutiva

del consell i alinear-lo amb la identitat social del destinatari. El gènere té un paper significatiu en la forma i funció del consell, amb diferències notables entre com homes i dones gestionen el treball relacional. Els temes també influeixen en el nivell de directivitat i implicació emocional, amb les qüestions religioses i de gènere generant un llenguatge més caut i deferent.

L'anàlisi revela com les normes culturals, els valors religiosos i els rols de gènere tradicionals es reproduïen, es desafien o es negocien a través del consell en línia. L'ús d'emoticones destaca com un recurs important per modular el to i reforçar l'alineació relacional en interaccions asincròniques. Aquest estudi ofereix noves perspectives sobre la pragmàtica del consell en la comunicació mediada per ordinador en persa, aportant una visió sobre com els usuaris iranians aborden temes personals i sensibles en un espai públic però anònim.

Aquesta tesi contribueix al camp de la pragmàtica intercultural enriquint la comprensió de com es contextualitza el consell en entorns de comunicació digital no occidentals. Destaca la importància d'enfocs culturals en l'anàlisi de la interacció en línia i subratlla la necessitat de més investigació sobre el consell com a pràctica relacional i dinàmica en llengües i mitjans poc representats.

paraules clau: acte de parla, donar consells / oferiment de consells, pragmàtica, treball relacional, persa, Instagram, xarxes socials, cortesia, gènere, cultura, emoticones.

LIST OF TABLES AND FIGURES

LIST OF TABLES

Table 1. English Sentence Types with their Direct Acts.....	20
Table 2. Instagram webpages	65
Table 3. Description of the web page Moshavare-ba-to.....	67
Table 4. Description of web page Zendegi.rangi	69
Table 5. Description of web page Vakil_ak	71
Table 6. Description of web page Moshkelat.Zanashoe.....	73
Table 7. Description of the ten posts selected for analysis.....	78
Table 8. Description of comments selected for analysis	81
Table 9. Discursive moves with examples from this study's corpus. (Adapted from Hampel, 2015).....	85
Table 10. Direct advice.....	87
Table 11. Indirect advice	87
Table 12. Degree of directness	88
Table 13. Content-based categories from this study's corpus. (Adapted from Hampel, 2015)	89
Table 14. Relational work (Adopted from Locher, 2006).....	91
Table 15. Frequency of occurrence of the different categories	96
Table 16. Frequency of occurrence of the categories per topic	97
Table 17. Frequency of categories by Block: Results of Chi-square test and post-hoc comparisons corrected by Bonferroni's criteria	112
Table 18. Frequency of categories per topic.....	113
Table 19. Frequency of occurrence of sub-categories.....	116
Table 20. Statistical significants of discursive moves.....	117
Table 21. Frequency of subcategories of discursive moves: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria.....	119
Table 22. Frequency of subcategories of indirect advice: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria.....	120
Table 23. Frequency of subcategories of relational work: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria.....	121
Table 24. Frequency of subcategories of content-based categories: Results of McNemar's test and post-hoc comparisons correlated by Bonferroni's criteria	122
Table 25. Frequency of subcategories of culturally related to Persian language and culture: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria.....	123
Table 26. Subcategories of discursive moves by bloc.....	126
Table 27. Frequency of sub-categories by block.....	129

Table 28. Subcategories of indirect advice per block.....	132
Table 29. Subcategories of relational work -Politeness/Impoliteness per block.....	134
Table 30. Content-based subcategories per block	137
Table 31. Culturally related to Persian language and culture subcategories per block	139
Table 32. Frequency of categories by Gender of Author: Results of Chi-square test.....	140
Table 33. Frequency of overall categories depending on the advice seeker's gender.....	142
Table 34. Frequency of categories by Gender of Replier: Results of Chi-square test	143
Table 35. Frequency of overall categories considering the gender of the person giving advice	144
Table 36. Frequency of subcategories by Gender of replier for each block and all together: Results of Chi-square test or Fisher's exact test.....	147
Table 37. Frequency of subcategories by gender of author for each block and all together: Results of Chi-square test or Fisher's exact test.....	150
Table 38. Frequency of overall categories by both genders	154
Table 39. Subcategories of discursive moves by advice-seeker's gender	156
Table 40. Subcategories of indirect advice by advice-seeker's gender	157
Table 41. Subcategories of relational work-Politeness/Impoliteness by advice-seeker's gender	159
Table 42. Content-based subcategories by advice-seeker's gender	160
Table 43. Culturally related to Persian language and culture subcategories by advice-seeker's gender	162
Table 44. Subcategories of discursive moves by advice-giver's gender	164
Table 45. Subcategories of indirect advice by advice-giver's gender	166
Table 46. Subcategories of relational work-Politeness/Impoliteness by advice-giver's gender	167
Table 47. Content-based subcategories by advice-giver's gender	169
Table 48. Culturally related to Persian language and culture subcategories by advice-giver's gender	171
Table 49. Number of graphical emoticons by advice giver's gender	175
Table 50. Subcategory of discursive moves by both genders.....	178
Table 51. Subcategories of indirect advice by both genders	180
Table 52. Subcategories of relational work-Politeness/Impoliteness by both genders	182
Table 53. Content-based subcategories by both genders.....	184
Table 54. Culturally related to Persian language and culture subcategories by both genders	186
Table 55. Number of graphical emoticons by both genders.....	191

LIST OF FIGURES

Figure1. Picture of irrelevant comments	61
Figure 2. Picture of webpage Moshavere-ba-to	68
Figure 3. Picture of webpage Zendegi.rangi.....	70
Figure 4. Picture of webpage Vakil_ak	72
Figure 5. Picture of webpage Moshkelat. Zanashoe.....	74
Figure 6. Picture of male post about love and relationships issues	92
Figure 7. Picture of male post about sexual disorders issues	94
Figure 8. Picture of male post about sensitive gender issues	95
Figure 9. Picture of male post about culture issues	97
Figure 10. Picture of male post about religion issues.....	99
Figure 11. Picture of female post about love and relationships issues	100
Figure 12. Picture of female post about sexual disorders issues	101
Figure 13. Picture of female post about sensitive gender issues	103
Figure 14. Picture of female post about culture issues	104
Figure 15. Picture of female post about religion issues.....	106

1. INTRODUCTION

Giving advice is an everyday human activity that can occur verbally or in writing, in person, or through mediated means of communication, and not just between friends, family members, or professionals and non-experts (such as telephone conversations or computer-mediated environments). Likewise, giving advice is a speech-act that has also been the focus of scientific study, particularly from a sociolinguistic perspective (Limberg & Locher, 2012: 12). In fact, the field of advice-giving and seeking has been studied in different research fields, such as cognitive linguistics, psychology, and communication studies (Locher, 2013). Likewise, advice has been studied in face-to-face interaction in health care fields (Heritage and Sefi, 1992), but also in medical encounters (Sarangi and Clark, 2000) and in online advice columns as well as in print advice ones (Locher, 2006a). What most of these studies have highlighted is the fact that advice-giving varies and that it should be approached from a pragmatic perspective.

Thus, Leppanen (1998: 210) suggests that studying advice should involve two key aspects: first, a detailed examination of *how* advice is formulated, and second, an analysis of *how* this formulation is influenced by the *participants' awareness* of the institutional setting they are in. This perspective aligns with the field of pragmatics, as it emphasizes the way language is used in real interactions within specific social or institutional contexts and how it is shaped by the norms and expectations of the group or institution where it occurs.

In other words, advice-giving, as a form of interaction, has long been a subject of interest in pragmatics due to its inherently relational and context-sensitive nature. Far from being reducible to the explicit performative act of “advising”, advice functions as a complex speech act that blends assessment, judgment, and direction, typically recommending future actions based on perceived needs or circumstances. As such, it occupies a nuanced position within the wider category of *directive speech acts*, characterized by a relatively weaker illocutionary force than direct requests (Searle, 1969; Locher, 2013, p. 340).

The act of offering advice inherently involves a negotiation of interpersonal dynamics, especially as it often introduces or reinforces asymmetries between participants. The advisor typically presumes a position of greater knowledge, experience, or authority, which can threaten the recipient’s self-perception as an autonomous and competent actor. As Locher notes, advice frequently challenges “the hearer’s identity as a competent and autonomous social actor” making it a particularly delicate form of interaction in many social contexts (Locher, 2013, p.340). Consequently, advice-giving is a face-sensitive activity that must be

carefully managed to avoid infringing upon the interlocutor's positive or negative face (Brown & Levinson, 1987; Goffman, 1967; Locher, 2013, pp. 340-341).

In response to these tensions, speakers often employ a range of mitigation strategies to soften the directive nature of advice. These include indirect formulations, hedging, and embedding advice within broader discursive moves such as empathy, information-sharing, or narrative framing (Locher, 2013, p. 341). Linguistically, advice may be realized through conditional constructions ("If I were you..."), interrogatives that invite reflection or action, or softened declaratives that downplay obligation. The choice of form reflects an effort to manage the potential face-threatening aspects of advice-giving and to promote receptiveness in the recipient.

Cultural variation further shapes the pragmatics of advice. In many East Asian and Arabic cultures, for instance, advice functions as a solidarity-building act, an expression of care or inclusion within a relational framework (Hinkel, 1994, 1997; Locher, 2013, p.340). By contrast, in English-speaking contexts, unsolicited advice is often perceived as interpersonal risk, heightening the need for tactful expression. Such variation underscores the importance of socio-pragmatic competence in navigating advice-giving across contexts.

Another important dimension is the relationship between information and advice. While the two are distinct, they can overlap in practice. As Locher points out, seemingly general or impersonal information may be interpreted as advice when delivered in a context that implies personal relevance especially in institutional settings like health counseling (Locher, 2013, p. 341). The inferential framework of the interaction (Waring, 2007) plays a critical role in how recipients interpret the speech act, further reinforcing the value of a contextualized, pragmatic approach.

In sum, advice-giving is not a uniform speech act but a contextually embedded relational practice, shaped by linguistic choices, cultural norms, institutional roles, and perceptions of power and expertise. As Locher emphasizes, understanding advice requires attention not only to the form of utterances but to the practices and interpersonal orientations that constitute them (Locher, 2013, p. 340).

On the other hand, since the advent of Web 2.0, online advice has become a pervasive activity, and social media is a common place for seeking advice and receiving it. Eisenclas (2012:35) observes that Internet-based social networking has rapidly evolved into a widespread cultural phenomenon that spans across all age groups. Individuals engage with

online platforms for a variety of purposes, including the exchange of information, maintaining or establishing social connections with friends or even people they do not know, seeking advice or solutions to personal issues, and accessing emotional support.

In addition, the affordances of social media can facilitate seeking advice on sensitive topics due to *anonymity*, the fact that communication is *asynchronous*, and also the fact that there is little *responsibility* for the advice given. In this respect, social media can be especially useful when people seek advice regarding personal and private issues, as social media allows them to have a wider reach and get different opinions and points of view. Advice online can also be positive as people may break barriers and ask about things that really worry them and that may be taboo in society or that they would not ask their friends.

Thus, the distinct communicative dynamics of computer-mediated contexts necessitate further scholarly attention. As Kouper (2010) argues, digital environments fundamentally influence the pace, nature, and pragmatic dimensions of advice exchanges. Unlike face-to-face interactions, online platforms eliminate geographical and logistical constraints (White & Dorman, 2001), and offer users a degree of anonymity (King, 1996) that can foster more open exchanges. These conditions not only expand opportunities for interaction (Harman et al., 2005) but also promote deeper levels of self-disclosure and emotional intimacy (Anolli et al., 2005; Bargh et al., 2002). This is why there is an urgent need for more research into the ways advice is constructed and negotiated in online settings.

In addition, the relative anonymity and reduced social risk inherent in online communication make it a particularly conducive space for discussing sensitive or socially taboo subjects. In contexts where cultural norms impose strong constraints on public discourse such as in Persian society digital platforms offer individuals a safer environment to seek advice on personal or stigmatized issues that might otherwise remain unspoken in face-to-face interactions. This dynamic underscores the importance of investigating how advice is formulated and exchanged online, especially in relation to topics that are culturally delicate or typically avoided in offline settings and in cultures that have not been explored.

Although, in fact, there have been studies before Hampel (2015), Locher (2006), and Morrow (2012), to unveil the linguistic strategies employed in giving advice in different cultures, for instance Wan (2021), Hosna (2020), Placencia (2012) and Eisenchlas (2012) as a topic that has garnered a lot of attention, there are no studies, at least to our knowledge, that approach the study of the speech act of giving advice on Instagram in Farsi and of the

different components that integrate it, together with a focus on relational work from a pragmatic perspective. Thus, this study aims to contribute to the already existing research on the topic of advice giving by looking at computer-mediated advice in a language that has not been previously explored. Also, with this study we aim to assess whether the variables of gender together with the topic for which advice is sought are relevant or influence the choice of one linguistic pattern or strategy over another. Although the focus of the research is mainly on the language used to give advice in Farsi, the study will also assess the use of emoticons as a key element in computer-mediated communication.

1.1. Objectives

Taking all this into account, the overarching aim of this dissertation is to investigate the discursive and pragmatic features of advice-giving in Persian computer-mediated communication, as exemplified in interactions on Instagram. By analyzing advice exchanged across a range of culturally significant and socially sensitive topics, the study aims to uncover how linguistic strategies, relational work, and cultural norms intersect in the construction of advice in Iranian digital discourse. The research provides a contextually grounded understanding of how advice is formulated, negotiated, and received within a Persian-speaking online environment, and explores how variables such as gender and topic influence these processes. More specifically, we will look at four popular Farsi accounts on Instagram that specialize in advice-giving about topics of a varied nature. This general aim, which will allow us to obtain an overview of how this speech act is carried out in a specific context and culture, will be complemented by more specific objectives that will take into account several variables that may affect the syntactic structures, discourse moves deployed and the relational work between participants. The more specific objectives of this dissertation are as follows:

- To identify and categorize the *discursive moves* employed in advice-giving interactions within Persian-language Instagram comments, focusing on how advice is structured and how these structures vary across *topic domains* such as love and relationships, sexual disorders, gender issues, religion, and culture.

- To analyze the *syntactic* and *pragmatic realizations* of advice, distinguishing between *direct* and *indirect* strategies and examining the extent to which these vary by topic and the gender of both the advice-giver and advice-seeker.
- To evaluate the *relational work* (facework) performed in advice-giving, focusing on how politeness strategies, mitigation devices, and expressions of empathy or authority contribute to the maintenance or negotiation of social harmony in digital Iranian contexts.
- To assess the *statistical significance* of gender and topical variation in shaping the discursive, pragmatic, and relational features of advice-giving, using both quantitative and qualitative analytical frameworks.
- To investigate the role of culturally embedded elements in the construction of advice, including references to religious beliefs, social expectations, and cultural taboos, particularly as they pertain to the Iranian context and its norms surrounding public and private discourse.
- To explore the use of graphical emoticons and their semiotic function in advice-related exchanges, considering their contribution to relational alignment, emotional expression, and the softening or enhancement of face-threatening acts.
- To contribute to the cross-cultural and cross-linguistic literature on advice-giving, offering new insights into a culturally specific manifestation of this speech act in an underexplored language and medium, and demonstrating how cultural values and gendered identities are negotiated in online Iranian advice-giving practices.

1.2. Structure of the thesis

This doctoral dissertation is organized in accordance with the research objectives outlined earlier. It consists of five chapters. Chapter One, the *Introduction*, provides a general overview of the research topic and outlines the rationale for its selection while also justifying the relevance of the study based on existing research on the topic.

Chapter Two presents the theoretical framework underpinning the study. It offers a comprehensive review of the relevant theories and previous research to establish a solid foundation for the investigation. The chapter begins with an overview of pragmatics, including its definition and scope, followed by a discussion of the cooperative principle and Grice's maxims. Subsequently, speech act theory is introduced, with reference to the foundational work of Austin (1975) and Searle (1969), including Searle's (1975) distinction between direct and indirect illocutionary acts. Particular attention is paid to the speech act of advice-giving and its cultural relevance in the Iranian context. The chapter then explores theories of politeness, drawing on the work of Leech (1983) and Brown and Levinson (1987), and examines the role of politeness, gender, and relational work in Iranian society. The discussion further includes an overview of computer-mediated communication, accompanied by statistical data on social media usage in Iran and the influence of content filtering. Finally, the chapter concludes with a discussion of cultural beliefs and the significance of religion in Iranian society.

Chapter Three outlines the research methodology. It details the data collection procedures, including the selection of Instagram webpages and comments, as well as the methods used for classifying, organizing, and describing the selected posts for analysis. This chapter also describes the quantitative tests carried out for the analysis of the data.

Chapter Four presents the analysis and interpretation of the data. It begins with a quantitative analysis to identify statistically significant patterns and strategies relevant to the study. This is followed by a qualitative analysis that explores the content of the comments with respect to the gender of the commenters and the five thematic categories addressed in the research: love and relationships, sexual disorders, sensitive gender issues, religion, and culture. Chapter four provides extensive examples to illustrate all the categories assessed in the study.

Chapter Five provides a summary of the research findings and discusses their broader implications. The chapter also addresses the limitations of the study and offers suggestions for future research.

2. LITERATURE REVIEW

This chapter outlines the theoretical framework and key concepts relevant to this study and provides a review of the pertinent literature. It begins with a brief discussion of pragmatics, which examines language use in context, as the study of the speech act of advice-giving should be rooted in a pragmatic approach. The second section presents an overview of speech act theory, as introduced by John Austin and John Searle. The third section examines the speech act of advice-giving in Persian and reviews previous research in other languages that are key related studies in the field. In the fourth section, politeness theory is discussed, along with relational work. The fifth section provides an overview of the speech act of advice-giving within the context of the Persian language. The sixth section offers a detailed explanation of computer-mediated communication (CMC) and social media, followed by a literature review on these domains. The eighth section focuses on the cultural framework of Iranian society, investigating how cultural norms, values, and social expectations influence advice-giving practices and relational work in Persian CMC. Finally, the discussion extends to previous research on advice-giving in various settings, including academic, educational, training, medical, and healthcare contexts in languages other than Persian.

2.1. Pragmatics

2.1.1. Definition and scope of pragmatics

Pragmatics is the study of speaker meaning, focusing on how individuals convey and interpret meaning beyond the explicit content of utterances. It examines “invisible” meaning, or the ability to comprehend what is intended even when it is not explicitly stated. This process relies on shared assumptions and expectations between speakers and listeners (or writers and readers), which facilitate effective communication. The examination of these underlying assumptions provides valuable insights into how individuals derive meaning beyond the linguistic content of an utterance. From a pragmatic perspective, communication always conveys more than what is explicitly expressed (Yule, 2017).

The term *pragmatics* was first introduced by Morris (1938), as part of his distinction between three key areas in semiotics, syntax, semantics, and pragmatics, defining the latter as “the study of the relations of signs to interpreters” (p. 6). Since then, scholars have

expanded and refined the concept to encompass elements beyond speaker meaning and listener interpretation, as originally suggested by Morris. Later, Ferrara (1985) highlighted the social dimensions of pragmatics, defining it as “the systematic study of the relations between the linguistic properties of utterances and their properties as social action” (p. 138). The significance of social factors in pragmatic analysis has also been underscored by scholars such as Thomas (1995) and Mey (2001), who conceptualize pragmatics as an interactional phenomenon and as the study of how individuals employ language to fulfill personal and social objectives, respectively.

Deborah Schiffrin (1994) describes pragmatics as the study of the interconnectedness between linguistic forms and their users. Austin (1962) characterizes pragmatics as the exploration of language use within social contexts and the interpretation of meaning through linguistic expression. Levinson (1983), on his part, defines pragmatics as the analysis of how language is employed in context and how contextual factors influence the interpretation of meaning. Collectively, these perspectives underscore the critical role of context and social interaction in shaping language use and the construction of meaning. By examining language in real-world scenarios, pragmatics sheds light on the mechanisms of effective communication and the processes through which meaning is conveyed and understood.

According to Sperber and Wilson (2005), pragmatics has been referenced in philosophy since Charles Morris’s work in 1938, where he defined it as the study of the relationship between signs and their interpreters. However, the field saw significant development through the “*William James lectures*” delivered by philosopher Paul Grice at Harvard in 1967. Grice introduced innovative conceptual frameworks, notably the notion of implicature, to address the concerns of two dominant approaches in the philosophy of language at the time, Ideal Language Philosophy and Ordinary Language Philosophy (for discussions on the philosophical roots of pragmatics, see Recanati 1987, 1998, 2004a, b). Ideal language philosophers, influenced by figures such as Frege, Russell, Carnap, and Tarski, examined language as a formal system. Conversely, ordinary language philosophers, following the later Wittgenstein, Austin, and Strawson, analyzed actual linguistic usage, emphasizing the complexity and nuance of meanings and the diverse forms of verbal communication. Ordinary language philosophers argued that a significant divide existed between the semantics of formal and natural languages. Grice demonstrated that this divide could be narrowed by distinguishing between sentence meaning and speaker’s meaning and illustrating how relatively simple and structured linguistic meanings could, in context,

convey richer and more nuanced speaker's meanings. These meanings encompassed not only explicit content but also implicatures, forming the basis for much of contemporary pragmatics.

2.1.2. The Cooperative Principle and Grice's Maxims

The Cooperative Principle, introduced by philosopher Grice (1975), constitutes a foundational concept in pragmatics, emphasizing the presumption that communicative participants engage cooperatively to facilitate mutual comprehension. According to this principle, speakers are expected to ensure their contributions are relevant, truthful, informative, and clear within the context of the interaction. This notion presupposes that interlocutors share a common objective of achieving understanding. Thus, the Cooperative Principle is articulated through four maxims: the maxim of Quantity, Quality, Relevance, and Manner.

1. *The maxim of Quantity* requires speakers to provide the right amount of information needed for the listener to understand the message, without providing too much or too little information.

Example: If a friend asks how your day was, a brief response such as "*It was good*" would be sufficient, while a lengthy, detailed response might be unnecessary and even off putting. Similarly, if a speaker violates the maxim of quantity by providing insufficient information, the listener may become confused and unable to understand the message.

2. *The maxim of Quality* requires speakers to provide information that is truthful and supported by evidence. Speakers should not say things they believe to be false, nor should they say things for which they lack adequate evidence.

Example: If a colleague asks if you completed a task, it would be inappropriate to say "yes" if you have not completed it. If a speaker violates the maxim of quality by providing false information, the listener may become distrustful and less likely to believe future statements from the same speaker.

3. *The maxim of Relevance* requires speakers to provide information that is relevant to the current topic of conversation. Irrelevant information can distract from the main point and may hinder mutual understanding.

Example: If a group is discussing a project, it would be irrelevant to bringing up a personal story that has no connection to the topic at hand would be irrelevant. If a speaker violates the maxim of relevance by providing irrelevant information, the listener may become confused and lose track of the main point of the conversation.

4. *The maxim of Manner* requires speakers to use clear and unambiguous language, avoiding obscurity and ambiguity. This maxim also includes being brief and orderly, avoiding unnecessary complexity or disorder.

Example: Using excessively complex vocabulary or lengthy sentences can make it difficult for the listener to understand the message. If a speaker violates the maxim of manner by using unclear language or being unnecessarily complex, the listener may become frustrated and unable to understand the message.

Thus, observance of the maxim is a condition for speakers to cooperate and make sure that the communicative exchange is successful.

2.2. Speech Acts

Speech acts constitute the fundamental components of communication, encompassing the intended meaning conveyed by a speaker's words. As articulated by Austin (1962), speech acts are "utterances that serve a function in communication, where that function involves a speaker's intention and the effect that the utterance has on the listener" (p. 96). Essentially, speech acts represent the actions undertaken by speakers through their use of language. They can be categorized into locutionary, illocutionary, and perlocutionary acts. Locutionary acts pertain to the literal meaning of an utterance, while illocutionary acts denote the intended purpose behind the statement, such as issuing a request or giving a command. Perlocutionary acts, on the other hand, concern the impact the

utterance has on the listener, such as persuading them to act or evoking an emotional response. Additionally, speech acts may be classified as either direct or indirect. Direct speech acts are explicit and unambiguous, exemplified by statements or questions. In contrast, indirect speech acts rely on contextual cues and social conventions to convey meaning subtly. For instance, the statement “*It's cold in here*” could function as an indirect request to close a window. Comprehending the distinct types of speech acts is indispensable for effective communication, as it facilitates the accurate expression of intentions by speakers and their interpretation by listeners. Recognizing the illocutionary force behind an utterance enables listeners to respond appropriately, thereby minimizing misunderstandings. This understanding is particularly critical in cross-cultural contexts, where divergent cultural norms and expectations regarding speech acts may exist. Speech acts serve as the cornerstone of communication, and a thorough grasp of their different forms is essential for fostering effective and efficient interaction. By identifying the intended meaning behind utterances, listeners can respond appropriately, contributing to successful communication (Ramdhani & Amalia, 2023).

Numerous efforts have been undertaken to categorize speech acts (illocutionary acts), as demonstrated by the works of Austin (1962), Searle (1975), Bach and Harnish (1979), and Leech (1983). Among these, Austin’s classification was particularly influential, serving as the foundation for subsequent categorizations. Searle later refined and restructured Austin's model, while other subsequent classifications largely constitute modifications or extensions of either Austin’s or Searle’s frameworks.

2.2.1. Austin’s Classification of Speech Acts

Austin (1962) was the first to systematically classify speech acts, marking a pivotal advancement in the understanding of their nature. Initially, Austin proposed a list of performative verbs, asserting that only utterances incorporating such verbs could function as speech acts. However, recognizing the limitations of this approach, he later abandoned it in favor of categorizing illocutionary forces (speech acts) and associating each category with a set of corresponding verbs. Austin (1962, pp. 150-163) proposed five main categories of illocutionary forces:

1. *Verdictives*: These acts involve delivering a judgment, typically by an adjudicating authority such as a jury, arbitrator, or umpire. Examples include verbs such as assess, evaluate, estimate, convict, and rule.
2. *Exercitives*: These acts entail the exercise of authority, rights, or influence in making decisions. They encompass legislative and executive functions, with representative verbs including vote, order, warn, advise, claim, appoint, enact, and name.
3. *Commissives*: These acts commit the speaker to a specific course of action. Examples include promise, swear, vow, bet, and undertake. This category also includes declarations of intent that do not constitute promises, such as intend, declaring an intention, and espouse.
4. *Behabitives*: These acts reflect the speaker's attitudes and social behaviors, including reactions to social events. Examples include wishes, apologies, thanks, deplore, and resent.
5. *Expositives*: These acts clarify how utterances fit into discourse by contributing to arguments or explanations. They include verbs such as affirm, report, concede, and agree.

Austin (1962, pp. 51-52) acknowledged the provisional nature of his classification, noting ambiguities and the need for a more refined categorization. Due to these limitations, his model has been subject to criticism, leading to further developments, particularly by Searle.

2.2.2. Searle's Classification of Speech Acts

Dissatisfied with Austin's framework, Searle (1976, pp. 9-10) identified several key issues:

1. Confusion between verbs and acts.
2. Not all verbs function as illocutionary verbs.
3. Overlapping among categories.
4. Excessive heterogeneity within categories.
5. Some verbs do not fit well into the assigned categories.

6. The absence of a consistent classification principle.

Initially, Searle (1969) attempted to classify speech acts based on felicity conditions by grouping those that shared common conditions. However, this approach proved impractical due to the complexity and variability of these conditions (Levinson, 1983, p. 239; Flowerdew, 1988, p. 71). Consequently, Searle (1976) adopted an alternative method, introducing his own classification, which consists of five primary categories:

1. *Representatives*: These acts convey statements about reality, committing the speaker to the truth of the proposition expressed. Examples include affirming, reporting, assessing, and describing (p. 10).
2. *Directives*: These acts aim to prompt the listener to take specific action. Examples include warning, advising, requesting, begging, and asking (p. 11).
3. *Commissives*: These acts bind the speaker to a future course of action. Examples include promising, swearing, vowing, and committing (p. 11).
4. *Expressives*: These acts convey the speaker's emotional state. Examples include apologizing, condemning, congratulating, welcoming, and thanking (p. 12).
5. *Declarations*: These acts bring about a change in the state of affairs upon their utterance. Examples include resigning, declaring, nominating, appointing, christening, and naming (p. 13).

Scholars hold differing views on Searle's classification. While some endorse his taxonomy, others have raised critiques. For instance, Flowerdew (1988, p. 71) considers Searle's classification the most widely accepted, whereas Hancher (1979, p. 3) regards it as more concise than previous models and suggests two additional categories: *conditional acts*, which encompass both commissive and directive functions (e.g., inviting and offering), and *cooperative acts*, which involve multiple participants (e.g., gifting, selling, and contract-making). Coulthard (1985, p. 25) characterizes Searle's model as insightful, while Mey (1993, p. 169) deems it superior to Austin's for its greater practical applicability.

However, Searle's model has not been exempted from criticism. Edmonson (1981, cited in Flowerdew, 1988, p. 74) argues that Searle replicates Austin's error of conflating English verbs with illocutionary acts. Additionally, he contends that Searle's five categories are somewhat arbitrary. Leech (1983, p. 177) acknowledges that Searle's taxonomy is more systematic than Austin's, yet he critiques both for relying excessively on performative and

illocutionary verb features. Leech (p. 180) further suggests that many declarations should not be classified as illocutionary acts, as they function as conventional rather than communicative actions, often embedded within ritualistic contexts.

2.2.3. *Indirect speech acts*

In authentic discourse, the majority of illocutionary forces cannot be anticipated solely from the structure of the utterances conveying those actions. To elucidate this, Searle (1979, p.30) introduces a pivotal element to the Speech Act Theory (SAT), namely the differentiation between *direct* and *indirect* speech acts. When the sentence pragmatically executes the literal act, it is termed a direct speech act. The table provided below exemplifies the primary sentence types along with their corresponding direct acts.

Sentence Type	Direct Act	Example
Interrogative	Questioning	Did you deliver your report?
Imperative	Ordering/Commanding	Deliver your report.
Declarative	Stating	You delivered your report.

Table 1. English Sentence Types with their Direct Acts

When a speaker utters phrases like the initial example to pose a query, they are performing a direct speech act of questioning. Nevertheless, in authentic discourse, those three sentence types may be employed to carry out speech acts that differ from their literal direct counterparts. In this scenario, the speech acts are considered indirect. According to Searle (1979), an indirect speech act is one that is accomplished through another act. In other words, with indirect speech acts, the sentence type enacts two functions, the literal secondary direct act and the nonliteral primary indirect act (p. 33). In such instances, the direct act is subordinated and, at times, may be disregarded, while the indirect act takes precedence as the intended primary act. For example, at the entrance of a building, a man holding a heavy box asks the person next to him, "*Can you open the door?*" Here, the speaker is making a

courteous request (indirect primary act) through the medium of a question (direct secondary act).

Searle (1975) argues that indirect speech acts can be comprehended through inference, advocating for the application of frameworks such as Grice's (1975) conversational implicature and mutual background knowledge. Accordingly, the utterance "Can you open the door?" should be understood in this context. It functions as a direct inquiry regarding ability, yet it violates conversational maxims. Given the shared understanding that the speaker's hands are occupied, and the addressee is physically capable of opening the door, this utterance should not be perceived as a genuine question but rather as a request for the door to be opened.

In contrast to Searle's framework, the conversation analysis approach is deemed more appropriate for examining speech acts in interaction, particularly indirect ones. Walker et al. (2011) explore indirect speech acts that occur in everyday interactions. Their study examines the actions accomplished interactively through indirect speech acts. The primary focus is on how participants indirectly answer polar questions (i.e., yes/no questions). They argue that indirectness is a feature of the relationship between the current and preceding turns, specifically between responses and the questions that precede them. Furthermore, Walker et al. define responses as indirect if, firstly, they do not conform to expected types (i.e., they are not prefaced with yes/no); secondly, they avoid repetition, ellipsis, or pronominalization to connect the response to the prior question; and thirdly, they require inferencing for interpretation as answers to the previous inquiry (for further details, see Walker et al., 2011).

2.2.4. Are speech acts universal or culture-specific?

The debate surrounding whether speech acts are universal or culturally specific has captured significant attention among pragmatics scholars. Some theorists, such as Austin (1962), Grice (1975), and Searle (1969), advocate for the concept of universality, while others, including Blum-Kulka et al. (1989), Eelen (2001), and Wierzbicka (2003), contest it. Proponents of universality assert that speech acts follow universal pragmatic principles (e.g., Austin, 1962; Searle, 1969), in conjunction with principles of cooperation (Grice, 1975) and/or politeness (e.g., Brown & Levinson, 1978, 1987; Leech, 1983). They argue that these

overarching principles govern interactions between speakers and listeners, with specific linguistic behaviors being expressed through identical strategies across diverse cultures and languages. On the other hand, critics of universality reject this perspective, suggesting that the conceptualization and realization of speech acts differ across languages and cultures due to varying cultural norms and assumptions (Yu, 2005, p. 93). Rosaldo (1982, p. 228), a notable critic, challenges Searle's reliance on English performative verbs as a basis for universal laws and critiques his overgeneralization of findings based solely on English performatives to other cultures. She demonstrates that, at the very least, the performative verbs used by the Ilongots in her study cannot be deemed universally applicable.

The issue of whether speech acts are universal or culture-specific has been a highly contentious subject among scholars. A key aspect of this debate is the one between Searle (1975) and Wierzbicka ([1991] 2003). Searle (1975), who supports Austin's (1962) assertion that speech acts are semantic universals not restricted to any particular culture, argues that speech acts are manifested across various languages and cultures according to general norms.

However, while he acknowledges that the forms expressing these norms may vary across cultures, he dismisses the significance of cross-cultural differences, deeming them irrelevant. In contrast, Wierzbicka (2003) challenges Searle's dismissal of cultural variances, asserting that the performance of certain speech acts in specific contexts depends on cultural norms and values, rather than on universal mechanisms. Wierzbicka (2003, p. vi) further contends that "diversities in ways of speaking and interacting are not superficial at all and that they can be accounted for, above all, in terms of different cultural attitudes and values".

Wierzbicka (2003, p. 25) critiques speech act research for its significant ethnocentrism, pointing out that such studies rely exclusively on English. These studies assume that what applies to English speakers is universally applicable. For instance, Clark and Schunk (1981) claim that people generally prefer making indirect requests, such as asking, "*Could you open the door?*" or stating, "I need someone to open the door", rather than directly commanding, "Open the door", Wierzbicka (2003) strongly disagrees, asserting that this preference is specific to English-speaking societies and cannot be assumed to be universal across cultures.

One of the notable studies addressing the question of whether speech acts are universal or culture-specific is the work of Blum-Kulka, et al. (1989). Their research, the Cross-Cultural Speech Act Realization Project, aimed to examine the patterns of two speech

acts, requests and apologies, across eight diverse cultures. The languages included were English (with varieties from Australia, the U.S., and the U.K.), Canadian French, Danish, German, Hebrew, and Russian. A key conclusion of the study was that the realization of these speech acts varied in terms of social meanings across cultures, supporting the argument for culture-specific speech act strategies. While this study made a significant contribution to understanding cross-cultural speech act realization, Yu (2005: 93) critiques it for its Western bias, as all the languages studied were either Western or influenced by Western culture.

Therefore, it appears that providing a definitive answer to the question of whether speech acts are universal or culture-specific remains elusive at this point. To address this, many more studies should be carried out worldwide, incorporating various languages and cultures to examine the full range of speech act realizations. Only then might a plausible answer emerge. However, based on the findings from several studies, such as those by Blum-Kulka, et al. (1989), Wierzbicka (2003), Yu (2005), the evidence seems to support the idea that speech acts are culture-specific.

2.3. The speech act of giving advice and its relevance in Iranian culture

The study of advice pragmatics has a long history, originating with Searle's (1969) foundational classification of advice as a *directive* speech act insofar as an individual provides guidance to another regarding what would be most advantageous for their well-being. Subsequent definitions have sought to incorporate broader interactional aspects. For example, Heritage and Sefi (1992, p. 368) characterized advice-giving as an activity in which the advisor "describes, recommends, or otherwise forwards a preferred course of future action". Similarly, Hudson (1990) conceptualized advice interactions as exchanges in which individuals assume the roles of advice-giver or advice-seeker, engaging in subsequent communicative interactions. While these definitions highlight the interactive nature of advice-giving and its various manifestations, they also prompt inquiries into the patterns, preferences, and contextual factors influencing the process. More recently, scholars such as Locher (2013), Stommel (2016), and Waring (2005) have moved away from viewing advice

as a fixed “textual artifact” with predetermined functions (e.g., a speech act). Instead, they emphasize its dynamic, negotiated nature and its sensitivity to contextual variables.

The speech act of giving advice has been widely studied within the field of pragmatics. It involves a speaker offering a suggestion or recommendation to a hearer, often aiming to guide behavior or decision-making (Brown & Levinson, 1987). However, the process is often shaped by cultural and social norms, as well as the relationship between the speaker and the listener (Holmes, 1995). In contrast to other speech acts such as refusals, apologies, and requests, the act of giving advice has not been extensively investigated (Bordería-García, 2006; Chun, 2009). Consequently, there are relatively few definitions outlining the nature of advice-giving. Searle (1969), for instance, defined advice-giving as a speech act in which the speaker believes their input will be beneficial to the hearer. He further argued that by offering advice, the speaker is performing a favor for the hearer, as it is uncertain whether the hearer would undertake the action in the absence of such advice. Searle also distinguished between *advice* and *requests*, asserting that advice involves suggesting what is in the hearer’s best interest rather than directing them on what they must do.

On their part, Brown and Levinson (1987) characterized advice-giving as an “intrinsically face-threatening act” (p. 65), in which the speaker implies that they do not intend to restrict the hearer’s autonomy. In other words, giving advice involves some threat to the positive and negative face of the person seeking the advice. However, Brown and Levinson noted that the extent to which advice is perceived as face-threatening varies across cultures, depending also on factors or variables such as social status of the interlocutors, the social distance between interlocutors, and other aspects such as their gender, situational complexity, and the politeness strategies deemed appropriate within a given cultural context (Al-Shboul & Zarei, 2013).

In Iranian culture, the act of giving advice is deeply intertwined with the principles of politeness and indirect communication, reflecting the cultural norm known as ‘taarof’. This practice emphasizes deference, humility, and the maintenance of social harmony.

In the context of advice-giving, this manifests as a reluctance to impose one’s opinions directly, instead opting for suggestions that allow the recipient to maintain autonomy and face. The act of giving advice in Persian is characterized by a preference for

indirectness, influenced by cultural norms such as *taarof*. Persian politeness follows a distinct system known as *taarof* (Hodge, 1957; Beeman, 1976, 1986; Assadi, 1980; Rafiee, 1992; Koutelaki, 1997). *Taarof* encompasses a range of meanings, including compliments, ceremonial exchanges, offers, expressions of courtesy, and formalities (Aryanpour & Aryanpour, 1976, pp. 306-307). Although the term originates from the Arabic root “*araḥa*” meaning “*to know*” or “*to acquire knowledge*”, its conceptualization as a practice of self-effacement while elevating others is inherently Persian (Del Giudice, 2008, p. 2).

As a highly intricate system of politeness, *taarof* influences multiple linguistic levels, including phonology, morpho-syntax, formulaic expressions, turn-taking structures, and broader discourse features (Sharifian, 2011). Any attempt to analyze Iranian politeness without acknowledging *taarof* would be incomplete (Koutelaki, 1997). To non-Iranians, the practice of *taarof* may appear as an exaggerated form of politeness characterized by modesty and self-deprecation (Majd, 2008, p. 65). It manifests in various interactional behaviors, such as repeated invitations and offers (Koutlaki, 2002), refusals of invitations (Sharifian & Babaie, 2013; Izadi & Zilaie, 2015), ostensible suggestions, yielding precedence in movement (e.g., at doorways) (Izadi, 2016), turn-taking in conversations (Izadi, 2016), complimenting and responding to compliments (Izadi, 2016), reluctance in accepting money (Koutlaki, 2002), and prioritizing social bonds over commercial interests (Izadi, 2016).

Examples of *taarof* include repeatedly declining an offer of food before eventually accepting it, extending an invitation without genuine intent, insisting on paying for a purchase despite the cashier’s protestations, offering additional food to guests even when they already have a full plate, covering the cost of meals for younger relatives, and feigning lack of hunger as a guest despite genuine hunger (Haghighat, 2016). Given the collectivist nature of Iranian society, the practice of *taarof* serves as a mechanism for fostering social bonds (Sharifian, 2011; Izadi, 2015). Successful execution of *taarof* depends on participants’ implicit understanding of its social norms (Maghbouleh, 2013, p. 823). The appropriate interpretation of *taarof* expressions requires shared cultural knowledge and contextual awareness (Haghighat, 2016).

Compared to other politeness systems, *taarof* is distinctive due to its reliance on figurative and formulaic expressions, which pose challenges for non-native speakers in interpreting its nuances across different contexts (Miller, Strong, Vinson, & Brugman, 2014). The use of elaborate idiomatic phrases, such as “*I will sacrifice myself for you*”

(Sharifian, 2008), and the extended nature of taarof exchanges further contribute to its complexity (Miller et al., 2014). Additionally, taarof reinforces hierarchical social structures, requiring individuals of lower status to verbally express respect towards those of higher status (Sharifian, 2008). This expectation extends to professional relationships, interactions with seniors, women, and individuals recognized for their achievements (Izadi, 2016).

A well-documented illustration of taarof appeared in the ‘Los Angeles Times’ (Parvini, 2015), depicting an exchange at an Iranian-owned ice cream shop. Two middle-aged Iranian men, both intent on paying for the purchase, engaged in a physical struggle, attempting to present their respective credit cards. Their dispute escalated to the extent that they knocked over a table in their insistence on fulfilling the social obligation of paying for the other. The shop owner noted that such incidents were a common occurrence, highlighting the intensity with which taarof is practiced even in diaspora communities. Various forms of taarof have been documented, including its use in greetings (Miller et al., 2014), leave-taking (Miller et al., 2014), expressions of gratitude (Miller et al., 2014), compliments (Farghal & Haggan, 2006), the use of names and titles (O’Shea, 2003), and gift-giving (Haghighat, 2016).

2.3.1. Key related studies in the field

This study expands on the classification established in prior research, utilizing it as a fundamental framework for analysis. In particular, the works of Hampel (2015), Locher (2006), and Morrow (2012) have significantly influenced the methodological and analytical approach employed in this dissertation. These studies offer essential insights into advice-giving and relational work, serving as principal references that inform the present investigation.

Among already existing pieces of research on advice given on CMC and relational work, Hampel’s study (2015) entitled: “Mama Zimbi, pls help me!” _ Gender differences in (im) politeness in Ghanaian English advice-giving on Facebook”. This study examined the relationship between (im)politeness and gender within the context of a specific advice-giving practice among young Ghanaians in online interactions. The data were collected from the Facebook fan page of Mama Zimbi, a well-known Ghanaian radio and television personality, comprising a sample of four hundred messages responding to problem statements posted by

two male and two female advice-seekers. The analysis was conducted based on both form- and content-oriented categories, with particular attention to the directness and substance of the advice, the nature of discursive moves beyond advice-giving, and the use of address terms. This study was key as a starting point for the elaboration of our own taxonomy, as its aims were somehow similar to the ones set up for this dissertation. The findings revealed that both male and female participants predominantly employed highly *direct* forms of advice, such as imperatives. However, directness alone does not determine politeness or impoliteness; rather, it is influenced by a combination of advisory content, additional discursive strategies, and linguistic elements such as politeness markers. While there was a tendency for female participants to provide more cooperative advice and for male advice-seekers to receive more negative responses, these patterns were not consistent enough to establish clear gender-based distinctions. Furthermore, the frequent presence of rude or sarcastic remarks likely served as an entertainment function for the audience, whereas other users attempted to uphold politeness within the discussion by offering sincere advice or reprimanding those who insult advice-seekers.

Locher (2006) conducted a study on advice-giving within an online health column, where individuals seeking advice could submit inquiries related to health concerns. These queries were addressed by a team of health educators in the form of written responses resembling letters. The study examined various aspects of advice letters, including their structural composition, relational work, the interplay between personal and public dimensions in advice-giving, the identity construction of advice providers, and the nature of problem letters submitted by advice-seekers. Locher (2006) identified several discursive moves in these letters, such as greetings, assessment, advice, explanations, individual experiences, general information, disclaimers, apologies, questions, referrals, meta-comments, open-category elements, and farewells. The findings revealed that advice was the most frequently occurring discursive move, constituting 36% of all instances. A common pattern in assessment involved presenting general information followed by advice. Regarding the syntactic structure of advisory moves, 52% were *declarative* statements, 36% were *imperative* constructions, and 11% were *interrogatives*. Furthermore, Locher (2006) observed that advice providers generally presented options to advice-seekers rather than issuing direct instructions.

Another relevant study is the one carried out by Morrow (2012), who investigated online advice in Japanese in an Internet discussion forum. His study examined the practice

of advice-giving within a Japanese internet discussion forum focused on divorce. The study analyzed the structure and content of advice messages by identifying the discursive moves that constitute them. These moves are examined in terms of their frequency, sequential patterns, and associated syntactic structures. Likewise, Morrow explored the relational dimensions of advice-giving, specifically how advice-givers conveyed their stance and established a rapport with recipients. The study highlighted the distinctive features of advice-giving in Japanese and situated their occurrence within the broader framework of cultural values and the discourse context of the discussion forum.

2.4. Politeness theory

Politeness is another factor that may influence the selection of speech acts. Adhering to politeness norms constrains the range of available speech acts, whereas disregarding politeness allows for a broader selection of speech acts. The mechanisms underlying this process are examined in the discussion of politeness theories within this section.

2.4.1. Politeness theory: Leech (1983)

Leech's (1983) politeness theory is grounded in the concept of interpersonal rhetoric, defining politeness as a means of conflict avoidance. He asserts that while Grice's Cooperative Principle (CP) facilitates cooperative communication among interlocutors, it does not sufficiently account for the varying degrees of politeness in social interactions. To address this limitation, Leech introduced the Politeness Principle (PP) as a complement to the CP. According to Leech (1983, p. 82), the PP plays a more regulative role than the CP, as it functions to preserve social equilibrium and foster amicable relations, which, in turn, create the presumption of cooperative behavior among interlocutors. Furthermore, Leech (1983, p. 80) emphasizes the significance of politeness in explaining the frequent use of indirect language in communication. He presents the PP as both a supplement and a corrective to the CP, arguing that it accounts for exceptions that the CP alone fails to explain specifically, instances where speakers do not strictly adhere to Gricean maxims. For

instance, consider the following exchange between two roommates upon entering their room:

- a. The door is closed.
- b. Can you open it?

On the surface, utterance (b) appears to violate the maxim of relation within the CP if interpreted merely as a query about the hearer's ability to open the door. A more direct and expected formulation would involve an explicit request for action. However, when viewed as a more indirect and polite request, utterance (b) does not, in fact, contravene the maxim of relation. Before examining Leech's maxims of politeness in detail, it is important to acknowledge his argument (1983, 2014) that politeness is not solely directed toward present addressees but can also extend to third parties, regardless of their presence or absence in the conversation. Leech (1983, p. 131) stresses the importance of determining whether the third party belongs to the speaker's or the hearer's sphere of influence.

Leech (1983, p. 132) introduces a set of conversational maxims analogous to Grice's maxims of quality, quantity, relation, and manner. These maxims are typically framed as imperatives; however, this does not imply that they function as prescriptive rules for appropriate behavior. Rather, they represent normative guidelines that speakers are expected to observe in communication. Nonetheless, in certain cases, a speaker may intentionally choose to be impolite. To account for such instances, Leech (1983, p. 82) proposes the Irony Principle (IP), which enables the hearer to infer an offensive remark through implicature without overtly violating the PP.

The PP is fundamentally structured around minimizing expressions of impoliteness while maximizing expressions of politeness (Leech, 1983, p. 81). Similar to the CP, the PP comprises several maxims, including the tact maxim (minimizing cost and maximizing benefit to the hearer), the generosity maxim (minimizing self-benefit and maximizing the benefit of the hearer), the approbation maxim (minimizing dispraise and maximizing praise of the hearer), the modesty maxim (minimizing self-praise and maximizing self-dispraise), the agreement maxim (minimizing disagreement and maximizing agreement between oneself and others), and the sympathy maxim (minimizing antipathy and maximizing

sympathy between oneself and others) (p. 132). The tact and generosity maxims are particularly relevant to commissive speech acts such as promises, refusals, and offers.

2.4.2. Politeness theory: Brown and Levinson (1987)

Brown and Levinson's theory of politeness is widely regarded as the most influential in the field, having elicited numerous critiques and responses. Similar to the frameworks proposed by Lakoff (1973) and Leech (1983), their model is built upon Grice's Cooperative Principle, suggesting that individuals deliberately deviate from Grice maxims to uphold politeness. However, Eelen (2001) contends that politeness principles are fundamentally distinct from Grice's principles, arguing that politeness should be explicitly signaled by the speaker, whereas the Cooperative Principle functions as an implicit, socially neutral strategy. Brown and Levinson (1978–1987) assert that politeness strategies override the Cooperative Principle when an individual's face is at risk of being threatened.

For instance, in the utterance *I was wondering whether you can give me a lift to the station*, the speaker is making a request for what Goffman (1967) classifies as a non-free service. Goffman (1967, cited in Hellinger and Ammon, 1996, p. 417) provides a framework for assessing the degree of imposition in requests, distinguishing between free and non-free goods. While requests for free goods necessitate minimal indirectness, non-free goods require a higher degree of indirectness. In this example, the speaker violates three of Grice's maxims. First, the maxim of relation is flouted because the speaker frames the request in terms of the hearer's ability to comply rather than making a direct request. Second, the maxim of quantity is also flouted, as the request could be made more succinctly by stating *Give me a lift to the station*. Third, the maxim of manner is violated since the speaker employs an unnecessarily indirect expression. Nevertheless, the indirectness of the utterance serves as a politeness function, as its conventional use in requests mitigates the imposition inherent in asking for a non-free service. By employing a lengthier and more indirect construction, the speaker seeks to reduce the potential face threat.

Brown and Levinson's theoretical framework introduces the concept of the Model Person, characterized by two fundamental attributes: rationality and face. They posit that

these attributes are universal, inherent in all individuals. According to this model, individuals employ logical reasoning to select appropriate strategies that minimize threats to their own or their interlocutor's face (Watts, 2003, p. 85). Brown and Levinson define rationality as "the application of a specific mode of reasoning ... that guarantees inferences from ends or goals to means that will satisfy those ends" (1987, p. 64). In other words, for communication to proceed smoothly and without conflict, it is rational for interlocutors to acknowledge and respect each other's face needs, interpreting behaviors in light of the assumption of rationality (Kádár & Haugh, 2013, p. 19). The means-ends conceptualization links Grice's Cooperative Principle to Brown and Levinson's politeness framework, as the speaker's flouting of Gricean maxims is assumed to serve the purpose of maintaining politeness rather than signaling uncooperativeness (Kádár & Haugh, 2013, p. 19).

The second defining attribute of Brown and Levinson's Model Person is face, a concept they derive from Goffman's work. According to Brown and Levinson (1987, p. 13), face consists of two opposing dimensions: *positive face*, which reflects an individual's desire for approval and social acceptance, and *negative face*, which pertains to the desire for autonomy and freedom from imposition. They argue that most speech acts inherently pose a threat to one or both aspects of face, necessitating the use of politeness strategies to either prevent or mitigate such threats. Before performing a speech act, the speaker must first determine whether to proceed with the act. If the act is performed, four possible strategies are available (Thomas, 1995, pp. 169–175). The first three strategies are classified as *on-record* : (1) performing the act directly without mitigation, known as the bald-on-record strategy (e.g., Turn on the air conditioner); (2) using *positive politeness*, which appeals to the hearer's positive face (e.g., If you feel hot, I can turn on the air conditioner); and (3) using *negative politeness*, which minimizes imposition on the hearer's negative face (e.g., I would be grateful if you could turn on the air conditioner). The fourth option is an *off-record* strategy, where the request is implied rather than explicitly stated (e.g., It's hot in here). If the speaker perceives the potential threat as too significant, they may opt to refrain from making the request altogether, constituting a fifth strategy.

2.4.3. Politeness in Iranian society

Iranian culture is fundamentally shaped by collectivist values, a deep respect for hierarchical structures, and adherence to social norms rooted in historical and religious traditions (Sharifian, 2017). The practice of *ta'arof*, a form of politeness characterized by indirectness, serves as a key communicative strategy that reflects the cultural emphasis on humility and difference (Beeman, 1986). These cultural principles are deeply ingrained in daily interactions and play a crucial role in preserving social harmony.

According to Koutlaki (1997), any scholarly investigation of politeness across languages must address the challenge of defining politeness within its specific cultural context (cf. Watts 1989:132). In discussions regarding polite and impolite behavior, most participants found it more straightforward to articulate their understanding of politeness referred to as *adab* (denoting a 'culture of mind' or civility) than to describe impoliteness. In Iranian culture, the concept of politeness is frequently discussed, and early childhood socialization consistently incorporates injunctions to behave politely. The notion of *adab* is multifaceted, encompassing both linguistic politeness and broader matters of etiquette, and it is intimately connected to religious precepts.

As Seyyed Hossein Nasr (1982:55), a distinguished religious scholar, observes, the cultivation of *adab* a composite of courtesy, politeness, good manners, virtue, and culture represents an invaluable gift from parents to their children, even surpassing the merit of significant charitable acts. In essence, *adab* is not merely a transient, culturally relative pattern of behavior; rather, it reflects enduring aspects of the Sunnah (the traditions of the Holy Prophet) and constitutes a foundational element in the moral and spiritual development of young Muslims. Although local variations exist within its broad domain, the core of *adab* remains a permanent imperative for nurturing both the body and soul, ranking in importance just below the ultimate Truth, to which it must remain subordinate (Koutlaki, 1997).

Within this framework, *adab* encompasses all virtues that young Muslims are expected to adopt. It prescribes actions and attitudes such as dining with propriety, greeting others with respect, maintaining disciplined comfort in both seated and ambulatory contexts, and engaging in speech that is both truthful and respectful that collectively foster a profound openness to the religious truths embodied in the tradition (al-din). Fundamentally, *adab* represents the manner in which a Muslim internalizes and manifests the teachings of their

faith in everyday behavior, which is why the acquisition of *adab* was so strongly emphasized by the Holy Prophet and remains a central focus in the upbringing of Muslim children (Koutlaki, 1997).

2.4.4. Politeness and Gender: Iranian society

Gender is understood as a social construct rather than an inherent characteristic (Cameron, 1998, p. 271). Gender practices vary significantly across cultures, locations, and social groups, existing at the intersection of various aspects of social identity (Eckert, 1998, p. 66). Linguistic research has demonstrated that numerous gendered meanings are associated with different aspects of speech (Cameron, 1998). The concepts of masculinity and femininity are shaped through the enactment of specific behaviors that align with cultural norms (Butler, 1990), leading individuals to recognize gendered meanings influenced by distinct modes of speaking and acting, which in turn generate a range of communicative effects (Cameron, 1998, p. 272).

Socialization processes contribute to women adopting particular linguistic choices, which result in their being perceived as relatively less powerful in society (Lakoff, 1975). This phenomenon is attributed to the tendency of women to prioritize interpersonal rather than informational objectives in their speech, a pattern that both stems from and reinforces power dynamics between genders (Christie, 2006). Women's speech is frequently linked to a higher degree of politeness compared to men's (Zimin, 1981). Studies have identified specific linguistic characteristics associated with women's language use in English, including the frequent employment of highly polite forms such as indirect requests and euphemisms, the use of adjectives like "charming," a more extensive vocabulary for colors, and a greater reliance on tag questions and hedges (Lakoff, 1975). The higher occurrence of standard language forms in women's speech across various languages has been attributed to the necessity of face-protection strategies (Holmes, Marra, & Schnurr, 2008, p. 167). Conversely, men have been observed to favor vernacular forms, as such linguistic choices are associated with masculinity and toughness (Holmes, 2008, p. 167).

Additional features of women's speech include the use of hedges, tentative expressions, and tag questions, which serve functions such as indirectness, mitigation, and hesitation. In contrast, male speech is generally characterized by direct, assertive, and confident statements, often marked by a lack of mitigation (Lakoff, 1975, as cited in Mills, 2003, p. 165). For instance, in Japanese, honorifics occur more frequently in women's speech than in men's, reinforcing the expectation that women demonstrate greater politeness through linguistic choices (Ide, 1982). Similarly, in Jordanian society, it is deemed socially inappropriate for women to adopt speech patterns associated with men; instead, their language use is expected to reflect their femininity (Al-Harabsheh, 2014).

In the context of Iranian society, it has been suggested that women experience full equality (Ramazani, 1993), which may lead them to identify more frequently as having a lower social status than men and, consequently, to make greater efforts to construct desirable social identities (Ramazani, 1993). Simultaneously, there is a countervailing tendency to demonstrate respect toward women in Iranian society (Afkhami & Friedl, 1994). The role of gender in language use continues to be a significant area of academic inquiry, with research suggesting that gender differences may influence the use of *ta'arof*.

2.4.5. Cross-cultural Variations in Politeness

Based on Ramdhani & Amalia (2023), cross-cultural differences in politeness constitute a significant area of inquiry within the field of pragmatics. Although Brown and Levinson's Politeness Theory offers a theoretical framework for analyzing the role of politeness in communication, it has been critiqued for its Western-centric perspective and its focus on individualistic cultures. Consequently, scholars have explored how politeness norms and strategies differ across various cultural contexts. One approach to examining cross-cultural variations in politeness involves the concept of face, which is a fundamental element of politeness theory. While the notion of face is universal, its interpretation and significance vary across cultures. For instance, in individualistic societies such as the United States, positive face is often prioritized, and politeness strategies frequently involve compliments and expressions of admiration. In contrast, in collectivistic cultures such as

Japan, negative face is emphasized, and speakers tend to employ indirect language and hedging devices to minimize imposition on others.

Another determinant of politeness norms and strategies is the level of power distance between interlocutors. In high-power distance cultures, where hierarchical structures and power asymmetries are pronounced, individuals are more likely to use deferential language and demonstrate heightened respect for authority figures. Conversely, in low-power distance cultures, speakers tend to employ more direct language and may be more inclined to challenge authority. Empirical research has indicated that speakers of East Asian languages such as Mandarin and Japanese frequently utilize indirect language and rely heavily on contextual and nonverbal cues to convey meaning. By contrast, speakers of European languages, including English and German, tend to favor direct linguistic expressions and place less emphasis on contextual factors.

A further illustration of cross-cultural differences in politeness can be observed in a comparison between politeness norms in the United States and Latin America. In the United States, direct communication and explicit language are often valued, with politeness strategies frequently involving compliments and positive politeness. In contrast, in Latin American cultures, indirect communication and circumlocution are more prevalent, and speakers commonly employ negative politeness strategies, such as apologies and hedging, to mitigate imposition. Cross-cultural variations in politeness reflect the distinct values and social norms inherent in diverse cultural contexts. A comprehensive understanding of these differences facilitates more effective intercultural communication and helps prevent potential misunderstandings (Ramdhani & Amalia, 2023).

2.4.6. Relational work

It is an inherent characteristic of human nature that individuals are attentive to how they are perceived and evaluated by others. This aspect of human behavior has been examined under the concept of "face" and "facework." The term "face" encompasses an individual's sense of self-worth, dignity, and identity, as well as concerns related to respect, honor, status, reputation, and competence (Ting-Toomey & Kurogi, 1998, p. 190). The

concept of face was first introduced into academic discourse through the seminal works of Goffman (1955, 1967). Goffman (1967, p. 213) defines face as the positive social value a person claims for themselves based on the interpretation others make of their behavior in a given interaction. In this sense, face is not solely an individual's self-perception but rather an image attributed to them by others who evaluate their stance in a social context (Arundale, 2009, p. 34).

Following Goffman's foundational work, the concept of face gained further prominence in the study of communication and social interaction, particularly through the influential politeness theory proposed by Brown and Levinson (1978, 1987). Brown and Levinson (1987, p. 61) conceptualize face as the public self-image that all individuals seek to maintain. They view face as a universal phenomenon rooted in fundamental psychological needs and distinguish between two dimensions: negative face, which reflects an individual's desire for autonomy and freedom from imposition, and positive face, which represents the need for social approval and recognition (Brown & Levinson, 1987, p. 61).

Goffman (1967, p. 12) further introduced the notion of facework, referring to the strategies individuals employ to ensure consistency between their actions and their perceived face. Facework functions to mitigate potential threats arising from situations that symbolically endanger an individual's face (Goffman, 1967, p. 12). Face-threatening acts (FTAs) are those behaviors that undermine an individual's face in social interactions. According to Brown and Levinson (1987), certain communicative acts are inherently face-threatening. For instance, acts such as ordering, requesting, and threatening primarily threaten negative faces, while actions like criticizing, disagreeing, and challenging pose a threat to positive face. To mitigate the effects of FTAs, Brown, and Levinson (1987) propose a range of politeness strategies that address either positive or negative faces. Positive politeness strategies are employed when a speaker attempts to establish solidarity, express appreciation, or indicate shared interests with the hearer (p. 70). Conversely, negative politeness strategies are used to respect the hearer's autonomy and minimize imposition by emphasizing deference and social distance (Ka'dár & Haugh, 2013, p. 18).

Based on Locher and Watts (2005), relational work pertains to the efforts individuals exert in managing and negotiating their relationships with others. As inherently social beings, humans depend on interpersonal connections to achieve their life goals and aspirations. During social interactions, individuals often engage with others without

necessarily being conscious of their reliance on them, and in many cases, they remain unaware of this dependence. One theoretical approach to understanding individuals' tendencies to behave in particular ways in specific contexts is the concept of frames (cf. Bateson 1954; Goffman 1974, 1981; Tannen 1993; Escandell-Vidal 1996; Schank & Abelson 1977). Tannen (1993: 53) defines a frame as “structures of expectation based on past experience,” while Escandell-Vidal (1996: 629) describes it as “an organized set of specific knowledge.” Similarly, Bourdieu’s (1990) Theory of Practice introduces the notion of habitus, which, as Watts (2003: 149) explains, refers to “the set of predispositions to act in certain ways, which generates cognitive and bodily practices in the individual.” Both concepts are instrumental in explaining how social norms emerge, are structured, and persist over time, shaping both verbal and non-verbal aspects of relational work. These norms not only facilitate harmonious and cooperative interactions but can also be exploited, giving rise to conflictual and aggressive behaviors. Consequently, relational work should not be understood as exclusively oriented toward social harmony, cooperation, or equilibrium.

From this perspective, relational work encompasses the entire spectrum of verbal interactions, ranging from direct, impolite, rude, or aggressive exchanges to polite and socially appropriate interactions, including both acceptable and unacceptable communicative behaviors (Locher 2004: 51). Impolite conduct is therefore integral to defining relationships as appropriate or polite behavior. In this regard, relational work aligns with Halliday’s (1978) interpersonal level of communication, wherein interpersonal meaning, rather than ideational content, is negotiated. Building on Goffman’s perspective, we argue that all interpersonal interactions entail facing negotiation. Accordingly, the concept of “facework” should encompass the full range of interpersonal meaning. In particular, within Brown and Levinson’s Politeness Theory, “facework” has predominantly been associated with appropriate and polite behavior, with an emphasis on mitigating face threats, while largely disregarding rude, impolite, or inappropriate behaviors (Locher & Watts, 2005).

2.5. Studies on the speech-act of giving advice in the Persian Language

Babaie and Shahrokhi (2015) conducted a cross-cultural study entitled: “Offering advice Speech Acts by Iranian EFL Learners and English Native Speakers: Pragmatic Transfer in Focus”. This study aimed to compare the realization of the speech act of advice-giving between Iranian learners with English as a Foreign Language (EFL) and native English speakers. Specifically, it sought to determine whether Iranian EFL learners exhibited pragmatic transfer from their first language (Persian) when offering advice in English. Additionally, the study investigated whether the learners' perceptions of directness and indirectness in advice-giving evolved with increasing language proficiency. To achieve these objectives, a Discourse Completion Test (DCT) was employed to collect data on advice-giving strategies used by both Iranian EFL learners and native English speakers. The findings indicated that Iranian EFL learners were less consistent than native speakers in employing indirect advice-giving strategies. Furthermore, the results suggested that Iranian EFL learners had not fully developed the pragmatic competence required to offer advice in a native-like manner, particularly concerning social power and social distance. The study also revealed that while both groups employed some similar strategies in advice-giving, there were notable differences in the frequency of their use. Overall, the findings provided evidence of pragmatic transfer.

Salmani-Nodoushan (2008) applied politeness theory and the concept of face to examine the role of indirectness in the speech act of requests among native Persian speakers across varying levels of perceived situational seriousness. Similarly, Eslami-Rasekh et al. (2010) utilized the same theoretical framework to explore similarities and differences between American and Iranian speakers in relation to their expectations regarding compliance when selecting conventionally indirect strategies. Their findings indicated that, in comparable situations, American speakers were generally more confident that the addressee would comply with the request than their Iranian counterparts. Consequently, they argued that conventional indirectness conveys distinct social meanings in English and Persian, underscoring the need to consider these differences in English as a Foreign Language (EFL) instruction and cross-cultural communication studies.

The concept of “*indirect speech acts*” was introduced by Searle (1975), referring to instances where the speaker conveyed more than the explicit content of their utterance by relying on shared cultural knowledge. This phenomenon applied to various speech acts, such as requesting, refusing, and apologizing. The selection of advice-giving as the focal speech act in Persian is based on its nature as a benevolent response to perceived or potential mistakes. In Persian, advice-giving often necessitates indirectness, which, depending on contextual factors, is expressed through four linguistic strategies: silence, direct advice, indirect advice, and highly indirect forms.

In addition, Aliakbari et al., (2015) carried out research in a paper entitled: “Directness vs. Indirectness: a study of Persian speakers' linguistic choices when giving advice. This study sought to examine the extent of indirectness in the Persian language by analyzing the speech act of advice-giving. To achieve this objective, data were gathered using a multiple-choice Discourse Completion Test (DCT), which was developed and designed by researchers. The results revealed that, apart from gender, other sociolinguistic variables, including age, social status, and social distance between interlocutors, significantly influenced participants' linguistic choices and their degree of directness when giving advice. Consequently, the findings substantiated the applicability of Tannen's conversational style theory in explaining the functions of indirectness in Persian.

On her part, Tavakoli (2013) investigated and evaluated the content and style of advice in Iran and Canada. The characteristics and substance of nonprofessional advice in Iran, a hierarchical and collectivist society, were examined in comparison to those in Canada, an egalitarian and individualistic society. To facilitate this analysis, a researcher designed a questionnaire comprising ten letters, each outlining a writer's dilemma and soliciting advice. Participants' responses to these letters were subjected to content analysis, revealing cultural variations in advice-giving practices. The findings have significant implications for the development of culturally informed approaches to counseling and psychotherapy.

The study investigated the influence of national and cultural factors on the types of advice given and received regarding human relationships. Cultural components, including beliefs, morals, laws, and habits (Cashmore, 1984), shaped the meanings of social concepts, values, and behaviors, including the notion of advice and the actions associated with it. For instance, American culture emphasized autonomy and independence in infants, perceiving directiveness and control as signs of parental distrust and insensitivity. In contrast, Korean

culture considered directive parenting the norm, fostering passivity and dependence in infants (Choi, 1995). These cultural distinctions were likely to result in variations in both the provision and perception of advice. For example, parents who view children as needing to be compliant and reliant on external guidance tend to adopt a more direct approach than those who encourage independence (Johnston & Wong, 2002). A cross-cultural study on advice-seeking behavior revealed that Canadians sought advice less frequently than Iranians but experienced greater pressure from unsolicited advice. Given that individuals from diverse cultural backgrounds perceived advice differently, it is essential to examine how advice functions across various social contexts, such as educational institutions, workplaces, and counseling centers (Tavakoli & Tavakoli, 2010).

In another study, Al-Shboul and Zarei (2013) investigated gender differences in the appropriateness of advice-giving among Iranian EFL learners. This study examined variations in perceptions of the appropriateness of advice-giving in English among Iranian Persian male and female learners of English as a Foreign Language (EFL). Data were gathered using a modified version of the Multiple-Choice Questionnaire (MCQ) developed by Hinkel (1997). The questionnaire comprised a series of questions related to providing advice or opting out in interactions with a peer acquaintance (equal status) and an instructor (higher status). The findings revealed that both groups perceived social distance differently in scenarios involving peer acquaintances and instructors. Additionally, their preferences for specific types of advice varied. Iranian Persian EFL male learners predominantly opted for indirect advice in both contexts, as opposed to hedge advice, direct advice, or opting out. In contrast, Iranian Persian EFL female learners preferred hedge advice in both peer acquaintance and instructor interactions over the other three options (direct advice, indirect advice, and opting out). The study concludes that Iranian Persian EFL learners would benefit from instructional programs designed to enhance their awareness of appropriate conversational strategies in English. These findings contribute valuable insights to research on cross-cultural and cross-gender comparisons in advice-giving.

Despite the studies mentioned above, many of which approached the speech act of advice giving from a contrastive lens, there is a lack of studies to unveil the discursive strategies most commonly deployed when giving advice in Persian language. What is more, this dearth is even more notorious if we focus on CMC.

2.6. Computer mediated communication and social media

Nowadays, with the advancement of the Internet, seeking or providing advice is no longer limited to traditional methods such as writing letters to the local newspaper, asking for recommendations from an acquaintance, or contacting the radio to seek encouragement from the moderators. Most individuals now resort to the Internet, and more precisely to social media, when they have a question or are seeking assistance to help them out of a dilemma. According to Locher (2006), advice on the Internet has expanded to include psychological counseling, relationship advice, dieting, improving one's sexual life, gardening, technological computer support, help with car purchases, customer service, product sales, and other topics. Briggs and Burford (2012) found that while vertical portals were the most popular online resource for assistance, many users also preferred to visit official government or university websites. They also found that 78% of respondents said they would heed advice from the Internet. In the Internet context, people seek advice from not only specialists but also peers, and they will accept the advice if they believe it is acceptable because advice-seekers value the competence, experience, and authority of the advice-giver. As Locher (2006) points out, those who consider themselves informed will express their ideas, which advice seekers will regard as trustworthy and dependable (Wan, 2021).

According to Hampel (2015), advice is frequently sought and offered online, often between strangers. Relational work is critical in this environment since advice-givers must establish rapport with strangers and counsel them on delicate and intimate topics. However, certain online advising practices may contain potentially inappropriate communications demonstrating impoliteness, harassment, or disruptive behavior such as trolling, particularly if individuals remain anonymous.

CMC is a fast-growing kind of online communication where individuals engage with one another using written language, often enter on a keyboard, and viewed on a computer screen. CMC encompasses several forms of electronic communication, such as chat, computer messaging, e-mail, computer conferencing, forums, and online bulletin boards. Certain forms of communication, such as chat, computer conferencing, and computer messages, enable individuals to engage in real-time interaction, such as instant messaging. In contrast, other modes of communication have a more rigid reaction time. CMC has become a crucial aspect of our everyday lives, with participants increasingly utilizing this

medium to form and sustain social connections. Compared to in-person conversation, computer-mediated communication (CMC) is an altered form of speech exchange that lacks physical presence and nonverbal clues, including intonation, facial expression, and gesture. Over the past two decades, scholars and educators have developed a strong interest in this emerging media and its impact on language usage. These studies have examined the similarities and differences between ordinary conversation and online communication. They have analyzed how technological limitations affect the resources available for interaction, the linguistic choices made by participants when communicating online, and how they adjust their language to fit the new medium (Jones, 1995; Herring, 1996, 2002; Harrison, 2000; Schönfeldt & Golato, 2003) (Taleghani-Nikazm, 2013).

Based on Eisenchlas (2012), social networking has experienced exponential growth and has become a cultural phenomenon that encompasses all age groups. A notable occurrence of this phenomenon is the widespread exchange of peer-to-peer online advice among individuals who are unfamiliar with each other. As access to information becomes more widespread, a growing number of individuals are seeking and receiving advice from anonymous individuals and following their recommendations. Other domains such as travel (e.g., Tripadvisor), health (e.g., eHow), and relationships (e.g., Yahoo Answers) exhibit this phenomenon. Due to its growing popularity and easy availability, this flourishing computer-mediated discourse practice can be utilized to investigate society's norms and expectations by analyzing real language usage.

According to Locher & Limberg (2012), over the past decade, research on computer-mediated communication and advice has gained considerable momentum (cf. Locher, in press). This trend is particularly evident in health-related online platforms, which have been examined in contexts involving both professional and lay advice (Harvey et al. 2007) as well as peer-to-peer networks (e.g., McSeveny et al. 2006; Harrison and Barlow 2009; Kouper 2010). The Internet has long been recognized as an optimal medium for targeting audiences concerned with health issues, especially in the areas of preventive work and information dissemination (Griffiths 2005; Richardson 2003, 2005; Madden 2003). However, investigating computer-mediated communication does not imply that the established insights regarding linguistic variation should be disregarded. As Herring (2007) aptly demonstrates in her faceted classification scheme for computer-mediated discourse, the parameters originally proposed in Hymes's (1972) SPEAKING model remain pertinent in online interactions because these interactions are fundamentally human. In other words, factors such as participation structure, topic or theme, tone, activity, norms, and the interactional

code (referred to by Herring as situation/social factors) continue to influence communicative practices. Additionally, there exist 'medium factors' that pertain to the technological affordances of any computer-mediated communication platform. Such factors include whether the communication is synchronous, the mechanics of message transmission, the persistence of transcripts, any limitations on message buffer size, the range of available communication channels, the possibility of anonymous or private messaging, the provision of filtering and quoting functions, and whether the system enforces a predetermined message format. In an era marked by the continual evolution of new media, it is important to note that this list is not exhaustive. Moreover, medium factors alone are typically not solely responsible for the emergence of practices; rather, an intricate interplay between social and medium factors generally explains the development of these practices.

2.6.1. Social media “Instagram”

Instagram, a widely utilized social media platform, was established in 2010 by Kevin Systrom and Mike Krieger and currently operates under Meta Platforms. It is a microblogging site that enables users to share images, videos, and stories, facilitating visual interaction and engagement.

According to Aslam (2019), Instagram is a free application designed for sharing photos and videos, which also functions as a social networking platform. Launched in October 2010, it rapidly gained a substantial user base and is now the 15th most visited website worldwide. The platform has over one billion users, with an average visit duration of 5 minutes and 42 seconds, and more than one hundred million photos or videos uploaded daily. Siegler (2010) noted that Instagram was initially introduced as an iPhone application, allowing users to share photos and apply filters, a feature that significantly contributed to its popularity. In 2012, Facebook acquired Instagram in a \$1 billion transaction (Geron, 2012).

Economically, Instagram functions as a vital platform for small businesses and entrepreneurs, facilitating the marketing of goods and services while often bypassing conventional retail channels due to economic constraints and regulatory restrictions on formal business operations. A substantial number of Iranians, particularly women and young individuals, utilize Instagram to manage home-based enterprises, offering products such as

fashion accessories, handmade crafts, and personal services (Washington Institute, Financial Tribune).

According to Khalaji (2022), politically, Instagram serves as an indirect public sphere where users engage in discussions on political matters, particularly during periods of unrest. This role is especially important in a society where media is heavily regulated, as the platform enables the dissemination of information and fosters solidarity among the public and activists. While platforms such as Twitter and Facebook have played similar roles in other regions, Instagram's continued accessibility in Iran makes it a crucial medium for such activities, particularly when the government imposes internet shutdowns or restricts access to alternative platforms (The Washington Institute, Reuters Institute).

2.6.2. Instagram in Iran: Statistic, age group, popularity

Based on Hashemi (2021), in Iran, Instagram serves a significant function in social, economic, and political domains, operating within a highly regulated digital environment. Unlike other widely known platforms such as Facebook and Twitter, which are restricted, Instagram remains accessible and stands as the most extensively utilized social media platform in the country. With approximately forty-eight million Iranian users, it plays a crucial role in facilitating social interactions and supporting digital commerce (Hashemi, 2021).

Iran ranks as a major user of Instagram, not just regionally but globally. Despite governmental efforts to regulate social media, Instagram remains highly popular, with approximately 68% of the country's internet users actively engaging with the platform. Numerous studies have placed Iran between the seventh and ninth largest Instagram user bases worldwide, depending on the time frame examined. This widespread usage persists despite the banning of platforms such as Facebook and Twitter and ongoing governmental discussions regarding further restrictions on Instagram. The platform's popularity is attributed to its role as a significant medium for personal expression, business, and e-commerce, particularly following the COVID-19 pandemic, which accelerated the shift of many businesses to online operations (Washington Institute, DataReportal, Iran Front Page, Vice). Additionally, a substantial number of Iranians use virtual private networks (VPNs) to circumvent social media restrictions, reflecting public resilience and a strong demand for

global connectivity. Nevertheless, this extensive engagement faces challenges, as Iranian authorities continue to explore measures to restrict access and promote domestic alternatives, citing concerns over foreign influence and content regulation (Washington Institute, DataReportal, Iran Front Page, Vice).

Mohammadi (2022) stated that Instagram serves a crucial social and cultural function in Iran, enabling individuals to share personal narratives, form communities, and engage with global trends. It provides a platform for self-expression, particularly among the younger generation, allowing them to construct and display their identities in ways that are otherwise constrained by strict cultural norms. Users actively participate in discussions and disseminate content that reflects both local and global influences, shaping the platform's visual and cultural dynamics. The platform's widespread usage spans various age groups, with a particularly high engagement among youth and young adults. As of 2024, Iran had approximately forty-eight million social media users, accounting for over half of the population, with Instagram remaining highly popular despite governmental restrictions. Reports indicate that around 65% of Iranian internet users engage with at least one social media platform, with Instagram playing a vital role in social interactions, news dissemination, and activism (DataReportal, 2024, The Times of Israel, Al-Monitor).

Although precise age group distributions for Instagram are not consistently reported, general trends in social media usage indicate that the platform is predominantly favored by younger demographics. In Iran, individuals aged 18 to 34 represent the largest proportion of digital users, with approximately 25% of the population falling within the 18–24 age group and an additional 15.4% in the 25–34 category. This pattern is consistent with global trends, where younger individuals constitute the primary user base of Instagram. Studies suggest that a similar trend is observed in Iran, particularly as the platform serves as a means of social connection and content sharing, often within a politically restrictive environment (DataReportal, 2024, The Times of Israel, Al-Monitor).

The factor of contributing to Instagram's popularity is its inherently visual nature, which aligns with the cultural significance of visual expression in Iran. Photography and visual storytelling play a significant role in how Iranians engage with social issues, artistic expression, and personal identity. The platform allows users to share elements of their daily lives, interests, and socio-political perspectives in a manner that is less susceptible to censorship compared to text-based platforms. This is due to its reliance on images and short

videos rather than written content, which is more easily detected and regulated by government authorities (Association for Iranian Studies).

2.6.3. Internet filtering process in Iran

Rahimi (2011) stated that Iran's internet filtering system is based on legal frameworks that emphasize the protection of public morality and the preservation of national security. The primary authority responsible for formulating these regulations is the Supreme Council of Cyberspace (SCC), established in 2012, which oversees key policies related to internet governance. Furthermore, the Computer Crimes Law (2009) specifies various categories of prohibited content, including materials deemed anti-Islamic, expressions of political dissent, and criticism directed at the government or religious authorities.

Based on Tadayoni and Tusi (2007), major social media platforms, including Facebook, Twitter, and Telegram, have been subject to extensive filtering. Telegram, which was previously widely used in Iran, was officially banned in 2018 due to concerns regarding its potential role in facilitating protests and coordinating dissent. Websites affiliated with political opposition or critical of the government, particularly those supported by foreign entities, are systematically blocked. Moreover, content that contradicts Islamic values, as defined by state authorities, is frequently restricted. The filtering process employs multiple techniques, including IP blocking, keyword filtering, DNS hijacking, and deliberate reduction of internet speeds. A broad spectrum of websites and online content is targeted, encompassing platforms related to pornography, gambling, Western media, social networking services (such as Facebook, Twitter, and YouTube), and sites that advocate political opposition or dissent. Through the implementation of deep packet inspection (DPI) and other advanced technologies, Iranian authorities exercise a more sophisticated level of online surveillance and control than traditional IP filtering methods alone (Aryan, Aryan & Halderman, 2013).

