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The Discursive Re/construction of the Future in the Institutional Translations of the Iranian Supreme Leader's Discourse

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Abstract

The representation of future pre-configuration through policy-making processes has been an in-vogue area of study in the field of discourse analysis. Equally important is the reconstruction of future pre-configuration in the institutional translations of political text and talk. The objective of this study is to investigate the conceptualization of futurity in the preemptive policy-making in the speeches of the Iranian Supreme Leader and their English institutional translations. The data for the present study comes from 20 speeches of the Iranian Supreme Leader and their translations, spanning from 2015-2020, issued by the Office of the Supreme Leader. We employed semantic-syntactic analytical tools such as mood, modality, and aspect to study the conceptualization of futurity in the policy discourse. In conclusion, the findings of the study indicate that these reconstruction of futurity in the preemptive policy-making process in the English institutional translations are to a greater extent similar to the semantic-syntactic properties of the original texts. However, modalization and mood transformation are instances of differences between original and translated versions of texts. Besides, we argued that any instance of the occurrence of similarity or differences stems from on-line dialectic relationships between micro-pragmatic and macro-pragmatic factors.

Keywords: futurity, preemption, policy-making, institutional translation, micro and macro pragmatic factors, the Iranian Supreme Leader

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1. Introduction

The crucial role of policy language in pre-figuring the actual or potential future spaces in political discourses is of incomparable significance in maintaining the existing power relations or transforming the present status quo (see Graham, 2001; Dodge, 2019). Future-oriented and forward-looking approaches in policy-making have played a significant role in contributing to the depiction of certain imagined futures (Grubmüller et al., 2013). These imagined futures spaces guide the actions of social individuals to ease the implementation of the policies of decision-makers (Dodge, 2019). In other words, the image of the future that one takes as a behavioral guideline in socio-political arenas determines his/her ideational structure towards the future as well as his/her behaviors and mindset in the present time (Milojevic & Izgarjan, 2014). As a matter of fact, these behavioral or controlling guidelines impose imperatives for the future states of affairs (Graham, 2001). The states of being in the future are imposed through “allocations of resources, legal coercion, by force and propaganda” (Graham, 2001, p. 765). What grants such an importance to policy-making language in political discourses, besides the ideological import embedded in their contents, is the element of the 'conceptualized futurity' that determines and gives shape to the actual or potential future space in a given socio-political context (see Cap, 2020; Dunmire, 2011). The notion of futurity and the pragmatic-linguistic conceptualization of the future spaces bear political, strategic, and ideological implications since power-holding institutions and organizations control the future space to maintain the present world order (Dunmire, 2007). On these accounts, concerned with discourse-translation interface, the central problem to be addressed is how translated versions of policy language in political discourses reconstruct the depicted future space. In other words, minded with an undeniable role of translation in macro-political communications, what is at stake here is to probe into the comparison of the pre-figured future space in policy language in political texts and their institutional translations to figure out a) the lexico-grammatical similarities and/or differences between the original versions of political discourses and their translated versions, and b) the possible linguistic and linguistic-external factors underpinning the similarities and/or differences in future depictions in both texts.

Thus said, the aim of the present study is to compare the conceptualization of futurity in policy language of the Iranian Supreme Leader's political texts/discourse and their institutional English translations. In this paper, our objective is to be

particularly concerned with how the comparisons of the SL's policy discourse and their institutional translations mark similarities and differences in the conceptualisations of the futurity of policy options in the Islamic Republic of Iran. In this connection, our research questions are as follows:

1. How do the translated versions of policy language in political discourses reconstruct the depicted future space?
2. Do the translated and original versions of the texts indicate any lexicogrammatical similarities and/or differences?
3. What are the main possible linguistic and linguistic-external factors underpinning the similarities and/or differences in future depictions in both texts?

Our hypothesis is that the conceptualisation of futurity in policy discourse of the SL do not mark significant difference in the application of grammatical-semantic tools. This is, we shall argue, due to the fact that political texts and discourses are generally articulated with respect to certain political and/or ideological considerations; therefore, the translations of these texts are carefully undertaken in order not to give rise to semantic and pragmatics deviations from the original text.

Regarding the methodology of the study, we shall also employ grammatical-semantic tools including mood, modality, and aspect to investigate the conceptualization of futurity in the policy language of the Iranian Supreme Leader's speeches and their English institutional translations. The main reason behind using mood, modality and aspect to the study of future in policy language rises from the fact that policy language does not explicitly and directly pre-figure future spaces via articulating the utterances with future tense structures. Rather, the conceptualization of futurity to pre-figure the future is an eclectic discursive practice carried out through different moods of sentences and is accompanied by subjective and/or objective necessity and status of the speaker. Moreover, aspect contributes to the study of futurity since it shows the internal temporal constituency of a given policy in political discourse to see whether or not the policy is intended to be extended towards the future. We shall provide a complete account of mood, modality and aspect as our analytical tools in section 3. Our data for the present study comes from 20 speeches of the Iranian Supreme Leader's speeches and their institutional English translations issued by the Office of the Supreme Leader, spanning from 2015-2020. These speeches are collected according to their content in which the Supreme Leader outlines the macro policies to protect the political

system, Iranian-Islamic identity, and the revolutionary ideals and teaching of the Islamic Republic of Iran.

