



AENSI Journals

## Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/AEB/>

### Language Sociology on Collected Poems “Chandelier” of Behbahani Simin

<sup>1</sup>Pirouz Gholamreza and <sup>2</sup>Emadi Riehaneh

<sup>1</sup> Associate professor of Persian literature educational group of Mazandaran University

<sup>2</sup> Students of MS of literature of Mazandaran University, Mazandaran, Iran

#### ARTICLE INFO

##### Article history:

Received 2 June 2014

Received in revised form

13 August 2014

Accepted 28 September 2014

Available online 10 October 2014

##### Keywords:

language sociology sexuality on  
language coding female poems  
Babahani. Simin chandelier

#### ABSTRACT

Language sociology is forming based on society expectancies on Sexuality. The responsibilities which are imposed on both of genre so that become their characters and they think that it is their existence specifications. Society is able to change the meaning of words in auditors mind. For example when we say “nurse” in our mind think that it is a female work. this believes makes a certain literature for both genres since the authors enter their mentalities on own inscriptions so Through seeing a scrip one can recognize the sexuality of an author because of its pours enigma. Babahni. Simin is one of contemporary poetess who female language is reflected on her poems self – conscious or Unconscious. Due to her sexuality abilities on her works the authors of this paper tried to study and analysis the impact of sexuality language on language sociology on her collected poems Chandelier. After a lot of necessary study obtained this fact that she has used sexuality believes and imposed ideas more than sexuality language. Her poems in this set consist of politic and social purports.

© 2014 AENSI Publisher All rights reserved.

**To Cite This Article:** Pirouz Gholamreza and Emadi Riehaneh., Language Sociology on Collected Poems “Chandelier” of Behbahani Simin. *Adv. Environ. Biol.*, 8(12), 1121-1128, 2014

#### INTRODUCTION

Our perception from outside world is expressed by language but how we can image that language has an extremity impact on our perception from the outside world? from the view of sociologists “ language forms our perception of outside world our thoughts systems are under effect of social language so that an attainment language in society can form and build our ideas / thought based on “ reality “. [21]. But how language can build social believes or how explain the differences and sexuality is an issue that social theorists express it in this Way: “sexuality consists of behavior s roles activities and social ideas that put dominant culture on every society on responsibility of both genre (female and male). And relationship with sexuality roles and stereotype thoughts for both genre is seen since it defines and de designs expectancies brae of both.” (The same reference p 10). Society through acceptance having differences and abilities of women and men in doing work the concept of dividing work based on sexuality the responsibility of coring children and housework is the responsibility of women. [9] and this view makes a female viewpoint in relation into activities that both of genre should do but image that its nature is female Affairs. this theory has some believes which is a kind of sexuality charge and is done in conversation too .in language it is used words and phrases which are just coordinated into women and whether this word is the same between both sexuality its female concept charge and Quality of its usage and words arrange along each other is different.

Due to top theories about how to use language by these two genre these Questions are propounded:

1. Can we find the sexuality of author through reading his/her works?
2. How does it appear the sexuality of author in a literature work?
3. Does it reflex the social theory of women in Babahani . Simin s poem after deciphering the works that have sexuality charges?

To answer these Questions we have studied the dominant factors in society and by using the sociology analysis of language specially collected poems of Babahani. Simin try to accentuate all codes in her poems show her viewpoint about society expectancies of women.

*Language sociology and sexuality*

Caler in his literature theory book says: "usage of literature Quality criterion has been on danger during history extend as non – literature criterions like measures related to sexuality and race. the experiences of a young boy like hakel beryphine from his growth period is supposed a world experience while the experience of a girl like mage tailor in the book " the mill on floss " has been less popularized . caler (2011 p 81) has discussed this social impact theory on literature works . Instead we cannot argue that always such an imposed language enters into these works but according to social linguistics is expressed. Because in social linguistics the main discussion is about imposed believes on female language or when the women are in fight with these differences on language as it is show on feminisms criticism. Social sociology is same female literature that stamps on mind axiom of both sexualities unconscious and it appears itself by random in writings. on sexuality and book social sociology also sex and sexuality is explained this way : " sex refer to discrepancies and existence functions of male and female s body but sexuality despite of these characters from the view of physiology is a kind of cultural / social structures that define the role and position of male and female . Some of these experiences about men and women in the framework of sexuality discrepancies does not have any meanings in the other hand while the human being is masculine or feminine but they enjoy male or female individualism." [16].