Due to extensive censorship, Iranians have developed proficiency in utilizing virtual private networks (VPNs), proxy servers, and the Tor network to bypass government-imposed restrictions. Although the government has actively attempted to block numerous VPN services, the demand for unrestricted access to information remains substantial, prompting users to continually adopt new circumvention techniques. However, the use of VPNs that

are not officially approved by the government is illegal, rendering the act of bypassing censorship a legally precarious practice (Anderson & Karim, 2013).

According to Razzaghi and Moeeni (2017), internet filtering policy in Iran exerts profound social, economic, and psychological effects. Restrictions on information access hinder citizens' engagement with the global community, constrain educational prospects, and impede economic innovation. Moreover, such censorship has fostered a climate of distrust, as individuals are aware that their online activities may be subject to surveillance or suppression. Scholars contend that the stringent regulation of the information landscape exacerbates public alienation and intensifies opposition to governmental policies. With technological advancements and the growing prevalence of the internet, the filtering mechanisms in Iran encounter difficulties in keeping pace with increasingly adaptive circumvention strategies. Some scholars speculate that ongoing international sanctions and external pressures, along with public demand for unrestricted access to information, may eventually compel the Iranian government to reassess its internet censorship policies. However, the state's commitment to ideological preservation indicates that stringent filtering measures are likely to persist in the near future.

2.7. Previous studies on speech act of giving advice on social media

In this section, we will revise the main pieces of research that have approached the study of the speech act of giving advice on social media.

One of the most recent studies is the one by Yuan and Jin (2023), titled "Linguistic and relational strategies for advice giving in an online commercial context". This study examines advice-giving in the initial five-minute segment of paid live talks, which is freely accessible but strategically structured to persuade the audience to purchase access to the remainder of the session. A total of 123 five-minute recordings were transcribed and analyzed. The study investigates the discursive moves employed by individual speakers, the relational strategies they adopt, and their effectiveness in increasing online sales. Findings reveal that four discursive moves meta comment, general information, advice, and assessment are the most frequently utilized strategies, with the majority of advice delivered in declarative statements. Statistical analysis indicates that speakers with less experience, lower expertise, and lower community status tend to employ bonding strategies more

frequently, whereas expert, experienced, high-status, and male speakers are more inclined to use hedging. Furthermore, bonding, empathizing, and hedging consistently have a positive impact on sales, while criticism has a negative effect, with these influences moderated by the speaker's social status. This study contributes to the limited research on relational negotiation in commercial public contexts and its implications for advisors' persuasive strategies and outcomes.

Wan (2021) conducted research on online advice: giving advice in an internet travel forum. This study uses an Internet travel forum as a case study to investigate the discourse strategies employed in advice-giving within online contexts. It begins with a review of relevant literature on advice and advice-giving, followed by an examination of prior research on online advice-giving. Subsequently, the study outlines the data collection methodology and analyzes online messages, including problem-posing messages and response messages, from various perspectives. These include the description of the problem, the discourse moves employed in advice messages, and the manner in which the original message author responded to the advice providers. The findings indicate that *advice* and *assessment* are the two most frequently occurring discourse moves in advice messages.

Another piece of research is that by Bates (2021), who conducted research titled: "Mitigation in discourse: Social, cognitive, and affective motivations when exchanging advice". Bates investigated the concept of mitigation within an empirical discourse analysis framework that incorporates cognitive, emotional, relational, situational, and linguistic dimensions. Mitigation was conceptualized as a psychological mechanism for managing one or more stressors in communication. In discourse, mitigating strategies are employed to regulate interactants' vulnerabilities. Theoretical framework was applied to analyze the mitigation strategies used by participants in an online forum dedicated to recovery from eating disorders. The findings indicated that participants adopted various mitigation strategies when engaging in advice-seeking and advice-giving. Advice seekers utilized mitigation devices and discursive strategies to adjust the illocutionary force of their requests, align their self-presentation with the forum's normative expectations (facework), and manage the stress associated with their condition. Conversely, advice providers implemented a diverse range of mitigation strategies linked to empathy and perspective-taking, two cognitive constructions that are interactionally negotiated, represented, and managed. Thus, mitigation was shown to function as both an instrumental and motivational category, shaping

the ways in which individuals navigated multiple stressors and multidimensional vulnerabilities in discourse.

Another study was carried out by Yeo and Chu (2017). They conducted a valuable study entitled “Sex Secrets” on Facebook: A content analysis of youth peer communication and advice exchange on social media about sexual health and intimate relations”. This study was among the first to investigate the actual utilization of Facebook for peer discussions on sexual health and intimate relationships. A content analysis of 2,186 anonymous posts from a “sex secrets” Facebook page, informally associated with a Hong Kong university, revealed a gender-balanced participation, inclusivity of sexual minorities, and frequent personal disclosures in the form of storytelling or advice-seeking. The findings highlighted key health concerns among young people, including condom use, pain prevention, birth control, sexually transmitted infections, and body image. Additionally, relational concerns primarily revolved around sexual practices, expectations, and needs, particularly within dating relationships, including expressions of reluctance toward sexual activity. Supportive communication was prevalent among users, with a considerable proportion of posts involving advice solicitation, such as requests for opinions or information (30.38%), direct advice-seeking (13.68%), situation comparisons (5.40%), and problem disclosures (9.97%). Responses to these posts were predominantly supportive (69.49%), while non-supportive replies comprising unsolicited messages and humor were more frequent in response to ambiguous advice-seeking posts. These findings contribute to understanding the self-disclosure of intimate concerns within online social networks and provide insights into tailoring sexual health interventions on social media to align with young people's actual needs and advice-seeking behaviors.

In the area of gender, Eisenchlas (2012) carried out analysis of discursive gendered practices online. This study sought to develop a comprehensive understanding of whether and how asynchronous computer-mediated communication (CMC), exemplified by advice-giving in online discussion forums, contributes to the construction of gender identities and, consequently, reflects gendered discursive practices, while it also addresses an underexplored aspect of gender and advice namely, the potential influence of the recipient's sex on the linguistic structure of advisory messages. Unlike advice-givers, advice-seekers explicitly disclose their sex in their posts while typically omitting other personal or identifying details, making sex the sole identifiable variable. This study, therefore, investigates how men and women received advice, rather than solely focusing on how they

formulated it, particularly in terms of directness, politeness strategies, and affective expressions. In this sense, this study shared some objectives with our own dissertation. The findings revealed a complex interplay of factors, suggesting evolving discursive practices and shifting gender role expectations.

On her part, Placencia (2012) conducted another study entitled: “Online peer-to-peer advice in Spanish Yahoo! Respuestas”, which adopted a combined ethnographic and discourse analytic approach to examine peer-to-peer advice-giving on Yahoo! Respuestas (YR). The study emphasized the hybrid nature of YR, functioning both as an advice service and as a recreational platform where users pursued various social and individual objectives. Using a sample corpus in Spanish, the research investigated the discursive strategies that constituted the macro speech act of advising in the “belleza y estilo” (beauty and style) domain, and how users managed interpersonal relationships within this context. The focus was on advisors' use of (dis)affiliation strategies to convey varying levels of connection with the advice seeker, which may range from friendly or neutral to antagonistic. While the majority of users engaged in friendly advice-giving, a minority adopted an uncooperative or antagonistic stance. The study drew upon relevant literature on advice-giving (cf. Miller and Gergen, 1998; Locher, 2006; Morrow, 2006; Harrison and Barlow, 2009), politeness (cf. Spencer-Oatey, 2000, 2008), and computer-mediated communication (cf. Markham, 1998; Yus, 2010).

2.8. Culture and cultural beliefs in Iran

Regarding Persian cultural values, dating, for example, is not only frowned upon but also forbidden by traditional and religious families. Therefore, finding someone to share one's life with can be difficult. People of the opposing gender should not be touched unless they are close family members or friends. Thus, a collectivist society exists in Iran.; Iranians are fiercely loyal to their families.

Regarding other issues, such as religion, since most people have a religious view toward relationships in Iranian culture, this can directly affect the quality of the relationships in Iran. People might face many problems these days, and social media offers a window for them to seek advice. In particular, Instagram gives them this opportunity to state the issues

and ask others for advice regarding problems they may encounter and that they may not be able to discuss with family or friends. Basically, in the Iranian culture, people have a traditional view of relationships and marriage. They believe that the relationship should be based on rules and laws, and that violating the norms of the relationship will have irreparable consequences.

The social context in which advice is exchanged significantly influences both the manner in which it is sought and provided. This context can range from localized factors such as regional location and social structure (Rogers, Hassell, Noyce, & Harris, 1998) to broader influences, including national and cultural frameworks (Bauer & Wright, 1996; Green & Roberts, 1974). Cultural components such as beliefs, morals, laws, and customs (Cashmore, 1984) play a crucial role in shaping the meanings of social concepts, values, and behaviors, including advice and the practices associated with it. For instance, American culture emphasizes infant autonomy and independence, interpreting directiveness and control as signs of parental mistrust and insensitivity. Conversely, in Korea, directive parenting is customary, and infants are socialized to be passive and dependent (Choi, 1995). These cultural distinctions are likely to result in differences in the way advice is given and received. Parents who expect children to be compliant and dependent on external guidance are likely to offer more direct advice than those who encourage independence (Johnston & Wong, 2002). A cross-cultural study on advice-seeking revealed that Canadians sought advice less frequently than Iranians; however, Canadians experienced greater pressure from unsolicited advice. Given the varying ways in which individuals from diverse cultures perceive advice, it is necessary to customize guidance in multicultural societies to align with the cultural backgrounds of individuals across diverse social settings such as schools, workplaces, and counseling centers (Tavakoli, 2013). But the important aspect is how culture, beliefs and religion or even gender influence the way advice is given in Persian language.

2.9. Importance of religion in Iran

Iran is an Islamic republic where religion constitutes a fundamental pillar of society, governance, and cultural identity. Islam is the predominant faith, with the majority of the population adhering to Twelver Shi'a Islam, which is also the official state religion (Fischer,

2003). A smaller proportion of Iranians follow Sunni Islam, while other religious minorities, including Christians, Jews, Zoroastrians, and adherents of the Bahá'í faith, are also present within the country (Matthee, 2019). The profound influence of religion in Iran is embedded in its historical and political structures. Since the 1979 Islamic Revolution, the country has been governed through a theocratic system in which religious authority is tightly integrated with political leadership. The Supreme Leader, who occupies the highest position in the political hierarchy, is a religious figure, and Islamic law (Shari'a) significantly informs legal and social policies (Arjomand, 1988).

Shi'a Islam plays a crucial role in shaping communicative norms and linguistic conventions in Iran. Religious texts and teachings influence the ways in which Iranians express respect, articulate emotions, and engage in advice-giving (Esmail, 2015). For example, references to religious principles and moral conduct are frequently incorporated into everyday language to reinforce ethical values and social cohesion (Mir-Hosseini, 1999). The increasing prevalence of social media platforms, such as Instagram, Telegram, and Twitter, has also contributed to notable transformations in Iranian communicative practices.

Both public and private life are deeply shaped by Islamic teachings, with religious practices such as fasting during Ramadan, daily prayers, and the commemoration of Ashura forming essential components of social and religious life (Nasr, 2006). Furthermore, religious discourse extends its impact to legal frameworks, educational policies, and even economic regulations, underscoring its pervasive role in shaping Iranian society (Chehabi, 1991). Thus, this will be an aspect to be taken into account in the results and analysis of our findings.

2.10. Studies on the speech act of giving advice in academic, educational, training, medical and health related settings in other languages

As stated in the introduction, the speech act of advice-giving has been approached from different disciplines and in varied contexts, from the most formal to the more informal in different languages. For example, Hosna (2020) examined research entitled "Advice giving in Egyptian Arab and American English: A cross-linguistic, cross-cultural study". This study adopted a cross-linguistic and cross-cultural approach to examine the speech act of advice-giving in Egyptian Arabic and American English as first languages. This research

sought to determine the impact of the sociopragmatic variables of *power*, *social distance*, and imposition on the degree of directness in oral advice-giving. Data was collected using two instruments: a role-play task and a multiple-choice questionnaire. The findings indicated that cultural factors significantly influenced both the production and perception of advice-giving among Egyptians and Americans. Specifically, while Americans tended to perceive advice-giving as an intrusive and imposing act, Egyptians regarded it as a demonstration of friendliness and a means of offering support, hence highlighting cultural differences. These results seem to align with the conventional characterization of Americans as individualistic and Arabs as collectivistic and group oriented. Although the study suggested that individuals exercise caution when giving advice to Americans, it also highlighted that advice-giving was a relatively widespread practice in American culture. Moreover, when appropriately framed, advice-giving can serve as a mechanism for fostering positive relationships and maintaining social harmony, similar to other cultural settings.

On their part, Hyland and Hyland (2012) conducted research on advice in academic contexts with the paper: “You could make this clearer’: teachers’ advice on ESL academic writing”. The feedback provided to students on their written assignments is one of the most prevalent forms of advice in educational contexts, with even greater significance in second language classrooms. Thus, this study examined a small corpus of feedback given by two instructors to six ESL students at a university in New Zealand. The dataset includes all feedback provided to the students, the teachers’ verbal protocols during the feedback process, and interviews with the students regarding their interpretations of the advice. The analysis highlighted how teachers navigated the intricate power dynamics inherent in a relationship that relied on close interpersonal interaction and mutual comprehension, shedding light on the complexity of this significant communicative act.

DeCapua and Dunham (2012) conducted a study titled: “It wouldn’t hurt if you had your child evaluated: Advice to mothers in response to vignettes from a US teaching context”. This research investigated the practice of advice-giving by students training to become educators for young children. The data was obtained from vignettes, a pedagogical tool commonly used in teacher preparation programs. These texts, written in English, were gathered at a university in the United States. Typically, instructors who utilize these vignettes emphasize pedagogical practices and related concerns. However, this study adopted a linguistic perspective. It examined the various components and relational strategies

employed by the participants. The analysis revealed that the types, frequency, and interaction of these components (Dunham, 1995), along with the evidence of crucial relational work (Locher & Watts, 2005) through bonding strategies, aligned with findings from another research on advice-giving. Linguistic analyses of vignettes, such as the one conducted in this study, offered valuable insights for teacher educators in enhancing their students' understanding of relational dynamics in advice-giving.

Waring (2012) also studied the advising sequence and its preference structures in graduate peer tutoring at an American university. As noted by Heritage (1997: 166), it is crucial to create an "overall 'map' of the interaction" to examine the task orientation within specific institutional discourse. This study presents a comprehensive structure of graduate peer tutoring, with a particular focus on the components of an advising sequence as oriented by the participants. The dataset comprises fifteen graduate peer tutoring sessions, collected over a four-year period at a US university. A thorough analysis revealed a unified depiction of the advising sequence, which appeared to be influenced by two primary preferences: (1) a preference for basing advice on a specific issue within the manuscript, and (2) a preference for solutions provided by the tutor.

Along similar lines, Angouri (2012) conducted an examination and evaluation entitled: "Yes, that's a good idea': peer advice in academic discourse at a UK university". Advising is a prevalent activity in higher education, intricately linked to the academic and personal development of students and is thus a fundamental aspect of teaching and learning. While this activity is typically associated with one-to-one interactions between students and academic staff, students frequently seek guidance from their peers to address perceived challenges. The purpose of this study was to examine peer academic discussions and present preliminary findings from a project on academic discourse within the context of UK higher education. Specifically, the paper focused on the interactions between final-year undergraduate students and postgraduate students in the context of essay and dissertation writing at a British university. The analysis explored how advisor and advisee roles were manifested in symmetric interaction and concluded with recommendations for further research in this area.

Vine, Holmes, and Marra (2012) conducted a valuable study on quite a different topic, that of mentoring migrants to facilitate their integration. This study examined face-to-face advice provided to two Chinese male migrants to support their transition from an

educational to a professional environment. The migrants were enrolled in a course designed to enhance their sociopragmatic competence in New Zealand English, which included workplace internships. The study explored the manner in which their workplace mentors offered guidance during these internships and how the migrants responded. While the advice was communicated explicitly and directly, the discourse also highlighted significant attention to the relational dynamics of interaction. The overall analysis indicated that the advice-giving interactions were perceived positively by the skilled migrants in this study and played a key role in facilitating their integration into New Zealand workplaces.

Heritage and Lindström (2012) conducted research titled “Advice-giving-terminable and interminable: The case of British health visitors”. Advice-giving constitutes a fundamental aspect of numerous professional-client interactions. This study examined the advice provided by British community nurses to first-time mothers of newborns regarding medical and related issues during home visits. Existing evidence from survey studies and interaction analysis indicated that a huge portion of the advice exchanged in these visits may create tension between the mother and nurse, potentially leading to challenges in establishing a positive relationship between the two. The present research is built on Heritage and Sefi's (1992) work on the initiation and reception of advice in healthcare visits by exploring the difficulties both mothers and nurses encounter when attempting to conclude diverse types of advice.

2.11. Concluding remarks

To sum up, chapter two has aimed to provide a comprehensive theoretical foundation for understanding the speech act of giving advice, especially within Persian computer-mediated contexts. Drawing on key frameworks in pragmatics, speech act theory, politeness theory, and relational work, this chapter has demonstrated that advice is far from a neutral communicative act. Rather, it is deeply relational, often face-threatening, and shaped by cultural norms, gender dynamics, and communicative settings. The review of previous studies highlights the lack of research on advice-giving in Persian, particularly on Instagram, and underscores the need for contextually sensitive, culturally informed analyses. As such, this chapter sets the stage for the empirical exploration that follows by situating advice-

giving as a socially meaningful practice with implications for identity, power, and interaction in digital Persian discourse.

3. METHODOLOGY

This chapter describes the data collected from the Instagram accounts, which constitutes the corpus analysis and details the procedures followed for the corpus compilation in this dissertation, together with the methodology carried out for its analysis. As mentioned in the previous chapter, this study investigates the discursive and pragmatic features of advice-giving in Persian computer-mediated communication in the context of Iranian social media, more precisely on Instagram, and especially when advice is sought across a range of culturally significant and socially sensitive topics such as love and relationships, sexual disorders, culture, sensitive gender issues and religion.

In this doctoral dissertation, the corpus of analysis is made up of the replies that both male and female commenters on the social media platform Instagram posted in reply to a post, published by either a male or a female person seeking advice on a topic. Thus, this study contributes to the investigation of the field of Iranian computer-mediated communication and of the pragmatic study of advice-giving. Details of the research methodology adopted in this study are presented and organized into the following sections: 3.1. Data collection method, 3.2. Classification of the collected data and 3.3. Description of the posts selected for analysis.

Regarding the privacy of those posting replies to the posts, we are aware that social media data are publicly accessible for research. We are also aware that scholars have noted the ethical complexities of online data collection (D'Arcy & Young 2012). However, and although the Association of Internet Researchers' ethical guidelines (Markham & Buchanan 2012) recommends erasing the identity of those commenting on social media, we have kept the original replies considering that the topics of the comments were not damaging or abusive towards other users.

3.1. Data collection method

The first and most important step in ensuring reliable research outcomes is choosing the best methodology, especially considering the ongoing risk of unreliable and misleading theories and conclusions (Wolfson, 1986:689). As a result, the approach used in this study is a mixed-methods approach that includes both qualitative and quantitative analysis.

In this chapter, we will outline the procedure followed for compiling a corpus for this doctoral dissertation. Then, we will show the process of collecting the corpus and the problems that we faced during its compilation. We will also justify the reasons for selecting the particular web pages where posters sought advice, together with the posts and comments. Finally, we will thoroughly describe the corpus and depict the statistics of the comments, posts, and webpages.

The Instagram posts analyzed in this dissertation, as part of the corpus, fall into two categories of message content: (i) the so-called “advice-seekers’ messages” which identify issues, and (ii) “advice-givers’ comments”, which provide advice to address these problems. Each page’s administrator posts inquiries from individuals seeking advice on topics such as love and relationships, sexual disorders, culture, sensitive gender-related issues, and religion. In response, community members exchange advice through comments, while users show their support for the page by liking posts and commenting below. Users can send their issues directly to the administrator, who then shares them publicly, allowing others to respond in the comments. Some of the messages appear hurried and lack precision, with numerous instances of incomplete phrases and non-standard language usage or advertising. For instance, the comment “از لباس عروس‌های خوشگل مزون ما دیدن کنید” (Visit our boutique’s beautiful wedding dresses) represents an advertisement for wedding dresses and does not pertain to advice-giving content. Some comments were excluded from the final corpus because they did not serve the purpose of advice-giving. For example, in response to posts addressing sensitive gender issues (as illustrated in Figure 1), certain replies by male advice-seeker did not offer any form of advice but instead focused on unrelated topics such as advertisements. As these contributions did not align with the analytical focus of this study, they were deemed irrelevant and therefore omitted. Only those comments that contained explicit or implicit advice were retained for analysis.



Figure1. Picture of irrelevant comments

The research methodology employed in this study is descriptive-analytical, utilizing a hybrid approach that combines both quantitative and qualitative methods to achieve the established objectives. In this approach, we collected comments provided by advice-givers on the Persian social media platform Instagram to extract precise information regarding how advice is given in Persian. Since we wanted to have an overview of how this speech act is conveyed in Persian in digitally mediated communication, we selected posts dealing with the following main five topics: (i) love and relationships; (ii) sexual disorders; (iii) sensitive gender issues; (iv) culture; and (v) religion. We collected two posts per topic, one published by a man and one by a woman seeking advice from Instagram users. The posts were selected from a time span that ranged from July to November of 2021. This means that during those months, we had to follow closely the selected accounts to monitor the different posts published and their content, to decide whether they followed the criteria established.

These posts were chosen based on non-random purposive sampling, and they contained advice-giving that aligned with the research focus. Posts with a high number of likes, comments, interactions, or diverse opinions were prioritized, as they provided richer data on the advice-giving context. Posts were taken from various public Instagram accounts to capture a range of perspectives, avoiding an overrepresentation of a single viewpoint. We also wanted to include topics that could be said to be sensitive topics as these often reveal tension between traditional values and modern perspectives, especially in Iranian culture. Posts on these topics tend to attract significant user engagement, including diverse advice-giving styles and strategies. The richness and variety of the comments on these posts enable a comprehensive analysis of linguistic and pragmatic features, enhancing the depth of the study. Posts in reply to sensitive and emotionally charged topics, like sexual disorders or gender issues, tend to evoke stronger engagement and more elaborate advice.

Thus, we collected a total of 1,000 comments from individuals providing advice in response to the 10 postings that depicted a situation in which an advice seeker was involved. In other words, 200 responses per issue and 100 per gender of the commenter, on the binary distinction: male-female. We selected ten posts from four separate popular Instagram web pages which were A, B, C and D¹. Individuals seeking advice posted these ten entries, and we equally selected five posts posted by women and five by men. Due to the lack of a functional software tool, we opted to gather the samples manually. This meant that after deciding which posts were to be picked, we copied and pasted the pieces of advice into an Excel sheet. Thus, we surveyed the first 200 pieces of advice provided in response to the problem published by the advice-seeker. We had to select these manually, and comments that did not contain advice or that were about other things were discarded from the analysis.

Our research follows a structured, multi-stage approach to data collection and analysis. Initially, we conducted searches for content related to love and relationships, sexual disorders, sensitive gender issues, as well as culture and religion. We systematically saved relevant issues on our Instagram account, curated from various sources, including the following pages:

1. Moshavere-ba-to (https://www.instagram.com/moshavere_ba_to?igsh=bjNvaTBhYmZqaGox)
2. Zendegi.rangi (<https://www.instagram.com/zendegi.rangy?igsh=MW90NzQ5MHhmanc0Mg==>)

¹ In section 3.1.1 we will provide a more thorough description of these four Instagram Webpages.

3. Vakil_ak (https://www.instagram.com/vakil_ak?igsh=MXI0dHI3azJzeHhvMA==)

4.Moshkelat.Zanashoe(<https://www.instagram.com/aydakheradmnd?igsh=bmx3aWNvaXpndXJr>)

We then reviewed the comments and problem-oriented messages on these pages multiple times to gain a nuanced understanding of the complexities involved in advice-giving. In the analysis phase, we examined the comments to identify all the categories under study, that is, discursive moves, relational works, content-based categories, participant gender, graphical emoticons, and cultural issues, all serving as potential data points for this research. We organized the instances of advice-giving in the dataset into form-based and content-based categories. The accompanying appendices (1-10) includes an Excel spreadsheet with detailed data on the problems and responses shared by both advice-seekers and advice-givers in this study. It should be noted that two of the posts included in the dataset, both of which address religious issues, one by a male and the other by a female advice seeker, were originally published by the webpage administrators several months prior to the commencement of data collection. As these posts were no longer available in their original online format at the time of analysis, they were preserved as screenshots rather than being incorporated into the Excel-based dataset. Despite this difference in format, the content of these posts was fully accessible and thus included in the analysis and appendices.

Then, we gathered all the comments from the posts on separate excel sheets. Some users opt to use pseudonyms instead of their real names to safeguard their privacy and keep sensitive information hidden. However, this study did not face this problem, as most of the advice-givers on this platform have public profiles accessible to any Instagram user, mainly allowing their gender to be identified with no additional burden. However, the use of online data introduces various challenges in language research. The anonymity or ability for users to adopt a new identity in online environments can influence their linguistic behavior. For example, when anonymity hides their true identity, people may act rudely or even aggressively (Barnes 2003: 272 f.; Hardaker 2010: 238; Del Saz-Rubio, 2024). From a sociological perspective, we developed our work on advice in other contexts, including computer-mediated communication (CMC). Such work can be useful in interpreting what goes on in Iranian interaction in a wider context, beyond formulations of advice-seeking or giving.

3.1.1. Instagram webpage selection

The four selected Instagram webpages chosen to collect the corpus in the dissertation align directly with the focus of the study; that is, they have been specifically designed for advice-giving in computer-mediated communication (CMC) in Persian. These pages actively engage with topics such as love and relationships, sexual disorders, sensitive gender issues, culture and religion, all of which are domains where advice-giving is frequent, complex, and nuanced. This makes them ideal for exploring how meaning and relational work are constructed in Persian CMC.

A key measure of a web page's reach and influence on Instagram is its number of followers. The selected web pages have a substantial follower base. Research highlights that the engagement rate serves as a crucial indicator of a web page's effectiveness on social media (Garcia-Rapp, 2017). Engagement rate, which encompasses metrics such as likes, comments, shares, and saves, is notably high for the selected web pages. Analyzing user comments provides insights into the extent of active interaction with the web page's content (Abidin, 2016). Additionally, algorithmic factors, such as a web page's appearance in Instagram's Explore section or its recommendation to new users, often signify greater influence (Khamis, Ang, & Welling, 2017). The selected web pages continue to gain followers daily, underscoring their significant impact on Iranian social media discourse. These web pages are the following:

Web Page Name	Address	Topics dealt with	N° of posts selected
1. Mosha vere-ba-to (Consultation with You)	https://www.instagram.com/moshavere_ba_to?igsh=bjNvaTBhYmZqaGox	Love & relationships/ Sexual disorders/Sensitive gender issues/ Culture	4
2. Zendegi.rangi (Colorful Life)	https://www.instagram.com/zendegi.rangy?igsh=MW90NzQ5MHhmanc0Mg==	Sexual disorders/ sensitive gender issues	2
3. Vakil-ak (Lower_ak)	https://www.instagram.com/vakil_ak?igsh=MXI0dHI3azJzeHhvMA==	Love and relationships / Culture	2
4. Moshkelat.Zanashoe (Marital Problems)	https://www.instagram.com/aydakheradmnd?igsh=bmx3aWNvaXpndXJr	Religion	2

Table 2. Instagram webpages

These webpages were selected based on their popularity, follower count, and level of user engagement (likes, comments, shares). This ensured that the data represented active and relevant conversations within the Persian-speaking online community, reflecting contemporary norms and practices. These webpages are accessible publicly and provide substantial, consistent, and traceable advice-giving content. This facilitated reliable data collection while adhering to ethical considerations related to participant consent and privacy.

3.1.2. Web pages description

In this section we will describe the different web pages in detail and will offer the number of posts collected and a description of what their daily activity is about.

A) MOSHAVERE-BA-TO (CONSULTATION-WITH-YOU): We selected four posts from this web page where people talk about love and relationships, sexual disorders, sensitive gender issues, and culture. This webpage offers advice on emotional relationships, family-related issues, sexual concerns, and personal experiences. In some cases, after receiving advice from contributors, advice seekers share the outcomes of implementing the suggested solutions. The webpage administrators subsequently publish these updates in the story section. The substantial engagement rate and the considerable volume of user comments reflect active participation and sustained interaction with the published content. As of November 2023, the Instagram page had approximately 49,700 followers and a total of 710 published posts. Table 3 below provides detailed information regarding the selected web pages.

Posts from July to November 2021	
Total n° of posts	192 Posts
N° of posts related to advice-giving	90 Posts
N° of posts related to other issues	102 Posts
N° of posts published by a female	80 Posts
N° of posts published by a male	12 Posts

July	
N° of posts related to advice-giving	23 Posts
N° of posts related to other issues	30 Posts
Total n° of posts of this month	53 Posts
August	
N° of posts related to advice-giving	20 Posts
N° of posts related to other issues	23 Posts
Total n° of posts of this month	43 Posts
September	
N° of posts related to advice-giving	14 Posts
N° of posts related to other issues	21 Posts
Total n° of posts of this month	35 Posts
October	
N° of posts related to advice-giving	16 Posts
N° of posts related to other issues	16 Posts
Total n° of posts of this month	32 Posts
November	
N° of posts related to advice-giving	17 Posts
N° of posts related to other issues	12 Posts
Total n° of posts of this month	29 Posts

Table 3. Description of the web page Moshavare-ba-to

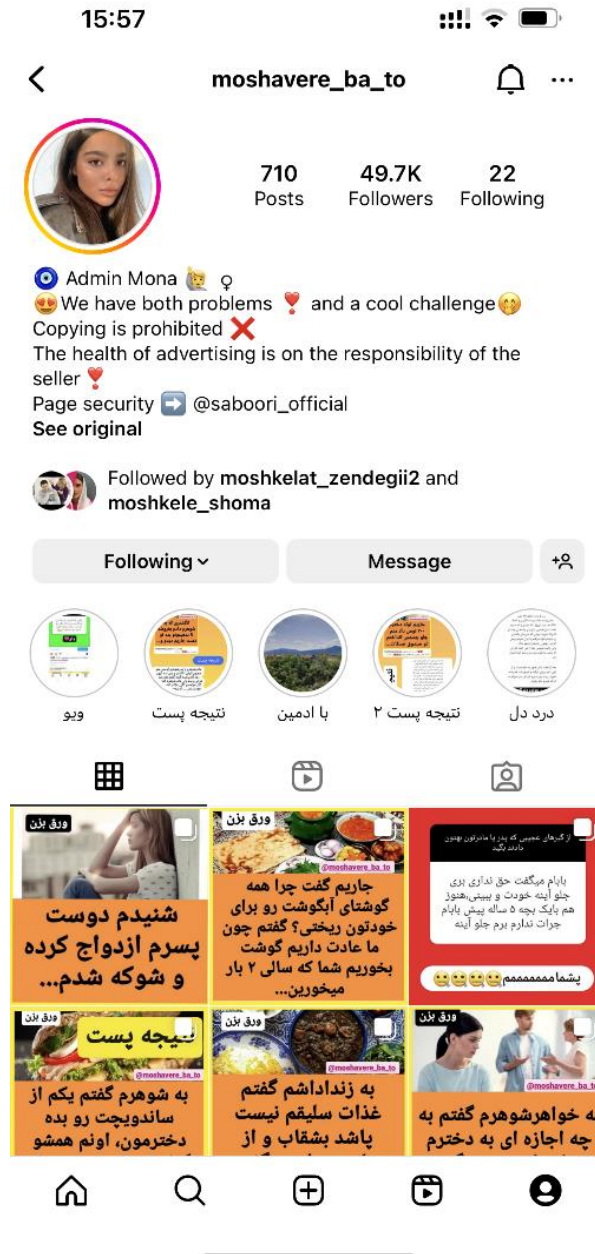


Figure 2. Picture of webpage Moshavere-ba-to

B) ZENDEGI.RANGI (COLORFUL LIFE): We selected two Posts from this web page about sexual disorders and sensitive gender issues. This webpage features content addressing issues such as sexual violence, infidelity issues, and familial conflicts, with a primary focus on sexual matters and related concerns. User comments on the page reflect the sensitivity of these topics and the extent of public engagement with them. At the time of data collection, the Instagram page “Colorful Life” had

approximately 33,500 followers, and a total of 493 posts had been published (see Table 4 for further details).

Posts from July to November 2021	
Total n° of posts	53 Posts
N° of posts related to advice-giving	53 Posts
N° of posts related to other issues	0 Posts
N° of posts published by a female	38 Posts
N° of posts published by a male	15 Posts

July	
N° of posts related to advice-giving	4 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	4 Posts
August	
N° of posts related to advice-giving	0 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	0 Posts
September	
N° of posts related to advice-giving	1 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	1 Posts
October	
N° of posts related to advice-giving	11 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	11 Posts
November	
N° of posts related to advice-giving	37 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	37 Posts

Table 4. Description of web page Zendegi.rangi



Figure 3. Picture of webpage Zendegi.rangy

- c) VAKIL_AK (LOWER_AK): We selected 2 posts from this page about love and relationships and culture. This webpage primarily addresses legal aspects of human relationships in Iran. The published posts frequently include legal content, referencing the laws that regulate marital relationships and emotional matters within the country. Users' comments present a diverse array of legal and social viewpoints.

Vakil_ak webpage had reached 195,000 followers, with 1,414 posts published as of November 2023 (refer to Table 5 for detailed information).

Posts from July to November 2021	
Total n° of posts	62 Posts
N° of posts related to advice-giving	6 Posts
N° of posts related to other issues	54 Posts
N° of posts published by a female	4 Posts
N° of posts published by a male	2 Posts

July	
N° of posts related to advice-giving	6 Posts
N° of posts related to other issues	25 Posts
Total n° of posts of this month	31 Posts
August	
N° of posts related to advice-giving	0 Posts
N° of posts related to other issues	14 Posts
Total n° of posts of this month	14 Posts
September	
N° of posts related to advice-giving	0 Posts
N° of posts related to other issues	5 Posts
Total n° of posts of this month	5 Posts
October	
N° of posts related to advice-giving	0 Posts
N° of posts related to other issues	5 Posts
Total n° of posts of this month	5 Posts
November	
N° of posts related to advice-giving	0 Posts
N° of posts related to other issues	7 Posts
Total n° of posts of this month	7Posts

Table 5. Description of web page Vakil_ak

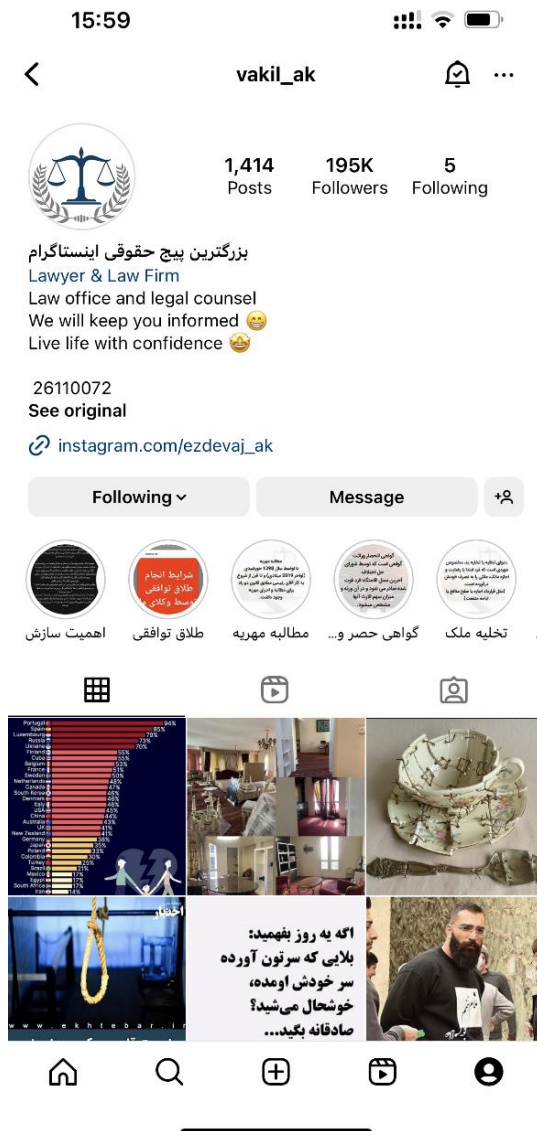


Figure 4. Picture of webpage Vakil_ak

- D) MOSHKELAT.ZANASHOE (MARITAL PROBLEMS): We selected two posts from this webpage, both are about religion. This web page addresses the cultural, religious, and interpersonal social aspects of Iranian society. The published content provides a solid base for analysis. Given the diverse composition of its audience, this page serves as a valuable resource for investigating variations in user attitudes. This webpage had 83,300 followers, and by November 2023, the number of posts published had reached 694 (see Table below for additional details).

Posts from July to November 2021	
Total n° of posts	151 Posts
N° of posts related to advice-giving	151 Posts
N° of posts related to other issues	0 Posts
N° of posts published by a female	85 Posts
N° of posts published by a male	66 Posts

July	
N° of posts related to advice-giving	20 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	20 Posts
August	
N° of posts related to advice-giving	31 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	31 Posts
September	
N° of posts related to advice-giving	30 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	30 Posts
October	
N° of posts related to advice-giving	35 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	35 Posts
November	
N° of posts related to advice-giving	35 Posts
N° of posts related to other issues	0 Posts
Total n° of posts of this month	35 Posts

Table 6. Description of web page Moshkelat.Zanashoe

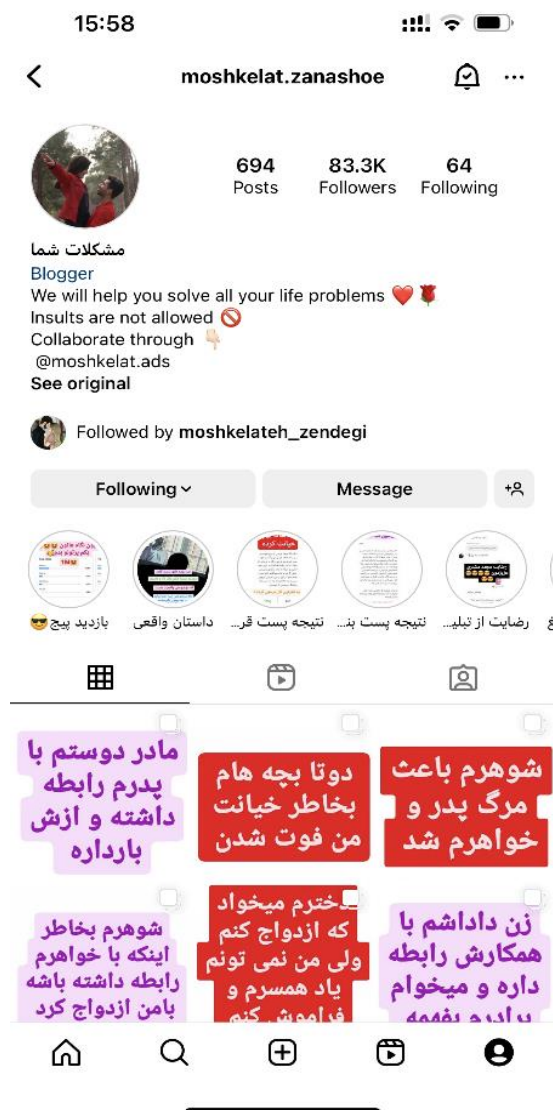


Figure 5. Picture of webpage Moshkelat. Zanashoe

3.1.3. Instagram posts selection and procedure of analysis

In order to fulfil the objectives, we chose a total of ten posts posted on the different webpages in Instagram described in the section above. Five posts were from male advice seekers, and the other five were posted by female advice-seekers, together with their corresponding comments. As we said before, the posts were collected between July and November 2021 with daily monitoring of the webpages in order to see if there were posts dealing with advice seeking. Table 7 below offers a description of the posts (See 3.3 section for description of the posts selected for analysis).

Posts	Webpage Name	Date of Posting	Gender of poster	Topic of the post	N° of comments received
1. Love and relationships	Moshavere_ba_to	6/10/2021	Male	I am married, but my heart beats faster when I see that woman	1,026 comments
2. Love and relationships	Vakil_ak	28/7/2021	Female	My husband follows strange woman on social media	407 comments
3. Sexual disorders	Zendegi.rangi	30/11/2021	Male	I found out my wife having sex with her friend	1,810 comments
4. Sexual disorders	Moshavere_ba_to	16/7/2021	Female	Are my husband's sexual fantasies normal?	534 comments
5. Sensitive gender issues	Moshavere_ba_to	29/11/2021	Male	My girlfriend made a shocking condition for me to get married	2,113 comments
6. Sensitive gender issues	Zendegi.rangi	7/11/2021	Female	I wanted my boyfriend to fall in love with me, so he took my virginity on my own will	1,162 comments
7. Culture	Moshavere_ba_to	17/11/2021	Male	Seven days after we met, I told my girlfriend to come to my house and I was shocked	1,321 comments

8. Culture	Vakil_ak	6/7/2021	Female	If we were to determine a dowry other than a gold coin that had material value, what would we use as a dowry?	726 comments
9. Religion	Moshkelat.zanashoe	30/9/2021	Male	My wife wants me to hit her and curse at her when we have sex	2,551 comments
10. Religion	Moshkelat.zanashoe	14/10/2021	Female	My husband gets a strange feeling when he sees woman wearing a veil	2,601 comments

Table 7. Description of the ten posts selected for analysis

3.1.4. Instagram Comments Selection

Comments on Instagram posts often contain rich, conversational data where users engage in advice-giving, expressing opinions, or sharing experiences. These interactions are central to understanding meaning-making and relational dynamics in computer-mediated communication. A total of 1,000 comments were collected from individuals offering advice in response to posts illustrating scenarios involving the advice seeker and the issues for which s/he was seeking advice.

To ensure a manageable and representative dataset, the first 100 comments from each selected post were initially included in the sample. Subsequently, comments that did not contain advice-related messages were excluded from the dataset manually. When there were ambiguous situations, we translated the examples into English and Spanish and assessed them with the help of my supervisor. This selective approach ensured that the data analyzed pertained specifically to the phenomenon of advice-giving, aligning with the study's research objectives.

Comments were manually reviewed and extracted to capture meaningful instances of advice-giving. This method enabled the researcher to exclude irrelevant, spam, or off-topic comments, ensuring a high-quality dataset. Additionally, this manual process allowed for the preservation of contextual information critical for analysis. Since the data were publicly accessible, the collection process adhered to ethical guidelines for online research. Personal identifiers were anonymized, and care was taken to avoid any breach of user privacy or confidentiality. In order to manage the large volume of comments, Typically, we can determine a person's gender identity by examining their profile images, names, or other provided information. Additionally, we may remove certain remarks to maintain anonymity. Table 8 below displays a brief description of the comments:

Love and relationships post by male advice-seeker	
N° of comments	1,026 comments
N° of likes	2,346 likes
Name of webpage	Moshavere-ba-to
Love and relationships post by female advice-seeker	
N° of comments	407 comments
N° of likes	2,356 likes
Name of webpage	Vakil_ak

Sexual disorders post by male advice-seeker	
N° of comments	1,810 comments
N° of likes	5,262 likes
Name of webpage	Zendegi.rangi
Sexual disorders post by female advice-seeker	
N° of comments	534 comments
N° of likes	1,515 likes
Name of webpage	Moshavere-ba-to

Sensitive gender issues post by male advice-seeker	
N° of comments	2,113 comments
N° of likes	4,240 likes
Name of webpage	Moshavere-ba-to

Sensitive gender issues post by female advice-seeker	
N° of comments	1,162 comments
N° of likes	2,435 likes
Name of webpage	Zendegi.rangi

Culture post by male advice-seeker	
N° of comments	1,321 comments
N° of likes	4,289 likes
Name of webpage	Moshavere-ba-to
Culture post by female advice-seeker	
N° of comments	726 comments
N° of likes	2,033 likes
Name of webpage	Vakil_ak

Religion post by male advice-seeker	
N° of comments	2,551 comments
N° of likes	5,283 likes
Name of webpage	Moshkelat.zanashoe
Religion post by female advice-seeker	
N° of comments	2,601 comments
N° of likes	7,040 likes
Name of webpage	Moshkelat.zanashoe

Table 8. Description of comments selected for analysis

3.2. Classification of the data collected

In order to fulfil the objectives, set up in this dissertation, we have revised the different studies that have approached the study of advice in different languages. More precisely, we apply Hampel's (2015) framework, which encompasses the categorization of *discursive moves*, the concept of *directness and indirectness*, and the analysis of *relational work* as categories to be considered when analyzing how advice is carried out in any language. Hampel's taxonomy is informed by Locher's (2006) work, entitled: "Advice-Giving in an Internet Health Column", by Morrow's (2012) article "Online Advice in Japanese: Giving Advice in an Internet Discussion Forum", and by Placencia's (2012) study: "Online Peer-to-Peer Advice in Spanish Yahoo! Respuestas". Hampel (2015) initially developed this taxonomy based on a study entitled "Mama Zimbi, pls help me!" Additionally, we had to address specific cultural issues within Persian culture, incorporating perspectives from Morrow's (2012) and Tavakoli's (2013) research. Hampel (2015) also examined (im)politeness and gender in a particular advice-giving practice among young Ghanaians in online interactions. The data from this study was derived from the Facebook fan page of Mama Zimbi, a Ghanaian radio and television personality, and comprised a sample of 400 messages responding to problem messages posted by two male and two female advice seekers. The analysis was conducted based on form- and content-based categories, with a focus on the directness and substance of the advice provided, the content of discursive moves beyond advice, and the use of address terms.

Due to the relevance and replicability of this taxonomy, this is the one that we decided to follow with the corpus of replies collected from the Instagram webpages. However, we are aware that the research is also corpus-driven and that we must account for new strategies as we are dealing with a different language. Likewise, when some of Hampel's categories are not useful for our corpus, we will discard them. Similarly, new categories will be included if relevant and not present in previous taxonomies. To ensure the reliability of the coding

procedure, a small subset of the data was independently coded by my supervisor, who acted as a second coder and resolved any ambiguity².

3.2.1. Categories of advice-giving

In what follows, we will describe the taxonomy that forms the foundations for our study, and we will describe the different categories and sub-categories in more detail.

3.2.1.1. Discursive moves in advice messages

Building upon Locher's (2006) coding scheme for discursive moves, Morrow (2012) adapted this framework to develop a classification system suited to the analysis of advice-related discourse, particularly within the context of a Japanese divorce forum. In the present study, we draw on both Locher's (2006) original taxonomy, which was designed to evaluate advice-giving interactions in online medical contexts, and Morrow's (2012) adaptation, tailored for a culturally specific online setting. To align the coding scheme with the specific aims and characteristics of our data, minor modifications were introduced to enhance its relevance and analytical precision. Table 9 outlines the discursive move categories employed in this study, along with detailed descriptions and illustrative examples.

According to Locher (2006) and Morrow (2012), online advice messages employ various discursive moves. Specifically, these can include *greetings*, *advice*, *assessment*, *a warning*, *a question*, *an explanation*, *a personal experience*, etc. In addition, on certain occasions, the individual providing advice might not only refer to their personal experience but also draw upon the experiences of their acquaintances and relatives. We would classify this as a personal experience. In their qualitative analysis, Morrow (2012) employed the concept of discursive moves to examine the content of advice messages. Miller and Gergen (1998) characterized these messages as contributions that influenced the ongoing

² We are aware that the coding procedure was not submitted to an intercoder reliability test. However, this will be done in future work. Considering that this was a preliminary approach I relied on my supervisor to code part of the corpus that was translated into English. This ensured that the procedure was reliable and consistent.

interchange. With only minor modifications, Morrow used Locher's (2006) discursive move categories, initially derived from Miller and Gergen's (1998) work (see table 9).

Discursive moves	Examples
ASSESSMENT: Also includes reproach and expressions of disbelief	It was not because of love; it was because of material things. به خاطر عشق نبود، به خاطر چیزهای مادی بود
INSULT: Also includes curses, threats, and bad wishes	Shame on you شرم بر شما
OWN EXPERIENCE: Personal experience of the advice-giver. <i>Lucy</i> offers a ‘personal’ anecdote, even though <i>Lucy</i> is no real person.	My Ex-husband was the same and it became worse little by little همسر سابقم همینطوری بود و کم کم بدتر هم شد
FEELINGS OF OTHERS: Recognizing, acknowledging, or responding to the emotions of others in conversation. It often reflects empathy	It's a horrible feeling that you have the right to be upset and sensitive. حس خیلی بدی هست، حق داری که ناراحت و حساس باشی
ADDRESS FORMS: Refer to or address someone in interaction (e.g., titles, names, kinship terms)	Honey عزیزم
EMOTIONAL SUPPORT: Including giving reassurance and encouragement, expressions of empathy and good wishes	Hope your problem will be solved completely 🙏 امیدوارم مشکلتون کاملاً حل بشه 🙏
EXPLANATION/ ELABORATION: Explanation of a point just made.	If a man or woman follows someone, it does not mean that he is a bad man. Then, have you not followed any man yourself? اگر مرد یا زنی کسی را فالو کند این به این معنا نیست که مرد بدی هست، خودت تا حالا هیچ مردی را فالو نکردی؟

WARNING: Alerts someone to a potential danger, risk, or undesirable outcome. Warnings serve to protect the listener, but they can also carry implicit power dynamics, depending on the relationship between the interlocutors and how the warning is delivered.	Avoid these little mischiefs. But gather your attention so that these mischiefs don't go from virtual to reality. Also be careful not to cause big trouble with your stocks. از این چیزهای کوچک دوری کن. اما حواست را جمع کن که این چیزهای کوچک از مجازی به واقعیت تبدیل نشه. همچنین مواظب باش با گفتنش دلیل مشکلات بزرگتری نشه
PREDICTION: Forecasts or anticipates a future event, action, or state.	If he continues like this, you will definitely be in trouble in future and other women will come into your life اگر اون آنطوری ادامه بده ، قطعا در آینده دچار مشکل میشی و زن دیگه ای تو زندگیت میاد
APOLOGY: Expressing regret, saying you're sorry	I apologize, but it is her trick معذرت میخوام اما این حقه اش هست
FAREWELL: Goodbye, closing	Good luck موفق باشی

Table 9. Discursive moves with examples from this study's corpus. (Adapted from Hampel, 2015)

On her part, Locher (2006) investigated the process of seeking and providing advice in *Lucy Answers*, an online health advice column associated with a US university. Locher examined both the discursive moves that comprise the advice letter as well as the moves and linguistic mechanisms used to carry out relational work, i.e., "the 'work' individuals invest in negotiating relationships with others" (Locher 2006: 4; see also Locher and Watts 2005). This is what we try to do here as well; however, our goal, like Morrow's (2006), is to highlight general patterns.

In terms of the relative frequency of different discursive moves and their sequencing, it is possible to gain a greater understanding of the substance of advice message texts by coding the content-based categories and social culture in the Iranian context. Because some parts of a speech fall into more than one category, some overlap between various discursive moves would be expected. In these situations, we used the category most closely resembling the discursive moves at issue (See Hampel 2013 for more information and examples).

3.2.1.2. *The linguistic realization of advice*

Martnez-Flor's (2005) taxonomy for suggestions provides three form-based criteria for the directness of advice: Imperatives, performatives, and modal verbs of obligation (*have to* or *must*) are examples of direct strategies. Conventionalized forms often begin with 'If I were you' and include other modal verbs (such as *should* or *can*) or conditional phrases. We use impersonal words or suggestions to deliver indirect advice. The latter frequently use proverbs and metaphors.

This can manifest as indirectness, hedging, or embedding the advice in subsequent language (see, for example, DeCapua and Dunham 2007; Locher 2006a; Morrow 2006). The actual piece of advice can take many linguistic forms, ranging from the classic conditional clauses with *should*-instructions, *I would do X* statements, and indirect statements realizing suggestions, to imperatives and questions inviting introspection and action (e.g., DeCapua and Dunham 2007; Hudson 1990; Locher 2006a).

The advisory discursive moves in Locher's (2006) response letters demonstrated both direct and indirect syntactic advice-giving, embedded advice throughout the letter's composition, and encouraged readers to make their own decisions by providing options. "Lucy Answers" generally employs three grammatical forms of advice-giving: declaratives, interrogatives, and imperatives, all of which encourage introspection and action. Table 10 and 11 illustrate direct and indirect advice.

Explicit withholding of advice (Direct advice)	Examples
DECLARATIVE: Make a statement	This girl is blessing, he doesn't know her value این دختر برکته، اون ارزشش را نمی‌دونه
INTERROGATIVE: Ask question with modal verb	Who even let you get married? چه کسی بهت اجازه داد که ازدواج کنی؟
IMPERATIVE: Giving orders	Don't marry this lady at all, it is a big mistake, stay away from this evil اصلا با این زن ازدواج نکن، اشتباه بزرگیه، از این شیطان دور بمون

Table 10. Direct advice

Indirect advice	Examples
METAPHOR	—
PROVERB	Repent the wolf is death/ out of sight, out of mind

Table 11. Indirect advice

The degree of directness of the pieces of advice given in the comments that make up the corpus in response will be evaluated. our analysis will employ the following categories, as suggested by Hinkel (1997):

Degree of directness	Definition
1. DIRECT ADVICE:	Any comment that includes imperatives or the modal verb <i>should</i> .
2. HEDGED ADVICE:	Any comment that contained explicit hedges, hedging devices, or softeners of various types, e.g., expressions like “I think” “It seems that” or questions like “Why don’t you” “Aren’t you” or modal verbs other than <i>should</i> .
3. INDIRECT ADVICE:	Any comment that had no explicit or hedged advice but had enough information to act on it.
4. DESCRIPTION OF PERSONAL EXPERIENCE:	Any comment that had no explicit, hedged advice, or indirect advice but had an account of how the person dealt with the situation the advice seeker had described.

Table 12. Degree of directness

3.2.1.3. Content-based categories

Locher (2006) further categorizes advice based on its content. In addition to Locher's distinction between advice that encourages *action* and advice that encourages *introspection*, several other content-based categories account for types of advice in Ghanaian data that either do not fit Locher's categories, such as accepting situations or bearing consequences or are special forms of them. Table 13. displays a list and explanation of the content categories that we used in our study.

Content-based categories	Examples
ADVICE INVITING ACTION: The advice-seeker is told to perform a specific action	Tell a friend to try her به یکی از دوستان بگو که امتحانش کنه

ADVICE INVITING INTROSPECTION: The advice-seeker is invited to think about the situation and subsequently make his/her own decision	Bro, think about it a bit, I don't know what it means. داداش، یه ذره بیشتر راجع به اش فکر کن، من نمی‌دونم یعنی چی.
RELIGIOUS ADVICE: Advice related to religion in some way	We have a verse in the Quran that says, pure women for pure men and impure women for impure men. 🕯 You look inside yourself and see which group you are in یه آیه در قرآن داریم که میگه، زن پاک برای مرد پاک و زن ناپاک برای مرد ناپاک. 🕯 به درون خودت نگاه کن و ببین تو کدوم گروهی
ACCEPT THE SITUATION/BEAR THE CONSEQUENCES: The advice-seeker is told to accept the situation or to bear the consequences of his/her actions	You have lowered yourself so much that he considers you a prostitute who suggests you sleep with his friend اونقدر خودت را پایین آوردی که تو رو فاحشه فرض کرده که با دوستاش بخوابی

Table 13. Content-based categories from this study's corpus. (Adapted from Hampel, 2015)

3.2.1.4. Relational work in advice messages

According to Morrow's (2012) study on the Rikon website, advice givers utilized various linguistic strategies to establish trust, thereby facilitating the acceptance of their advice. Locher (2006: 52) uses the phrase "relational work" to describe this component of offering advice, which bears similarities to the term "facework" in Brown and Levinson's (1987) politeness theory. According to Locher's analysis of an online health advice column, the agony aunt performs a variety of relational works, including *bonding*, *boosting*, *criticizing*, *empathizing*, *hedging*, *praising*, and *using humor* (see table 14).

Locher and Watts (2005) define relational work as “*the entire continuum of interpersonal practices, including those that are deemed polite, impolite, or somewhere in between, as they help individuals manage their relationships*”. It encompasses a wide range of linguistic and non-linguistic actions aimed at fostering social bonds, managing social distance, or resolving conflicts.

In the context of Locher's (2006) analysis of online health advice columns, relational work involves the ways an "agony aunt" (or advice columnist) communicates to build rapport, demonstrate empathy, and establish trust with advice-seekers. This involves a blend of politeness strategies, emotional support, and authoritative guidance, allowing the columnist to balance their role as both an empathetic listener and an expert providing advice.

Relational work - politeness/impoliteness	Examples
BONDING: Creating a sense of connection or shared experience with the advice seeker.	My dear عزیزم
CRITICIZING: Reflecting badly on the person. Offering constructive feedback while attempting to avoid offending the recipient.	destroy your future because of a man who has not been in a relationship with him for a long time. آینده تو خراب کردی بخاطر مردی که خیلی وقت نیست که باهاتش تو رابطه ای
EMPATHIZING: Demonstrating understanding and emotional alignment with the recipient's feelings or situation.	Sorry for what happened, I know it's hard to accept متاسفم برای اتفاقی که افتاده، میدونم که خیلی سخته بپذیری
HEDGING: Using language that softens advice, making it less direct or authoritative to avoid seeming too imposing.	If he wanted to fall in love with you, it would be in these 4 months, cut with him, if he comes back, tell him to propose to you, if he does not want, go to hell اگر اون میخواست عاشقت بشه تو این ۴ ماه اتفاق میفتاد، باهاتش تموم کن، اگر برگشت بهش بگو که ازت خواستاری کنه، اگر هم نخواست بره به جهنم
USING HUMOR: Introducing light-heartedness to ease tension and make the advice more palatable.	It is locked in aunt Alexism 🙋 the cats in our neighborhood at least know who the father of their child is 🤔👉 این واسه خاله الکسیس 🙋 هم قفله، گربه ی محل ما هم میدونه پدر بچه اش کیه 🤔👉
SARCASM: Advice is given in a sarcastic way, i.e., by telling the advice-seeker to do the opposite of what he/she should actually do, or the advice is evidently not meant seriously.	Do you think a bitch is a good choice فکر میکنی که زن فاحشه انتخاب خوبیه
OTHERS: Other elements (MAXIM)	Do not show your naked body until you have driven someone's naked heart (Charlie Chaplin) تا وقتی که قلب عریان کسی رو ندیدی تن عریانت را نشان نده، چارلی چاپلین

Table 14. Relational work (Adopted from Locher, 2006)

3.3. Description of the posts selected for analysis

In what follows, we will present the ten posts selected from five male and female Instagram participants seeking advice on different topics. We have provided a translation into English to facilitate comprehension and to offer as detailed a context as possible so that the examples can be best understood.

3.3.1. Posts published by male participants

A) Love and relationships

(Male advice seeker) 1,026 comments (Moshavere_ba_to)

Hello. I am 36 years old, have been married for 10 years, and have one child. For a decade, we lived as tenants; however, through considerable effort and by securing a loan, I was finally able to purchase a small house. My plan was to surprise my wife with the news on her birthday. Our marriage has been official and stable. We live a typical life, and overall, we are satisfied with one another. However, something unexpected occurred. Unfortunately, I renewed the rental contract and did not move into the house I had purchased. That house was subsequently rented by a couple during the summer. They are childless and around the same age as my wife. From the very first time I saw the woman, she caught my attention—though I avoided making eye contact. She is very polite and pleasant; she smiles and greets me whenever we meet. Over time, I observed that she appears genuinely happy with her husband, and they often spend time together.

Despite this, I have been feeling increasingly miserable. Whenever I see her, my heart races to the point that my hands and feet tremble, and I cannot explain why. When I do not see her for a while, I begin to miss her. Although I try to dismiss these feelings, I find myself constantly thinking about her, and it is causing me significant emotional distress. In

fact, I chose to remain in the rental house rather than move into the one I bought just to be near her. I ask your followers for advice, especially those who may have had similar experiences. Why is this happening, and what should I do? I am confused and afraid of making mistakes. Thank you.



Figure 6. Picture of male post about love and relationships issues

B) Sexual disorders (lesbian) wife

(Male advice seeker) 1,810 comments (Zendegi.rangy)

Hi, can you post my problem soon? Please 😊😊

I am 28 years old and have been married for two years. My marriage was based on love, it was neither arranged nor forced. My wife was our neighbor, and I had loved her for several years. Eventually, I discovered that she had similar feelings for me. With the approval of both families, we got married. My wife is very beautiful and well-mannered, and

I have never experienced any negative behavior from her. I work for a company and typically return home around 3 p.m. However, between 12 noon and 3 p.m., about 90% of the time, she does not answer my calls. When I ask her about it, she often provides explanations such as, "I was in the bathroom," "I was cooking," or "I was at the supermarket." Yet, when I arrive home, I frequently find the house messy, the meals unappetizing, and one of her friends present.

This particular friend is a teacher. When I questioned her presence, she explained that her work ends at noon and, since our home is nearby, she occasionally visits. I responded by pointing out that I often call during this time without receiving an answer, while her friend is consistently there. She replied, "Well, sometimes, not always." Still, I became increasingly suspicious. Even my mother mentioned that she had sent my brother to our house on several occasions to deliver fruit around noon, but my wife did not answer the door. Her explanations never fully convinced me. Before leaving home one day, I placed an automatic camera discreetly on a corner of the table. The next day, the footage I retrieved left me devastated, something I would not wish upon anyone.

What I saw was my wife and her friend, both naked and engaged in sexual activity. My heart shattered. I kept asking myself, *"Why? Was I not enough for her?"* My pride was crushed, and I felt broken. I couldn't bear to go home and instead stayed in a hotel for several days. I no longer want to return to that house or be near my wife. Although I wanted to confront her and express everything I felt, I couldn't bring myself to do it. I just feel sick and deeply unsettled. Looking back, I had noticed changes in her behavior she had become more distant, but I attributed it to fatigue from housework. Still, her outward displays of affection never seemed to fade. Now, I realize that I no longer want this life.



Figure 7. Picture of male post about sexual disorders issues

C) Sensitive gender issues

(Male advice seeker) 2,113 comments (Moshavere_ba_to)

Hello, I am 30 years old, and my girlfriend is 26. We have been in a relationship for five months. She was previously married and has a three-year-old son. I had no issue with her past marriage such experiences can happen to anyone. Over time, I developed strong feelings for her and eventually proposed. I should mention that she is very beautiful and has

had many suitors, all of whom she rejected because of me. She explained that her previous marriage was forced and that she never loved her first husband. When I proposed, she became visibly distressed and started crying. She said, “I want to tell you something that no one else knows, but I cannot live in fear anymore”. She then revealed that her son is not biologically her ex-husband’s. In other words, the child is illegitimate, and her ex-husband is unaware of this fact even though the child spends one week each month with him.

I asked her, “Are you sure about what you’re saying?” She replied, “I’m 100 percent sure” I then asked, “Who is the child’s biological father?” She said, “I don’t know”. I am unsure whether to believe her. She also stated that if we are to marry, her son must live with us. I love her deeply and am not concerned about her past, but I wonder if I should accept this child as part of our future? Might this situation cause complications later on?



Figure 8. Picture of male post about sensitive gender issues

D) Culture

(Male advice seeker) 1,321 comments (Moshavere_ba_to)

Hello. I am a 25-year-old man, and my girlfriend is 19. We have been in a relationship for one month. From the beginning, I intended to pursue marriage, provided we reached an agreement. I consider myself a person with moderate religious beliefs, and I have refrained from engaging in sexual activity prior to marriage. Early in our relationship exactly seven days after we met I wanted to test her intentions. I proposed that we have sex and invited her to my house. To my surprise, she accepted and came. I asked her, "Aren't you ashamed?" She replied, "No, I'm comfortable". She had previously told me that she had never had sexual relations with anyone, and I was puzzled by how casually she laughed and behaved, especially if this truly was her first experience. Seeing her demeanor, I told her to leave because my parents were coming. Fortunately, nothing happened between us.

After that incident, I wanted to end the relationship, but she cried intensely and confessed that she had fallen in love with me. Out of sympathy and emotional conflict, I continued the relationship. However, I now find myself uncertain. I don't know whether she has been involved with others in the past. She insists she accepted my offer only because she loved me. I am struggling with this situation and would appreciate guidance in making the right decision for my future.



Figure 9. Picture of male post about culture issues

E) Religion

(Male advice seeker) 2,551 comments (Moshkelate.zanashoe)

I am a man who has been married for a year, and I am now considering divorce. However, I'm unsure how to proceed in a way that avoids paying the dowry, as I believe my wife does not deserve it. To be honest, many people in my position might resort to extreme actions, but I am trying to handle this situation through legal means. Before marriage, I had never been in a relationship. I spent most of my time at work or at the mosque, never missing a prayer, and I've always tried to live by the principles of honesty and religious duty. I

initially didn't want to get married because I felt that modern social changes like women unveiling, attending university, and working with non-mahram men were not in line with my values. Even women who wore hijab did not seem trustworthy to me, as I saw some getting into cars with men after religious ceremonies.

My mother, who also works in the mosque, encouraged me to marry an 18-year-old girl from a respectable family who wasn't interested in pursuing education. I was 29 at the time, and I agreed, feeling fortunate to have found someone young, beautiful, and from a noble background. However, from the first night we moved into our home, problems began. My wife behaved in ways that shocked me expressing desires for violent behavior and using disturbing language. I was confused and alarmed by her requests, which seemed to indicate psychological issues. I later discovered that she was spending household money on provocative clothing and watching inappropriate content online. When I confronted her, she said I wasn't meeting her expectations because I refused to act violently or abusively toward her.

In a moment of anger, I lost control and physically assaulted her, which I deeply regret. I thought she would leave and return to her family, but instead, she expressed gratitude and claimed that was the kind of treatment she wanted. This left me feeling even more disturbed and desperate. I want to end this marriage, but she is now threatening to demand her full dowry. I don't know what to do. Please, I am asking for help and advice on how to handle this situation properly.



Figure 10. Picture of male post about religion issues

3.3.2. Posts published by female participants

A) Love and relationships

(Female Advice-seeker) 407 comments (Vakil_ak)

My husband and I are both 28 years old. We are on equal footing in terms of finances, family background, and education, and our relationship is generally harmonious. However, one issue continues to trouble me emotionally: he follows unfamiliar women on social media. This behavior makes me feel deeply upset. Although I have brought it up with him

several times and he has responded with apparent agreement, I continue to notice that he follows new accounts. My question to others whether men or women who have experienced something similar is this: how have you dealt with such a situation?

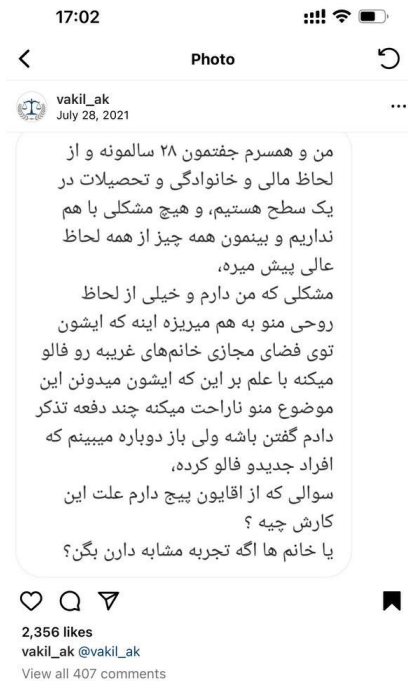


Figure 11. Picture of female post about love and relationships issues

B) Sexual disorders (threesome)

(Female advice seeker) 534 comments (Moshavere_ba_to)

Hello, I would like to share my issue as well. I am 19 years old, and my husband is 25. We were engaged for two years before getting married. Recently, I discovered that my husband has a desire to involve a third person during sexual activity. I must clarify that, in everyday life, he does not exhibit such tendencies; however, in our intimate moments, I

realized that he imagines being with another man. I tried to understand this more clearly, and after some effort, I confirmed that my assumptions were correct.

I haven't spoken to my mother about this because I know it would deeply upset her, and I have no one else I can confide in. I am uncertain whether these behaviors are considered normal, but they make me feel very sad and emotionally distressed. I often feel as though my husband has lost interest in me. He claims that he still feels connected to me and enjoys our relationship, but I remain confused and hurt. I am seeking others' perspectives to understand whether these behaviors fall within the range of normal sexual expression.



Figure 12. Picture of female post about sexual disorders issues

C) Sensitive gender issues

(Female advice seeker) 1,162 comments (Zendegi.rangy)

Hello, I am seeking guidance and would greatly appreciate your advice. I am a 22-year-old woman who has fallen in love with a man my own age. He is wealthy, attractive, and owns a cosmetic store. I visited his shop several times, during which I developed strong feelings for him. Eventually, I expressed my interest in a relationship, and we have now been in a romantic relationship for four months. To maintain this relationship and express my love, I willingly engaged in a sexual relationship with him, resulting in the loss of my virginity. However, when I asked him about the possibility of marriage, he responded dismissively, saying, “What are you talking about? We’re just friends who said anything about marriage?”

I am devastated and unsure of what to do. I have never loved anyone before him and have only had one previous friendship. If my family were to discover this, I fear the consequences would be severe. Please help me understand what I can do to encourage him to marry me. I gave him my virginity as a sign of my genuine love and commitment. I should also mention that he once suggested I meet his friend, but I refused because I do not consider myself that kind of girl. I truly love him, and that is why I made this decision. Please advise me.



Figure 13. Picture of female post about sensitive gender issues

D) Culture

(Female Advice-seeker) 726 comments (Vakil_ak)

Hello, I apologize for the interruption, but I have a question. I hope you or your followers can help answer. My fiancé and I are planning to get married next month, but we are facing a challenge regarding the coins traditionally given during the ceremony. I would like to know what can be used as a substitute that holds equivalent material value. Any suggestions would be greatly appreciated.

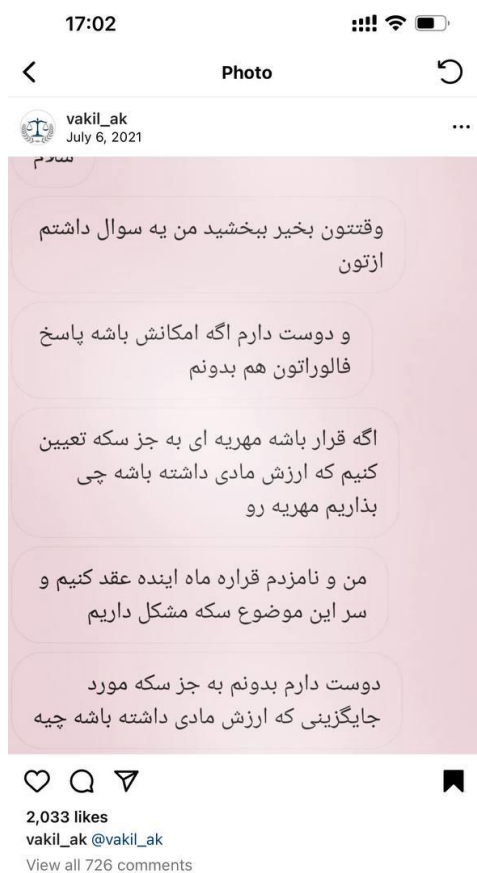


Figure 14. Picture of female post about culture issues

E) Religion

(Female advice seeker religion) 2,601 comments (Moshkelat.zanashoe)

Hello. I hope you are well. Mashallah, your page is admirable. I am 32 years old and have been married for six years. My husband is a peculiar person, and honestly, I don't even know where to begin. He is a very religious man believe me, if he weren't, I might have suspected infidelity, thinking his behavior could be due to betrayal. But the things he says are sometimes reasonable and at other times not. Early in our marriage, he told me that during sex, I should remain clothed and covered. I started wondering if something was wrong with

my body or if he simply didn't like it. Gradually, I realized that he specifically wanted me to wear fabric during intimacy. When I asked him why, he said, "I love it. If being naked were good, God wouldn't have created wool for people" I said, "Okay, you might be right", and let it go.

But recently, things have escalated. He now says he wants our sexual relations to be 'Islamic' involving a veil, full clothing, a mask, and hijab. I looked at his head to check if he had hit it, I thought maybe something had happened to him. But he was completely serious. I said to him, "Am I Batman? What is this nonsense?" He replied, "This is who I am. I love Islamic attire, and I enjoy this kind of intimacy" His words convinced me to some extent, but then I noticed that when he sees a woman in a veil on the street, he stares intensely. We've had countless arguments about this. He tells me that I don't understand how deeply he loves. Our family is religious, but whenever a woman who prays visits our home, he stares at her, then disappears into the bathroom for half an hour and returns with red eyes. I think something is wrong with him. This behavior has progressed from simply wanting me to wear a blouse to this extreme.

Does anyone know how I can stop this? I once suggested we go to counseling, and he replied, "Take your father to counseling what's wrong with me?" I feel like I can't even speak to him anymore because he becomes aggressive.



Figure 15. Picture of female post about religion issues

4. ANALYSIS AND RESULTS

4.1. Quantitative analysis

The results section will be divided into two main parts, a quantitative and a qualitative one. On the one hand, we will present the quantitative analysis. In this part, we will outline the main results from the statistical tests applied to the corpus of the pieces of advice collected. The statistical tests carried out following the recommendations of an expert will allow us to identify aspects that are of a certain significance either because they point to patterns that are frequently repeated or because they point to strategies that need to be investigated. Just to remind the reader, the focus of the study was to look at the *form and content-based categories* deployed to convey a piece of advice on the social media Instagram in Farsi. In addition, we consider the *response's directness* and the *content* of the piece of advice together with the *discursive moves* employed. The aim was to obtain a clear picture of the most frequent strategies that Farsi speakers employ to give advice on different topics that can be more or less sensitive in Iranian culture. In addition, we also wanted to assess if the strategies employed varied depending on the *topic* that elicited the piece of advice and the *gender* of the person requesting advice, as well as that of the *Person providing it*.

After that, a qualitative analysis will follow the quantitative results to illustrate the most relevant categories for advice-giving and relational work in Persian computer-mediated communication.

4.1.1. Quantitative analysis of the main categories and the variable topic

The quantitative analysis that we carried out includes the frequency of occurrences of the different elements that were considered in the analysis. In other words, the percentage of frequency occurrence of (i) different *discursive moves*, (ii) strategies for conveying *direct/indirect advice*, (iii) *relational work*, (iv) *content-based categories*, (v) *culturally related aspects*, and (vi) the use of *graphical emotions*.

Table 15 below represents the overall frequency percentage for the different categories:

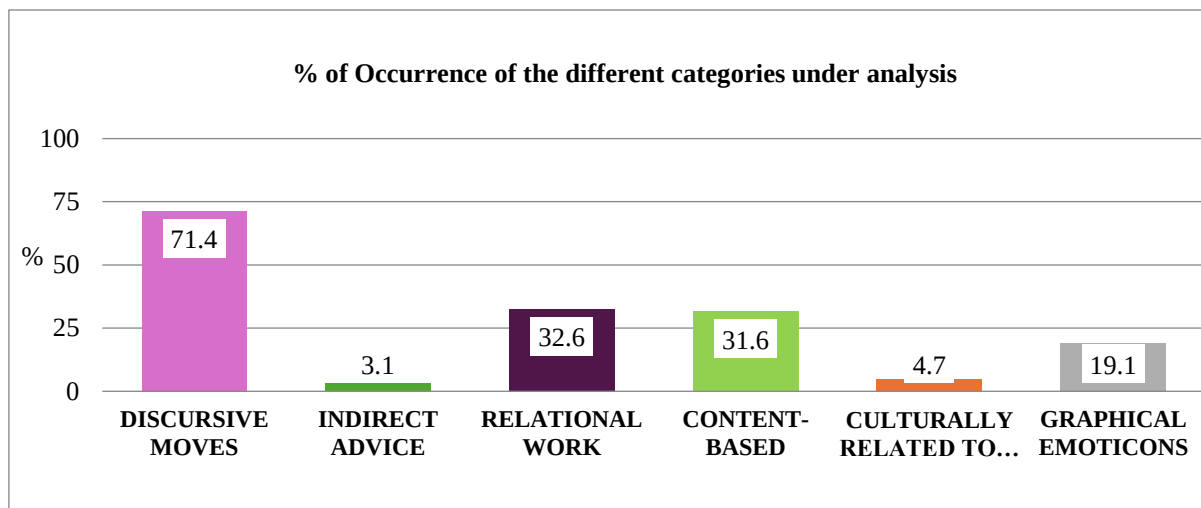


Table 15. Frequency of occurrence of the different categories

For example, 71.4% of the pieces of advice that make up the corpus were categorized with at least one of the subcategories of discursive moves (assessment, prediction...), which account for examples of direct advice. Relational work is present in 32.6% of the pieces of advice collected, a percentage that indicates that relational work is not highly important for the people offering the piece of advice. 31.6% of the examples analyzed are categorized as belonging to content-based advice. Graphical emoticons were used in 19.1% of the Instagram comments, while the other remaining categories, that is, indirect advice and culturally related topics, show lower frequencies of occurrence (3.1% and 4.7%, respectively).

Considering that the corpus collected has been divided into topics to assess if the different categories of analysis were similar or different regarding the topic being discussed. The following table represents the distribution of the different categories *per topic*.

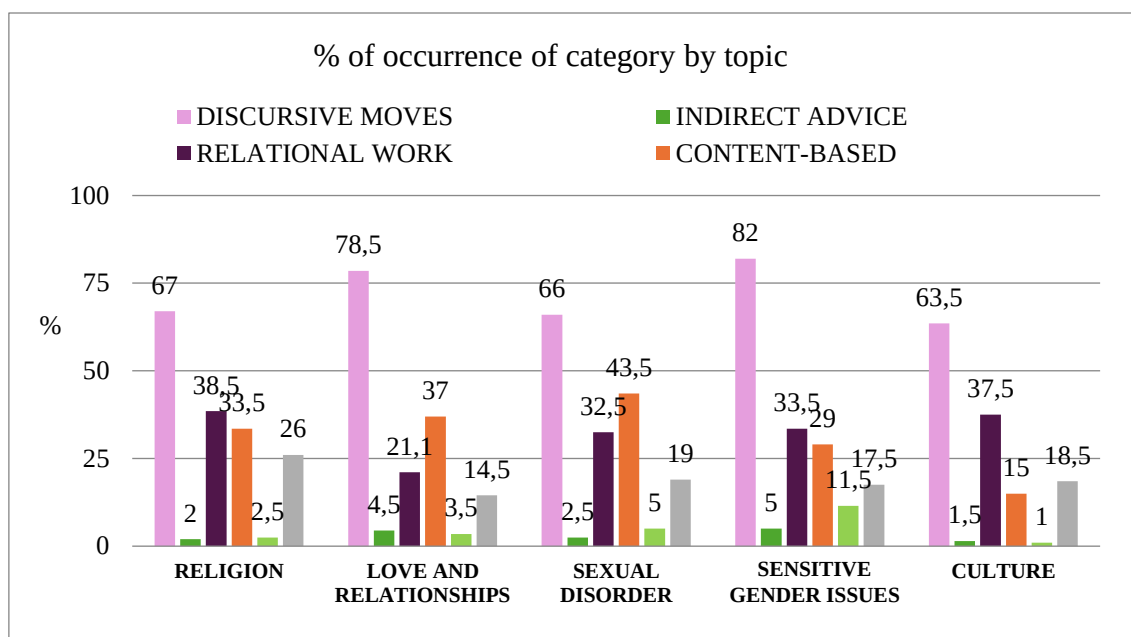


Table 16. Frequency of occurrence of the categories per topic

From this table, it can be inferred that indirect advice is not very frequent in any of the topical blocks, and a similar result can be obtained for culturally related topics, which scored lower percentages. A possible explanation for the first result is that most people who participate in Instagram are willing to provide advice in a direct way, which shows they decide to carry out the speech act in a straightforward way. On their part, graphical emoticons vary and seem to be more frequently employed when pieces of advice are given regarding religious issues, followed by those cases where advice is given regarding sexual disorders. Although it is not possible to demonstrate from a statistical point of view whether some categories are more significantly frequent than others within the same block, we did test whether there were differences among the rates of frequency for each of the categories across the different topical blocks, as this was a more interesting aspect. This was done descriptively together with the application of the chi-square test and post-hoc comparisons corrected with the application of Bonferroni's criteria. The results can be seen in table 17 below.

	p-value	R-LR	R-S	R-SG	R-C	LR-S	LR-SG	LR-C	S-SG	S-C	SG-C
Discursive Moves	<0.001***	NS	NS	*	NS	NS	NS	*	***	NS	***
Indirect Moves	0.167	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Relational Work	0.002**	***	NS	NS	NS	NS	NS	***	NS	NS	NS
Content-based Categories	<0.001***	NS	NS	NS	***	NS	NS	***	*	***	*
Culturally related topics	<0.001***	NS	NS	***	NS	NS	*	NS	NS	NS	***
Graphical Emoticons	0.054	*	NS	NS	NS	NS	NS	NS	NS	NS	NS

NS Not Significant; *p<0.05; **p<0.01; ***p<0.001

R: Block RELIGION; LR: LOVE AND RELATIONSHIPS; S: SEXUAL DISORDER; LC: SENSITIVE GENDER ISSUES; C: CULTURE

Table 17. Frequency of categories by Block: Results of Chi-square test and post-hoc comparisons corrected by Bonferroni's criteria

Table 17 indicates that, for instance, there were significant differences in the proportions of discursive moves between blocks ($p < 0.001$). It can be observed that the strongest differences corresponded to the blocks *Sensitive gender issue* vs. *Sexual disorders* ($p < 0.001^{***}$) and *Sensitive gender issue* vs. *Culture* ($p < 0.001^{***}$). This is logical because proportions are extreme between those blocks. However, we need to look into more detail to assess whether some moves were more pervasive than others in order to explain these differences.