2. Literature Review

2.1. Future in Political Discourses

In political discourses, pre-figuring the global future is administered through discursive construal of events and states of affairs that have not occurred yet. The project of future pre-figuration contributes the politicians and policy-makers to produce a particular knowledge about the status quo to gain control over the organization of different affairs in the future (Bell, 2009). The future bears unquestionable socio-cultural implications and influences; therefore, political discourses and practices are understood to be largely grounded upon the temporal, conceptual and practical dimensions of the future (Dunmire, 2011). Without a shadow of a doubt, these considerations render future management as a political and ideological project because political organizations strive to control the future space so as to maintain the existing dominant world order or to transform it (Dunmire, 2007). In this sense, the materialisation of the future is possible through various strategies, strategic policies, and discursive practices aimed to “design and shape the world system so as to maintain the particular balance of power” (Dunmire, 2014, p. 340; see also, Dunmire, 2014; 2015).

The future, for Edelman (1967; 1971; 1988), is a main site for practicing strategic policies and programs aimed to guarantee the materialization of a privileged architecture of the future. In so doing, the involvement of particular actions/realities must be prevented in order not to possibly jeopardize the materialization of the favorable future (Dunmire, 2005). In fact, what really necessitates the pre-emption politics is the prevalent assumption that certain threats will target the future space. As for instance, in her study of the National Security Strategy of the US (2002) during the George Bush administration, Dunmire (2011) indicates that the Bush doctrine constructed the future as a main site for the threats and dangers posed by terrorist organizations and Saddam's Weapons of Mass Destruction (WMD). It was aimed, as Dunmire (2011) maintains, to invoke public legitimization to the US future-making policies measures. In the same vein, the European populist discourses conceptualize Europe's future as abound with threats (McAllum, 2017).

2.2. Analytical Tools of Analyzing the Future

Among several issues addressed in Critical Discourse Analysis that have been given much credence such as ideological otherizations (Firoozian Pouresfahani and Ghanbari Abdolmaleki, 2022), ideologies in advertisement discourse (Meghdari and Yusefi, 2022), and political discourses (Shabani and Habibzadeh, 2021), among others, the study of future pre-configuration in policy as well as political language have received greater attention in the field of CDA. Graham (2001), for instance, employs the main tenets of CDA and tools from Systemic Functional Grammar (Halliday, 1994) to investigate the construction of irrealis future spaces in the capitalist policy language. Graham (2001) believes that the language of global technology policy, affiliated with the capitalist political economy, preconfigures various facets of actual and potential future spaces for the sake of commodification and ownership. In another recent study, Cap (2020) proposed framework for the analysis of alternative futures in political discourses. The analytical toolkit for alternative futures involves logico-rhetorical tools - such as rhetorical structural theory, consistency and credibility, and cheater detection module and coherence – and lexico-grammatical tools, including grammatical mood, modality, and nominalization, and evidentiality.

These two studies provide a reliable analytical ground to scrutinize the construction of realis and/or irrealis alternative future spaces in policy language and political discourses. However, what has been given not much analytical rigor is the development of a lexico-grammatical toolbox for analyzing the conceptualization of 'futurity' in the hortatory preemptive policy language. To this end, in the next section, we develop certain grammatical-semantic tools to study how the futurity is conceptualized in speeches of the Iranian Supreme Leader and their institutional English translations. The conceptualization of the futurity in policy language will lead to realize how the future space is pre-figured in political discourse. These lexico-grammatical toolkits not only provide analytical ground to pursue the conceptualization of futurity in policy discourse of the Supreme leader but also, concerning the translation evaluation of the study, enable the researcher to categorize the lexico-grammatical and conceptualization similarities and differences between the original texts and their institutional translated versions in English.

3. Theoretical Framework

In this section, we will explore the theoretical framework that underpins the analysis of grammatical-semantic tools relevant to policy measures. This framework is essential for understanding how language constructs meaning and conveys intentions in political discourse. By examining key components such as grammatical mood, modality, and aspect, we will elucidate how these elements contribute to the articulation of futurity in policy measures.