*Sexuality on language:*

Social norms on each society follow certain standards. [1]. Sexuality language indicates into language nature which is different for Feminine. Since both of genre have a special structure codes that is reagent of becoming sexuality of syntax shapes and their language abilities. Sexuality differences on using language is sensible and in this condition should not forget the impact of single sex experiences on feminine Language. This language clearly refer into sexuality identification structure and neither shows sexuality discrepancies or language nature. " [16]. In the other word "Sexuality "is the phenomenon of men and women traits against cultural and social life through socialization. " [19].

*Female literature:*

On the most of today societies female and male work with other in common on the social activities but it seems that in some of work (jobs) there is some differences between the kinds of their jobs. This issue has made discrepancies as certain language differences among both sex. For example: female have more experiences on background of dressmaking textural cooking and ornamentation. "[15]. Therefore relation terms about these domains are womanish and it is according with expectancies and assumptions of society from female. These terms are entered into women s believes and unconsciously appear in their Writings. Because of this reason there are some selected words in their writings that show phrases and verbs that refer to sexuality trends.

*Codes and sexuality signs:*

Meaning of signs or codes is the group of visible and evident signs or codes that causes discrepancies and individual distinction rather other people. Ghaphman discusses that this sighs are in fact professional tools which show every individual position. Generally each sigh refer into place or position of individual or group on social chain and consider as ciphers of them from the view of other . So phenomenon like language Quality of heavier and ... have the role of signs. "[17].

*Exclusivity of Babahani. Simin poem:*

Babahani in sonnet language says about "herself and her innate affection ". Since " sonnet " predicate s the array of " adoration " or " love making " (thou are from love tribe so your duty is making sonnet ). Simin s sonnets give us convenience and relief. She has developed this domain in her poems space and made the position and placement of human freedom – loving and freedom of thought into ascendancy. Her innovations on poems is resulted of using new purports of alley and bazaar people s life or aggrieved ... she is one of poetess that has used the most accurate explanations by background of female thought and feeling but despite of this fact one cannot say that sight and language of hers in all her poems have a just a female look. Her works – value is because of showing the animosity and identity of women on contemporary literatures synchronous with "Forough "and has been a leader and guide of most of poetesses after herself.

*Study of impact sociology believes on Bebahani. Simin language on her collect poem "chandelier ":*

Chandelier poem has social contents. This purports are resulted from society looks towards sexuality but this poetess has developed more this viewpoint unconsciously. She is not only a protestor against critic dominated masculine theory but also builds it in her sonnets too. "

On a certain society sexuality roles characterize the kind of toiletry method and women s coverture which is different from men. Women keep the roles that has been imposed by male domination system in their mind and adjust their haviour how to talk toiletry and even own believes and logic based on that system. The girls learn on

her youth period that how to increase their grace according to their position not through their progresses. From the view of cultural believes becoming successful by womanish affairs is not proper for gins. (Hide 2008 pp 196 – 8) and they should be content themselves with spouse and maternal roles.

*Toiletry and adornment:*

Bahbahani : simin resembles every delicate and beautiful into women . This odornment and delicacy on her poems shows domination of her democracy view on her thoughts. Since imposed believes from society gives such a beaut to women on her mind. Believes which are in tie with her character so that they become very clear while it seems that they result from male – domination society.

... Till sees seven complexion of thou on that crystal many memory beams radiated my impression [3] seven colors refer to completed toiletry of women and it indicates female signs. Adornment in language sociology and social believes means womanish affairs. Applying toiletry to display and coquetry of women in from of ladies and society is male - domination system and social indices. Since women do not have any other tool to show herself on society without self – trig and adornment and because in the social believes women do not have any effect on mobility at social level it is better to have a beautiful face rather to get attentions toward herself . This believes have been pierced in peoples mind so that even most of the women authors also tell about appearance adornment when speak about own or the other women.

Do not stretch on our stuffy eyes for hooking up coquetry (p 213) on explaining of loving mood one can use female terms as make – up eyes for self – toiletry . Women are admired because of their superficial beauty. “Women find their identity on men look and being addressed by men “(pour give 2010 p 39). Women are important through their appearance and face but men because of their progresses or success. (Jackson 1992).