Table 18 below illustrates the frequency of the six categories, Discursive Moves, Indirect Advice, Relational Work, Content-Based Categories, Culturally Related to Persian language and Graphical Emoticons across five thematic blocks: Religion, Love and Relationships, Sexual Disorder, Sensitive gender issue, and Culture. The analysis investigates how advice-giving and relational work differ based on topic categories, contributing to the dissertation's objectives of assessing the syntactic realizations of advice and their variation across contexts.

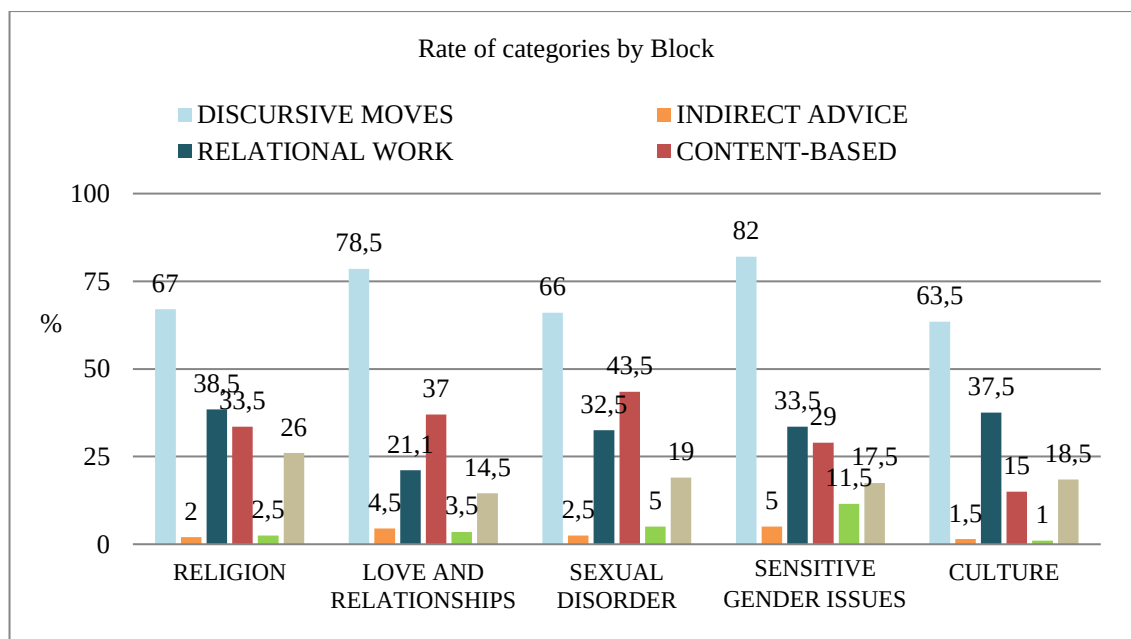


Table 18. Frequency of categories per topic

Discursive Moves dominate across all blocks, consistently reaching rates of approximately 65%-85%, demonstrating that this category forms the backbone of advice-giving strategies in Persian computer-mediated communication (CMC). If we look at the distribution per topic, some aspects are worth mentioning:

1. Religion: 67% of the responses involving some piece of advice participate in discursive moves, showing the emphasis on structured advice in religious contexts, likely due to the prescriptive and sensitive nature of religious topics. Relational Work is utilized at approximately 38.5%, reflecting a moderate degree of face-saving strategies in these interactions. Minimal use of Graphical Emoticons (under 5%) indicates a preference for serious, non-emotive communication in this context.

2. Love and Relationships: Approximately 75% of the advice instances incorporate at least one or more discursive strategies, a slightly lower proportion compared to those observed in religious contexts. The prevalence of advice employing relational work highlights the significance of emotional sensitivity and face-saving strategies in discussions related to relationships. Additionally, graphical emoticons are present in approximately 10% of the data, while culturally related topics appear in less than 5%, indicating the emotional and cultural nuance associated with this topic.

3. Sexual Disorder: This block shows a distinct trend, with (66%) of the pieces of advice deploying one or more of the Discursive Moves while Relational Work reaches its highest frequency with a (32.5%). This suggests heightened sensitivity and facework strategies in addressing taboo or sensitive issues like sexual disorders. The pieces of advice that participate in the category Indirect Advice appear (2.5%), indicating occasional hesitancy or indirectness in addressing such sensitive topics. Minimal reliance on Graphical Emoticons and Culturally Related Topics suggests a focus on direct, structured pieces of advice.

4. Sensitive gender issues: Similar to what has been observed regarding other topics, most of the replies deploy Discursive Moves as the most frequent category (82%). Content-Based Categories show (29%) and within this topic a (33.5%) of the replies resort to Relational Work. that shows moderate levels, indicating a balance between factual advice and relational sensitivity. The use of Culturally Related Topics remains minimal (11.5%), reflecting indirect cultural references rather than explicit discussions.

5. Culture: Discursive Moves are prominent at 63.5%, consistent with other blocks. Relational Work (37.5%) and Content-Based Categories (15%) are distributed, Low usage of culturally related topics (under 5%) aligns with the seriousness often associated with cultural discussions.

In conclusion, Sexual Disorder and Love and Relationships are the topics where advice givers invest in the lowest levels of Relational Work, perhaps reflecting the need for

emotional sensitivity and face-saving strategies in these personal and sensitive areas. On their part, Religion and Culture exhibit a more structured, factual approach, with minimal reliance on graphical emoticons or cultural elements, emphasizing the importance of directness in these contexts.

In the following sub-sections, we will look at each of the categories under analysis in more detail, taking into account their general frequency of distribution first to later account for differences in their frequency of distribution per topic and also taking the variable of gender into account.

4.1.1.1. Frequency of occurrence of Sub-categories

In this section, we will first present the general frequency of occurrence of the different moves that integrate each of the categories under analysis. Thus, at first sight, within the category of *discursive moves*, direct advice is the most frequent category as it accounts for 57.2% of all moves. This is followed by far by offering advice via elaboration or explanation (28.5%); that is, the piece of advice is elaborated and justified, and thus the advice tends to be wordier as in table 5 this category is followed by assessment (16.1%), that is, by an explicit evaluation of the situation and by prediction (11.8%) in which the advice contains some kind of premonition of what may or may not happen as an integral part of the advice. Amongst the least frequent categories that of farewell and feelings of others with 1%.

Regarding the different strategies to provide *Indirect advice* in Farsi on Instagram, the only relevant category is that of providing *proverbs*, with a 3% occurrence. On its part, the *Relational work* carried out as a part of the giving advice has the face-saving category of *hedging* (13.6%) and *humor* (9.3%) as the most frequent ones, followed by bonding (6.7%), with the person requesting advice and sarcasm (6.6%). Regarding the *content-based categories*, that of advice inviting action is the most frequent, so the advice invites the person to do or say something (29.1%). Finally, within the culturally related topic category, *belief* is the most frequent subcategory (2.6%), followed by *values* (1.3%), while the *habits* subcategory is not present in the advice.

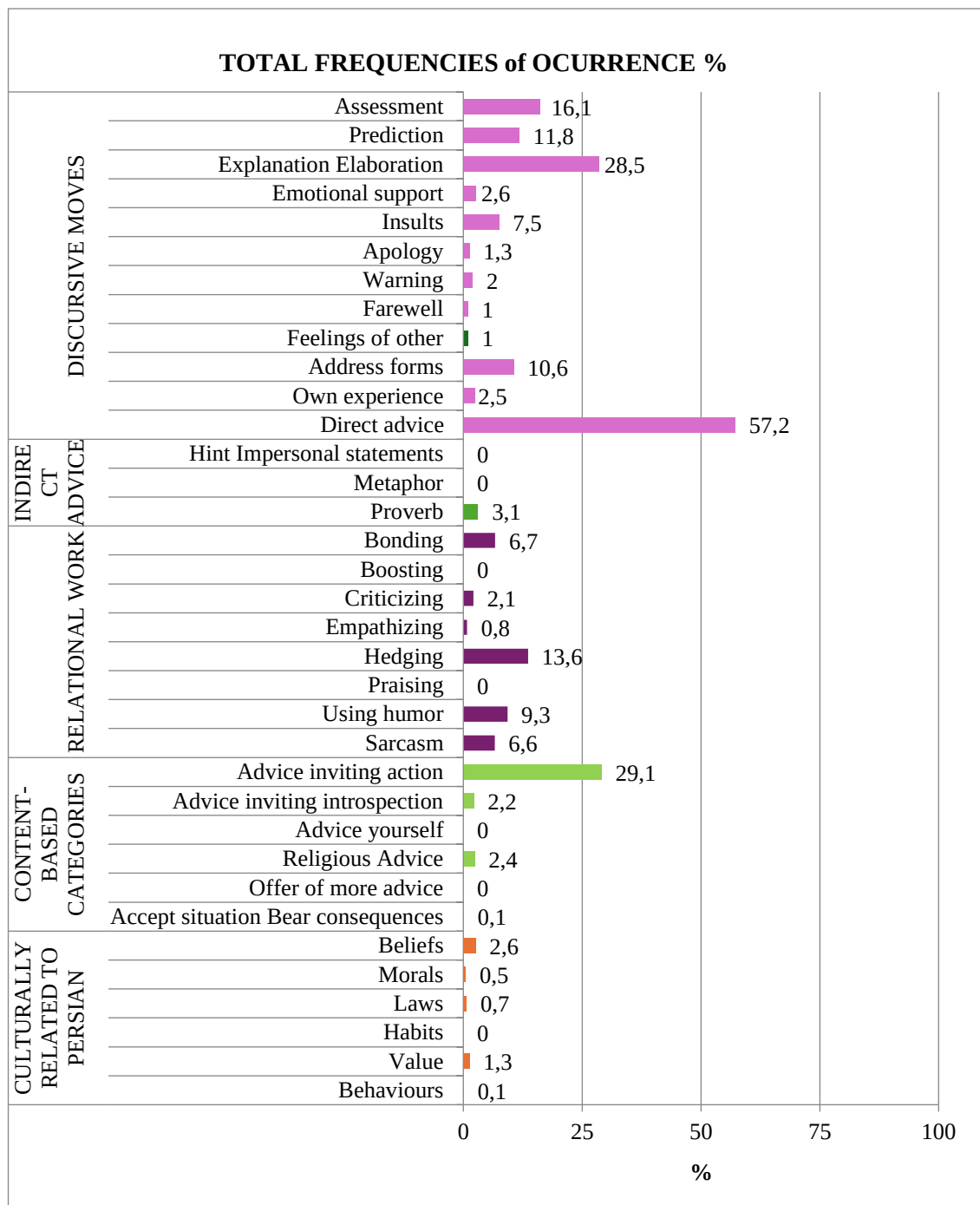


Table 19. Frequency of occurrence of sub-categories

4.1.1.2. Discursive Moves and its Subcategories

In order to assess whether some of the categories displayed a frequency of occurrence that was statistically significant, several tests were carried out, following the advice of an expert. Table 6 below displays the frequency of the subcategories of *Discursive Moves* and shows the results of McNemar's test with post-hoc comparisons adjusted using Bonferroni's criteria. The results can be *not statistically significant* (NS), *significant with mild evidence* at $p < 0.05$ (*), *significant with moderate evidence* at $p < 0.01$ (**), or *significant with strong evidence* at $p < 0.001$ (***)).

Table 20 below illustrates these differences, with darker red colors indicating highly significant differences ($p < 0.001$), lighter shades representing moderate ($p < 0.01$) and mild ($p < 0.05$) significance, and where blue represents non-significant (NS) results. In fact, the most outstanding differences concern the sub-categories of Explanation/Elaboration, Emotional Support, and Direct advice as the ones that show the strongest statistical differences across categories.

Likewise, direct advice is the most distinct category, differing significantly from all others (57.2%). Insults (7.5%), Apologies (1.3%), and Emotional Support (2.6%) also show strong statistical differences compared to multiple categories, while some categories, like Prediction and Assessment (16.1), have few significant differences, indicating similarities in their frequencies.

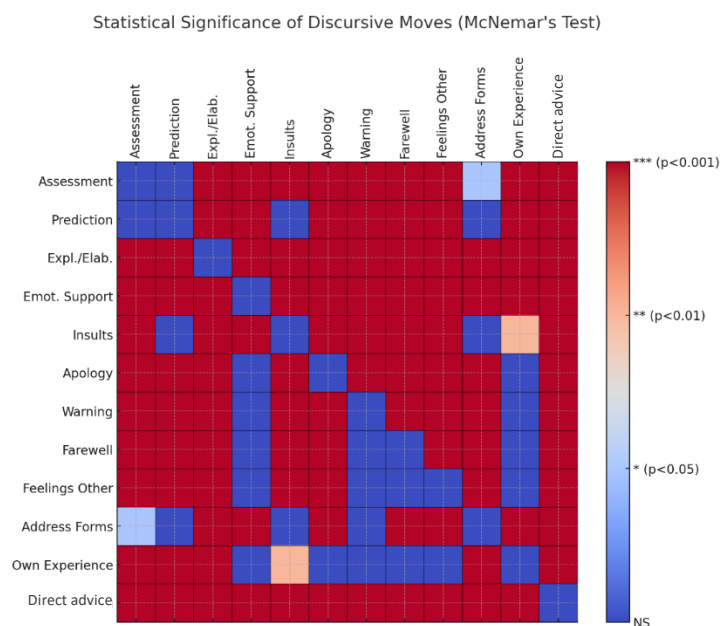


Table 20. Statistical significants of discursive moves

The strong associations observed in table 21 below between *insults* and *emotional support* ($p < 0.001$), as well as between *apology* and *emotional support* ($p < 0.001$), indicate that emotional expression plays a crucial role in mitigating or reinforcing face-threatening acts. Furthermore, *direct advice* emerges as a statistically significant category across all comparisons, underscoring its importance in shaping the linguistic realization of advice. Conversely, certain pairs, such as *prediction* and *insults*, as well as *warning* and *farewell*, do not show significant relationships (NS). This suggests that while *prediction* and *warning* may constitute essential aspects of the advice-giving process, they do not necessarily co-occur with certain discursive moves in a statistically significant manner.

	Assessment	Pred.	Expl/ Elab	Emot support	Insults	Apology	Warn.	Farewell	Feeling other	Address forms	Own experience	Exp withhold
Assessment												
Prediction	NS											
Expl/ Elab.	***	***										
Emot support	***	***	***									
Insults	***	NS	***	**								
Apology	***	***	***	NS	***							
Warning	***	***	***	NS	***	NS						
Farewell	***	***	***	NS	***	NS	NS					
Feelings other	***	***	***	NS	***	NS	NS	NS				
Address forms	*	NS	***	***	NS	***	NS	***	***			
Own experience	***	***	***	NS	**	NS	NS	NS	NS	NS		
Direct advice	***	***	***	***	***	***	***	***	***	***	***	

NS Not Significant; *p<0.05; **p<0.01; ***p<0.001

Table 21. Frequency of subcategories of discursive moves: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria

	Hint/ impers...	Metaphor	Proverb
Hint/ impers...			
Metaphor	NS		
Proverb	**	**	
NS Not Significant; *p<0.05; **p<0.01; ***p<0.001			

Table 22. Frequency of subcategories of indirect advice: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria

Table 22 compares the use of hints and impersonal forms, metaphors, and proverbs Comparisons. The findings reveal that the comparison between hints/impersonal forms and metaphors did not yield statistically significant results (NS), indicating that these two strategies are employed at similar rates within the dataset. In contrast, the difference between hints/impersonal forms and proverbs is statistically significant at the $p < 0.01$ level (**), suggesting a notable variation in their usage. Likewise, the comparison between metaphors and proverbs is significant at $p < 0.01$ level (**), indicating that proverbs are employed differently from metaphors in advice-giving. These significant distinctions among subcategories underscore the preference for proverbial expressions over other forms of indirect advice, potentially influenced by cultural and communicative norms.

4.1.1.3. Subcategories of Indirect Advice, Relational Work, Content-based categories and Cultural topics

Similarly, if we move on to the category of *Indirect Advice*, the frequency of occurrence of provers is significantly higher than all the rest, from a statistical point of view, and the only relevant sub-category when the advice is offered in an indirect way.

Regarding the sub-categories of *Relational Work*, the results from the statistical tests show that the face-saving strategy *Hedging* (13.6%) was employed with a frequency of occurrence that was statistically significant compared to the rest of the sub-categories except for that of *Using Humor* (9.3%).

	Bond.	Boos	Criticiz	Emphath	Hedg	Prais	Using humor	Sarcasm
Bonding								
Boosting	***							
Criticizing	**	*						
Emphathizing	***	*	NS					
Hedging	**	*	***	***				
Praising	***	*	*	NS	***			
Using humor	NS	*	***	***	NS	***		
Sarcasm	NS	*	**	***	**	***	NS	

NS Not Significant; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$

Table 23. Frequency of subcategories of relational work: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria

The statistical significance of the co-occurrence of various subcategories of relational work was assessed using McNemar's test, with post-hoc comparisons adjusted according to Bonferroni's correction. Table 23, which illustrates the interactions among different relational work strategies, including bonding, boosting, criticizing, empathizing, hedging, praising, as well as the use of humor and sarcasm.

Table 23 outlines the statistical associations between different relational work subcategories. The findings reveal that certain pairs of relational strategies are significantly more likely to co-occur, whereas others do not exhibit statistically significant relationships. Specifically, bonding shows a significant association with boosting ($p < 0.001$), empathizing ($p < 0.001$), hedging ($p < 0.01$), and praising ($p < 0.001$), suggesting that expressions of solidarity and interpersonal connection frequently coincide with strategies aimed at intensifying statements, expressing empathy, employing hedging techniques, and offering praise. Boosting, which serves to amplify or reinforce statements, is significantly associated with criticizing ($p < 0.05$), empathizing ($p < 0.05$), hedging ($p < 0.05$), praising ($p < 0.05$), and using humor ($p < 0.05$), indicating that the intensification of advice-giving expressions often occurs alongside other relational strategies that adjust their impact. Criticizing demonstrates significant co-occurrence with empathizing ($p < 0.05$), hedging ($p < 0.001$), praising ($p < 0.05$), using humor ($p < 0.001$), and sarcasm ($p < 0.01$). The strong association between criticism and hedging suggests an attempt to soften critical remarks, while its links to humor and sarcasm reflect the use of indirect or mitigated critique.

Empathizing exhibits a strong association with hedging ($p < 0.001$), humor ($p < 0.001$), and sarcasm ($p < 0.001$), underscoring the interplay between emotional support and mitigation strategies in online advice-giving. Hedging is significantly linked to praising ($p < 0.001$), humor ($p < 0.001$), and sarcasm ($p < 0.01$), highlighting the role of uncertainty markers and politeness strategies in these interactions. Praising is significantly associated with humor ($p < 0.001$) and sarcasm ($p < 0.001$), suggesting that positive reinforcement is often embedded within humorous or ironic expressions. Additionally, humor is strongly associated with sarcasm ($p < 0.001$), reinforcing the notion that humor serves both as a mitigating device and as a strategy for indirect criticism.

	Advice action	Advice introspection	Advice yourself	Religious advice	Offer more advice	Accept situation bear...
Advice action						
Advice introsp.	***					
Advice yourself	***	***				
Religious advice	***	NS	**			
Offer more advice	***	***	NS	**		
Accept sit./ bear...	***	**	NS	*	NS	

NS Not Significant; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$

Table 24. Frequency of subcategories of content-based categories: Results of McNemar's test and post-hoc comparisons correlated by Bonferroni's criteria

Within Content-based categories, the sub-category Advice Inviting action (29.1%) was the most frequent item and its frequency was significantly higher for all the rest of the sub-categories. Table 24 analyzed subcategories include Advice Action, Advice Introspection, Advice Yourself, Religious Advice, Offer More Advice, and Accepting the Situation/Bear consequence. The reported significance levels indicate whether the observed frequency differences among these subcategories are statistically meaningful ($p < 0.05$, $p < 0.01$, $p < 0.001$), while 'NS' denotes non-significant results. The findings demonstrate that Advice Action differs significantly from all other subcategories ($p < 0.001$). Likewise, Advice Introspection shows highly significant differences in comparison to Advice Yourself and Offer More Advice ($p < 0.001$). The Religious Advice subcategory exhibits statistically significant differences when compared to Advice Yourself ($p < 0.01$) and Offer More Advice ($p < 0.01$), whereas its difference from Advice Introspection is non-significant (NS). Additionally, Offer More Advice significantly differs from Advice Action and Advice

Introspection ($p < 0.001$), while its distinction from Accepting the Situation/Bear consequence is non-significant (NS). Finally, Accepting the Situation/Bear consequence demonstrates a weak statistical distinction from Religious Advice ($p < 0.05$) and Advice Yourself (NS), while it differs significantly from Advice Action ($p < 0.001$) and Advice Introspection ($p < 0.01$).

	Beliefs	Morals	Laws	Habits	Value	Behaviors
Beliefs						
Morals	**					
Laws	NS	NS				
Habits	***	NS	NS			
Value	NS	NS	NS	*		
Behaviors	***	NS	NS	NS	NS	

NS Not Significant; * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$

Table 25. Frequency of subcategories of culturally related to Persian language and culture: Results of McNemar's test and post-hoc comparisons corrected by Bonferroni's criteria

Finally, the frequency of the sub-categories of culturally related to Persian language and culture, the sub-category of beliefs (2.6%) occurred with a higher percentage, that was also statistically significant when compared to morals, habits, and behaviors. Table 25 indicates several significant associations among the subcategories. Specifically, a strong association ($p < 0.001$) is observed between beliefs and both habits and behaviors, suggesting that deeply ingrained beliefs have a considerable influence on habitual actions and social behaviors in Persian discourse. Additionally, a statistically significant relationship ($p < 0.01$) is identified between beliefs and morals, indicating that moral judgments in Persian culture are frequently shaped by underlying beliefs.

Furthermore, values exhibit a weaker but statistically significant association with habits ($p < 0.05$), implying that habitual practices are influenced, to some extent, by the cultural values embedded in Persian social norms. However, no significant relationships are detected between laws and other subcategories, suggesting that legal frameworks may operate independently of personal beliefs, morals, and habitual cultural expressions in online advice-giving contexts. The significant associations between beliefs, behaviors, and morals underscore the influence of culturally embedded ideologies in shaping advisory discourse, particularly in discussions concerning sensitive topics such as religion, gender issues, and relationships.

4.1.1.4. Frequency of occurrence of sub-categories per topic block

In this section, we will look at the frequency distribution of the different subcategories that make up the categories under analysis, taking into account the topic variable. As we stated before, it is also important to assess whether there are differences in the frequency of occurrence of some strategies over others and especially to assess if these differences can be attributed to the topic that elicits the advice.

4.1.1.5. Discursive moves and subcategories per topic

The data is classified into five thematic categories: religion, love and relationships, sexual disorders, Sensitive gender issue, and culture. The analysis explores the frequency and distribution of key discursive moves, including assessment, prediction, explanation elaboration, emotional support, insults, apology, warning, farewell, feelings of others, address forms, personal experiences, and direct advice. Table 26 presents a summary of the frequency and percentage of each discursive move within the thematic categories.

		BLOCK											
		Total		RELIGION		LOVE AND RELATIONS HIPS		SEXUAL DISORDER		SENSITIVE GENDER ISSUES		CULTURE	
		N	%	N	%	N	%	N	%	N	%	N	%
Assessment	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	839	83.9	170	85.0	167	83.5	178	89.0	147	73.5	177	88.5
	Yes	161	16.1	30	15.0	33	16.5	22	11.0	53	26.5	23	11.5
Prediction	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	882	88.2	192	96.0	168	84.0	175	87.5	158	79.0	189	94.5
	Yes	118	11.8	8	4.0	32	16.0	25	12.5	42	21.0	11	5.5
Explanation Elaboration	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	715	71.5	158	79.0	145	72.5	155	77.5	101	50.5	156	78.0
	Yes	285	28.5	42	21.0	55	27.5	45	22.5	99	49.5	44	22.0
Emotional support	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	974	97.4	198	99.0	193	96.5	195	97.5	189	94.5	199	99.5
	Yes	26	2.6	2	1.0	7	3.5	5	2.5	11	5.5	1	.5
Insults	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	925	92.5	187	93.5	186	93.0	188	94.0	169	84.5	195	97.5
	Yes	75	7.5	13	6.5	14	7.0	12	6.0	31	15.5	5	2.5
Apology	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	987	98.7	196	98.0	198	99.0	198	99.0	196	98.0	199	99.5
	Yes	13	1.3	4	2.0	2	1.0	2	1.0	4	2.0	1	.5
Warning	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	980	98.0	200	100.0	195	97.5	195	97.5	191	95.5	199	99.5
	Yes	20	2.0	0	.0	5	2.5	5	2.5	9	4.5	1	.5
Farewell	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	990	99.0	198	99.0	197	98.5	196	98.0	200	100.0	199	99.5
	Yes	10	1.0	2	1.0	3	1.5	4	2.0	0	.0	1	.5
Feelings of other	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0

	No	990	99.0	200	100.0	194	97.0	198	99.0	198	99.0	200	100.0
	Yes	10	1.0	0	.0	6	3.0	2	1.0	2	1.0	0	.0
Address forms	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	894	89.4	180	90.0	185	92.5	173	86.5	173	86.5	183	91.5
	Yes	106	10.6	20	10.0	15	7.5	27	13.5	27	13.5	17	8.5
Own experience	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	975	97.5	199	99.5	193	96.5	197	98.5	197	98.5	189	94.5
	Yes	25	2.5	1	.5	7	3.5	3	1.5	3	1.5	11	5.5
Direct advice	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	428	42.8	94	47.0	81	40.5	76	38.0	88	44.0	89	44.5
	Yes	572	57.2	106	53.0	119	59.5	124	62.0	112	56.0	111	55.5

Table 26. Subcategories of discursive moves by bloc

Assessment is observed in 16.1% of all comments, with the highest frequency in the *Sensitive gender issue* category (26.5%) and the lowest in *sexual disorders* (11.0%). Prediction appears less frequently, occurring in 11.8% of the comments. The *religion* category exhibits the lowest occurrence (4.0%), while *Sensitive gender issue* presents the highest frequency (21.0%). Explanations and elaborations are present in 28.5% of the total comments, with the highest frequency observed in the *Sensitive gender issue* category (49.5%) and the lowest in *religion* (21.0%). This suggests that sensitive gender discussions encourage more detailed justifications and elaborations compared to religious discourse.

Expressions of emotional support are infrequent, accounting for only 2.6% of the dataset. They are most commonly found in the *Sensitive gender issue* category (5.5%) and least frequently in *culture* (0.5%). Insults constitute 7.5% of the data, with the highest occurrence in the *Sensitive gender issue* category (15.5%) and the lowest in *culture* (2.5%). Apologies are rare, appearing in only 1.3% of the total comments. The *religion* category exhibits the highest occurrence (2.0%), whereas the lowest frequency is observed in *culture* (0.5%). This suggests that religious discussions may be more likely to include polite expressions of regret or humility.

Warnings appear in 2.0% of all comments, with no instances recorded in *religion* but a relatively higher frequency in *Sensitive gender issue* (4.5%). This indicates that advice-givers in religious contexts are less likely to issue warnings compared to those addressing sensitive gender issue topics. Farewells are notably infrequent, occurring in only 1.0% of all comments, with no instances observed in *Sensitive gender issue*. The limited presence of farewell expressions suggests that online advice-giving interactions in Persian CMC typically conclude without explicit closing remarks. Feelings of others are rare, accounting for just 1.0% of all responses. No instances are observed in the *religion* or *culture* categories, indicating that discussions in these domains may be less focused on emotional engagement.

The use of address forms constitutes 10.6% of the dataset, with the highest occurrence in *Sensitive gender issue* (13.5%) and the lowest in *love and relationships* (7.5%). Personal experience is referenced in 2.5% of the dataset, most frequently in *culture* (5.5%) and least frequently in *religion* (0.5%). This pattern suggests that cultural discussions encourage more self-referential advice-giving. Direct advice is the most frequently observed discursive move, appearing in 57.2% of all comments. It is most prevalent in *sexual disorders* (62.0%) and least common in *religion* (53.0%).

The quantitative analysis highlights notable differences in advice-giving strategies across thematic categories. Direct advice emerges as the most frequent discursive move,

particularly in discussions related to sexual disorders. Assessment and explanation elaboration are prevalent in sensitive gender issue topics, whereas emotional support and references to feelings of others remain uncommon. Additionally, the use of insults is more frequent in discussions concerning love and relationships and sensitive gender issues.

Table 27 below displays the percentages of each category per block. However, to assess which pair of blocks had specifically different proportions, chi-square test and post-hoc comparisons corrected by Bonferroni's criteria were carried out. Table 13 below summarizes these results.

	p-value	R-LR	R-S	R-SG	R-C	LR-S	LR-SG	LR-C	S-SG	S-C	SG-C
Assessment	<0.001***	NS	NS	*	NS	NS	NS	NS	***	NS	***
Prediction	<0.001***	***	*	***	NS	NS	NS	*	NS	NS	***
Expl/Elab.	<0.001***	NS	NS	***	NS	NS	***	NS	***	NS	***
Emot.support	0.012*	NS	NS	NS	NS	NS	NS	NS	NS	NS	*
Insults	<0.001***	NS	NS	*	NS	NS	NS	NS	*	NS	***
Apology	0.591	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Warning	0.010*	NS	NS	*	NS	NS	NS	NS	NS	NS	NS
Farewell	0.282	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Feelings other	0.016*	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Address forms	0.160	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Own experience	0.011*	NS	NS	NS	*	NS	NS	NS	NS	NS	NS
Direct advice	0.391	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Hint/ impers...	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Metaphor	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Proverb	0.167	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Bonding	0.003**	NS	NS	NS	NS	NS	NS	NS	NS	NS	*
Boosting	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Criticizing	<0.001***	NS	NS	***	NS	NS	*	NS	***	NS	*
Emphathizing	0.003**	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Hedging	<0.001***	NS	NS	NS	***	NS	NS	***	NS	NS	NS
Praising	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Using humor	<0.001***	***	*	***	*	NS	NS	NS	NS	NS	NS
Sarcasm	0.041*	NS	NS	NS	NS	NS	NS	NS	*	NS	NS
Advice action	<0.001***	NS	NS	NS	***	*	NS	*	***	***	NS

Advice introsp.	<0.001***	**	NS	NS	NS	*	NS	NS	NS	NS	NS
Advice yourself	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Religious advice	0.001**	NS	NS	NS	NS	*	NS	*	NS	NS	NS
Offer more advice	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Accept situation	0.405	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Beliefs	0.004**	NS	NS	NS	NS	NS	NS	NS	NS	NS	***
Morals	0.017*	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Laws	0.015*	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Habits	1	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS
Value	<0.001***	NS	NS	*	NS	NS	NS	NS	NS	NS	NS
Behaviors	0.405	NS	NS	NS	NS	NS	NS	NS	NS	NS	NS

NS Not Significant; *p<0.05; **p<0.01; ***p<0.001

R: Block RELIGION; LR: LOVE AND RELATIONSHIPS; S: SEXUAL DISORDER; SG: SENSITIVE GENDER ISSUES; C: CULTURE

Table 27. Frequency of sub-categories by block

For instance, there were significant differences in the proportions of assessment between blocks ($p<0.001$). It can be noticed that the strongest differences corresponded to comparisons between the topics of *Sensitive gender issue* vs. *Sexual disorders* ($p<0.001$ *** 26.5% vs. 11%) and *Sensitive gender issue* vs. *Culture* ($p<0.001$ *** 26.5% vs 11.5%). This is logical because proportions (see Table 26) are extreme between those blocks.

The category of *Explanation/Elaboration* was also statistically different in the blocks of *Religion* and *Sensitive gender issue* (79% vs 50.5%), *Love and Relationships* vs *Sensitive gender issue* ($p<0.001$ *** 72.5% vs 50.5%), and *Sexual Disorders* (77.5%) vs *Sensitive gender issue* (50.5%).

Insults also displayed statistically significant frequencies of occurrence between the blocks of *Sensitive gender issue* vs. *Culture* ($p<0.001$ *** 84.5% vs 97.5%). Regarding the relational subcategories, hedging showed differences between the blocks of *Religion* and *Culture* ($p<0.001$ ***90.5% vs 77.5%) and those of *Love & Relationships* (93%) and *Sensitive gender issue* (86%). Using *humor* also displays differences if we compare the blocks of *Religion* and *Love and Relationships* ($p<0.001$ ***20.5% vs. 4%) and those of *Religion* and *Sensitive gender issue* ($p<0.001$ **20.5% vs. 5%). The same can be said for the category of *Criticizing*, with significant differences between the blocks of *Religion* and

Sensitive gender issue ($p < 0.001$ 99.5% vs. 92.5%), and *Sexual Disorders* and *Sensitive gender issue* ($p < 0.001$ 100% vs. 92.5%).

The variable *Advice Inviting Action* is highly significant ($p < 0.001$), suggesting that the linguistic realization of advice varies significantly across different topic categories. In particular, it is significant in the domains of religion (R) ($p < 0.001$), love and relationships (LR) ($p < 0.05$), and culture (C) ($p < 0.001$), whereas no significant differences are observed in the remaining categories. Similarly, the *Advice Inviting Introspection* category is statistically significant at $p < 0.001$, indicating that introspective advice is a salient feature of advice-giving in Persian computer-mediated communication (CMC). This strategy is particularly significant in the love and relationships (LR) category ($p < 0.01$) but does not show statistical significance in other domains. The categories *Advice to Oneself* and *Offering Additional Advice* yield non-significant results ($p = 1$), suggesting that these strategies do not exhibit variation across different topics or genders. The *Religious Advice* category is statistically significant ($p = 0.001$), emphasizing the role of religion in shaping advice-giving practices. Religion influences the formulation of advice, particularly in the domains of religion (R) ($p < 0.05$) and culture (C) ($p < 0.05$), illustrating the deep cultural embedding of religious discourse in Persian CMC. The *Accepting Situation* category is non-significant ($p = 0.405$) across all thematic categories, indicating that resignation or acceptance is not a predominant strategy in advice-giving.

Additionally, the influence of belief systems including beliefs, morals, laws, habits, values, and behaviors on advice-giving was analyzed. *Beliefs* ($p = 0.004$), *morals* ($p = 0.017$), and *laws* ($p = 0.015$) are statistically significant, suggesting that these factors influence the articulation of advice. Moreover, beliefs are particularly significant in the religion (R) category ($p < 0.001$), reinforcing the central role of religious ideologies in shaping advisory discourse. In contrast, *habits* ($p = 1$) and *behaviors* ($p = 0.405$) are not statistically significant, indicating that these factors do not substantially contribute to the linguistic construction of advice in Persian CMC. *Values* exhibit the highest level of significance ($p < 0.001$), underscoring their strong influence on advice-giving strategies, particularly in the *Sensitive gender issue* (SG) category ($p < 0.05$).

4.1.1.6. Indirect advice and subcategories per topic

Table 28 presents the distribution of three subcategories of indirect advice: hint-impersonal statements, metaphors, and proverbs that are classified into five thematic categories. The following table indicates that hint-impersonal statements and metaphors are employed consistently across all thematic categories, exhibiting identical frequency distributions. Each subcategory comprises a total of 1,000 instances, with 200 occurrences in each thematic category. These results suggest that these two forms of indirect advice are equally prevalent and do not vary across different thematic contexts. Conversely, the use of proverbs as an indirect advice strategy demonstrates slight variations across thematic categories. Proverbs appear 969 times in the dataset, accounting for 96.9% of the total occurrences, while 31 instances (3.1%) are classified as affirmative uses of proverbs. Analyzing the distribution across thematic categories reveals that the culture category contains the fewest proverbs, with only four instances (1.5%), whereas sensitive gender issues category exhibits the highest frequency, with ten instances (5.0%). The other categories Love and Relationships, Sexual Disorder, and Religion present intermediate distributions, with 9 (4.5%), 5 (2.5%), and 4 (2%) instances, respectively. These findings indicate that hint-impersonal statements and metaphors are employed uniformly across different themes. This variability suggests that the use of proverbs may be influenced by the subject matter, potentially reflecting a cultural inclination toward traditional wisdom in specific contexts.

		BLOCK											
		Total		RELIGION		LOVE AND RELATIONS HIPS		SEXUAL DISORDER		SENSITIVE GENDER ISSUES		CULTURE	
		N	%	N	%	N	%	N	%	N	%	N	%
Hint	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Impersonal statements	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Metaphor	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Proverb	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	969	96.9	196	98.0	191	95.5	195	97.5	190	95.0	197	98.5
	Yes	31	3.1	4	2.0	9	4.5	5	2.5	10	5.0	3	1.5

Table 28. Subcategories of indirect advice per block

4.1.1.7. Relational work and subcategories per topic

Table 29 provides a quantitative analysis of relational work. The analysis is conducted based on thematic categories. The statistical findings are presented detailing the frequency and percentage distribution of different relational work strategies.

Bonding, which involves efforts to reinforce social connections and solidarity in online advice-giving, is largely absent across all thematic categories, appearing in only 6.7% of total comments. The highest occurrence is observed in discussions related to sensitive gender issues (12.0%), while cultural topics exhibit the lowest frequency (3.5%). This pattern suggests that bonding is more commonly employed in discussions emotionally subjects. Boosting, a strategy that intensifies the force of an utterance to strengthen advice, is entirely absent across all categories, with a 100.0% absence.

Criticism, categorized as an impolite strategy, is infrequent, occurring in only 2.1% of comments. It is least common in discussions on religion (0.5%) and love and relationships (1.0%), while cultural discussions exhibit the highest rate of criticism (7.5%). This suggests that cultural debates elicit more critical expressions than other thematic areas. Empathizing is similarly rare, with only 0.8% of comments demonstrating this strategy. The lowest instances are observed in discussions on love and relationships (0.5%) and sexual disorders (0.5%), whereas cultural topics show a slightly higher occurrence (3.0%). This finding implies that Persian CMC advice-giving tends to prioritize directive forms over emotional alignment. Hedging, a politeness strategy that mitigates the force of advice, is present in 13.6% of total comments. It is most frequently employed in culture (22.5%), followed by sensitive gender issues (14.0%), whereas religious discussions display the lowest occurrence (9.5%). This suggests that advice in religious contexts is generally more direct and assertive.

Praising is entirely absent in the dataset (0.0% across all themes), indicating that positive reinforcement is not a common feature of Persian online advice-giving. Humor appears in 9.3% of total comments, with the highest frequency in religious discussions (20.5%) and the lowest in discussions on love and relationships (4.0%). This suggests that humor may serve as a mitigating strategy in religious debates, potentially reducing the confrontational nature of discussions. Sarcasm is present in 6.6% of comments, with the highest occurrence in sensitive gender issues (11.0%) and the lowest in discussions on sexual disorders (3.5%).

		BLOCK											
		Total		RELIGION		LOVE AND RELATIONS HIPS		SEXUAL DISORDER		SENSITIVE GENDER ISSUES		CULTURE	
		N	%	N	%	N	%	N	%	N	%	N	%
Bonding	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	933	93.3	190	95.0	191	95.5	183	91.5	176	88.0	193	96.5
	Yes	67	6.7	10	5.0	9	4.5	17	8.5	24	12.0	7	3.5
Boosting	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Criticizing	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	979	97.9	199	99.5	198	99.0	200	100.0	185	92.5	197	98.5
	Yes	21	2.1	1	.5	2	1.0	0	.0	15	7.5	3	1.5
Empathizing	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	992	99.2	200	100.0	199	99.5	199	99.5	194	97.0	200	100.0
	Yes	8	.8	0	.0	1	.5	1	.5	6	3.0	0	.0
Hedging	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	864	86.4	181	90.5	186	93.0	170	85.0	172	86.0	155	77.5
	Yes	136	13.6	19	9.5	14	7.0	30	15.0	28	14.0	45	22.5
Praising	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Using humor	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	907	90.7	159	79.5	192	96.0	183	91.5	190	95.0	183	91.5
	Yes	93	9.3	41	20.5	8	4.0	17	8.5	10	5.0	17	8.5
Sarcasm	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	934	93.4	188	94.0	186	93.0	193	96.5	178	89.0	189	94.5
	Yes	66	6.6	12	6.0	14	7.0	7	3.5	22	11.0	11	5.5

Table 29. Subcategories of relational work -Politeness/Impoliteness per block

4.1.1.8. Content-based (sub) categories per topic

This section provides a statistical overview of the distribution of content-based categories across various thematic blocks within the dataset. Table 30 classifies advice-giving strategies into six distinct subcategories: (1) Advice inviting action, (2) Advice inviting introspection, (3) Advice to oneself, (4) Religious advice, (5) Offer of additional advice, and (6) Acceptance of the situation and its consequences. These subcategories are examined within five thematic blocks: Religion, Love and Relationships, Sexual Disorder, Sensitive gender issue, and Culture.

Advice that explicitly encourages recipients to take specific actions constitutes action-inviting advice. The findings indicate that among the entire dataset (N=1000), 29.1% (N=291) of responses included such directive advice, while the remaining 70.9% (N=709) did not. A thematic analysis reveals that discussions related to Sexual Disorder contained the highest proportion of action-inviting advice (43.0%), whereas Culture exhibited the lowest frequency (16.0%). In contrast, advice inviting introspective, which prompts self-reflection rather than external action, was found to be infrequent, accounting for only 2.2% (N=22) of total responses. This type of advice appeared most frequently in Love and Relationships (5.0%), while it was entirely absent in discussions on Religion and Sexual Disorder. The category of Advice Yourself, which involves redirecting the need for advice back to the original poster, was completely absent across all topics (0.0%, N=1000).

Religious Advice, which is embedded within religious discourse, constituted 2.4% (N=24) of all responses. Love and Relationships contained the highest proportion of religious advice (6.5%), indicating that religious perspectives are invoked more frequently in discussions on romantic relationships. Conversely, discussions on Sexual Disorder and Culture contained minimal religious advisory content (0.5% and 2.0%, respectively). The Offer of More Advice, referring to instances where commenters recommend seeking additional guidance rather than providing direct advice, was entirely absent from the dataset (0.0%, N=1000), highlighting a tendency to offer conclusive advice rather than deferring it to external sources. The category Accept Situation and Bear Consequences, which advises individuals to accept their circumstances rather than pursue solutions, was also rare, accounting for only 0.1% (N=1) of responses. Notably, Culture was the only thematic category in which this form of advice appeared (0.5%), suggesting a cultural inclination toward emphasizing acceptance in certain contexts. with notable variations across different

thematic categories. The high occurrence of directive advice in discussions on Sexual Disorder and the significant presence of religious advice in Love and Relationships suggest that cultural and social norms play a crucial role in shaping advisory discourse in online interactions.

		BLOCK											
		Total		RELIGION		LOVE AND RELATIONS HIPS		SEXUAL DISORDER		SENSITIVE GENDER ISSUES		CULTURE	
		N	%	N	%	N	%	N	%	N	%	N	%
Advice inviting action	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	709	70.9	137	68.5	141	70.5	114	57.0	149	74.5	168	84.0
	Yes	291	29.1	63	31.5	59	29.5	86	43.0	51	25.5	32	16.0
Advice inviting introspection	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	978	97.8	200	100.0	190	95.0	200	100.0	193	96.5	195	97.5
	Yes	22	2.2	0	.0	10	5.0	0	.0	7	3.5	5	2.5
Advice yourself	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Religious Advice	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	976	97.6	196	98.0	187	93.5	199	99.5	196	98.0	198	99.0
	Yes	24	2.4	4	2.0	13	6.5	1	.5	4	2.0	2	1.0
Offer of more advice	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Accept situation Bear consequences	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	999	99.9	200	100.0	200	100.0	200	100.0	199	99.5	200	100.0
	Yes	1	.1	0	.0	0	.0	0	.0	1	.5	0	.0

Table 30. Content-based subcategories per block

4.1.1.9. Culturally related (sub)categories per topic

Table 31 presents a classification of culturally relevant elements observed in online advice-giving within the context of Persian culture and language. The analysis encompasses subcategories such as beliefs, morals, laws, habits, values, and behaviors within five thematic domains.

Statistical analysis identifies distinct patterns in the presence of culturally related elements in advice-giving across different topic categories: Beliefs: Advice related to beliefs is relatively infrequent (2.6%), with the highest occurrence in the *Sensitive gender issue* category (6.0%). This suggests that discussions of sensitive gender issue context are more likely to incorporate belief-based advice. Morals: Moral considerations are largely absent (0.5%), except in the *Sensitive gender issue* category (2.0%), Laws: Legal references are primarily found in discussions on *Sexual disorders* (2.5%) and *Sensitive gender issue* (0.5%), reflecting the regulatory dimension of these topics. Habits: No instances of habit-related advice were identified in any category, indicating that habit-based reasoning is not commonly employed in online advice-giving. Values: Advice concerning values appears more frequently in *Sensitive gender issue* (5.0%), Behaviors: Only one instance of behavior-related advice was recorded (0.1%), specifically in *Sensitive gender issue* (0.5%), implying that explicit references to behavioral norms are rare in online advice-giving. while beliefs, morals, and values are present in online advice-giving within Persian social media, their distribution across different topic categories is uneven. The prominence of belief-based and value-based advice in *Sensitive gender issues* suggests a stronger gender influence on discussions in this domain. Additionally, the presence of legal considerations primarily in discussions of sexual disorders highlights the regulatory aspects associated with these topics.

		BLOCK											
		Total		RELIGION		LOVE AND RELATIONS HIPS		SEXUAL DISORDER		LOVE AND CULTURE		CULTURE	
		N	%	N	%	N	%	N	%	N	%	N	%
Beliefs	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	974	97.4	196	98.0	194	97.0	196	98.0	188	94.0	200	100.0
	Yes	26	2.6	4	2.0	6	3.0	4	2.0	12	6.0	0	.0
Morals	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	995	99.5	199	99.5	200	100.0	200	100.0	196	98.0	200	100.0
	Yes	5	.5	1	.5	0	.0	0	.0	4	2.0	0	.0
Laws	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	993	99.3	200	100.0	200	100.0	195	97.5	199	99.5	199	99.5
	Yes	7	.7	0	.0	0	.0	5	2.5	1	.5	1	.5
Habits	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
Value	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	987	98.7	200	100.0	199	99.5	199	99.5	190	95.0	199	99.5
	Yes	13	1.3	0	.0	1	.5	1	.5	10	5.0	1	.5
Behaviours	Total	1000	100.0	200	100.0	200	100.0	200	100.0	200	100.0	200	100.0
	No	999	99.9	200	100.0	200	100.0	200	100.0	199	99.5	200	100.0
	Yes	1	.1	0	.0	0	.0	0	.0	1	.5	0	.0

Table 31. Culturally related to Persian language and culture subcategories per block

4.1.2. Quantitative analysis of the main categories and the variable gender

In this section, we will present results taking into account the variable of gender, as one of the aims of this work was to assess whether the gender variable of the person posting and of the person replying may have an influence on the choice of strategy to provide advice in Farsi.

4.1.2.1. Frequency of categories considering the gender of the person who posted

In this section, we will look at whether there are significant differences in the way male and female posters in Instagram deploy the categories under analysis to give advice. Table 32 below shows the distribution of categories when the person in need of advice, is either male or female.

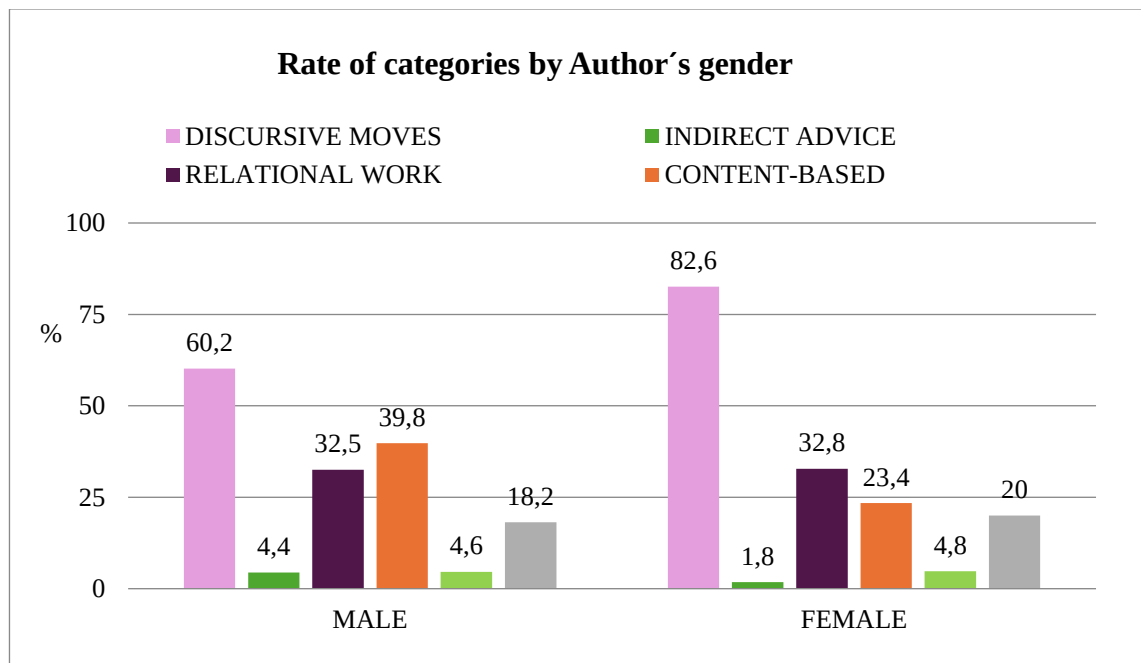


Table 32. Frequency of categories by Gender of Author: Results of Chi-square test

	p-value
DISCURSIVE	<0.001***
INDIRECT ADV	0.018*
RELATIONAL W	0.910
CONTENT-BASED	<0.001***
CULTURALLY REL	0.881
GRAPHICAL EMOT	0.469

*p<0.05; **p<0.01; ***p<0.001

Consequently, the rate of use of discursive moves was significantly higher when the poster was originally female than male. ($p<0.001$). This may mean that when the person in need of advice is a woman, the emphasis is on some of the sub-categories that make up discursive moves. However, the sub-categories of indirect advice and content-based show the opposite interpretation. That is, when the person seeking advice is male, advice givers resort more frequently to indirect adverbs via proverbs and that they use more content-based categories.

Table 33 provides a quantitative breakdown of the occurrence of various discursive moves, advice types, and relational work categories in the dataset, with data segmented by the gender of the advice seeker's (either male or female). The results highlight significant patterns in linguistic deployment and relational strategies in Persian social media interactions. Below is a detailed analysis:

		Gender of author					
		Total		Male		Female	
		N	%	N	%	N	%
DISCURSIVE_MOVES	Total	1000	100.0	500	100.0	500	100.0
	No	286	28.6	199	39.8	87	17.4
	Yes	714	71.4	301	60.2	413	82.6
INDIRECT_ADVICE	Total	1000	100.0	500	100.0	500	100.0
	No	969	96.9	478	95.6	491	98.2
	Yes	31	3.1	22	4.4	9	1.8
RELATIONAL_WORK	Total	999	100.0	499	100.0	500	100.0
	No	673	67.4	337	67.5	336	67.2
	Yes	326	32.6	162	32.5	164	32.8
CONTENT_BASED	Total	1000	100.0	500	100.0	500	100.0
	No	684	68.4	301	60.2	383	76.6

CULTURALLY_RELATED	Yes	316	31.6	199	39.8	117	23.4
	Total	1000	100.0	500	100.0	500	100.0
	No	953	95.3	477	95.4	476	95.2
	Yes	47	4.7	23	4.6	24	4.8
GRAPHICAL_EMOTIONS	Total	1000	100.0	500	100.0	500	100.0

Table 33. Frequency of overall categories depending on the advice seeker's gender

While 82.6% of the responses to female advice seekers included discursive moves, only 60.2% of responses to male advice seekers followed this pattern. This discrepancy suggests that gender may influence the linguistic codification and elaboration of the piece of advice, potentially reflecting sociocultural expectations around communication style and interpersonal dynamics in the Iranian context. Indirect advice was relatively rare across the dataset, accounting for only 3.1% of the total responses. Responses to male advice seekers featured slightly higher instances of indirect advice (4.4%) compared to responses to females (1.8%). Relational work, which includes strategies for managing interpersonal rapport, was observed in 32.6% of the responses. The frequency of relational work was nearly identical between genders, with 32.5% for male advice seekers and 32.8% for female advice seekers. This parity indicates that facework strategies are consistently employed across interactions, regardless of the advice seeker's gender. Content-based categories, referring to responses grounded in explicit information or context, were present in 31.6% of the interactions. However, a substantial gender disparity was noted: 39.8% of the responses to male advice seekers were content based, compared to only 23.4% for female advice seekers. This difference may imply a tendency to provide more general or empathetic responses to women, emphasizing relational rather than informational support.

Responses shaped by cultural norms or religious values appeared in 4.7% of the dataset regarding culturally related advice. Gender differences were minimal, with 4.6% of responses to males and 4.8% to females including culturally related advice. Finally, graphical emoticons, such as emojis or emotive symbols, were present in 19.1% of responses. Female advice seekers received slightly more responses containing graphical emoticons (20.0%) compared to males (18.2%). This pattern suggests a slightly greater emphasis on expressing empathy or emotional resonance in interactions involving women.

The data analysis underscores the significant role of gender in shaping advice-giving practices in Persian computer-mediated communication. Key findings include a higher frequency of discursive moves and graphical emoticons in responses to female advice seekers

and a greater prevalence of content-based advice in responses to males. These differences may reflect underlying cultural norms and gender dynamics that influence how relational work and linguistic strategies are deployed in sensitive and diverse contexts, such as those involving love, relationships, and culturally sensitive issues.

This analysis aligns with the dissertation's objectives by identifying linguistic patterns, discursive moves, and relational strategies that characterize advice-giving in Persian CMC while highlighting the impact of gender on these practices.

4.1.2.2. Frequency of categories considering the gender of the person who replies

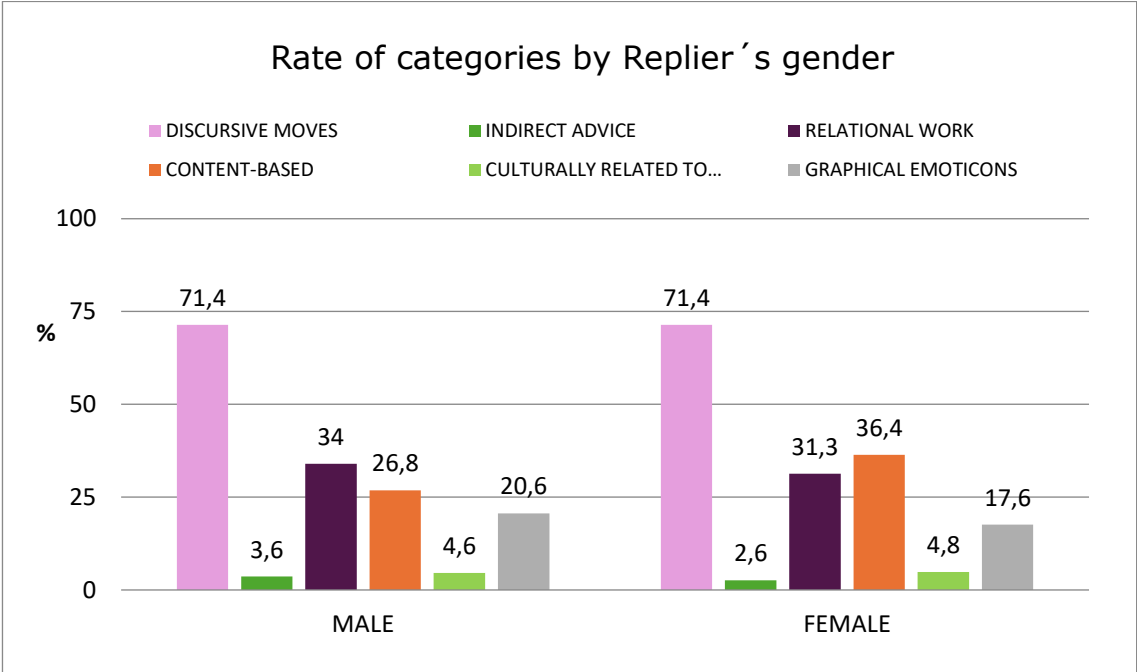


Table 34. Frequency of categories by Gender of Replier: Results of Chi-square test

	p-value
DISCURSIVE	1
INDIRECT ADV	0.362
RELATIONAL W	0.356
CONTENT-BASED	0.001**

CULTURALLY REL	0.881
GRAPHICAL EMOT	0.228

*p<0.05; **p<0.01; ***p<0.001

Rate of content-based was significantly higher in female than in male (P=0.001). There were not found significant differences for the rest of the categories. This suggests that these elements do not exhibit substantial variation across gender or topic categories in this dataset.

Table 35 Below presents the frequency distribution of various advice-giving categories, analyzed by the gender of the advice givers. The data is categorized into discursive moves, indirect advice, relational work, content-based categories, culturally related to Persian language, and graphical emotions, with results shown for male and female repliers. Each category is analyzed for the presence (Yes) or absence (No) of the feature, with corresponding percentages to provide a comprehensive understanding of the patterns. The total number of comments observed was 1,000, evenly distributed between male and female respondents (500 each).

		Gender of the person giving advice					
		Total		The person giving advice is Male		The person giving advice is Female	
		N	%	N	%	N	%
DISCURSIVE_MOVES	Total	1000	100.0	500	100.0	500	100.0
	No	286	28.6	143	28.6	143	28.6
	Yes	714	71.4	357	71.4	357	71.4
INDIRECT_ADVICE	Total	1000	100.0	500	100.0	500	100.0
	No	969	96.9	482	96.4	487	97.4
	Yes	31	3.1	18	3.6	13	2.6
RELATIONAL_WORK	Total	999	100.0	500	100.0	499	100.0
	No	673	67.4	330	66.0	343	68.7
	Yes	326	32.6	170	34.0	156	31.3
CONTENT_BASED	Total	1000	100.0	500	100.0	500	100.0
	No	684	68.4	366	73.2	318	63.6
	Yes	316	31.6	134	26.8	182	36.4
CULTURALLY_RELATED	Total	1000	100.0	500	100.0	500	100.0
	No	953	95.3	477	95.4	476	95.2
	Yes	47	4.7	23	4.6	24	4.8
GRAPHICAL_EMOTIONS	Total	1000	100.0	500	100.0	500	100.0
	No	809	80.9	397	79.4	412	82.4
	Yes	191	19.1	103	20.6	88	17.6

Table 35. Frequency of overall categories considering the gender of the person giving advice

Within this category, 71.4% of the responses contained discursive moves, while 28.6% did not. This proportion was consistent across genders, with both males and females contributing equally (71.4% Yes and 28.6% No). The majority of advice instances were not categorized as indirect, with 96.9% of responses overall lacking indirect advice. Male advice-givers showed a slightly lower frequency of indirect advice (3.6%) compared to females (2.6%). This indicates a relatively limited use of indirect linguistic strategies for providing advice within the dataset. Relational work was present in 32.6% of the responses, whereas 67.4% lacked it. Male advice-givers showed a marginally higher presence of relational work (34.0%) compared to females (31.3%). This suggests that males may slightly favor relational strategies when offering advice.

Content-based advice was observed in 31.6% of the total responses, while 68.4% of the responses did not exhibit this characteristic. Female advice givers demonstrated a higher percentage of content-based advice (36.4%) compared to males (26.8%), indicating a greater focus on content specificity in their responses. Culturally related advice was found in only 4.7% of responses, with an overwhelming 95.3% lacking this feature. The gender distribution was consistent, with males showing a slightly lower percentage (4.6%) than females (4.8%).

Finally, Graphical emotions, such as emojis or emoticons, were present in 19.1% of responses and absent in 80.9%. Male respondents demonstrated a slightly higher tendency to use graphical emotions (20.6%) compared to females (17.6%). This highlights a somewhat greater inclination among male participants to include non-verbal cues in their advice. In sum, the analysis reveals notable gender-based variations in the syntactic realization and relational aspects of advice-giving. While both genders demonstrate similar frequencies in employing discursive moves, females are more inclined toward content-based advice, and males show a slightly higher propensity for relational work and graphical emotions. The low presence of culturally related advice across both genders indicates a tendency to prioritize other forms of communicative strategies over cultural references. These observations underscore the nuanced dynamics of advice-giving in Persian computer-mediated communication, shaped by gender and contextual factors.

4.1.2.3. Gender of replier (either Male or Female) and topic block

The statistical significance of the variations is assessed using p-values, with significance levels denoted as follows: * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$. Table 36 outlines various discursive moves and their prevalence across different categories.

	ALL	R	LR	S	SG	C
Assessment	0.102	0.428	0.036*	1	0.149	0.506
Prediction	0.556	0.721	0.247	0.019*	0.083	0.352
Expl. / Elab.	0.141	0.487	0.874	0.866	0.066	0.733
Emot.support	0.112	0.497	1	1	0.121	1
Insults	0.041*	0.390	0.579	0.234	0.171	1
Apology	0.163	0.621	0.497	0.497	0.121	1
Warning	0.366	1	1	1	0.498	1
Farewell	0.525	1	1	0.621	1	1
Feelings other	0.011*	1	0.212	0.497	0.497	1
Address forms	1	1	0.788	0.301	0.836	0.447
Own experience	0.156	1	0.445	1	1	0.352
Direct advice	0.011*	0.571	0.666	0.244	0.023*	0.033*
Hint/ impers...	1	1	1	1	1	1
Metaphor	1	1	1	1	1	1
Proverb	0.362	0.621	1	0.059	0.194	0.561
Bonding	0.527	0.516	1	0.447	0.663	0.118
Boosting	1	1	1	1	1	1
Criticizing	0.508	1	1	1	0.788	1
Emphathizing	0.069	1	1	1	0.212	1
Hedging	0.197	0.809	1	0.428	0.684	0.236
Praising	1	1	1	1	1	1
Using humor	0.001**	0.054	0.279	0.800	0.194	0.005**
Sarcasm	0.610	0.074	0.579	0.445	0.366	0.756
Advice action	<0.001***	0.287	0.003**	0.153	0.015*	0.247
Advice introspect.	0.196	1	0.194	1	1	1
Advice yourself	1	1	1	1	1	1
Religious advice	1	0.621	0.390	1	0.621	0.497
Offer more advice	1	1	1	1	1	1

Accept sit./ bear...	1	1	1	1	1	1
Beliefs	0.233	0.121	0.683	0.621	0.552	1
Morals	1	1	1	1	1	1
Laws	0.451	1	1	0.369	1	1
Habits	1	1	1	1	1	1
Value	0.780	1	1	1	0.516	1
Behaviours	1	1	1	1	1	1

*p<0.05; **p<0.01; ***p<0.001

R: Block RELIGION; LR: LOVE AND RELATIONSHIPS; S: SEXUAL DISORDER; SG: SENSITIVE GENDER ISSUES; C: CULTURE

Table 36. Frequency of subcategories by Gender of replier for each block and all together: Results of Chi-square test or Fisher's exact test

Significant findings of this study include the following: *Assessment*: The frequency of assessment differs significantly in the Love and Relationships (LR) category ($p<0.05$), suggesting a notable presence of evaluative statements in discussions on romantic relationships. *Prediction*: A significant difference is identified in the Sexual Disorders (S) category ($p<0.05$), indicating that future-oriented statements are a characteristic feature of advice related to this topic. *Direct advice*: This feature demonstrates statistical significance across multiple categories, including ALL ($p<0.05$), SG ($p<0.05$), and C ($p<0.05$), highlighting variations in the direct advice depending on the context.

Relational work plays a fundamental role in advice-giving, influencing both the delivery and reception of advice. Key observations include the following: *Use of Humor*: Humor exhibits significant variation in the overall dataset ($p<0.01$) and within the C category ($p<0.01$), suggesting its prominent role in advice-giving, particularly within cultural discussions. *Bonding and Empathizing*: While bonding does not show statistically significant variation, empathizing displays marginal significance in the SG category ($p<0.05$), indicating differing patterns in the use of empathetic language depending on the topic. *Criticizing and Hedging*: Criticism does not demonstrate significant variation across categories; however, hedging shows some variation, particularly in the R category ($p=0.809$), suggesting differing degrees of indirectness in religious discourse.

Advice can be provided explicitly or implicitly, with notable distinctions across topics: *Advice Inviting Action*: A highly significant variation is found in the ALL category ($p<0.001$), as well as in LR ($p<0.01$) and SG ($p<0.05$), underscoring differences in direct

advice-giving strategies. *Religious Advice*: Although religious advice appears frequently, no significant differences are observed across categories, indicating a consistent pattern in its application. *Advice Inviting Introspection*: No significant differences are identified in introspective advice.

The role of cultural and moral norms in advice-giving is examined through categories such as beliefs, morals, laws, habits, values, and behaviors. *Beliefs*: The R category shows marginal significance ($p=0.121$), indicating some variation in the emphasis on beliefs in religious discourse. *Laws*: A notable difference is observed in the S category ($p=0.369$), suggesting that discussions on sexual disorders may involve legal considerations. *Values and Behaviors*: These aspects do not exhibit statistically significant differences, indicating their consistent presence across thematic discussions. Overall, significant variations in assessment, prediction, humor, and advice action highlight the influence of thematic categories on the structure of discourse.

4.1.2.4. Gender of poster (either Male or Female) and topic block

The statistical significance of various discursive moves and relational strategies across these categories is evaluated, with p-values indicating the level of significance ($*p<0.05$; $**p<0.01$; $***p<0.001$) within different thematic categories: religion (R), love and relationships (LR), sexual disorders (S), sensitive gender issues (SG), and culture (C).

	ALL	R	LR	S	SG	C
Assessment	0.020*	<0.001***	0.001**	0.002**	<0.001***	0.046*
Prediction	0.078	1	0.007**	0.285	0.298	0.352
Expl. / Elab.	0.234	0.037*	0.635	0.611	0.479	0.495
Emot.support	0.047*	1	0.445	1	0.030*	1
Insults	0.904	0.390	0.006**	0.234	0.011*	0.369
Apology	0.780	0.121	1	0.497	0.621	1
Warning	1	1	0.369	0.059	1	1

Farewell	0.525	0.497	0.246	0.121	1	1
Feelings other	0.525	1	0.212	1	0.497	1
Address forms	0.100	1	0.060	0.680	0.408	0.800
Own experience	0.839	1	0.445	1	1	0.352
Direct advice	0.011*	<0.001***	0.471	0.466	0.776	0.477
Hint/ impers...	1	1	1	1	1	1
Metaphor	1	1	1	1	1	1
Proverb	0.018*	0.621	0.170	1	0.052	1
Bonding	0.704	0.052	0.170	0.800	0.082	0.445
Boosting	1	1	1	1	1	1
Criticizing	0.123	1	0.497	1	0.003**	1
Emphathizing	0.725	1	1	1	0.683	1
Hedging	0.712	0.469	0.579	0.428	0.415	0.611
Praising	1	1	1	1	1	1
Using humor	0.231	0.381	0.721	0.800	0.516	0.076
Sarcasm	0.203	0.003**	0.268	0.014*	0.651	0.121
Advice action	<0.001***	0.010*	0.003**	<0.001***	<0.001***	0.007**
Advice introp.	0.031*	1	0.001**	1	1	1
Advice yourself	1	1	1	1	1	1
Religious advice	<0.001***	0.121	0.002**	1	1	0.497
Offer more advice	1	1	1	1	1	1
Accept sit./ bear...	1	1	1	1	1	1
Beliefs	0.691	0.121	0.029*	0.621	0.003**	1
Morals	0.374	1	1	1	0.121	1
Laws	0.451	1	1	0.369	1	1
Habits	1	1	1	1	1	1

Value	0.051	1	1	1	0.009**	1
Behaviours	1	1	1	1	1	1

*p<0.05; **p<0.01; ***p<0.001

R: Block RELIGION; LR: LOVE AND RELATIONSHIPS; S: SEXUAL DISORDER; SG: SENSITIVE GENDER ISSUES; C: CULTURE

Table 37. Frequency of subcategories by gender of author for each block and all together: Results of Chi-square test or Fisher's exact test

Assessment, as a discursive strategy, is notably prevalent across various categories. The overall significance for this feature is $p = 0.020$, with particularly strong significance observed in the categories of Religion ($p < 0.001^{**}$), Love and Relationships ($p = 0.001^{*}$), Sexual Disorders ($p = 0.002^{*}$), and Sensitive gender issues ($p < 0.001^{**}$), indicating that these topics elicit evaluative remarks more frequently than Culture ($p = 0.046$). In contrast, Prediction is relatively infrequent, with statistical significance only in Love and Relationships ($p = 0.007^{*}$), while other categories do not exhibit notable significance, suggesting that users rarely make predictive statements when offering advice. Explanation or elaboration is marginally significant in the Religion category ($p = 0.037$), indicating a tendency to provide clarifications or detailed reasoning in religious discussions, whereas other categories do not demonstrate strong significance. Emotional support is significantly represented in Sensitive gender issues ($p = 0.030$), Insults show statistical significance in Love and Relationships ($p = 0.006^{*}$) and Sensitive gender issues ($p = 0.011$).

Direct advice is significant across multiple categories, with an overall significance of $p = 0.011$. The strongest significance is observed in the Religion category ($p < 0.001^{**}$), indicating that users are more likely to refrain from offering advice in religious discussions. The use of proverbs is significant in the overall dataset ($p = 0.018$) and particularly in sensitive gender issues ($p = 0.052$), suggesting that discussions centered on moral aspects encourage the use of proverbial expressions. Criticism is significantly present in Sensitive gender issues ($p = 0.003^{*}$), indicating that cultural norms and expectations in romantic relationships invite more critical viewpoints. Sarcasm appears significantly in Religion ($p = 0.003^{*}$) and Sexual Disorders ($p = 0.014$), suggesting that discussions in these categories are more likely to involve ironic or mocking remarks.

Advice that invites action is highly significant across all categories ($p < 0.001^{**}$ overall), particularly in Religion ($p = 0.010$), Love and Relationships ($p = 0.003^{*}$), Sexual

Disorders ($p < 0.001^{**}$), Sensitive gender issues ($p < 0.001^{**}$), and Culture ($p = 0.007^*$). This highlights the central role of advice-giving in user interactions across these topics. Religious advice is most significantly associated with the Religion category ($p < 0.001^{**}$), reinforcing the idea that religious discussions frequently include prescriptive or faith-based recommendations. It is also present in Love and Relationships ($p = 0.002^*$), indicating that religious perspectives influence discussions related to love and relationships. Beliefs are significantly represented in Love and Relationships ($p = 0.029$) and Sensitive gender issues ($p = 0.003^*$), suggesting that discussions in these categories frequently reference personal or societal beliefs. Similarly, values are significantly present in Sensitive gender issues ($p = 0.009^*$), further highlighting the cultural implications of advice-giving. Overall, religious discussions are characterized by the explicit withholding of advice and the presence of religious advice, whereas topics related to love and relationships exhibit higher instances of emotional support, insults, and criticism. Additionally, the cultural dimension of love and relationships and sensitive gender issues discussions appear to encourage the use of proverbs and references to beliefs.

4.1.2.5. Overall categories by gender pairings

The data in Table 38 below reveals the frequency and percentage distribution of various advice-giving categories across gender pairings. In other words, the table shows the frequency of the overall categories analyzed but differentiating whether they were produced as advice in response to a request for advice made by either a male or female Instagram participant. The gender of the replier is also taken into account, that is, whether the person giving the advice is male or female. The findings are summarized as follows:

Discursive moves are essential elements of advice-giving, characterized by their structured nature and purpose. Out of 1,000 comments analyzed, 71.4% contained discernible discursive moves, with higher frequencies observed in female-to-female interactions (87.6%) and female-to-male interactions (77.6%). Male-to-male replies exhibited the lowest inclusion of discursive moves (65.2%). These variations suggest that females may prioritize structured advice more than their male counterparts, particularly when interacting with other females. The prevalence of indirect advice was notably low, constituting only 3.1% of the total responses. Male-to-male interactions exhibited the highest proportion (5.6%), while female-to-female interactions displayed the lowest (2.0%).

Relational work, defined by its focus on maintaining social harmony and addressing face concerns, was evident in 32.6% of the analyzed responses. Interestingly, male-to-female interactions had the highest proportion of relational work (36.0%), while female-to-female interactions exhibited slightly lower frequencies (29.6%). This pattern underscores the relational sensitivity often present in cross-gender interactions, possibly influenced by cultural norms around politeness and respect. Content-based categories appeared in 31.6% of the responses, with significant variation across gender pairings. Female-to-male replies exhibited the highest proportion (43.2%), suggesting a tendency to provide more substantive, topic-focused guidance. Conversely, male-to-female replies were less content-driven (17.2%), reflecting potential gendered differences in communication priorities.

Culturally related to Persian language constituted a small fraction of responses, with only 4.7% of comments including explicit cultural patterns. The use of graphical emoticons, such as emojis or expressive symbols, was observed in 19.1% of the responses. Male-to-female interactions had the highest frequency (22.8%), indicating a potential preference for non-verbal relational markers in these exchanges. Female-to-male interactions, on the other hand, exhibited a slightly lower use of graphical emoticons (18.0%), while female-to-female replies showed the lowest frequency (17.2%). The data reveals notable gender differences in

the linguistic deployment of advice, particularly in the inclusion of discursive moves, relational work, and graphical emoticons. Female participants were more likely to employ structured advice and relational strategies, highlighting their attentiveness to social and relational dimensions. Male participants, while less structured in their advice, demonstrated a higher propensity for indirectness and graphical emoticon use, particularly in male-to-male and male-to-female interactions.

The findings underscore the pervasive influence of Iranian cultural norms, particularly in shaping the discursive and relational dynamics of advice-giving. The relatively low prevalence of culturally explicit advice suggests that cultural values are often implicit in communication, embedded within broader relational and linguistic strategies. The quantitative analysis highlights critical patterns in advice-giving and relational work within Persian CMC, revealing how gender and cultural norms shape communication strategies. These insights contribute to a deeper understanding of the sociolinguistic dimensions of online advice-giving, providing a foundation for further qualitative exploration in subsequent chapters

		Gender of both									
		Total		Male replies to male poster		Female replies to male poster		Male replies to female poster		Female replies to female poster	
		N	%	N	%	N	%	N	%	N	%
DISCURSIVE_MOVES	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	286	28.6	87	34.8	112	44.8	56	22.4	31	12.4
	Yes	714	71.4	163	65.2	138	55.2	194	77.6	219	87.6
INDIRECT_ADVICE	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	969	96.9	236	94.4	242	96.8	246	98.4	245	98.0
	Yes	31	3.1	14	5.6	8	3.2	4	1.6	5	2.0
RELATIONAL_WORK	Total	999	100.0	250	100.0	249	100.0	250	100.0	250	100.0
	No	673	67.4	170	68.0	167	67.1	160	64.0	176	70.4
	Yes	326	32.6	80	32.0	82	32.9	90	36.0	74	29.6
CONTENT_BASED	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	684	68.4	159	63.6	142	56.8	207	82.8	176	70.4
	Yes	316	31.6	91	36.4	108	43.2	43	17.2	74	29.6
CULTURALLY_RELATED	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	953	95.3	239	95.6	238	95.2	238	95.2	238	95.2
	Yes	47	4.7	11	4.4	12	4.8	12	4.8	12	4.8
GRAPHICAL_OPTIONS	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	809	80.9	204	81.6	205	82.0	193	77.2	207	82.8
	Yes	191	19.1	46	18.4	45	18.0	57	22.8	43	17.2

Table 38. Frequency of overall categories by both genders

4.1.3. Quantitative analysis of (sub)categories and the variable of gender

4.1.3.1. Discursive moves and subcategories and the author's gender

This section provides a quantitative analysis of the discursive moves utilized in advice-giving within Persian computer-mediated communication (CMC), classified based on the author's gender. The dataset comprises 1,000 instances of advice-giving, equally divided between male and female authors, with 500 instances per group. The results highlight significant patterns in the linguistic and discursive strategies employed in online advice-giving across a range of topics, including love and relationships, sexual disorders, religion, culture, and sensitive gender issues.

		Gender of author					
		Total		Male		Female	
		N	%	N	%	N	%
Assessment	Total	1000	100.0	500	100.0	500	100.0
	No	839	83.9	433	86.6	406	81.2
	Yes	161	16.1	67	13.4	94	18.8
Prediction	Total	1000	100.0	500	100.0	500	100.0
	No	882	88.2	432	86.4	450	90.0
	Yes	118	11.8	68	13.6	50	10.0
Explanation Elaboration	Total	1000	100.0	500	100.0	500	100.0
	No	715	71.5	349	69.8	366	73.2
	Yes	285	28.5	151	30.2	134	26.8
Emotional support	Total	1000	100.0	500	100.0	500	100.0
	No	974	97.4	492	98.4	482	96.4
	Yes	26	2.6	8	1.6	18	3.6
Insults	Total	1000	100.0	500	100.0	500	100.0
	No	925	92.5	463	92.6	462	92.4
	Yes	75	7.5	37	7.4	38	7.6
Apology	Total	1000	100.0	500	100.0	500	100.0
	No	987	98.7	493	98.6	494	98.8
	Yes	13	1.3	7	1.4	6	1.2
Warning	Total	1000	100.0	500	100.0	500	100.0
	No	980	98.0	490	98.0	490	98.0
	Yes	20	2.0	10	2.0	10	2.0
Farewell	Total	1000	100.0	500	100.0	500	100.0
	No	990	99.0	494	98.8	496	99.2
	Yes	10	1.0	6	1.2	4	.8
Feelings of other	Total	1000	100.0	500	100.0	500	100.0
	No	990	99.0	494	98.8	496	99.2
	Yes	10	1.0	6	1.2	4	.8
Address forms	Total	1000	100.0	500	100.0	500	100.0

	No	894	89.4	439	87.8	455	91.0
	Yes	106	10.6	61	12.2	45	9.0
	Total	1000	100.0	500	100.0	500	100.0
Own experience	No	975	97.5	488	97.6	487	97.4
	Yes	25	2.5	12	2.4	13	2.6
	Total	1000	100.0	500	100.0	500	100.0
Direct advice	No	428	42.8	234	46.8	194	38.8
	Yes	572	57.2	266	53.2	306	61.2

Table 39. Subcategories of discursive moves by advice-seeker's gender

Assessment, as a discursive strategy, was utilized in 16.1% of the total instances. Male authors exhibited a slightly lower tendency to employ assessments (13.4%) compared to their female counterparts (18.8%), suggesting that female authors may be more inclined to evaluate the advice-seeker's circumstances before providing guidance. Prediction was a less frequently observed strategy, occurring in 11.8% of cases. Male authors used predictive statements slightly more often (13.6%) than female authors (10.0%). Explanation and elaboration appeared in 28.5% of responses, with male authors (30.2%) demonstrating a slightly greater inclination toward providing detailed justifications compared to female authors (26.8%). This suggests that male authors may adopt a more analytical approach in their advice-giving practices.