3.1. Grammatical Mood

Mood refers to the three types of sentences, namely statements, questions, and commands. Each of these sentence types is associated with a particular illocutionary force: declarative, interrogative and imperatives, respectively. The imperative mood of an utterance plays a very significant role in the study of futurity in policy measures. One important reason for this is that, according to Lyons (1977, p. 740), rationally, one cannot order or request a person to do a certain course of action in the past: “the only tense distinction that we might expect to find grammatical in the imperative, therefore, are distinctions of more immediate and more futurity.” In policy measures, due to the fact that the prescribed course of actions rationally will take some times to be implemented, thus, the imperatives not only point to the expected actions in the future, but also determine the ways certain things should be done. The other rationale is that the standard policy measures are articulated in terms of directive sentences in which the speaker commands or, less frequently, request the due addressee who is expected to carry out the required action (see Lyons, 1977). The Imperative mood is a subclass of directive utterances which is a principal mood for the articulation of will and desire that are expected to be carried out immediately or, due to the nature of the required action, in the future.

Imperatives are not the only type of mood that is able to conceptualize the futurity in policy measures. Sometimes, the policy measures do not directly and explicitly oblige the addressee to carry out the action. Rather, it expresses the required course of actions in terms of expectations or predictions. In such cases, the subjunctive mood contributes a great deal to a study of futurity in policy measures. The Subjective mood is a “specified mood of expressing likelihood or will” (Lyons, 1977, p. 818). The subjunctive mood is associated with the notions of possibility and obligation which is commonly used to articulate “prediction, supposition,

intention, or will” (Lyons, 1977, p. 817). This sort of subjunctive mood is related to imperative mood. In other words, the subjunctive mood has an imperative function in certain discourse events.

3.2. Modality

The notion of modality in the study of policy measures in political discourses goes well beyond the conventional distinctions between modal verbs (may, must, could), modal adverbs (possibly), and modal adjectives (probable). Following Hodge and Kress (1988), the notion of modality involves the entire event of social semiotics, expressing “the participants stance in semiotic processes, categorization of social processes and relations, and the state of affairs that participants accept” (p. 122). This conception of modality is important to the study of policy measures in political discourses since it conflates the necessity or probability of being committed to carrying out a policy measures with the present states of affairs described in the discourse. Of equal importance to use modality to study the futurity in policy measures is that on the one hand, both subjective and deontic modalities carry the import of futurity in sentences or utterances, and, on the other, they are associated with directive utterances obliging a given addressee to implement certain course of action in the future. Lyons (1977) believes that the necessity of carrying out an action is embedded in the subjective modality denoting subjective necessity. In Lyon's own words (1977, p. 815), “the speaker can treat the future as known, as a fact that belongs to a particular possible world, whether he is epistemologically justified in doing or not.” Lyons (1977) further adds that the reference to the future has as much to do with modality as with temporal reference of sentences. Besides, there is an unbreakable connection between deontic modality and futurity. Lyons (1977, p. 823-4) believes that “the truth value of a deontically modalized proposition is determined in the world later than the world state in which the obligation holds.” Deontic modality describes the state of affairs that will be achieved on the condition that the prescribed policy measure is carried out. On this account, Palmer (2001) stresses that imperative mood is closely associated with deontic modality, conceptualizing the futurity in terms of the necessity of undertaking a particular measure.

Modality plays a great share in the articulation of policy measures mainly because the policy and issuing certain measures are connected with control and power. Hodge and Kress (1988, p. 147) maintain that “whoever controls modality

can control which version of reality will be selected out as valid system in the semiotic process” (emphasis added). Therefore, control of the future can be indirectly examined through the study of modality judgments in political discourses.

3.3. Aspect

Aspect is a semantic tool that stands for the different ways of viewing the internal temporal constituency of a particular situation (Comrie, 1976). Aspect can be categorized into two main classes: perfective and imperfect aspect. The former views the situation as a "single unanalyzable whole" conceptualizing three phases of the beginning, middle, and end rolled into (Comrie, 1976, p. 3). The perfective aspect embeds “the internal complexity of a situation and denotes an event or situation as a single whole” (Comrie, 1976, p. 18). In contrast, the imperfective aspect indicates a situation in progress and lacks any explicit reference to the internal temporal constituency, but it by no means implies that the action construed does not have internal complexity. This means that imperfective aspects do not explicitly conceptualize the beginning or end points of an action, event or situation (Comrie, 1976). For the study of futurity in policy measures, the imperfective aspect is important since its 'in-progress' feature implies that the situation described will extend to the future. The futurity of articulated policy measures is inferred from the imperfective aspect to be grounded upon certain actions and policies that are in progress in the present or the now of the speaker.