*On tulips like bride face under silk:*

*Ornamented from crystal pendant (Bahbahani p 171):*

Description tulip to bride and silk covering and indicate to crystal earring are female literature Signs. Elegance of female look is sensible in this Couplet. Assimilation tulip which is a flower and elegance symbol to bride face who is in the highest her beauty and under the silk cover that makes this beauty hundreds times just show female View. Adornment and titivation are bride s re Quisite and help to meaning of couplet. Beauty bride from under silk light screen with all her adornment and crystal earrings is ornamented. The word structure also shows women look. Words that might be its poetess has reviewed in her mind in order to display the most pomposity night of her life. Pasner believes that “main aim of building sexuality on male – dominant culture is to ready girls for a romantic love ... moreover it has some features and characters that guaranties the grace and being desirable and is coming in most of cultures. [28]. Beautiful brides for addressed women are criterion or scale these idealistic criterions makes women agitated two times more .Exhibited models change women realization from herself appearance and their body also make s them to convinced that women should be duteous and self – giving against men.

*I was pure wine in color of goildish:*

Give me drunkenness benign fun and delectable my color is the same as self – propelled tulip of pampas

According to language sociology and social believes top descriptions of women as pure wine and giving drunkenness and benign and ... means that all of them are womanish characters and female is compared with these words also she has accepted this believes which are imposed on them by society so she compares herself with them whenever explains her best condition or moods refer to these features. Women look at themselves as a man and explain herself according to these explanations not from the view of ownself but from the view of bedraggled look used rehearsal of dictations of society democratic. Female sees herself against men will and narrate herself from the view of men like : pure wine giving drunkenness benign fun and delectable happy and red as tulip color on pampas as grews self- propelled and aromatic . In these image woman is unable and laddie and should be desired an not by herself . Because Women not only in sonnet but also in society is faced with men – look so does not have any placement.

As enter the door my face color faded not only my face color but also all my color as my heart shaken on my Silvern breast that breast shakes on brocade silk (Behbahani p 286).

Seven color refer to complexion toiletry or adornment that is a female affairs . brocade silk is also for making adornment and all these terms are womanish and placed on female literature . this versicle has totally female language that explains body and beauty standards also defines role and social position of women.

Your stories bride is in veil (Behbahani p 281)

Bride and veil are 2 sexuality words . it means that bride is the apex of beauty and in viel means confine all beauty . Referring appearance beauty and a dornment of women is a choice of society condtraint because of having veil and covering these beauties is on constraint . Vulgar cognition has role to annotate self / others haviour . Traditional / stereotype role waiting to marry a kind of silent protest in individuals mind .

*Redness of face is sometimes because of timidity or beauty:*

Behbahani. Simin's poems are fruitful of national culture and image and language technology. In this culture which is reproduced by society despite of converting aesthetics standards from one type to the other one but wherein women that previous standards is used such as adornment. This beauty is made by women (make – up) and sometimes is resulted from body activities.

Like a red cloud that refract nightly sun

So my red face does not last (Behbahani p 200)

Red face is from sexuality words and indicates into female aesthetics. Also it shows being healthy succulence and youth that uses for explaining female aesthetics. Of course there is this social belief that beauty is not abiding and its term is short for women so they should find somebody lover till they are young since their identity depends on being spouse mother and a house wife. (hide 2008 p 203).

My face is fresh like an affectation leaf. (Behbahani p 240)

On language sociology female beauty is assimilated into flower and this simulation is from social beliefs that is colloquial on language. Special placement of female on society shows that there is a relationship between female and nature.

Women are accepted because of their beauty so based on imposed and sexuality language whatever makes her more beauty more affect on men therefore in a masculine society will be desirable.

This is the night which kissed unexpected my color tulip face because of my prudency and shame (Behbahani p 172)

Using flower is as the scale and origin of beauty and excellence.

“This abduction refer into the relationship between women and nature “. Shame and prudency on society belief indicates into female features. And blushing face because of shame also is female traits and a women term. It just only used for female. However the men also become a base but in language application they would not use it for description of blushing resulted from shame.

My cheek becoming warm because of blushing from shame (Behbahani p 176)

Again it is used blushing cheek term from shame and prudency that indicates into female features and refer to redness of cheek color.

In this couplet it is referred to “Cheek “that means a female term and by its covered elegance in this word we recognize that it is a female term. Blushing cheek is of course the sign of beauty (certain women make – up) along the term of “shame “which has made this beauty is also of society beliefs. Shame is an acceptable issue for women and makes them more desirable and beautiful. ALS it is an imposed masculine belief system.