Emotional support was present in only 2.6% of responses, with a higher proportion found in comments authored by females (3.6%) than those by males (1.6%). This suggests that female authors may display greater empathy and expressiveness in their interactions. Insults were observed in 7.5% of the dataset, with comparable frequencies among male (7.4%) and female (7.6%) authors, indicating that confrontational discourse occurs at similar rates across genders. Apologies were infrequent, occurring in 1.3% of responses, with male authors exhibiting a slightly higher frequency (1.4%) than female authors (1.2%). This suggests that expressions of regret or politeness were minimal and did not exhibit significant gender-based variation. Warnings comprised 2.0% of responses, with no discernible gender differences, indicating that cautionary advice was distributed evenly across male and female authors. Both farewell expressions and references to feelings of others were rare, each appearing in only 1.0% of responses. Male authors employed farewells slightly more frequently (1.2%) than female authors (0.8%), while references to feelings of others followed the same pattern.

Address forms appeared in 10.6% of responses, with male authors (12.2%) utilizing them more frequently than female authors (9.0%), suggesting a possible gender-based

distinction in direct engagement strategies. References to personal experience were present in 2.5% of cases, with minimal variation between male (2.4%) and female (2.6%) authors, indicating that drawing upon personal narratives was not a predominant strategy in advice-giving. A notable gender difference was observed in direct advice, which accounted for 57.2% of responses. Female authors (61.2%) were significantly more likely to direct advice compared to male authors (53.2%), suggesting a tendency among female authors to direct recommendations, potentially reflecting relational and cultural norms.

The analysis highlights distinct gender-based patterns in advice-giving. Female authors were more likely to provide assessments, emotional support, and direct advice, whereas male authors exhibited a greater tendency to engage in predictions, explanations, and the use of address forms.

4.1.3.2. Indirect advice and subcategories and the author's gender

Table 40 provides a quantitative analysis of the subcategories of indirect advice employed by male and female authors in the dataset. These subcategories are classified into hint-Impersonal statements, metaphors, and proverbs, illustrating their distribution across genders for comparative analysis.

		Gender of author					
		Total		Male		Female	
		N	%	N	%	N	%
Hint Impersonal statements	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Metaphor	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Proverb	Total	1000	100.0	500	100.0	500	100.0
	No	969	96.9	478	95.6	491	98.2
	Yes	31	3.1	22	4.4	9	1.8

Table 40. Subcategories of indirect advice by advice-seeker's gender

The use of proverbs exhibited variation between male and female authors. Among the total 1000 instances analyzed, 969 cases (96.9%) did not feature a proverb, while 31 cases

(3.1%) included at least one. A gender-based comparison reveals that male authors utilized proverbs more frequently ($n = 22$, 4.4%) than female authors ($n = 9$, 1.8%). This disparity suggests that men may be more inclined to draw upon traditional or culturally sanctioned wisdom when providing advice, whereas women might prefer alternative indirect strategies. The relatively low overall frequency of proverbs (3.1%) suggests that, despite their cultural significance, they do not constitute a predominant advice-giving strategy in contemporary Persian online interactions.

The findings indicate that, proverbs are more frequently used by male authors. This pattern may reflect broader cultural norms in Persian discourse, wherein men may be more likely to utilize traditional expressions of wisdom, whereas women may favor other forms of indirect advice that align with relational politeness strategies. The quantitative patterns presented in Table 40 suggest that gender differences are evident in the employment of proverbs.

4.1.3.3. Relational work subcategories and the author's gender

This section provides a quantitative analysis of the relational work strategies. The findings are categorized based on the subtypes of relational work, specifically politeness and impoliteness strategies, examined in relation to the gender of the author. The table below presents the distribution of these strategies among male and female authors.

		Gender of author					
		Total		Male		Female	
		N	%	N	%	N	%
Bonding	Total	1000	100.0	500	100.0	500	100.0
	No	933	93.3	465	93.0	468	93.6
	Yes	67	6.7	35	7.0	32	6.4
Boosting	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Criticizing	Total	1000	100.0	500	100.0	500	100.0
	No	979	97.9	493	98.6	486	97.2
	Yes	21	2.1	7	1.4	14	2.8
Empathizing	Total	1000	100.0	500	100.0	500	100.0
	No	992	99.2	497	99.4	495	99.0
	Yes	8	.8	3	.6	5	1.0
Hedging	Total	1000	100.0	500	100.0	500	100.0

	No	864	86.4	430	86.0	434	86.8
	Yes	136	13.6	70	14.0	66	13.2
	Total	1000	100.0	500	100.0	500	100.0
Praising	No	1000	100.0	500	100.0	500	100.0
Using humor	Total	1000	100.0	500	100.0	500	100.0
	No	907	90.7	459	91.8	448	89.6
	Yes	93	9.3	41	8.2	52	10.4
Sarcasm	Total	1000	100.0	500	100.0	500	100.0
	No	934	93.4	462	92.4	472	94.4
	Yes	66	6.6	38	7.6	28	5.6

Table 41. Subcategories of relational work-Politeness/Impoliteness by advice-seeker's gender

Bonding, as a relational strategy, was observed in 6.7% of all instances, with a slightly higher prevalence among male authors (7.0%) compared to female authors (6.4%). However, the vast majority (93.3%) of interactions did not involve bonding, suggesting that explicit relational reinforcement was not a predominant strategy in the dataset. Boosting, which enhances the impact of advice through emphatic or intensifying language, was not detected in any of the analyzed interactions. Criticism appeared in only 2.1% of the dataset, with female authors employing this strategy at a slightly higher rate (2.8%) than male authors (1.4%). Empathizing, a key politeness strategy, was observed in 0.8% of cases, with female authors using it marginally more often (1.0%) than male authors (0.6%). Hedging, a strategy employed to soften the directness of advice or reduce potential imposition, was present in 13.6% of cases. Male authors used hedging at a slightly higher rate (14.0%) than female authors (13.2%).

Similar to boosting, praising was not observed in any of the analyzed cases. Humor was employed in 9.3% of cases, with female authors using it slightly more frequently (10.4%) than male authors (8.2%). Sarcasm appeared in 6.6% of cases, with male authors employing it more frequently (7.6%) than female authors (5.6%). This finding suggests that while sarcasm is not a predominant strategy, it is selectively utilized, potentially as an indirect means of expressing disapproval or critique. Overall, bonding, empathizing, and hedging emerge as more commonly used relational strategies. Gender-based differences are minimal, though female authors exhibit slightly higher tendencies toward empathy and humor, whereas male authors display a slightly greater inclination toward sarcasm and hedging.

4.1.3.4. Content-based (sub) categories and the author's gender

This section presents a quantitative analysis of the distribution of advice-giving subcategories based on the gender of the advice provider. The dataset reveals gender-based differences in advice-giving strategies.

		Gender of author					
		Total		Male		Female	
		N	%	N	%	N	%
Advice inviting action	Total	1000	100.0	500	100.0	500	100.0
	No	709	70.9	327	65.4	382	76.4
	Yes	291	29.1	173	34.6	118	23.6
Advice inviting introspection	Total	1000	100.0	500	100.0	500	100.0
	No	978	97.8	484	96.8	494	98.8
	Yes	22	2.2	16	3.2	6	1.2
Advice yourself	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Religious Advice	Total	1000	100.0	500	100.0	500	100.0
	No	976	97.6	479	95.8	497	99.4
	Yes	24	2.4	21	4.2	3	.6
Offer of more advice	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Accept situation Bear consequences	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2

Table 42. Content-based subcategories by advice-seeker's gender

The subcategory of *Advice Inviting Action* encompasses instances where respondents explicitly encourage an individual to undertake a specific course of action. Among the 1,000 cases analyzed, 29.1% (n=291) contained action-oriented advice, whereas the remaining 70.9% (n=709) did not. Gender-based differences indicate that male respondents were more likely to offer action-inviting advice (34.6%, n=173) than female respondents (23.6%, n=118). Conversely, female respondents demonstrated a greater tendency (76.4%, n=382) to refrain from providing this type of advice compared to their male counterparts (65.4%, n=327). The subcategory *Advice Inviting Introspection* refers to responses that encourage self-reflection rather than direct action. This form of advice was relatively uncommon, accounting for only 2.2% (n=22) of the total dataset. Male respondents were slightly more inclined (3.2%, n=16) to provide introspective advice compared to female respondents (1.2%, n=6). The vast majority (97.8%, n=978) refrained from offering such advice, with female respondents (98.8%, n=494)

exhibiting a slightly stronger tendency to avoid it than males (96.8%, n=484). The *Advice to Oneself* subcategory was entirely absent from the dataset, as none of the 1,000 responses included self-directed advice. *Religious Advice* encompasses responses incorporating religious principles. This subcategory constituted only 2.4% (n=24) of the dataset, with male respondents being notably more likely (4.2%, n=21) to provide religious advice than female respondents (0.6%, n=3). The overwhelming majority of responses (97.6%, n=976) did not feature religious discourse, with female respondents demonstrating a stronger tendency (99.4%, n=497) to exclude religious references compared to males (95.8%, n=479). The *Offer of More Advice* subcategory, which includes instances where respondents extend an invitation for further guidance or discussion, was entirely absent from the dataset, as no cases (0%) were recorded for either gender. The final subcategory, *Accept Situation and Bear Consequences*, refers to responses that encourage individuals to accept their circumstances rather than seek change. This form of advice appeared in only 0.1% (n=1) of the dataset, with the sole instance found among female respondents (0.2%, n=1), while no male respondent (0%) provided such advice. The overwhelming majority (99.9%, n=999) did not include this type of response, indicating a prevailing tendency to offer alternative strategies rather than resignation.

Overall, Male respondents demonstrated a greater tendency to provide action-oriented and religiously framed advice, whereas female respondents were more likely to avoid these strategies. Additionally, introspective advice, though infrequent, was slightly more common among male respondents. The complete absence of self-directed advice and invitations for further discussion underscores a predominant focus on direct, recipient-oriented guidance.

4.1.3.5. Culturally related (sub) categories and the author's gender

This section provides a quantitative analysis of the subcategories associated with Persian language and culture, based on the gender of authors in online advice-giving within Persian computer-mediated communication. The table presents the distribution of responses across various cultural subcategories, including beliefs, morals, laws, habits, values, and behaviors. The findings are examined to identify potential gender-based variations in the linguistic encoding of advice.

		Gender of author					
		Total		Male		Female	
		N	%	N	%	N	%
Beliefs	Total	1000	100.0	500	100.0	500	100.0
	No	974	97.4	486	97.2	488	97.6
	Yes	26	2.6	14	2.8	12	2.4
Morals	Total	1000	100.0	500	100.0	500	100.0
	No	995	99.5	499	99.8	496	99.2
	Yes	5	.5	1	.2	4	.8
Laws	Total	1000	100.0	500	100.0	500	100.0
	No	993	99.3	495	99.0	498	99.6
	Yes	7	.7	5	1.0	2	.4
Habits	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Value	Total	1000	100.0	500	100.0	500	100.0
	No	987	98.7	497	99.4	490	98.0
	Yes	13	1.3	3	.6	10	2.0
Behaviours	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2

Table 43. Culturally related to Persian language and culture subcategories by advice-seeker's gender

The analysis of the belief's subcategory reveals an almost uniform distribution across genders, totaling 1000 instances (100.0%). Among male authors, 97.2% (n = 486) did not incorporate belief-related elements in their responses, while 2.8% (n = 14) did. Similarly, 97.6% (n = 488) of female authors did not reference beliefs, whereas 2.4% (n = 12) did. This minor variation suggests that references to beliefs are infrequent in advice-giving across both genders, with a slightly higher tendency among male respondents. Regarding morals, 1000 instances (100.0%) were analyzed, indicating that moral references were even less frequent than beliefs. Male authors included moral considerations in only 0.2% (n = 1) of responses, while female authors did so in 0.8% (n = 4), suggesting a slightly higher inclination among female respondents to incorporate moral perspectives in their advice. The subcategory of laws was referenced in 0.7% (n = 7) responses, with a notable gender distinction. Male respondents incorporated legal aspects in 1.0% (n = 5) of cases, whereas female respondents did so in only 0.4% (n = 2). This finding implies that male authors are slightly more inclined to frame their advice within a legalistic discourse.

In contrast to the other subcategories, habits were entirely absent from all responses, with no recorded instances for either gender. This suggests that references to habitual behaviors are not a significant factor in Persian online advice-giving. Values were referenced in 1.3% (n

= 13) of responses, with a gender-based difference. Among male respondents, 0.6% (n = 3) referenced values, while 2.0% (n = 10) of female respondents did so. This indicates that female authors are more likely to frame their advice in terms of values, potentially reflecting a relational or socially conscious perspective. The behaviors subcategory was referenced in only 0.1% (n = 1) of the total responses, exclusively by a female author, as no male respondents incorporated behavioral elements in their advice.

Overall, the analysis indicates that references to cultural subcategories in Persian language and culture exhibit minimal gender-based variation. While both male and female respondents rarely incorporate beliefs, morals, laws, values, or behaviors in their advice, minor gender differences are observed. Female respondents tend to reference morals and values more frequently, whereas male respondents are slightly more inclined to include legal considerations. The absence of references to habits suggests that this category does not play a significant role in online advice-giving.

4.1.4. Quantitative analysis of overall (sub) categories and replier's gender

4.1.4.1. Subcategories of discursive moves and gender of the replier

This section presents a quantitative analysis of the subcategories of discursive moves in online advice-giving, classified based on the gender of the respondent. Table 44 provides a comprehensive breakdown of the frequency and percentage distribution of various discursive moves employed by male and female participants in Persian computer-mediated communication.

		Gender of replier					
		Total		Male		Female	
		N	%	N	%	N	%
Assessment	Total	1000	100.0	500	100.0	500	100.0
	No	839	83.9	410	82.0	429	85.8
	Yes	161	16.1	90	18.0	71	14.2
Prediction	Total	1000	100.0	500	100.0	500	100.0
	No	882	88.2	444	88.8	438	87.6
	Yes	118	11.8	56	11.2	62	12.4

Explanation Elaboration	Total	1000	100.0	500	100.0	500	100.0
	No	715	71.5	347	69.4	368	73.6
	Yes	285	28.5	153	30.6	132	26.4
Emotional support	Total	1000	100.0	500	100.0	500	100.0
	No	974	97.4	491	98.2	483	96.6
	Yes	26	2.6	9	1.8	17	3.4
Insults	Total	1000	100.0	500	100.0	500	100.0
	No	925	92.5	454	90.8	471	94.2
	Yes	75	7.5	46	9.2	29	5.8
Apology	Total	1000	100.0	500	100.0	500	100.0
	No	987	98.7	496	99.2	491	98.2
	Yes	13	1.3	4	.8	9	1.8
Warning	Total	1000	100.0	500	100.0	500	100.0
	No	980	98.0	492	98.4	488	97.6
	Yes	20	2.0	8	1.6	12	2.4
Farewell	Total	1000	100.0	500	100.0	500	100.0
	No	990	99.0	496	99.2	494	98.8
	Yes	10	1.0	4	.8	6	1.2
Feelings of other	Total	1000	100.0	500	100.0	500	100.0
	No	990	99.0	499	99.8	491	98.2
	Yes	10	1.0	1	.2	9	1.8
Address forms	Total	1000	100.0	500	100.0	500	100.0
	No	894	89.4	447	89.4	447	89.4
	Yes	106	10.6	53	10.6	53	10.6
Own experience	Total	1000	100.0	500	100.0	500	100.0
	No	975	97.5	491	98.2	484	96.8
	Yes	25	2.5	9	1.8	16	3.2
Direct advice	Total	1000	100.0	500	100.0	500	100.0
	No	428	42.8	234	46.8	194	38.8
	Yes	572	57.2	266	53.2	306	61.2

Table 44. Subcategories of discursive moves by advice-giver's gender

The assessment category examines whether respondents evaluated or judged the situation before offering advice. The findings reveal that 16.1% of responses included an assessment, with male respondents utilizing this strategy more frequently (18.0%) than female respondents (14.2%). This suggests that male respondents may be more inclined to explicitly evaluate the issue before providing advice. Prediction as a discursive move was present in 11.8% of the total responses. A slightly higher proportion of female respondents (12.4%) incorporated predictive elements compared to males (11.2%), indicating a minor tendency among female respondents to speculate on future outcomes when offering advice. Explanation and elaboration appeared in 28.5% of responses, with male respondents displaying a slightly higher tendency (30.6%) to provide explanations than female respondents (26.4%). This finding suggests that males may adopt a more detailed or rationalized approach in their responses. Emotional support was observed in only 2.6% of responses, with female respondents employing this strategy more frequently (3.4%) than males (1.8%). This aligns with the

expectation that female respondents are more likely to engage in empathetic and emotionally supportive discourse.

Insults were present in 7.5% of responses, revealing a notable gender difference: 9.2% of male responses included insults, compared to 5.8% of female responses. This suggests that male respondents may be more inclined to use confrontational or aggressive language. Apologies were infrequent, appearing in only 1.3% of responses, with female respondents apologizing slightly more often (1.8%) than males (0.8%). This may indicate a greater tendency toward politeness strategies in female discourse. Warnings were found in 2.0% of responses, with female respondents employing this move slightly more frequently (2.4%) than males (1.6%), suggesting a higher level of caution or concern regarding potential negative outcomes. Farewell expressions were rare, occurring in only 1.0% of responses, with minimal gender variation; female respondents used this strategy slightly more (1.2%) than males (0.8%). Similarly, the expression of other emotions was noted in only 1.0% of responses, with a clear gender difference: female respondents (1.8%) demonstrated greater use of this strategy compared to male respondents (0.2%).

Address forms appeared in 10.6% of responses, with no variation between genders, indicating a consistent usage of direct address by both male and female respondents. The inclusion of personal experiences was evident in 2.5% of responses, with female respondents (3.2%) more likely to incorporate personal anecdotes than males (1.8%). This suggests that women may utilize personal storytelling as a persuasive or empathetic device in advice-giving. Direct advice was the most frequently employed discursive move, appearing in 57.2% of responses. Female respondents (61.2%) were significantly more likely to direct advice compared to males (53.2%).

The analysis of discursive moves in online advice-giving reveals significant gender-based differences. Male respondents were more likely to engage in assessment, explanation, and insults. In contrast, female respondents demonstrated a stronger tendency toward emotional support, feeling of others, and direct advice.

4.1.4.2. Subcategories of indirect advice and gender of replier

This section analyzes the distribution of indirect advice strategies based on the gender of the respondents. The following table categorizes indirect advice into three subtypes hint

(impersonal statements), metaphor, and proverb and examines their usage among male and female participants.

		Gender of repplier					
		Total		Male		Female	
		N	%	N	%	N	%
Hint Impersonal statements	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Metaphor	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Proverb	Total	1000	100.0	500	100.0	500	100.0
	No	969	96.9	482	96.4	487	97.4
	Yes	31	3.1	18	3.6	13	2.6

Table 45. Subcategories of indirect advice by advice-giver's gender

The findings indicate that impersonal statements are employed universally by both genders. Across all responses (N = 1000), every instance contains impersonal statements, with an equal distribution between male (N = 500, 100%) and female (N = 500, 100%) respondents. This consistency suggests that hinting through impersonal statements is a fundamental and widely adopted strategy in online advice-giving across genders. Similarly, metaphors appear in all responses, with both male and female participants employing this strategy at the same rate (N = 1000, 100%). The equal usage of metaphorical expressions across genders implies that this indirect strategy is deeply embedded in Persian CMC discourse.

In contrast, the use of proverbs exhibits a slight gender-based variation. While the vast majority of responses do not include proverbs (N = 969, 96.9%), a small fraction (N = 31, 3.1%) incorporates this strategy. Among male respondents, 3.6% (N = 18) utilize proverbs, compared to 2.6% (N = 13) of female respondents, suggesting that men demonstrate a slightly higher tendency to use proverbial expressions in indirect advice.

Overall, while impersonal statements and metaphors are universally employed across genders, proverb usage shows minor gender-based differences. The slightly higher prevalence of proverbs among male respondents could be attributed to sociocultural factors, wherein men may be more accustomed to utilizing traditional wisdom-based expressions in advice-giving contexts. Nevertheless, the overall low frequency of proverb usage suggests that Persian CMC advice-giving primarily relies on other forms of indirectness rather than proverbial expressions.

4.1.4.3. Subcategories of relational work and gender of replier

This section presents a quantitative analysis of relational work strategies employed in online advice-giving. The analysis examines politeness and impoliteness strategies used by male and female respondents across various discursive moves.

		Gender of replier					
		Total		Male		Female	
		N	%	N	%	N	%
Bonding	Total	1000	100.0	500	100.0	500	100.0
	No	933	93.3	469	93.8	464	92.8
	Yes	67	6.7	31	6.2	36	7.2
Boosting	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Criticizing	Total	1000	100.0	500	100.0	500	100.0
	No	979	97.9	488	97.6	491	98.2
	Yes	21	2.1	12	2.4	9	1.8
Empathizing	Total	1000	100.0	500	100.0	500	100.0
	No	992	99.2	499	99.8	493	98.6
	Yes	8	.8	1	.2	7	1.4
Hedging	Total	1000	100.0	500	100.0	500	100.0
	No	864	86.4	439	87.8	425	85.0
	Yes	136	13.6	61	12.2	75	15.0
Praising	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Using humor	Total	1000	100.0	500	100.0	500	100.0
	No	907	90.7	438	87.6	469	93.8
	Yes	93	9.3	62	12.4	31	6.2
Sarcasm	Total	1000	100.0	500	100.0	500	100.0
	No	934	93.4	465	93.0	469	93.8
	Yes	66	6.6	35	7.0	31	6.2

Table 46. Subcategories of relational work-Politeness/Impoliteness by advice-giver's gender

Bonding, which refers to efforts to establish a closer interpersonal relationship between the advice-giver and the recipient, was observed in only 6.7% of responses. Female respondents utilized this strategy slightly more frequently (7.2%) than their male counterparts (6.2%), Boosting, which entails enhancing the persuasiveness or intensity of advice, was entirely absent from the dataset, with 100% of responses indicating a lack of this strategy across both genders. Criticism, an impoliteness strategy, appeared in 2.1% of responses, with male respondents

(2.4%) demonstrating a slightly higher tendency to employ this strategy compared to female respondents (1.8%). This minor gender difference indicates that men may engage in slightly more direct or confrontational advice-giving. Empathizing, which reflects an attempt to express understanding or emotional alignment with the advice-seeker, was observed in only 0.8% of responses. Female respondents (1.4%) were more likely to employ empathy than males (0.2%).

Hedging, a politeness strategy that mitigates the forcefulness of advice, was identified in 13.6% of responses. Female respondents (15.0%) used hedging more frequently than males (12.2%), indicating that women may prefer to soften their advice to minimize potential face threats. Praising, a positive politeness strategy, was entirely absent from the dataset, suggesting that it is not a commonly employed discursive move in Persian CMC advice-giving interactions. Humor was present in 9.3% of responses, with male respondents (12.4%) using it more frequently than females (6.2%). This disparity implies that men may utilize humor as a face-saving strategy or to create a more lighthearted interaction, whereas women may adopt a more direct or serious tone in their advice-giving. Sarcasm, an impoliteness strategy, was observed in 6.6% of responses, with male respondents (7.0%) exhibiting slightly higher usage compared to females (6.2%). This suggests that while sarcasm is not a predominant strategy, its usage is relatively comparable across genders.

The findings indicate that politeness strategies, such as hedging and bonding, are more frequently employed by female respondents, whereas impoliteness strategies, such as criticism and sarcasm, are slightly more prevalent among male respondents. Furthermore, the absence of boosting and praising, along with the limited use of bonding and empathizing, indicates that Persian online advice-giving primarily emphasizes direct provision of advice rather than overt relational strategies. Overall, this quantitative analysis of relational work strategies in Persian CMC advice-giving highlights notable gender-based differences in the use of politeness and impoliteness strategies, with female respondents demonstrating a greater tendency toward hedging and empathy, while male respondents are more likely to employ humor, criticism, and sarcasm.

4.1.4.4. Content-based subcategories and gender of replier

This section provides a quantitative analysis of the subcategories within content-based classifications based on the gender of the replier in online advice-giving interactions. The dataset consists of 1,000 responses, evenly distributed between male and female participants

(500 each). The analysis explores the linguistic formulation of advice within thematic domains, including love and relationships, sexual disorders, religion, culture, and sensitive gender issues.

		Gender of repplier					
		Total		Male		Female	
		N	%	N	%	N	%
Advice inviting action	Total	1000	100.0	500	100.0	500	100.0
	No	709	70.9	383	76.6	326	65.2
	Yes	291	29.1	117	23.4	174	34.8
Advice inviting introspection	Total	1000	100.0	500	100.0	500	100.0
	No	978	97.8	486	97.2	492	98.4
	Yes	22	2.2	14	2.8	8	1.6
Advice yourself	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
	Yes	0	0.0	0	0.0	0	0.0
Religious Advice	Total	1000	100.0	500	100.0	500	100.0
	No	976	97.6	488	97.6	488	97.6
	Yes	24	2.4	12	2.4	12	2.4
Offer of more advice	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
	Yes	0	0.0	0	0.0	0	0.0
Accept situation Bear consequences	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2

Table 47. Content-based subcategories by advice-giver's gender

Advice Inviting Action refers to guidance that encourages the recipient to undertake specific actions. Overall, 29.1% of responses included this type of advice, whereas 70.9% did not. A gender-based analysis indicates that male repliers incorporated action-oriented advice in 23.4% of their responses, whereas female repliers employed this strategy in 34.8% of cases. This finding suggests that female respondents were more inclined to recommend concrete actions compared to their male counterparts. *Advice Inviting Introspection* pertains to guidance that prompts the recipient to reflect on their situation rather than taking immediate action. The findings indicate that this type of advice is relatively infrequent, appearing in only 2.2% of responses. Male repliers provided introspective advice in 2.8% of cases, while female repliers did so in 1.6% of responses. The minimal prevalence of this category suggests that Iranian social media users, regardless of gender, rarely offer advice that encourages introspection.

Advice Yourself refers to instances in which the replier suggests that the advice-seeker should rely on their own judgment rather than receiving direct guidance. Notably, no responses in the dataset fell into this category.

Religious Advice examines whether advice includes religious guidance, given the significant role of religion in Iranian culture. The findings reveal that 2.4% of responses contained religious advice, with no significant difference between male and female repliers, both of whom employed this strategy at an equal rate of 2.4%. This suggests that while religious advice is present in online interactions, it is not a dominant feature of advice-giving discourse. *Offer of More Advice* captures instances where the replier expresses a willingness to provide further guidance. Interestingly, no responses in the dataset included such an offer, implying that advice-givers in Iranian social media interactions tend to provide a single piece of advice rather than extending the discussion with additional suggestions. *Accept Situation and Bear Consequences* represents advice that encourages the recipient to accept their circumstances rather than seeking change. The analysis indicates that only 0.1% of responses contained such advice. Notably, no male respondents provided this type of guidance, while 0.2% of female repliers incorporated it into their responses. This suggests that advising individuals to accept their situation and bear the consequences is a highly uncommon approach in Persian computer-mediated communication.

Overall, the findings highlight key gender-based differences in the linguistic formulation of advice. Female respondents were more likely to offer action-oriented guidance, whereas male respondents demonstrated a slightly greater inclination toward introspective advice. The negligible presence of certain categories, such as *Advice Yourself* and *Offer of More Advice*, underscores a preference for direct and explicit advice-giving strategies among Iranian social media users. Additionally, while religious advice appears in the discourse, it does not constitute a dominant strategy in online advice-giving interactions.

4.1.4.5. Culturally related to Persian language subcategories and gender of replier

This section explores the subcategories of advice that are culturally linked to the Persian language and culture, with a particular focus on the gender of the individuals providing the responses. Table 48 presents the frequency and percentage distribution of advice across six cultural subcategories: beliefs, morals, laws, habits, values, and behaviors. Each subcategory is further analyzed based on the gender of the respondent (male vs. female).

		Gender of repplier					
		Total		Male		Female	
		N	%	N	%	N	%
Beliefs	Total	1000	100.0	500	100.0	500	100.0
	No	974	97.4	490	98.0	484	96.8
	Yes	26	2.6	10	2.0	16	3.2
Morals	Total	1000	100.0	500	100.0	500	100.0
	No	995	99.5	498	99.6	497	99.4
	Yes	5	.5	2	.4	3	.6
Laws	Total	1000	100.0	500	100.0	500	100.0
	No	993	99.3	495	99.0	498	99.6
	Yes	7	.7	5	1.0	2	.4
Habits	Total	1000	100.0	500	100.0	500	100.0
	No	1000	100.0	500	100.0	500	100.0
Value	Total	1000	100.0	500	100.0	500	100.0
	No	987	98.7	494	98.8	493	98.6
	Yes	13	1.3	6	1.2	7	1.4
Behaviours	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2

Table 48. Culturally related to Persian language and culture subcategories by advice-giver's gender

The beliefs subcategory encompasses responses reflecting religious or ideological perspectives within the Persian cultural framework. Of the 1,000 responses analyzed, only 2.6% (n = 26) explicitly referenced beliefs, whereas the majority (97.4%, n = 974) did not. A gender-based comparison indicates that 2.0% (n = 10) of male respondents incorporated belief-related elements, compared to 3.2% (n = 16) of female respondents, suggesting a slightly higher tendency among females to reference beliefs in their advice. The morals subcategory pertains to ethical considerations and personal values conveyed through advice. The data reveal that only 0.5% (n = 5) of responses contained moral elements, with 99.5% (n = 995) devoid of such references. Minimal variation was observed between male and female respondents in this regard, with 0.4% (n = 2) of males and 0.6% (n = 3) of females engaging with moral themes. Advice referencing laws, which encompass legal or regulatory frameworks within Persian society, constituted 0.7% (n = 7) of all responses, while the remaining 99.3% (n = 993) did not include such references. Notably, 1.0% (n = 5) of male respondents mentioned legal aspects, compared to 0.4% (n = 2) of female respondents, indicating a slight tendency among males to frame advice in legal terms.

The habits subcategory, referring to culturally ingrained customs or daily routines, was entirely absent from the dataset, as no responses (0.0%, $n = 0$) included such references. This uniform absence suggests that habitual actions are not a prominent feature in the linguistic construction of advice in the analyzed discourse. References to values, defined as core principles guiding behavior, appeared in 1.3% ($n = 13$) of responses, while 98.7% ($n = 987$) did not contain such references. A marginal gender-based difference was observed, with 1.2% ($n = 6$) of male respondents and 1.4% ($n = 7$) of female respondents incorporating values into their advice. The final subcategory, behaviors, pertains to recommendations related to actions or conduct within the Persian cultural context. Only 0.1% ($n = 1$) of responses referenced behaviors, while 99.9% ($n = 999$) did not. The sole behavior-related response was provided by a female respondent (0.2%, $n = 1$), whereas no male respondents made such references (0.0%, $n = 0$).

The quantitative findings indicate that culturally embedded elements, such as beliefs, morals, laws, values, and behaviors, appear infrequently in advice-giving interactions within Persian computer-mediated communication. The complete absence of the habits subcategory suggests that explicit discussions of routine practices are not commonly integrated into online advice exchanges. Among the cultural subcategories examined, beliefs were referenced most frequently (2.6%), with female respondents incorporating them more often than males. Conversely, legal references were slightly more prevalent in male responses, implying that men may be more inclined to frame advice within a legalistic discourse. The overall low frequency of cultural references suggests that Persian online advice-giving in the examined domains (love and relationships, sexual disorders, gender issues, culture, and religion) may prioritize personal experiences, pragmatic solutions, or emotional support over explicit cultural justifications. Nevertheless, the subtle gender-based differences observed in the distribution of beliefs and legal references indicate potential variations in the ways men and women conceptualize and articulate culturally embedded advice.

4.1.4.6. Number of graphical emoticons and gender of replier

The table provides a quantitative analysis of the frequency and distribution of graphical emoticons in online advice-giving interactions, categorized by the gender of the replier. The

data offer insights into the use of emoticons in Persian computer-mediated communication (CMC) within the framework of relational work and advice-giving.

		Gender of replier					
		Total		Male		Female	
		N	%	N	%	N	%
face with tears of joy	Total	1000	100.0	500	100.0	500	100.0
	No	898	89.8	440	88.0	458	91.6
	Yes	102	10.2	60	12.0	42	8.4
rolling on the floor laughing	Total	1000	100.0	500	100.0	500	100.0
	No	994	99.4	498	99.6	496	99.2
	Yes	6	.6	2	.4	4	.8
man facepalming	Total	1000	100.0	500	100.0	500	100.0
	No	996	99.6	496	99.2	500	100.0
	Yes	4	.4	4	.8	0	.0
male sign	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	498	99.6	500	100.0
	Yes	2	.2	2	.4	0	.0
hushed face	Total	1000	100.0	500	100.0	500	100.0
	No	994	99.4	496	99.2	498	99.6
	Yes	6	.6	4	.8	2	.4
grimacing face	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	500	100.0	498	99.6
	Yes	2	.2	0	.0	2	.4
grinning face with smiling eyes	Total	1000	100.0	500	100.0	500	100.0
	No	995	99.5	497	99.4	498	99.6
	Yes	5	.5	3	.6	2	.4
smiling face with heart in the tongue	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	498	99.6	500	100.0
	Yes	2	.2	2	.4	0	.0
male walking	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	498	99.6	500	100.0
	Yes	2	.2	2	.4	0	.0
grinning face with sweat	Total	1000	100.0	500	100.0	500	100.0
	No	996	99.6	497	99.4	499	99.8
	Yes	4	.4	3	.6	1	.2
expressionless face	Total	1000	100.0	500	100.0	500	100.0
	No	986	98.6	494	98.8	492	98.4
	Yes	14	1.4	6	1.2	8	1.6
grinning squinting face	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2
smiling face with smiling eyes	Total	1000	100.0	500	100.0	500	100.0
	No	997	99.7	500	100.0	497	99.4
	Yes	3	.3	0	.0	3	.6
handshake	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2
person shrugging	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8

	Yes	1	.1	0	.0	1	.2
sneezing face	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2
smiling face with heart-eyes	Total	1000	100.0	500	100.0	500	100.0
	No	995	99.5	496	99.2	499	99.8
	Yes	5	.5	4	.8	1	.2
thumbs up	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	499	99.8	500	100.0
	Yes	1	.1	1	.2	0	.0
index pointing up	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	500	100.0	498	99.6
	Yes	2	.2	0	.0	2	.4
sad but relieved face	Total	1000	100.0	500	100.0	500	100.0
	No	986	98.6	496	99.2	490	98.0
	Yes	14	1.4	4	.8	10	2.0
slightly frowning face	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	499	99.8	500	100.0
	Yes	1	.1	1	.2	0	.0
face with rolling eyes	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	499	99.8	499	99.8
	Yes	2	.2	1	.2	1	.2
fire	Total	1000	100.0	500	100.0	500	100.0
	No	995	99.5	496	99.2	499	99.8
	Yes	5	.5	4	.8	1	.2
folded hands	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	498	99.6	500	100.0
	Yes	2	.2	2	.4	0	.0
rose	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	499	99.8	500	100.0
	Yes	1	.1	1	.2	0	.0
raising hands	Total	1000	100.0	500	100.0	500	100.0
	No	989	98.9	495	99.0	494	98.8
	Yes	11	1.1	5	1.0	6	1.2
smirking face	Total	1000	100.0	500	100.0	500	100.0
	No	996	99.6	497	99.4	499	99.8
	Yes	4	.4	3	.6	1	.2
confused face	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	500	100.0	498	99.6
	Yes	2	.2	0	.0	2	.4
unamused face	Total	1000	100.0	500	100.0	500	100.0
	No	998	99.8	499	99.8	499	99.8
	Yes	2	.2	1	.2	1	.2
heart	Total	1000	100.0	500	100.0	500	100.0
	No	997	99.7	500	100.0	497	99.4
	Yes	3	.3	0	.0	3	.6
OK hand	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2
face without mouth	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	499	99.8	500	100.0
	Yes	1	.1	1	.2	0	.0
zipper-mouth face	Total	1000	100.0	500	100.0	500	100.0
	No	999	99.9	499	99.8	500	100.0
	Yes	1	.1	1	.2	0	.0
thinking face	Total	1000	100.0	500	100.0	500	100.0

	No	998	99.8	500	100.0	498	99.6
	Yes	2	.2	0	.0	2	.4
	Total	1000	100.0	500	100.0	500	100.0
disappointed face	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2
	Total	1000	100.0	500	100.0	500	100.0
clapping hands	No	998	99.8	498	99.6	500	100.0
	Yes	2	.2	2	.4	0	.0
	Total	1000	100.0	500	100.0	500	100.0
yawning face	No	999	99.9	500	100.0	499	99.8
	Yes	1	.1	0	.0	1	.2
	Total	1000	100.0	500	100.0	500	100.0
hibiscus	No	999	99.9	499	99.8	500	100.0
	Yes	1	.1	1	.2	0	.0
	Total	1000	100.0	500	100.0	500	100.0

Table 49. Number of graphical emoticons by advice giver's gender

Each emoticon was examined based on its overall occurrence in responses, with a detailed breakdown by male and female repliers. The results indicate that the majority of responses do not include emoticons, as the "No" category consistently exceeds 98% across all instances. This finding suggests that while emoticons are present in the dataset, they are not a predominant feature of online advice-giving interactions. Among the emoticons observed, the most frequently used was the face with tears of joy, appearing in 10.2% of total responses. Notably, male repliers (12.0%) used this emoticon more frequently than female repliers (8.4%). Similarly, the rolling on the floor laughing emoticon was employed slightly more by female repliers (0.8%) compared to male repliers (0.4%). The man facepalming (0.8% male; 0.0% female) and male sign (0.4% male; 0.0% female) emoticons were exclusively used by male repliers, potentially reflecting a gendered pattern in emoticon selection. Additionally, the fire emoticon appeared more frequently in male responses (0.8%) than in female responses (0.2%). Conversely, some emoticons were slightly more common in female responses, such as the sad but relieved face (2.0% female; 0.8% male) and heart (0.6% female; 0.0% male). The thinking face emoticon also showed a higher occurrence among female repliers (0.4%) than male repliers (0.0%), possibly suggesting a more reflective or uncertain tone in female users' responses. Several other emoticons were rarely used, appearing in only 0.1–0.2% of total responses, including the grinning squinting face, person shrugging, OK hand, hibiscus, and yawning face. The low frequency of these emoticons suggests that they play a limited role in advice-giving discourse within Persian CMC.

The findings indicate that emoticons serve a relational function, with gender-based variations in usage. Male respondents tend to use expressive and humorous emoticons more

frequently, possibly as a strategy to mitigate face-threatening acts or enhance the engagement of their advice. Female respondents, on the other hand, exhibit a slight preference for emoticons that convey emotions such as sadness or affection, which may suggest a greater emphasis on emotional support and solidarity in their advice-giving interactions.

4.1.5. Quantitative analysis of overall (sub)categories: Male to Male (M-M); Male to Female (M-F); Female to Male (F-M) and Female to Female (F-F)

4.1.5.1. Overall subcategories by both genders

This section provides a quantitative analysis of the discursive moves utilized in online advice-giving interactions. The following table presents an overview of the frequency and distribution of these moves across different gender-based interactions. The results offer valuable insights into the structuring and modulation of advice based on gender dynamics and topic categories.

		Gender of both									
		Total		Male replies to male		Female replies to male		Male replies to female		Female replies to female	
		N	%	N	%	N	%	N	%	N	%
Assessment	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	839	83.9	217	86.8	216	86.4	193	77.2	213	85.2
	Yes	161	16.1	33	13.2	34	13.6	57	22.8	37	14.8
Prediction	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	882	88.2	215	86.0	217	86.8	229	91.6	221	88.4
	Yes	118	11.8	35	14.0	33	13.2	21	8.4	29	11.6
Explanation Elaboration	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	715	71.5	159	63.6	190	76.0	188	75.2	178	71.2
	Yes	285	28.5	91	36.4	60	24.0	62	24.8	72	28.8
Emotional support	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	974	97.4	248	99.2	244	97.6	243	97.2	239	95.6
	Yes	26	2.6	2	.8	6	2.4	7	2.8	11	4.4
Insults	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	925	92.5	228	91.2	235	94.0	226	90.4	236	94.4
	Yes	75	7.5	22	8.8	15	6.0	24	9.6	14	5.6
Apology	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	987	98.7	248	99.2	245	98.0	248	99.2	246	98.4
	Yes	13	1.3	2	.8	5	2.0	2	.8	4	1.6
Warning	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	980	98.0	247	98.8	243	97.2	245	98.0	245	98.0

	Yes	20	2.0	3	1.2	7	2.8	5	2.0	5	2.0
Farewell	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	990	99.0	247	98.8	247	98.8	249	99.6	247	98.8
	Yes	10	1.0	3	1.2	3	1.2	1	.4	3	1.2
Feelings of other	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	990	99.0	249	99.6	245	98.0	250	100.0	246	98.4
	Yes	10	1.0	1	.4	5	2.0	0	.0	4	1.6
Address forms	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	894	89.4	209	83.6	230	92.0	238	95.2	217	86.8
	Yes	106	10.6	41	16.4	20	8.0	12	4.8	33	13.2
Own experience	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	975	97.5	242	96.8	246	98.4	249	99.6	238	95.2
	Yes	25	2.5	8	3.2	4	1.6	1	.4	12	4.8
Direct advice	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	428	42.8	122	48.8	112	44.8	112	44.8	82	32.8
	Yes	572	57.2	128	51.2	138	55.2	138	55.2	168	67.2

Table 50. Subcategorie of discursive moves by both genders

The table illustrates the prevalence of key discursive moves in responses from both male and female participants across various gender pairings. *Assessment*, as a discursive move, was identified in 16.1% of all responses, with a notably higher occurrence in male-to-female interactions (22.8%) compared to other gender pairings. Female-to-female responses displayed a slightly lower frequency (14.8%), indicating that evaluative statements are more prevalent in mixed-gender exchanges. *Prediction*, characterized by conjectures about future outcomes, was observed in 11.8% of responses. Male-to-male and female-to-male interactions exhibited slightly higher frequencies (14.0% and 13.2%, respectively), whereas male-to-female responses demonstrated the lowest occurrence (8.4%), suggesting a greater tendency for predictions in same-gender interactions. *Explanation and elaboration* were present in 28.5% of responses, making them a common strategy in online advice-giving. Male-to-male interactions exhibited the highest use (36.4%), while female-to-male responses had the lowest occurrence (24.0%), indicating a greater reliance on explanations and elaborations in male-dominated exchanges. *Emotional support* was relatively infrequent, appearing in only 2.6% of responses. Female-to-female interactions demonstrated the highest frequency (4.4%), whereas male-to-male interactions exhibited the lowest (0.8%).

Insults were identified in 7.5% of responses, with the highest frequency in male-to-female interactions (9.6%). Conversely, female-to-female responses contained the lowest proportion (5.6%), indicating a greater tendency for confrontational language in male responses. *Apologies* were rare, occurring in only 1.3% of responses. The highest prevalence was found in female-to-male interactions (2.0%), whereas male-to-male and male-to-female responses exhibited the lowest frequency (0.8%), suggesting that apologies are more frequently expressed by female participants. *Warnings* appeared in 2.0% of responses, with a slightly higher occurrence in female-to-male interactions (2.8%). Male-to-male interactions demonstrated the lowest frequency (1.2%), indicating that cautionary advice is more commonly employed in female discourse.

Farewells were present in 1.0% of responses, with minimal variation across gender pairings. The lowest frequency was observed in male-to-female interactions (0.4%). *Feelings of others* were extremely rare (1.0% overall), with no instances found in male-to-female responses. Female-to-male interactions demonstrated the highest frequency (2.0%), indicating a slightly greater tendency for female participants to acknowledge the emotions of others. The use of *address forms* was recorded in 10.6% of responses, with the highest occurrence in male-to-male interactions (16.4%) and the lowest in male-to-female responses (4.8%). Reference to

personal experiences was found in 2.5% of responses, with female-to-female interactions exhibiting the highest frequency (4.8%) and male-to-female responses the lowest (0.4%), indicating that women are more likely to incorporate personal experiences in their advice. *Direct advice* was the most frequently observed discursive move, occurring in 57.2% of responses. Female-to-female interactions demonstrated the highest prevalence (67.2%), whereas male-to-male responses exhibited the lowest frequency (51.2%), suggesting that direct advice is a significant strategy in female discourse. The data suggest that male responses are more likely to include assessments, explanations, and address forms, whereas female responses exhibit higher frequencies of emotional support, references to personal experience, and direct advice.

4.1.5.2. Overall subcategories of indirect advice by both genders

The current section presents a quantitative analysis of the subcategories of indirect advice with a focus on responses provided by both genders. The data highlight the linguistic strategies employed in online advice-giving across different gender dyads, namely male-to-male, female-to-male, male-to-female, and female-to-female interactions.

		Gender of both									
		Total		Male replies to male		Female replies to male		Male replies to female		Female replies to female	
		N	%	N	%	N	%	N	%	N	%
Hint	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Impersonal statements	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Metaphor	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Proverb	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	969	96.9	236	94.4	242	96.8	246	98.4	245	98.0
	Yes	31	3.1	14	5.6	8	3.2	4	1.6	5	2.0

Table 51. Subcategories of indirect advice by both genders

Table 51 displays the frequency and percentage distributions of three subcategories of indirect advice: impersonal statements, metaphors, and proverbs. The results indicate that impersonal statements and metaphors were entirely absent across all gender groups, with a

recorded frequency of zero occurrences (0%). This absence suggests that these forms of indirect advice are not utilized within the sampled dataset, possibly reflecting a preference for alternative linguistic strategies in Persian CMC.

By contrast, the use of proverbs was observed to a limited extent. Out of the total 1,000 responses, 31 instances (3.1%) contained proverbs, while the remaining 969 responses (96.9%) did not. This trend was consistent across all gendered interactions, albeit with variations in frequency. Male-to-male responses exhibited the highest proportion of proverbs (5.6%, $n = 14$), followed by female-to-male responses (3.2%, $n = 8$). Male-to-female responses showed the lowest occurrence, with 1.6% ($n = 4$), while female-to-female responses contained 2.0% ($n = 5$).

These findings suggest that proverbs are more frequently employed in male-to-male interactions, followed by female-to-male exchanges. Conversely, male respondents were the least likely to use proverbs when advising female users. The overall limited presence of proverbs may indicate a preference for direct advice or alternative indirect strategies, possibly influenced by cultural norms and the sensitivity of the topics discussed. Furthermore, the variation in proverb usage across gender pairings may reflect distinct discursive preferences in relational work. The comparatively higher frequency of proverbs in male-to-male interactions may suggest a reliance on shared cultural wisdom and traditional expressions when offering advice among men. These findings align with the objectives of this dissertation, particularly in exploring how gender and topic categories influence the linguistic codification of advice. The minimal use of proverbs in sensitive topics such as love and relationships, sexual disorders, and gender issues may reflect a pragmatic adaptation to the social and cultural sensitivities of Iranian online discourse.

4.1.5.3. Overall subcategories of relational work-Politeness/Impoliteness by both genders

This section provides a quantitative analysis of relational work strategies utilized in online advice-giving. The analysis specifically examines the subcategories of politeness and impoliteness, investigating the distribution of relational work across different gender interactions. The findings contribute to understanding the structural patterns of advice and the extent to which gender influences the application of relational strategies in Iranian social media discourse.

		Gender of both									
		Total		Male replies to male		Female replies to male		Male replies to female		Female replies to female	
		N	%	N	%	N	%	N	%	N	%
Bonding	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	933	93.3	228	91.2	237	94.8	241	96.4	227	90.8
	Yes	67	6.7	22	8.8	13	5.2	9	3.6	23	9.2
Boosting	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Criticizing	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	979	97.9	247	98.8	246	98.4	241	96.4	245	98.0
	Yes	21	2.1	3	1.2	4	1.6	9	3.6	5	2.0
Empathizing	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	992	99.2	249	99.6	248	99.2	250	100.0	245	98.0
	Yes	8	.8	1	.4	2	.8	0	.0	5	2.0
Hedging	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	864	86.4	220	88.0	210	84.0	219	87.6	215	86.0
	Yes	136	13.6	30	12.0	40	16.0	31	12.4	35	14.0
Praising	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Using humor	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	907	90.7	225	90.0	234	93.6	213	85.2	235	94.0
	Yes	93	9.3	25	10.0	16	6.4	37	14.8	15	6.0
Sarcasm	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	934	93.4	234	93.6	228	91.2	231	92.4	241	96.4
	Yes	66	6.6	16	6.4	22	8.8	19	7.6	9	3.6

Table 52. Subcategories of relational work-Politeness/Impoliteness by both genders

Table 52 presents the frequency and percentage of various relational work strategies employed by male and female respondents in interactions classified by gender dyads: male-to-male, female-to-male, male-to-female, and female-to-female. The relational strategies analyzed include bonding, boosting, criticizing, empathizing, hedging, praising, humor, and sarcasm.

Bonding, which signifies efforts to create solidarity and foster positive relationships, was observed in 6.7% of all responses. Male respondents employed bonding strategies more frequently in interactions with other males (8.8%) than with females (3.6%). Conversely, female respondents exhibited bonding behaviors more frequently in interactions with other females (9.2%) than with males (5.2%). These results suggest a gendered pattern in the use of bonding, with female-female interactions demonstrating the highest occurrence. Boosting,

characterized by amplifying the impact of advice through emphasis or intensification, was entirely absent in all responses (100.0% of responses did not contain boosting). Criticizing was identified in 2.1% of responses, with the highest incidence occurring in male-to-female interactions (3.6%). Male respondents were more likely to employ criticism when addressing females compared to other males (1.2%). Female respondents engaged in criticism less frequently, with 1.6% of female-to-male responses and 2.0% of female-to-female responses incorporating this strategy. These findings indicate that criticism is relatively uncommon in Persian online advice-giving but is slightly more prevalent in responses directed toward males.

Empathizing appeared in only 0.8% of responses, with female respondents demonstrating slightly higher levels of empathy in female-to-female interactions (2.0%). Male respondents exhibited the lowest frequency of empathizing, with only 0.4% in male-to-male interactions. Notably, no instances of empathy were recorded in male-to-female responses, indicating that empathy is not a prominent characteristic of Persian online advice-giving. Hedging, which serves to soften the force of statements, was present in 13.6% of responses. Female respondents utilized hedging more frequently in female-to-male interactions (16.0%) compared to male-to-male interactions (12.0%). Additionally, female respondents employed hedging in 14.0% of responses when advising other females. The relatively high prevalence of hedging suggests a preference for cautious or indirect language in Iranian online advice-giving.

Praising was completely absent across all responses. Humor appeared in 9.3% of responses, with male-to-female interactions exhibiting the highest frequency (14.8%). Female-to-female interactions recorded the lowest occurrence of humor (6.0%), suggesting that humor is more commonly employed in mixed-gender interactions than in same-gender discussions. Sarcasm was detected in 6.6% of responses. Female respondents directed sarcasm more frequently toward males (8.8%) than toward other females (3.6%). Male respondents, however, used sarcasm at similar rates across gender dyads. These findings indicate that while sarcasm is present in Persian online advice-giving, it is not a predominant strategy and underscores the variation in relational work strategies based on gender and interaction type in Iranian online advice-giving. Bonding and hedging emerge as the most frequently employed strategies, whereas boosting and praising are entirely absent. Criticism and sarcasm occur at relatively low levels, with criticism being slightly more frequent in male-to-female interactions. Humor is particularly prominent in male-to-female interactions.

4.1.5.4. Content-based subcategories by both genders

This section provides a quantitative analysis of the subcategories of content-based advice-giving strategies. The data explores how both male and female respondents engage in advice-giving within various interactional patterns, offering insights into the linguistic realization of advisory speech acts in online discourse. table 53 classifies advice-giving strategies based on the gender of both the advisor and the recipient. It presents numerical (N) and percentage (%) distributions of different advice-giving subcategories across male-to-male, female-to-male, male-to-female, and female-to-female interactions.

		Gender of both									
		Total		Male replies to male		Female replies to male		Male replies to female		Female replies to female	
		N	%	N	%	N	%	N	%	N	%
Advice inviting action	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	709	70.9	177	70.8	150	60.0	206	82.4	176	70.4
	Yes	291	29.1	73	29.2	100	40.0	44	17.6	74	29.6
Advice inviting introspection	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	978	97.8	238	95.2	246	98.4	248	99.2	246	98.4
	Yes	22	2.2	12	4.8	4	1.6	2	.8	4	1.6
Advice yourself	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Religious Advice	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	976	97.6	240	96.0	239	95.6	248	99.2	249	99.6
	Yes	24	2.4	10	4.0	11	4.4	2	.8	1	.4
Offer of more advice	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Accept situation Bear consequences	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	250	100.0	249	99.6
	Yes	1	.1	0	.0	0	.0	0	.0	1	.4

Table 53. Content-based subcategories by both genders

Advice inviting action represents a substantial portion of the dataset. Out of 1,000 responses, 291 (29.1%) contain action-oriented advice, while 709 (70.9%) do not. Notably, male-to-female interactions exhibit the lowest proportion of action-inviting advice (17.6%), whereas female-to-male interactions demonstrate the highest (40.0%). This pattern suggests that women are more inclined to provide directive advice when addressing male interlocutors. Advice that encourages introspection appears in only 2.2% of the total responses, making it the least frequent subcategory. It is least prevalent in male-to-female interactions (0.8%) and most common in male-to-male exchanges (4.8%). The findings indicate that introspective advice is uncommon with male advisors using it more frequently than their female counterparts. Furthermore, there are no instances of "advice yourself" in the dataset.

Religious advice accounts for 2.4% of responses, with the highest occurrence in male-to-male interactions (4.0%) and the lowest in female-to-female exchanges (0.4%). Additionally, no instances were observed where respondents explicitly offered further advice, suggesting that advice-givers in Persian CMC typically provide a single response rather than engaging in extended advisory discussions. The category of Accepting the Situation and Bearing Consequences is nearly absent, with only one instance (0.1%) occurring in female-to-female interactions. Overall, the data suggests that Persian online advice-giving is predominantly characterized by action-inviting advice, with limited occurrences of introspective and religious advice. Gender influences both the frequency and type of advice provided, with women more likely to offer action-oriented advice to men, while men provide slightly more religious and introspective advice.

4.1.5.5. Culturally related to Persian language subcategories by both genders

This section provides a quantitative analysis of advice-giving in Persian computer-mediated communication, examined in relation to cultural and linguistic aspects. The analysis categorizes advice into six cultural dimensions: beliefs, morals, laws, habits, values, and behaviors. Additionally, the data is assessed based on gender dynamics, encompassing male-to-male, female-to-male, male-to-female, and female-to-female interactions. The findings illustrate the extent to which cultural norms influence online advice-giving practices.

		Gender of both									
		Total		Male replies to male		Female replies to male		Male replies to female		Female replies to female	
		N	%	N	%	N	%	N	%	N	%
Beliefs	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	974	97.4	245	98.0	241	96.4	245	98.0	243	97.2
	Yes	26	2.6	5	2.0	9	3.6	5	2.0	7	2.8
Morals	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	995	99.5	250	100.0	249	99.6	248	99.2	248	99.2
	Yes	5	.5	0	.0	1	.4	2	.8	2	.8
Laws	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	993	99.3	246	98.4	249	99.6	249	99.6	249	99.6
	Yes	7	.7	4	1.6	1	.4	1	.4	1	.4
Habits	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
Value	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	987	98.7	248	99.2	249	99.6	246	98.4	244	97.6
	Yes	13	1.3	2	.8	1	.4	4	1.6	6	2.4
Behaviours	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	250	100.0	249	99.6
	Yes	1	.1	0	.0	0	.0	0	.0	1	.4

Table 54. Culturally related to Persian language and culture subcategories by both genders

The total number of advice instances classified under the "Beliefs" category is 1,000, with an even distribution across all gendered interactions. The majority (97.4%) of responses did not incorporate cultural beliefs, whereas only 2.6% included such elements. Among gender-based interactions, female-to-male responses contained the highest proportion (3.6%) of culturally related beliefs, while male-to-male and male-to-female responses exhibited the lowest incidence (2.0%). Similarly, advice categorized under "Morals" also totaled 1,000 responses, with the vast majority (99.5%) lacking references to cultural morals and only 0.5% integrating moral considerations. Notably, male-to-male interactions contained no moral references, whereas female-to-male and female-to-female interactions exhibited slightly higher occurrences (0.4% and 0.8%, respectively).

Advice related to Persian cultural laws was present in only 0.7% of responses, with the remaining 99.3% excluding legal references. Male-to-male interactions demonstrated the highest proportion (1.6%) of legal considerations, while female-to-male and female-to-female interactions had the lowest incidence (0.4%). This suggests that men may be more inclined to frame advice within a legal context when addressing other men. The category of "Habits" exhibited complete uniformity, as none of the responses referenced culturally related habits. Cultural values were incorporated into only 1.3% of responses, with female-to-female interactions showing the highest percentage (2.4%), followed by male-to-female (1.6%). In contrast, male-to-male interactions displayed the lowest proportion (0.8%), suggesting that cultural values may be slightly more salient in advice exchanged between women. References to culturally related behaviors were minimal, appearing in only 0.1% of responses. Notably, the only instance of behavior-related advice was found in female-to-female interactions (0.4%), indicating that behavioral norms are largely absent in Persian online advice-giving.

Overall, the most frequently referenced category is "Beliefs" (2.6%), followed by "Values" (1.3%), while "Habits" did not appear in any responses. Gender-based variations were observed, with female-to-female and female-to-male interactions exhibiting slightly higher levels of cultural references compared to male-to-male exchanges. Legal and moral considerations were infrequent, reinforcing the notion that advice-giving in Persian social media discourse tends to be pragmatic and less explicitly influenced by cultural norms.

4.1.5.6. Number of graphical emoticons by both genders

The analysis of graphical emoticons in Persian computer-mediated communication (CMC) offers valuable insights into how individuals utilize visual elements to convey emotions, facilitate relational work, and structure advice-giving discourse. The dataset is categorized by gender and the direction of interaction (i.e., male-to-male, female-to-male, male-to-female, and female-to-female) to examine potential variations in emoticon usage within online advice-giving discussions.

The dataset consists of 1,000 comments containing emoticons, evenly distributed across gendered interactions. The findings reveal that certain emoticons are used more frequently, while others appear less often, reflecting nuanced interpersonal and cultural preferences in Persian social media discourse.

		Gender of both									
		Total		Male replies to male		Female replies to male		Male replies to female		Female replies to female	
		N	%	N	%	N	%	N	%	N	%
face with tears of joy	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	898	89.8	225	90.0	227	90.8	215	86.0	231	92.4
	Yes	102	10.2	25	10.0	23	9.2	35	14.0	19	7.6
rolling on the floor laughing	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	994	99.4	250	100.0	248	99.2	248	99.2	248	99.2
	Yes	6	.6	0	.0	2	.8	2	.8	2	.8
man facepalming	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	996	99.6	248	99.2	250	100.0	248	99.2	250	100.0
	Yes	4	.4	2	.8	0	.0	2	.8	0	.0
male sign	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	250	100.0	250	100.0	248	99.2	250	100.0
	Yes	2	.2	0	.0	0	.0	2	.8	0	.0
hushed face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	994	99.4	247	98.8	250	100.0	249	99.6	248	99.2
	Yes	6	.6	3	1.2	0	.0	1	.4	2	.8
grimacing face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	250	100.0	250	100.0	250	100.0	248	99.2
	Yes	2	.2	0	.0	0	.0	0	.0	2	.8
grinning face with smiling eyes	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	995	99.5	248	99.2	248	99.2	249	99.6	250	100.0
	Yes	5	.5	2	.8	2	.8	1	.4	0	.0
smiling face with heart in the tongue	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	249	99.6	250	100.0	249	99.6	250	100.0
	Yes	2	.2	1	.4	0	.0	1	.4	0	.0
male walking	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	249	99.6	250	100.0	249	99.6	250	100.0

	Yes	2	.2	1	.4	0	.0	1	.4	0	.0
grinning face with sweat	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	996	99.6	250	100.0	249	99.6	247	98.8	250	100.0
	Yes	4	.4	0	.0	1	.4	3	1.2	0	.0
expressionless face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	986	98.6	247	98.8	244	97.6	247	98.8	248	99.2
	Yes	14	1.4	3	1.2	6	2.4	3	1.2	2	.8
grinning squinting face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	249	99.6	250	100.0	250	100.0
	Yes	1	.1	0	.0	1	.4	0	.0	0	.0
smiling face with smiling eyes	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	997	99.7	250	100.0	248	99.2	250	100.0	249	99.6
	Yes	3	.3	0	.0	2	.8	0	.0	1	.4
handshake	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	249	99.6	250	100.0	250	100.0
	Yes	1	.1	0	.0	1	.4	0	.0	0	.0
person shrugging	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	249	99.6	250	100.0	250	100.0
	Yes	1	.1	0	.0	1	.4	0	.0	0	.0
sneezing face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	249	99.6	250	100.0	250	100.0
	Yes	1	.1	0	.0	1	.4	0	.0	0	.0
smiling face with heart-eyes	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	995	99.5	247	98.8	249	99.6	249	99.6	250	100.0
	Yes	5	.5	3	1.2	1	.4	1	.4	0	.0
thumbs up	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	249	99.6	250	100.0	250	100.0	250	100.0
	Yes	1	.1	1	.4	0	.0	0	.0	0	.0
index pointing up	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	250	100.0	250	100.0	250	100.0	248	99.2
	Yes	2	.2	0	.0	0	.0	0	.0	2	.8
sad but relieved face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	986	98.6	247	98.8	245	98.0	249	99.6	245	98.0

	Yes	14	1.4	3	1.2	5	2.0	1	.4	5	2.0
slightly frowning face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	249	99.6	250	100.0
	Yes	1	.1	0	.0	0	.0	1	.4	0	.0
face with rolling eyes	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	249	99.6	250	100.0	250	100.0	249	99.6
	Yes	2	.2	1	.4	0	.0	0	.0	1	.4
fire	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	995	99.5	249	99.6	249	99.6	247	98.8	250	100.0
	Yes	5	.5	1	.4	1	.4	3	1.2	0	.0
folded hands	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	250	100.0	250	100.0	248	99.2	250	100.0
	Yes	2	.2	0	.0	0	.0	2	.8	0	.0
rose	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	249	99.6	250	100.0
	Yes	1	.1	0	.0	0	.0	1	.4	0	.0
raising hands	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	989	98.9	246	98.4	249	99.6	249	99.6	245	98.0
	Yes	11	1.1	4	1.6	1	.4	1	.4	5	2.0
smirking face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	996	99.6	248	99.2	249	99.6	249	99.6	250	100.0
	Yes	4	.4	2	.8	1	.4	1	.4	0	.0
confused face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	250	100.0	250	100.0	250	100.0	248	99.2
	Yes	2	.2	0	.0	0	.0	0	.0	2	.8
unamused face	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	249	99.6	250	100.0	250	100.0	249	99.6
	Yes	2	.2	1	.4	0	.0	0	.0	1	.4
heart	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	997	99.7	250	100.0	249	99.6	250	100.0	248	99.2
	Yes	3	.3	0	.0	1	.4	0	.0	2	.8
OK hand	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	250	100.0	249	99.6

face without mouth	Yes	1	.1	0	.0	0	.0	0	.0	1	.4
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	249	99.6	250	100.0
zipper-mouth face	Yes	1	.1	0	.0	0	.0	1	.4	0	.0
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	249	99.6	250	100.0
thinking face	Yes	1	.1	0	.0	0	.0	1	.4	0	.0
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	250	100.0	249	99.6	250	100.0	249	99.6
disappointed face	Yes	2	.2	0	.0	1	.4	0	.0	1	.4
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	250	100.0	249	99.6
clapping hands	Yes	1	.1	0	.0	0	.0	0	.0	1	.4
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	998	99.8	248	99.2	250	100.0	250	100.0	250	100.0
yawning face	Yes	2	.2	2	.8	0	.0	0	.0	0	.0
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	249	99.6	250	100.0	250	100.0
hibiscus	Yes	1	.1	0	.0	1	.4	0	.0	0	.0
	Total	1000	100.0	250	100.0	250	100.0	250	100.0	250	100.0
	No	999	99.9	250	100.0	250	100.0	249	99.6	250	100.0
	Yes	1	.1	0	.0	0	.0	1	.4	0	.0

Table 55. Number of graphical emoticons by both genders

Among the examined emoticons, the most frequently used is the “face with tears of joy”, which appears in 10.2% of all responses, with minimal variation across gendered interactions. This suggests that humor and amusement play a significant role in advice-giving contexts, potentially serving as a strategy to mitigate face-threatening acts and enhance positive relational work. Conversely, the “rolling on the floor laughing” emoticon is used in only 0.6% of the dataset, indicating a preference for more conventional laughter indicators such as the “face with tears of joy”. Notably, this emoticon is entirely absent in male-to-male interactions, highlighting gender-based differences in expressive strategies.

While overall emoticon usage remains relatively consistent across genders, distinct patterns emerge. Male users exhibit a slightly higher tendency to employ negative or neutral emoticons, such as “man facepalming” (0.8% in male-to-male and male-to-female interactions) and “expressionless face” (1.4% overall), which may suggest a more reserved or critical tone in their advice-giving. In contrast, female users more frequently utilize positive emoticons, with the “smiling face with heart-eyes” appearing in 5% of female-to-male replies, compared to only 1.2% in male-to-male interactions. Additionally, the “hushed face” emoticon is more prevalent in female interactions (0.8%) than in male replies, indicating a greater emphasis on surprise or emotional intensity in female discourse. Given the centrality of relational work and facework in this study, the use of graphical emoticons provides evidence of their function in mitigating potential face-threatening acts. The frequent use of positive emoticons, particularly in female interactions, suggests that these visual elements serve as politeness strategies to maintain social harmony and minimize conflict. Conversely, the limited presence of neutral or negative emoticons may indicate an avoidance of direct confrontation in online advice-giving. The minimal occurrence of negative emoticons, such as “face with rolling eyes” (0.2%) and “unamused face” (0.2%), further reinforces the tendency to prioritize relational maintenance over overt disagreement in online discourse.

This quantitative analysis demonstrates that emoticons are integral to advice-giving and relational work in Persian CMC. Gender-based differences in emoticon selection highlight distinct communicative strategies, with female users favoring emotionally expressive cues and male users adopting a more neutral or reserved approach.

4.2. Qualitative analysis

In this chapter, following the quantitative analysis of all categories and subcategories based on the topic and gender of both the advice-giver and advice-seeker, a qualitative analysis will be conducted to examine various comments in relation to these topics and the gender of the respondents. The analysis will be structured as follows: discursive moves, indirect advice, relational work, content-based categories, culturally relevant aspects of the Persian language and culture, and the use of graphical emoticons.

4.2.1. Discursive moves

As outlined in the quantitative section, 71.4% of the responses included discursive moves, while 28.6% did not. This distribution remained consistent across genders, with both male and female participants exhibiting identical proportions (71.4% Yes and 28.6% No). Among these categories, *direct advice* emerged as the most distinctive, demonstrating a significant difference from all other categories (57.2%). As explained before, *direct advice* means telling someone what they should do or think. This category was found to be a statistically significant category in all comparisons $***p<0.001$, highlighting its crucial role in shaping the linguistic realization of advice. Following direct advice, the most notable variations pertain to the subcategories of *explanation/elaboration* (28.5%) and *emotional support* only (2.6%), both of which exhibit the most substantial statistical differences across categories $***p<0.001$. The following section presents examples illustrating how these features are employed in Persian computer-mediated communication.

A. Direct advice

The qualitative analysis of direct advice in Persian computer-mediated communication offers an in-depth exploration of the linguistic structures and interactional patterns used by advice-givers. Direct advice, which manifests in declarative, interrogative, and imperative forms, represents the most commonly employed discursive strategy, particularly in discussions concerning sexual disorders (62%). This form of advice is notably more prevalent in female-to-female interactions (67.2%), highlighting its significant role in female discourse.

Example (1a) below presents a female advice-seeker requesting guidance concerning her husband's sexual disorders. The central inquiry in the post, "Are my husband's sexual fantasies normal?" prompted a direct response from a female advice-giver who introduced herself as a psychologist. The response, formulated using declarative and imperative structures, explicitly characterizes the husband's condition as a disorder requiring both pharmacological treatment and psychological counseling. The adviser underscores the incurability of the condition and firmly advocates for divorce as the definitive resolution.

1a) *Hi, I'm a psychologist. Well, it is not normal at all, and they have disorders that require both medication and counseling, and in the end, these people are not completely cured. Get divorced.*

1b) سلام، من روانشناسم، خب این اصلا نرمال نیست، این یک اختلال هست که به دارو و مشاوره نیاز داره، هیچ وقت این آدم ها به طور کامل خوب نمیشن، طلاق بگیر

The response adopts an authoritative tone, reflecting the advice-giver's perceived expertise and the direct nature of female discourse in online interactions. It begins with a declarative sentence that conveys factual information, followed by an imperative sentence that delivers a definitive directive.

In contrast, male-to-male interactions demonstrate a lower incidence of advice-giving (51.2%). Example (2a) illustrates a scenario in which a male advice-seeker, distressed by his wife's extramarital affair, requests guidance. The response, structurally similar to that in example (2a), integrates both imperative and declarative sentences. However, it also incorporates a methodical, step-by-step approach to resolving the issue, further reinforcing the authoritative nature of the directive.

2a) *Just divorce, take several copies of the movie, then go talk to her, if she doesn't agree, show the movie, finish it faster, they will give you all the rights because it is the worst part of sex.*

2b) فقط طلاق، از فیلم چندتا کپی بگیر، بعدا باهاش صحبت کن، اگر قبول نکرد، فیلم را نشان بده، هرچه زودتر تمام کن، حق را به تو میدن چون این بدترین قسمت سکس هست

These examples emphasize the prominence of *direct advice* as a discursive strategy, demonstrating notable gender-based differences.

As outlined in the quantitative analysis, *direct advice* constitutes a significant subcategory across various topics, with the highest occurrence in discussions related to religion (53%). This finding suggests that users are inclined to use more explicit language and may be less likely to provide indirect advice in religious discussions, possibly due to the authoritative and prescriptive nature of religious discourse in Persian culture.

Example (3a) below exemplifies this pattern within a religious discussion. The advice-seeker, a female participant, expresses concern about her husband's reaction to women wearing a veil. The response she receives is highly direct and imperative in tone: “*Well, it's obvious that he has a mental problem; treat him or leave him.*” This response presents two distinct courses of action, both articulated in a definitive and uncompromising manner. The absence of hedging or mitigation indicates the advice-giver's strong stance, reinforcing the decisive and categorical nature of advice in religious discussions.

3a) *Well, it's obvious that he has a mental problem, treat him or leave him*

3b) *خب معلومه که مشکل روانی داره، یا درمانش کن یا ولش کن*

This example highlights the tendency for advice-giving in Persian computer-mediated communication, particularly in religious contexts, to be direct and assertive, aligning with cultural and social expectations regarding certainty and moral guidance. Furthermore, the gender dynamics in this interaction are significant, as both the advice-seeker and the advice-giver are female, which may shape the framing and assertiveness of the advice. The imperative structure of the response suggests that, in religious discussions, advice-givers may adopt a more authoritative role, potentially reflecting broader societal attitudes toward guidance in religious matters.

In other thematic categories, including love and relationships, sensitive gender issues, and culture, *direct advice* exhibits statistical significance with moderate evidence at $p < 0.05$ (*). Within the love and relationships category, a male advice seeker described his predicament concerning emotional attraction to another woman despite being married, stating, "I am married, but my heart beats faster when I see that woman." A male respondent offered advice employing a combination of interrogative, declarative, and imperative structures. His response challenged the advice seeker's viewpoint by initially presenting a rhetorical question, followed by a directive that underscored moral responsibility.

4a) *By the way, if your wife saw the husband of that woman and her heart was beating, what would you do? Just leave that neighborhood. Lust will pass quickly.* Think about your wife and child.

4b) به هر حال، اگر زن شما شوهر این خانم را ببیند و قلبش بتپد تو چیکار میکنی؟ فقط از همسایگیش برو، هوس زودگذره، به زن و بچه‌ات فکر کن

This response exemplifies a direct advisory approach situated within a moral and relational framework, encouraging the advice seeker to prioritize familial responsibilities over temporary emotional attachments.

Within the category of sensitive gender issues, a female advice seeker disclosed her personal experience regarding an unsuccessful romantic relationship: "I wanted my boyfriend to fall in love with me, so he took my virginity on my own will." In response, a female participant provided direct advice, highlighting the irreversible nature of the circumstances and rejecting the possibility of any resolution.

5a) *He never gets married to you; forget him; we cannot do anything for you.*

5b) اون هیچ وقت باهات ازدواج نمیکند، فراموشش کن، ما نمیتونیم کاری برات کنیم

This response demonstrates the use of direct advice in discussions concerning sensitive gender-related topics, reinforcing dominant social norms and expectations regarding premarital relationships in Persian society.

Within the culture category, a male advice seeker conveyed his surprise at his girlfriend's unexpected willingness to visit him at home after seven days familiarity, stating, "I told my girlfriend to come to my house, and I was shocked." In response, a male participant provided a brief direct piece of advice:

6a) *Forget it, it's not a woman for you.*

6b) فراموشش کن، اون زن برای تو نیست

This example illustrates the operation of direct advice within cultural contexts, demonstrating implicit moral judgments and gender-based expectations concerning appropriate conduct in romantic relationships. Overall, these qualitative instances highlight the contextual variations in direct advice-giving strategies across different categories. The findings reinforce

the statistical significance of direct advice in key categories, emphasizing its frequency and role in online interactions.

B. Explanation and Elaboration

As demonstrated by the quantitative findings, explanations and elaborations constitute 28.5% of the total comments, with the highest frequency occurring in discussions on sensitive gender issues (49.5%) and the lowest in religious topics (21.0%). This indicates that advice-giving in the context of sensitive gender issues tends to involve more detailed justifications and elaborations compared to religious discussions.

A representative example from the sensitive gender issues category involves a male respondent offering advice to a female advice seeker who expressed regret over engaging in a sexual relationship in an effort to secure her partner's affection (see example 7a). The male respondent adopts a critical perspective, emphasizing the erroneous nature of her decision and questioning the sincerity of her partner's intentions. He underscores the implications of the partner's actions, suggesting that the introduction of his friend signifies a lack of genuine emotional commitment. This comment highlights the importance of reassessing past choices and reinterpreting one's understanding of love and relationships.

7a) Your action was completely wrong, *if he really had a one percent chance that he would fall in love with you, he would not introduce his friend to you. He brazenly wants to give you to his friend too.* Instead of trying to make love to him, think about the sabotage you did.

7b) کارت کاملاً اشتباه بود، اگر واقعاً ۱٪ عاشقت بود هیچ وقت دوستش را بهت معرفی نمی‌کرد. او وقیحانه می‌خواست که تو را به دوستش هم معرفی کنه. به جای اینکه سعی کنی رابطه عاشقانه بسازی، به این خرابکاری که کردی فکر کن

In the religion-related discussion, a male advice seeker describes his wife's inclination toward physical aggression and verbal abuse during intimacy, expressing concern regarding the dynamics of their relationship (example 8a). A female respondent addresses the inquiry by suggesting that such preferences may stem from fantasies and a desire for diversity in intimate experiences. However, she redirects the discussion toward the broader issue of marital commitment, underscoring the necessity of enduring challenges within the marriage. She explicitly disapproves of considering divorce over a matter that could be resolved through

professional counseling, reinforcing the perspective that marriage requires perseverance and problem-solving.

8a) *I think those clothes are fantasy. It's good that you have diversity. 🧑🏽👦🏽 but about beating, you must consult with her. 😞* what does divorce mean? Are you married only for love? I'm sorry that you did not understand the meaning of marriage at this age. *Marriage means commitment, it means you stay together in difficulties and differences 😞 😞 😞* you want divorce for an issue that you can solve with counselor?

8b) من فکر میکنم اون لباس ها فانتزی هستند، خوبه که تنوع داشته باشید. 🧑🏽👦🏽 اما راجع به کتک زدن، باید باهش مشاوره بری، 😞 طلاق چرا؟ فقط برای عشق ازدواج کردی؟ برات متأسفانه که تو این سن معنی ازدواج را نمی‌دونی. ازدواج یعنی تعهد، یعنی تو سختی ها و تفاوت ها باهم می‌مونید 😞 😞 😞 میخوای واسه موضوعی که میتونی با مشاوره حل کنی طلاق بگیری؟

Below, we offer examples from various topics in which *explanation and elaboration* have been observed, as well as from different gender-based interaction patterns. The analysis of interactions demonstrates variations in the use of explanation strategies, with male-to-male interactions exhibiting the highest frequency (36.4%) and female-to-male interactions showing the lowest occurrence (24.0%) of explanation and elaboration. This is something worth investigating in further research as it may unveil a tendency that woman do not feel legitimized to give advice to men, especially in the Persian culture.

A representative instance of male-to-male advice-giving concerns the topic of sexual disorders. In this case, a male advice seeker expresses distress upon discovering his wife's extramarital affair. The response from another male participant emphasizes acceptance and emotional support, advising the seeker to assist his wife rather than attempting to change her behavior. The advisor downplays the significance of the wife's actions by asserting that her experiences are beyond alteration, thereby framing the situation as one requiring adaptation rather than confrontation.

9a) Look, dear friend, *your wife is not a street person, no matter how she is, if I were you, I would help her, because there's nothing you want to change. Whether it's tendency or lust, whatever, it doesn't matter because she has experienced that.*

9b) ببین دوست عزیز، زنت آدم خیابونی نیست، مهم نیست چطوریه، اگر من جات بودم، کمکش می‌کردم، چون تو چیزی را نمیتونی تغییر بدی. حتی گرایش یا شهوت، هرچی، اهمیتی نداره چون تجربه اش کرده

In a female-to-male interaction concerning love and relationships, a woman seeking advice expresses concern about her husband's engagement with an unfamiliar woman on social media (see example 10a). The male respondent frames the issue in terms of the husband's autonomy, suggesting that he will continue his behavior irrespective of his wife's feelings. By portraying the husband's actions as unavoidable, the response subtly redirects the focus from a moral judgment to an acceptance of reality, demonstrating a pragmatic perspective on relational conflicts.

10a) *Make sure everything is perfect in your opinion! Otherwise, when he knows that his work annoys and upsets you and continues his work unimportantly!!! Because there is nothing he can do.*

10b) مطمئن باش که همه چیز تو ذهنت عالیه، وگرنه وقتی اون بفهمه که کارش اذیتت میکنه و ناراحتت میکنه، براش مهم نیست و کارش را ادامه میده، چون چیزی نیست که نتونه انجام بده

Example (11a), drawn from the culture category, demonstrates a male respondent's reaction to another male seeking advice about an unexpected situation with his romantic partner: "I told my girlfriend to come to my house, and I was shocked." The responses from male participants in this context indicate a tendency to provide explanations, as reflected in the slightly higher proportion of male respondents (30.6%) offering explanatory advice compared to female respondents (26.4%). The excerpt below illustrates this pattern, wherein a male advice giver responds by presenting a possible rationale for the situation, integrating both psychological and cultural perspectives.

11a) Are you fine? Is it possible that she has not had any prior relationships and that this was her first experience? *Even those who get engaged or married feel embarrassed at the first time. Then, after seven days, because she fell in love with you, she accepted and became comfortable. Don't be fooled.*

11b) حالت خوبه، امکان داره که تا حالا رابطه ای نداشته باشه و اولین بارش باشه، کسایی که ازدواج میکنند هم اولین بار خجالت میکشند، بعد ۷ روز چون عاشقت شد قبول کرد و راحت بود، گول نخور

This response provides an explanation and elaboration on the situation while incorporating a combination of reassurance and caution, which is characteristic of male advice-giving within this thematic domain. The advisor attempts to normalize the situation by referencing broader cultural expectations related to romantic relationships and first-time experiences. Simultaneously, a sense of skepticism is conveyed through the phrase “Don’t be fooled,” which suggests a protective stance toward the advice seeker.