Table 1
Grammatical-Semantic Tools for Analysis

Mood	Imperative mood/ subjunctive mood/ subjunctive mood with imperative function
Modality	Epistemic modality/ deontic modality/ boulomaic modality
Aspect	Imperfective/ continuous aspect

4. Discussion

The data for the present study comes from 20 speeches of the Iranian Supreme

Leader, Ayatollah Sayyid Ali Khamenei, and the institutional translations of the very speeches issued on the website of the office of the Supreme Leader, extending from 2015-2020. We opted for the speeches of the Supreme Leader and their institutional English translations to study the re/construction of future because in Iran's Constitution the supreme leader is in charge of determining the privileges and overall policies of the country. This political position as well as the law-given responsibilities nominate the speeches of the Supreme Leader and their translations to be studied within the scope of this paper.

Excerpt 1.

Man tosie-am be javan-ha in ast ke avalan javan-ha-ye daneshju va danesh amouz tahsilate khod ra khob donbal konand. Elm vasile-iy bar godrat ast. Yeki az mohemtarin moalefe-haye godrate melli ebarat ast as danesh, elm ra donball bekonand. Ahdafa omumi ra bar khaste-haye shakhsi mogadam bedarand; basirate khodeshan ra nesbat be ozae konuni, nesbat be gozashte-ye tarikhi nazdik roz be roz afzayesh dahand va betavanand sahne-ye Donya ra tamasha konand.

My recommendation to the youths is that student youths and pupils [at schools] must be first of all pursue their studies diligently. Science is a means of [gaining] power; one of the most important components of national power is science; pursue science; give precedence to general goals over personal demands. The youths must increase their insight about the existing conditions, [and] about contemporary past history on a daily basis and be able to see the present scene of the world. (November 2, 2017)

In excerpt (1), there are lines of preemptive policies on educational progress and scientific advancement (“...javan-ha-ye daneshju va danesh amouz tahsilate khod ra khob donbal konand ...[... student youths and pupils [at schools] must be first of all pursue their studies...]”), social commitment (“...ahdafa shakhsi ra bar khaste-haye shakhsi moghadam bedarand...” [...]“give precedence to general goals over personal demands...]), and historical awareness (“...basirate khodeshan ra nesbat be oza-e konuni...afzayesh dahand...[...increase their insights about the existing conditions...]”). These commands (or recommendations) are designated to enable the socio-cultural and political areas of the country in such a way that would not be affected by the threats of the enemies.

Looking grammatically, all these recommendation forms in (1) are manifested in the subjunctive mood with imperative function (Palmer, 2001) which is

“imposing one's own will on others for the purpose of issuing directives” (Lyons, 1995, p. 256). The articulation of the policies in terms of the imperative function of the subjunctive mood connotes the necessity and vitality of carrying them out in a due course of time. What is more, these structures with imperative functions put forth the deontic interpretation of the necessity of carrying out the prescribed policies in all areas (Palmer, 2001). However, interestingly, these policies, which we call preemptive, do not oblige the addressees to commit themselves with undergoing the directed action right at the exact speaker time. This is because the policies are articulated in the subjunctive mood which conceptualizes an unreal situation. But the imperative function of the subjunctive mood obliges the addressee to render the present-time unreal situation real in the future, unlike the imperative proper that we utter in our daily conversations such as 'close the door' that is supposed to be carried out immediately by the addressee present in the context of the situation at the time of speaking. Therefore, these imperative forms, referring to certain policies, are, so to speak, futuristic; i.e., the SL's discourse assigns certain measures and policies to the addressee to be carried out in the future. In other words, these policies are supposed to be parts of macro prospective programs of the addressed community.

One may query us, then, how the futurity of these policies is implied or communicated. The answer to this critical question guides us to probe into the lexical aspect (aktionsart) and aspectual structure of the verb phrases. Regarding the former, the verbs “donbal konand [pursue]”, “afzayesh dahand [increase]” can be categorized as an 'Accomplishment' verb which involve a process that takes place over a particular amount of time (Van Valin, 2005, p. 42). This class of verbs are telic in the sense that they involve “a process that leads up to a well-defined terminal point” (Comrie, 1976, p. 45). The terminal points of these actions or policies are projected into the future that, by way of implication, may result in high-quality academic and scientific-technological developments, maximum political and historical awareness, and the highest commitment to socio-political affairs. The terminal points of these kinds of verbs are what exactly that build up the futurity of the preemptive policies.

Insofar as the aspect is concerned in the futurity of these policies, the simple present tense of the verb phrases entails simple aspect that projects a sense of habituality to the expressed actions. The aspectual structure makes the operationalizing the policies expressed in the verb phrases to be perceived as

stretching to the future time and will be terminated in an indefinite conceptual point in the future.