*Using household appliances:*

One of the most important dimension of being civic is accepting sexuality roles. “Masculine culture “relates sex existence features to a special sexual actions. Also the discussion of masculine system flourishes these structures as a natural and normal phenomenon. Therefore being normality of people depends on their abilities to follow and execute these sexuality roles. house work is the activity that is responsibility of women which has imposed by society on since this belief is available that women work on house and men work outside so it shows social position of each group. Kitchen is a female term and can perfect it by female terms.

Dependency of women into men is because of economy and alimony condition that is imposed on them by society. Because women should select one of the choices of being a best spouse for her husband or reaching the highest level of education or getting the best work – position. Of course when a women is accepted by society who is a best spouse mother and house – wife.

... But till I wrap my eye they were amazed on carpet flower (Behbahani p 177)

Applying household appliances in poem again refer into women downcast and also shame of them. Different carpet flower is women term this couplet has a sexuality meaning. Carpet flower might be on both sex poems but referring to colorful and seeing submissive on compulsion is a women refer also a social belief that women do limber whenever they are shameful despite they would be neglectful or improvident. Since in social belief when a women is logic that be submissive and do not look her addressee directly. Usually men in their explanation won't talk about submissive because “ men are power symbol and looking directly their eye addressee is the sign of their power .

Beside sake, do not like washed grass but tear sake and do not stop moving cilia (Behbahani p 185)

Washed grass is a women term and cilia is using for explain. Washing and washout is also a women term and indicates women concern.

I am emotionless and grasp orbit wheel like him sew cloud fringe gold every morning by my needle to explain moods it is (Behbahani p 208)

Used women appliances like: sewing fringe skirt golden textile. On language sociology and sexuality differences on dividing work sewing is a women work. Affairs and house work do not have any place on industrial market but doing these jobs is coordinated women.

My chignon velvet is sowed by a few white hair (Behbahani p 227)

Chignon velvet and sewing are women terms and using chignon indicates to sexuality word women literature is shown in this couplet. Poetess refer into life passing and increasing age .so to show this indispensable event uses explicit factors to reflex her thoughts .Growing age is done slowly and just consider it when our hair become white .

Behbahani has drawn this event through sewing black chignon velvet by white tread. She has used women routine work.

For love chord make phallus diamond (Behbahani p 249)

Making phallus something is a women work and includes women literature and is the job that women do in order to help family economy or for abating unemployment .yet we hear that “Women work for family while men work for work. “Therefore men work but keeping house work is not a job. [26].

Work is not the main source of women identity but their first prior ship is family and her main origin is her husband and then children.

On the blackness of his vehemently face it was covered like verdigris (Behbahani p 257)

Copper covered with verdigris indicates cooking appliances that gets black or grimy during year's .Using this appliances in house or kitchen from the view of poetic explanation is a women term completely. Copper covered with verdigris means infuriation and aversion .The color of copper is a proper reason to show the condition of women mood on poem and forming legging refer into taking endurance of difficulties on long year's .Sensibleness of words on kitchen is effective and understandable for women in poems.

She went and then brought red ray to sew a cap for that costrel (Behbahani p 263)

On sexuality sociology house work as sewing start seeds and so are women works and included women s duty. The spirit of female poem always can be seen in the most clear and simple speech kind as in this couplet is available. Waiting for coming spring and getting ready to face with it means being hopeful into future on female language and showing it with that sensible signs like spring cleaning and growing grass .Behbahani. Simin has a special skill showing her thoughts and ideas as a objective event.

*Livers become foamy over fire:*

Thou are language that it is the kebab s odor (Behbahani p 281)

Kebab, fire, and liver are cooking terms which on language sociology include female activity .This belief that house work is more useful and proper for women rather outside work is resulted from society people s view . The women because of traditional condition are responsible to keep family unity and specially caring and preparing food for all family memberships. And whenever get outside work / job there would happen disorders on serious affairs like the job of being spouse maternity and house work or at least has not have the previous Quality . Referring to liver and fire means being patient and boring troubles of women or tolerate and not respire against problems. The term “adaptability “, “ladyship “, and “decency “are the terms that is just used about women to tolerate every injustice. Behbahani say about this kind of women tolerance and keeping reputation as:” in our society the women who tolerate spouse or second wife of her husband traditionally are spending “ladyship “and “chastity “or “adaptable “. While the men who has his wife and spouse in a bed proved his “order “and “manhood “and his action does not have any penalties.