C. Emotional support

As discussed in the quantitative analysis (see Section 4.1.1.1), the subcategories of *Emotional Support* exhibit the most significant statistical variations across different categories ($p < 0.001$). Although *Emotional Support* occurs infrequently in the dataset (2.6%), its presence is notably higher in the "Sensitive Gender Issues" category (5.5%) compared to the "Culture" category (0.5%). This discrepancy reflects the nature of the topics under discussion. The linguistic forms and patterns of *Emotional Support* in the dataset highlight key strategies through which advice-givers express empathy, reassurance, and encouragement.

In Persian computer-mediated communication, *Emotional Support* is commonly conveyed through direct expressions of encouragement, reassurance, and empathy. These statements frequently incorporate imperative constructions, conditional clauses, and personal pronouns, reinforcing a direct and personalized engagement with the advice-seeker.

For instance, in Example (12a), which falls under the "Sensitive Gender Issues" category, the advice-giver employs a combination of hopeful expressions and prescriptive guidance to provide emotional support. The interaction involves a male advice-seeker stating: "My girlfriend made a shocking condition for me to get married," to which a female advice-giver responds:

12a) *I hope you'll be happy ❤️ if she's sorry, help her, make her happy but if you want to hit her then don't do it.*

12b) امیدوارم که شاد باشی ❤️ اگر پشیمونه کمکش کن، شادش کن، اما اگر میخوای بعدش بهش آسیب بزنی این کار رو نکن

The emotional support in this response is conveyed through the phrase *I hope you'll be happy* ❤️ (امیدوارم که شاد باشی) ❤️, which explicitly expresses goodwill and emotional encouragement. The use of an imperative structure (*help her, make her happy* / کمکش کن، شادش کن) indicates direct guidance, reinforcing a supportive and solution-oriented approach. Furthermore, the conditional clause (*if you want to hit her, then don't do it* / اگر میخواهی بعدش بهش) functions both as a preventative measure and an implicit moral appeal, emphasizing the emotional and ethical dimensions of the response.

On its part, example (13a), categorized under "Culture," illustrates emotional support in a more implicit and advisory manner: A female advice-seeker asked: "If we were to determine a dowry other than a gold coin that had material value, what would we use as a dowry?" and another female advice-giver responds:

13a) Instead of dowry, take the right to divorce and the right to education. *If God forbid, you get into trouble in a relationship*, it will be more useful for you than dowry. *Of course, I hope you have a sweet life*, but the right to divorce is also one of the issues of marriage, just like dowry. It doesn't matter if your dowry is low or high. If you are in trouble, no one has the dowry to give you in Iran, so it is nothing.

13b) به جای مهریه، حق طلاق و حق تحصیل را بگیر. خدای نکرده اگر تو رابطه با مشکل مواجه شدی خیلی برات کارآمد تر از مهریه هست. البته امیدوارم که زندگی خوبی داشته باشی، اما حق طلاق هم یکی از چیزهای ازدواج هست مثل مهریه. مهم نیست اگر مهریه ات بالا باشه یا پایین. اگر به مشکل برخورد کردی تو ایران هیچ کس بهت مهریه نمیده پس هیچ هست

In this instance, emotional support is subtly integrated into pragmatic advice. The phrase "*If God forbid, you get into trouble in a relationship*" (خدای نکرده اگر تو رابطه با مشکل) conveys concern for the advice-seeker's potential challenges, reflecting an empathetic stance. Additionally, the statement "*Of course, I hope you have a sweet life*" (البته) offers explicit emotional support, mitigating the directness of the pragmatic recommendation. This approach differs from example (7a), which utilizes direct imperative structures.

The relatively low occurrence of emotional support (2.6%) in the dataset indicates that Persian advice-givers in computer-mediated contexts tend to prioritize pragmatic and prescriptive responses over explicit expressions of emotional encouragement. Nevertheless,

when emotional support is present, it is strategically integrated to enhance the perceived credibility and warmth of the advice.

The frequency of emotional support varies considerably by gender, with female-to-female interactions exhibiting the highest rate (4.4%) and male-to-male interactions the lowest (0.8%). The only instance of emotional support in male-to-male interactions occurs within discussions related to sexual disorders. In this case (example 14a), the advice-giver acknowledges the emotional distress of the advice-seeker but frames the issue in a manner that shifts the focus away from the individual, instead attributing it to the wife's presumed sexual orientation. The final directive, "*Divorce her and make yourself comfortable*," presents a pragmatic resolution while implicitly linking emotional relief to decisive action.

14a) Haji, *May God bless you*. Talk to your wife about this issue so that you find out why she did it and *God forbid you, don't think the problem was yours. Cause it's definitely not your problem*, just your wife like homosexuality, then divorce her and *make yourself comfortable*

14b) حاجی، خدا بهت صبر بده، با زنت راجع بهش صحبت کن تا بفهمی چرا این کار رو کرد، خدای نکرده فکر نکن مشکل از توعه چون مطمئن مشکل تو نیست، فقط زنت همجنسگراست، بعد طلاقش بده و خودتو راحت کن

In female-to-female interactions, as illustrated in (15a), the response similarly adopts a direct and solution-focused approach. The assertion, "It is broken from the ground up. It can't be correct," underscores the irreversibility of the situation, reinforcing the inevitability of separation. This pattern indicates that although both male and female advice-givers offer directive solutions, female interactions may place a slightly greater emphasis on finality and the unchangeable nature of the circumstances.

15a) *May God bless you*. It is broken from the ground up. It can't be correct. Break up and *make yourself comfortable*.

15b) خدا بهت صبر بده. از پایه و اساس خرابه، درست نمیشه، جدا شو و خودتو راحت کن

In both examples, the expression "*May God bless you*" (*Khoda behet sabr bede*) functions as a conventional introductory phrase that conveys empathy and recognizes the emotional distress experienced by the advice seeker. This religious invocation reflects cultural and religious traditions in which divine assistance is frequently sought to offer solace during periods of hardship.

This example demonstrates the provision of emotional support in Persian computer-mediated communication, highlighting the tendency of female respondents to offer such support more frequently than their male counterparts (3.4% vs. 1.8%). This finding is consistent with the expectation that women are more inclined to engage in empathetic and emotionally supportive discourse. Within the context of love and relationships, a male advice seeker posed a question regarding his personal dilemma in example (16a) below: "I am married, but my heart beats faster when I see that woman." In response, a female advice giver provided counsel:

16a) *Oh my God, I'd die for you*, untimely love has knocked at your house, do not open the door that you will become poor, and you have no choice, but to stay away from it

16b) اوہ خدایا، بمیرم برات، عشق نابہنگام در خونتو زد، در را باز نکن کہ بیچارہ میشی و انتخاب دیگہ ای نداری، فقط ازش دور بمون

In this example, the female respondent begins her reply with an emotional exclamation, "*Oh my God, I'd die for you*" which serves as an affective expression of concern and solidarity. This statement functions as an exaggerated demonstration of empathy, emphasizing the respondent's profound emotional involvement in the advice-seeker's situation. Additionally, the phrase "*untimely love has knocked at your house*" employs personification, depicting love as an uninvited guest and reinforcing the notion that the advice-seeker's circumstances are beyond their control.

4.2.2. Indirect advice

As indicated in the quantitative analysis, the subcategories of indirect advice include hint-impersonal statements, metaphors, and proverbs. Indirect advice appeared relatively infrequently within the dataset and was utilized by both male and female authors, accounting for only 3.1% of the total responses. Responses directed toward male advice seekers contained a slightly higher proportion of indirect advice (4.4%) compared to those addressing female advice seekers (1.8%). The majority of advice instances did not fall under the category of indirect advice, as 96.9% of the responses overall lacked this characteristic, hence reinforcing the view that on social media people really want to provide advice to help others in need, maybe as a result of a disinhibition process brought about by the social media itself. However, we think it is interesting to pay attention to the different categories that help convey indirect advice as they are closely related to culture aspects.

A. Proverbs

Proverbs constitute a fundamental strategy for delivering indirect advice in Persian communication, as cultural values are deeply embedded in them together with the transmission of values, collective wisdom, and traditional beliefs. Their implicit nature renders them an effective means of offering guidance without direct confrontation. By employing proverbs, advice givers can mitigate face-threatening acts, particularly when addressing sensitive or personal issues as they offer a way out. This tendency is especially pronounced in computer-mediated communication.

The quantitative analysis reveals that the use of *proverbs* in advice-giving was relatively limited, comprising only 3.1% of all instances. However, their distribution varied significantly across thematic categories, with the highest frequency observed in the *Sensitive Gender Issues* category (5.0%) and the lowest in the *Culture* category (1.5%). This pattern underscores a cultural preference for employing proverbial expressions when discussing delicate or potentially contentious topics, as they provide an indirect and socially acceptable mode of conveying advice.

Persian proverbs are often rooted in historical, religious, and social traditions, reinforcing established gender roles and societal expectations. For instance, Example (17a) illustrates a male advice giver's response to a male advice seeker regarding marriage expectations in sensitive gender issues topic, regarding his problem about "My girlfriend made a shocking condition for me to get married". The proverb "*Repentance for the wolf is death*" (توبه ی گرگ (مرگه) conveys skepticism regarding an individual's sincerity, reinforcing traditional doubts about specific gendered behaviors. When paired with the subsequent statement concerning the woman's child, this proverb reflects dominant societal attitudes toward trust and morality in gendered relationships.

17a) *Repent the wolf is death*. The girl doesn't even know whose child is this ☹️☹️

17b) توبه ی گرگ مرگه. دختره حتی نمی‌دونه بچه از کیه ☹️☹️

The frequent use of proverbs in the Sensitive Gender Issues category indicates that when addressing topics that challenge traditional gender norms, users tend to adopt indirect communicative strategies to minimize the risk of direct confrontation or offense. Proverbs enable speakers to present their advice within the framework of culturally recognized wisdom,

thereby reducing the likelihood of criticism while preserving social harmony. Likewise, in the Sexual Disorders category, male advice givers employed proverbs in a manner that suggests a reliance on humor and irony.

In contrast, the lower frequency of proverbs in the Culture category implies that when discussing normative cultural matters, advice givers may favor a more direct approach. For instance, in Example (18a), a female advice giver responding to a query to female advice seeker about dowry “If we were to determine a dowry other than a gold coin that had material value, what would we use as a dowry?” incorporates a proverb.

18a) Love is in its place, but sometimes we all see that after a few years, *he has relapsed into his old days*. Divorce right is the best. And if sir have good financial situation a house would be a good thing

18b) عشق جای خودش، اما بعضی وقت ها همه ی ما دیدیم که بعد چند سال فیل یاد هندوستان میکنه. حق طلاق بهترین چیزه. و اگر آقا وضع مالی خوبی داره خونه هم میتونه خوب باشه

Among the seven identified proverbs within the Love and Relationships category involving male advice-seekers, about his problem “I am married, but my heart beats faster when I see that woman”, five instances corresponded to the proverb “*Out of sight, out of mind*” (از دل برود), with four occurrences attributed to female respondents and one to a male respondent. This prevalence underscores the role of proverbial wisdom in discussions on love and relationships. The frequent use of this proverb in the Love and Relationships category indicates a culturally ingrained belief that physical separation weakens emotional attachment, thereby reinforcing traditional views on romantic detachment.

19a) *Out of sight, out of mind*

19b) از دل برود هر آنکه از دیده برفت

Gender differences significantly influence the use of proverbs. Interactions between men exhibited the highest proportion of proverbial usage (5.6%), indicating that men may prefer to offer advice indirectly by drawing on shared cultural knowledge and traditional expressions. In contrast, interactions between women showed the lowest frequency (2.0%), suggesting a tendency toward more explicit and direct advice among female participants. Example (20a) illustrates in sexual disorders topic by male advice seeker about his problem “I

found out my wife having sex with her friend” and a male response show how a proverb is utilized to reframe a potentially distressing situation: “*Turn threats into opportunities*” (تهدید و) (به فرصت تبدیل کن), highlighting a cultural inclination to employ language playfully, even in serious discussions.

20a) *Turn threats into opportunities*, threesome

20b) تهدید و به فرصت تبدیل کن، تیریسام

In Example (21a), a female advice giver addressing a female advice seeker within the religion category about her problem “My husband gets a strange feeling when he sees woman wearing a veil” utilizes a proverb (“*May God bless you. It is broken from the ground up. It can't be correct*” - (خدا بهت صبر بده، از پایه و اساس خرابه - *It can't be correct*) to emphasize the inevitability of the relationship’s failure. Nevertheless, the advice remains directive in nature, explicitly advocating for separation rather than simply proposing a potential course of action.

21a) May God bless you. *It is broken from the ground up*. It can't be correct. Break up and make yourself comfortable

21b) خدا بهت صبر بده، از پایه و اساس خرابه، درست نمیشه، جدا شو و خودت رو راحت کن

The generally limited occurrence of proverbs may suggest a preference for direct advice. The relatively higher frequency of proverbs in male-to-male interactions may indicate a reliance on shared cultural knowledge and traditional expressions when providing advice among men. Proverbs serve a crucial function in addressing sensitive topics, particularly among male users and in discussions of gender-related issues. These findings align with the objectives of this dissertation, particularly in examining the influence of gender and topic categories on the linguistic formulation of advice.

4.2.3. Relational work-Politeness/Impoliteness

The quantitative analysis has demonstrated that while *relational work* is a significant aspect of Persian computer-mediated advice-giving, it is not predominant, occurring in 32.6% of the collected advice instances. The slightly higher occurrence of *relational work* among male advice-givers (34.0%) compared to their female counterparts (31.3%) indicates a minor tendency among men to adopt relational strategies. Moreover, the highest incidence of relational work is observed in male-to-female interactions (36.0%), which may reflect cultural expectations concerning politeness and deference in cross-gender communication.

Within the relational work framework, *hedging* (13.6%) and *humor* (9.3%) are identified as the most frequently employed strategies, followed by *bonding* (6.7%) and *sarcasm* (6.6%). This distribution suggests a preference for mitigating strategies that uphold face while facilitating the process of advice-giving.

A. Hedging

Hedging, a politeness strategy that attenuates the directness of advice, is present in 13.6% of the analyzed comments. It is most prevalent in cultural discussions (22.5%), followed by sensitive gender topics (14.0%), while religious discussions exhibit the lowest frequency (9.5%).

The frequent use of hedging in cultural discussions is exemplified in Example (22a), where a female advice-giver responds to a male advice-seeker's concern regarding his girlfriend's visit to his home shortly after their initial meeting. The example below illustrates the use of "*maybe*" to introduce an element of uncertainty, thereby mitigating the strength of the assertion and allowing for interpretative flexibility.

22a) *Maybe* she has come to you because she trusts you and thought *if* she doesn't listen to you, you will leave her

22b) شاید اون آمده پیشت چون بهت اعتماد کرد و فکر کرد که اگر به حرفت گوش نده ترکش میکنی

The second most frequent occurrence of hedging is observed in discussions of sensitive gender issues, as demonstrated by a male advice-giver responding to a female seeking guidance regarding her relationship problem “I wanted my boyfriend to fall in love with me, so he took my virginity on my own will”, in example (23a) below, the conditional structure “if...” operates as a hedge, subtly questioning the advice-seeker's assumptions without overtly rejecting them.

23a) *If* sexual intercourse could make someone stable, all the prostitutes in the city would marry their customers. Be a self-worth

(23b) اگر رابطه ی جنسی میتونه کسی را نگه داره، همه ی فاحشه های شهر با مشتری هاشون ازدواج می کردند

Hedging is least frequently employed in religious discussions, as exemplified by the following case, in which a female advice-seeker expresses concern about her husband's reaction to women wearing veils. The phrase “*I think*” functions as a hedge, indicating a personal perspective rather than an authoritative directive.

24a) *I think* it is better to get divorced; he doesn't become a husband. I know such people very well; they hurt your soul so much

(24b) من فکر میکنم بهتره طلاق بگیرید، اون برای تو شوهر نمیشه، من اینجور آدم ها رو خوب میشناسم، آنها به روحت ضربه میزنند

Female advice-givers exhibit a higher frequency of hedging in female-to-male interactions (16.0%) compared to male-to-male interactions (12.0%). Furthermore, in female-to-female interactions, hedging occurs in 14.0% of cases, indicating a relatively high tendency toward cautious or indirect language in Iranian online advice-giving. Example (25a) demonstrates the use of hedging by a female advice-giver addressing a male advice-seeker who expresses romantic feelings for another woman despite being married. The expression “*you better*” conveys a recommendation rather than a direct command, thereby preserving a level of politeness and indirectness.

25a) *You better* stay away from her

(25b) بهتره ازش دور بمونی

In interactions between men, hedging serves as a strategy to mitigate direct criticism or instruction. Example (26a) illustrates this, where a male advice-giver addresses another man's

concern about “I am married, but my heart beats faster when I see that woman” in love and relationships topics, the inclusion of “*if*” and “*so you better*” functions to soften the directive, rendering it more acceptable while maintaining a degree of assertiveness.

26a) *If* she’s a good woman, she won’t ruin anyone’s life with her smile, so you *better* go for your own life. It’s called lust, not falling in love

26b) اگر اون زن خوبی بود، زندگی کس دیگه ای را با خنده هاش خراب نمیکرد، پس بهتره که بری سراغ زندگیت، این اسمش شهوته نه عاشق شدن

Similarly, in female-to-female interactions, hedging is employed to deliver indirect guidance. This is evident in Example (27a), where a female advice-seeker shares concerns regarding her husband's sexual fantasies for a threesome. In this context, the hedge “*I think if*” conveys caution and indirectness, demonstrating the speaker’s attempt to offer advice without imposing a definitive judgment.

27a) Don’t let this feeling increase that the third person wants to be there; from the beginning, prevent the feeling that you can transfer and deal with it. *I think if* you do not deal with it, it will end badly in your relationship

27b) اجازه نده این حس زیاد شه که شخص سوم بخواد بیاد، از اول، از این حس جلوگیری کن که میتونی باهاش مقابله کنی . اگر باهاش مقابله نکنی، رابطه شما پایان بدی خواهد داشت

B. Humor

Humor accounts for 9.3% of the total comments analyzed in the dataset, with notable variations across different discussion topics. It is most frequently observed in religious discussions (20.5%) and least common in discussions related to love and relationships (4.0%). The higher occurrence of humor in religious debates suggests that it may serve as a mitigating strategy, alleviating potential confrontational aspects within these discussions. In contrast, its lower prevalence in conversations about love and relationships may indicate that such topics are perceived as more serious or emotionally sensitive, thereby restricting the suitability of humor in advice-giving.

A gender-based analysis reveals that male participants employ humor more frequently (12.4%) than female participants (6.2%). This discrepancy suggests that men may use humor as a face-saving strategy or as a means of fostering a more relaxed and lighthearted interaction. Conversely, women may adopt a more direct or serious tone in their advisory discourse.

Example (28a), drawn from the religious discussion category, demonstrates the use of humor by a male advice giver in response to a female advice seeker's concern regarding her husband's reaction to veiled women. The humorous response compares the issue to a technical malfunction, humorously proposing a simplistic, technology-related solution.

28a) *Go to settings, then choose internal settings and fix them. My phone has problems, and I fix it like that*

28b) برو تو تنظیمات، بعد تنظیمات داخلی را انتخاب کن و درستش کن، موبایل من این مشکل را داشت همینطوری درستش کردم

In contrast, humor is least frequently observed in discussions related to love and relationships. In Example (29a), the male advice-giver adopts a humorous tone in response to a female user's expression of concern regarding her husband's seemingly suspicious interactions with unfamiliar women on Instagram. The woman insinuates that her husband may be engaging in inappropriate or flirtatious conduct on the platform, a situation she perceives as distressing. The advice-giver, however, reinterprets the husband's actions through ironic reframing, humorously attributing his behavior to a fictitious professional obligation suggesting, satirically, that the husband is employed by Instagram and is merely "performing his duties" and "receiving compensation" for engaging with other users.

The humorous effect of this response is rooted in incongruity, a widely recognized mechanism in humorous discourse, wherein the reply deliberately contradicts the seriousness of the initial concern. By proposing an overtly exaggerated and implausible explanation, namely, the husband's fictive employment with Instagram the commenter trivializes the perceived misconduct in a playful manner. The inclusion of a laughing emoji (😂) further reinforces the humorous intention behind the comment, indicating that the message is not meant to be taken at face value.

29a) *Surely, he doesn't have malicious aims; probably he is an Instagram employee and gets paid 😂*

(29b) مطمئناً هدف سو نداره، شاید کارمند اینستاگرام هست و حقوق میگیره 😂

Furthermore, the findings indicate that humor is most commonly employed in male-to-female interactions (14.8%), whereas it is least frequent in female-to-female exchanges (6.0%). This pattern suggests that humor is more prevalent in mixed-gender interactions, potentially serving as a means of alleviating tension or fostering engagement between individuals of different genders. Example (30a) illustrates the deployment of humor within the context of a sensitive discussion concerning sexual disorders. In response to a female participant's expression of concern regarding her husband's sexual fantasy involving a threesome, a male commenter humorously interjects with the phrase, "*I'm coming too* 😂" translated into Persian as "منم دارم میام" (30b). This response employs humor through playful imitation and deliberate exaggeration. By feigning participation in the hypothetical scenario, the commenter introduces an instance of *situational irony*, which starkly contrasts with the serious and personal nature of the initial concern. The inclusion of the laughing emoji (😂) further indicates that the comment is not meant to be interpreted literally, thereby mitigating its potential offensiveness and clearly signaling its humorous intent. Such humor may serve as a coping strategy in online interactions, alleviating discomfort and fostering a sense of informal solidarity among users, even in conversations that address culturally sensitive or intimate topics.

30a) *I'm coming too* 😂

(30b) منم دارم میام 😂

Conversely, in discussions concerning sensitive gender-related topics, humor occasionally appears in female-to-female interactions, although it is relatively infrequent. Example (31a) demonstrates a female participant employing humor in response to another female's concern about engaging in a romantic relationship "I wanted my boyfriend to fall in love with me, so he took my virginity on my own will".

31a) After three years of relationship, I did not do such things. I loved my partner so much, and I shed blood on him, but I did not give blood. Haji 😂🙌

(31b) بعد از سه سال رابطه ، من این کار رو نکردم، نامزدم رو خیلی دوست داشتم ، برایش خون میریزم اما بهش خون

نمیدم 😂🙌

Additionally, in discussions centered on cultural matters, humor emerges in the context of inquiries about dowry customs. Example (32a) highlights a humorous response from a male participant to a female's question regarding alternative dowry items "If we were to determine a dowry other than a gold coin that had material value, what would we use as a dowry?".

32a) *A kilo of female mosquito wings* 😂

32b) یک کیلو بال پشه ی ماده 😂

The humor in this instance arises from its satirical treatment of the dowry tradition, achieved by proposing an absurdly valueless and practically unattainable item "a kilo of female mosquito wings". This remark draws upon Persian idiomatic expressions, cultural norms, and the absurdity of the mental image it conjures. Simultaneously, it subtly critiques conventional gendered practices through the use of exaggerated and sarcastic humor, a characteristic feature of Persian comedic discourse.

This comment illustrates a culturally embedded form of humor that combines idiomatic reference with implicit social critique. In Iranian culture, dowries are generally associated with considerable material worth, often involving assets such as gold or property. By referencing an item both trivial and unattainable, the speaker humorously undermines these cultural expectations and offers an implicit challenge to the tradition.

Moreover, this utterance performs a relational work. It mitigates the potential sensitivity of the cultural and gender-laden topic of dowry by adopting a tone of mock-seriousness and ironic playfulness. Rather than explicitly rejecting or challenging the custom, the male participant employs humor as a face-management strategy, aligning with the framework of relational work described by Locher and Watts (2005).

The distribution and occurrence of humor in advice-giving interactions suggest that humor fulfills multiple functions, including reducing tension, facilitating social engagement, and offering indirect commentary on sensitive issues.

C. Bonding

Bonding, as a relational strategy in online advice-giving, plays a role in strengthening social connections and fostering solidarity. However, its overall occurrence across all thematic

categories remains limited, comprising only 6.7% of the total comments. The highest frequency of bonding is observed in discussions on sensitive gender issues (12.0%), while cultural topics exhibit the lowest incidence (3.5%). This trend indicates that bonding is more commonly employed in emotionally charged discussions, where advisors may aim to provide reassurance and empathy. In contrast, this strategy is almost absent when cultural topics are being dealt with.

In conversations related to sensitive gender issues, bonding appears to serve as a means of offering emotional support. Example (33a) illustrates this function, in which a female advice seeker expresses a deeply personal concern: "I wanted my boyfriend to fall in love with me, so he took my virginity on my own will". A male advice provider responds using bonding language:

33a) *Honey*, go repair and forget him too, because if he marries you by force, he will not be faithful to you, but because of your virginity, threatens him and take his money.

33b) عزیزم، برو درستش کن و همچنین اون را فراموش کن، چون اگر به زور باهات ازدواج کنه، بهت وفادار نمیمونه، اما بخاطر بکارتت، بترسونش و ازش پول بگیر

Conversely, bonding occurs less frequently in discussions related to cultural topics. Example (34a) illustrates this limited usage, where a male advice seeker expresses his astonishment after inviting his girlfriend to his home. A female respondent employs bonding; however, its use remains minimal.

34a) *Dear friend*, it is okay if you have doubts, take her to see a doctor with you so that she does not think she has been humiliated.

34b) دوست عزیز، درسته اگر شک داشته باشی، ببر به دکتر نشونش بده، بنابراین اون فکر نمیکنه که تحقیر شده

Gender differences significantly influence the employment of bonding strategies. Male respondents exhibit a higher frequency of bonding in interactions with other males (8.8%) compared to their interactions with females (3.6%). Similarly, female respondents demonstrate a greater tendency to use bonding in female-to-female exchanges (9.2%) than in their interactions with males (5.2%). These findings indicate that bonding is more prevalent in same-gender interactions, reinforcing in-group solidarity.

Example (35a) illustrates bonding within a female-to-female interaction concerning sexual disorders. The advice seeker inquires about the normalcy of her husband's sexual fantasies, and a female advice giver employs bonding by addressing her in a warm and supportive manner.

35a) *No, sweetie, that's totally unnatural behavior; consult a counselor before it's too late. If it cannot be treated, just leave.*

35b) نه عزیزم، این کاملاً رفتار غیرطبیعه ای، از مشاوره راهنمایی بگیر قبل از اینکه دیر بشه. اگر درمان نمیشه فقط جدا شو

Likewise, bonding strategies among male respondents are evident in discussions about love and relationships. Example (36a) presents a married man who confesses to developing romantic feelings for another woman. The male advice giver utilizes the term "*bro*" as a bonding mechanism in his response.

36a) *Bro, your mistake was about staying here; you should have gone to your house, not stayed. She is a woman like your wife, so get away from her as soon as possible so that sin doesn't ruin two lives. A man should not be so weak; look at your child's face and be ashamed.*

36b) داداش، مشکل تو این بود که همین جا موندی، باید میرفتی خونه ی خودت نه اینکه بمونی، اون زن یک زنیه مثل زن خودت، پس هرچه زودتر ازش فرار کن که این گناه دوتا زندگی را خراب نکنه، یک مرد نباید اینقدر ضعیف باشه، به صورت بچه هات نگاه کن و خجالت بکش

Bonding is also observed in discussions related to religion. Example (37a) depicts a female advice seeker describing her husband's discomfort when encountering veiled women. A female advice giver responds with an expression of solidarity.

37a) *My dear, your husband has a mental problem. Please don't involve him with Islam and Hijab; your husband has put his feet ahead of Islam. Make sure to consult a psychologist and solve your problem.*

37b) عزیز من، شوهر تو مشکل روانی داره، لطفاً اون و با مسایل اسلامی و حجاب قاطی نکن؛ شوهر تو پاشو از اسلام فراتر گذاشت. حتماً با یک روانشناس مشاوره کن و مشکلات را حل کن

These findings suggest that bonding, as a politeness strategy, is more frequently employed by female respondents, aligning with the broader communicative pattern in which women emphasize support and empathy. In contrast, male respondents demonstrate a slightly greater inclination toward impoliteness strategies, such as criticism and sarcasm.

4.2.4. Content-based categories

Content-based advice was present in 31.6% of the total responses, whereas 68.4% did not include this feature. This category includes advice inviting action, advice inviting introspection, advice yourself, religious advice, offer of more advice and accept situation or bear consequences. The analysis of content-based advice in Persian computer-mediated communication reveals significant variations based on gender and thematic categories. The findings indicate that female advice-givers employ *content-based* strategies more frequently than males, particularly in interactions directed toward male recipients. This suggests that female respondents are more likely to engage in direct and substantive advisory discourse, prioritizing actionable recommendations in response to advice-seeking inquiries. In the following sections, we will explore the different categories involved.

A. Advice inviting action

Advice Inviting Action pertains to recommendations that encourage the recipient to engage in specific behaviors. This category accounted for 29.1% of the responses, while the remaining 70.9% did not include such advice. It emerged as the most prevalent subcategory within content-based advice, appearing across various thematic domains. The gendered distribution of this category reveals a pattern in which female respondents are more likely to provide directive advice than their male counterparts. Female-to-male interactions exhibited the highest frequency (40.0%), whereas male-to-female exchanges recorded the lowest (17.6%), suggesting that women tend to offer explicit behavioral recommendations more frequently when addressing male interlocutors.

A thematic analysis further indicates that topics related to sexual disorders contain the highest proportion of action-inviting advice (43.0%), while cultural topics exhibit the lowest frequency (16.0%). This discrepancy suggests that discussions surrounding sexual disorders often necessitate more direct guidance, possibly due to the sensitivity and urgency of such issues. In contrast, cultural discussions may involve more interpretative or open-ended responses.

Within the sexual disorders category, a female advice seeker inquired, “Are my husband’s sexual fantasies normal?” In response, a male participant provided direct guidance by recommending professional consultation (See example 38a). The straightforward nature of this advice underscores the perceived necessity of expert intervention in sensitive matters.

38a) Dear friend, *consult a psychologist*. 🙌🙌

(38b) دوست عزیز، با یک روانشناس مشورت کن 🙌🙌

Example (39a) below, within the category of culture, a male advice seeker stated, “I told my girlfriend to come to my house, and I was shocked”. Another male respondent provided a direct, action-oriented suggestion, reflecting prevailing cultural and social norms concerning premarital relationships and emphasizing traditional values and expectations.

39a) Before marriage, *do a test for virginity*

(39b) قبل از ازدواج ، آزمایش بکارت بگیر

In discussions on sensitive gender issues, a male advice seeker expressed concern: “My girlfriend made a shocking condition for me to get married”. A female respondent offered a decisive, action-oriented recommendation, highlighting personal agency and decision-making in relationships (See example 40a).

40a) *The best thing is saying goodbye to her*

(40b) بهترین چیز اینکه باهاش خداحافظی کنی

Within male-to-female interactions, a female advice seeker shared, “My wife wants me to hit her and curse at her when we have sex”. (See example 41a). A male respondent recommendation emphasizes the significance of securing written documentation as evidence of mutual consent. Instead of explicitly approving or disapproving of the reported behavior,

the advisor prioritized risk mitigation, indicating an underlying concern regarding potential misunderstandings or subsequent legal consequences.

41a) *Try texting her, then use her texts as evidence*

41b) سعی کن بهش پیام بدی، بعد این پیام را به عنوان شواهد استفاده کن

Example (42a) below, in the love and relationships domain, during female-to-female interactions, a female advice seeker stated, "My husband follows strange women on social media." Another female respondent proposed a reciprocal course of action, mirroring the husband's behavior, possibly as a strategy to prompt a reaction or initiate a discussion.

42a) *You also follow the strange men*

42b) تو هم مردهای غریبه رو فالو کن

B. Advice inviting introspection

Advice that encourages introspection serves to prompt the advice seeker to engage in self-reflection rather than immediately adopting a specific course of action. The qualitative analysis of the data indicates that this type of advice operates through a prompting mechanism that urges individuals to reconsider their emotions, decisions, and circumstances. Although it occurs infrequently (comprising 2.2% of total responses), its presence in Persian computer-mediated communication offers valuable insights into cultural and gendered patterns in online advisory interactions.

The data reveal that introspection-inviting advice appears most frequently in discussions on love and relationships (5.0%) and is entirely absent in the categories of religion and sexual disorders. The following examples illustrate the ways in which introspective advice is utilized in different contexts.

In the domain of love and relationships, Example (43a) features a married man seeking advice regarding his emotional distress: "I am married, but my heart beats faster when I see that woman." A female respondent provides the following reply:

43a) *You are a father now; just think about that*

(43b) تو الان یک پدری، فقط به این فکر کن

This response subtly encourages the advice seeker to reconsider his emotions and actions by invoking his paternal responsibilities. Rather than offering direct instructions on how he should behave, the advice giver employs a reflective approach, prompting him to reassess his situation within the framework of familial obligations. This indirect yet firm strategy aligns with traditional Iranian values, which emphasize family commitment and responsibility.

Within the cultural category, a male advice seeker expresses his distress: “I told my girlfriend to come to my house, and I was shocked”. A male respondent provides the following advice (see example 44a). This response exemplifies a direct yet reflective approach. While the advisor incorporates judgmental language, the phrase “*think more*” suggests that the advice seeker should reassess his perception of the situation and critically evaluate the implications of his partner’s actions. The introspective nature of this advice lies in its encouragement for the individual to reconsider his expectations and understanding of relationships rather than react impulsively.

44a) She is very stupid or shameless. In any case, she is not good for you; *think more*

(44b) اون خیلی احمق و بی حیاست، به هر حال اون واسه ی تو خوب نیست، بیشتر فکر کن

Example (45a) within the category of sensitive gender issues involves a female advice seeker expressing a personal concern: “I wanted my boyfriend to fall in love with me, so he took my virginity of my own will”. A male respondent provides the following advice:

45a) Your action was completely wrong; if he really had a one percent chance that he would fall in love with you, he would not introduce his friend to you. He brazenly wants to give you to his friend too. *Instead of trying to make love to him, think about the sabotage you did*

(45b) کارت کاملاً اشتباه بود، اگر واقعا ۱٪ عاشقت بود هیچ وقت دوستش را بهت معرفی نمیکرد. او وقیحانه میخواست که تو را به دوستش هم معرفی کنه. به جای اینکه سعی کنی رابطه عاشقانه بسازی، به این خرابکاری که کردی فکر کن

This response adopts a moralizing tone, a characteristic observed in some male-to-female interactions within the dataset. The phrase “*think about the sabotage you did*” serves as an introspective cue, prompting the advice seeker to critically evaluate her past decisions and their consequences. Although the language used is critical in tone, its primary function is to encourage self-reflection and reconsideration of future actions.

4.2.5. Culturally related aspects to Persian language and culture

The analysis of advice incorporating cultural elements reveals its limited presence within the dataset, with only 4.7% of responses referencing cultural norms, *beliefs*, or *values*. This finding highlights the predominantly pragmatic nature of advice-giving in Persian computer-mediated communication, where explicit cultural references play a secondary role to practical recommendations. The gender distribution indicates a slight tendency among female respondents to include cultural references more frequently than their male counterparts (4.8% vs. 4.6%).

A. Beliefs

Belief-based advice is relatively infrequent (2.6%), yet it is most commonly observed in discussions on sensitive gender issues (6.0%). This suggests that advisory interactions addressing culturally sensitive topics in Iran are more likely to invoke *belief-based* arguments, particularly those rooted in religious or moral frameworks.

For instance, in the context of sensitive gender issues, a female advice seeker expressed concern regarding premarital sexual relations about her problem “I wanted my boyfriend to fall in love with me, so he took my virginity on my own will”, reflecting the Iranian cultural and religious belief that such actions are both socially and religiously unacceptable. The response she received made direct reference to religious doctrines (see example 46a). This example illustrates the role of religious discourse in shaping responses to matters of morality and personal conduct. The term “*Namahram*” (non-mahram) is a culturally specific concept denoting individuals who are not permissible marriage partners under Islamic law, reinforcing the religious framework governing interpersonal relationships. A comparative gender analysis reveals that belief-based references are slightly more common among female respondents (3.2%) than males (2.0%), suggesting a greater inclination among women to incorporate religious or cultural ideologies into their advice.

46a) *When you did this with Namahram, didn't you think it was a sin??*

46b) وقتی این کار را با نامحرم می‌کردی، فکر نمی‌کردی که گناه هست؟

Within discussions on love and relationships, *belief-based* references persist, albeit at a lower frequency. In one instance, a male advice seeker shared his emotional distress over feeling attracted to another woman despite being married (example 47a). A female respondent offered advice that blended both religious and emotional reasoning, integrating colloquial language (*Go away, baby*) with religious interpretation (*Muslims call it Satan*), demonstrating the intersection between personal guidance and Islamic morality.

47a) *Go away, baby*. This is lust, nothing else. Of course, *Muslims call it Satan*, but it is a passion. Walk away *and ask God to help you*

47b) ولش کن، عزیزم، این شهوته چیز دیگه ای نیست، البته مسلمونا بهش میگن شیطان، اما این هیجانه، دور شو و از خدا بخواه که کمکت کنه

In example (48a) below, *belief-based* responses were also evident in discussions on sexual disorders. For example, a male advice seeker expressed concerns about discovering his wife's extramarital involvement with another woman. The response he received was framed within a strong religious narrative, directly referencing the biblical and Quranic story of the people of Lot, thereby invoking religious doctrine as a moral authority regulating interpersonal conduct.

48a) *It is a great sin, and they will be caught by God's punishment; if you keep silent, you are not safe from God's punishment either. Remember the people of Lot*

48b) این گناه بزرگیه، این ها گرفتار عذاب خدا میشن، اگر تو هم ساکت بمونی از عذاب خدا در امان نمیمونی، قوم لوت را به یاد بیار

Another example within the sexual disorders category involved a female advice seeker inquiring about the normalcy of her husband's sexual fantasies (example 49a). The male respondent's reply to combined humor with religious concern, invoking divine judgment ("*I ask forgiveness from God*") and reinforcing the religious framework through which sexual matters are frequently assessed in Persian discourse.

49a) *I swear to God*, once I read these things, I froze 😂😂. What is the third person? I did not understand. The third person means a lady or a gentleman. In general, your husband is ill. Just dump him as soon as possible. *I ask forgiveness from God*

49b) به خدا ، وقتی که خوندم یهو هنگ کردم، نفر سوم چیه؟ من متوجه نشدم. نفر سوم یعنی مرد باشه یا زن. درکل شوهر شما مریضه ، فقط از شرش خلاص شو هر چه زودتر، از خدا می‌خوام ببخشدش

Example (50a) below, in an extreme case within the religious category, a female respondent reacted to a male advice seeker's inquiry about his wife's sexual desires regarding "My wife wants me to hit her and curse at her when we have sex" with a highly moralistic and aggressive response. This illustrates how religious extremism, and strict moral judgments can emerge in Persian online discourse. The reference to Imam Zaman ³ (a central eschatological figure in Islamic belief) further underscores the intersection of religious prophecy and advisory interactions, emphasizing the role of religious ideology in shaping responses.

50a) Your wife has BDSM tendencies, kind of sadistic! You can help her by referring to the relevant advisor, *but it is better to separate from a person like you who defamed the religion and Muslims. When Imam Zaman appears, the first thing he does is cut your neck in the name of being a believer.* You have such nonsensical thoughts, *and you are proudly saying that you are a human without sin.* This is a pure lie

50b) همسر شما مازوخیسم داره، یه نوع سادیسم! میتونی کمکش کنی و به مشاوره مربوط بیری، اما بهتره که از آدمی مثل تو که اسم دین و مسلمان و بدنام کرده جدا بشه. وقتی که امام زمان ظهور کنه، اولین کاری که میکنه گردنت رو میبره به عنوان مومن، افکار مزخرفی داری و با افتخار میگویی که گناه نکردی. این دروغه محضه

The findings indicate that belief-based advice is most prevalent in discussions on sensitive gender issues and sexual disorders, reflecting the socio-religious constraints surrounding these topics in Iranian culture. Female-to-male interactions exhibit the highest frequency of belief-based references (3.6%), whereas male-to-male and male-to-female exchanges contain fewer cultural or religious allusions. Moreover, religious justifications are frequently employed to reinforce moral boundaries, with some responses adopting an extreme stance.

The absence of cultural references in the "Habits" category and their minimal presence in the "Values" category (1.3%) suggest that Iranian online advice-giving is primarily pragmatic rather than culturally prescriptive. However, when cultural elements do emerge, they are predominantly linked to religious and moral beliefs, which significantly shape advisory discourse in Persian computer-mediated communication.

³ The invocation of Imam Zaman, the twelfth Imam in Shi'a Islam, also referred to as the Mahdi represents a foundational eschatological belief in a divinely guided figure expected to restore justice and order. Within Iranian Shi'a discourse, such references are imbued with significant religious and moral implications.

B. *Values, Laws and Morals*

The significance of *values* in advice-giving interactions is particularly evident within the Sensitive Gender Issues (SG) category. The substantial impact of *values* ($p < 0.001$) is reinforced by their frequent recurrence in responses, with a pronounced emphasis on traditional expectations concerning female chastity and societal norms. In example (51a), a female advice-giver highlights the prevailing societal expectation that women in Iran must maintain their virginity before marriage regarding female advice seeker's problem about "I wanted my boyfriend to fall in love with me, so he took my virginity on my own will".

51a) Dear Aziz, this guy doesn't want you; just ask him to pay for sewing anyhow. *Here in Iran, you have to be virgin.*

51b) عزیزه عزیز، این پسر تو رونمیخواد؛ فقط ازش بخواه که برای دوختنش پول بده، اینجا تو ایران باید باکره باشی

This response reflects the deeply embedded cultural belief that virginity is a prerequisite for a woman's social and marital acceptance. By advising the advice seeker to undergo a surgical procedure to restore her virginity, the advice-giver reinforces the societal pressure imposed on women to conform to traditional standards of purity. Moreover, the mention of financial compensation further underscores the commodification of virginity within this value system. A male respondent addressing the same issue in example (52a) similarly emphasizes *values*, albeit through a different approach:

52a) *You are below yourself and your value*

52b) تو خودت و ارزش خودت رو پایین آوردی

This response indirectly reinforces societal expectations by implying that the advice seeker's actions have diminished her worth. The use of the term "*value*" conveys a moral and social judgment, positioning the woman's worth in direct relation to her perceived purity. The male advisor's perspective reflects a gendered framework in which a woman's social status is closely tied to traditional moral expectations.

Laws

Law discourse appears less frequently in advice-giving interactions, constituting 2.5% of responses within the Sexual Disorders category and only 0.5% in Sensitive Gender Issues. When legal references do appear, they primarily serve to highlight perceived injustices or to propose practical solutions grounded in existing laws. For instance, in a discussion concerning sexual disorders, a male advice seeker recounts his discovery of his wife's extramarital relationship with her same-sex friend. In response, a female advisor refers to Iran's *law* framework governing marital disputes (see example 53a). This response conveys frustration with the *legal* system, drawing attention to the fact that the husband remains financially responsible for the dowry despite the wife's infidelity. By highlighting this legal ruling, the advice-giver critiques the perceived inadequacy of the legal framework in addressing marital betrayal.

53a) *My brother saw his wife with another man, but the court said you have to pay the dowry; it's not related*

53b) برادر من زنش را با یه مرد دیگه دید، اما دادگاه گفت باید مهریه را بپردازه؛ این ربطی نداره

Similarly, within the Sensitive Gender Issues category, legal recourse is proposed as a potential solution for a woman who lost her virginity to her boyfriend on her own will (see example 54a).

54a) *At least study, save money for yourself, go to work, take money from him so that you can repair it, tell him you will complain if he does not have money. It can be an experience for other girls as well*

54b) حداقل درس بخون، برای خودت پول جمع کن، سرکار برو، ازش پول بگیر میتونی درستش کنی، بهش بگو اگر پول نده ازش شکایت میکنی. میتونه تجربه ای واسه ی دخترهای دیگه هم باشه

This response illustrates a pragmatic approach by linking economic empowerment with legal action. The advisor suggests that the advice seeker should leverage legal consequences as a means of obtaining financial compensation, emphasizing the instrumental use of the law for self-protection. The reference to financial independence and the phrase “*it can be an experience for other girls as well*” further indicate a broader concern regarding the implications for other

women in similar circumstances.

Morals

Moral reasoning is comparatively uncommon in the dataset (0.5% overall), except within the Sensitive Gender Issues category, where it appears in 2.0% of responses. When invoked, *moral* reasoning often takes the form of rhetorical questions that challenge the ethical dimensions of the advice seeker's actions. Example (55a) below, for instance, in response to a woman seeking advice regarding her loss of virginity by her boyfriend on her own will, a male advisor offers a moral critique:

55a) Who easily says *sew*? *What about honesty? What do you want to hide?!*

55b) کی راحت میگه بدوز؟ پس صداقت چی میشه؟ چی رو میخواین پنهان کنید؟

This response shifts the focus from societal expectations to personal integrity, questioning the ethical acceptability of concealing past sexual experiences. By emphasizing honesty, the advisor presents an alternative discourse to the dominant value-oriented narrative, which prioritizes virginity as a social expectation. Instead of advising the woman to restore her virginity through surgery, the response challenges the notion that she should conceal her past, advocating for an ethical framework centered on personal integrity rather than adherence to social norms.

The qualitative analysis of *values*, *law* considerations, and *moral* reasoning in advice-giving interactions reveals distinct patterns in Persian computer-mediated communication. *Values* emerge as the most influential factor, shaping responses through explicit references to cultural norms surrounding chastity and gender roles. Although *Law* references appear less frequently, they are present in discussions concerning marital disputes and gender power dynamics, often reflecting dissatisfaction with the existing legal system. *Moral* considerations, while rare, introduce an alternative discourse that contests traditional norms by prioritizing personal integrity over social conformity. These findings illustrate how advice-giving practices reflect broader societal beliefs, law structures, and moral dilemmas within the Iranian digital landscape.

4.2.6. Graphical emoticons

The analysis of *graphical emoticons* in Persian computer-mediated communication (CMC) reveals distinct patterns in their use as visual markers for conveying emotions, facilitating relational work, and structuring advice-giving discourse. The dataset, classified by gender and interaction direction (male-to-male, female-to-male, male-to-female, and female-to-female), demonstrates notable differences in emoticon usage within online advice-giving interactions. The presence of *graphical emoticons* in 19.1% of Instagram comments suggests that while these elements contribute to communication, they do not constitute a dominant feature of advice-giving exchanges.

Among the identified emoticons, the *face with tears of joy* (😄) was the most frequently utilized, appearing in 10.2% of responses. Male participants employed this emoticon at a higher rate (12.0%) than their female counterparts (8.4%), suggesting that humor and amusement play a significant role in mitigating face-threatening acts and fostering positive relational work (See Example 56a) is derived from a discussion on the topic of religion. In this instance, a female advice-seeker inquired about her concern, stating, “My husband experiences an unusual sensation when he sees a woman wearing a veil” Additionally, a male advice-seeker presented his issue accompanied by the following emoticons:

56a) You yourself go to a counselor or a psychologist and explain the matter, at least you understand what the problem is. His phone is definitely full of Islamic vulgar films
😄😄😄

56b) تو خودت برو پیش مشاور یا روانشناس و شرایط رو توضیح بده، حداقل متوجه میشی که مشکل چیه. مطمئناً
گوشیش پر از فیلم های مبتذل اسلامی 😄😄😄

Example (57a) is derived from a discussion on a religious topic, in which a male advice seeker inquired about his concern: “My wife wants me to hit her and curse at her when we have sex” A female respondent provided a reply accompanied by emoticons.

57a) Well, beat her and curse her, what is it? She is in her own world; madness has a different world 😄😄😄

57b) خب، کتکش بزن و بهش فحش بده، چیه مگه؟ اون تو دنیای خودش، دیوانگی هم عالمی دارد 😄😄😄

Example (58a) shows the *rolling on the floor laughing* emoticon (🤣) that was used less frequently (0.6%) and was entirely absent from male-to-male interactions. Female users demonstrated a slightly greater tendency to employ this emoticon (0.8%) compared to male users (0.4%), which may suggest that women are more inclined to use exaggerated expressions of laughter in advice-giving contexts. In the following example, a female advice seeker inquired about her concerns regarding sexual disorders by asking, “Are my husband’s sexual fantasies normal?” A female respondent provided an answer accompanied by an emoticon.

58a) Her husband mistook her with Alexis 🤣🤣🤣🤣🤣🤣🤣🤣

(58b) شوهرش اینو با الکسیس اشتباه گرفته 🤣🤣🤣🤣🤣🤣🤣🤣

A particularly noteworthy finding pertains to the use of negative or neutral emoticons by male participants. The *man facepalming* (🤦) and *expressionless face* (😐) emoticons were more prevalent in male-to-male and male-to-female interactions. The *facepalming* emoticon accounted for 0.8% of responses, while the *expressionless face* appeared in 1.4% of comments. These emoticons were commonly employed to express frustration, disbelief, or criticism, reflecting a more reserved or evaluative stance in male discourse (see examples 59a and 60a). In a discussion on love and relationships initiated by a female advice-seeker, a male respondent replied using a specific emoticon. The concern raised by the advice-seeker pertained to her husband following unfamiliar women on social media.

59a) Don’t worry too much, if he didn’t do that, it would be unnormal 🤦🤦

(59b) زیاد نگران نباش، اگر اون این کار رو نمیکرد غیر طبیعی بود 🤦🤦

In the category of sensitive gender issues, a female advice-seeker shared her experience: “I wanted my boyfriend to fall in love with me, so he took my virginity of my own free will” A male respondent provided an answer to her concern.

60a) You don’t know a tailor, don’t you? Give it to sew for you. With what kind of people, we have become 85 million people 😐😐😐😐

(60b) خیاط نمیشناسی، میشناسی؟ بده برات بدوزند، با چه آدم هایی شدیم ۸۵ میلیون نفر 😐😐😐😐

Conversely, female users exhibited a greater tendency to use emoticons that conveyed positive emotions or heightened emotional intensity. The *smiling face with heart-eyes* (😍) was present in 5% of female-to-male replies, compared to only 1.2% in male-to-male interactions. This emoticon was primarily used to express admiration or encouragement, frequently appearing in supportive responses. Furthermore, the *hushed face* (😬) emoticon was more prevalent in female interactions (0.8%), indicating a stronger inclination toward expressing surprise or emotional sensitivity (see example 61a), drawn from the cultural context, involves a male advice-seeker who expressed his issue as follows: “Seven days after we met, I invited my girlfriend to my house, and I was shocked” A female respondent replied using a particular emoticon.

61a) Forget about the past bro, if she is a good girl and loyal to you now, don't let her go 😊 good luck

61b) گذشته رو فراموش کن داداش، اگر دختر خوبیه و الان بهت وفاداره از دستش نده 😊 موفق باشی

Additionally, in a discussion on sensitive gender issues, a female advice-seeker described her experience: “I wanted my boyfriend to fall in love with me, so he took my virginity of my own free will.” Another female advice-seeker responded with an emoticon.

62a) Are you really that much simple and stupid or exaggerating??? 😬😬😬

62b) تو واقعا اینقدر ساده و احمقی یا اینکه داری اغراق میکنی؟؟؟ 😬😬😬

In example (63a), another notable observation concerns the gendered use of the *fire* emoticon (🔥), which was more frequently employed by male respondents (0.8%) than female respondents (0.2%). A similar instance from the sensitive gender issues category involves a female advice-seeker who stated, “I wanted my boyfriend to fall in love with me, so he took my virginity of my own free will” A male respondent provided a reply.

63a) When you make yourself worthless this much 😬🔥🔥🔥 what can we say? Girls, please appreciate yourselves 🙏

63b) وقتی اینقدر خودت رو بی ارزش کرد 🔥🔥🔥 ، ما چی میتونیم بگیم؟ دخترها لطفا قدر خودتون رو بدونید 🙏

Overall, the findings suggest that emoticons in Persian CMC function as relational tools, with gender-based differences in both their frequency and communicative role. Male respondents were more inclined to use humorous and neutral emoticons, possibly to mitigate the impact of face-threatening acts or to subtly convey criticism. In contrast, female respondents exhibited a preference for emoticons that signaled affection, empathy, or heightened emotional engagement, reinforcing the supportive nature of their advice-giving interactions.

5. CONCLUSION

This chapter serves as the conclusion of the thesis, primarily summarizing the key findings of the study and comparing certain results with those of previous research. Additionally, the implications and limitations of the study will be examined. Finally, recommendations for future research will be presented.

5.1. Main results

This study explored multiple theoretical frameworks and concepts, including pragmatics and advice-giving, relational work, gender, and computer-mediated communication (CMC). The primary aim was to investigate how Iranians provide advice to their compatriots, reflecting the collectivist nature of Iranian society, its adherence to Islamic and cultural values, and the impact of gender on social variables across different topics. Additionally, the study examined how these factors influence the preference for specific linguistic patterns or strategies. Finally, the research aimed to assess the role of emoticons as a fundamental component of CMC.

The results are shown below:

- 1) The findings demonstrate that *direct advice* is the most frequently utilized strategy, emphasizing its central role in shaping advisory discourse. Its consistent prevalence across all thematic domains and statistical significance in comparative analyses affirm its fundamental position in Persian CMC. The predominance of *direct advice* in discussions on sexual disorders, particularly in female-to-female interactions, further underscores the gendered nature of advice provision, wherein women tend to adopt more explicit and directive approaches in peer exchanges.
- 2) Beyond direct advice, the strategy of *advice inviting action* emerges as the second most frequently employed, indicating a strong tendency toward instructive and behavioral guidance in Persian CMC. The observed gender asymmetry in its distribution, particularly its higher occurrence in female-to-male interactions, suggests that women are more inclined to offer structured and prescriptive advice to male interlocutors.

Discussions on sexual disorders demonstrate the highest proportion of *action-inviting advice* (43.0%), whereas cultural topics exhibit the lowest frequency (16.0%). This contrast indicates that issues perceived as urgent or sensitive necessitate more direct guidance, while cultural discussions facilitate interpretative and open-ended exchanges.

- 3) The analysis of *explanation and elaboration* strategies highlights their crucial function in advisory discourse, particularly within discussions on sensitive gender issues. This constituted the third most frequently employed strategy. The notably lower frequency of these strategies in religious topics may reflect the inherently prescriptive nature of religious discourse, where shared cultural and doctrinal understandings often render explanations unnecessary. The analysis of interactional strategies further reveals differences in the use of explanations, with male-to-male interactions displaying the highest occurrence (36.4%) and female-to-male interactions the lowest (24.0%). This observation warrants further investigation, particularly within the context of Persian cultural norms, where women may perceive themselves as having less authority to provide explanations to men.
- 4) Similarly, the examination of *hedging* strategies in relational work reveals topic-based variations, with cultural discussions exhibiting the highest frequency and religious discussions the lowest. These findings suggest that speakers employ greater mitigation when addressing culturally nuanced topics, whereas religious discussions tend to feature more direct and authoritative advice. The findings highlight a gendered pattern in the employment of hedging strategies. Female participants use hedging more frequently in female-to-male interactions (16.0%) compared to male-to-male exchanges (12.0%), indicating a preference for cautious and indirect language in Iranian online advice-giving. This tendency is consistent with broader sociocultural expectations suggesting that females employ hedging more frequently than males.
- 5) Although *graphical emoticons* are not a dominant feature of advice-giving in Persian CMC, they contribute to the expressive and relational dimensions of interaction. The gendered variations in emoticon usage, particularly the higher frequency of the *face with tears of joy* (😄) among male participants, suggest that humor serves as a key

relational strategy in mitigating face-threatening acts through male advice givers. Gender-based distinctions are also evident in the use of emoticons. Male participants predominantly utilize *humorous* or *neutral* emoticons, possibly to mitigate face-threatening acts or subtly convey criticism. Conversely, female participants tend to favor emoticons that express *affection*, *empathy*, *smiling face with heart-eyes* and *heightened emotional involvement*, reinforcing the supportive nature of their advice-giving.

- 6) The incorporation of cultural and *belief-based* elements in advisory discourse is relatively limited; however, their presence in discussions on sensitive gender issues underscores their contextual relevance in addressing socially delicate topics. Female-to-male interactions exhibit the highest frequency of belief-based references (3.6%), often incorporating religious justifications to reinforce moral boundaries. Moreover, the limited presence of cultural references in the “Habits” and “Values” categories suggests that Iranian online advice-giving is primarily pragmatic rather than culturally prescriptive. However, when cultural elements do appear, they are largely intertwined with religious and moral beliefs, underscoring their influence on advisory discourse. A qualitative examination of values, law considerations, and moral reasoning in Persian computer-mediated communication reveals distinct patterns in advice-giving interactions. Cultural values, particularly those concerning chastity and gender roles, emerge as dominant influences shaping responses. Although law references are less prevalent, they appear in discussions on marital disputes and gender dynamics, often reflecting dissatisfaction with existing legal frameworks. Moral considerations, though less frequent, introduce a counter-discourse that challenges traditional norms by prioritizing personal integrity over social conformity.
- 7) The study also identifies the use of *proverbs* as a culturally embedded strategy in Persian advice-giving. The use of *proverbs* as an indirect advisory strategy is infrequent. *Proverbs* are most frequently employed in discussions of sensitive gender issues (5.0%) and the least commonly used in cultural topics (1.5%). This pattern suggests that proverbs serve as an indirect and socially acceptable approach to addressing sensitive or contentious topics. Furthermore, gender differences influence

their usage, with male-to-male interactions exhibiting the highest frequency of proverbial expressions (5.6%), while female-to-female interactions display the lowest (2.0%). This finding implies that men may prefer to convey advice indirectly by drawing on shared cultural knowledge, whereas women may rely on alternative strategies.

5.2. Discussion

The findings of this study are consistent with previous research, particularly the work of Hampel (2015), who examined online advice-giving on Facebook. Hampel's study determined that *direct advice* was the predominant strategy, appearing in 95.6% of comments by men and 93.5% of comments by women. Similarly, the present study identifies a substantial proportion of *direct advice* (57.2%), with female participants (61.2%) employing this strategy more frequently than male participants (53.2%). This suggests that, in contrast to Hampel's findings, Iranian women demonstrate a greater tendency toward direct advice-giving, potentially reflecting cultural and relational norms that influence communicative behavior in Persian computer-mediated interactions.

Additionally, Hampel (2015) identified *assessments* and *insults* as prevalent discursive strategies, with *assessments* appearing in 46.2% of the data and *insults* in 39.2%. The high frequency of negative responses in Hampel's study was attributed to the entertainment value associated with impoliteness in the interactional environment of the Facebook page. In contrast, the present study finds that following *direct advice* (57.2%), the most frequently occurring strategies are *advice inviting action* (29.1%) and *explanation and elaboration* (28.5%). These results suggest that while *direct advice* remains the dominant strategy in Persian online advice-giving, there is also a considerable emphasis on explanatory and elaborative approaches, indicating a more informative and instructive function in comparison to Hampel's findings.

The results of this study also align with Locher's (2006) analysis of online advice in English, particularly regarding the prevalence of *direct advice*. Locher found that *direct advice* constituted 49% of discursive moves in a medical forum, while *assessments* accounted for 20%. In the present study, after *direct advice* (57.2%), *explanation and elaboration* (28.5%) were more frequent than *assessments* (16.1%). This suggests that Persian online advice-giving, at

least within this dataset, exhibits a stronger preference for explanatory strategies rather than evaluative or judgmental assessments, distinguishing it from Locher's findings.

Furthermore, Morrow's (2012) research demonstrated that *assessment* was the most commonly employed discursive move (40%), followed by *direct advice* (24%), together comprising 64% of the dataset. In contrast, the findings of the present study indicate a higher prevalence of *direct advice* (57.2%), and *explanation and elaboration* (28.5%). Additionally, Morrow's study highlighted *bonding* as a significant relational strategy, particularly through the use of interactional particles. However, in the current study, *hedging* emerged as the most frequently employed relational strategy (13.6%), particularly in female-to-male interactions. Notably, while *empathetic* tones were prominent in Morrow's dataset, they were infrequent in the present study (0.8%).

A key difference between Morrow's (2012) findings and those of the present study pertains to the formulation of advice moves. In Morrow's dataset, advice was predominantly framed indirectly as requests or suggestions, with no occurrences of *imperative* forms, likely reflecting cultural norms of indirectness in Japanese discourse. Conversely, the present study finds that *imperative* structures are utilized in *direct advice*, particularly in discussions on sensitive topics, with female advice-givers exhibiting a higher inclination toward directness in these contexts. This contrast underscores the influence of cultural conventions in shaping advice-giving practices across different linguistic and social contexts.

The results of this study are consistent with the findings of Tavakoli (2013), reaffirming that advice-giving in Iranian culture reflects a collectivist orientation. In line with Tavakoli's research, the analysis of Persian computer-mediated communication suggests that Iranian advice tends to be directive and concise, providing the advisee with limited alternatives. This finding supports the argument that individuals in collectivist societies such as Iran are more inclined to adjust themselves to situational demands rather than modify external circumstances (Triandis, 2004). Furthermore, the strong emphasis on family in Iranian culture (Mortazavi, 2006) may account for the preference for authoritative advice in online interactions rather than promoting further discussion. This pattern is also consistent with studies indicating that Iranians seek advice more frequently than Canadians while experiencing less pressure from unsolicited advice (Tavakoli & Tavakoli, 2010). These cultural tendencies underscore the influence of deeply ingrained social values such as hierarchy, interdependence, and familial authority on advice-giving behaviors.

5.3. Implications of the research

This study sheds light on Iranian advice-giving practice in CMC and can be seen as an expansion of previous research. It has several innovative contributions on both theoretical and methodological levels. They are summarized as follows:

- 1) This research substantially extends previous investigations into advice-giving and relational work within computer-mediated communication, with a particular focus on the Persian context. While Hampel (2015) confined the analysis to discursive moves and content-based categories, and Morrow (2012) expanded the analytical framework by incorporating relational work alongside these components, Tavakoli (2013) offered culturally grounded insights into advice-giving practices among Iranians and Canadians. Nonetheless, these prior studies did not consider multimodal elements that have become essential to contemporary digital communication, such as graphical emoticons.
- 2) The current study adopts and builds upon these established analytical dimensions, namely, discursive strategies, content-based categories, relational work, and cultural factors, while also introducing the examination of graphical emoticons as a salient communicative modality. Emoticons perform significant interpersonal functions; they may amplify or attenuate the force of advice, express empathy or alignment, and either exacerbate or mitigate face-threatening acts. Their integration into the analytical framework facilitates a more holistic understanding of the construction and negotiation of relational work in online interactions.
- 3) By incorporating this visual semiotic resource, the study captures a broader range of meaning-making practices distinctive to digital communication environments. This approach contextually grounded interpretation of how advice is formulated, conveyed, and interpreted in Persian computer-mediated discourse, particularly on platforms where both verbal and visual elements collaboratively shape the interactional dynamics.

- 4) Through a detailed analysis of advice-giving speech acts on Iranian social media platforms, this research offers novel contributions that enhance scholarly understanding of relational work in Persian digital discourse. The credibility and authenticity of the data, derived from naturally occurring interactions, reinforce the validity of the findings and ensure their relevance to actual communicative practices.
- 5) To the best of the researcher's knowledge, this study constitutes the first systematic investigation of advice-giving in Persian that concurrently addresses speech acts, gender, cultural frameworks, and relational work within online environments. A key innovation of this research lies in the development of culturally specific categories grounded in the Iranian sociocultural context. These culturally embedded constructs including beliefs, morals, laws, social values and behaviors were systematically incorporated to elucidate the relational and sociocultural dimensions of advice-giving.
- 6) Moreover, the findings challenge dominant assumptions in the existing literature regarding the primacy of gender by illustrating that cultural and relational variables play a more significant role in shaping advice-giving practices within Persian digital communication. This insight not only broadens prevailing theoretical models of advice discourse but also highlights the continued influence of collectivist cultural values in online interactions. By revealing the dynamic relationship between culture and digital communication, this study demonstrates the persistence of traditional relational norms in contemporary Persian online discourse and encourages further investigation across other underexplored linguistic and cultural contexts.

5.4. Limitations of the research

This research is subject to several limitations, many of which stem from the constraints inherent in the scope of a doctoral study.

- 1) One of the principal limitations encountered in this study was the lack of efficient automated tools capable of compressing and systematically organizing Instagram comments in a timely manner. As a result, all comments were manually collected, copied, and managed, which considerably increased the time and effort required for data preparation.
- 2) In addition, the automatic translation function provided by Instagram for rendering Persian comments into English proved inadequate for academic purposes. These translations frequently failed to convey the subtleties, cultural references, and relational nuances embedded in the original Persian texts elements that are essential for the analysis of advice-giving and relational work. To mitigate this issue, all comments were translated manually by the researchers to ensure greater accuracy, contextual appropriateness, and interpretive reliability. Nevertheless, this process was both time-consuming and labor-intensive, and it remains susceptible to the inherent subjectivity associated with manual translation.
- 3) Due to spatial limitations, it was not feasible to examine the full spectrum of speech acts that may emerge in Persian-language interactions on social media. The dataset comprised ten Instagram posts which, despite their richness and diversity, may not comprehensively represent the broader discursive practices across various platforms or among diverse user groups.
- 4) Furthermore, the study was confined to five thematic categories: religion, love and relationships, sexual disorders, sensitive gender issues, and culture. While these domains were carefully selected to align with the research objectives, they do not

capture the entire thematic range associated with advice-giving in Persian computer-mediated communication. The selection was intended to enable a more in-depth analysis within the structural boundaries of a PhD dissertation.

- 5) Moreover, certain sociolinguistic features present in the data, such as language choice and code-switching, were not addressed in this study. Although these aspects provide meaningful insights into identity construction and language ideologies, they were considered beyond the scope of the current investigation.

5.5. Recommendations for Further Research

Although the present study has yielded valuable insights into a particular manifestation of advice-giving within Persian computer-mediated communication (CMC), it addresses only a limited aspect of a broader and relatively underexplored communicative domain. Future investigations are encouraged to examine additional variables, such as the type and severity of the issues raised by advice-seekers, the perceived social distance between interlocutors, and the level of anonymity facilitated by various online platforms. A more detailed analysis of these dimensions would contribute to a deeper understanding of the pragmatic and relational processes underpinning advice-giving in digital environments.

Furthermore, the findings highlight the necessity of exploring other forms of advice-giving within Persian discourse and in broader non-Western contexts. Comparative studies of this nature could elucidate culturally specific norms, values, and expectations regarding advice and significantly inform the theoretical development of relational work in intercultural pragmatics. Given the considerable variation in advice-giving strategies across linguistic and cultural communities, cross-cultural research has the potential to enhance our understanding of this speech act, particularly with regard to cultural scripts, politeness conventions, and face management strategies.

Despite the longstanding recognition of advice-giving as a significant speech act within speech-act theory, it has received less scholarly attention in comparison to other acts such as requests, apologies, or compliments. There is, therefore, a compelling need to revisit and expand existing theoretical frameworks related to advice-giving, especially in light of the

unique affordances and limitations of social media, which reconfigure the production, interpretation, and reception of speech acts.

In addition, future research should consider examining advice-giving interactions across a broader array of social media platforms, including Telegram, Twitter/X, WhatsApp, and TikTok. Each of these platforms introduces distinct communicative norms, technical affordances, and audience expectations that may influence the nature and structure of advice-giving practices. Investigating how advice is articulated and negotiated across these platforms would enable researchers to identify platform-specific patterns and adaptations.

Consideration should also be given to the generational and gendered dimensions of advice-giving in Persian digital discourse. Different age cohorts may employ divergent linguistic strategies and exhibit varying relational orientations in their online interactions. Similarly, gendered patterns of advice-giving and relational work may reflect broader sociocultural dynamics, particularly within the context of a rapidly transforming Iranian society navigating between tradition and modernity.

Moreover, future studies may benefit from investigating the role of paralinguistic and multimodal resources such as emojis, images, and hashtags in shaping the pragmatic and relational aspects of online advice-giving. These elements play a significant role in either mitigating or amplifying face threats, yet their communicative functions remain insufficiently explored.

Finally, to address certain methodological limitations of the current study, future research is advised to incorporate larger and more diverse data sets and to adopt ethnographic or mixed-method approaches. Such methodological refinements would facilitate a more comprehensive and ecologically valid understanding of advice-giving, grounded in the lived communicative experiences of users.

Advice-giving in Persian CMC represents a promising and underdeveloped area of inquiry, offering valuable perspectives on broader sociolinguistic, cultural, and technological phenomena. It is anticipated that the present study will serve as a foundation for future interdisciplinary and contextually grounded research in this domain.

6. REFERENCES

Abidin, C. (2016). “Aren’t these just young, rich women doing vain things online?” Influencer selfies are subversive frivolity. *Social media + Society*, 2(2), 1–17. <https://doi.org/10.1177/2056305116641342>.

Afkhami, M., & Friedl, E. (1994). *In the eye of the storm: Women in post-revolutionary Iran*. Syracuse University Press.

Al-Harabsheh, A. M. A. (2014). Language and gender differences in Jordanian spoken Arabic: A sociolinguistics perspective. *Theory and Practice in Language Studies*, 4(5), 872–878.

Aliakbari, M., Aghaee, R., & Azimi Amoli, F. (2015). Directness vs. indirectness: A study of the linguistic choice of Persian speakers when giving advice. *English Linguistics Research*, 4(2), 55–65. <https://doi.org/10.5430/elr.v4n2p55>

Al-Monitor. (2023, February). *Tens of millions still use Instagram in Iran despite the crackdown: Meta*. Al-Monitor. <https://www.al-monitor.com/originals/2023/02/tens-millions-still-use-instagram-iran-despite-crackdown-meta>

Al-Shboul, Y., & Zarei, N. (2013). Gender differences in the appropriateness of advice-giving among Iranian EFL learners. *International Journal of Language Learning and Applied Linguistics World*, 3(4), 88–98.

Anderson, C., & Karim, S. (2013). *State power 2.0: Authoritarian entrenchment and political engagement worldwide*. Ashgate Publishing Ltd.

Angouri, J. (2012). ‘Yes, that’s a good idea’: Peer advice in academic discourse at a UK university. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 119–143). John Benjamins.

Anolli, L., Ciceri, R., & Riva, G. (2005). *Say not to say: New perspectives on miscommunication*. IOS Press.

Arjomand, S. A. (1988). *The turban for the crown: The Islamic revolution in Iran*. Oxford University Press.

Arundale, R. B. (2009). Face as emergent in interpersonal communication: An alternative to Goffman. In F. Bargiela-Chiappini & M. Haugh (Eds.), *Face, communication, and social interaction* (pp. 33–54). Equinox.

Aryan, S., Aryan, H., & Halderman, J. A. (2013). Internet censorship in Iran: A first look. In *Proceedings of the 3rd USENIX Workshop on Free and Open Communications on the Internet (FOCI)*. <https://www.usenix.org/conference/foci13/internet-censorship-iran-first-look>

Aryanpour, A., & Aryanpour, M. (1976). *The concise Persian English dictionary: One volume*. Amir Kabir Publications.

Assadi, R. (1980). Difference: Persian style. *Anthropological Linguistics*, 22, 221–224.

Aslam, S. (2019). Instagram by the numbers: Stats, demographics & fun facts. *Omnicores*. <https://www.omnicoreagency.com/instagram-statistics>

Association for Iranian Studies. (n.d.). Instagram Iran: Digital photography, social change, and politics under the Islamic Republic. *Association for Iranian Studies*. <https://associationforiranianstudies.org/content/instagram-iran-digital-photography-social-change-and-politics-under-islamic-republic>

Atlantic Council. (n.d.). *Iranians on social media*. The Washington Institute. <https://www.atlanticcouncil.org/in-depth-research-reports/report/iranians-on-social-media/>

Austin, J. L. (1962). *How to do things with words*. Oxford University Press.

Babaie, S., & Shahrokhi, M. (2015). A cross-cultural study of offering advice speech acts by Iranian EFL learners and English native speakers: Pragmatic transfer in focus. *English Language Teaching*, 8(6), 133–140. <https://doi.org/10.5539/elt.v8n6p133>

Bach, K., & Harnish, R. M. (1979). *Linguistic communication and speech acts*. MIT Press.

Bargh, J. A., McKenna, K. Y. A., & Fitzsimons, G. M. (2002). Can you see the real me? Activation and expression of the “true self” on the Internet. *Journal of Social Issues*, 58(1), 33–48. <https://doi.org/10.1111/1540-4560.00247>

Barnes, S. B. (2003). *Computer-mediated communication: Human-to-human communication across the Internet*. Allyn and Bacon.

Bates, C. F. (2021). Mitigation in discourse: Social, cognitive, and affective motivations when exchanging advice. *Journal of Pragmatics*, 173, 119–133. <https://doi.org/10.1016/j.pragma.2020.12.008>

Bauer, M., & Wright, A. L. (1996). Integrating qualitative and quantitative methods to model infant feeding behavior among Navajo mothers. *Human Organization*, 55(2), 183–192.

Beeman, W. O. (1986). Affectivity in Persian language use. *Culture, Medicine, and Psychiatry*, 12(1), 9–30. <https://doi.org/10.1007/BF00117025>

Blum-Kulka, S., House, J., & Kasper, G. (Eds.). (1989). *Cross-cultural pragmatics: Requests and apologies*. Ablex.

Borderia-Garcia, A. M. (2006). *The acquisition of pragmatics in Spanish as a foreign language: Interpreting and giving advice* (Unpublished doctoral dissertation). University of Iowa.

Bourdieu, P. (1990). *The logic of practice* (R. Nice, Trans.). Stanford University Press.

Briggs, P., & Burford, B. (2002). Trust in online advice. *Social Science Computer Review*, 20(3), 321–332.

Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage* (Original work published 1978). Cambridge University Press.

Butler, J. (1990). Gender trouble, feminist theory, and psychoanalytic discourse. In L. J. Nicholson (Ed.), *Feminism/postmodernism* (pp. 327–340). Routledge.

Cameron, D. (Ed.). (1998). *The feminist critique of language: A reader*. Psychology Press.

Cashmore, E. (1984). *Dictionary of race and ethnic relations*. Routledge & Kegan Paul.

Chehabi, H. E. (1991). Religion and politics in Iran: How theocratic is the Islamic Republic? *Daedalus*, 120(3), 69–91.

Choi, E. C. (1995). A contrast of mothering behaviors in women from Korea and the United States. *Journal of Obstetric, Gynecologic, & Neonatal Nursing*, 24(4), 363–369. <https://doi.org/10.1111/j.1552-6909.1995.tb02488.x>

Christie, C. (2006). [Review of the book *Gender and politeness*, by S. Mills]. *Journal of Pragmatics*, 38(10), 1602–1606. <https://doi.org/10.1016/j.pragma.2005.03.004>

Chung, M. Y. (2009). *Cultural relativity and universality of linguistic politeness: The speech act of advice* (Unpublished doctoral dissertation). Korea University.

Clark, H. H., & Schunk, D. H. (1981). Politeness in requests: A rejoinder to Kemper and Thissen. *Cognition*, 9(3), 311–315. [https://doi.org/10.1016/0010-0277\(81\)90021-8](https://doi.org/10.1016/0010-0277(81)90021-8)

Coulthard, M. (1985). *An introduction to discourse analysis*. Longman Group Ltd.

DeCapua, A., & Dunham, J. F. (2007). The pragmatics of advice-giving: Cross-cultural perspectives. *Intercultural Pragmatics*, 4(3), 319–342. <https://doi.org/10.1515/IP.2007.016>

DataReportal. (2024). *Digital 2024: Iran*. <https://datareportal.com/reports/digital-2024-iran>

DeCapua, A., & Dunham, J. F. (2012). “It wouldn’t hurt if you had your child evaluated”: Advice to mothers in responses to vignettes from a US teaching context. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 72–97). John Benjamins.

Del Giudice, M. (2008). Persia: Ancient soul of Iran. *National Geographic*, 213(4), 38–59.

Del Saz-Rubio, M. M. (2023). Assessing impoliteness-related language in response to a season's greeting posted by the Spanish and English prime ministers on Twitter. *Journal of Pragmatics*, 206, 31–55. <https://doi.org/10.1016/j.pragma.2023.01.010>

Eckert, P. (1998). Gender and sociolinguistic variation. In J. Coates (Ed.), *Language and gender: A reader* (pp. 64–75). Blackwell.

Eelen, G. (2001). *A critique of politeness theories*. St. Jerome Publishing.

Eisenclas, S. A. (2012). Gender discursive practice online. *Journal of Pragmatics*, 44, 335–345. <https://doi.org/10.1016/j.pragma.2012.02.001>

Escandell-Vidal, V. (1996). Towards a cognitive approach to politeness. *Language Sciences*, 18(3–4), 629–650. [https://doi.org/10.1016/S0388-0001\(96\)00029-4](https://doi.org/10.1016/S0388-0001(96)00029-4)

Eslami-Rasekh, A., Tavakoli, M., & Abdolrezapur, P. (2010). Certainty and conventional indirectness in Persian and American request forms. *The Social Sciences*, 5(4), 332–339. <http://dx.doi.org/10.3923/sscience.2010.332.339>

Esmail, A. (2015). Islamic discourse and social interactions in Iran. *Journal of Middle Eastern Studies*, 47(2), 213–230.

Farghal, M., & Haggan, M. (2006). Compliment behavior in bilingual Kuwaiti college students. *International Journal of Bilingual Education and Bilingualism*, 9(1), 94–118. <https://doi.org/10.1080/13670050608668634>

Ferrara, A. (1985). Pragmatics. In T. A. van Dijk (Ed.), *Handbook of discourse analysis: Vol. 2. Dimensions of discourse* (pp. 137–157). London: Academic Press.

Fischer, M. M. J. (2003). *Iran: From religious dispute to revolution*. University of Wisconsin Press.

Financial Tribune. (n.d.). *Iranians using Instagram as thriving business platform*. <https://financialtribune.com/articles/sci-tech/112336/iranians-using-instagram-as-thriving-business-platform>

Flowerdew, J. (1988). Speech acts and language teaching. *Language Teaching*, 21(2), 69–82. <https://doi.org/10.1017/S0261444800005205>

Garcia-Rapp, F. (2017). Popularity markers on YouTube's attention economy: The case of Bubzbeauty. *Social media + Society*, 3(2), 2056305117695329. <https://doi.org/10.1177/2056305117695329>

Geron, T. (2012, September 6). Facebook officially closes Instagram deal. *Forbes*. Retrieved May 16, 2019, from <https://www.forbes.com/sites/tomiogeron/2012/09/06/facebook-officially-closes-instagram-deal>

Goffman, E. (1967). *Interaction ritual: Essays on face-to-face behavior*. New York: Pantheon Books.

Green, L. W., & Roberts, B. J. (1974). The research literature on why women delay in seeking medical care for breast symptoms. *Health Education Monographs*, 2(2), 129–177. <https://doi.org/10.1177/109019817400200203>

Grice, H. P. (1975). Logic and conversation. In P. Cole & J. Morgan (Eds.), *Syntax and semantics: Vol. 3. Speech acts* (pp. 41–58). New York: Academic Press.

Griffiths, M. D. (2005). Online therapy for addictive behaviors: A review. *CyberPsychology & Behavior*, 8(6), 555–561. <https://doi.org/10.1089/cpb.2005.8.555>

Haghighat, G. (2016). *Socio-cultural attitudes to ta'arof among Iranian immigrants in Canada* (master's thesis, University of Saskatchewan). <https://harvest.usask.ca/handle/10388/ETD-2016-09-2253>

Halliday, M. A. K. (1978). *Language as social semiotic: The social interpretation of language and meaning*. Edward Arnold.

Hampel, E. (2013). *Gender differences in Ghanaian English online advice* (Unpublished bachelor's thesis). University of Bonn.