The translated version of the excerpt (1) indicates some structural differences in the expression of the preemptive policies with respect to mood and modality structures. As a matter of fact, the translated version oscillates between subjunctive mood with imperative function and imperative mood. In the first sentence, the translated version expresses the policy of educational progress in terms of subjunctive mood with imperative function. The use of the deontic modality of 'must', which has no equivalent in the original version, does not allow the audience to infer the imperative function from the propositional content, but rather individually and explicitly stresses the necessity of being committed to the prescribed policy. The explicit expression of the policies becomes transparent through reconstructing the policies of 'scientific development' and 'social commitment' wherein the translated version prefers to employ imperative mood ("...pursue science; give precedence to general..."). However, the last item, historical awareness, is reconstructed in terms of subjunctive mood with imperative function. Same as the first policy item, this one, too, enjoys being modalized with deontic modality of obligation 'must' ("... the youth must increase their insight..."). Similarly, this is aimed to stress the states of obligation and necessity.

These reconstructions in the translated version not only communicate the obligatoriness of being committed to undergoing the prescribed policy, but also refer to the futurity of these policies. The former is inferred from the deontic readings from the imperative structures and deontic modality 'must' while the latter can be read from the lexical aspects and aspectual structures of the verb phrases. Similar to the original versions, the verbs can be classified as "accomplishments" whose terminating points - which are equal with high-quality academic and scientific-technological developments, maximum political and historical awareness, and the highest commitment with socio-political affairs – project the future time.

Excerpt 2.

Anche man arz mikonam in ast: amadegihayetan ra afzayesh dahid; ham amadegi elmi ra dar elm va tahgigat va ham amadegi-haye abzari ra; abzar-ha-ye jangi...ebtekarat-e shoma, ebda'at-e shoma, no-avari-ha-ye shoma dar mas'ale-ye abzar-ha va no-avari dar abzar be movazat-e taharoke doshman dar kar elmi va

abzar-sazi va hozur-e nezamibayad afzayesh yabad. Daem be fekr bashid, dast-e bartar ra neshan bedahid.

What I am saying is that you must increase your preparedness; both scientific preparedness, [that is,] in [the field of] science and in research, and instrumental preparedness, [that is,] with regard to instruments of war...Therefore, your initiatives, your inventions, [and] your innovations in the issue of tools, and innovation in tools must increase in parallel with the enemy's movement in [the field of] scientific work and tool building and military presence...You [must] keep thinking, [and] have the upper hand. (October 7, 2015)

The preemptive measures in this excerpt manifest themselves in increasing defensive protocols in various respects such as science of producing war crafts (“...ham amadegi elmi ra dar elm va tahgigat va ham amadegi-haye abzari ra; abzar-ha-ye janggi...[... you [must] increase your preparedness; both scientific preparedness, [that is,] in [the field of] science and in research, and instrumental preparedness, [that is,] with regard to instruments of war...”)) and strategic deployment of (defensive) forces and equipment (“...no-avari dar abzar be movazat-e taharoke doshman dar kar elmi va abzar-sazi va hozur-e nezamibayad afzayesh yabad. Daem be fekr bashed, dast-e bartar ra neshan bedahid...[... innovation in tools must increase in parallel with the enemy's movement in [the field of] scientific work and tool building and military presence...You [must] keep thinking, [and] have the upper hand...”)).

Lexico-grammatically concerned, the preemptive measures in the SL's discourse are expressed via imperative mood (“...amadegihayetan ra afzayesh dahid...” [...increase your preparedness...]; “... Daem be fekr bashid...[...keep thinking...]) and subjunctive mood with imperative function (“...no-avari dar abzar be movazat-e taharoke doshman dar kar elmi va abzar-sazi va hozur-e nezamibayad afzayesh yabad...[... innovation in tools must increase in parallel with the enemy's movement in...”)). The conceptualization of the futurity in imperative mood of expressing the preemptive measure, one the one hand, comes from the nature of the expressed action that cannot be materialized at the exact time of speaking. The verb “increase” in this structure connotes processional and durative state of affair which is not assumed to achieve the terminal point in the present time or near future time. Szexnerényi (1953) believes that such imperative depiction of imperative states of affairs are 'future imperatives' in which the given command is not possible to be executed in the time of speaking. On the other hand, the futurity of these imperative

preemptive measures is conceptualized by means of the aspectual structure. In both instances, the measures are expressed via simple aspect that conceptualize the perpetuality and continuity of the command.

This excerpt also conceptualizes the futurity of the preemptive command through the subjunctive mood with imperative function (“...no-avari dar abzar be movazat-e taharoke doshman dar kar elmi va abzar-sazi va hozur-e nezamibayad afzayesh yabad...[... innovation in tools must increase in parallel with the enemy’s movement in...]”). In this structure, same as the previous one, the futurity is the main verb “increase” carries the conceptualization of the command execution to a future time, because 'increasing the innovations and strategic deployment of defensive tools' does not seem to be carried out in the immediate time of speaking; rather, it takes significant amount of time to be executed. Besides, the verb 'increase' is a durative verb which does not encode a terminal point; therefore, the semantic property of 'increase' projects the execution of the preemptive command onto the future.