In hope of you I wear

Sleeve silk and gold thread lacy (Behbahani p 289)

Self – decorate and using sexuality terms like silk gold thread lacy or embroidery which is coordinated to bride dress and mesh or lacy are all the signs of witting to get marry on women s mind that in society belief women always are persuaded into marriage .Self – decorate or making – up of women is just to find a husband or a lover .Since the women might arrange her life just with marriage and getting married and generation is her survival guarantee till can give a birth and take responsibility of breeding the child will be on her husband coverture .

*Female non – language:*

Female non – language or a non – language relationship is an action that we divulge on our speech during confirming others dialogue or talk or in relation to own circumference position. These action are different between women and men.

Since this difference is resulted from individual social position .For example smiling is a part of women role. “Is women s smiling the indication of being happy or friendly relation or it is whatever expected to see from women because of their female role that are to smile? [23].

Oh! My finger why do you furl this black hair?

That you not any involved in this chain (Behbahani p 178)

Playing with hair is included of women terms and literature.

On contemporary literature despite on ancient literature hair is a sign of ladylove. Hair indicate into female characteristic.

On having involved chain of hair one might say that this feature is resulted of spouse characteristic that in contemporary literature means just female sex. Furling hair by fingers show non body and language signs and women usually during thinking or whenever some concerns to think play with their hair have. Covered belief in this couplet indicates to black hair and chain is the tool of lover to trap spouse that women in youth and beauty have a lot of involved and alliances not in aging and having white hair. This belief is that women through seeing the first hair feel that they are old and becoming aging.

My arm chain is around your body (Behbahani p 185)

Interpretation of arm wreath on language sociology refers to women affairs.

Even though men also use this term on their poems but ascribe this process to Women. For example: "make a chain of flower by your hand / and put it on my neck" (Hoshyarnejad). But from the view of women this kind of curl is resulted from female thoughts also men use this kind of term as Mirsadeghi. Miamian says: "my neck was witting to be curled by your hand / on dream screen ..." [18].

Whose bound do you have on your feet?

Oh! Conceited lion in trap (Behbahani p 197)

Being fettered is a female term to explain of having spouse and commitment. This term usually is used women and this fettering is defined for women because of masculine system toward and men to explain commitment use another word. The other sexuality word is "lion" "Which is the power symbol. Men on social belief are more power than Women.

This belief that women are weaker than men or more disable is seen anywhere. For instance during raising danger women and children are in the same condition and act with them like children.

#### *Using female clothes:*

Female clothes is the most important sexual differences dominated on society. Women's make up which is resulted from masculine society will should be different from men's clothes.

They should appear on a clothes that help them to be more conquest and leman. Wearing French heel shoes and close skirt which makes women to run slowly or their flaunt is resulted from that idea.

Shame on you for such an indigotic skirt oh! Mount!

I am assoiled that not have like a skirt (Behbahani p 179) on social belief and contemporary sociology "chastity" is a term used for women and its resulted from their coatings (skirt). Using skirt and white and indigo color refer into society deduction of colors since white color indicates puring and indigo or gras is the mark of contamination and impurity. I am black skirt of night

... I am the gin of bergamot and pixy (Behbahani p 183)

Black skirt of night is a female concept. Bergamot and pixy in general belief is named to female too. On social believes pixy is women and bogy is man. Bergamot in slangy stories is a beautiful girl due to mythical tales and believes also comparing women with nature and god this name predicates to women. (Stories international list no 408) simin I have worn an indigotic skirt because of his separation because of crying too much I will turn around him (Behbahani p 199)

Indigotic skirt ascribe to sky and tear to fire due to using female clothes on explanation is part of female literature.

Having indigotic skirt indicates to poetess mourning on separation and parting and using female clothes especially skirt means that this clothes after chador is the biggest clothes for women from the view of size and it shows too much mourning and bereavements. the usage of fire (star)tear skirt and sky arena means female thoughts which appear on words array.