Hampel, E. (2015). “Mama Zimbi, pls help me!” Gender differences in (im)politeness in Ghanaian English advice-giving on Facebook. *Journal of Politeness Research*, 11(1), 99–130. <https://doi.org/10.1515/pr-2015-0005>

Hancher, M. (1979). The classification of cooperative illocutionary acts. *Language in Society*, 8(1), 1–14. <https://doi.org/10.1017/S0047404500006003>

Hardaker, C. (2010). Trolling in asynchronous computer-mediated communication: From user discussions to academic definitions. *Journal of Politeness Research*, 6(2), 215–242. <https://doi.org/10.1515/jplr.2010.011>

Harman, G., Hayden, M., & Nguyen, P. T. (Eds.). (2005). *Reforming higher education in Vietnam: Challenges and priorities*. Springer.

Harrison, S. (2000). Maintaining the virtual community: Use of politeness strategies in an email discussion group. *Linguistik Online*, 5(1). <https://doi.org/10.13092/lo.5.213>

Harrison, S., & Barlow, J. (2009). Politeness strategies and advice-giving in an online arthritis workshop. *Journal of Politeness Research*, 5(1), 93–111.

Harvey, K. J., Brown, B., Crawford, P., Macfarlane, A., & McPherson, A. (2007). "Am I normal?" Teenagers, sexual health and the internet. *Social Science & Medicine*, 65(4), 771–781. <https://doi.org/10.1016/j.socscimed.2007.04.005>

Hashemi, L. (2021). *Threats to Iranian Instagram: Analyzing Iran's internet landscape*. The Washington Institute for Near East Policy. <https://www.washingtoninstitute.org/policy-analysis/threats-iranian-instagram-analyzing-irans-internet-landscape>

Hellinger, M., & Ammon, U. (Eds.). (1996). *Contrastive sociolinguistics* (Vol. 71). Walter de Gruyter.

Heritage, J., & Sefi, S. (1992). Dilemmas of advice: Aspects of the delivery and reception of advice in interactions between health visitors and first-time mothers. In P. Drew & J. Heritage (Eds.), *Talk at work: Interaction in institutional settings* (pp. 359–417). Oxford University Press.

Heritage, J., & Lindström, A. (2012). Advice giving, terminable and interminable: The case of British health visitors. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 169–193). John Benjamins.

Herring, S. C. (1996). *Computer-mediated communication: Linguistic, social, and cross-cultural perspectives*. John Benjamins Publishing.

Herring, S. C. (2002). Computer-mediated communication on the Internet. *Annual Review of Information Science and Technology*, 36(1), 109–168. <https://doi.org/10.1002/aris.1440360104>

Herring, S. C. (2007). A faceted classification scheme for computer-mediated discourse. *Language@Internet*, 4(1). <http://www.languageatinternet.de/articles/2007/761>

Hinkel, E. (1994). Appropriateness of advice as an L2 solidarity strategy. *RELC Journal*, 25(2), 71–93. <https://doi.org/10.1177/003368829402500205>

Hinkel, E. (1997). Appropriateness of advice: DCT and multiple-choice data. *Applied Linguistics*, 18(1), 1–26. <https://doi.org/10.1093/applin/18.1.1>

Hodge, C. T. (1957). Some aspects of Persian style. *Language*, 33, 335–369.

Holmes, J. (2008). *Introduction to sociolinguistics* (3rd ed.). Pearson Longman.

Holmes, J., Marra, M., & Schnurr, S. (2008). Impoliteness and ethnicity: Māori and Pākehā discourse in New Zealand workplaces. *Journal of Politeness Research: Language, Behaviour, Culture*, 4(2), 193–219. <https://doi.org/10.1515/JPLR.2008.011>

Hudson, T. (1990). The discourse of advice-giving in English: “I wouldn’t feed until spring, no matter what you do.” *Language and Communication*, 10(4), 285–297. [https://doi.org/10.1016/0271-5309\(90\)90010-9](https://doi.org/10.1016/0271-5309(90)90010-9)

Hyland, K., & Hyland, F. (2012). ‘You could make this clearer’: Teachers’ advice on ESL academic writing. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 52–71). John Benjamins.

Hymes, D. (1972). Models of the interaction of language and social life. In J. Gumperz & D. Hymes (Eds.), *Directions in sociolinguistics: The ethnography of communication* (pp. 35–71). Holt, Rinehart and Winston.

Idé, C. (1982). Regeneration of mouse digital corpuscles. *Developmental Dynamics*, 163(1), 73–85. <https://doi.org/10.1002/aja.1001630107>

Iran Front Page. (2021). *Iranians using social media in Iran: Statistics (2021)*. <https://ifpnews.com/55mn-iranians-using-social-media-statistics/>

Izadi, A., & Zilaie, F. (2015). Refusal strategies in Persian. *International Journal of Applied Linguistics*, 25(2), 246–264. <https://doi.org/10.1111/ijal.12051>

Izadi, A. (2016). Over-politeness in Persian professional interactions. *Journal of Pragmatics*, 102, 13–23. <https://doi.org/10.1016/j.pragma.2016.06.010>

Johnston, J. R., & Wong, M. Y. A. (2002). Cultural differences in beliefs and practices concerning talk to children. *Journal of Speech, Language, and Hearing Research*, 45(5), 916–926. [https://doi.org/10.1044/1092-4388\(2002/074\)](https://doi.org/10.1044/1092-4388(2002/074))

Jones, R. H. (1995). *Rapport management and facework in telephone conversation* [Unpublished doctoral dissertation]. University of Texas at Austin.

- Kádár, D. Z., & Haugh, M. (2013). *Understanding politeness*. Cambridge University Press.
- Khalaji, M. (2022). *Social media in Iran's protests: A new public sphere*. The Washington Institute. <https://www.washingtoninstitute.org/policy-analysis/social-media-irans-protests-new-public-sphere>
- Khamis, S., Ang, L., & Welling, R. (2017). Self-branding, “micro-celebrity,” and the rise of social media influencers. *Celebrity Studies*, 8(2), 191–208. <https://doi.org/10.1080/19392397.2016.1218292>
- King, N. (1996). The qualitative research interview. In G. Symon & C. Cassell (Eds.), *Qualitative methods in organizational research: A practical guide* (pp. 118–134). SAGE Publications.
- Kouper, I. (2010). The pragmatics of peer advice in a LiveJournal community. *Language@Internet*, 7(1). <http://www.languageatinternet.org/articles/2010/2804>
- Koutelaki, S. (1997). *The Persian system of politeness and the Persian concept of face with some reference to EFL teaching to Iranian native speakers* (Unpublished doctoral dissertation). University of Wales at Cardiff.
- Koutlaki, S. A. (2002). Offers and expressions of thanks as face-enhancing acts: Ta'arof in Persian. *Journal of Pragmatics*, 34(12), 1733–1756. [https://doi.org/10.1016/S0378-2166\(02\)00047-9](https://doi.org/10.1016/S0378-2166(02)00047-9)
- Lakoff, R. (1973). Questionable answers and answerable questions. In B. B. Kachru, R. B. Lees, Y. Malkiel, A. Pietrangeli, & S. Saporta (Eds.), *Issues in linguistics: Papers in honor of Henry and Renée Kahane* (pp. 453–467). University of Illinois Press.
- Lakoff, R. (1975). *Language and woman's place*. Harper & Row.
- Leech, G. N. (1983). *Principles of pragmatics*. Longman.
- Leech, G. N. (2014). *The pragmatics of politeness*. Oxford University Press.
- Leppanen, V. (1998). The straightforwardness of advice: Advice-giving in interactions between Swedish district nurses and patients. *Research on Language and Social Interaction*, 31(2), 209–239.

- Levinson, S. C. (1983). *Pragmatics*. Cambridge: Cambridge University Press.
- Locher, M. A. (2004). *Power and politeness in action: Disagreements in oral communication*. Mouton de Gruyter.
- Locher, M. A., & Watts, R. J. (2005). Politeness theory and relational work. *Journal of Politeness Research*, 1(1), 9–33.
- Locher, M. A. (2006). *Advice online: Advice-giving in an American Internet health column*. Amsterdam/Philadelphia: John Benjamins.
- Locher, M. A., & Limberg, H. (2012). Introduction to advice in discourse. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 1–27). Amsterdam/Philadelphia: John Benjamins.
- Locher, M. A. (2013). Internet advice. In S. C. Herring, D. Stein, & T. Virtanen (Eds.), *Pragmatics of computer-mediated communication* (pp. 339–362). Berlin: De Gruyter Mouton.
- Madden, M. (2003). *America's online pursuits: The changing picture of who's online and what they do* [Report]. Pew Internet & American Life Project. http://www.pewinternet.org/pdfs/PIP_Online_Pursuits_Final.PDF
- Majd, H. (2008). *The Ayatollah begs to differ: The paradox of modern Iran*. Doubleday.
- Markham, A. N. (1998). *Life online: Researching real experience in virtual space*. AltaMira Press.
- Martínez-Flor, A. (2005). A theoretical review of the speech act of suggesting: Towards a taxonomy for its use in FLT. *Revista Alicantina de Estudios Ingleses*, 18, 167–187.
- Matthee, R. (2019). *A history of Iran: Empire of the mind*. New Haven: Yale University Press.
- McSeveny, K., Grainger, K., & Doherty, K. (2006, June). “I love Weight Watchers”: Face management strategies in reports of success on an online message board. Paper presented at the *Appearance Matters Conference*, Bristol, England.
- Mey, J. L. (1993). *Pragmatics: An introduction*. Oxford: Blackwell.

- Mey, J. L. (2001). *Pragmatics: An introduction* (2nd ed.). Oxford: Blackwell.
- Miller, J. K., & Gergen, K. J. (1998). Life on the line: The therapeutic potential of computer-mediated conversation. *Journal of Marital and Family Therapy*, 24(2), 189–202. <https://doi.org/10.1111/j.1752-0606.1998.tb01075.x>
- Miller, C., Strong, R., Vinson, M., & Brugman, C. M. (2014). *Ritualized indirectness in Persian: Ta'arof and related strategies of interpersonal management*. University of Maryland Center for Advanced Study of Language.
- Mills, S. (2003). *Gender and politeness* (Vol. 17). Cambridge University Press.
- Mir-Hosseini, Z. (1999). *Islam and gender: The religious debate in contemporary Iran*. Princeton University Press.
- Mohammadi, J. (2022). Social networks and their collective functions: Case study Instagram. *New Media Studies*, 8(30). https://nms.atu.ac.ir/article_14135_en.html
- Morris, C. (1938). Foundations of the theory of signs. In O. Neurath, R. Carnap, & C. Morris (Eds.), *International encyclopedia of unified science* (Vol. 1, No. 2, pp. 77–138). University of Chicago Press.
- Morrow, P. (2006). Telling about problems and giving advice in an Internet discussion forum: Some discourse features. *Discourse Studies*, 8(4), 531–548. <https://doi.org/10.1177/1461445606064832>
- Morrow, P. (2012). Online advice in Japanese: Giving advice in an Internet discussion forum. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 255–280). John Benjamins.
- Mortazavi, S. (2006). The Iranian family in a context of cultural diversity. In J. Georgas, J. W. Berry, F. J. R. van de Vijver, C. Kagitcibasi, & Y. H. Poortinga (Eds.), *Families across cultures: A 30-nation psychological study* (pp. 378–385). Cambridge University Press. <https://doi.org/10.1017/CBO9780511489822.026>
- Placencia, M. E. (2012). Online peer-to-peer advice in Spanish Yahoo! Respuestas. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 281–305). John Benjamins.

Rafiee, A. (1992). *Variables of communicative incompetence in the performance of Iranian learners of English and English learners of Persian* (Unpublished doctoral dissertation). University of London.

Rahimi, B. (2011). The politics of the internet in Iran. *Middle East Journal of Culture and Communication*, 4(1), 42–57. <https://doi.org/10.1163/187398611X553594>

Ramazani, N. (1993). Women in Iran: The revolutionary ebb and flow. *Middle East Journal*, 47(3), 409–428.

Ramdhani, M. I., & Amalia, S. (2023). *Pocketbook of pragmatics*. Yayasan Cendekia Edukasi Center. <https://yayasancec.or.id>

Rashed Hosni, H. (2020). Advice-giving in Egyptian Arabic and American English: A cross-linguistic, cross-cultural study. *Journal of Pragmatics*, 155, 193–212. <https://doi.org/10.1016/j.pragma.2019.11.001>

Razzaghi, I., & Moeeni, S. (2017). Internet censorship and its impact on the development of Iran's information society. *Iranian Studies*, 50(3), 445–460. <https://doi.org/10.1080/00210862.2017.1296150>

Recanati, F. (1987). *Meaning and force: The pragmatics of performative utterances*. Cambridge University Press.

Recanati, F. (1998). Pragmatics. In E. Craig (Ed.), *Routledge encyclopedia of philosophy* (Vol. 7, pp. 620–633). Routledge.

Recanati, F. (2004a). *Literal meaning*. Cambridge University Press.

Recanati, F. (2004b). Semantics and pragmatics. In L. R. Horn & G. Ward (Eds.), *The handbook of pragmatics* (pp. 442–462). Blackwell.

Richardson, K. P. (2003). Health risks on the internet: Establishing credibility online. *Health, Risk & Society*, 5(2), 171–184. <https://doi.org/10.1080/1369857031000106719>

Richardson, K. P. (2005). *Internet discourse and health debates*. Palgrave Macmillan.

Rogers, A., Hassell, K., Noyce, P., & Harris, J. (1998). Advice-giving in community pharmacy: Variations between pharmacies in different locations. *Health & Place*, 4(4), 365–373. [https://doi.org/10.1016/S1353-8292\(98\)00031-8](https://doi.org/10.1016/S1353-8292(98)00031-8)

Rosaldo, M. Z. (1982). The things we do with words: Ilongot speech acts and speech act theory in philosophy. *Language in Society*, 11, 203–238. <https://doi.org/10.1017/S0047404500009639>

Salmani-Nodoushan, M. A. (2008). Persian requests: Redress of face through indirectness. *Iranian Journal of Language Studies (IJLS)*, 2(3), 257–280.

Sarangi, S., & Clarke, A. (2002). Zones of expertise and the management of uncertainty in genetics risk communication. *Research on Language and Social Interaction*, 35(2), 139–171. https://doi.org/10.1207/S15327973RLSI3502_3

Sarangi, S. (2000). Activity types, discourse types, and interactional hybridity: The case of genetic counseling. In S. Sarangi & M. Coulthard (Eds.), *Discourse and social life* (pp. 1–14). Lawrence Erlbaum.

Schank, R. C., & Abelson, R. P. (1977). *Scripts, plans, goals, and understanding: An inquiry into human knowledge structures*. Erlbaum.

Schiffrin, D. (1994). *Approaches to discourse*. Blackwell.

Schönfeldt, J., & Golato, A. (2003). Repair and relevance in conversational openings. *Discourse Studies*, 5(3), 327–345. <https://doi.org/10.1177/14614456030053003>

Searle, J. R. (1969). *Speech acts: An essay in the philosophy of language*. Cambridge University Press.

Searle, J. R. (1975). Indirect speech acts. In P. Cole & J. L. Morgan (Eds.), *Syntax and semantics: Vol. 3. Speech acts* (pp. 59–82). Academic Press.

Searle, J. R. (1976). A classification of illocutionary acts. *Language in Society*, 5(1), 1–23. <https://doi.org/10.1017/S0047404500006837>

Sharifian, F. (2008). Cultural schemas in L1 and L2 compliment responses: A study of Persian-speaking learners of English. *Journal of Politeness Research*, 4(1), 55–80. <https://doi.org/10.1515/JPLR.2008.004>

Sharifian, F. (2011). Cultural linguistics. In C. A. Chapelle (Ed.), *The encyclopedia of applied linguistics*. Wiley-Blackwell. <https://doi.org/10.1002/9781405198431.wbeal0217>

Sharifian, F., & Babaie, H. (2013). Refusal strategies in L1 and L2: A study of Persian-speaking learners of English. *Multilingua*, 32(6), 801–836. <https://doi.org/10.1515/multi-2013-0038>

Sharifian, F. (2017). *Cultural linguistics and intercultural communication*. Cambridge University Press.

Siegler, M. G. (2010, October 6). Instagram launches with the hope of igniting communication through images. *TechCrunch*. <https://techcrunch.com/2010/10/06/instagram-launch>

Spencer-Oatey, H. (2008). Face, (im)politeness, and rapport. In H. Spencer-Oatey (Ed.), *Culturally speaking: Culture, communication and politeness theory* (pp. 11–47). Continuum. (Original work published 2000)

Sperber, D., & Wilson, D. (2005). Pragmatics. In F. Jackson & M. Smith (Eds.), *The Oxford handbook of contemporary analytic philosophy* (pp. 468–501). Oxford University Press.

Stommel, W. (2016). Information giving or problem discussion? Formulations in the initial phase of web-based chat counseling sessions. *Journal of Pragmatics*, 105, 87–100. <https://doi.org/10.1016/j.pragma.2016.09.005>

Tadayoni, R., & Tsui, L. (2007). Internet development and the digital divide in the Middle East. *Telematics and Informatics*, 24(4), 324–338. <https://doi.org/10.1016/j.tele.2006.08.007>

Taleghani-Nikazm, C. (2013). Politeness in computer-mediated communication. In C. A. Chapelle (Ed.), *The encyclopedia of applied linguistics*. Blackwell Publishing Ltd. <https://doi.org/10.1002/9781405198431.wbeal0918>

Tannen, D. (1993). What's in a frame?: Surface evidence for underlying expectations. In D. Tannen (Ed.), *Framing in discourse* (pp. 14–56). Oxford University Press.

Tavakoli, M., & Tavakoli, A. (2010). A cross-cultural study of advice and social pressure. *Procedia - Social and Behavioral Sciences*, 5, 1533–1539. <https://doi.org/10.1016/j.sbspro.2010.07.321>

Tavakoli, M. (2013). Content and style of advice in Iran and Canada. *Canadian Journal of Counselling and Psychotherapy*, 47(2), 299–311. <https://cjc-rcc.ucalgary.ca/article/view/61025>

Thomas, J. A. (1995). *Meaning in interaction: An introduction to pragmatics*. Longman.

Ting-Toomey, S., & Kurogi, A. (1998). Facework competence in intercultural conflict: An updated face-negotiation theory. *International Journal of Intercultural Relations*, 22(2), 187–225. [https://doi.org/10.1016/S0147-1767\(98\)00004-2](https://doi.org/10.1016/S0147-1767(98)00004-2)

Triandis, H. C. (2004). Dimensions of culture beyond Hofstede. In H. Vinken, J. Soeters, & P. Ester (Eds.), *Comparing cultures: Dimensions of culture in a comparative perspective* (pp. 28–42). Brill.

Vine, B., Holmes, J., & Marra, M. (2012). Mentoring migrants: Facilitating the transition to the New Zealand workplace. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 145–165). John Benjamins.

Wan, S. (2021). Online advice: Giving advice in an internet travel forum. *European Journal of Applied Linguistics Studies*, 4(1). <https://doi.org/10.46827/ejals.v4i1.273>

Watts, R. J. (1989). Relevance and relational work: Linguistic politeness as politic behavior. *Multilingua*, 8(2–3), 131–166. <https://doi.org/10.1515/mult.1989.8.2-3.131>

Watts, R. J. (2003). *Politeness*. Cambridge University Press.

Walker, T., Drew, P., & Local, J. (2011). Responding indirectly. *Journal of Pragmatics*, 43(9), 2434–2451. <https://doi.org/10.1016/j.pragma.2011.02.010>

Waring, H. Z. (2005). Peer tutoring in a graduate writing center: Identity, expertise, and advice resisting. *Applied Linguistics*, 26(1), 141–168. <https://doi.org/10.1093/applin/amh042>

Warning, P. (2007). The researcher's experience: Experiential knowledge in qualitative research. *Nurse Researcher*, 15(1), 38–46. <https://doi.org/10.7748/nr2007.10.15.1.38.c6053>

Waring, H. Z. (2007a). The multi-functionality of accounts in advice giving. *Journal of Sociolinguistics*, 11(3), 367–391. <https://doi.org/10.1111/j.1467-9841.2007.00329.x>

Waring, H. Z. (2012). The advising sequence and its preference structures in graduate peer tutoring at an American university. In H. Limberg & M. A. Locher (Eds.), *Advice in discourse* (pp. 97–118). John Benjamins.

White, C. M., & Dorman, S. M. (2001). Receiving and reading unsolicited health messages over the Internet. *Qualitative Health Research*, 11(2), 133–143. <https://doi.org/10.1177/104973201129119065>

Wierzbicka, A. (2003). *Cross-cultural pragmatics: The semantics of human interaction* (2nd ed.). Berlin & New York: De Gruyter Mouton.

Wolfson, N. (1986). Research methodology and the question of validity. *TESOL Quarterly*, 20(4), 689–699. <https://doi.org/10.2307/3586444>

Yu, M. C. (2005). Sociolinguistic competence in the complimenting act of native Chinese and American English speakers: A mirror of cultural value. *Language and Speech*, 48(1), 91–119. <https://doi.org/10.1177/00238309050480010501>

Yule, G. (2017). *The study of language* (6th ed.). Cambridge, United Kingdom: Cambridge University Press. <https://lccn.loc.gov/2016010371>

Yeo, T. D., & Chu, T. H. (2017). Sharing “sex secrets” on Facebook: A content analysis of youth peer communication and advice exchange on social media about sexual health and intimate relations. *Journal of Health Communication*, 22(10), 775–783. <https://doi.org/10.1080/10810730.2017.1347217>

Yuan, W., & Jin, Y. (2023). Linguistic and relational strategies for advice giving in an online commercial context. *Pragmatics*, 1–28. <https://doi.org/10.1515/pr-2022-0012>

Yus, F. (2010). *Ciberpragmática 2.0: Nuevos usos del lenguaje en Internet*. Planeta.

Zimin, S. (1981). Sex and politeness: Factors in first- and second-language use. *International Journal of the Sociology of Language*, 1981(27), 35–58. <https://doi.org/10.1515/ijsl.1981.27.35>

7. APPENDIX

7.1 Comments Collected from Male Advice-seekers (in Persian)

Appendix 1. Persian Instagram Comments on Love and Relationship Issues by Males

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CUshn_AIkSh/?igsh=a281NHJkb3ZkNDAz							
Time zone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		marmar.yazdan		4342348525	12/10/21 10:21:36		فاصله بگیر ازش، یکم برو تو فاز نزدیکی به خدا تا فراموشش کنی، با زنت خوش بگذرون آگه اون زن چیزی داره که زنت نداره ازش بخواه	view comment
2		sada_f_hh_72		49705197233	12/10/21 11:10:37		اون قلبت نیست هورمونه	view comment

3	sada_f_hh_72	4970 5197 233	12/10/ 21 11:12: 25	مردا اول هورمون بودن بعد دست و پا در آوردن خیلی تعدادی کمی ادم هستن	view com ment
4	farahnaz4952	1961 9183 43	12/10/ 21 11:58: 15	قبل اینکه زندگیتو نابود کنی از اون خونه برو	view com ment
5	maral_pa_reckar	4713 5763 870	14/10/ 21 09:51: 16	تو که کاری رو که میخواستی کردی حالا نظر مارو میخوای چی کار ؟ ما میگیریم برو خونه ی خودت ، تو قبل از نظر ما رفتی فرداد بستی .	view com ment
6	erfansidy4321	4900 4246 799	14/10/ 21 11:10: 42	تورو خدا خودتو بدبخت نکن عاشقی مٹ سرطان بدخیمه درمان نداره بیچاره میشی فکر نکن کسی نمیفهمه آخرش همه میفهمن بی ابرومیشی چون تجربشو دارم میگم 😞	view com ment
7	elyrey62	5824 9850 44	14/10/ 21 11:21: 56	هر کاری کنی فقط ابروی خودتو تو کل فامیل و جامعه بردی . این خانم که متاهله و با شوهرش خوشه . دست از پا خطا کنی همه چی رو باختی	view com ment
8	_somye1365	4969 1881 117	14/10/ 21 11:24: 41	اگر این حس خانمت نسبت به شوهرش داشت چه حالی داشتی راه حل خوبش اینه از اون خونه بری تا فراموشش کنی	view com ment
9	samansh688	1337 0183 117	14/10/ 21 11:59: 33	@marveh_v 🙌🙌🙌🙌	view com ment
10	mahdiebakhtiar	1321 4495 21	14/10/ 21 12:43: 59	@tiyahkal_sormeh @pardis.nayyeri لعنت بهش سرمه اخرش چیه 😂😂😂😂😂	view com ment
11	mahdiebakhtiar	1321 4495 21	14/10/ 21 12:45: 10	@s.e.p.i.w @pardis.nayyeri 😂😂😂	view com ment

12	mahdiebakhtiar	1321 4495 21	14/10/ 21 12:45: 53	🤔🤔 @pardis.nayyeri @ali_yazdipoor رهانیدی	view comment
13	aydarige26415	3120 2608 230	14/10/ 21 12:54: 39	فقط به هوس هستش ویس	view comment
14	pardis.nayyeri	7326 1480 33	14/10/ 21 13:19: 17	@mahdiebakhtiar باید به استاد بگم واسه لیلا سرمه بگیره 🤔🤔🤔🤔	view comment
15	pardis.nayyeri	7326 1480 33	14/10/ 21 13:19: 45	@mahdiebakhtiar 🤔🤔🤔	view comment
16	mahdiebakhtiar	1321 4495 21	14/10/ 21 13:24: 12	@pardis.nayyeri اخ اخ زدی تو خال 🤔🤔🤔🤔	view comment
17	banoye.enghelaby	4800 5269 097	14/10/ 21 13:24: 38	حتما از اونجا برو ،چون این شیطانیه که درکمین زندگیت افتاده، هردو را از دست میدی ،برادر من ،بخاطر بچه و آینده بچه ات وبخاطر متاهل بودن اون خانم ،بنفع شماست سریع از ذهنت بیرون کنی چون شیطان از راه چشم وارد میشه پس لطفا چشمتون را محافظت کنید سوره نور را بخونید و همسرتون هم بگید براتون بخون چون شیطان با توسل به این سوره از جسمت بیرون میره اونوقت متوجه اشتباه فاحشتون میشید	view comment
18	banoye.enghelaby	4800 5269 097	14/10/ 21 13:25: 53	مطمئن باشید عشق نیست هوسه، و هوس زودگذر و خونه خراب کنه	view comment
19	banoye.enghelaby	4800 5269 097	14/10/ 21 13:34: 13	خدا روشکر کن الان یک خونواده خوب وسالم ویک خونه از خودت داری ،خدا بهت لطف کرده ،پس خودت زیر همه ی الطاف خدا نزن ،هروقت چنین حسی داشتی سریع سوره نور را بخون ،وایه ی حسبی الله لا اله الا هو ،توکلث علیه و هو رب العرش عظیم،خدا به پیغمبرش فرموده هروقت به مشکلی بر خوردی تمام کائنات بهت پشت کردن این ایه رابخون من کمکت میکنم ،برادر شما هم با ذکر مداوم این ایه به آرامش میرسید وکلا زندگی بروال گذشته پیش میره حیفه خرابش نکن	view comment
20	banoye.enghelaby	4800 5269 097	14/10/ 21 13:37: 08	باید فکر کنی چه بسا خیلها ارزو داشتن همسر خوبی چون همسر شما را داشته باشن و با دیدنش ارزو داشتنتش را بکنن قدر داشته هاتو بدین و افسوس نداشته ها را نخور برو برادر سوبر ایزتو انجام بده و خانمی که مستجری با یک فرزند داری خودت ازش تعریف میکنی ومیسازه باهانت قدرشو بدون	view comment

21	rouhi_ala_m	4549 5020 019	14/10/ 21 14:18: 09	به این فکر کن شوهر اون خانوم همسرتو ببینه دلش بلرزه چه حالی میشی!!	view com ment
22	fatemeh_002000	4901 5637 648	14/10/ 21 14:35: 17	از اون خونه برید تو خونه خودتون بهش فکر نکنید هم اون شوهر داره هم شما زن دارید مهم تر از همه بچه داری زندگیتو و آینده بچتو خراب نکن اینطوری پیش بری خیانت میکنی پس خودتو تو دام هوس زودگذر ننذاز زندگیتو ابرو تو خراب نکن	view com ment
23	hadise_8990	2744 5588 775	14/10/ 21 14:53: 04	ازش دوری کنید حل میشه	view com ment
24	zj.62.140_0	5364 9043 95	14/10/ 21 15:26: 41	فقط میتونم بگم خدا لعنتت کنه	view com ment
25	mahya_a_sgari72	4426 9052 443	14/10/ 21 15:46: 50	واقعا اگر تو جامعه امروز ما پوشش خانم ها مناسب بود و این شکلی نبود و آقایون هم چشماشون حفظ میکردن و حیا وجود داشت. (زن غریبه ب مرد غریبه نامحرم چ معنا داره هی لبخند بزنه. 🙄) اونوقت باز شاهد این ماجراها بودیم!!!! این چندمین باره مسائل این شکلی رو می شنوم و می خونم.	view com ment
26	night_star_1398	2345 8756 037	14/10/ 21 17:49: 47	بار کج به منزل نمیرسد تا بدبخت و بیچاره نشدی دست بردار 🙄🙄🙄	view com ment
27	forough.g_h.64	4287 5702 955	14/10/ 21 18:05: 08	@parya.saberi گل گفتی	view com ment
28	h_mohammadii1980	3076 7208 747	14/10/ 21 18:34: 50	برادر من اون شیطان رفقه تو جلد شما اون مهریونی لبخند زدن اون خانم همش بهانس همیشه مرغ همسایه غازه زندگی تو تباه نکن	view com ment
29	slymny819	4564 8844 031	14/10/ 21 19:19: 48	فروا الی الحسین، فروا الی الله ، فرار کن به سوی امام حسین فرار کن به سوی خدا	view com ment

30	rwyl98		8426 6169 53	14/10/ 21 19:56: 42	@dardodel_va_chalesh چشم	view com ment
31	rwyl98		8426 6169 53	14/10/ 21 19:56: 55	@hamid.kimiyai 😊	view com ment
32	rwyl98		8426 6169 53	14/10/ 21 19:57: 23	@ali_yazdipoor	view com ment
33	rwyl98		8426 6169 53	14/10/ 21 19:57: 25	😊	view com ment
34	rwyl98		8426 6169 53	14/10/ 21 19:57: 42	@s.sani8842 😊😊😊😊	view com ment
35	leila a 9 8		1585 6255 224	14/10/ 21 20:06: 27	خدا نكنه ما از اين تجربه ها داشته باشيم ,كه در اختيار امثال شما ضعيف النفس ها بذاريم	view com ment
36	amer137 215		4808 9057 496	14/10/ 21 20:47: 48	زياد استغفرالله بگو از اون محل برو .از خدا بخواه كه اين حس و دور كنه .اگر اتفاقي ديدى ديگه نگاه نكن .سرتو پايين بنزاز چون همين ديدن هاى چشم دل رو آلوده ميكنه	view com ment
37	maryam valikhani 1356		4811 0568 058	14/10/ 21 20:51: 13	زندگى خودتو بچسب . زن و بچت و خودتو نجات بده برو خونه خودت . تو لجنزار نرو كه غرق ميشى زندگيتو خدا نكرده از دست ميديد . هر وقت به فكرش ميرى برو پيش خانمت . حيفه زندگيتون	view com ment
38	maryam valikhani 1356		4811 0568 058	14/10/ 21 20:52: 36	بله اگر خانمت آقاى همسايه روبروىي رو ببينه طيش قلب بگيره شما چه احساسى داريد خداييش	view com ment

39	faridh.sha_habi	2137 4102 263	14/10/ 21 20:56: 29	نشونه بیماری قلبیه.برو چکاپ	view com ment
40	aaaaaaa 2222233 3	3218 2879 388	14/10/ 21 21:31: 17	ی گور بکن برو دیگه بیرون نیا 😊 آسایش زن و بچت رو ب ی کسی شوهر داره و ب قول خودت خیلی باهم خوبن فروختی 😊 فقط برو بمیر	view com ment
41	fati.mam otamedi	4889 0524 708	14/10/ 21 21:43: 08	@pinkrose6312 اینکه کسپرو نبینی واقعا دلیل نمیشه ک از دلت بره و کلا فراموش کنیش 😊	view com ment
42	zahrameh ran1874	7271 9531 52	14/10/ 21 22:06: 12	فقط باید هرچه زودتر از اون خونه برید و دسترسی رو غیر ممکن کنین شیطان رو شونه های شما سواره متاسفانه	view com ment
43	shahrokh _luck	5923 3344 18	14/10/ 21 22:28: 31	@rwy198 درود بر سلطان تناقض در بیو. چپو ریپلی کردی؟	view com ment
44	shahrokh _luck	5923 3344 18	14/10/ 21 22:29: 14	@mahdiebakhtiar 🤔	view com ment
45	hosei_n1 61	3971 0558 459	14/10/ 21 23:42: 32	باهاشون رفتو امد خانوادگی کن بعد بر خونه خودت بعد چند وقت بیار بریدو بیاد	view com ment
46	rwy198	8426 6169 53	15/10/ 21 01:38: 44	@ali_yazdipoor اشتباه شد	view com ment
47	sar.bazeg omnam 313	3133 5650 642	15/10/ 21 02:49: 48	ز دست دیده و دل هردو فریاد که هر چه دیده ببند دل کند یاد بسازم خنجرى نیش ز فولاد زنم بر دیده تا دل گردد آزاد	view com ment

48	sar.bazegomnam313	3133 5650 642	15/10/ 21 02:51: 58	آیا آگه خانمت جای شما بود و همین حرف ها رو میزد، عذرشو قبول می کردی؟؟؟	view comment
49	prstw8321	1642 1762 158	15/10/ 21 02:55: 07	آگه خانمت هم به شوهرش همچین حسی رو داشته باشه..تو چیکار میکنی....قطعا دورش میکنی از اون خونه.... 🙄🙄🙄🙄	view comment
50	zyz.7670	1407 5927 098	15/10/ 21 03:12: 51	آگه خانومت بیاد بگه با دیدن مرد همسایه تپش قلب میگیرم تو چکار میکنی همون کارو با خودت بکن....	view comment
51	zinat_alanchari	4023 8220 46	15/10/ 21 05:31: 45	به قول قدیمی ها ...از دل برود هرآنکه از دیده برفت ..خودت رو بذار جای همسرت چی فکر میکردی اگر به شوهر اون خانوم علاقه مند میشد ..پس چشم و دل پاک باشید	view comment
52	zinat_alanchari	4023 8220 46	15/10/ 21 05:36: 18	چه انتظاری داری ..دلت میخواد مردم چی بگن؟؟ بگن عزیزم خوب کاری کردی قلبت تاپ تاپ میکنه ..برو بهش پیشنهاد دوستی بده .. به همسراتون خیانت کنید .. زنت رو طلاق بده برو زن مردم رو بگیر ..مرتیکه قلم تاپ تاپ میکنه دیگه چیه ..چشم هرز داری ..برو خودتو مسخره کن ... 🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄	view comment
53	elena132wz	2597 5311 262	15/10/ 21 08:30: 33	مرد باش	view comment
54	baby.food.nini	4993 9021 476	15/10/ 21 09:35: 57	وایی برو فقط برو 🙄	view comment
55	mym.s.a	1281 8287 578	15/10/ 21 14:56: 20	از اون خونه نرو فرارکن.....	view comment
56	afsanehk73n	3543 8603 227	16/10/ 21 10:16: 42	شما خیلی بیخود کردین تپش قلب میگیرین مگه زن ندارین	view comment

57	fateme_s m39		4601 1491 493	18/10/ 21 19:59: 19	از خونه فقط جمع کن برو فرار کن هم خودتو هم زندگی تو هم زندگی اونا جهنم میشه کم کم	view com ment
58	yasna.t19 99		4877 1890 484	19/10/ 21 06:52: 40	@tiyahkal_sormeh نه اینطور نیست بادلش عاشق شده دور هم بشه بازم نمیتونه دل بکنه	view com ment
59	z_paez.3		2569 3639 231	24/10/ 21 05:04: 55	اتفاقا چشم چرونی کردی وگرنه از کجا می دونی چه ریختیه اون زنه هم کرم داره به مرد غریبه لبخند میزنه بشین سر زندگیت که هیچ کس زن خودت نمیشه بهش فکر نکن دیدیش نگاش نکن تمام ، تیشه به ریشه زندگیت نزن	view com ment
60	z_paez.3		2569 3639 231	24/10/ 21 05:06: 02	@s.sani8842 🤪🤪🤪	view com ment
61	saeideh.f arahbakht		4791 0086 14	24/10/ 21 09:46: 15	سریع اونجا و ترک کنی چون اون زن باهمسرش خوشبخته شما هم همینطور فراموش کن بخاطر خودت از اونجا برو	view com ment
62	samansh6 88		1337 0183 117	24/10/ 21 19:41: 05	@nonosan_99 خیانت ک فقط سکس رابطه نیست	view com ment
63	samansh6 88		1337 0183 117	24/10/ 21 20:07: 36	@samansh688 نه	view com ment
64	leilakaze m1358		2021 1978 675	25/10/ 21 00:43: 11	فقط مشاور	view com ment
65	leilakaze m1358		2021 1978 675	25/10/ 21 00:54: 14	زنها حس قوی ای دارن ممکنه خانومتون متوجه بشه و... پس تا دیر نشده از اونجا برید و اگر دیدید نمیتونین فراموش کنین اون خانومو حتما به یک روانشناس مراجعه کنید	view com ment

66	taherehho seini14	2555 5441 642	27/10/ 21 19:57: 56	لعنت بهت	view com ment
67	aalliirree zzaab	4839 5148 501	02/11/ 21 18:30: 05	آخه بی ناموس خوبه یکی به زن تودت چشم داشته باشه تموم کن کثافت کاریات رو و برو خونه ی خودت	view com ment
68	azar.baft. 2021	4978 1575 913	09/11/ 21 16:41: 52	اون موقع زنش میشد خراب ولی برا آقا اشکالی نداره یه چیز عادیه 😞	view com ment
69	sahra640 07	4520 8978 856	12/11/ 21 12:35: 21	جم کن برو دیگه، تنت میخاره واسه دردسر	view com ment
70	jesi.1881	4833 3074 078	12/11/ 21 19:47: 54	به فکر خانومت باش لطفا...خونه رو عوض کن،چرا به فکر زندگیت نیستی...حیف خانومت نیست...یه خودت بیا...فقط از اون خونه برو...	view com ment
71	60zeynoo o.44	4835 6749 205	20/11/ 21 19:37: 58	از دیوار کسی بالا نرو که از دیوارت بالا میرن،این ادامه پیدا کنه اتفاقاتی بدی خواهد افتاد...بفکر زندگی تون باشید و له همسرتون بیشتر توجه کنید و وقت بگذرونید.از اون خونه هم برید	view com ment
72	darya_92 75	4845 1186 739	23/11/ 21 14:07: 18	برو نماز بخون، خودت متاهلی، این یک و دوم اینکه اون زن هم متماهله، خجالت بکش عمووو	view com ment
73	_parniya _93	4735 9894 796	24/11/ 21 05:08: 06	آدمیزاده دیگه درگیر احساسات غلط و درست میشه اماتابیشتر بهش وابستگی پیدا نکردی از اونجابر و مطمئن باش از دل برودهر آنچه که از دیده رود	view com ment
74	snz.javad i	1396 8561 984	24/11/ 21 15:45: 27	این دورو زموئه به کسی سلام هم نمیشه داد 🤔🤔	view com ment

75	yosfi6567	4941 9693 436	24/11/ 21 21:09: 22	 @s.e.p.i.w لعنت بهت	view comment
76	yosfi6567	4941 9693 436	24/11/ 21 21:10: 52	@ali_yaz  الان دنبال زیربغل ماری	view comment
77	z4hra_mohamadi	3375 0116 318	25/11/ 21 21:55: 44	خودتو به خدا نزدیک کن از خدا کمک بخواه از ائمه کمک بخواه توبه کن استغفار کن... من نمیدونم شما چطور ادمی هستی که به ناموس مردم چشم داری.. به فکر زن و بچه ت و آینده ات باش.. اصلا به اون خانم نگاه نکن..	view comment
78	z4hra_mohamadi	3375 0116 318	25/11/ 21 21:56: 27	اخ گفتی....	view comment
79	z4hra_mohamadi	3375 0116 318	25/11/ 21 21:58: 51	13-حضرت علی علیه السلام: کسیکه مالک شهوت خود نباشد مالک عقل خود نخواهد بود.	view comment
80	zahra.bazrafshan138816	5065 5769 724	26/11/ 21 18:33: 40	ازش دور شو از زندگ خودت	view comment
81	zahra.bazrafshan138816	5065 5769 724	26/11/ 21 18:33: 45	لذت ببر	view comment
82	fhpor31	4985 0207 458	01/12/ 21 15:04: 58	بخداااا	view comment
83	mariii_azarri	4866 3490 522	03/12/ 21 16:50: 19	  @tiyahkal_sormeh کشتی سرمه رو	view comment

84	marii_azari	4866 3490 522	03/12/ 21 16:51: 35	 @s.sani8842 خیلی خوب گفتی	view comment
85	abaszade_mina	2147 4382 868	03/12/ 21 23:13: 54	@dardodel_va_chalesh والا بخدا با این نوناشون مرتیکه ی هیز چشم فالومیکنم	view comment
86	zeba.mohammadi	4806 1192 631	10/12/ 21 00:56: 44	بعدشم اون خانم متاهل و این وسوسه شدن شما خیلی کار اشتباه بزرگیه درسته دست خودتون نیست و عاقل بودن بهترین کار تا اشتباه بودن	view comment
87	alisan5460	5010 9804 970	20/12/ 21 04:40: 21	@z4hra_mohamadi چقدر عالی بودحرفتون ❤️❤️	view comment
88	willful77	4785 8224 373	27/12/ 21 07:24: 59	ساقیت رو عوض کن فقط	view comment
89	sajad_v	5395 9481 68	03/01/ 22 19:36: 06	این هوسه بهش اهمیت نده	view comment
90	davinche873	4817 1386 210	08/02/ 22 11:54: 05	خونت و عوض کن	view comment
91	se.vdam26	4593 6621 847	08/04/ 22 12:20: 08	مرتیکه عوضی هوس باز	view comment
92	off.1401.7	5305 6186 131	28/04/ 22 22:53: 58	ذانت خرابه دس خودت نیس	view comment

93	do_rsa720		5260 5871 536	10/05/ 22 05:06: 36	از بس پدر سوخته ایی	view com ment
94	nihad_karimi27		5187 5841 851	26/05/ 22 11:38: 38	مستاجرت رو جواب کن و برو خونه ی خودت... اینا حس های زودگذره..بیشتر با همسرت وقت بگذرون انشاءالله که از سرت بیفته	view com ment
95	dlit989		5297 2340 821	10/06/ 22 22:53: 54	بااین کارت غرق گناه میشی زندگیت به فنا میره فکر نکن خوشبخت میشی که نمیشی بلکه بدبخت میشی ویه روزی میرسه که بخاطرکنترل نکردن این هوست هزاربارآرزوی مرگ میکنی...توبه کن پناه ببربخداوقران وائمه وشهدا.....ازاینجاکلبرین...بیشترآزین خودت ونسپاربدست شیطان و وسوسه های شیطانی	view com ment
96	dlit989		5297 2340 821	10/06/ 22 22:53: 54	تادیرنشده ازاینجاکلبرین	view com ment
97	m_ghorbani60202		4389 3631 184	15/06/ 22 20:22: 36	برو خونه جدیده ب زن بد بخت بچسب ک با مستاجری و ندری و نخوردن تو خونت کنار اومه	view com ment
98	maral.4821		5113 4479 609	03/07/ 22 07:52: 15	عاشق اون خانم شدین	view com ment
99	nasimabbasi1362		4284 1429 42	05/09/ 22 12:03: 06	هرچی اونجا بمونه این تپش قلبت بیشتر میشه و کار دستت میده .هرچه سریعتر از اون خونه برو توی خونه ی خودت.بچه داری به بچت فکر کن.اگه شوهر اون آقا هم بفهمه که آشوب میشه .پس زودتر برو.سری که درد نمیکنه رو دستمال نمیندند.	view com ment
100	fzar801		5269 8343 235	08/09/ 22 21:27: 23	هرچی بمونی بدتره وزندگیت از دستت میره فقط دلوبزن ب دریا برو چون مطمئن باش از دل بروود هرآنکه از دیده رود	view com ment

Appendix 2. Persian Instagram Comments on Sexual Disorder Issues by Males

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CW5c-5rMtBr/?igsh=YXE3dzV3eHlnaGxx							
Time zone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		amirjame1351		48783609412	06/12/21 22:38:27		تمام کن و طلاق بده مرد باش	view comment
2		arezoo_xcv		48544515558	06/12/21 22:44:51		@arinaz1616521 🤔🤔🤔🤔🤔🤔	view comment
3		zainab.kahefi6385		45527580863	09/12/21 01:48:28		هم جنس گرایی حکمش اعدامه میفهمی باهانش حرف بزنی مشکلتونو حل کن نشد بدون این که مطرحش کنی پیش کسی با توافق جدایشین	view comment

4	0987.65488	48273960643	09/12/21 05:45:08	خیانت کار پدر نمیخوره	view comment
5	baduli28	50547776194	09/12/21 07:16:35	خب بهش بگو طلاقش بده تا کی میخوای خودت آزار بدی دیگه فکر کردن نمیخواد فیلم هم که داری راحت مهریه اش هم میتونی ندی مگه خنگی	view comment
6	amirmahdi_5864	5711045271	09/12/21 10:19:21	به نام خدا... خیلی کسختی.. برو طلاقش بده با فیلم و تمام	view comment
7	malake_zonobiya	5545498343	09/12/21 12:01:53	@azvk.parisa ولی حقیقت اینه که انحراف جنسیه	view comment
8	f.zh78	45769697443	09/12/21 12:37:58	وا	view comment
9	katy.solta ny.ooo	47966225255	09/12/21 13:09:22	خب این خانم وقتی همجنس بازه صد در صد قبل ازدواج هم همین بساط بوده چطور شوهر نفهمیده... یا اگه با این زن برنامه داشته خب به ردی نشونی چیزی نمونده رو بدنش... مگه میشه شوهر نفهمه	view comment
10	bahramfarokhi577	7431457676	09/12/21 14:20:50	داداش خدا بهت رو کرده قدره این فرصتو بدون قشنگ بشین با خانومت حرف بزن معلم بیاره به مدتم سکس سه نفری بکنید نمیدونی چه لذتی بهت میده الکی هم خودتو ناراحت نکن	view comment
11	rayan.skii	28141097408	09/12/21 14:55:09	@saman_hajinajhad_xiavi سر خودت بید	view comment
12	nasim.696492	3981774473	09/12/21 15:04:31	شکایت کن طلاق بده خاک تو سر عوضیش. نمون باهش که فایده نداره بذار به بی افته وره دل همون دوستش	view comment

13	maryamr ahi222	4386 2361 175	09/12/ 21 15:31: 45	همه ام که دنبال دوربین خودکاری هستن...خدارحم کنه	view com ment
14	e.sh.j0	2835 4508 071	09/12/ 21 16:12: 20	@safar__rasoolzadeh00 🍷🔥🍷❤🍷	view com ment
15	reza.m78 54	2862 0176 579	09/12/ 21 17:27: 08	دوستش مرد بید یازن؟؟	view com ment
16	shamskha ni64	2378 8779 81	09/12/ 21 18:36: 31	واقعا خدا فراموش شده 🤔	view com ment
17	arezoo_m on25773	7483 7413 91	09/12/ 21 18:50: 47	ابوالفضل 🤔	view com ment
18	foroghi48 4	4512 2322 601	09/12/ 21 19:29: 41	@miss_fatemeh2220 لازم نیست تهدید کنه کلا مهریه بهش داده نمیشه با این فیلم	view com ment
19	coach bi gdeli	9920 1293 20	09/12/ 21 21:30: 26	پناه بر گاد 🤔🤔	view com ment
20	900noyan	1308 9108 804	09/12/ 21 21:44: 38	خانمت بیماری جنسی داره	view com ment
21	manoche hr12sh	1828 2964 110	09/12/ 21 22:11: 44	این همه دکتر داریم خبر نداریم	view com ment

22	ssshh5275	2650 6797 498	09/12/ 21 23:06: 20	چه چیزایی که دیگه می شنویم نمیدونم چرا اینجوری ب سر ملت اومده همه چی داره بر عکس میشه . والا دیگه چیزی ب ذهنم نمی رسه تو این مورد	view comment
23	vakil.yaldaima	4862 8447 996	10/12/ 21 01:03: 39	@foroghi484 چرا تعلق میگیره.	view comment
24	syflhy20	4241 1300 007	10/12/ 21 01:50: 41	طلاقش بده اون زن درست نیست همچین زنی فردا به دختر خودش هم رحم نمیکنه و تو هم دیگه دلت نسبت بهش چرکین شده و هیچ جور صاف نمیشه خدا اگه 50 سال بگذره اگر اون دوستشون رو بیرون کنی مشکلات حل نمیشه شاید فردا کس دیگه رو پیدا کنه حتما تو فامیل اون وقت بدتر آبرود نیره اون دیگه عادت کرده معتاد این کار شده پاک نمیشه	view comment
25	faezeghes hlaghi	9066 1586 05	10/12/ 21 05:33: 17	@safari_rasoolzadeh00 قبلا ها یکم پیشنهادتون منعطفانه تر بودا. شمام خشن شدی 😂😂😂😂😂	view comment
26	psy_fate migoli	3290 7052 903	10/12/ 21 06:02: 53	@safari_rasoolzadeh00 طفره 😏	view comment
27	psy_fate migoli	3290 7052 903	10/12/ 21 06:07: 51	اقای محترم خانم شما بیمار هست و نیاز به درمان داره. اگه گرایش فقط به همجنس خودش بود نمیشد کاری کرد اما چون گرایش به هر دو جنس هست با مراجعه به روانکاو حرفه ای میشه این گرایش رو برگردوند سر جای اولش. گرچه میدونم برات سخته این موضوع و بهت هم حق میدم اما به نظرم قبل تهدید و ... به عاقلانه تر فکر کنید. موضوع رو با همسرتون در میون بگذارید و بهش بگید که می دونید این به مشکله و برای حل شدنش تلاش خواهید کرد. و بعد به روانکاو مراجعه کنید اما اگه قبول نکرد که برای درمان بیاد و از وضعیتش راضی بود اونوقت شما می تونید هر تصمیمی برای زندگیتون بگیرید	view comment
28	psy_fate migoli	3290 7052 903	10/12/ 21 06:10: 15	@ali_5pv چون گرایش به دو سمت هست اگه طرف خودش قبول کنه میشه گرایش رو برگردوند	view comment
29	5120.mm mmml	4768 0134 431	10/12/ 21 06:11: 53	هم جنس گرایی یک بیماری هست و اختلال روانی ،که البته در کتاب تشخیص اختلالات که هر ده سال یک بار ویرایش و اصلاح میشه و این کتاب چاپ و نوشته شده در آمریکا هست به علت شیوع زیاد و پذیرش در فرهنگ غربی در آخرین اصلاح اون رو از اختلالات حذف کردند و لید. کشور های ماختلال روانی هست و خب شما باید با یک روان شناس بالینی و روان پزشک صحبت کنید ببینید میخای دزمانش کنی و گر نه که با ایمن	view comment
30	5120.mm mmml	4768 0134 431	10/12/ 21 06:12: 27	و گر نه با همین مدرک میتونی راحت کنی خودت رو و طلاقش بدی	view comment

31	rahaa_a1392		4900 9539 370	10/12/ 21 07:05: 09	واقعا ناراحتت کندست 😡	view com ment
32	saman_h ajinajhad _xiavi		4914 3577 329	10/12/ 21 07:41: 10	@vhan.ski تو خودتو ناراحت نکن	view com ment
33	saeeddad gar2021		4884 0210 275	10/12/ 21 07:41: 21	من آگه جای شما بودم سری طلاق میدادم به زن بی حیا	view com ment
34	rzsorati5		4696 4757 734	10/12/ 21 09:18: 46	برید مشاور منکه هنگ کردم جداشین بهتره	view com ment
35	rzsorati5		4696 4757 734	10/12/ 21 09:19: 23	@nazgolx77 ای کلک تو میخوای چیکار 😏	view com ment
36	gallery mahsawr _		7357 3666 20	10/12/ 21 11:19: 59	نمیدونم چرا همه میگن طلاق! این چیز عجیبی نیست و احتمالا قابل درمانه. الان خیلی این موارد زیاده بنظرم جای طلاق بهتره به فکر حل مشکل باشین البته اگر قابل حل باشه اگر نه بعدش بدون هیچ تهدیدی میشه جدا شد اونم توافقی! اما اینکه بخواین بهش بگین و روتون توی روی هم باز بشه یکم شرایط سخت تر میشه. بهترین کار همون مشاور رفتنه به بهانه های دیگه اما میتونین از قبل به مشاور بگین جریان رو و سعی کنید حلش کنین.	view com ment
37	gallery mahsawr _		7357 3666 20	10/12/ 21 11:21: 41	@mahsawr_ من اینارو بخاطر این میگم که شما میگین ازدواجتون با عشق و علاقه بوده. و قطعاً کسی که کاملاً همجنسگرا باشه نمیتونه عاشق جنس مکمل بشه. و باهانش رابطه برقرار کنه	view com ment
38	sh.z.sh_2 46		4915 0467 002	10/12/ 21 11:22: 17	باور کنید همش دروغه میخوان گناه رو رواج بدن میخوان ذهن آدم رو خراب کنن	view com ment
39	zizi.dukht		9131 0570 96	10/12/ 21 11:48: 41	همیشه همینطوره یکی بود یکی نبود یکی خواست یکی نخواست. نمیتونی باهانش زندگی کنی دیگه باسد جدا شی	view com ment

40	_moham mad1200 88	2005 5521 296	10/12/ 21 12:14: 38	معلمه رو بگیر بکنش، اگ نداد فیلمشو پخش کن 🤪	view com ment
41	j_f_2018	7613 5298 49	10/12/ 21 13:28: 38	@saman_hajinajhad_xiavi 😂😂😂	view com ment
42	wilde._e rdbeeren	4192 9529 944	10/12/ 21 17:34: 18	@tndsss چرا چرت و پرت میگی اینکه بایسکشواله قرار نیست همزمان هم با مرد هم با زن رابطه داشته باشه اگ عشق باشه اینجوری همیشه حتما دوشش نداره ک با یکی دیگ ارتباط داره یا اینک مریض روحی و روانیه	view com ment
43	mahmodi 2022120 21	4892 2571 859	10/12/ 21 17:43: 19	یعنی چی رابطه دارن یعنی همجنس بازه 🤔🤔🤔🤔🤔	view com ment
44	bnasrin.1 366	2945 4649 36	10/12/ 21 18:01: 05	دانش آموزان معلم گرانقدر در امان خدا باشند ان شاءالله 🙏🙏	view com ment
45	bnasrin.1 366	2945 4649 36	10/12/ 21 18:03: 30	@faezehgheshlaghi 😂😂	view com ment
46	t_arabpo ur	2633 4729 918	10/12/ 21 18:28: 02	یا ابالفضل	view com ment
47	hasti_474 10	7443 0618 12	10/12/ 21 19:03: 17	واه چه چیزایی میشنوه ادم 🤔🤔🤔	view com ment
48	hossein_ bajelan	1144 1068 864	10/12/ 21 20:10: 06	خدایا خودت رحم کن با آتیش اینجور افراد ما نسوزیم	view com ment

49	armanian hayal	5028 9081 528	11/12/ 21 01:58: 45	عزیزم به نظرم توام جفتشونو بکن اینجوری بی حساب میشیید	view comment
50	41.masi	4586 4192 487	11/12/ 21 07:02: 05	بنظرم بدرد زندگی نمیخوره احساسش با شما نیست جذب جنس مخالفه	view comment
51	malake_z onobiya	5545 4983 43	11/12/ 21 11:16: 12	@azvk.parisa بله میدونم ولی میدونی چرا خداوند اینو یک انحراف جنسی معرفی کرده چون معمولا هر نوع رفتاری دیر یازود گسترش پیدا میکنه به مرور زمان کافیه هفتاد درصد جامعه ی بشری همجنس گرا بشن این یعنی نابودی نسل بشری	view comment
52	misss_narsisss	1273 1874 781	11/12/ 21 14:18: 08	بایسکشوال هستت خبب 🔥	view comment
53	salehi8077829	4512 5316 829	11/12/ 21 16:50: 45	اسم اون خانم شمارش بده یا شماره خانومت بده که دربه در دنبال یه خانمم 😂 رابطه سه نفر باشیم	view comment
54	leilagholidzadeh1364	1214 5789 817	11/12/ 21 20:28: 45	بشین تو هتل زیاد فکر کن	view comment
55	leilagholidzadeh1364	1214 5789 817	11/12/ 21 20:29: 11	@_samaab._ پیدات کردم 😂😂😂	view comment
56	_samaab_	2851 4351 159	11/12/ 21 20:29: 57	@leilagholidzadeh1364 😂😂😂😂	view comment
57	ahmad dahesh	4913 7514 896	12/12/ 21 08:59: 47	@foroghi484 حتی زن شوهرشو بکشه هم بهش مهریه تعلق نمیگیره	view comment

58	foroghi484	4512 2322 601	12/12/ 21 09:02: 10	@ahmad__dahesh نه متاسفانه ديگه نemitونه مېريه بگيره چون قاتل هست حتی ارثيه همسر هم بهش نميرسه	view comment
59	ahmad_dahesh	4913 7514 896	12/12/ 21 09:11: 14	@foroghi484 چرا دقيقا بهش ميرسه مېريه عندالمطالبه هست به بدهيه وبايد پرداخت بشه مگه اينكه خودش ببخشه ارثيه نميرسه ولي ربطی به مېريه نداره	view comment
60	sari_na5583	4999 5684 458	12/12/ 21 09:39: 08	@saharksz اين ايراد نيست کمی مطالعه كنيد راجبش	view comment
61	sari_na5583	4999 5684 458	12/12/ 21 09:40: 11	@zahra.pishro_ متاسفم برات	view comment
62	leila76439	5088 3601 638	12/12/ 21 16:14: 22	والا چشمم داره شيش و هشت ميزنه از خوندن اين مطلب 🤔🤔🤔🤔🤔 آقا جان طلاقش، بده خودتو نجات بده اونم بزار بره پی دلخوشيش 🤔🤔🤔🤔🤔	view comment
63	leila76439	5088 3601 638	12/12/ 21 16:14: 47	توبه استغفر الله 🙏	view comment
64	r.salary38	5066 4649 898	12/12/ 21 23:08: 31	وای چقدر عجیب 🤔🤔	view comment
65	mr . azizi	5838 9136 57	13/12/ 21 18:18: 44	دوتاشون بكن چرانراحت ميشی شايد معلم خانمت بوده	view comment
66	malake_zonobiya	5545 4983 43	13/12/ 21 19:09: 52	@azvk.parisa پس اونوقت خانواده چ مفهومی ميتونه داشته باشه	view comment

67	sistan_ba_lochestan_95	4783 5931 980	13/12/ 21 19:43: 53	برادر من حق داری ازش طلاق بگیر 🙄🙄	view comment
68	samiraa_.233	4885 6946 544	14/12/ 21 05:54: 34	فیلم و ببر دادگاه .طلاقش بده .برو زندگیتو بکن ..راحت	view comment
69	malake_z_onobiya	5545 4983 43	14/12/ 21 07:56: 18	@azvk.parisaچی بگم والا به هرحال کسی که همجنسگراست نباید دیگری رو با خودش درگیر کنه مثل این خاتم که ازدواج کرده والان همسرش باید اینجوری شکست احساسی بخوره خیلی از آقایونی که همجنسگرا هستن ولی ازدواج میکنن و خانمی رو درگیر میکنن	view comment
70	hli1ya	3915 9343 206	14/12/ 21 08:46: 00	خانمت بایسکشواله یکم دربارش اطلاعات ب دست بیاری میبینی خیلیم مسعله بزرگ و غیر قابل حلی نیست و اگر میتونی باهش کنار بیای ب زندگیت ادامه بده و بنظرم ب روی خانمت نیار ک متوجه شدی چون خجالت زده میشه چون میدونسته تو هیچ درک و اطلاعاتی از این موضوع نداری باهات درمییون نذاشته	view comment
71	b.maryam_77	3446 7141 410	14/12/ 21 14:31: 05	🙄🙄🙄🙄🙄	view comment
72	ana_beauti_kerman	4114 4838 855	17/12/ 21 17:35: 38	من متوجه نشدم چی شد دوستش زن بود یا مرد؟؟	view comment
73	nasrin809869	4570 6329 103	19/12/ 21 07:33: 51	این اج هاف.تو حق مردا 🤔	view comment
74	msme_falah.lk	4892 5209 572	21/12/ 21 09:48: 11	@star_goldiranشاید مجبورش کردن ک ازدواج کنه .کی میدونه	view comment
75	mahsa_.gold	1577 2870 676	23/12/ 21 21:39: 01	این دوربین کجا گیر میاد؟؟	view comment

76	zahra_r ostamil	5834 4794 26	25/12/ 21 20:00: 40	@saman_hajinajhad_xiavi ترکیدم 🤔🤔🤔🤔🤔🤔	view com ment
77	saman_h ajinajhad _xiavi	4914 3577 329	25/12/ 21 21:31: 55	@zahra_rostamil والا دای مردم خیلی سخت میگیرن	view com ment
78	nasi.lashes tylist	3710 5305 844	26/12/ 21 23:09: 33	@arinaz1616521 هیچ ربطی نداره اونم تمایل به همجنسش داره مگه هر کی هر شغلی داره با زندگیش قاطی میشه؟	view com ment
79	nasi.lashes tylist	3710 5305 844	26/12/ 21 23:11: 16	@saye_zkh اون دیگه معنانش بای سکشوال نیییس چون اینجور افراد توافقی باهم ولی هم زمان بودن مشکل داره	view com ment
80	saye_zkh	1613 6880 24	27/12/ 21 11:10: 04	@nasi.lashstylist منظورم این بود کسی که بایسکشواله باید تو رابطش با هر کسی که هست به اون وفادار باشه نه بگه من اینجوریم باهر کس میخاد باشه	view com ment
81	fati_org7 398	6182 8584 52	27/12/ 21 23:56: 30	🤔🤔🤔🤔	view com ment
82	_77664ba ran	4620 2589 993	01/01/ 22 21:41: 18	همجنس گراس با دودل تو حال نمیکنه با کولوچه اون حال میکنه	view com ment
83	iammeh met.94	2141 1505 93	06/01/ 22 23:09: 51	تری سام بزنین 🤔🤔	view com ment
84	kouhi.76	1024 8741 880	09/01/ 22 06:22: 04	یعنی همجنس گرایی کرد؟	view com ment

85	kouhi.76	1024 8741 880	09/01/ 22 06:22: 34	@arinaz1616521الکی گفته معلمه که شک نکنه ،و گر نه	view com ment
86	rkhsn2480	1205 5823 320	13/01/ 22 10:05: 03	خخخخخ 😏😏	view com ment
87	maryam_q1373954	5141 2300 434	21/01/ 22 00:19: 45	بعضی خانم ها واقعا حماقت ب خرج میدن وقتی همسرت عاشقته چرا بری دنبال هرزگی . خدایا خودت رحم کن	view com ment
88	nastaran.torabii	8040 0030 86	21/01/ 22 15:52: 39	خانم شما که همچین تمایلات جنسی داره کاشکی با شما ازدواج نمیکرد، مجرد میموند و با دوستش در رابطه بود خیلی بهتر از این بود که به شما خیانت کنه. واقعا آدم نمیدونه چی بگه	view com ment
89	aammiir.hoosseini	5028 6301 734	10/02/ 22 09:47: 38	نظر منو بخای سلطان معلمرو هم بگیر هم حقوقش بخور هم جفتشون بکن 🤪	view com ment
90	gfry5796	4916 6950 134	24/02/ 22 21:43: 11	@hli1yaاروپاشم مدلی نیست خیلی دیگه ریلکس ید	view com ment
91	hailuxkk	4765 0215 799	05/03/ 22 11:53: 34	@leila76439چرا طلاق اه	view com ment
92	hailuxkk	4765 0215 799	05/03/ 22 11:56: 15	@zohre_mokhatryدختر	view com ment
93	leila76439	5088 3601 638	05/03/ 22 12:32: 05	@d.mahoor2020شما بودی چکار میکردی . راه حلت چیه همونو انجام بدن	view com ment

94	s_rayan_m		2032 2165 71	05/03/ 22 15:09: 41	  @d.mahoor2020 گرایش به همجنس و جنس مخالف همزمان	view comment
95	s_rayan_m		2032 2165 71	06/03/ 22 08:53: 47	 @d.mahoor2020 بله	view comment
96	hailuxkk		4765 0215 799	06/03/ 22 08:57: 07	@s_rayan_m وا خب چیزی ندارن که بکنن	view comment
97	hailuxkk		4765 0215 799	06/03/ 22 09:00: 24	@azarghaforian285 اینجوری نه ی راه حل دیگه ای هست 	view comment
98	hailuxkk		4765 0215 799	06/03/ 22 09:00: 57	@mrymsydyfrd مگه میشه چیزی ندارن که اینا	view comment
99	hailuxkk		4765 0215 799	06/03/ 22 09:01: 37	@dalirbehnaz آخه چیزی ندارن مگه میشه 	view comment
100	fateme_2_2337		4993 5063 009	28/07/ 22 22:31: 39	چقد ناراحت شدم	view comment

Appendix 3. Persian Instagram Comments on Sensitive Gender Issues by Males

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CW2vBnZITzW/?igsh=cXVsYnZocjZwb2k1							
Time zone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		lili_yom88		4165503102	07/12/21 08:51:20		ببخشید چه مردای احمقی پیدا میشن	view comment
2		najmah.mosaube		24290294081	07/12/21 09:11:34		اولا با ۵ ماه آشنایی زود هست برای ازدواج تصمیم بگیری...ثانیا به احتمال ۹۹ درصد بعد ازدواج پشیمان خواهی شد و اگر ایشون پاک هم شده باشه مطمئن باش خودت بهش شک پیدا خواهی کرد و اعتماد نخواهی داشت..عجله نکن برای شما مورد مناسب پیدا خواهد شد	view comment
3		sodayegolmakani		33645673267	07/12/21 09:19:32		🤔🤔🤔	view comment

4	m.gh9498	4048 5979 12	07/12/ 21 09:25: 57	 @lovat_shop چشم من همیشه سعی میکنم حرف گوش کنم ولی بعضی وقتها انتظارات اونقدر بالاست که دیگه نمیشه کاری انجام داد 😊	view comment
5	omidimelina7	1324 1296 051	07/12/ 21 09:38: 12	متاسفم به خاطر این انتخاب اشتباهت	view comment
6	noor12345rrrr	1661 3766 585	07/12/ 21 09:39: 00	نمیدونه از کیه؟ یعنی اینقدر سرش شلوغه؟	view comment
7	homa_ziaei	4710 8557 969	07/12/ 21 10:21: 19	@f0498702 شما الان به همجنس خودت حسودی میکنی؟	view comment
8	f0498702	1620 5395 302	07/12/ 21 10:42: 35	@homa_ziaei ببخشیدا ولی من هم ازدواج کردم هم خداروشکر همسر خوبی دارم هم کله از زندگیم راضیم پس چرا باید به زنی حسادت کنم که سراسر زندگیش حاشیه و مشکله... اینکه به خانومی بیاد بگه فرزندم از شوهره اولم نیست و معلوم نیست با کی وارد رابطه شده و معلوم نیست پدره این بچه کیه.. این کجاش افتخاره که من حسادت کنم؟؟ بحث اینه که این آقا داره اشتباه میکنه که این خانومو انتخاب کرده... درسته هر آدمی باید آزادانه زندگی کنه ولی حتی توی جوامع اروپایی هم این که زنی با مردای مختلف رابطه داشته باشه اصلا جلوه فشنگی نداره.... شما واقعا از زندگی اینو فهمیدی که به زن باید خودشو آلوده به هر رابطه ای بکنه چون حق آزادی داره؟؟ متاسفم برات	view comment
9	eghlima004	1707 6647 928	07/12/ 21 10:58: 24	اووو زنی ک باچند نفر بوده پس باید ازش بگذری خداییش قابل اعتماد نیس خودتو اذیت نکن گول زیبایی نخور جوون	view comment
10	homa_ziaei	4710 8557 969	07/12/ 21 11:00: 09	@f0498702 ما در مقام قضاوت نیستیم	view comment
11	f0498702	1620 5395 302	07/12/ 21 11:02: 23	@homa_ziaei ما طبق حرفایی که این آقا زد نظرمونو دادیم وگرنه قضاوت نکردیم... هرکس میاد اینجا مشکل شو مطرح میکنه دنبال راه حله... ما هم راه حل و نظرمونو گفتیم و ربطی به قضاوت نداره...	view comment
12	homa_ziaei	4710 8557 969	07/12/ 21 11:15: 54	@f0498702 شما طرف مقابل رو مورد قضاوت قرار میدید، در صورتی که باید راه حل به فردی بدید که مشکلش رو مطرح کرده	view comment

13	maryam_t_j	3033 5909 25	07/12/ 21 11:24: 04	@tiyahkal_sormeh    افرین مثال قشنگی زدی	view comment
14	samira.ttt.ttt	1574 8515 272	07/12/ 21 19:35: 31	والا من نظرم اینه که کلا این دختره رو ببخیال شو... خودش میگه نمیدونه بچش از کیه... کلا ولش کن	view comment
15	forough51aghajani	6116 4100 03	07/12/ 21 19:45: 50	از بس دیوونه ای زیبایی چشم و گوشت را بسته عشق در چه حدی اخه همون طور که به شوهر سابقش وفا نکرد به تو هم خیانت میکنه و با همون ترفند زیبایییش... چطور میخوای ی بچه حروم زاده را بزرگ کنی که اصلا نمیدونی باباش کیه ... 	view comment
16	parrijana_m	9028 4616 24	07/12/ 21 20:20: 51	@tiyahkal_sormeh تو این سرمه سیاه رواز توصیه هات حذف نکن    	view comment
17	az. su	2563 2325 063	07/12/ 21 21:02: 29	بابا مگه مغز خر خوردی این معلوم نیست الان که به تو قول داده همزمان با چند نفر دیگه باشه. اصن گیرم که پاک پاک مگه میتونی به به ادمی که تعهد اخلاقی درستی نداره اعتماد کنی. همه لحظات زندگیت تو خوف و دلشوره میگذره. نکن برادر	view comment
18	awndftm_h	4976 4445 655	07/12/ 21 21:27: 31	تو خیلی خر هستی این کار را نکن سرت درد می کنه بزنی بره دیوار مشکلاتت دو برابر میشه به بچه هم نباید بگی بالای چشت ابروست	view comment
19	mosayeb6826	4450 9346 072	07/12/ 21 22:05: 31	   	view comment
20	maryam.bi	1765 8635 098	07/12/ 21 22:19: 21	شانس 	view comment
21	hedi.mk	2262 9840 94	08/12/ 21 02:11: 49	خب پس فردا به توام خیانت می‌کنه به بچه میندازه گردنت 	view comment

22	alifasih9	4907 9627 740	08/12/ 21 04:08: 44	به چند بار بکن که راحت ترکش کنی واسه دوتا تون خوب مادر جنده فضایی مجازی جای این حرفاست کی	view com ment
23	mamad39 9.000	4650 7830 086	08/12/ 21 04:21: 49	بله قبول کنید باعث هیچ دردسری نمیشه	view com ment
24	solmaz.a va.9090	4937 3365 611	08/12/ 21 05:20: 01	سری که درد نمی کنه دستمال نمی بندن، شما هنوز راه زیادی داری و نباید آینده خودت رو به خاطر زیبایی از بین ببری دنبال یک آدم با اخلاق باش که بتونی روش حساب کنی فردا همین حاتم از شما هم خسته میشه شما می مونی و یک عمر پشیمانی	view com ment
25	im_hadi0 70	5016 6526 592	08/12/ 21 05:23: 39	طرف به شوهر قبلش خیانت کرده توقع داری به تو وفادار باشع	view com ment
26	snow_ma n400	2802 8559 057	08/12/ 21 05:43: 00	می تونست نگه حداقل صداقت داشته ،ولی پیگیر باش بچه از کیه ،سریع ازدواج نکن	view com ment
27	zahra.alz 7365	3630 7597 39	08/12/ 21 06:27: 53	حماقته اگه با فهمیدن این موضوع پا پیش بزاری. بچه ای که نامشروع و از همه بدتر پدرش معلوم نیست. بنظرت این زن زندگیه؟	view com ment
28	pariya.an sari	1710 7508 66	08/12/ 21 06:42: 04	خیلی معقول نیست. خانم مورد علاقه شما اوتقدر رابطه های مختلف داشته که حتی نمی دونه پدر بچه اش کیه. فکر نمی کنید گل مرداب زیباست اما ریشه نداره و زیبایی براتون زندگی و سعادت نمیاره. فردا فرزندتون رو می خوابین بسپارین به شخصیتش یا به زیباییش که تربیتش کنه	view com ment
29	mandana. naj2020	4240 3386 646	08/12/ 21 06:42: 11	دمت گرم بابا 😄😄😄😄	view com ment
30	m.j.9549	4252 8345 511	08/12/ 21 07:13: 45	تازه نمیدونه واس کیه؟؟؟؟ مگه با چن نفر رابطه داشته	view com ment

31	sh90_70		4827 5422 047	08/12/ 21 07:38: 47		view com ment
32	marzieh_khoshakh_lagh		3300 1122 564	08/12/ 21 07:42: 34	این ازدواج اشتباهه. چون کسی که یکبار خیانت کرده بازم این کارو میکنه و از کجا معلوم دلیل جداییش این بوده باشه. خوشگلی ملاک نیست آقای محترم. این خانم باید تنها بار این بچه رو به دوش بکشه تا متوجه خطاهاش بشه. خواهشا عقلانی ازدواج کنید نه با دل و چشم	view com ment
33	qblwhd		5026 7252 547	08/12/ 21 08:15: 55	خری	view com ment
34	aliafzali968		4879 0336 901	08/12/ 21 09:12: 15	برادر عزیز هیچ وقت ظاهر بین نباش از روی احساسات تصمیم نگیر چرا روزه شک دار میگیری به نظر من تا هنوز اتفاقی نیوفتاده کات کن یه مدت سخته بعدش زندگیت رو روال عادتی میفته و با دید باز همسر آینده اتو انتخاب کن	view com ment
35	saye_moh		5608 2233 57	08/12/ 21 09:13: 55	من کاری به زندگی خانم یا گذشتش یا علاق ت ندارم در مورد بچه بگم که اون بچه هیچ گناهی نکرده حتی خود بچه هیچی نمی دون و فکمی کنا پدرش شوهر قبلی خانم بچه گناهی نداری ولی این که این خانم لایقت هست یا نی با خودته	view com ment
36	man1amd		4824 7979 974	08/12/ 21 09:43: 06	خب مگه چیه اونم مثل بچه ی خودت	view com ment
37	s_kh.hosseini61		4619 8469 987	08/12/ 21 09:44: 08	این زن در آینده مادرتو شوهر میده 	view com ment
38	banoelhamss7		1334 8889 163	08/12/ 21 09:50: 00	شوهر داشت از ی مرد دیگه باردار شده بعد تو میخای باش ازدواج کنی دهنهت سرویس شانس دارن چقد بعضیا 	view com ment
39	s.n137271s.n		4917 0303 493	08/12/ 21 14:19: 08	اینکه جدا شده برای هر کس می تونه پیش بیاد ولی از اینکه میگه بچه از شوهرش نیست و شما واقعا بازم باهاش هستید جای سواله	view com ment

40	asf.338		2893 1592 542	08/12/ 21 16:17: 00	دنبال مرد پولدار نباش. دنبال مردی باش ک زندگی تو پول کنه 🤔	view com ment
41	ns_dadas hi		9997 0365 69	08/12/ 21 22:43: 52	@niyaz.moqadamiyan یا مکه مکرمه	view com ment
42	moon.f47		2346 7634 552	08/12/ 21 23:42: 15	این زن بدرد تو نمخوره ب تو در آینده خیانت میکنه متأسفانه جوونا عقلشون ب چشم شونه 🔥 عاشق ی دختر نجیب شو ناین	view com ment
43	aliasghar. noorollah i		4443 7455 730	09/12/ 21 00:18: 16	واللای خدایا رحم کن غیرت مردامون کجا رفته زنه با چند نفر بوده الان مهم نیست پس فردا ناله میکنه خیانت بهم کرده	view com ment
44	leila.nima .815		4381 2110 558	09/12/ 21 09:06: 55	بابا بیخیال	view com ment
45	m____sa dat		3118 9227 31	10/12/ 21 01:00: 03	خواسته بیچونتت اما جوری باشه که تو کنار بکشی	view com ment
46	niloophar _saman		7105 3673 32	10/12/ 21 03:02: 24	اره ممکنه بچه تو هم از خودت نباشه در آینده دوستان کسی که خیانت میکنه اونم در این حد آدم قابل اعتمادی نیست. خیانت یک شبه اتفاق نمیوفته. کسی که ماه ها عذاب وجدان نمیگیره ادمی نیست که دنیاتونو باهانش بسازید	view com ment
47	_miss.sa mane		2814 4104 649	10/12/ 21 14:28: 24	@mehdibarati131 متاهل	view com ment
48	_s a r a _7474		4064 0253 018	10/12/ 21 18:17: 42	چرا وقتی چیزی ازتون میپرسن جنبه ندارین همه حرفی میزنن هر کی ی بار اشتباه کنه ک دوباره تکرارش نمیکنه مطمئن باش تاوان کارشو پس داده ک خودش اعتراف کرده آگه واقعا دوشش داری باهانش ازدواج کن	view com ment

49	sama.me_hrabiii	2977 3443 19	11/12/ 21 05:37: 27	عجب احمقیه 😏 چیز به این مهمی رو چرا میری جار میزنی ،تورو خدا دیگه اگه چنین غلطی کردین نشینید این طرف اون طرف جار بزنید اگه پس فردا رو شه و کسی بفهمه چی سر اون بچه میاد؟ خودتون بدرک	view comment
50	mahsa.1372.1399	3708 0283 87	11/12/ 21 09:19: 03	ممنون میشم پیج مارو هم ببینید ❤️🌸 از کسب و کار کوچیکمون حمایت کنین	view comment
51	ftm_.ho_sseini	2747 3188 261	11/12/ 21 10:16: 03	ینی با چن نفر رابطه داشته ==	view comment
52	nedeli_r	3554 5156 97	11/12/ 21 11:05: 07	شاید بهش تجاوز شده و از ترس چیزی نگفته و اون شخص را واقعا نمیشناسه....ی مشاور مطمئن بروید دوتایی	view comment
53	aramw...hd	3403 2404 440	11/12/ 21 16:20: 24	اگه میدونه ونمیگه بابای بچه کیه یه قضیست اگه نمیدونه یعنی با چند نفر بوده ..به نظر من مشکل بچه نیست باید ببینین میشه به همچین کسی اعتماد کرد	view comment
54	shahnaz_anvari	4999 5248 648	12/12/ 21 11:14: 29	بَا کسی که خودشم نمیداند بچه اش مال کی هست چطور میتوانی زندگی کنی فردا پشیمان میشوی فکرت را بکن	view comment
55	nasreinza_reie	4464 6622 236	13/12/ 21 18:04: 39	بخشیدا اما برام جالب و خنده داره 😂😂😂😂	view comment
56	nedabgi	3780 5334 79	13/12/ 21 18:15: 57	زندگی قبلش رو دوست نداشته کار اشتباهی کرده ، اشتباه مرد و زن نداره چون شرایطش مطلوب نبوده و چه بسا خیلی بد بوده هر انسانی خطا میکنه شما باشی خطا نمیکنی؟ خدا بخشنده ست اگه میتونی توم ببخشی و به دید خطاکار نگاه نکنی و ستار باشی بسم الله	view comment
57	sohaila7632	6876 5423 97	13/12/ 21 20:57: 04	جالبه نمیدونه از کیه 😂 مگه باچندتا بوده وقتی راحت خیانت کرده بدون به تو هم خیانت میکنه عادت کرده توبه چیه	view comment