The imperative function of this subjunctive structure conceptualizes the necessity of exerting the commanded preemptive measure in a due course time. This conceptualization is boosted by the deontic modal verb “bayad [must]” denoting the necessity of doing an action.

The translated version of the excerpt differs structurally from the original version. In this, the translated excerpt makes use of subjunctive mood with imperative function to re-articulate the preemptive commands. Besides, this version transforms all imperative mood structures into subjunctive mood with imperative function to conceptualize the futurity and necessity of taking of the expressed preemptive measures. One consequence of this structural transformation is that subjunctive mood with imperative function decreases the preemptive command to preemptive recommendation albeit the translator has tried to make up for this by moralizing the structures with deontic modality 'must'. This conceptualizes the expressed course of actions and programs as necessary and immanent.

The futurity of the preemptive recommendations in the translated version is conceptualized by means of the subjunctive mood of the structures, the lexical aspect of the main verbs, and the aspectual structures. The subjunctive mood, in principle, expresses the exertion of an action in a (hypothetical) future space. The use of this structure in the translated version (“...you must increase your

preparedness...”) carries the implication that the expressed course of actions as preemptive policies would be needed in the future and that they must be taken into account at the present time. This state of affair is aided by the durative and dynamic word "increase" which signposts no terminal point to the expressed preemptive recommendation. Furthermore, insofar as the aspectual structure of the utterances concerned, the simple aspect conveyed by the simple present tense of the structures conceptualize the recommendation as habitual and persistent, meaning that their exertion will continue to an indefinite future space.

Excerpt 3.

Ma mikhahim keshvar-e khodeman...yek keshvari beshavad ke be an khotut-e Armani-ye eslam beresad ke in khotut-e Armani yek chize matlub va shirini baraye har ensan-e motafakeri as; yani har kasi ke beneshinad fekr konad, motale-e konad, az in vaz'e Armani-ye jame'ye eslami lezat mibarad.

We want our country ... to become a country, which would reach those idealistic lines of Islam, because these idealistic lines are something desirable and sweet to any thinking human being; I mean, any person who thinks and studies, would enjoy this ideal state of the Islamic society.

(November 11, 2015)

In the third instance, the conceptualization of futurity is carried out by means of the counterfactual space created by boulomaic modality which is communicated through modal lexical verb “mikhahim [we want]” (Gavins, 2007). Gavins (2007, p. 94) states that “the contents of these modal verbs, the situation they describe, are often unrealized at the time of their creation.” In the SL discourse, this counterfactually constructed space is responsible to commit the target audience to exert the described ideological policy recommendation (“...be an khotut-e Armani beresad...[...would reach those idealistic lines...]”) in the future. As is clear in Gavin's definition of boulomaic modal lexical verbs, the verb phrase “ma mikhahim...[we want...]” presupposes that the ideological preemptive measure described has not yet exhaustively or satisfactorily accomplished in the now of the speaker, so there is a need/desire/wish to achieve the expressed programs in the future. However, we need to note that the conceptualized futurity of the preemptive programs is carried out in a hypothetical space whose materialization is not certain, but probable and stipulated to the fulfilment of certain other contextual and preliminary actions.

The interesting point in this excerpt is that the necessity of committing oneself to the materialization of this space in the probable future or the fulfilment of the preliminary and basic requirements of its materialization is not conceptualized via imperative structures or subjunctive mood with imperative function. Rather, the mood is subjunctive expressing wish, desire, or wants of a person. The necessity is discursively conceptualized by means of expounding the possible outcomes of the materialization of the future-making preemptive policies: "...yani har kasi beneshinad fekr konad, motale'e konad...[... any person who thinks and studies...]"

In the translated version, the conceptualization of the futurity follows the same fashion as the original text. In this version, too, the content of the future space is articulated in terms of axiological and ideological lines ("...would reach those idealistic lines of Islam..."). Expressed through declarative mood, the utterance embedding the future state involves the use of boulomaic modality "we want..." to conceptualize the futurity of the prescribed state of affairs. In this excerpt, the modal lexical verb "we want", by way of implication, projects the prescribed axiological-ideological policy to the future and implies that the policy is not duly implemented or accomplished in the present status quo. Therefore, it requires further policies and attempts to materialize the policy in the future. Besides the counterfactual space that the boulomaic modality of "we want..." constructs, the simple aspect of this verb phrase points to the certainty and necessity modality that, allowing for the subjective position of the SL, obliges the due speakers to materialize the prescribed policy. Similar to the original version, the translated version also construes the necessity of commitment to the materialization of the future in terms of axiological and ideological ideals through the construal of the reasons ("...because these idealistic lines are something desirable...") and outcomes ("...would enjoy this ideal state of the Islamic society ...") of the given future space. As we stated earlier, the very construal serves to justify the necessity of taking up certain measures to materialize the given policy in the future.