Oh my heart skirt become unchaste not be sad that you have colored table on your night banquet (Behbahani p 242)

Skirt and colorful table are female terms. in this couplet indicates into being patient and irrespirable and accepting whatever condition from the other side. the role of conge from the view of social belief expected women to see a colored table preparing from wife and it increases their value. not speaking of women on their purpose means to delete herself and high accentuate of the other sex which is part of defined role of women on society. (Hide 2008)

She become silent on mourning tent (Behbahani p 259)

Mourning is ascribed to black tent is part of women terms and clothes. Chador is the most development clothes of female which due to its black color refers to a lasting mourning. from the view of Behbahani Iranian women always has been limited by their coverage since our country ever has been on attack of wild tribes and Iranian women should cover themselves from the sight of them and based on this fact they would not have enough freedom.

*Social incorrect believes:*

Social believes which is imposed women by masculine society will always has been a dam to women in order to limit them from sex equality .This believes sometimes is expressed through complaint allusion (on following couplet ) sneer and sarcasm (on Frough Farokhzad “ birth certificate “ poem ).

The belief that makes women to obedience without their consent. I cannot choose any more that love and Chasity are two pans that are equal with each other (Behbahani p 202)

Love and Chasity on social belief are women affairs and Chasity is against love and is an absurd issue .masculine social system is dominated on language and society believes and premonition them from choosing the other items. Since whenever women learn how to choose the sovereignty of men reduces on and on this fact women will not be dependant on men any more.

And this is against masculine system. However every women who do not obey this rule will be abnormal on social belief and is deserving every punishment based on their justices on actions or behaviors that are converted into social believes and not according to these norms.

Although I am captive on house but my dream is about you (Behbahani p 202)

Being at house and doing house work is the main duties of women despite most of them are activating outside of home but based on social believes the men like women to be on house .One of the other subject of social belief is sexuality roles on both sex responsible that shows house and doing house work is on women s responsibility and the management of family and support it is on men s responsibility .Women is a part of family and placed on this group.

*Maternity role:*

There is this cultural belief that all the women should get the job of maternity on most of societies .Women on Rouso` psychology book (2000) are described such: “being maternity is so necessary for women that we forget that this duty is imposed from society on . In fact this pressure is so high that such a condition is a maternity commandment “. [23]

Your dream is pendant on my mind

Like a child who is pendant and hanged on his mother skirt (Behbahani p 203) this couplet indicates to maternity role and her extremist love. This belief is proper that mothers are the best attendant and supervisor for child s and also are more sentimental than fathers since abnegation is the price of their maternity .On mothers mind also this belief is pierced that the mother share is more than father. On heritage believes and thoughts it is mentioned that whenever child gets brigand or turbulent at any period of growing and life his mother is always receptive of and forgives him.

I am always seeker for mother caress and love who looks child such an innocent (Behbahani p 206)

The maternity role and her affection and love without any expectancy is the sexuality difference that society puts it on mother responsibility .maternity concerns is in relation with most of women and fatigues them from inner . She says: “when a women becomes mother the concept of a really love getting finitude for the other creature and reaching accomplishment will clear for her.

Such a women in fact reaches into creation .it nighty this is mentioned that women s art and ability of women is higher than men. (Conversation of Milani . farzaneh and Behbahani . simin ).

This poetess calls herself a mother spouse and wife. She believes that being a women is the major step of her life evolution .be happy and glad that you have a child (Behbahani p 242)

Having a baby means “exuberate “That is part of female language and coordinates with female literature. Women know their identities with having child and maternity role because this role is defined from society for them and they think so that without such a role they are not important and abortive .this belief is rooted on our culture so that there are some proverbs in this dominate.

Whether a women do not like to be mother or not o want to have a child people behave her like a fruitless tree and say:” she is like a fruitless tree and should cut it”.

In this silent night

Children are slept around me (Behbahani p 250)

Referring to grow and caring babies is a female affair from the view of social belief .Women besides giving births are responsible to care and nursing babies on the early years of their life. In this couplet one can see maternity and femininity is on dedication and self – devotion .Slept child s beside an awake mother to watch them is seem in this couplet. but mothers are women too and have share to fall in love as a forbidden love which is the men right or be undesired of but children presence is a big obstacle because women have higher responsibilities rather men. Behbahani says: “men deliver sperm to his wife on an excitation period and does not attention into its aftermath. Women breeds this sperm with love and her blood and and heart and till she is alive is concerning about her children [7].

*Conclusion:*

On top collected poems on female literature one can see female coxcomb explanation and the most frequency is about women clothes.