58	9586_prs		5072 0461 971	14/12/ 21 19:04: 00	شاید به تو هم خیانت کنه	view com ment
59	sara._.10 72		4925 4835 494	14/12/ 21 20:58: 18	پاخدا 🤔🤔🤔🤔🤔🤔🤔🤔🤔	view com ment
60	marvakar imi		4569 6030 055	15/12/ 21 17:11: 26	😂😂😂	view com ment
61	shivashiri 75		2244 4216 771	16/12/ 21 03:17: 42	@fatemeh.u3fi.m عزیزم کار الان شما آگاه کردن نیست آتیش بیار معرکه شدند این اقا همه ی ماجرا رو میدونه برای همین گفتن فقط در مورد بچه نظر بدین	view com ment
62	shivashiri 75		2244 4216 771	16/12/ 21 03:18: 01	@samyar97.6.19 😂😂	view com ment
63	samyar97 .6.19		4104 3969 680	16/12/ 21 17:21: 35	@sharivar.s.2020 عجیب نیست معجزه الهی هستش	view com ment
64	samyar97 .6.19		4104 3969 680	16/12/ 21 17:22: 31	@parisas_sadeghi میدونسته اما الزایمر زود رس گرفته فراموش کرده	view com ment
65	hosein_d avoodi_n ejad		4658 6614 929	16/12/ 21 23:38: 25	عجب دوس دختر پاکی داری 😂😂😂😂	view com ment
66	maryam. _sli		1620 3929 746	17/12/ 21 21:20: 21	@m_vahidkhu دقیقا	view com ment

67	maryam.sli	1620 3929 746	17/12/ 21 21:21: 08	شبییه فیلمای ترکیه س 🤔🤔	view com ment
68	saeedeh.saffariifar	2239 7780 76	22/12/ 21 22:58: 49	دعانویس دوست دخترشم اینم نمونه کارم 😄😄😄	view com ment
69	meisamzahr1	4912 4293 009	25/12/ 21 23:44: 50	من حس میکنم زیادی ساده چون واقعا نیازی نبود که بگه اگه هم اتفاقی افتاده واسش از کم سن و سالی و بی تجربگی سادگی بوده بهش فرصت بده و امتحانش کن	view com ment
70	amirabbaskorouni001	4979 0700 658	27/12/ 21 03:02: 45	مگه با چندتا بوده ک نمیدونه بچه از کیه اخه 😄🤔	view com ment
71	zahra.13788885	5013 8078 095	27/12/ 21 04:27: 53	خاک بر سر ت آدمی که به حلال خودش خیانت کرده به درده اشغالی میخوره چقدر خراب بوده که بچه نامشروع به دنیا آورده بیچاره شوهر اول که با چه عشقی می‌یره بچه رو پیش خودش	view com ment
72	kraiof398	4650 7286 442	27/12/ 21 07:35: 55	احمق با تو ازدواج کنه بچه دوم	view com ment
73	kraiof398	4650 7286 442	27/12/ 21 07:36: 37	بچه دوم از کیه	view com ment
74	shaparkgolha	2147 1619 798	27/12/ 21 10:56: 04	زن خائن و هرزه رو بنداز دور؛	view com ment
75	z.hasani655	4623 9021 849	27/12/ 21 12:34: 57	والا مردم شانس دارن دیگه	view com ment

76	hhhaaasani1398	45957602721	28/12/21 16:17:59	فقط میتونم بگم بی غیرتی رو خوردی به ایم روش	view comment
77	shaparakbride	6263341352	29/12/21 13:40:09	از لباس عروس های خوشگل مزون ما دیدن کنید	view comment
78	mbrn2021	48880408357	30/12/21 03:17:34	چ چیزایی میشنوه آدم شوهر داشته بعد بچه از یکی دیگه هست ک خودشم نمیدونه از کیه معلومه این خانم با چند نفر در ارتباط بوده بی خیال این خانم شو چون معلوم نیست با تو چیکار کنه	view comment
79	mombeynimaryam	8580938111	30/12/21 19:04:27	اصلا با این خانم ازدواج نکن اشتباه بزرگیه شیطانیه ازش دوری کن	view comment
80	pearl.za	3265926739	01/01/22 09:29:45	اینهمه دختر خوب و نجیب چه اصراری دارید با افراد مورد دار ازدواج کنید عزیزم گفته نمی دونه پدر بچه اش کیه متوجه هستی یعنی چی؟؟ یعنی من با داشتن شوهر و تعهد با چند نفر در آن واحد رابطه داشتم و نمیدونم کی به کیه و بچه برای کی برادر من هرزگی که شاخ و دم نداره!!! آبشار درست بهت بگم الان قدیم نیست آدم هرزه رو از تو خانه فساد بیاری بیرون افتاد یل بازم توضیح بدم	view comment
81	arvin_hosayni_m.z_1400	48691217125	01/01/22 12:20:32	مطمئن باش همچین آدمایی هیچ وقت نمیتونن توبه کنن و از این کارا دست بکشن مثل کرم تو ذاتشون هست	view comment
82	elham_rahmani_51	6951063213	01/01/22 22:14:51	وای خدای من 🙄🙄🙄🙄🙄🙄	view comment
83	r.a_tanhaii9	2274910668	02/01/22 20:06:55	اگ واقعا آدم شده بپذیر	view comment
84	zoologist_mz	1932935874	02/01/22 20:42:21	خاک تو سر احمق و بیعقلات کنن. زنه نمیدونه با چند نفر بوده. اخه چقد بیشعوری.	view comment

85	mijydkhry mddzyy	5012 8017 560	03/01/ 22 06:14: 13	حتی نمی دونه بچه از کیه زندگی خودتا با شک و تردید بنا نکن	view com ment
86	ftm_akhu ndi72	4012 8204 40	10/01/ 22 20:36: 03	😬	view com ment
87	hasti.meh r2000	4314 8689 472	21/01/ 22 07:36: 50	به ریسکش نمی ارزه.... این خانم به یه نفر پایبند نبوده اصلا چرا با بابای بچش ازدواج نکرده.	view com ment
88	shakiba. mohamm adi93	4013 7868 88	24/01/ 22 11:27: 02	دب خدا اون شوهر داشته زنا کرده بعد تو میخوای ریسک کنی	view com ment
89	callmema dy1	9639 8849 47	09/02/ 22 00:24: 56	😂😂😂😂😂😂😂	view com ment
90	mahsaser na	5078 4103 325	21/02/ 22 17:28: 04	اون زن زن خوبی نیست وقتی شوهر داشته و این کار را کرده با تو ازدواج کنه بهتر از این نمیشه	view com ment
91	elena.sala ri88	4899 8266 264	01/03/ 22 22:41: 26	خودم ریختم پشمام مونده،چجوری نمی دونه مال کیه 😬	view com ment
92	fati33390	4969 2309 450	03/03/ 22 22:18: 56	جممممم تقیم	view com ment
93	miss mileka _____	4657 8043 263	07/03/ 22 20:53: 01	بدبخت وقتی نمیدونه از کیه خدامیدونه چندنفر بودن.در آینده باخیانت هاش روبرو میشی	view com ment

94	fale taaro ot_sh		2066 1683 882	11/03/ 22 22:39: 48	چه لزومی داشت بگه 🙄	view com ment
95	nasrin_ol n		7157 6575 24	17/03/ 22 20:12: 51	پشماااام این خانوم وقتی شوهر داشتی با چندین نفر هم زمان بوده که نمیدونه بچه برای کیه	view com ment
96	mhdyyr6 08		5185 0705 788	12/04/ 22 11:12: 55	واااای جم تی وی باید جلوی اینا لنگ بندازه	view com ment
97	rozzard68 1		4409 6368 297	12/07/ 22 19:41: 48	مگه میشع خودش ندونه بچه از کیه؟	view com ment
98	umut198 9znj		5245 1616 383	10/08/ 22 16:38: 21	بعدا رسوا میشین. ضمنا فکرکنم اون خانم از کانال ترحم وارد شده که تو دلت بحالش بسوزه. همیشه هم زیبایی ملاک نیست. آیندت و با ازدواج کردن با این خانم تباه میکنی.	view com ment
99	umut198 9znj		5245 1616 383	10/08/ 22 16:38: 34	@mhdyyr608 🤔🤔🤔👍	view com ment
100	d_epressi ve		5684 2235 290	28/01/ 24 01:26: 15	دادااش زنت گروپ سکس داشته نمیدونه بچه مال کیه 🤔🤔	view com ment

Appendix 4. Persian Instagram Comments on Cultural Issues by Males

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CWX32LjIMO2/?igsh=c2gydmZ0enlzY3h3							
Time zone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		khwhstnymhs		44964450697	24/11/21 11:00:22		اگه شک داری حتما امتحانش کن با یه شماره دیگه یا یه نفر دیگه زندگی را با ترحم همیشه ادامه داد و حق داری شک کنی	view comment
2		majid20220		49759887726	24/11/21 11:17:48		والا من تویه روز بادوست دخترم اشناشدم میدونی چهتوری اول صبح تماس داشتیم ساعت ده توخیابون ولچرخ میکرديم بخدا قسم ساعت سه بعداز ظهر توخانه خودش توتخت خوابش درحال عشق حال بودیم تاسه روز ازاین خونه درنیامدیم حالا بست دوسال درکنار هم هستیم اینه مردانگی راه فرار داشتیم ولی نکردم خانم شانزده ومن بست ساله بودیم	view comment
3		kdrama_kr		40018908587	24/11/21 12:05:43		تو چند روز نمیشه عاشق شد حداقل چهار پنج ماه زمان میخواد گوش نکن بهش و این رابطه سمیو تموم کن	view comment

4	rehiiii75	4841 8294 222	24/11/ 21 12:08: 33	...ماهم دوسداریم اینطوری بگیریم...	view com ment
5	extension_sarad	3162 9580 918	24/11/ 21 12:41: 47	ب نظر من گذشته اصلا مهم نیست چون هر کسی گذشته ای داشته ... البته تازمانی مهم نیست ک توی آینده تاثیری نخواه بزاره	view com ment
6	miss_shin.shin	2272 7606 39	24/11/ 21 12:58: 31	والا اگه من بهم کسی پیشنهاد میدادن همون لحظه سیفونو روش باز میکردم بعدم کات	view com ment
7	asaljana_njk	4386 9067 118	24/11/ 21 13:37: 02	ربطی نداره آدم گاهی اشتباه میکنه و اینکه خونه شما اومده دلیل ب این نیست که پاک نبوده یا رابطه داشته . شاید خیالش راحت بوده که اتفاقی نمیفته و پیش اومده . به نظر م باید بیشتر بشناسیدش.یک ماه خیلی کمه برای آشنایی	view com ment
8	asaljana_njk	4386 9067 118	24/11/ 21 13:41: 06	@sepidehahmadfard1231 هیچ ربطی نداره آدم گاهی اشتباه میکنه و هر کی بره خونه خالی دلیل بر داشتن رابطه نیست	view com ment
9	fatemeh.pv.no	4843 2470 104	24/11/ 21 13:53: 22	@shhy9158منم 🤔🤔🤔🤔🤔 واسه همین همچوقت رابطه هام بیشتر ی هفته نشده	view com ment
10	_amir_v	7324 4170 61	24/11/ 21 14:15: 06	هنوزم این تیپ پسر ای منگل پیدا میشن 😏 ، آقا جان اگه باهش حال میکنی بگیرش اگر م نمیکنی خب نگیرش، دیگه یه نیاز جنسی رو انقدر بزرگ نمیکنن دیگه	view com ment
11	_amir_v	7324 4170 61	24/11/ 21 14:17: 08	@lovelygirl.cutegirl اتفاقا اصل زندگی همینه 😊 اینا فکر میکنن همه چیز به ازدواج ختم میشه همش واسه خودشون معیار تعریف میکنن	view com ment
12	_amir_v	7324 4170 61	24/11/ 21 14:18: 06	@anisaldoleh_har_har شنا با زندان ازدواج ازدواج لذت میبری یکی دیگه نمیره	view com ment

13	affable3762	3600 6152 489	24/11/ 21 14:19: 32	۷روزخیلی زمان کمیہ برای صمیمی شدن	view com ment
14	janan.lif	4309 5974 775	25/11/ 21 08:00: 28	@saraaa_67d 🤔🤔	view com ment
15	avamotlaagh	8881 2683 95	25/11/ 21 08:13: 59	عشق چیست ؟ جزآنکه زن همدمی باشدبرای مرد و مرد تکیه گاهی برای زن ؟ یعنی فهم و اجرای این نیم خط آنقدر سخت است که همه تنهاند ؟	view com ment
16	avamotlaagh	8881 2683 95	25/11/ 21 08:14: 06	عشق چیست ؟ جزآنکه زن همدمی باشدبرای مرد و مرد تکیه گاهی برای زن ؟ یعنی فهم و اجرای این نیم خط آنقدر سخت است که همه تنهاند ؟	view com ment
17	shadi.siyahpoosh2	4874 7445 770	25/11/ 21 08:33: 08	امتحان کردن تو رابطه به هر شکلی بدترین و غیر عاقلانه ترین کار ممکنه ، باهم برید مشاوره ودر مورد نگرانی هاتون صحبت کنید .حرف همدیگه رو بشنوید و بعد عاقلانه با همراهی مشاور تصمیم بگیرید .	view com ment
18	m_ahmadikhoob	7248 4428 13	25/11/ 21 08:40: 40	الان دیگه زمانه عوض شده اونایی که ادعای پاکی میکنند حرفه ای تر از آن هستند که بند آب بدهند نقش بازی میکنند که پاک هستند	view com ment
19	ww.w.mnmnmnmng	3850 0207 332	25/11/ 21 08:49: 52	به نظر من بهم بز	view com ment
20	masomebaghlani	4545 4623 921	25/11/ 21 08:55: 01	ب نظرم جدا شین چون مطمئن باش دختری ک پاکه هیچ وقت قبول نمیکنه بیاد خونه. اونم بعد ی ماه و انقد راحت 😊	view com ment
21	shabnam99901	3179 4600 656	25/11/ 21 09:01: 58	چون سنش کم بوده بنظرم شاید راست بگه دختره	view com ment

22	qwerasd f608	3005 6307 781	25/11/ 21 09:23: 20	تمومش کن ب صلاح نیست ❤️	view com ment
23	poshak.l abkhand 7469	3826 1708 062	25/11/ 21 09:35: 22	شاید بخاطر سن کمش بوده	view com ment
24	nastaraa n_72	4622 6390 329	25/11/ 21 10:55: 49	بیچاره دخترا ، قبول کنن میگن خرابه ، نکنن میگن ادا درمیاره ، جنس زن واقعا بدبخته، متاسفم واسه هم جنس خودم ک اینجو قضاوت میکنن یه دختر و ، اون دختر شاید واقعا وابسته شده و از شدت علاقه قبول کرده	view com ment
25	nail_par vapapi	4881 9495 220	25/11/ 21 10:56: 21	هیچکس یه هفته ای عاشق نمیشه 😊	view com ment
26	masoom i2017	5978 4529 46	25/11/ 21 11:35: 52	خب ببرش پزشک تا مشخص کنه دوشیزه است یا نه آگه هم نیومد لابد ریگی به کفشش داره	view com ment
27	keyvana dibi68	7182 7114 59	25/11/ 21 11:44: 08	لعنت بر کسی که این گوشی گوه رو آورد لعنت اون موقع که گوشی نبود دخترا انقدر ترس داشتن که ارزو به دل بودن تنهای بیان تا یر کوچشون ولی الا چی الا آخرین بار که با یه دختر دوس بودم اونم سنی نداشت باور نمیکردم که باکره نیست طوری وانمود میکرد که دختره ولی خب متاسفانه معلوم لعنت به این دوره گوه جوری شدم که اعتماد به هیچ کسی ندارم به همه شک دارم .نمیگم پاکم خودم نه ولی هر چی باشم وفادارم . هرکسی که تو زندگی من اومده خیانت کرده اخرش هیچ وقت به کسی خیانت نکردم جرئت میخواد ازدواج کنی و بعد ازدواج صبح پاشی بری سر کار تو بری سرکارو خانوم دوس پسرشو بیاره خونه تف تف به این دنیا گوه .	view com ment
28	helma_2 358	4136 8845 405	25/11/ 21 11:49: 24	آگه یه پسر این پیشنهادو به من میداد قطعا از زندگیم پرش میکردم بیرون	view com ment
29	mehrsta2 869	7075 2440 62	25/11/ 21 12:25: 14	فریبش رو نخور چون معلومه کارکشته هستش و خونه خالی زیاد رفته چون دختری که بخواد بار اول جایی بره خییییییییی استرس داره و اینکه حتما قبلش ناراضایتش رو اعلام میکنه	view com ment
30	yagmou r2021	4610 0089 455	25/11/ 21 12:38: 34	اشک ریختن توجیح خوبی نیست یه عده اشک ریختن سلاحتشونه. اصلا خوب نیست هفت روز بعداز آشنایی ،زود دختره پیشنهاد رابطه جنسی رو قبول می کنه کوچکزین خجالتی نمی کشه ، حیا و شرم چیزیه که یه دختر باید داشته باشه. به گریه هاش توجه نکن. خوب تحقیق کن. چون پسری از فامیل با دختر نامزد شد که خیلی گریه می کرد بهش میگفت عاشقش. به خاطر اشکای دختر نامزد کرد بعداز دوسال نامزدی طلاقش داد مسافرت مختلط با پسرهای دانشجو که همکلاسیش بود می رفتند پسره هم نتونست تحمل کنه نامزدیشو کش داد بعدشم طلاق	view com ment

31	sahar.es maili14 00	5637 0379 59	25/11/ 21 14:25: 11	شما الان کاملا برای ازدواج بچه ای. بذار بزرگ تر شی	view com ment
32	m.ab138 01	3807 5469 968	25/11/ 21 14:41: 43	والا من ۲۰ سالمه و اگه یه پسر بهم پیشنهاد خونه میداد سریع میگفتم نمیام واقعا اینقدر سریع بعد هفت رو امدنش کمی مشکوکه ادم به یه ادمی که یک سال باهاش راحت اعتماد نمیکنه چطوری این خانم هفت روزه اعتماد کرده	view com ment
33	sm6258 7	2985 9346 635	25/11/ 21 15:04: 27	آویزونتون شدن همین . حواستونو جمع کنید	view com ment
34	hamid_h 5510	1795 7880 81	25/11/ 21 15:10: 55	همین بچسب از این بهتر گيرت نمياد ...دواز دخترایی که خودشون حفظ کردن ارزش خودشون تحت هر شرایطی حفظ کردن ...بیشتر ا پلاک شده هستن	view com ment
35	hamid_h 5510	1795 7880 81	25/11/ 21 15:12: 47	@fatemeh.kasni حالا اسب 🤔🤔🤔🤔 چیز دیگه نبود ...مثلا میگفت کاه مال خودت نیست کادون که مال خودت اینم در حد و اندازه ی همون اسب شماست	view com ment
36	solieb13 6600	4959 1218 525	25/11/ 21 15:32: 04	اون شاید عاشق شما نشده باشه اما احتمالا قبلا باکسایی بوده چون اونا بهش ناروزدن و لش کردن ترس از دست دادن شمارو هم داره دختر خوبییه اما چون قبلا ترکش کردن میترسه بخاطر اینکه بازم از دستت نده پیش خودش گفت باسکس نگه دارت تو رو مال خودش کنه این دلیل بر بی حیا بودنش نیست	view com ment
37	_sin.gaf. -	5948 1680 14	25/11/ 21 15:34: 22	شماپسرا رو درک نمیکنم من اصن باهاتون بیان خونه میگید هرز میپر ع نیاد میگین اینکار س دم ب تلع نمیده	view com ment
38	haniyeh. noorii	4953 1328 081	25/11/ 21 16:32: 00	رابطرو باهات قطع کن ،هیشکی به این سرعت وابسته و عاشق و دلباخته نمیشه،اونقدری هم عاقل و بالغ هست که بتونه تصمیم بگیره ،خیلیا هستن حتی شب از دواجشونم خجالت میکشن از شوهرشون ،شما که دیگه رل بودین و تازه یه هفته بوده آشنا شدین	view com ment
39	fifii_748 0	1610 0970 150	25/11/ 21 16:38: 16	اگه شک دارید برید دکتر تا مطمئن بشید	view com ment

40	fifii_748_0	1610 0970 150	25/11/ 21 16:38: 37	@_yekta79_ وابستگی زودگذر برای خانوم پیش اومده	view com ment
41	mahsan.lifec	4772 1585 849	25/11/ 21 17:00: 55	پیجمو دنبال کن مهربون 🥰🥰	view com ment
42	melligar a1985	1736 1849 06	25/11/ 21 17:55: 09	رهاش کن، شک مثل خوره وجود آدم رو میخوره.	view com ment
43	7014dy	4899 3466 649	25/11/ 21 17:58: 11	آخه پسر گل به حرف کسی گوش نکن اونم به تو اعتماد کرده اومد با دل کسی بازی نکن اگر واقعا دوشش داری بگیر	view com ment
44	8036_maha	5067 2649 505	25/11/ 21 19:07: 51	بعضی دختر ازود اعتماد میکنن و همینطور گول میخورن و بدبخت میشن با دختری که بهت اعتماد کرده نارو نزن دوشش داشته باش	view com ment
45	bahaar.paz	1089 9520 452	25/11/ 21 19:10: 02	چه سطح دور از انسانیتی برای اندازه گیری پاکی	view com ment
46	saha_rshaeabani	4724 9584 730	25/11/ 21 20:30: 02	چقد مسخره،،، تو هنوز خودت قدرت تصمیم گیری نداری میخای از روی نظرات دیگران تصمیم بگیری	view com ment
47	h.banoo93	1328 5056 293	25/11/ 21 20:42: 56	تحقیق قبل ازدواج	view com ment
48	mahoor.pedicurist	4548 4843 590	25/11/ 21 21:31: 19	اگه دوشش نداری خب ادامه نده؛ اما گذشته هرکس به خودش مربوطه و باغچه هرکسی رو بیل بزنی کرم داره. مهم اینه که از تایمی که با تو بوده وفادار باشه	view com ment

49	hossein.de.67	8537 3727 65	25/11/ 21 22:21: 47	حالت خوبه مگه میشه تا حالا رابطه نداشته باشه و برای دفعه اول عادی باشه طرف عقد میکنن و ازدواج برای دفعه اول خجالت میکشه اونوقت بعد از 7 روز چون عاشقت شده قبول کرده تازه راحت بوده گوشو نخور	view com ment
50	bakhtiari13578188	6228 5621 52	25/11/ 21 22:39: 07	ادم تو هفت روز عاشق نمیشه داره سرت کلاه مذاره	view com ment
51	dalirimahboubé	3580 9831 102	25/11/ 21 23:01: 16	هههههه	view com ment
52	mary_123_456	2098 9972 04	26/11/ 21 02:09: 16	داداش اگه دوست داره و داری و اگه سایر معیارا به هم می خوره پس کمی ذهنتو بشوز و برو جلو	view com ment
53	sarkariabbas	4831 2973 128	26/11/ 21 02:32: 49	اخوی تو ج....ت بزنی راحت تری گوزو واسه دختر مردم نظر جمع نکن	view com ment
54	parisa_soltanian	4451 9046 092	26/11/ 21 06:12: 05	عشق بعد 4 سال به وجود میاد دوست داشتتم بعد 8 ماه	view com ment
55	hesam_jfrii	2264 0795 72	26/11/ 21 08:50: 44	طی هفت روز کدوم ادمی عاشق میشه اخه	view com ment
56	azar.daliry	2608 6734 016	26/11/ 21 09:30: 45	چرا از دیگران نظر میخوای خودت بار اول بهش پیشنهاد دادی فور فوتی اومد دست پاچه بود که بدون هیچ تردیدی دیگه همه معلومه که	view com ment
57	adine_137	2531 1927 129	26/11/ 21 14:07: 25	از نظر روانشناسی عاشق شدن واقعی 4 تا 6 ماه طول میکشه و اینم ذکر کنم چون خودم دخترم میگم اگه تا حالا با پسری نبوده هیچوقت نتنت تاکید میکنم هیچوقت باخونسردی نمود خونتون حتی اگه خیلی دوست داشت	view com ment

58	soraya_kariimi	3192 9078 983	26/11/ 21 23:13: 42	اگر بخاطر عشقش به شما اومده بود حالش بد میشد ، بعد عشق در ۷ روز عادیه بنظر خودتون ؟ این دختر خانم سنی نداره که . وقتی گذشته طرف مقابلت برات مهمه پس بیخیالش شو اینطوری دور طرف بیشتر از این آسیب نمی بینید.	view com ment
59	amir.r.khamse	1144 1818 896	27/11/ 21 02:54: 58	میبرد	view com ment
60	hedie.more	4851 6290 790	27/11/ 21 14:51: 25	کی میخواید بفهمید حیا و پاکی ب بکارت نیست	view com ment
61	saeedjafari382	4666 0973 498	27/11/ 21 15:43: 15	@goth.year_zero فک کنم ام پی تری عاشق شده 😊	view com ment
62	sahar.makeup717	4778 2525 167	27/11/ 21 17:28: 29	خود دانشمندان گفتن عشق بعد از یکسال و. خورده ای بوجود میاد با هفت روز؟؟؟	view com ment
63	t.mh.ysn	4544 3867 898	28/11/ 21 07:25: 06	بیشتر تحقیق کن امتحانش کن عجله نکن	view com ment
64	vivi.842	4485 4863 206	28/11/ 21 12:30: 14	باشه باور کردیم هرچی گفتی 😊	view com ment
65	_sinaa95	4817 7365 811	28/11/ 21 18:40: 21	خیلی از دخترا بخاطر اینکه عاشق کسی میشن و اونطرف رو نمیخان از دست بدن همچین پیشنهادی رو قبول میکنن	view com ment
66	arezo13970727	4819 0972 847	29/11/ 21 11:09: 26	واژن گفته	view com ment

67	sleepint hegardn ..1	2776 4817 933	30/11/ 21 09:30: 07	خفه شو بچ	view com ment
68	8698zen b	5028 4142 760	30/11/ 21 19:48: 07	اقا اگ واقن باکره بود ک ت قصدت ازدواج بود و مگر فتیش نبودم ک هیچ 😊	view com ment
69	parla.m ohamma di94	8563 3391 24	30/11/ 21 22:23: 42	بگو یه نفر دیگه امتحانش کنه.مثلا دوست صمیمیت دیگه خودت متوجه میشی	view com ment
70	r.aliakba ri7297	4356 8277 50	03/12/ 21 06:57: 03	تورو خدا بچه هاتونو جمع کنید تا دوباره غزاله ای نمیره و آرمانی با کلی آرزو نره بالای دار، پدر و مادرا کجا مردید که بچه 19 سالتون افتاده تو خونه غریبه ها	view com ment
71	omid_1 381t	5068 3831 556	03/12/ 21 08:50: 20	قبل ازدواج تست بکارت بده	view com ment
72	mariiii_a zarii	4866 3490 522	03/12/ 21 15:14: 51	اینقدر زود که نمیشه	view com ment
73	khazaisa eed68	4547 9034 604	03/12/ 21 17:31: 07	لعنت به فقر	view com ment
74	hoda.ga mani137 2	6697 3659 06	04/12/ 21 00:19: 50	چه حیوانایی هستن این پسر ااااا و اااای	view com ment
75	mara_l1 705	4834 9531 983	05/12/ 21 09:15: 49	با یه گواهی بکارت حل میشه	view com ment

76	mara_l1_705	4834 9531 983	05/12/ 21 09:17: 50	کسی که ۷روزه اینقدر عاشق میشه که راحت خودش رو در اختیارت میذاره از کجا معلوم قبل تو عاشق کسه دیگه ای نبود	view com ment
77	hashemi_08m	4921 9922 647	05/12/ 21 17:05: 38	ینی خاک تو سرت بکنم ک نفهمیدی چون دوست دار ع قبول کرده	view com ment
78	serveh_gelali	4374 0439 127	10/12/ 21 00:01: 42	@goth.year_zero باور کن من تو پنج رو ب طرف مقابلم وابسته شدم ولی ن اینجوری حتی دوس پسرم نبود گفتم باید دو هفته باهات مثل دوست حرف بزنم اگ اوکی بود رل بزنیم اون بعد پنج روز رفت گفت خسته شدم از رفتارات انگار داری با داداشت حرف میزنی ولی من تو اون پنج روز وابسته شدم بعد یه ماه برگشت من زیاد تحویلش نگرفتم ولی خب قبولش کردم و رل زدیم الانم ب پدر مادرش گفته و قراره ک واسه خاستگاری زنگ بزنن وقتی رفتیم ایران واسه مسافرت 🥰	view com ment
79	seriinnn_e6586	4954 5285 054	10/12/ 21 12:06: 55	تو هفت روز وابستت شده حالت خوبه 😊	view com ment
80	seriinnn_e6586	4954 5285 054	10/12/ 21 12:18: 53	ی هفته ای وابستت شده حالات خوبه	view com ment
81	agh1091	5029 3907 890	11/12/ 21 19:46: 24	شاید چون بهت اعتماد داشته اومده پیشت واگه به حرفت گوش نده ولش میکنی	view com ment
82	mehr_ja_n_88	4436 7825 636	13/12/ 21 14:22: 41	واقعا موضوع خیلی جالبی نیست ک بخوای ازش جدا بشی کم کم سعی کن باهاتش آشنا بشی و باهمی چجوری بوده ،بعدشم زیاد ب خودت وابستش نکن ک پس فردا بدبختش کنی	view com ment
83	7771.na_rges	5040 9128 850	20/12/ 21 14:51: 59	من بعد ۴ سال هنوز قبول نمیکنم رابطه داشته باشم ، نامزدیم	view com ment
84	a.shahsavar36	5008 3696 990	05/01/ 22 08:24: 01	چناب یوسف پیامبر افرین ب پاکی شما 🙏🙏🙏 جمع کن خودتو هزار غلط کرده باز امتحانم میکنه	view com ment

85	samaneh parhiz kar	4545 9190 694	09/01/ 22 11:10: 51	ببرش آزمایش	view com ment
86	samaneh parhiz kar	4545 9190 694	09/01/ 22 11:11: 12	بگو تو که انقدر دوسم داری قبول میکنی درخواستو به این زودی بیا بریم آزمایش	view com ment
87	sami.ra6 292	2534 6488 657	12/01/ 22 14:10: 27	این دختر بدردت نمیخوره پسر خوب سریعی باهش کات کن مگه ن بیچاره میشی	view com ment
88	masoom e69090	4544 4307 158	14/01/ 22 21:15: 38	ازدواج کنی تا آخر تو شکی ولش کن	view com ment
89	zhram72 43	1817 7049 200	28/01/ 22 05:38: 14	اه انقد راحت وا داده یمی ب بقیم داده 🤔🤔🤔🤔🤔🤔🤔🤔	view com ment
90	bahar15 00624	5057 0274 574	28/01/ 22 09:04: 08	نه نه قبول نکن پشیمون میشی	view com ment
91	haniy eh_blr	5117 1695 270	05/02/ 22 16:49: 47	نظر من اینکه رابطه جنسی الان عادی شده ولی بعضی از دخترها انقدر عشقشون رو دوس دارن ک بخاطرش هر کاری میکنن ب نظر من میتونی با ی گوشیه دیگ امتحانش کنی ولی اینو بدون همیشه برو دنبال کسی ک دوست داره ن کسی ک دوسش داری	view com ment
92	farzane mosn_k or	4676 4033 604	19/02/ 22 10:26: 10	الان ولش کنی بهتر ازدواج کنی اونم هر لحظه شک داشته باشی	view com ment
93	simin.ka rimi44	5172 0173 653	11/03/ 22 16:25: 09	مشکل اینجاست که رابطه جنسی تو ایران خیلی عادی به نظر می رسه واسه یه سریا در صورتی که جهان اولی ها چنین چیزی رو نمی پذیرند . آزادی از دید جهان سومی یعنی برهنگی و هرزگی	view com ment

94	fale taaroot_sh	2066 1683 882	11/03/ 22 18:02: 22	شاید چون سنش کمه رو حساب بچگی وبی عقلی و عشقی ک ب تو داشته قبول کرده دلیل همیشه دختر بدی باشه	view comment
95	ali mofidi4191	4669 1461 337	06/06/ 22 06:58: 33	چرا اخه 🤔🤔🤔🤔	view comment
96	sasukearmyl	2894 3117 072	19/06/ 22 11:21: 19	ولش کن بره تا بعدا خودتو پشیمون نشی	view comment
97	mmdhdhdhdveve	5141 6021 359	08/07/ 22 14:36: 11	تست باکرگی بده باکره نبود تموم کن در آینده اذیت میشی	view comment
98	zoha13820o	4954 1835 929	11/07/ 22 07:15: 17	اینجاها اکثر خانمانظر دادن ک دختر خانم مورد نظرتون روببریدتست ب..کارت بدن وخیالتون راحت بشه از شون..ولی در عجبم وقتی اون روی سکه برگرده میگن تست بک...ارت ی نوع توهین ب شان ومقام ی خانم..چ تضادشیکی واقعا 🤔🤔🤔🤔🤔	view comment
99	lhhrywf	7739 3529 16	08/09/ 22 17:51: 42	ولش کنه بره	view comment
100	arash.7890797	5191 0398 965	23/02/ 23 20:13: 33	آقا پاک ماک چه کوفتیه اون که نمیتونه بشینه تا جناب بیایی تو زندگیش جسارت نمیکنم ولی مثل این میمونه بری رستوران غذا بخوری بعد صاحب رستوران بگه تو قبلا غیر از اینجا غذا خوردی؟ توهم بگی اره بیرونه کنه	view comment

Appendix 5. Persian Instagram Comments on Religious Issues by Males

3:35

VoLTE 4G+ 49%

Comments

sanadeilami

176w

درسته خانوم شما مشکل داره و ممکنه با روانشناس و دکتر خوب بشن اما شما هم کم مشکل ندارین با اون طرز فکرتون که فکر میکنین هر خانومی که حجاب مد نظر شما رو نداره یا وارد جامعه میشه حتما مشکل داره، قشنگ خدا هم نشونتون داد

Reply

See translation

View 26 more replies

hannaneh3840

176w

سرکار و دانشگاه رفتن شده گناه؟؟؟؟؟

Reply

See translation

View 51 more replies

negarbarazande4

134w

عزیزه

Reply

Hide

See translation

faqat.khud

142w

خدایا! ازت میخوام این بیمار روانیو بی نوبت شفاش بدی. ععععع

Reply

Hide

See translation

nahal_panahi_5657

143w

خب باهات راه بیا بقلول خودت الان دختر سالم پیدا تمیشه طلاقم بگیره دیگه دختر بهت نمیدن که باید بری زن بگیره اینجوری ترگل مرگل گیرت نمیداد برادر من همون که با تو فقط اینجوری راحت جابه شکر داره بزار بیرون که میره حوس چیزایه زشت نکنه تو سیرش کن

Reply

Hide

See translation

3:35

VoLTE 4G+ 49%

Comments

View 1 more reply

hashemy26

169w

والا داداش منم هر دختر یو برات انتخاب کردیم یه عیب گذاشت روش یه ریز میگفت من دختری میخام که قبلا دوست پسر نگرفته باشه حالا زنش یه عوضی که درد بچه ش باهات زندگی میکنه

Reply

Hide

See translation

123aramesham

169w

تصور اون حرصت خیلییییی خنده داره

Reply

Hide

See translation

_m_n_nazanin_6276

169w

وای خدای من

Reply

Hide

View 1 more reply

fateme.chegini6

170w

سعی کن باهات پیامک بازی کنی بعد از پیامک هاش به عنوان مدرک استفاده کنی

Reply

Hide

See translation

View 1 more reply

ekramy_paria

170w

خب هم بزنش هم فوشش بده چیه مگه اونم تو عالم خودشه دیوونگییم عالمی داره

Reply

Hide

See translation

309

3:37 49%

Comments

khatun_67

174w



مظمن باشين اين آقا با صلوات و الحمد لله كارشو شروع و پايان ميده با خانمش برا همين زنش كمبود داره ببينين شب عروسي هم حتما تسبيح به دست داشته وضو ميگرفته يا صحيفه سجاديه ميخوانده زنه اينجوري حلو اومده نرمش كنه 🤔🤔🤔

Reply

Hide

See translation

bahare6254

174w



توام بزني تا صدا سگ بده 🤔🤔🤔🤔

Reply

Hide

See translation

samane_ov

174w



مردم از خنده خدا 🤔🤔

Reply

Hide

See translation

View 2 more replies

jw.bahar.74

174w



همسر شما گرايش bdsmداره يه جور ساديسم ايا مراجعه ب مشاور مربوطه ميتوني كمكش كني ولي بهتر جدا بشه از ادم كج فهم و نفهمي مثل تو ك ابرو هرچي دين و مسلمون بدن امام زمان اگه ظهور كنه اولين كاري ك ميكنه گردن شماها رو ميزنه ك ب اسم دين مومن بودن اين تفكرات مزخرف داريد و با افتخار عنوان ميكنيد هيچ انساني بدون گناه نيس اين يه دروغ محض

Reply

Hide

See translation

eli_ja2443

174w



خخخخخخ به به چ زن خوب و با حجاب و چادري

Reply

Hide

See translation

3:37 49%

Comments

arzakadetaj

172w



يكي ازفانتزي هاشه مريض ام نيست

Reply

Hide

See translation

arzakadetaj

172w



سنش پايينه بخاطر همون اينجوريه

Reply

Hide

See translation

niloofareabi_makeup

172w



گناهت اين بود كه فكر كردي دختري كه دوست پسر داشته قبلا مشكل داره گناهت فكر خرابته كه دخترو جنس و كالا ميبيني كه ميگي تر گل ورگل

Reply

Hide

See translation

sohi.9191

173w



واي خدا يعني واقعيه؟ 🤔🤔🤔

Reply

Hide

See translation

dowlatyari_

173w



فقط اونجاش ك ميگه من اگ خرو ميزدم ميداش ميرف، اين پاشده تشكر ميكنه 🤔 واي چقد خندم گرف، اهوم البته ك ذهنش مريضه 🤔

Reply

Hide

See translation

abozarlotfe

173w



بفرستش بياد شيراز از دروازه قران برميرده كف پات هم ماچ ميكنه

Reply

Hide

See translation

3:36
VoLTE 4G+
49%

Comments

خوب داداش سکس خشن میخواد...هرشب مثل سگ
بزنش و مثل خر بکنش

Reply
Hide
See translation

mahdi313mmm
172w

Reply
Hide

dayanafan_85
172w

زنت گرایش همینه ببرش روانشناس به مرور زمان
خوب میشه

Reply
Hide
See translation

ayda_bkshndh
172w

ایشالا تیکه تیکه بشی بی همه چیز 😊

Reply
Hide
See translation

saniii0981
172w

خواب از سرم پریدم 😊😊😊😊😊

Reply
Hide
See translation

m_moradiyan_
172w

مشکل خانمتون با پزشک حل میشه ولی مغز خودت
کرم زده راه نجاتی نداره خدا شفات بده

Reply
Hide
See translation

maneli_bakhtiary
172w

همون توقعاتو از زن ایندت خواستی خدا همچین
گذاشته تو کاست ک دیگه توقع موقع از سرت پر بزنه
😊

3:37
VoLTE 4G+
48%

Comments

اولا بهتر است این مسائل خصوصی را در پست ها
مطرح نکنید در ثانی بهتر است با یک روانشناس بالینی
با تجربه در میان بگذارید تا بررسی و راهنمایی کنند

Reply
Hide
See translation

farnzhsni
174w

نسل این پسرا کی منقرض میشه پس 😊😊

Reply
Hide
See translation

farimah.pk
174w

میدونی گناهت چیه همه دخترا رو قضاوت کردی
بدون اینکه بدونی واقعا خرابین یا سالمن مانتو بی ها
رو قضاوت بیجا کردی خدا هم یکی گه تر از همه رو
انداخت ب جونت میتونی بری ب ی وکیل بگی چوم
اختلال جنسی داره میتونی بی مهریه جدا بشی

Reply
Hide
See translation

lorenzo.cosmetics
174w

بخدا نمیخواستم بخندم 😊😊😊ولی خیلی
خندیدم 😊😊😊

Reply
Hide
See translation

mhdymhmwdy956
175w

نمیتونی راضی نگهش داری هیچ اون زن برای تو

Reply
Hide
See translation

sa.mira_babazade00
175w

حقته بدتر از اون گیرت بیاد تویی که دختر دانشگاه
رفته رو بد جلوه میدی حقته با یه سگ ازدواج کنی
بیشعور

313

3:38
VoLTE 4G+
48%

Comments



narges625fahandezh 175w

این بدبخت مازوخیسم داره باید بره پیش پزشک ولی تونه بسیجیم قدر همچنین نعمتی رو نمیدونی.. تخته سنگ بدم خدمت

Reply Hide See translation



h_baratzade 175w

اقای محترم نماز خوندی که خوندی وظیفه بنده به خداست ولی هزار جور فکر در مورد دیگران کردین مگه شما همه دخترا رو نیشناسین که سوار ماشین کی میشن . حتما شوهر و برادر و پدرشون بوده وگرنه دختر مذهبی بعد شب قدر چه کار میکنه مثلا ؟ خانواده نداره ؟ با همون فکرا کارت به اینجا رسیده . متأسفانه نه شما سلامت فکری دارید نه اون دختر

Reply Hide See translation



z_sh_3131 175w

درسته که همسر شما مشکل روانی داره و باید به روانپزشک مراجعه کنه اما اینکه شما میگید من گناهی ام نداشتم که این بلا سرم اومده خودش یه گناه محسوب میشه ...اغلب علما یا مراجع عظام تقلید با اون عظمتشون خودشونو گناهکار میدونستند شما که دیگه جای خود دارید....در ثانی این اشتباهه که عیار سنج خوب بودن و محبوب بودن یه دختر رو تو چادرش میبینید ..درسته که حجاب از ارزش بالایی برخورداره و شخصیت زن رو به حد کمال میرسونه اما در وهله ی اول به فکر باید نمره داد نه به ظواهر من خودم یه دختر چادری ام اما هزار تا دوست دارم که پوششون با من ۱۸۰ درجه متفاوته اما

Reply Hide See translation

3:37
VoLTE 4G+
49%

Comments



miss_yektam 174w

اون لباسا و اپنا بنظرم فانتزیاشه تازه خوبه ک تنوع دارین...ولی در مورد کتک باید بری مشاوره باهش یعنی چی طلاق مگه واسه عشقو حال ازدواج کردی فقط؟ متأسفم ک معنی ازدواجو با این سن نفهمیدی . ازدواج یعنی تعهد یعنی تو سختیا و اختلافات باهم باشین...بخاطر موضوعی ک با مشاور حله میخوای طلاق بگیری؟

Reply Hide See translation



miss_yektam 174w

ریدم تو طرز فکرت

Reply Hide See translation



leil_amalek 174w

وای خدا منو ببخشه واسه این خنده

Reply Hide See translation

View 1 more reply



girl__asi 174w

Reply Hide



fereshte_ade 174w

من هیچ حرفی ندارم

Reply Hide See translation



tala_masomeh_1996 174w

هردوتا مشکل دارین

Reply Hide See translation

314

3:38

48%

Comments

z oj_e_doozak

175w

من نمیفهمم خانومتون برای شما خودشو خرج میکنه مردای دیگه از چی مینالن شما از چی این موضوع ربطی به مذهبی بودن و نبودنم نداره

Reply

Hide

See translation

elnazkhannejad

175w

سگ پشاشه ب روح کصخل اون همه ادمو قضاوت کردی تهش همین میشه خاک تو گورت کنم انتر...

Reply

Hide

See translation

mthry643

175w

فاسدتر شما مسجدیا خودتونید بی ناموس

Reply

Hide

See translation

hani.amiri96

175w

...

Reply

Hide

sahar686799

175w

احیانا خانومت مازوخیسم اینا نداره؟ بد نیست بجای فحش دادن بری بایه روانشناس درموردش حرف بزنی و اگر لازم شد خودشم ببري شما که اینهمه دم از ایمان میزنی درمورد مردم قضاوت نکن لطفا

Reply

Hide

See translation

abolfazlabdoli75

175w

خب بزنش فحش خاهر و مادر بدتش بزنی نابودش کن

Reply

Hide

See translation

3:37

49%

Comments

mahnaz.emamipur

174w

مانتویی بودن سرکار رفتن و دانشگاه رفتن تو جامعه فعالیت داشتن ینی گناه؟ تو کدوم قرن زندگی میکنید شما؟؟

Reply

Hide

See translation

mahnaz.emamipur

174w

شما اول طرز فکر خودت رو درست بکن بعد به کمک مشاور مشکل زندگی زناشوییت رو حل کن.

Reply

Hide

See translation

View 1 more reply

manelitarane

174w

طرز فکرت خودت هم مزخرفه و هم خانومت مریضه باید ببریش پیش روانشناس

Reply

Hide

See translation

prham.khosravi

174w

عزیزم خانومت بی دی اس امه مشکل خاصی نیست خیلیا اینطورن

Reply

Hide

See translation

fatemeh138nmhgh

174w

والای خیلی مرده باحاله... یوکیدم از خنده

Reply

Hide

See translation

fatemeh138nmhgh

174w

والای چقدر مرده باحاله ته خندس

Reply

Hide

See translation

315

Comments



a.1398 175w

🤔🤔🤔🤔

Reply Hide



shima_v_aslani 175w

پیغمبری که داری اصولش رو رعایت نکنی و نماز میخونی براش هم حدیث داره که زن وقتی به رختخواب میره پا شوهرش همونجور که لباسشو درمیاره باید لباس های عفت و حیاشم در بیاره و تو هنگام سکس همانند یه فاحشه باشه،و وقتی از رختخواب میاد بیرون همونجور که لباس تنش میکنه لباس های عفت و حیاشم بپوشه ،حالا اگه یه دختر بیس و بی حال گیرت میومد،درپدر دنبال چک و جنده ها بودی،برو گمشو بابا،برو خودتو درمان کن

Reply Hide See translation



setare.shop.dress 175w

کارما عمل کرد.ولی خلیلم خوبه که هر بار بی اعصاب بودی قشنگ بزنجو ابادش و بیار جلو چشمش

Reply Hide See translation



sinderela774 175w

👍👍👍مت خرتوگل بگیر کردی👍👍👍👍👍👍👍

Reply Hide See translation



narges625fahandezh 175w

این بدبخت مازوخیسیم داره باید بره پیش پزشک ولی توتوه بسیجیم قدر همچین نعمتی رو نمیدونی.. تخته سنگ بدم خدمتت

Reply Hide See translation

[illegible]

3:38
48%

Comments

نیستن اینقد راحت بگن داستانت مشکوکه ک تخیلی باشه.. اگه میتونی ادامه بده اگه ن هم خب ازادش کن بره

Reply Hide See translation

fatima.fakharian 175w

بزن حالش رو ببره

Reply Hide See translation

zahra_ar.salahi 175w

والا من نمیدونستم هر کی سنش بالاست وازدواج نکرده حتما به غلطایی میکنه اینم امروز از این انسان با دین وایمان ومادرش یاد گرفتیم

Reply Hide See translation

mary1.3.7.1 175w

ب نظر من خانمت کاملا سالمه شما مشکل داری

Reply Hide See translation

ap_f_1994 175w

من هیچ گناهی ندارم بابا اصلا تو بانوی پاکدامن کاری ب موضوعت ندارم تو باید سر کونت بزاره مهریه رو بگیره هرکی میره سرکار و دانشگاه خرابه خراب مغزته چطور ننت گفت ترگل ورگله دلت ی جوری شد

Reply Hide See translation

ali_ba5207 175w

فقط کافیه بمن معرفیش کنی من خودم تو آسمون ها دنبال همچین دختری میگشتمم بعد ببین با کی ها هست ای خدااااا

Reply Hide See translation

3:38
48%

Comments

hshshdhjdheheshe 175w

زنت خپلیم خویع چون با فیلم پورن خود ارضایی میکنی ولی با یکی دیگه نمیرع ط رابطع اون زن محرمتع پ نیازشو بر طرف کن مشکل ع ط نع ک فک میکنی زنت خواستیع بدی ازت دارع زنت اونجوری ارضا میشع اون کارو دوست دارع نیازش اونجوری ک میکن برطرف میشع ط ام همونکاری و ک میکن بکن قول میدم وقتی ط اون کارو بکنی اونم ب حرفت گوش میدع ع هر لحاظی و اینکع واقعا دوست دارع وگرنع چون نیازشو برطرف نمیکنی یا با یکی دیگه میرفت ط رابطع یا واقعا ازت جدا میشد اینو بدون با وجود اینکع اون حسی ک میخواد و بهش نمیدی بازم کنارتع واقعا متعجبم من ک با فیلم پورن ابشو میارع اگع من بودم با یکی میرفتم ط رابطع چون واقعا سختع ببینم زنم نیازمو برطرف نمیکنع عیب ع ط نع داداش خودتو درست کن

Reply Hide See translation

arsoo.hakhverdian 175w

نمیخوایش بدش به من... چرا عیب میزاری روش؟؟؟؟ اصلا گوه خوردی باهاش ازدواج کردی.... قدرشو نمیدونی حیوون... خر چه داند قیمت نقل و نبات

Reply Hide See translation

sahar_iz76 175w

من بخاطر خندیدن به زنت حتما میرم جهنم

Reply Hide See translation



7.2 Comments Collected from Female Advice-seekers (in Persian)

Appendix 6. Persian Instagram Comments on Love and Relationship Issues by Females

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CR3esrhHeAv/?igsh=d2N5aHU0cW41M3c2							
Time zone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		masi60314		9151321437	28/07/21 12:43:03		فقط یه جواب برایش دارم اینشون مرض داره 😊	view comment
2		eli286		1626928784	28/07/21 15:47:40		طرح جدید مجلس اصلاً واسه تحکیم خانواده هاست 😊😊😊😊😊😊	view comment

3	raeissimohsen	3679 2651 16	28/07/21 15:47:42	@maede.d.644 منم نمیدونم چه مرضیه دارو داره ایا	view comment
4	raeissimohsen	3679 2651 16	28/07/21 15:50:34	الان دارن تو کره ماه برج میسازن بعد تو دنبال چی هستی 😊	view comment
5	alii raeisi	1936 3428 74	28/07/21 15:53:39	@icebound._.ocean20 چپشده؟	view comment
6	mohamadhosseini_70	2260 4368 41	28/07/21 15:55:10	مستعد خیانته 😊	view comment
7	azadi_hadis66	3835 3759 766	28/07/21 15:56:42	وقتی چیزی ازش ندیدی مشکل چیه؟ خیلی اخیلیو فالو میکنن ما مثال اقایونی تو فالو هامون داریم حتما چیزی هست؟	view comment
8	katayounbn	3269 0548 32	28/07/21 15:57:20	واقعا چه ایرادی داره من نمی فهمم مگه زندانی البته این حرفو هم در مورد آقایون می گم هم خانم ها	view comment
9	ffarnaazz	1365 0046 76	28/07/21 15:59:34	شوهرت هیز تشریف داره	view comment
10	sahel parhi zkar	3923 5293 599	28/07/21 16:00:23	م	view comment
11	_____s_13_____	4465 1337 564	28/07/21 16:01:20	علت کارش همونی ک حدس میزنن 😊 اصلا شک نکن	view comment
12	solmaaz_nohi13631222	5555 5514 76	28/07/21 16:05:14	دارن فیلتر میکنن حرص نخور پوستت خراب میشه دیگه کلا خیالت راحت 😊	view comment
13	kamyar_azi mi_9009	8544 8484 85	28/07/21 16:13:09	مطمئن باش از نظر شما همه چی عالیه! وگرنه وقتی میدونه این کارش شمارو اذیت و ناراحت میکنه و باز بی اهمیت به کارش ادامه میده، پس قضیه چیز دیگست!!! چون کاری نیست نتونه انجام بده	view comment
14	kamyar_azi mi_9009	8544 8484 85	28/07/21 16:18:28	@lena.sherry.27 فالو کردن خانومای دیگه در ظاهر شاید مشکل بزرگی نباشه و اهمیت خاصی نداشته باشه! ولی اینکه میدونه اینکارش همسرشو مورد آزار قرار میده وفکرشو بهم میریزه کار درستی نیست! یا داره لجبازی میکنه و ارزش نداره طرف مقابل براش؛ یا کرم داره در'هر صورت	view comment

15	soleil.rosee	2874 7745 08	28/07/21 16:25:40	اون ادامه داده!! یعنی به فالو کردن خانوما علاقه داره!! چرا خودتونو گول میزنید؟! برای نماز خوندن که خانومارو فالو نمی کنه برای تیک زدن می کنه	view comment
16	omifa5659	2073 8317 46	28/07/21 16:37:33	خوشی زده زیر دلت،،،،، مردا همه همین،،	view comment
17	arad s a a	1780 9938 19	28/07/21 16:44:34	مگه چه اشکالی داره.. سختش نکنین بابا..	view comment
18	amirh_1360	1526 8772 24	28/07/21 16:44:59	@eliya2455 دقیقاً	view comment
19	jahan.abbasi	5774 9808 34	28/07/21 16:46:09	اقای شما مشکل چشم و دل بی قرار دارد	view comment
20	hosein ase mani76	2335 0628 765	28/07/21 16:46:50	@amirh_1360 والا بسه دیگه خجالتم خوب چیزیه سرتونو بندازید تو زندگی دنباله زیر بغله مارن	view comment
21	lena.sherry.27	2869 8335 436	28/07/21 16:54:50	@kamyar_azimi_9009 دقیقاً	view comment
22	mnj.dr	2136 6501 50	28/07/21 16:59:32	خوب بدون هیچ حرفی مقاماتو نمایندگان برات حلش کردن خوب سوال بعدی چی بود	view comment
23	a.jaloosi	2019 7674 75	28/07/21 17:03:50	بلاکش کن و آنفالو دیگه گیر نده و زندگی رو بکن نسبت به این موضوع بی تفاوت شو	view comment
24	amirh_1360	1526 8772 24	28/07/21 17:07:59	@eliya2455 میدونی این مملکت هیچی سر جاش نیست بحث خیلی مفصلیه این کار معلول کلی علت هست	view comment
25	del estan	3153 1719 699	28/07/21 17:14:54	اولا چرا فالو کردن جنس مخالف برای همه ی ما ناراحت کننده ست بنظرم همین نگرش باعث خیلی اتفاقات بد میشه چون اعتمادو احترام کم رنگ میشه یا از بین میره خانم عزیز با کمی توجه و محبت میتونید براحتی این مشکل رو حل کنید	view comment
26	hosein ase mani76	2335 0628 765	28/07/21 17:19:23	@amirh_1360 دقیقاً واز حوصله خارجه کلاسه خودمونو سفت بگیریم باد نبرش ،نظر دادن راجع به زندگيه ديگران خیلی سخته	view comment

27	hosseinimohsen.s	2015 5137 32	28/07/21 17:29:16	حالش زیاد خوب نیست	view comment
28	amirh_1360	1526 8772 24	28/07/21 17:29:36	@eliya2455 جمله آخرتون بهترین جمله بودم موفق باشین	view comment
29	a_afsaripur	3024 7618 43	28/07/21 17:37:34	واقعا الان مشکل شما این چیزاس تو زندگی ؟؟؟!! رهااا کن این طرز فکر ... این روزا آدما خیلی مشکلات بزرگی دارن 😞😞😞😞	view comment
30	sahar.blue73	8242 1309 67	28/07/21 17:40:54	تو هم مردهای غریبه رو فالو کن والا	view comment
31	hosein_asemani76	2335 0628 765	28/07/21 17:45:01	@amirh_1360 متشکرم همچنین شما	view comment
32	amirh_1360	1526 8772 24	28/07/21 17:48:43	@eliya2455 🌸	view comment
33	hosein_asemani76	2335 0628 765	28/07/21 17:49:27	@amirh_1360 😊	view comment
34	ali_karimi1362	1429 0862 66	28/07/21 17:53:48	کنترلش نکن.. حساس نشو..	view comment
35	mari1368yaman	4807 5048 287	28/07/21 18:09:04	@yasi.7377 کی گفت؟	view comment
36	soleil.rose	2874 7745 08	28/07/21 18:10:46	@sedigherahmani_minoorahmani خیر	view comment
37	nda.hjt	7119 2251 41	28/07/21 18:17:05	من چ میدونم	view comment
38	yalda_tanasan	6685 1052 75	28/07/21 18:25:19	دردش گرونه 🤔	view comment

39	nasrinmoazzen	1925 4280 29	28/07/21 18:49:05	دیگه مشکلات حل شد	view comment
40	elham_soltni13666	1731 0981 47	28/07/21 19:04:05	@a.arjmand 🤔	view comment
41	m_hosein_valaei	2121 3381 03	28/07/21 19:12:06	ترک عادت سخته	view comment
42	faal_ghahveeeee	1755 1785 37	28/07/21 19:13:55	کی فال رایگان میخواد؟ پست آخرمو از دست ندید	view comment
43	__pegah.na__	2228 5427 61	28/07/21 19:16:21	منم این مشکلو با همسرمد داشتم درست نشد چون کلاً آدم هیزی بود برای همین جدا شدم	view comment
44	rahmati_bahram95	4712 5755 50	28/07/21 19:24:34	خداروشکر کاروکاسبیه جنده های اینستام تخته میشه زندگیا جمع وجور میشه	view comment
45	smi_b1	3119 9009 37	28/07/21 19:41:32	همین کارو باید بکنه متقابل به مثل	view comment
46	marzymardani	6161 3561 94	28/07/21 19:45:28	@mahdiehh.b 🤔🤔🤔🤔🤔	view comment
47	zarizy67	3967 8434 51	28/07/21 19:47:05	@a.arjmand 🤔	view comment
48	naarcissi	1740 7003 393	28/07/21 19:56:49	باهاشون چت میکنه؟	view comment
49	es_aj021	8584 8440 69	28/07/21 20:08:45	@nasrin_p00 🤔	view comment
50	es_aj021	8584 8440 69	28/07/21 20:09:24	@_ghasedake 🤔	view comment

51	faeze_karim_i80	6818 3530 84	28/07/21 20:18:53	بابا این کرم همه مردا دارن تو ذاتشونه	view comm ent
52	shirin_naddaf	2030 4153 10	28/07/21 20:50:30	@mostafaesfandiar سد سازی کنند خشک بشه	view comm ent
53	shirin_naddaf	2030 4153 10	28/07/21 20:50:59	تنوع طلب اند 🙄	view comm ent
54	afsane_k_sh_76	5711 7205 56	28/07/21 21:20:11	اینکه فالوور زن داره بنظرم مشکل خاصی نیست در واقع اونی که بخواد خیانت کنه مطمئن باش زنجیر هم به دست و پاش بزنی کار خودشو میکنه دیگه بقیش بستگی به شناختت و اعتمادت نسبت به طرفت داره اگه خیلی حساس بشی و براش بیخودی بحث جدل راه بندازی عاقبتش این میشه که دروغ بشنوی و ازت پنهان کاری کنه	view comm ent
55	ghaedi.e	3176 6042 91	28/07/21 21:32:05	@mahdiehh.b خدا خیرشون بده	view comm ent
56	ghaedi.e	3176 6042 91	28/07/21 21:34:48	@eliya2455 زندگی را خانم داره میپاشونه جانم باید سرگرم بشه به تحصیلات تا اینقدر تو فالورهای اقا فضولی نکنه جانم	view comm ent
57	hosein_ase_mani76	2335 0628 765	28/07/21 21:36:08	@ghaedi.e ای آقا منصفانه صحبت کن	view comm ent
58	ghaedi.e	3176 6042 91	28/07/21 21:36:44	@zohre__znd چهرتون زیباست فالو کنم ادد میکنی جانم	view comm ent
59	hosein_ase_mani76	2335 0628 765	28/07/21 21:37:39	@reza_sarafion دمت گرم 🤔🤔🤔🤔🤔	view comm ent
60	mohabbat.noorafshan	1921 3700 68	28/07/21 23:02:45	@maede.d.644 خیلی باحال گفتید 🤔🤔	view comm ent
61	roxana_ti	1542 5383 53	28/07/21 23:02:48	کاش این مشکل ساده رو اینجا حل نمیکردی هرکسی میاد به تجربه از زندگیش میگه و شما سردرگم میشی و در نهایت بدبین ولی یهو میبینی اصل ماجرا ساده تر. از این حرفا بوده الکی حساس شدی	view comm ent

62	dounanm94	2176 9861 07	28/07/21 23:19:55	خب منم آقایون زیادی رو فالو. آرم،، چه ربطی داره،،، موضوع وقتی جدی و بد میشه که ببینید تو دایرکت با خانوما چت می کنه،،،	view comm ent
63	engineer_finance	2127 4810 75	28/07/21 23:20:30	کسی که دانشون خرابه تو شیشه ام بذاری کار خودشونو میکنن!..... 😞 😞	view comm ent
64	engineer_finance	2127 4810 75	28/07/21 23:21:43	وقتی فهم و قدرت مدیریت رابطه رو نداری هنوز به بلوغ فکری و عقلی نرسیدی خب وارد رابطه نشو.... ادم واسه ارامش وارد رابطه میشه یا سوهان روح.... واقعا نمیدونم چه جوابی بدم در شأن این اقا باشه 😞 😞	view comm ent
65	mozghanheydari13	1723 9154 24	29/07/21 01:08:17	دیگه غصه نخور عزیزم مجلس دید شما نگرانی کلا فضای مجازی رو داره پر میده بره	view comm ent
66	maryam.aypara	5834 2441 91	29/07/21 02:56:11	@soleil. rosee موافقم باهاتون 🙏	view comm ent
67	maryam.aypara	5834 2441 91	29/07/21 02:56:27	@nylw5894 🙏	view comm ent
68	dariush.jalili84	6868 4208 25	29/07/21 03:03:04	بابا بزار این بنده خدا حالشو بکنه اخه این شوهر بیچاره که دلش به چهارتا فالور خوش شده چرا اینقدر باید قضاوت بشه سخت نگیر عزیزم راحت باش....	view comm ent
69	soleil.rose	2874 7745 08	29/07/21 03:34:11	@maryam.aypara 🌹	view comm ent
70	mahdiehh.b	3862 0097 16	29/07/21 04:49:31	@ghaedi.e بازی انقلاب ۵۷ و درنیارررر آیندگان به ما فحش بدن(:))):	view comm ent
71	shohreh. 1359	3664 2255 39	29/07/21 05:41:13	بیخیال این موضوع نشو و مردی که این مرض رو داره هیچ وقت و هرگز درست نمیشه من تجربه اش رو داشتم اینجور مردا روانیه اینکارا هستن هرچه زودتر خودتو نجات بده چون روز به روز بدتر میشه که بهتر نمیشه	view comm ent
72	sh.fariba7317	5587 0807 93	29/07/21 05:48:40	@photo_1111p بیا بریم کره ی شمالی هرچیه از اینجا بهتره حداقل تو گرما شال سرمون نمیکنیم 😄 😄 😄 😄 😄	view comm ent
73	real_ladi	5894 0698 61	29/07/21 05:54:29	@mah__1398 دقیقاً موافقم	view comm ent

74	anahita.chloei	1787 8476 12	29/07/21 06:11:27	بیماری واین شروع خیانتهای بزرگتره	view comment
75	romiss.dehnad	6534 1446 2	29/07/21 07:14:43	@a.arjmand ایشالا همه خانومهام دلشون اقیانوسی بشه و اونها هم روابط اجتماعی گسترده ای داشته باشن که دیگه این وسط کسی اذیت نشه	view comment
76	roghayhe1407	7629 1008 73	29/07/21 07:32:26	هیچ مشکلی نیست .مجلس تصویب کرده .اینستا رو حذف میکنن ..یکم صبر داشته باش .اونم حل میشه .وتو هم به ارامش میرسی 🙏	view comment
77	roghayhe1407	7629 1008 73	29/07/21 07:33:46	از اول طوری توضیح داده ، که منتظر بودم بگه فقط مشکلمون رفتن به خارج اونم بخاطر کرونا .نمیزارن . 🤔	view comment
78	a.arjmand	6269 6054 29	29/07/21 07:47:25	🙄 @asaaliiiii نه همه مردا دل اقیانوسی نیستن خیلیامون دل چشمه ای هستیم که فقط برای یه نفر ظرفیت داره .	view comment
79	eellmmiirraaa	6026 3215 8	29/07/21 07:49:50	ایشون به لاس زدن علاقه داره (با عرض پوزش)	view comment
80	leila aref 26	2895 3938 377	29/07/21 08:09:57	دوست داره خانمهای دیگه رو هم تجربه کنه، این آدمها مریضن، درست هم نمیشن،	view comment
81	amirz.236	1818 5726 20	29/07/21 09:16:07	تو کفه 🤡🤡	view comment
82	romiss.dehnad	6534 1446 2	29/07/21 09:33:17	@a.arjmand به نظر من هرکس باید مئه طرفش باشه و رفتار کنه دل اقیانوسی باید به دل اقیانوسیه فوق اجتماعی در کنارش باشه اون ادم حسابیام که واقعا جنتلمن به لیدیه باشخصیت کنارشون باشه اینجوری هیچوقت کسی آسیب نمیلینه	view comment
83	b.a.h.a.r0211	3400 9978 382	29/07/21 09:56:38	چون مریض تنش میخاره	view comment
84	samira_haje_i	6229 0560 28	29/07/21 13:53:38	والا لایک کنه وقتی اعتماد داری چرا گیر بیخود میدی	view comment
85	masoomezare_i	1433 0116 65	29/07/21 16:25:49	@amir.mzn3846 شما اگه خانومتون براش نامه از اقایون بیاد هم انقدر منطقی برخورد میکنید؟؟	view comment

86	amir.mzn3846	1373 0707 71	29/07/21 16:34:21	view comm ent	masoome_zarei@بله کاملاً، اولاً که بنده مجردم، دوماً من به اصالت و نجابت طرفم نگاه میکنم در آینده نه به اینکه تو محیط کارش با فضای مجازی اونو چک کنم، و نهایتاً اینکه نجابت و اصالت فقط مخصوص خانومها نیست، همه چی دوطرفست
87	niloofar_19955	4605 0976 464	29/07/21 19:59:39	view comm ent	عزیزم طلاق بگیر مشکلات خیلی حاد حل نشدنیه 🙄
88	zarbanoo.life	4590 3379 481	29/07/21 20:02:35	view comm ent	چه اشکالی داره شما خوت طرح صیانت رو اجرا کردی رو این بیچاره
89	ghaedi.e	3176 6042 91	29/07/21 20:05:51	view comm ent	@eliya2455@عزیز من هم توهم روشنفکری دارم و هم بی انصاف
90	hosein_asemani76	2335 0628 765	29/07/21 20:11:35	view comm ent	@ghaedi.eخیلییی بدمزه ترین طعمه اینه که بفهمی شوهرت با زنهایه دیگه چت میکنه
91	narges.faran	6249 8553 95	29/07/21 21:50:05	view comm ent	باز تو چه حوصله ای داری گوشی شوهرتو چک میکنی بیخیال هر چی چک کردن بیشتر حرص خوردن بیشتر
92	farsi.mehdi	2617 7901 39	30/07/21 04:54:06	view comm ent	من نمیدونم مشکل اقا چیه ؟ اما اینکه شما فضای مجازی ایشونو چک میکنید نشون میده آدم کنترل گری هستید و حتماً باید به مشاور مراجعه کنین
93	es_aj021	8584 8440 69	30/07/21 17:54:29	view comm ent	@yegane_rafiei72 🙄
94	golizahed	5631 3725 62	01/08/21 10:10:32	view comm ent	@ali_owj_1993 🙄
95	sewing_aysheh	1999 3355 41	01/08/21 13:35:33	view comm ent	@mostafaesfandiar 🙄🙄🙄🙄
96	labkhandeh_	1958 2602 72	02/08/21 21:13:50	view comm ent	زن و شوهر باید در زندگی با اعتماد کامل به هم زندگی کنن و شک نسبت به هم نداشته باشن اینجوری نه خودت اذیت میشی نه همسرت
97	shabnam_m156	4867 3953 91	06/08/21 17:10:06	view comm ent	هر مردی یا زنی اگ کسیو فالو میکنه ب این معنی نیس ک سرو گوشش میجنبه وقتی درکی از فضای محازی ندارین همینیه دیگه بعدم مگه شما خودت هیچ مردیو فالو نکردی نمیدونم بعضیا فازشون چیه

98	ebram.gharyan	1776 1620 30	21/08/21 09:42:19	مشکلی نیست، فقط خودت و خانواده جوری رفتار کنید و بهش احترام بزارید که اگر روزی خواست با کسی باشه بخاطر اینکه اون همه احترام رو از دست نده و آبروش جلو خانواده همسرش نره این کار رو نکنه	view comment
99	maryam.h_d66	9525 9365 54	12/09/21 21:08:47	مریضن	view comment
100	samisami3306	3700 5812 222	19/10/21 19:32:27	خب هر مردی این مرض رو داره سخت بگیر ما مثل شما نیستیم ۷۰تا زن هم داشته باشیم تو درون وجودمون به کسی تعهدی نداریم 😊	view comment

Appendix 7. Persian Instagram Comments on Sexual Disorder Issues by Females

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CRZeqSGpeJH/?img_index=1&igsh=MWVwdDY4bTRoY25oZA==							
Timezone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		tara_kurdish.official		32042247502	19/07/21 09:59:19		دیگ خودش راضیه	view comment

2		k.hosseini0		27238903442	19/07/21 10:01:26	البته که غیر طبیعی، اثر دیدن فیلمهای پورنه	view comm ent
3		abedi4758		39882037598	19/07/21 10:17:52	👏 در حد یه فانتزی هست تو بهرش زیاد نرو	view comm ent
4		nel.ytsroivr		10994624083	19/07/21 10:45:16	جدیدا مردا چقدر بی غیرت شدن	view comm ent
5		zendeqy5		12816554182	19/07/21 10:46:58	خدایی من آگه مشکلی باشه اینجا مطرح نمیکنم ب جای کمک بیشتر طرفو تحقیر میکنیم	view comm ent
6		somaye_n1394		6309557473	19/07/21 11:33:16	@mar_mar_7575 چه ربطی داره آگه دوس داشت بیچاره ک اینجا کمک نمیخواست	view comm ent
7		z.naseri1354		45066058464	20/07/21 10:59:14	طبیعی نیست حتماً با مشاور مشورت کنید	view comm ent
8		fzargar668		35602456964	20/07/21 11:33:15	طبیعی نیست!!!!	view comm ent
9		m.hematikiya		8691361017	20/07/21 12:12:41	به نظرم اصلاً خوب نیس این فانتزی	view comm ent
10		dark_boutiquee		38548260482	20/07/21 12:22:50	میخای به مامانت بگی؟ مگه مجردی که اون دخالت کنه توی زندگیت یا نظر بده..برو مشاور کمک بگیر	view comm ent
11		kosar_yahya79		12552126554	20/07/21 12:33:04	چقد مهربون بود حرفت	view comm ent
12		m13m708ra		7163487990	20/07/21 12:41:19	اصلاً طبیعی نیس	view comm ent
13		amin260166		12269522974	20/07/21 13:26:04	@zeynab_aliakbari فهم و درک این مسایل نیاز به تحصیلات روانشناسی نداره، ذره ای شعور برای درک این حرفا کافیه	view comm ent

14	sara_azimi1364		31286839142	20/07/21 13:29:27	عزیزم اصلا طبیعی نیست شما ببرید دکتر	view comm ent
15	hamfekri_moshavere —		43939292813	20/07/21 13:34:27	@amin260166 با همون ذره ای شعور حتما باید بدونید تو کارهایی که تخصص ندارید نظر ندید ، وقتی میگید تجربه حتما با همون تجربه یه چیزی میدونم که این نظر میدم ، تا حالا شنیدین بعضی از ، مشکلاتو دادگاه سریع حکم طلاق میده چون خطراتی داره که حبران همیشه ، یسری اختلالات هم همین ماجرا رو داره و اینقدر خطر افرین هست که نخواهیم روش ریسک کنیم شما هم به جای ایراد گرفتن از این اون نظر کارشناسی خودتو بده کسی که صاحب دل نوشتن خودش تصمیم میگیره چیکار کنه	view comm ent
16	amin260166		12269522974	20/07/21 13:53:29	@zeynab_aliakbari ، اگر روانشناس ، روانشناس باشه ، از نظرات دیگران نباید اینقدر اشفته بشه و منم منم بکنه ، شما با همین فرمون برو جلو طلاقش رو بگیر ، خدا رو شکر دکتر نیستین وگرنه اول امپول میزنید بعد معاینه میکنین 😊 اینو بدونید هیچ وقت قاضی در هیچ موردی از مسایل خانوادگی حکم سریع صادر نمیکنه مگه تو مسایل امنیتی (اینو پدرم که قاضی هستن پرسیدم الان) ، اگر مشکل خانواده مسایل جنسی باشه مدتی زمان میدن تا مشکل حل بشه اگر نشه و نخوان باهم سازش کنن ، نیاز به حکم دادگاه نیست ، شورای حل اختلاف موضع رو فیصله میده	view comm ent
17	hamfekri_moshavere —		43939292813	20/07/21 14:03:59	amin260166 من طلاق کسی و نمیگیرم چیزی که میدونم درسته رو گفتم اختلالاتی مثل همین مورد مثل پارانویید مثل وسواس جز اختلالاتی هستن که خیلی سخت درمان میشن چون فرد نمیتونه ببذیره که مشکل داره ، حالا شما هی میخوای با تحقیر و توهین حرفتو ثابت کنی هیچ اشکالی نداره ولی بادتون باشه چه بخواید چه نخواهید من روانشناسم و اتفاقا با همین حرفا و رفتار شما میتونم بفهمم که مشکل از کجا اب میخوره که اینقدر مقاومت دارید و سعی میکنید مسئله رو خیلی عادی جلوه بدید ، شنونده باید عاقل باشه که قطعاً با خوندن حرفای توهین آمیز شما متوجه میشه که حق باکیه شما هم موفق باشید	view comm ent
18	amin260166		12269522974	20/07/21 14:07:57	@zeynab_aliakbari من قصد عادی سازی این. ماجرا ندارم، فقط گفتم ائل نریض رو. معاینه کنید بعد درمان کنید ، قصد توهین هم نداشتم و ندارم، اگر شما حس کردین لحن من توهین الود بوده یا تحقیر کننده تمام قد از شما عذرخواهی میکنم و اون پیام رو با اجازه تون پاک میکنم که بی احترامی نباشه	view comm ent
19	hamfekri_moshavere —		43939292813	20/07/21 14:10:04	@amin260166 بله خب جایی که دیگه قضاوت با بقیه باشه پاک میکنید ولی بیار بخونید اگه همون یه ذره شعور که گفتید وجود داشته باشه خودتون متوجه توهین و تحقیر کلامتون میشید ، در ضمن من جایی نگفتم دکترم که اینم اضافه کردید	view comm ent
20	amin260166		12269522974	20/07/21 14:11:08	@zeynab_aliakbari من فقط پیام اخر که نوشته بودم دکتر مارو باش رو پاک کردم بقیه پیامها رو گذاشتم چون فکر کردم از اون پیام اخر که دو خط بید ناراحت شدین	view comm ent
21	amin260166		12269522974	20/07/21 14:20:17	@zeynab_aliakbari اره اتفاقاً گذاشتم همشون بمونن ، مهم نیست دیگران چه قضاوتی میکنن مهم اینه چیزی که فکر کنم صحیحه رو. گفتم ، جالبه شما روانشناسی هستی که منتظر قضاوت دیگران هستی و بدون معاینه مریض درمان میکنی 😊 ، از طرفی عذرخواهی دیگران رو نشانه برتری و حق به جانبی خودتون و شقاوت دیگران میدونید، و یکسری موارد دیگه که متوجه شدم توی اون مسایل هم ضعف دارید البته به نظر من ،	view comm ent

						جسارتا بنظرم هنوز پختگی کافی رو.ندارید امیدوارم بتونید حداقل مشاور خوبی برای مزدم باشین	
22		hamfekri_moshavere —	43939292813	20/07/21 14:24:02		@amin260166 مهم نبود پاک نمیگردین 😊 قضاوت من برای صلاحیت من بر عهده کسای بذارید که مراجع من هستن حتما اونا هم ذره ای شعور و دارن 😊😊	view comment
23		amin260166	12269522974	20/07/21 14:29:40		@zeynab_aliakbari شما پیامهای منو نگاه کن ، هیچ کدوم پاک نشده همشون سر جاشه، 😊 ظرفیت عذرخواهی نداشتی 😊، توجه هم نکردی که پاک نکردم، عذرخواهی رو هم پس میگردم، چقدر ضعف، هاتون زیاد شد 😊 تو دیگه کی هستی، بیشتر رو خودت کار کن، چقدر بر افشته ای 😊 یاد شخصیت دکتر نیما افشار در سریال ساختمان پزشکان افتادم چقدر شبیه همید 😊، پیامهامو بیشتر بخون 😊 همشون براتون گذاشتم	view comment
24		mohammad.shokouhy	9314674844	20/07/21 14:32:01		دوست عزیز حتما با یک روانشناس مشورت کن 🙏	view comment
25		hamfekri_moshavere —	43939292813	20/07/21 14:33:14		amin260166 اگه هم معتقدی که من این همه ضعف دارم و اینقدر سطحم پایینه چرا اینقدر وقتتو برای این جور ادمی تلف میکنی؟ بهتر نیست بری با یه ادم در سطح و رتبه خودتون هم کلام بشید و منو با ضعفام تنها بذارید؟؟	view comment
26		hamfekri_moshavere —	43939292813	20/07/21 14:36:10		@amin260166 یکی از پیام ها هم پاک شده که اصلا مهم نیست با همینا که هست به قول شما ضعیف تر از من هم میتونه تشخیص درست بده	view comment
27		amin260166	12269522974	20/07/21 14:41:55		@zeynab_aliakbari اوه اوه اوه چقدر گیری تو دختر !!! ، به زندگیت برس! اینقدر برات مهمه نباشه کی پشت سرت و جلو رویت چی میگه، نظرت رو بگو ، دیگران هم نظرشونو میگن و تمام، چقدر دعوا داری؟ 😊! خدا خیرت بده ، ازت عذرخواهی میکنم جو میگرنت، عذرخواهی نمیکنم میگی توهین کردی 😊 والله زندگی ارزش نداره که ادم اعصاب و فکر خودشو برای کامنتا و قضاوتای دیگران هدر بده، جالبه بهتون بگم الان داشتم کامنتای دیگران میخوندم یکی نوشته بود این دل نوشته از طرف یه پسره که افکار خودشو از زبان نامزدش نوشته ببینه نظر دیگران چیه ، که اکر یه روز نامزدش فهمید بدونه چی جوابشو بده، از کجا معلومه یه بنده خدا سرکارمون نداشته باشه 😊	view comment
28		amin260166	12269522974	20/07/21 14:49:42		@zeynab_aliakbari اره دکتر جان ، بهرحال یه بیکاری پیدا میشه مید کامنتهای گوهر بار من و شما رو میخونه و یه قضاوتی میکنه برا خودش ، جدای از این حرفا مطالب پیچ.تون هم دیدم هم برا همسر ام ارسال کردم ، خوشحال شدم از آشنایی تون	view comment
29		hadisbadri_pv	5509549290	20/07/21 15:17:41		اصلا طبیعی نیست ولی خب برا رابطتون تنوع از راه درست ایجاد کنید تا خسته نشید و این فکر ا نیاد سراغتون.	view comment
30		rafidefakhari	36853029458	20/07/21 15:41:44		😊😊😊	view comment