Excerpt 4.

Agar amouzesht va parvaesh ba siyaset-haye khod , ba raftar-haye xod, ba barname-haye dorost khod, harakate dorosti ra donbal konad, in zir sakht ruz-be-ruz behtar va ghavi-tar khahad shod; dar zamine-ye elm o tahqiq ke niyaze asli va asasi va boland modat va miyan modat va koutah modat-e ma ast, keshvar gani khahad shod

If the education [system] makes a good move through its policies, through its behaviors, [and] through its correct plans, this infrastructure will day-by-day become better and stronger. [As a result,] the country will become rich in the field of science and research, which is our main and basic and long-term, and medium-term and short-term need. (May 2, 2017)

In the original text, the course of the policy proposed involves certain empowering and enabling programs for the Ministry of Education. More to the point, the policies, or general recommendations, are proposed to strengthen the infrastructures of the education system of Iran (“...agar amouzesh va parvaresh ba siyasat-haye khod...in zir sakht ruz-be-ruz behtar va gavi khahad shod...[... If the education [system] makes a good move through its policies... this infrastructure will become better and stronger on a daily basis...]”).

Looking at the grammatical-semantic aspects, this policy is articulated by means of a conditional structure with subjunctive function. The policy is described in the if-clause which designates a course of actions to be done in order to achieve a consequence delineated in the main clause (“...agar amouzesh va parvaresh ba siyasat-haye khod...in zir sakht ruz-be-ruz behtar va gavi khahad shod...[... If the education [system] makes a good move through its policies... this infrastructure will become better and stronger on a daily basis...]”). The if-clause projects the embedded course of action or policies to the future since the subjunctive verb “donbal konad [makes a good move]” implies that the described actions contingent affairs to be implemented in the future. Also, the semantic properties of the policies described indicate that they cannot be implemented right at the moment of speaking and rationally they need quite a long time to be satisfactorily prosecuted. In this conditional structure, the adverb “ruz-be-ruz [day-by-day]” lexically describes the action as continuous that would stretch out to the future. Moreover, the use of verb in the main clause “khahad shod [will become]” the simple future tense is a contribution to the conceptualization of futurity. However, the use of this tense constructs a modality of less certainty regarding the materialisation of the favorable or expected future space.

The translated version, in full compliance with the original version, involves the conditional structure to articulate the SL's policies directed to the Ministry of Education (“...If the education [system] makes a good move through its policies...”). Similar to the original version, the translation of the excerpt also construes the educational developments as the cause of further scientific and

technological developments (“...the country will become rich in the field of science and research...”).

Concerned with the grammatical and semantic aspects, in the translated version, too, the conditional sentence with subjunctive function is used to articulate the policies on the educational system. This grammatical choice conceptualizes the futurity through using the simple present tense verb in the main clause (“...this infrastructure will day-by-day become better and stronger...”). In the same vein, the semantic properties of the verbs describing the policies indicate that the actions logically need an extended amount of time to be duly implemented. This points to the fact that the policies will materialize in the future and will construct a part of the future space. Modally concerned, the future tense in this structure makes the materialisation of the described policies contingent and less certain. Also, in regard to the aspectual system, the adverbial lexical item “day-by-day” construes the policy and prescribed actions as continuous, extending to the future. Therefore, due to translation effect and structural differences between languages, it is sometimes a difficult task to indicate how mood, modality, and aspect are communicated through the original text and transformed to the translated version. It is, then, possible to show the differences and similarities in favor of the grammatical-semantic tools through a comparative study.

5. Conclusion

In this study, we investigated the conceptualization of futurity as well as the policies that are designated to construct the future space of Iran in the Iranian Supreme Leader's speeches and compared them with the re-conceptualization of the futurity and re-construction of the future space in the institutional translations of the speeches of the Supreme Leader. Analyzing 20 speeches of the Iranian Supreme Leader extending from 2015 to 2020, we indicated that there is the maximum convergence in grammatical and semantic aspects between the original texts and the institutional translation of political text and talk belonging to significant political position such as the Supreme Leader. Despite the fact that this study did not involve a quantitative section, our analyses of the 20 speeches of the SL and their institutional translations indicated the maximum convergence between the original and translated version on mood, modality and aspectual structure. Albeit our analyses clearly pointed out certain tiny divergences between the original and

translated versions on the mood and modality structures, less semantic or pragmatic differences were brought about in the conceptualization of futurity and construction of future space in the translated versions.