These poems have social contents that refer into female position also using house appliances on female explanations is in the sake of imposed social believes that indicates that house work is a womanish work and admission of it is appeared on poem self – consciously / non – consciously.

Maternity role besides giving birth is a female responsibility on caring and breeding him / her therefore it is called a maternity commiseration feeling on her poems.

The society makes sexuality language because of imposing its wills on individuals and dividing responsibilities due to individuals' sex and female literature that forms these images on conscious / non – conscious on their thoughts and Language.

Totally this collected poems has lyric mentality and is used sonnet to express used concepts .but since sonnet on Persian literature has been always used by men in order to explain all feelings of men all of them are male language as it is scribed on dictionaries means “converce with women courtship with beloved telling about youth cabala conversation women love and...” (Dehkhoda lexion) but in moien lexion sonnet means: speaking with women gallivant ... and female look or explanation is not there anymore. It mightily it is the reason that Behbahani reproduced masculine thoughts on her poem unconsciously.

She has internalized concept lyric meaning and womanish thugs on her poems and developed a variety and depth on. The concept that is resulted from society expectancy reflection of women based upon that women is coordinated into family on the first step and they have no identity without spouse maternity and house work role .so her maternity is the best witness of under taking judgeship on society.

**REFERENCES**

- [1] Alborzi, P., 2007. Text linguistics basics “ Tehran ,Amirkabir pub.
- [2] Aghradi, W., 2001. Introduction on contemporary linguistics translated by Darzi Ali samt pub.
- [3] Behbahani, S., 2003. Collected poem “ Tehran ,Neghah pub .
- [4] Parsinejad, K., 2009. Identification and literature origins “ Tehran ,javan idea institute .
- [5] Pourgive, F., 2010. Children literature studies “ (2 research/ scientific Quarterly journal shiraz and development university press.
- [6] Taghizadeh, S., 2009. Special Quarterly journal of ghoharan poem (special issue of Behbahani) no 11 . 12 Tehran.
- [7] Dastaheib, A., 2006. Basics and processes of literature criticism “ shiraz Navid pub.
- [8] Ehbashi, Ali, 2004. A women with a skirt of poem “ Tehran, Neghah pub.
- [9] Rasekh, Ali ahmad and H. Hossieni, 2008. Women book “Tehran, Amirkabir pub.
- [10] Zarshenas, shahryar, 2009. In Quiries on contemporary stories literature “Tehran, javan ideas institute.
- [11] Caler, johnatan, 2011. Literature theory “translated by sheikholeslam hossein Tehran, Ofogh pub.
- [12] Kahnamousie, jalen, 2010. Sociology criticism and Lucy Engolman “Tehran cultural scientific pub .
- [13] Focou Micheal, 2011. Science and power “translated by zom iran m Tehran Hermes pub.
- [14] Ghavim . M., 2008. An introduction Persian stories “Tehran, sales pub.
- [15] Modaresi, yahya, 1989. An introduction on language sociology “Tehran cultural scientific pub .
- [16] Mohammadi, A.S.L., Abas, 2010. Sexuality and social linguistic “Tehran, Ghol azin pub.
- [17] Malak, H., 2009. Group sociology and imparity society Tehran, Payam nor pub.
- [18] Yaghobshahi, nieaz, 2000. amonoouses “ Tehran, Hirmand pub.
- [19] Safari, S., Khadijeh 4 Emanian, 2009. Sexuality sociology “Tehran Sociologists pub.
- [20] Namvar motlagh, bahman 4 asadolahi, 2009. Art and literature “Tehran Cultural scientific pub.
- [21] Nercianece, Emilia, 2004. Population anthropology “ Tehran ,Afkar pub.
- [22] Howex, T., 2001. Conceit “Translated by taheri .farzaneh Tehran, Markaz pub.
- [23] Hide johnet shebly 2008. Women psychology “translated by khamseh. Akram Tehran, Aghah and Arjomand pub.
- [24] Austin, J., 1962. How to things with words “oxford university press butler Judith.
- [25] Lee, D., 1944. Linguistic reflection on winta thought “international journal of American linguistic.
- [26] Oukley, A., 1974. The sociobiology of house work “bath England pitman .
- [27] Hourihan, M., 2005. Deconstructing the hero “library theory and children s literature London routledge .
- [28] Parsonsolot, 2004. ella evolving : Cinderella stories and the construction of gender (appropriate behavior “ children literature in education 35.2.