31	hamfekri_moshavere —	43939292813	20/07/21 15:49:49	@amin260166 من دکتر نیستم	view comm ent
32	1.111.1111111.111	39944165203	20/07/21 16:06:20	@kosar_yahya.79 قابل نداشت 😊	view comm ent
33	aisa .beauty	44710806423	20/07/21 18:08:26	@mali.he768 اون دوس داره ی زن دیگ باشه ، یکی دوبار گفت منم قهر کردم دگ حرفش نزد ولی خب بازم نگرانم	view comm ent
34	reza s shahraki	45159504035	20/07/21 18:53:09	مطب تعطیله حسش نیس	view comm ent
35	o_zahedi8712	48553031445	20/07/21 19:15:55	دوستان هیچ میدونید که برای چربی سوزی 🔥 فقط کاهش وزن مهم نیست شما باید به سری از عوامل که موجب اضافه وزن شما میشن از بین ببرین مثل کبد چرب، فشار خون، تیروئید، مشکلات گوارشی و از همه مهم تر شیوه لاغری درست 🍷 من تو پیج کلی مطالب آموزنده دارم که میتونه به شما کمک کنه بدون 😊 گرفتن رژیم های سخت و طاقت فرسا 🍷 شما رو به وزن دلخواهتون برسونه اینم ایدی پیجم 🔥🔥🔥 o_zahedi8712@	view comm ent
36	z.nazari.amir	17879793841	20/07/21 22:17:15	فرار کن فرار	view comm ent
37	leilaminoo1	40009276379	21/07/21 06:40:45	علتش خود ارضایی زیاد همسرت از طریق تصویر سازی تو ذهنشه! اینقدر اینکارو کرده که بدون تصویرسازی ذهنی ارضا نمیشه! اگر بیان نمیکرد طبیعی بود ولی اینکه بیان میکنه و از شما همراهی میخواد، بیماریه!	view comm ent
38	mhrazaly123gmail.c	48079835374	21/07/21 11:26:51	طلاق بگیر تا یه روز بیاد با یکی دیگه شریکت کنه	view comm ent
39	aida 161	38221418189	21/07/21 14:28:53	نه عزیزم این رفتار کاملا غیر طبیعیه تا دیر نشده به یک مشاور مراجعه کن اگر درمان نشد جدا شو	view comm ent
40	laya98	29211775731	21/07/21 17:37:45	حیوانام رو جفتشون تعصب دارن موقع رابطه. واقعا الان این مساله برات سوال بود یا داشتی ادا درمیاوردی؟ پنی چی اخه	view comm ent

41		moshavere ba to		2177116763	21/07/21 19:22:01	@yekta.aryan1 عزیزم کدوم پیج دیدی برام بفرست ببینم کپی کرده یا نه	view comm ent
42		moshavere ba to		2177116763	21/07/21 19:23:18	@yekta. aryan1 ممنون	view comm ent
43		205jmai		41551668068	21/07/21 20:06:11	ادامه این زندگی فاجعه باره الان حلش کن	view comm ent
44		aban 817		15165232741	21/07/21 23:00:01	🤔🤔🤔🤔	view comm ent
45		nikta.azizi8		46924287785	22/07/21 05:01:24	من همچین موردی رادیدم باصدای رادیو که از دکتر هلاکویی پرسیدند ایشون جواب دادند این بیماری خوب نمیشه ونباید بالین افراد ادامه داد	view comm ent
46		heravi		3719358184	22/07/21 07:32:54	متأسفانه این مشکل یافانتری زیاد شده وبعضیاهم انجامش میدن	view comm ent
47		heravi		3719358184	22/07/21 07:33:07	باروانشناس وایناهم تاجایی که من دیدم حل نشده	view comm ent
48		heravi		3719358184	22/07/21 07:34:50	@miillaadd.solta دقیقاً 🤔🤔	view comm ent
49		maxkhanom8		44173436272	22/07/21 13:24:04	@rahaab889 دقیقاً 🤔🤔	view comm ent
50		mah.eslami9668		2039308200	22/07/21 16:10:25	عزیزم شوهرت مشکل داره وهر چی تو سر ادمه ی روز واقعیش می کنه	view comm ent
51		aaaaaa1333334555		47971822862	22/07/21 16:41:36	شوهرش اینو با خاله الکسیس اشتباه گرفته 🤔🤔🤔🤔🤔🤔🤔🤔	view comm ent
52		hooooooooooooosen6		48178119356	23/07/21 10:10:43	تریلی هر هه عه سر ده 🤔🤔	view comm ent

53		reb13683		34815084185	23/07/21 13:37:06	این که به شما میگه اسم یک مرد دیگه را بیار یعنی که مشکل شخصیتی داره، خانم محترم کسانی که مشکل شخصیتی دارند یعنی از نظر روانی دچار مشکلاتی هستند که بعدا شاید بخاطر همین تفکر که شما در رابطه زناشویی تون اسم مرد غریبه را می آورید در روحیه خودتان حس خیانت را بوجود آورد که به مرور باعث مشکل روانی برای شما میشه، چون بعد از چندبار انجام این کار اصطلاحا فکر شما در عمل زناشویی تون شرطی میشه بطوریکه متاسفانه به خودتون می آید می بینید هنگام ارتباط با شوهرتون دارید در ذهن تان دنبال می گردید که این مرتبه کدوم مرد را در ذهنم تصور کنم واین یعنی از نظر ذهنی شما دارید عمل زشت زنا را انجामी دهید بنابراین شما نه تنها این کار را نکن بلکه ایشان را هم به مشاوره ترغیب کن	view comment
54		karen .angeli		48037818203	23/07/21 19:00:16	طبیعی نیست	view comment
55		simaaaaa99999		37485027650	23/07/21 23:19:22	چه مزخرف	view comment
56		hermoso1111		40112267558	24/07/21 05:38:28	کدوم مرد عاقلی زنشو با بقیه تقسیم میکنه اخه خواهر من	view comment
57		argl713		45397670143	24/07/21 07:51:02	نخیر کاملا غیر طبیعیه چرا که بعدا میخواد اون نفر سوم حضور داشته باشه چه بسا که از شما بخواد باهانش رابطه داشته باشی اینا از لحاظ روانی سالم نیست برو پیش مشاوره هردو برین اگه قبول نکرد جدا شو	view comment
58		ftmhrhmtty46		48343531823	28/07/21 08:36:34	به جای اینکه از مردم نظر خواهی کنی برو مشاوره عزیز	view comment
59		baonooo648		48355142414	30/07/21 08:20:10	چقدر مهربون گفتی.	view comment
60		baonooo648		48355142414	30/07/21 08:23:15	@pna33 مثل شوهر من وای که چقدر روح و روانم خسته شده. همش بهش میگم خدا یه زن آفریده اونم منم.اون وقت میگه من غیرت دارم. خیلی زندگی زجرآوریه اصلا دلم نمیخواد از خونه بیرون برم.شما چطور تحمل میکنی؟ 🙄	view comment
61		1.111.111111.111		39944165203	30/07/21 08:53:04	@baonooo648 مرسی 🙏	view comment
62		fereshteh_yeghoobey		10731197323	30/07/21 11:24:24	من مادرم پشت بومد وجلوشو گرفت تا مرز طلاق پیش رفتیم که یکم اخلاقای بدش کنار گذاشت من تا یه سال ازخونه نتونستم پیام بیرون به محضی که میومدم بعدش دعوا حتی اگر مزاحمی هم نبود بازم براش فرقی نداشت اما مادرم اینقدر باهانش مقابله کرد تا گذاشت کنار درسته الان تنها میرم بیرون اما وقتی باخودش میرم بازم یکم اذیتم میکنه ولی درکل 10 سالی میشه بهتر شده خوب خوب نمیشن اما به مرور بد دلی کمتر میشه من نمیدونم شما	view comment

						چندسال ازدواج کردی ولی اگر دوست داری یکم دیگه بهش فرصت بده باهش حرف بزن با آخرش کارمنو بکن یه قلدر بفروست سراغش 😂😂😂😂 حالا فکر کن من تو خانوادگی بزرگ شدم ه استقلال کامل داشتیم من بلدوستای داداشم حرف وشوخی اونا بامن اما با حجاب کامل ولی یه دفعه زندگیم کن فیکون شد یا راضیش کم بره مشاوره یا بایکی که حرف شنوی داره صحبت کن اگر بچه نداری لطفا حالا حالا نیار ببین میتونی باهش زندگی کنی ببخشید خیلی طولانی شد خدا بهت صبر بده	
63		fereshteh_yeghoobey	10731197323	30/07/21 11:26:27		@baonooo648 جواب دادم اما رییای نشد برین ببین لطفا	view comment
64		baonooo648	48355142414	30/07/21 15:21:15		@pnah33 منم ۱۲ساله ازدواج کردم شوهر من هی بدتر میشه. دوتا بچه دارم. ن. بابا فایده نداره بابامنم خیلی جلوش واستاده ولی فایده نداره خیلی از زندگی سیر شدم ن راه پیش دارم ن راه برگشت. اصلا دلم نمیخواد باهش بیرون برم چون بهم خوش نمیگذره 😞	view comment
65		fereshteh_yeghoobey	10731197323	30/07/21 16:44:16		@baonooo648 خوب اگر میزاره با خانواده بیرون برید و برای مابقی بدلیها مثلا توی عروسی یا مهمونی شماهم یه مدت کاراشونو انجام بده البته من اینکارو هم کردم اون به من ومنبه اون تاجایی که جرات نداشت با خواهرش حتی بحرفه اما بازم بستگی به آدمش داره اگر دست بزن نداره توهم ن مارو بکن ببینه چقدر. بده	view comment
66		baonooo648	48355142414	30/07/21 18:40:00		@pnah33 دست به زن نداره اما یهو میزنه لباسامو پاره میکنه یا وسایل خونه رو پیوسته ای سر فحش میگیره بهم فحشای خیلی زشت حالا فرقی نداره پیش خانواده یا غریبه ی دیگه باشه	view comment
67		fereshteh_yeghoobey	10731197323	30/07/21 22:02:01		@baonooo648 ببخشید پس اون دیگه انسان نیست همسر من فحش نمیده فقط غر غر میکنه اونم حالا خیلی کم شده اخلاقتش اومده دستم بنظرم دنیا اونقدرام که فکر میکنی به اخرنرسیده اگر واقعا طاقتت تموم شده یه فکری بردار حتما که نباید با یه مرد زندگی کنی باخانواده حرف بزن متقاعد شون کن جداشو اگر سریال روزگارانی درچوکوروارو دیده باشید میببند مژگان داره کلی غصه میخوره ومی ونه آینده ای نداره اما بازم راضی به طلاق نیست بخاطر حرف مردم ال ویل باور کن اونطورها فکر میکنی دنیا به آخر نرسیده ای کاش از همچین آدمی بچه دارن میشدی برو با بچه هات یه زندگی شروع کن وراحت شو کم کم میفهمی چه لطف بزرگی درحق خودت واون طفل معصومه کردین آدم تا از یه موقعیت نیاد بیرون نمیتونه ببینه چقدر حاد بود تازه اون موقعه میگی چرا زودتر این تصمیم نگرفتم نگو همیشه اگر بخای میشه شروع کن پول جمع کردن تا راحت باشی برای جدایی اینا رو گفتم تا خوب فکر کنی وتصمیم بگیری البته با خودتون میدونید اما بنظرم برو با چند خانم که طلاق گرفتن و توشرايط شما بودن حرف بزن بعد تصمیم بگیر و همین طور پیش مشاوره اگر بعد دوازده سال هنوز خوب نشد بعید میدون بشه خوب فکر کن وتصمیم بگیر حیف عمر نازنینت اما اینا رو	view comment
68		fereshteh_yeghoobey	10731197323	30/07/21 22:03:53		@pnah33 اگر دوست داشتی بیا دایرکت یکم دیگه	view comment

69		baonooo648		48355142414	31/07/21 07:01:06	اره @pna33 دیگه نگاه بچه هام میکنم افسردگی میگیرم. نفهمیدم تو چهار سال دوتا بچه اومدن. طلاق خیلی سخته پارسال رفتم دادگاه اما تو دادگاه گریه گرفتم و برگشتم اتفاقا بابام حامیم بود و حمایت میکرد اما بچه هام خیلی آواره شده بودن بخاطر آینده شون ترسیدم تازه بچه هام خیلی اذیت میکنن و بزرگ کردنشون خیلی سخته 😞😞	view comment
70		sheykhimahdiye		47164646714	03/08/21 12:36:24	😞😞😞	view comment
71		atiiyeh73s.p		48332037305	03/08/21 14:38:50	نفر بعدی 😞😞😞😞😞😞 حوصله ندارم	view comment
72		darya_fact		25554675271	03/08/21 20:23:15	فالو کن بک میدم 🍓	view comment
73		saber.oroji		24322008262	04/08/21 00:33:51	@mehrsta_fathiyan خواهر من زن زیر ۲۵ سال بلوغ عقلی نداره که بازخواست چی میکنی خواستی اثبات میکنم بهت که ۹۹ درصد خانوم ها بعد ۲۵ سال به بلوغ عقلی میرسن	view comment
74		saber.oroji		24322008262	04/08/21 00:36:35	@atiyesharif چه عجب یه نظر پخته ای ام خوندم	view comment
75		saber.oroji		24322008262	04/08/21 00:38:18	@miladentezar_ مرد که چه عرض کنم بابا طرف کونیه می خواد یکی باشه هم زنرو بزنه هم خودشو ساده ای ها	view comment
76		novel.ania		43636733824	04/08/21 00:48:49	معلومه فقط میای فحش میخونیا	view comment
77		ashkan behdarvand1		3972030576	04/08/21 05:24:19	بعد ازدواج صد درصد نفر سومی میاره، طلاق بگیر بره یا تعهد ازش بگیر	view comment
78		mohmab_3555		11885924135	04/08/21 11:05:56	ن طبی نیست مگر میشه زنتو بزاری در اختیار یک مرده دیگری	view comment
79		1965masoudlavasani		1767329963	04/08/21 11:30:05	یعنی به مرد دیگه بیاره زنش رو بکنه یا خودش رو بکنه. عجب غیرتی داره	view comment
80		ghande asal 7576		32943568239	04/08/21 12:35:55	دوست عزیز شوهر شما علاقمند ب سکس تریسام است و باید به پزشک مراجعه کنید چون کم کم تصوراتشون رو واقعی می کنند و اوضاع بدتر می شود	view comment

81		faranak8687		42569589228	05/08/21 09:50:09	@rahaab889 دقیقاً	view comm ent
82		yamhdi313		5653524483	05/08/21 22:44:28	گل گفتمی داداش 🌺🌺🌺	view comm ent
83		aynaz31600		48323726252	09/08/21 22:25:54	اون نفر سوم ک فانتزیشه زنه یامرد	view comm ent
84		sarakhoda927		44181566317	11/08/21 22:37:07	نه برو پیش روان شناس باهانش مشورت کن	view comm ent
85		alireza_media94		48560872852	12/08/21 20:04:15	شوهرت یه مریض روانیه ولش وگرنه عمرت پاش میسوزه	view comm ent
86		ahsw18		44276903121	20/08/21 07:24:23	عزیزم ببرش دکتر مگه ما دکتريم هرکه میاد یه نظری میده اینجا تخصصی که نیس	view comm ent
87		ahsw18		44276903121	20/08/21 07:25:44	نباید خودتم همراهیش کرده بودی چون داری پرورشش میدی عقید دهنشو	view comm ent
88		f76_76_f76		46111422096	22/08/21 21:49:17	مطمئنا طبیعی نیست. برید پیش مشاور اینجا هیچ کمکی از ما برنمیاد	view comm ent
89		m.jalal.ameri		3915132164	27/08/21 06:04:05	به همسر عوضیت بگو فیلم نگاه نکنه یخورده هم بره مسجد توبه کنه بلکه سر عقل بیاد 🤔🤔🤔	view comm ent
90		ate.13681		8914583974	30/08/21 21:45:30	خدایا شفاده	view comm ent
91		ate.13681		8914583974	30/08/21 21:46:33	خدایا شفاده	view comm ent
92		hosein_m3		46989744357	02/09/21 12:51:07	طبیعیه تقریبا	view comm ent

93		tkb212		36978569729	05/09/21 12:16:20	طبیعی تا وقتی ازت نخواد به زور وارد رابطه ای بشی که دوست نداری، خیلی ها فانتزیهای خیلی عجیب عریب تر دارن، ولی اگه میخوای با یه روانشناس صحبت کن، اینجا همه جور ادبی میاد، تو باید نظر متخصص رو بررسی ، اینجا بیشتر گیج میشی	view comment
94		tkb212		36978569729	05/09/21 12:23:02	رابطه و فانتزی های جنسی دونفر تا جایی که باعث ازار طرف مقابل نشه، اشکال نداره و لی بسیار خصوصی هست، نباید اینجا مطرح کنی، با متخصص صحبت کن، و در نهایت خودت تصمیم بگیر ، از کجا معلوم بعد از این با کسی از دواج نکنی که علایق عجیب عریب تر نداشته باشه، الان فحشم میدینولی واسه همین رابطه ازاد جنسی قبل از از دواج لازمه که طرف بدونه با کی طرفه.. و طرف چه علایقی داره یا نداره، نه که زن طرف بشی بعد شوک بشی و علایق طرف قابل درک نباشه برای طرفین	view comment
95		mozhgani. _h		45189966778	09/09/21 22:12:30	عزیزم طبیعی اصلا نگران نباش به کامنت های منفی هم اهمیت نده اصلا	view comment
96		kharatin_cream		47774569146	19/11/21 14:09:44	یه قسمتی توی مغز وجود داره که مسئول تصورات هست و تصورات جنسی هم اونجا اتفاق میفته، و موقعی که فرد به روش های غیر طبیعی مثل دیدن فیلم مستهجن تحریک میشه، این قسمت از مغز کوچیک و چروکیده میشه و اون ادم دیگه قادر نیست مثل افراد عادی تصورات عاشقانه و جنسی جذاب داشته باشه و دقیقا مثل یه شخص معتاد که نمیتونه افکار عادی داشته باشه دائم وابسته به دیدن اون فیلم ها میشه و برای تحریک بیشتر فیلم های بیشتر اما عملا مغز پاسخ ضعیف تری میده چون اون بخش از مغز غیر فعال شده و اون فرد برای تحریک شدن سعی میکنه از اون چیزایی که دیده الگوبرداری کنه، تنها راهش ترک اینجور فیلم ها هست و جالب تر اینکه افرادی که اصلا اینجور فیلم ها رو ندیدن و نمیبینن رابطه بر اشون خیلی جذاب تر هست چون خودشون توی ذهن شون میتونن بهترین تصورات رو داشته باشن در صورتی که فرد معتاد قادر به داشتن این تصورات نیست	view comment
97		aboolcharusai		5979928926	28/11/21 09:41:49	@mozhi._.hb کسشعر نگو بی ناموس	view comment
98		aboolcharusai		5979928926	28/11/21 09:42:16	این شوهرت خیلی ادم بی غیر تو بی ناموسیه اصلن درست نیست کاملن اشتباست	view comment
99		ateme8653		5570630112	21/12/21 10:41:43	طبیعی هست تو رویاهاشه	view comment
100		umut1989znj		52451616383	12/08/22 17:45:44	یا انحرافات جنسی داره یا اینکه داره فیلم بازی میکنه که بدونه تو زن سالم و وفادار براش هستی یانه... در هر صورت با این رفتارش مخالفت کن و مجبورش کن پیش پزشک برید	view comment

Appendix 8. Persian Instagram Comments on Sensitive Gender Issues by Females

[illegible]

4	barana_1362	5321 8173 80	14/11/ 21 22:59: 03	عاشق پولاشو شدی نه خودش	view com ment
5	mahta.jafari1	4359 6517 033	14/11/ 21 23:04: 23	بکارت وجود نداره دیگ رابطه نگیر باهاتش فوریم کات کن گلم	view com ment
6	mitraa920	4855 5501 618	15/11/ 21 04:22: 09	پسری که بخوادت هیچ وقت بهت دست نمیزنه یادت نره!	view com ment
7	reyhanshfy12	2815 5391 736	15/11/ 21 06:58: 06	عزیزم ناراحت نشی ها اما ریدی برای ثابت کردن گند زدی ب زندگیّت یادت میرفت کم کم بعدم غرورتو خورد کردی اون انقدر بی ناموسه ک میخواد با رفیقاشم بندازت ی حالی ببرن ولش کن برو تا بدتر نشده من نمیدوم عشق عاشقی ارش	view com ment
8	reyhanshfy12	2815 5391 736	15/11/ 21 06:58: 39	ارزششو داره با خودت اینجوری کنی شاید خوشگله پولداره اما بی شرفه	view com ment
9	legendbehbood	2157 2758 57	15/11/ 21 07:43: 22	چکار کنی هیچی ده بسته خاک بخر هر هشت ساعت بریز رو سرت	view com ment
10	tzmahla	4966 0493 766	15/11/ 21 08:26: 37	بکارت دروغی بیش نیست عزیزم . @feminism.everyday@ @vaginismus.irr@ raralifestyle پست و هایلایت های این پیج هارو دنبال کن تا از دست این چرندیات زن ستیز خلاص بشی ❤️	view com ment
11	roya_aghaza dehh	1941 9244 71	15/11/ 21 10:00: 00	شما دختر و نگیّتو بابت پول و قیافه ی اون آقا دادی.	view com ment
12	yasin74553	5040 6936 547	15/11/ 21 12:43: 48	بنظرم باهات ازدواج نمیکنه اون میگه جرابادختری ازدواج کنم ک باهام تو دوسی رابطه داشته حداقل پول بگیر ازش برو پردت و بدوز بعد باهات کلنجار برو بگو بیا بگیر ولی بعید میدونم بزنی در شدن پسرا نمیگیرن	view com ment

13	yasini74553	5040 6936 547	15/11/ 21 12:44: 15	رو	view com ment
14	hamidrezaba ba731	4477 8972 407	15/11/ 21 12:52: 17	چرا اولش نگفتی بکارت میدم بیا منو بگیر فکر کردی تو زرنگی اون خره	view com ment
15	rdyn.hmydy	3443 0439 002	15/11/ 21 12:54: 16	عقلت کجاست، خوشگل بودی چه 😊😊 متاسفم	view com ment
16	rdyn.hmydy	3443 0439 002	15/11/ 21 12:55: 24	@mmdreto دقیقاً	view com ment
17	minoo farha dian langrou di4	3773 2836 980	15/11/ 21 13:02: 07	وقتی خودتون رو به حراج میرارین دیگه چه انتظاری دارید	view com ment
18	mazad5271	4526 7028 377	15/11/ 21 14:32: 11	@m.heidari6767 شما چه شغلی دارید به منم میتونید کمک کنید	view com ment
19	m.heidari676 7	8337 0410 12	15/11/ 21 14:33: 08	@mazad5271 عزیزم من برای کمک و راهنمایی به ایشون گفتم بیاد دایرکت	view com ment
20	farnnoossh	8150 3131 88	15/11/ 21 14:47: 54	خیلی تعجب میکنم بابا ماشالله سنی داری حالا آگه به بچه این کار رو کرده بود به چیزی فعلاً برو مشاور تا ببینی چیکار باید بکنی 🙏	view com ment
21	eli.org_85	4692 8898 074	15/11/ 21 15:08: 37	تقصیر خودته و هیچ راه حلی نداری	view com ment

22	sa.mira_baba_zade00	1320 4757 409	15/11/ 21 15:47: 22	واقعا تو کی عاقل میشی؟	view com ment
23	sevin505000	4986 0925 636	15/11/ 21 17:12: 54	دختر خودت بدبخت کرد بدون آگه تازه شکایت با ازمایش مشخص میشه قانون تصمیم میگره	view com ment
24	sepehr_435	4517 9585 641	15/11/ 21 17:13: 46	برو شکایت کن	view com ment
25	azi.moomeni.73	4484 3758 113	15/11/ 21 17:31: 49	اسکول ب تمام معنا 😂😂😂😂😂😂	view com ment
26	sodan_7499	4747 3969 988	15/11/ 21 18:36: 43	واقعا برا این یکی دیگه هیچ حرفی ندارم بزنم .میخوام سکنه رو بزنم راحت شم از دست این ملت	view com ment
27	sahel_loveless	3266 8606 785	15/11/ 21 18:51: 04	توصیه ام اینه زیاد شبکه جم تیوی رو نگاه نکن. اونجا ترکیه اس که با اینکارا ازدواج میکنن اینجا مامانا برای پسراشون زن میگیرن	view com ment
28	moshaver_kh_anevade_mg	1429 6892 145	15/11/ 21 19:59: 54	🤔🤔🤔	view com ment
29	behnaz.moayed	4576 1365 866	15/11/ 21 20:48: 26	در عرض ۴ ماه اینقدر اطمینان پیدا کردی وجودت رابخشیدی خودت را انداختی رو سرش حالا پس بگیر	view com ment
30	gooz.42	4904 4100 634	15/11/ 21 21:09: 33	کار خوبی کردی ، یه پسر خوشتیپ تور کردی واسه دوستی خوبه، ازش که سیر شدی برو سراغ خوشتیپ و پولدار بعدی، به ازدواج هم فکر نکن . تو ازدواج که برات ندیدن	view com ment

31	amir.o6644	2153 3226 676	15/11/ 21 21:31: 35	احمق	view com ment
32	minasadeghi 878	2966 7517 042	15/11/ 21 21:46: 00	بهره بیشتر از این خودتو از ارزش نندازی.خودت تموم کن این رابطه رو.اون پسر تو رونمیخاد.باید یجوردیگه مخشو میزدی نه با اون کار.بهترین کار کات کردن از طرف خودته.نگران اون مسئله نباش تو جامعه الان تقریبایه مسئله همه گیری شده که میشه حلش کرد.اگر قرار باشه اون پسر یک درصد سمتت بیاد با محلی تو شاید سمتت بیاد پس خودتو بکش بیرون و منتشو نکش لطفا	view com ment
33	majedeh.ebra himi	2003 2982 291	15/11/ 21 22:27: 59	عاشق نیستی ، خری و البته کووور	view com ment
34	bnd insta	5871 3994 07	16/11/ 21 04:14: 01	نیاز به استرس نیست الان هم میتونی بدوزی مثل روز اول هم اینکه این موضوع خیلی از اوقات حتی معلوم نمیشه و صرفاً همه مردم خونریزی ندارن حالا نمیشه کامل شرح داد اینجا و احتمالاً انتخاب بعدی ادم درستی هستش و شما رو بابت این موضوعات نمیخواد و اهمیتی هم نمیده فقط دیگه اعتماد کاذب به هرکسی نداشته باش	view com ment
35	bnd insta	5871 3994 07	16/11/ 21 04:17: 52	@zynbyzkhh بحث صداقت خیلی ها هم واقعا افتاب مهتاب ندیدن شما قضاوت نکنید ایشون منظورم نیست ولی خیلیا هزارتا غلط اضافی می‌کنن گیر همین افتاب و مهتاب ندیده ها میوفتن هم دختر هم پسر	view com ment
36	fatemeh_nail eyelash79	4083 8031 94	16/11/ 21 04:49: 30	متاسفم واسه تو دختری که بااین کارت فکر کردی میتونی بکیو عاشق خودت کنی	view com ment
37	kalinol001	1072 5730 122	16/11/ 21 06:38: 41	خودت رفتی حالتو کردی و بعد میگی پول دار و خوشتیپه خودت جواب خودت داری ب پول و خوش تیپی دختریتو دادی هیچ قولی هم پسر نداده چقد خر تشریف داری شما	view com ment
38	mersa_beaut y_org	5905 6221 84	16/11/ 21 06:48: 29	خاك برسرت تمام	view com ment
39	laya_nailartis t	4552 1414 324	16/11/ 21 10:01: 49	فقط میتونم بگم خاک ت سر بدبختو سادت کنن	view com ment

40	haircolor.zanjan2	1163 4433 406	16/11/ 21 10:21: 32	بعد بهش گفתי خب کی ازدواج میکنیم؟؟ 😊	view comment
41	saede672021	5018 5702 385	16/11/ 21 11:18: 41	چرا اینقدر راحت خودتون رو در اختیار میزارید	view comment
42	parisa_stz	4211 3136 40	16/11/ 21 13:30: 31	خاک رس میدونی چیه؟ گل بگیر بزار سرت 😊 😊	view comment
43	hamta_9194	4729 6060 608	16/11/ 21 14:21: 20	چرا دخترا اینقد ساده هستن..... 😊	view comment
44	arezomir7	2916 6186 039	16/11/ 21 14:28: 42	خدا شفات بده خودت کردی بی عقلی میگی بهش	view comment
45	hesam19fhmm	4974 7381 754	16/11/ 21 15:08: 05	خودت خواستی اون موقع لذتجو بردی خوب بود 😊 😊 الان حق اعتراض هم نداری 0/1 پسره جلو وقت اضافه هم نداره	view comment
46	sayemoshave_r	2592 5596 259	16/11/ 21 15:22: 52	دخترم..... متأسفانه این اشتباه اکثر دخترای ماست که فکر میکنند برای اثبات عشقشون باید تن به رابطه بدن... درحالیکه اگر پسری واقعا تو رو بخواد اصلا راضی نمیشه ناراحت کنه وای بحال اینکه بخواد دوستشوبهت پیشنهاد بده... درمورد بکارت نگران مباش بکارت یه فریبه... اگه یه بار بوده خیای راحت میتونی دوباره ازدواج کنی و کسیم نمیفهمه... به هیچ کس چیزی نگو با دست خودت ابروی خودتو نبر... اون رابطه رو هم تموم کن... مطمئن باش یه روز یه پسر لایق میاد تو زندگیت.. فقط پیشرفت کن.. درستو بخون و از زندگیت لذت ببر... من روانشناس و مشاورم.... به دایرکت پیام بده تا کمکت کنم زودتر مشکلاتت حل بشه دخترم	view comment
47	yh.2151	4705 7880 260	16/11/ 21 15:24: 29	عزیزم سلام من و جای خواهر خودتون بگذارید لطفاً اولاً اینکه شما باید پیش مشاور برین چون ممکنه مردم نظری بدن که در حدت بیت خودتون هست خواهش میکنم شما میفرمایید هیچ مشکلی ندارین مشکل شما خیلی بزرگه اولاً اینکه بزرگترین اشتباه زندگی خودتون و کردین کسی تابحال بالین کار نیتونسته مردی رو بروی خودش نگه داره اگه بالین کار شدنی بود امان روسپی های شهر با خوابیدن بامرد ها صاحب شوهر میشدن قصدم تو همین به شما بود شما عاشق نیستین طرف مقابل هم همینطور انسان عاشق از ناموس و شرف خودش به هر هزینه ای نمیگذره ایشون اگه شمارو دوست داشت به شما دست نمیزد دست نخورده نگهتون میگذاشت چون آبروی شما و وجود شما برایش ملاک بود شما شدین برده جنسی این آقا لطف کنیدی پیش مشاور برین از بین رفتن بکارتتون هم با هیچ کس بحز مشاور در میان نگذارید لطفاً مشکل بکارتتون و حل کنید گذشته رو فراموش کنید از این شخص زباله فاصله بگیرید تمام مشکلات و مسایلی که براتون بوجود آمده فقط و فقط خودتون هستین چون اگر شما برای خودتون ارزش قایل میشدین دست نیافتنی هرگز کسی به شما دست درازی نمیکرد چون این شخص شمارو به چشم آدم هرزه بیشتر نمی بینه و یا شما نمیتونه بمونه و زندگی کنه دنبال آدم دست	view comment

						نیافتنی میکرده باهانش زندگی کنه بر اش حکم سرگرمی و دارین بزرگترین اشتباه زندگی تون و مرتکب شدین و متاسفم که باهانش هیچ مشکلی هم ندارین خدابه داددل مادرتون برسه که همچین اولادنا اهلی نصیبش شده	
48		hadisehandfr had	4926 1542 123	16/11/ 21 15:43: 58		خواهر گلم ریدی تا بدتر نشده بکش بیرون دنبال راه حل باش	view com ment
49		slmnkhn379	2748 3511 203	16/11/ 21 16:14: 28		توجنده ای	view com ment
50		sahari_sh69	4517 7107 568	16/11/ 21 17:04: 10		خاک دو عالم تو سرت مردم رد دادن بخدا بشین تا بیاد بگیرتت 😊	view com ment
51		fatemeh_sali	3103 6155 05	16/11/ 21 18:09: 53		خاکتوسرت خنگ	view com ment
52		emad.kh992	2302 8752 57	16/11/ 21 19:47: 27		نباید میدادی. مرسی اه	view com ment
53		mari_tash21	6021 8866 80	16/11/ 21 19:51: 11		طرف توی 4 ماه با شوهرش نمی خوابه تو با دوست پسرت خوابیدی؟! چه راه حلی بدیم رسماً تو رو دختر هرزه دیده می خواد برای دوستاش هم مورد جور کنه	view com ment
54		kurdistan616 5	8174 5366 67	16/11/ 21 21:45: 52		جذابیتی واسه خودت نداشتی اونم چیزی برای به دست آوردن پیش تو نداره چون همه چیز تو دو دستی تقدیم کردی و اصلاً هم عاشقت نیست اگه بود نمیگفت بیا با دوستم رابطه داشته باش	view com ment
55		sonia_mir1	4140 1631 962	16/11/ 21 22:08: 40		اون هیچ وقت تو رو نمیگیره فراموشش کن . از دست ما کاری بر نمیداد	view com ment
56		shahnaz7024	1800 3776 110	17/11/ 21 05:02: 11		احمق	view com ment

57	bryant1178	1328 6390 635	17/11/ 21 05:55: 31	فقط میتونم بگم خیلی بی فکر و خوش خیالی	view comment
58	ahdivakzvam	4676 1043 478	17/11/ 21 11:08: 38	اشکال نداره سعی کن از الان به بعد رو پای خودت وایسی	view comment
59	zanbourdari.novin_bee.ta_kab	2559 7921 371	17/11/ 21 12:16: 22	وقتی قولی بهت نداده مقصر خودتی عشق و حالتو کردی حالا طلبکاری	view comment
60	montazer.kuhi	2730 3433 649	17/11/ 21 15:08: 40	عزیزم اولادچرا بعد اینکه خودتونو به باد دادینومیاین کمک میخواین. یکم فکر کنین بعد اینکارو بکنین. الانم پسررو ولش کن درس بخون اگه پول داری برو یواشکی خودتو ترمیم کن اصلا واست مهم نباشه دیگه کاری هستش که شده واسه خودت کار جور کن و آیندتو بساز	view comment
61	minaaaa.bhji	4800 2612 476	17/11/ 21 19:59: 03	اخ اخ اخ...فقط همینو میتونم بگم 🙄🙄	view comment
62	minaaaa.bhji	4800 2612 476	17/11/ 21 20:04: 38	@handmade.by.neda اره ساده تر از اینم وجودداره ک میره بادوست دوستتشم رابطه پیدامیکنه که شاید اون یکی بگیرش و این چرخه ادامه داره	view comment
63	minaaaa.bhji	4800 2612 476	17/11/ 21 20:06: 31	آخ اخ اخ.....هیچی نمیتونم بگم 🙄🙄	view comment
64	masummm.b	1815 9263 937	17/11/ 21 22:03: 54	@abbas_.moeini 🙄🙄	view comment
65	masummm.b	1815 9263 937	17/11/ 21 22:05: 30	@omid.turkey چه عجب شما درست حسابی نظر دادید 🙄	view comment

66	na.hal1915	4977 5523 788	18/11/ 21 06:38: 04	پسری که دوست داشته باشه تودوران دوستی باهات رابطه جنسی برقرار نمیکنه 🙄	view com ment
67	jwdnj13	4767 9602 346	18/11/ 21 18:28: 36	خاک تو سرت اون تورا به دوستش پیشنهاد داده تو بازم فکر می کنی تورا بگیره	view com ment
68	fateme.isar	3674 8476 862	18/11/ 21 20:55: 48	واقعا جای تاسف داره 😞 باید خون گریه کنی برا دختران امروزی که خیلی راحت خودشون رو به حراج گذاشته، بیچاره پدر و مادر 😞 دختر بی ادب برا چی آنقدر خودتو راحت در اختیارش گذاشتی ؟ حق داره نگیره، چند تا دیگری رو پیشنهاد داده باشی که ردت کردن، آخه بی حیایی تا چه اندازه..... .. والا زنهای متاهل اینقدر راحت خودشونه در اختیار شوهراشون نمیزارن، که شما دخترت..... حالا بشین شاید چیزی به سرش بخوره بیاد بگیره چون 🤪🤪🤪	view com ment
69	negin.77.707	4912 6475 902	19/11/ 21 17:28: 01	واقعا که آدم میمونه چی بگه همه چیو دو دستی تقدیمش کردی آدم دلش میسوزه واست اگه هم بگیرنت ۳ سونه طلاقه میدی یا به کاری میکنه خودت پشیمون بشی. پول ترمیمو بگیر ازش کات کن خودتو بی ارزش نکن رفیق 😊	view com ment
70	negin.77.707	4912 6475 902	19/11/ 21 17:29: 55	@naziiii_teh چرا تا یکی مشکشو میگه بهش حمله میکنی یا به سخره میگیری بیچاره هارو	view com ment
71	ghzaye_khan gi_pakdasht	3499 2773 652	19/11/ 21 20:10: 40	اچه چقدر درررر احمق هستن دختران سرزمینم چقدر درر	view com ment
72	fati_arhami7 6	4635 6156 650	20/11/ 21 07:38: 28	ایشالله سرریه تنت نمونه عنتررر. خودم خاستم خودم خاستم. خودت کردی که لعنت بر خودت باد 🙄🙄	view com ment
73	shadiiiiiiiii6 Z	4525 3126 38	20/11/ 21 19:22: 11	زدی جاده خاکی رسما گند زدی ب زندگیت تبریک میگم دختر که پیشنهاد بشه نباید انتظار داشته باشه لعنتی اینجا ایرانه اچه	view com ment
74	4243banoo	1085 0701 706	21/11/ 21 15:11: 43	ببین تو چند مین نفری که با این طرز فکر باهات دوست شده	view com ment

75	arezoolar.ir	3157 1374 27	26/11/ 21 02:55: 12	وقتی برا اتفاقی که افتاده متاسفم. میدونم قبول کردنش سخته. اما وقتی میگه قصد ازدواج نداره حرفشو باور کن. اون راستشو بهت گفته که فقط دوسته و ازدواجی نیست و تنها کاری که می تونی بکنی باور کردن این حرفه. می دونم که بدجور آسیب دیدی این وسط اما سعی کن با کمک مشاور به خودت کمک کنی. سن ات پایینه و کلی فرصت داری. سخته اما اگه بخوای میتونی	view comment
76	mahiiii02s	4110 8003 795	27/11/ 21 00:00: 35	خر خودتی ب اسم عشق گفتی خودمو میندازم تو سر پسره هم پولداره هم خوشگل بکارتم که بره مجبوره بگیره کاش میگفتی در ازای بکارتم ازش پول گرفتم اینطوری قابل تحمل تر بودی	view comment
77	rozgol.ahmad	3147 4967 60	28/11/ 21 04:01: 49	مقصر خودت بودی ، عزیزم عشق مئه سراب هست برو خودتو ترمیم کن و باهاتش کات کن ، پیش خودش میگه این کارشه میره خودشو ترمیم میکنه و میاد ک خودشو ب پسرا قالب کنه. باور نمیکنه ک با کسی ارتباط نداشتی. چون خودت پیشنهاد دادی هیچ ادم عاقلی همچین پیشنهادی رو نمیده	view comment
78	hzzrat..nutella	4830 0807 860	29/11/ 21 06:30: 14	من بعد 3 سال رابطه از این کارا نکردم طرفم خیلی دوس داشتم سرش خون میریختم ولی خون نمیدادم حاجی 🙄🤔	view comment
79	nasy_ho	3965 0141 733	29/11/ 21 22:08: 10	من اولین دوست پسرم میخواست بهم دست بده چشامو میبستم چجوری انقدر راحت اخه 🙄	view comment
80	sharab_nab9358	5027 4711 086	30/11/ 21 12:22: 58	هرزگیتو ثابت کردی گلم نکن	view comment
81	zahi5381	4693 3954 889	30/11/ 21 23:46: 41	همه سرزنشت کردن چون دختری ببین چندتا پست پایین تر به زنه گفت تو جیب پسرم کاندوم پیدا کردم همه گفتن به به آفرین چه عیبی داره نیاز جنسی به چیز طبیعی ولی الان بتو اینجوری میگن جامعه مرد سالار به تمام معناست	view comment
82	fatemeh_r378	3963 7466 335	02/12/ 21 17:46: 17	دخترای ساده ب همون خیال باشید 😊😊	view comment
83	melika.mastouri	2199 2335 342	03/12/ 21 14:49: 35	واقعا بخاطر یه تیکه پرده میخوای ایندتو خراب کنی؟؟؟؟! الان سوالت اینمچیکارکنی باهات ازدواج کنه؟؟؟؟! ارزش تو چنین آدمیه؟؟!!!	view comment

84	sss_karimi24	4872 2748 489	05/12/ 21 19:36: 48	بسوزه پدر تجربه 😊😄	view com ment
85	ataei_eyelas h	4807 0027 276	05/12/ 21 20:55: 08	چرا انقدر دخترا سادن اخه	view com ment
86	llhanamlll	4836 7845 919	06/12/ 21 10:52: 53	عبدناره آدم اشتباه می‌کنه برو بده بدوزن برات تجربه میشع از این به بعد تا جاپاتو محکم نکنی از این غلط نکن [LRI]👍[PDI]	view com ment
87	fati792099	4419 9913 026	08/12/ 21 00:38: 43	@somaye_karimi675 😄😄😄	view com ment
88	deniiz1008	4821 3373 007	20/12/ 21 04:12: 58	ادم چی بگع والا دارم این داستان هارو میخونم سرم سوت میکشه	view com ment
89	samaneh.143 7	4515 4805 279	23/12/ 21 18:05: 03	میخواستی ندی 😄😄	view com ment
90	behzad .fj	8904 9808 46	24/12/ 21 13:16: 37	تا وقتی که قلب عریان کسی رو ندیدی تن عریانت رو نشانش نده. چارلی چاپلین	view com ment
91	behzad .fj	8904 9808 46	24/12/ 21 13:17: 00	عقل ندارین شما	view com ment
92	vaji_6013	5095 0567 491	28/12/ 21 17:31: 19	تو براش دسمال کاغذی شدی بدبخت	view com ment

93	maryam_sh.1364	1210 3460 961	03/01/ 22 23:31: 10	خاک بر سرت اونی که بخوادت میبرتت خوته بخت نه خونه خالی روی تخت	view comment
94	mohammad13669399	4617 4356 818	05/01/ 22 21:21: 11	خاک تو سرت حقته	view comment
95	mohamad_rezaei_1350	5160 7268 597	04/02/ 22 11:31: 27	از قدیم میگن شاه از پادشاهی میگذره دختر از دختریش نه خیلی ساده و نافهم بودی احمقم برات کمه بدبخت کسی تو رو بگیره با....پاره	view comment
96	bashiri.78	4962 4570 250	27/02/ 22 21:49: 39	ریدی آب قطعه 🤪🤪 خاک تو سرت	view comment
97	hoda_hafez_jafarinejad	3183 1827 732	18/04/ 22 11:26: 01	توبرو بمیر فقط درضمن پدرمادرت حق دارن سرتو ببرن کثافت بی شعور	view comment
98	adib13734	1001 0916 917	07/06/ 22 23:06: 30	خاک تو سرت	view comment
99	alireza2315 —	3562 1197 355	30/06/ 22 07:45: 07	@nasy_ho vaaay tang bazi darnayar bawa be khoda ke kheyli dadi	view comment
100	alireza2315 —	3562 1197 355	30/06/ 22 07:45: 50	afarin 🌹	view comment

Appendix 9. Persian Instagram Comments on Cultural Issues by Females

Exported by	ExportComments.com							
Source URL	https://www.instagram.com/p/CQ-yAtwn5aI/?igsh=MXB4bWkyMTJlY2xyag==							
Timezone	UTC							
		Name	Username	Profile ID	Date	Likes	Comment	(view source)
1		soleil.rosee		2874774508	06/07/21 20:57:06		همه هزینه ها باید تقسیم بشه از عروسی و پول خونه و ماشین و هرچی	view comment
2		shahan.zolghadr		3133048556	06/07/21 21:07:10		@m._a_2425 این بی چاره زخمیه عزیزم کجابه کاری صدصد بیار مهریه داده که الان داره سوالی ک از خانما پرسیدن رو میپره وسط جواب میده	view comment
3		shahan.zolghadr		3133048556	06/07/21 21:12:16		@m.reza.afra تو خون کثیف تو الوده نکن هر موقع گفتن رضا کجاموندی بیا نظر بده	view comment
4		lale.mahmudi		4475714117	06/07/21 21:15:42		دوگ خانه یا زمین ارزشش از سکه بیشتره ولی باید سر عقد بزنه بنامت	view comment
5		shahan.zolghadr		3133048556	06/07/21 21:20:05		@m._a_2425 بعدم برن دوتایی گوشه خیابون زندگی کنن 😂😂 خیلی خوبه زندگیه گرم و صمیمی	view comment

6		shahan.zolghadr		3133048556	06/07/21 21:22:03	اون خونہ و زمین جدای از مهریہ ست اسمش پشت قبالہ ست کہ موقع عقد یا وکالت میارن یا بنام میکنند بعد میان محضر	view comment
7		shahan.zolghadr		3133048556	06/07/21 21:25:06	@mahnoush.gh82 خانما اینای ک گفتی رو تو ذهن و قلبشون دارن ولی وقتی میری وسط زندگی میبینی داریشو زده بنام خودش اگہ عشق دارہ بہت از صمیم قلبش باید داریشو بریزہ بہ پات دیگہ ولی خیلی کم پیش میاد همچین عشقی و اینکه ہر کی شل بگیرہ جاموندہ از اول پس انداز و سرمایہ برای خانما خیلی مہمہ	view comment
8		nadiya.7176		2274009486	06/07/21 21:50:44	@arefparsa1991 مچکرم	view comment
9		nedamalakouti		607424484	06/07/21 21:59:31	شمش یک کیلویی عیار ۲۴ ☺️🔥	view comment
10		a.parsa1991		2001511821	06/07/21 22:02:02	@nadiya.7176 پیروز باشین	view comment
11		mr_beeieel		45932913024	06/07/21 22:23:33	نصف دارایی در زندگی بہترین چیزہ مثلا اگہ خونہ دارید نصف بشہ ماشین نصف بشہ ہمہ چیز	view comment
12		shekofeh.arp3777		4052482640	06/07/21 22:38:25	مہریہ تنها چیزی ہست کہ حق زنہ اینکہ با مادیات مشکل دارہ حق ہمہ چیو. از ش بگیر	view comment
13		respina.arezoo		3249523665	06/07/21 22:59:30	ملک واقعا خوبہ ملکی ک باشہ	view comment
14		zahraa.tabaar		4074812376	06/07/21 23:01:20	چرا اسمپیج و عوض کردین ؟	view comment

15		samaneh.hayadari.art		2177218283	07/07/21 00:02:23	👏👏👏 @sajjadsaadi1 احسنت	view comment
16		mrr.affrraa		3296782253	07/07/21 01:57:34	😄 @shahan.zolghadr دیدی گفتم کاسیی	view comment
17		soleil.rose		2874774508	07/07/21 02:15:09	اسمش زندگی مشترکه!! اینجا هم پیچ ازدواجه!! یکم نگاهتو عمیق تر کن!! آره آگه برای پول داری ازدواج می کنی وارد زندگی کسی نشو	view comment
18		hamed.ostovar		2150478185	07/07/21 03:48:03	ماشالا خانما همه گرگ بازار شدن 😄	view comment
19		mahtab.emami		1326046201	07/07/21 04:53:59	خونه و طلا	view comment
20		farsi.mehdi		2617790139	07/07/21 05:53:57	آگه واقعا حرف گوش میدی بذار بهت بگم ، آگه الان که نامزدین مشکل دارین بعدتر مشکلاتون بد ترم میشه شوهر آگه بخواد مهریه نده اینقدر زنشو میزنه که طرف قبول کنه طلاق بگیره ، به نظرم بگرد به آدم پیدا کن واسه زندگی آگه پیدا نشد اصن ازدواج نکن ، مهریه ضمانت زندگی نیس	view comment
21		saharr6644		5424071538	07/07/21 06:34:47	@fazooly.gh میره همرو بنام خانوادش میکنه	view comment
22		zaabaan2017		6588526903	07/07/21 07:07:08	دست و پا . اینم به روز دیه اش حساب میشه دیگه	view comment
23		afsi.29.s		1732660672	07/07/21 07:10:58	سکه ای که قانون پشتشه و هیچیش رو قرار نیست بده مشکل داره وای به حال موارد دیگه با به خداحافظی با خودت آشتی کن	view comment

24		mrr.affrraa		32967822 53	07/07/ 21 07:30: 32	@davood_moradi_ داداش اینا همه کاسب شدن عقده ی زندگیشون رو شوهر باید پر کنه براشون 😊	view comm ent
25		mrr.affrraa		32967822 53	07/07/ 21 07:32: 22	@elahe_mirzaie_ چون ی زن وقتی کاسب بشه با همون سکه مرد رو اذیت میکنه بعله	view comm ent
26		soleil.rose		28747745 08	07/07/ 21 07:50: 19	آره کاملاً مشخصه از کامنتت که گفتی پس چرا آدم دیگه ازدواج کنه 😊	view comm ent
27		_mrs_ela		54650669 03	07/07/ 21 08:01: 21	@m.reza.afra عجب روزگاری شده وقتی دو نفر با هم ازدواج میکنن یعنی همدیگرو دوست دارن و میخوان تموم عمرشونو با هم باشن نباید اصلاً به طلاق و مهریه خیلی جدی فکر کرد چه برسه به چونه زدن	view comm ent
28		mrr.affrraa		32967822 53	07/07/ 21 08:03: 50	@elahe_mirzaie_ شما برو تو دادگاهها و زندان ها رو ببین اوناک آژان دارن کار میکنن قسط میدن مهریه رو. الان نصف خانوما کاسب شدن	view comm ent
29		mah_zibaye47		48804013 77	07/07/ 21 08:26: 21	ملك	view comm ent
30		fafa.zharf		14819049 32	07/07/ 21 08:59: 19	@m.reza.afra اگه زنا نقد بدن ، پس چرا دنباله چونه زدن سره مهریه هستین. به زندگیتون برسین.	view comm ent
31		mrr.affrraa		32967822 53	07/07/ 21 09:03: 56	@fazooly.gh مرد دنبال زندگیه و امثال شما دنبال کاسبی. خونه پدرتون به سکه هم ندادن بهتون 😊	view comm ent
32		maryam_momen i1372		46813017 465	07/07/ 21 09:56: 23	بالا تر ۱۴ سکه خره پسر ازدواج کنه	view comm ent

33		samisami3306		37005812 222	07/07/ 21 10:05: 47		زمین خونه	view comm ent
34		samisami3306		37005812 222	07/07/ 21 10:06: 24		👉@jamsshidy_zohre کاش همه خانوما مثل خودت بودن	view comm ent
35		samisami3306		37005812 222	07/07/ 21 10:07: 44		@mahe._.bano ما میگیم بشنن زندگی کنین	view comm ent
36		samisami3306		37005812 222	07/07/ 21 10:11: 11		@mahnoush.gh82 کاش مثل خودت فکر میکردن	view comm ent
37		jamsshidy_zohre		77827104 10	07/07/ 21 10:20: 43		@samisami3306 انسانیت هم کم و نایاب شده	view comm ent
38		samisami3306		37005812 222	07/07/ 21 10:32: 48		@jamsshidy_zohre اینجوری پیش بریم دیگه هیچ زن مردی بهم اعتماد ندارن دیگه	view comm ent
39		abolfazl_baratiiii i		41930795 27	07/07/ 21 11:08: 46		@mary.rad9999 این حرفو اینجا سیو کن اسکرین بگیر... بعدن میفهمن چ حرف بزرگی زدی	view comm ent
40		maryam_skincar e2000		45724543 727	07/07/ 21 11:09: 27		@barati._.ab 🤪🤪🤪🤪	view comm ent
41		abolfazl_baratiiii i		41930795 27	07/07/ 21 11:16: 36		@sareh__sar67 طحال	view comm ent

42		abolfazl_baratiiii i		41930795 27	07/07/ 21 11:17: 46	بیت کوین...	view comm ent
43		abolfazl_baratiiii i		41930795 27	07/07/ 21 11:30: 44	raheleh711@لذت بردم	view comm ent
44		abolfazl_baratiiii i		41930795 27	07/07/ 21 11:48: 17	mary.rad9999@جدی گفتم 😞	view comm ent
45		soleil.rosee		28747745 08	07/07/ 21 11:51: 23	عزیزم من دخترم 😍 من انقدر ضعیف نیستم که چشم دنبال جیب همسرم باشه. پدر من تو خونمون هم ظرف می شوره هم غذا درست می کنه هم لباس می شوره هم جارو میزنه. این نگاه چپیتو بذار کنار. من جنس نیستم. تو می خوای باثنی باشی. پسرا هم سربازی میرن که ما نمیریم. بعدم کی الان دیگه بچه میاره. بیارم همون قدر همسرم باید براش زحمت بکشه	view comm ent
46		soleil.rosee		28747745 08	07/07/ 21 11:59: 40	vzvz326@تا وقتی که افکارت همینه نتیجتش بهتر نمیشه. من اجازه خروجو برای تاابد از همسرم گرفتم. هیچ کس شمارو نمی تونه مجبور به زندگی مشترک کنه. می تونی خیلی راحت ترکش کنی و اونم خسته میشه و طلاق در نهایت انجام میشه. نشدم چه اهمیتی داره وقتی شما دیگه با اون شخص نیستی. بعدم رفتار شما با همسرت چه ربطی به قانون اشغال کشور داره!! شما وقتی خودتو عین جنس بدونی هرگز جایگاهتو بدست نخواهی آورد. حضانت فرزندم جهت اطلاعات مثل گذشته نیست. الان بچه تصمیم میگیره با کی زندگی کنه. حق تحصیل و کارم اگر کسی در دوران مجرد انجام میداده بعدشم مجازه که ادامه بده. سقط هم باید دونفر به نتیجه برسن چون بچه ی دو نفره. چشم تو باز کن با یه پیروز اسلامی ازدواج نکن که سرت چنڈتا بیاره. کسی که پیروزه اعتقادش هرچی هم البته باشه به روش خورش میره میاره	view comm ent
47		sajjad.ghafariyan		44348996 881	07/07/ 21 12:35: 14	شوخی میکنم بابا . یکی کجا بود اخه	view comm ent
48		soleil.rosee		28747745 08	07/07/ 21 12:59: 33	واقعاً مریضی دلم برات می سوزه. اون بالا میگی پسر باید پول بیشتر خرج کنه و حرفای تهوع آور میزنی که من پسرمو می ترسم از پولم دو لقمه به طرفم بدم و وقتی ضایع میشی میگی چه فرقی می کنه جنسیت و باز حرف مسخرتو تکرار می کنی 😊 اون بالا گفتی دخترا اندازه پسرا وقت کار کردن ندارن!!! گفتم پسرا که دو سالم تو سربازی از دست میدن اونوقت چطور دختر وقت نداره؟ بیکاری مثل تو نداره. پسر چه زحمتی میکشه!! پسر تشریف می بره پوشک عوض می کنه، تشریف می بره شب که بچه ونگ ونگ کرد ساکتش می کنه. تشریف میبره تمام کارای خونه رو می کنه. شما داری برای دل خودت بچه میاری. مجبور نیستی بچه بیاری. اون مرد اون تایم هم بیرون کار می کنه هم خونه. باهم تقسیم کار انجام میدن. فهمش انقدر برات مشکله!! گفتم که تورو برو خودتو بفروش چون هنر دیگه ای که نداری. برو ببین یکی پیدا بشه با چنڈتا سکه بخردت بدبخت. برو بردگی یه مرد رو بکن. دو روز دیگه هم هوو آورد سرت سکوت کن چون تورو خریده. دیگه هم منو منشن نکن حوصلتو ندارم	view comm ent

49		soleil.rosee		2874774508	07/07/21 13:09:56		انقدر کودنی که از اسم دخترونه و عکسی که طرف میذاره نمی تونی حتی جنسیتشو تشخیص بدی و هی فکر می کنی چون عین تو چیپ نیستی پس پسرم. امیدوارم که قابلیت تشخیص جنسیت عکس تک نفره رو داشته باشی	view comment
50		ghanbari		38333045837	07/07/21 14:22:18		انشالا میشه بدون مشکل هم میشه. خدا کریمه.	view comment
51		ghanbari		38333045837	07/07/21 14:28:08		مهریه من پونصد هزار تومن الان یه بچه ام میتونه مهریه مو بده ولی سی و پنج ساله دارم زندگی میکنم. ایمان تعهد صداقت اعتماد به هم باعث تداوم زندگیه. الانم هردومون میگیریم اگه بازم برگردیم به سیو پنج سال پیش بازم باهم ازدواج میکنیم. البته سختی های زیادی هم کشیدیم ها زندگی به این راحتی هاهم نیست باید برا درست کردنش زحمت کشید از هم پاشیدنش اسونه درست کردنش سالیان سال زحمت میخاد که اونم جوونای الان حوصله شو ندارن .	view comment
52		mrr.affrraa		3296782253	07/07/21 15:10:47		🤗@vzvz326 کاسب با تجربه ای هستی	view comment
53		sajjad.ghafariyan		44348996881	07/07/21 15:26:39		___@ghanbari___چی بگم والا ، انشالله...	view comment
54		mrr.affrraa		3296782253	07/07/21 15:34:34		🤗@vzvz326 کاسب	view comment
55		mohana2280		3227884653	07/07/21 15:45:31		@behnam.fazl در اینکه اشتباه رفتم هیچ شکی نیست ، چه راه اشتباه و چه آدمه اشتباه ، ولی بیست و پنج سال پیش این اشتباه ، برای من عشق بود و من به خاطرش در مورد حقوقم هم اشتباه کردم ، ولی تحسین میکنم کسی رو که به خاطر عشق در مورد حق و حقوقش رو اشتباه نکنه، چون کسی از فردای خودش خبر نداره	view comment
56		shaki.		1436350777	07/07/21 17:14:16		خونهههه	view comment
57		so.hosseini.a		2172437733	07/07/21 17:34:35		🤗🤗🤗🤗🤗 داداش خانه ، ارزش مادیش عالیه،	view comment

58		soleil.rosee		2874774508	07/07/21 18:15:48	خدایا شکر مغز نداری خلاصی. احمق گفتم دختر تایم کمتری دارن برای سر کار رفتن. گفتم پسرا هم دوسال سر سربازی از دست میدن. بت میگم کودن پس ناراحت نشو چون واقعاً کودنی!! کاش مادرت سرت دوتا چیز مقوی می خورد مغز نداشتت کار کنه. آویزون بدبخت. من مثل تو آویزون کسی نیستم که با مهریه بخوام نگهش دارم. روزی منو نخواستم به جهنم. به اندازه کافی تو زندگیم سرمایه دارم و هر چیزی هم بخرم به نامم خودمه که مثل تو آویزون چشم دنبال مهریه نباشه. چقدر آدم حقیری هستی. عکسمو تکی کردم چون دیدم کودنی مثل تو تشخیص نمیده جنسیتو. و انقدر بی سوادی که اسم دخترتونه رو هم تشخیص نمیدی میگی برو اسمتو عوض کن	view comment
59		reza3350		1217094313	07/07/21 19:00:02	یک کیلو بال مگس 🤪🤪🤪	view comment
60		fafa.zharf		1481904932	07/07/21 20:11:45	@m.reza.afra والا ما هشت ساله ازدواج کردیم. مشکلی هم نداریم خدایا شکر. شما ببین ایراد از کجاست که همچین دیدگاهی داری. به جنس زن ربطش نده.	view comment
61		arsalanasadpur1365		44090675243	07/07/21 20:44:37	آب و برق خوبه آگه باشه	view comment
62		ehsan.shshs		2244084905	07/07/21 21:39:05	@n_s_s_i_m حقه دیگه ای آگه مونده بگید 🤪	view comment
63		ehsan.shshs		2244084905	07/07/21 21:41:44	@mahmounsh.gh82 شما خودت مهریه ات چی بوده؟	view comment
64		58mohammad_k_h		33510092151	08/07/21 03:27:02	کسیکه اهل زندگی باشه اینا براش مهم نیست	view comment
65		saremi.neda2015		7898814360	08/07/21 03:42:37	ملك و زمين ك ب نرخ روز جلو ميرد و حق حضانت فرزندان و خروج از کشور و حق طلاق 🤪	view comment
66		shokolatie.s		2297970753	08/07/21	@hirad5865 مگه مهریه برای دوام زندگی قبل زندگی خوب بشناس بعد بله بگو	view comment

					03:56:07			
67		shokolate.s		2297970753	08/07/21 03:57:17		پی وی الان جرررررر خورده از این همه تبریک ها 🥳	view comment
68		shokolate.s		2297970753	08/07/21 03:57:57		@liliiii11.27 اگه داشته باشه 🥳	view comment
69		shokolate.s		2297970753	08/07/21 03:58:46		@aram2762 نوشابه یا آب میوه	view comment
70		shokolate.s		2297970753	08/07/21 03:59:39		@vzvz326 به توضیح درباره این موضوع میدی باحال بود	view comment
71		shokolate.s		2297970753	08/07/21 04:01:02		@f.moghadam78 ماشاالله همه بادین ها ما مرد ها چقدر مظلوم	view comment
72		shokolate.s		2297970753	08/07/21 04:02:03		@n_leila_t اگه بلدم نباشه تو یاد بده	view comment
73		shokolate.s		2297970753	08/07/21 04:03:10		@david66_66_ 🤔🤔	view comment
74		shokolate.s		2297970753	08/07/21 04:06:51		@nargesi688 بابایی اون وقت جهاز میده یا اونم پسر بیاره 🥳	view comment
75		shokolate.s		2297970753	08/07/21 04:08:09		@f.ghorbani098765 جهاز هم بیاره یا نه 🥳	view comment

76		shokolatie.s		22979707 53	08/07/ 21 04:08: 54	🤔@faezeh2018 ماشاالله	view comm ent
77		shokolatie.s		22979707 53	08/07/ 21 04:09: 27	😄@so.hosseini.a بلدین ها	view comm ent
78		shokolatie.s		22979707 53	08/07/ 21 04:09: 41	@mahtab.emami جهاز يادت رفت	view comm ent
79		shokolatie.s		22979707 53	08/07/ 21 04:11: 00	@shaparake_sahra دنبال پول هستن که ازدواج تموم شده	view comm ent
80		shokolatie.s		22979707 53	08/07/ 21 04:12: 25	@atena_chkh همیشه دو نفر مکمل کار های هم هستن فراموش نشه کسی رو مقصر نکنیم	view comm ent
81		shokolatie.s		22979707 53	08/07/ 21 04:12: 53	🤔@mhrkh830 ماشاالله بلدی ها	view comm ent
82		shokolatie.s		22979707 53	08/07/ 21 04:13: 29	😄@golbahars3839 زن نمیخوای	view comm ent
83		jamsshidy_zohre		77827104 10	08/07/ 21 04:14: 26	@ali_asgharshokolatie 😄	view comm ent
84		shokolatie.s		22979707 53	08/07/ 21 04:15: 16	🤔@jamsshidy_zohre ندادن این کامنت ها بی داستان نیست	view comm ent

85		nargesi688		5506468599	08/07/21 04:20:59	نه اونو میده دیگه .اشانتیونم موتور برق میده 🤔	view comment
86		shokolatie.s		2297970753	08/07/21 04:23:21	@nargesi688موتور برق رو داده به پدرش گوشت تو بخچال خراب نشه 🤔	view comment
87		mrr.affraa		3296782253	08/07/21 05:28:47	@fazooly.ghمشکل از کامنتهای دیگران. م 🤔ک نشون میده کاسبن	view comment
88		golbahars3839		2914546089	08/07/21 06:10:02	@ali_asgharshokolatieیه دونه دارم بسمه	view comment
89		shokolatie.s		2297970753	08/07/21 06:23:05	@golbahars3839دست چپ اون رو سر ما با این شانس	view comment
90		azita622164		7041095765	08/07/21 07:16:59	دوست داشتن جای خودش ولی بعضا همه دیدیم که بعد چندسال آقایون فیلشون یاد هندوستان میکنه . حق طلاق بهترینه . و اگه آقا اوضاع خوبی داشتن بنام کردن خونه شده ۱ دانگ	view comment
91		shhl2487		45009013070	08/07/21 09:43:50	چطور دختر صدمیلیون جهاز بیار پسرم بایدمهریه بده اونم خونه باشه...چطور آقای محترم از اثاث دختر استفاده کنی ولی مهریه ندی	view comment
92		aalsa12		2527064931	08/07/21 11:18:28	@ali_asgharshokolatieحقوق قانونی؟	view comment
93		m_n4342		5929251125	08/07/21 19:39:47	خونه	view comment

94		shokolatie.s		2297970753	09/07/21 00:07:00	@aalsa12 بله با اجازه بزرگ تر ها	view comment
95		aalsa12		2527064931	09/07/21 07:21:02	@ali_asgharshokolatie چه چیز مبهمی داره؟ زنان اسیر حقوق قانونی مثل کار طلاق حضانت و امثال اینها و مردان اسیر مهریه و نفقه و ... اگر زنان عاقل باشن و حقوق قانونی شون بخوان و از مهریه بعنوان حربه زور استفاده نکنن اون ازدواج سالمه وگرنه که دو تا اسیر بالاجبار کنار همن	view comment
96		shokolatie.s		2297970753	09/07/21 08:48:44	@aalsa12 عالی بود لایک	view comment
97		ikardarman		32783874026	09/07/21 18:21:05	نصف اموال بعلاوه وکالت تام طلاق	view comment
98		rezavanfaezi66		7346880227	12/07/21 20:57:44	ملک بهترینه برای مهریه	view comment
99		jalalyy1354		44757454197	18/07/21 06:22:03	تو که از حالا به طلاق هستی همون بهتر ازدواج نکنی	view comment
100		unknown_user9r		47651438464	20/07/21 10:34:07	بله. بزرگتریییییی و احمقانه تربیییی ریسک.	view comment

Appendix 10. Persian Instagram Comments on Religious Issues by Females

2:57
📶
🔋
VoD 4G+
LTE1 55%

Comments


nafas_mm999 170w

اون مریض شک نکن

Reply
Hide
See translation


fateme_iraji68 170w

🤔🤔🤔🤔

Reply
Hide


about_kiana89 170w

وای ترکیدم از خنده 🤔🤔🤔🤔🤔🤔🤔🤔

Reply
Hide
See translation


zahra.tajik.811 170w

چه ماجرای خاصی 🤔🤔🤔

Reply
Hide
See translation


elnaz_fr.74 170w

لعنتی چادر حرمت داره ن لذت 🤔

Reply
Hide
See translation


f4lln4ngl_97 170w

به نظر میاد شوهر شما مشکل روانپزشکی دارد و باید به روانپزشک مراجعه کند

Reply
Hide
See translation


minoo_cake_shope 170w

پناه میبرم به کیک شکلاتی 🤔🤔🤔 یا خدا این دیگه چه سمی بود

Reply
Hide
See translation

2:56
📶
🔋
VoD 4G+
LTE1 55%

Comments


ra.himi03232 132w

چرا اینقدر به چادری ها گیر میدین؟ بهترین نوع پوشش چادر هست .

Reply
Hide
See translation


maryammirbabaee 143w

هر چی درمیاد از گور همین مذهبی هاست..خاتم عزیز. اینها دوست دارند که از روی چادر طرز اندامو شکلشو همه چیشو توهم بزنند. برای همین را میزنند. این مرد بشدت مریض جنسیه و اگر درمان نشود بدتر هم میشود. و دیگر خودش را کنترل نمیکند و به خانمهای باحجاب در فامیلتون یا بیرون پیشنهادهای صیغه یا زنا میدهند. و آبرو نمی گذارد. پس یا رها کنید یا درمانش کنید.

Reply
Hide
See translation


fakhredinsarafraz 146w

بنازم ، اصل سلیقه داره مخصوصا اگه زنهای چادری یه ته سبیل هم داشته باشن

Reply
Hide
See translation


mrymabrahmyasl5 146w

یعنی دیگه با چادر هم امنیت نداریم 🤔🤔

Reply
Hide
See translation


nikkhoo_051 157w

زنجیریه اقاتون شک نکن ببرش تیمارستان

Reply
Hide
See translation

2:57

Vo 4G+ LTE1 55%

Comments

fatemeh.mozhdeh 157w

یه بار دامن تنش کن حالش جا میاد 😂😂😂😂😂

Reply

Hide

See translation

o0afsoon0o 160w

بلا ب دور 😂😂😂😂😂😂😂

Reply

Hide

See translation

dellviin.z 165w

ey khoda 😂

Reply

Hide

See translation

dellviin.z 165w

😂😂😂😂

Reply

Hide

ze.nab5515 167w

خیلی باحالی

Reply

Hide

See translation

darya_9275 167w

یعنی میفرمایید ما دیگ چادر هم نمیتونیم بپوشیم؟

Reply

Hide

See translation

aysoo.shik.o.pik 167w

وای مردم تویدبختی دستو پا میزنن مشکلاته ملته مارو ببین تورو قرآن ادم خندش میگیره

Reply

Hide

See translation

View 1 more reply

2:58

Vo 4G+ LTE1 55%

Comments

Reply

Hide

See translation

morteza990730 171w

فیتیش بین مردان چج زیاده وطبیعی ... مثل اکثر مردان دوست دارن زنشون لخت کامل نباشه ... لباس زیر متنوع بپوشه آرایش کنه سایورت بپوشه یا حتی کفش پاشنه بلند این مسایل طبیعه وهمه مردا دوست دارن باهاش تحریک میشن ... توفیلیمهای پورن هم اکثرا همینجوریه یا علاقه خاص مرد به یه جای زن مثلا باسن یا سینه و.... اینا درحد نرمالش همه مردان دارن وکاملا طبیعه مردا همیشه با لباسهای نیمه وسکسی بیشتر شهوتی میشن تا لخت ...اما مال ایشون که میگه مقنعه بپوش یا چادر یکم نادره ... اما اینقدر بزرگ نکن احتمالا تو ذهنش ازکودکی اینجور فرضیات تو ذهنش داشته والان دوست داره زنش براش انجام بده ... شما چندباری به خاستش تن بدی مطمئن باش دیگه اون دقر پبله نمیکنه ...بخدا همه مردان به یه نوعی فیتیش دارن که کاملا طبیعه...حالا مال این آقا یکم نادره اشکال نداره ..چی میشه براش انجام بدی؟ شوهرت دیگه

Reply

Hide

See translation

saba.84.6 171w

@ftmkou 😂😂

Reply

Hide

View 1 more reply

fa.rah9448 171w

روح وروان شوهرتون بیماره حتما روانپزشک ببرید

Reply

Hide

See translation

2:57 55%

Comments

 a.r.sh.a.m.71 170w
مم اینجوریشو ندیده بودم دیگه 😭
Reply Hide See translation

 nasim.rbn82 170w
من فقط نگاه 😊
Reply Hide See translation

 roooz9102 170w
ی نوع بیماری حتما اول خودت تنها برو مشاوره
مشکلت بگو ببین مشاوره پیشنهادش چیه
Reply Hide See translation

 3862sima 170w
الکی میگی واقعا. 😂😂😂😂😂😂
Reply Hide See translation

 2022_22012 170w
بنظرم کلا طلاق بگیره بهتره ازون شوهر درنمیا
اینجور آدمارو خوب میشناسم خیلی بدن روحتون آزار
میدن 😊
Reply Hide See translation

 poshake_ebrahimi2 170w
بیماره معلومه ک
Reply Hide See translation

 elnaz_shahmdii 170w
من دهنم خشک شد 😭😭😭😭
Reply Hide See translation

2:57 55%

Comments

 ali.m0n0ll 171w
والاین حرفاچیه خدایا خودت به فریادمون برس تاکجا
Reply Hide See translation

 rahmanian1213 171w
مشخصه که ایشون وسواس فکری و فانتزی
گرفتن. من آقایای رو میشناختم که با دیدن جوراب
پارزین خانمها تحریک میشد و همیشه در روابطشون از
همسرش به جای درخواست لباس سکس و خواب
جوراب شیشه ای یا پارزین میکرد و حتی با بوییدن
پای همسرش تحریک میشد. حتما برای درمان ایشون
اقدام کنید
Reply Hide See translation

 haks_h_2021 171w
ببین اینی که میگم احتماله و قصدم بدبین کردن تو یا
تهمت ب شوهرت نیست ⚠️⚠️⚠️ ولی شاید در
گذشته به دختری چادری نظر داشته و این حالت یاد
اون میندازه و پراش تداعی میشه یا از ی دختر چادری
کینه داره ظیا پسش زده و ارزوش تجاوز به
اونه. عشق یا نفرت زیاد.. بهرحال فکر کنم مسائلی که
یاد اون فرد میندازه حالشو بد میکنه نه نفس حرکت.
باز احتماله فقط
Reply Hide See translation

 e_m_3537 171w
چرت و پرت یعنی پرت و پلا برای لایک زدن. عجب
داستانی شده این تخیلات بی معنی و مغرضانه.
Reply Hide See translation





3:37
VoLTE 4G+
49%

Comments

miss_yektam 174w



اون لباسا و اینا بنظرم فانتزیاشه تازه خوبه ک تنوع دارین.👉👈 ولی در مورد کتک باید بری مشاوره باهاش👉 یعنی چی طلاق مگه واسه عشقو حال ازدواج کردی فقط؟ متاسفم ک معنی ازدواجو با این سن نفهمیدی . ازدواج یعنی تعهد یعنی تو سختیا و اختلافات باهم باشین👉👉👉 بخاطر موضوعی ک با مشاور حله میخوای طلاق بگیری؟

Reply Hide See translation

miss_yektam 174w



ریدم تو طرز فکرت

Reply Hide See translation

leil_amalek 174w



وای خدا منو ببخشه واسه این خنده👉

Reply Hide See translation

View 1 more reply

girl__asi 174w



👉👉👉

Reply Hide

fereshte_ade 174w



من هیچ حرفی ندارم

Reply Hide See translation

tala_masomeh_1996 174w



هردوتا مشکل دارین

Reply Hide See translation

3:38
VoLTE 4G+
48%

Comments

narges625fahandezh 175w



این بدبخت مازوخیسم داره باید بره پیش پزشک ولی توئه بسیجیم قدر همچنین نعمتی رو نمیدونی.. تخته سنگ بدم خدمتت

Reply Hide See translation

h_baratzade 175w



اقای محترم نماز خوندی که خوندی وظیفه بنده به خداست ولی هزار جور فکر در مورد دیگران کردین مگه شما همه دخترا رو نیشناسین که سوار ماشین کی میشن . حتما شوهر و برادر و پدرشون بوده وگرنه دختر مذهبی بعد شب قدر چه کار میکنه مثلا ؟ خانواده نداره ؟ یا همون فکر کارت به اینجا رسیده . متأسفانه نه شما سلامت فکری دارید نه اون دختر

Reply Hide See translation

z_sh_3131 175w



درسته که همسر شما مشکل روانی داره و باید به روانپزشک مراجعه کنه اما اینکه شما میگرد من گناهی ام نداشتم که این بلا سرم اومده خودش یه گناه محسوب میشه ...اغلب علما یا مراجع عظام تقلید با اون عظمتشون خودشونو گناهکار میدونستند شما که دیگه جای خود دارید....در ثانی این اشتباهه که عیار سنج خوب بودن و محجوب بودن یه دختر رو تو چادرش میبینید ..درسته که حجاب از ارزش بالایی برخورداره و شخصیت زن رو به حد کمال میرسونه اما در وهله ی اول به فکر باید نمره داد نه به ظواهر من خودم یه دختر چادری ام اما هزار تا دوست دارم که پوششون با من ۱۸۰ درجه متفاوته اما

Reply Hide See translation

368



3:38
VoLTE 4G+
48%

3:37
VoLTE 4G+
49%

Comments

a.1398 175w

Reply Hide

shima_v_aslani 175w

پیغمبری که داری اصولش رو رعایت نیکنی و نماز میخونی براش هم حدیث داره که زن وقتی به رختخواب میره با شوهرش همونجور که لباسشو درمیاره باید لباس های عفت و حیاشم در بیاره و تو هنگام سکس همانند به فاحشه باشه، و وقتی از رختخواب میاد بیرون همونجور که لباس تنش میکنه لباس های عفت و حیاشم بپوشه، حالا اگه به دختر بیس و بی حال گیرت میومد، دربردار دنیال چک و جنده ها بودی، برو گمشو بابا، برو خودتو درمان کن

Reply Hide See translation

setare.shop.dress 175w

کارما عمل کرد. ولی خیلیم خوبه که هربار بی اعصاب بودی قشنگ بزن جدو ابادش و بیار جلو چشمش

Reply Hide See translation

sinderela774 175w

Reply Hide See translation

narges625fahandezh 175w

این بدبخت مازوخیسم داره باید بره پیش پزشک ولی تونه بسپیم قدر همچنین نعمتی رو نمیدونی.. تخته سنگ بدم خدمتت

Reply Hide See translation

Comments

ll_oo_oo_oo_oo_oo_II 174w

کاری ندارم به اون طرز فکر خرابت ولی مشکل خانومت اینه که روابط بی دی اس ام و دوست داره یا همون ارباب برده ای البته همیشه گفت مشکل به نوع فانتزیه اینجور آدمای دوست دارن تو رابطه نقش اسلیو یا برده رو بازی کنن کتک خوردن و فحش شنیدن براشون تحریک کنندست با دکتر و این چیزا درست همیشه سعی کن باهالش راه بیای همون خشونت و که میخاد نشونش بده بعد یواش یواش کمش کن

Reply Hide See translation

ati.vb 174w

فانتزیه هرکس یجوریه خانمتون از شما خواسته اینکارو براش کنید چون روایت هم داریم تو بستر زن باید بی حیا باشه حال شما اینم انگ کردی براش

Reply Hide See translation

View 1 more reply

leila.fadavi 174w

Reply Hide

cawrolinw 174w

اینا تاوان اون طرز فکر گوته عقب مونده زن ستیز

Reply Hide See translation

mood.texx 174w

مرسی مرد خیلی خوبه که هستی

Reply Hide See translation

3:38
VoLTE 4G+
48%

Comments

نیستن اینقد راحت بگن داستان مشکوکه ک تخیلی باشه.. اگه میتونی ادامه بده اگه ن هم خب ازادش کن بره

Reply Hide See translation

fatima.fakharian 175w

بزن حالش رو ببره

Reply Hide See translation

zahra_ar.salahi 175w

والا من نمیدونستم هر کی سشش بالاست ازدواج نکرده حتما به غلطایی میکنه اینم امروز از این انسان با دین وایمان و مادرش یاد گرفتیم

Reply Hide See translation

mary1.3.7.1 175w

ب نظر من خانم کاملا سالمه شما مشکل داری

Reply Hide See translation

ap_f_1994 175w

من هیچ گناهی ندارم بابا اصلا تو بانوی پاکدامن کاری ب موضوعت ندارم تو باید سر کونت بزازه مهریه رو بگیره هرکی میره سرکار و دانشگاه خرابه خراب مغزته چطور ننت گفت ترگل ورگله دلت ی جوری شد

Reply Hide See translation

ali_ba5207 175w

فقط کافیه بمن معرفی کنی من خودم تو آسمون ها دنبال همچین دختری میگشتممم بعد ببین با کی ها هست ای خدااااا

3:38
VoLTE 4G+
48%

Comments

hshshdhjdheheshe 175w

زنت خیلیم خویع چون با فیلم پورن خود ارضایی میکنی ولی با یکی دیگه نمیرع ط رابطع اون زن محرمته پ نیازشو بر طرف کن مشکل ع ط نع ک فک میکنی زنت خواستیع بدی ازت دارع زنت اونجوری ارضا میشع اون کارو دوست دارع نیازش اونجوری ک میکن برطرف میشع ط ام همونکاری و ک میکن بکن قول میدم وقتی ط اون کارو بکنی اونم ب حرفت گوش میدع هر لحاظی و اینکع واقعا دوست دارع وگرنع چون نیازشو برطرف نمیکنی یا با یکی دیگه میرفت ط رابطع یا واقعا ازت جدا میشد اینو بدون با وجود اینکع اون حسی ک میخواد و بهش نمیدی بازم کنارتع واقعا متعجبم من ک با فیلم پورن ابشو میارع اگع من بودم با یکی میرفتم ط رابطع چون واقعا سختع ببینم زنم نیازمو برطرف نمیکنع عیب ع ط نع داداش خودتو درست کن

Reply Hide See translation

arsoo.hakhverdian 175w

نمیخوایش بدش به من... چرا عیب میزاری روش؟؟؟؟
اصلاً گوه خوردی باهاش ازدواج کردی.... قدرشو نمیدونی حیوون... خر چه داند قیمت نقل و نبات

Reply Hide See translation

sahar_iz76 175w

من بخاطر خندیدن به زنت حتما میرم جهنم

Reply Hide See translation

371