Table 2
Cases of Modalization and Mood Transformation

No.	Excerpt	Original version	Translated version
1	1	"...avalan javan-haye daneshjo va danesh-amouz tahsilate khod ra khob donball konand..."	"...student youths and pupils <i>must</i> first of all pursue their studies diligently..."
2	1	"...basirate khodeshan ra nesbat be oza'e konuni ...afzayesh dahand..."	"...the youth <i>must</i> increase their insight about the..."
3	2	"...Amadegihayetan ra hefz konid..."	"...you <i>must</i> increase your preparedness..."
4	2	"...ebtekarate shoma, ebda'ate shoma no-avari-haye shoma dar mas'ale-ye abzar...afzayesh yabad..."	"...your innovations, your inventions and your innovations in the issue of tools... <i>must</i> increase..."
5	2	"...daem be fekr bashed va daste bartar ra neshan be-dahid..."	"...you <i>must</i> keep thinking and have the upper hand..."

Differences in the analyzed data can be categorized in terms of two titles: modality insertion (modalization) and mood transformation. Table 2 exhibits the instances of modalization and mood transformation in this study. Limited to this study, modalization refers to a semantic-syntactic transformation in the course of translation through which the ontological status and/or property of an utterance as well as its interpersonal relations are modified. Inasmuch as the semantic facet of modalization is concerned, the modally unmediated ontological status of a proposition is rearticulated through a proposition mediated with the modality of necessity and obligation (1-5). In these cases, the translator tries to stress the perception of the importance and significance from the original text and communicate it through modalization in the translated version. In the case of the present study, although modalization imposes certain shifts in the ontological status of certain propositions, the perceived differences are less significant due to the fact that in our cases the modally unmediated utterances which connote absolute necessity and momentousness are rearticulated through being treated with absolute modality of necessity and obligation.

Besides semantic implications, modalization brings about transformations in the syntactic account of an utterance. Mood transformation involves rearticulation of an utterance of an original text through a different mood. In this, through transformation in the mood structure, a shift occurs in the interpersonal relations in which an utterance structured in the imperative mood is rearticulated through a subjunctive mood with imperative function (3 & 5). These cases of divergence or difference regulate the interpersonal relationships between the (political) speaker and the target addressees.

There might be particular motivations and factors behind similarities and differences in the original and translated versions. In this regard, we argue that linguistic, typological and discursive-pragmatic similarities and differences play uncompromising roles in the rise of similarities and differences between the original texts and their translated versions. On these accounts, as our argumentation goes, there are at least two important factors at work in the evaluations of similarities and differences: linguistic and extra-linguistic factors. Based on the political feature of the texts, we argue that the following extra-linguistic motivations and factors may cause translation effect: the subject position of the producer of the original text in a particular organization (i.e., political, social, academic, etc.); the original text's scope of influence on political, social, religious, cultural terrains; the objective of translating the original text (political, ideological, institutional, organizational); the addressees of the translated version of the original text, the discourse order of the institution with which the translator is affiliated; and finally, the ideological environment over the institution the translator is affiliated with.

These extra-linguistic factors constitute the macro-pragmatic aspects of a text/discourse and play an incomparable role in text interpretation. These macro-pragmatic factors, as Cap (2010) puts it, involve an important section of macro contextual knowledge of an analyst (or translator). These factors result in certain considerations in the interpretation (or translation) of a text/discourse. However, macro-pragmatic factors are not the sole items involved in meaning-making processes; rather, they stand in circular dialectic relation with micro-pragmatic elements, including deictic expressions, implicature, presupposition, speech acts, to interpret and understand the intentions and objectives of text /discourse producer. Cap (2010) believes that both micro and macro pragmatic elements contribute the analysts to obtaining deeper layers of meaning in several circular dialectic relations. Without taking the macro-pragmatic elements into account, as Cap (2010) asserts,

it seems impossible to catch the strategic, political, or ideological aspects of a text/discourse.

The analysis of macro-pragmatic elements besides micro-pragmatic elements as well as lexico-grammatical and semantic tools contribute a great deal to justify the similarities and/or differences between the original text and translated version original text. We argue that the translator takes into consideration various macro-pragmatic elements such as the political, social, and religious position of the text producer, underlying objective of institutional translation of the text/discourse, opts for certain linguistic and pragmatic structures that would best meet the political and strategic goals of the text producer.

Equally important are the linguistic factors in translator's divergence and/or convergence towards the original text/discourse. By linguistic factors and motivations, we mean those similar syntactic, semantic, pragmatic and cognitive inventories of languages that the translator considers in the course of text/discourse interpretation and/or translation. As we noted earlier in this section, analyzing the data of this study puts forth the insight that the similarity and/or difference in lexico-grammatical inventories as well as the competing linguistic-external factors are strong motivations for the occurrence of similarities and/or differences between the original and translated texts.

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