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A Message from the Editor

Dear Readers, Contributors and RC25 Colleagues,

It is my pleasure to introduce the December 2023 issue to you, which is our 22nd LDS publication in the history of ISA RC25. You will find a thematic part, hand-picked and edited by Thulfiqar H. Altahmazi and Khalid Sh. Sharhan, titled: *Language as a Reflection of Social Practices and Values,* and a regular non-thematic part. Guest editors provide a comprehensive overview of the selection of articles 1-5, so I will not go into details about them.

Instead, I will focus on three articles in the non-thematic section and on the book reviews. Please also note that in December's issue we published the list of reviewers that contributed their expertise in the year 2023. I would like to express my sincere gratitude to them and to invite them to form a new permanent Review Board. As we adhere to double-blind external peer review procedures and there is an insufficient amount of RC25 members with Phd and above (minimum requirement to be a reviewer for LDS) it is my pleasure to announce that this new Review Board emerges to support our executive operations. Whilst the Editorial Board has to be limited to RC25 members in good standing, the Executive Review Board is a much wider, more inclusive project. In the current issue we find authors from the Middle East, Europe, Asia, Africa, and North and South America. This shows our truly international approach and reach. We secured our continued cooperation with SCOPUS and I am pleased to announce that I will be representing our journal as the editor-in-chief for yet another turn (Q2 2027). I am honoured and pleased to serve the RC25 Executive Board and the community in this role. We have also gained a new editor, Dr Ewa Dąbrowa, who will be responsible for organizing DOI numbers for our papers; an improvement for the visibility.

Going back to the content of the non-thematic issue, I would like to bring readers' attention to the poignant and enlightening article by Prof. Mark Juszczak from St. Johns University in US, who delves into issues of epistemic injustice connected to the world's university rankings and the position of Eastern Europe in the discussion on centre and periphery of science. There is also a profound study of how Syrian refugee women see their images framed in the media. Finally, one may find Nigerian voices commenting on displacement and migration affected by COVID-19. By the end of this issue, I am pleased to include two book reviews. Books for review were identified as potentially interesting to our readers and procured during ISA World Congress of Sociology in Melbourne 2023: *Sociology in Ecuador* by Philipp Altmann, and *The Oxford Handbook of Global South Youth Studies* edited by Sharlene Swartz, Adam Cooper, Laura Kropff Causa & Clarence Batan.

With warm greetings to all RC25 members authors, reviewers and readers,

Prof. Anna Odrowaz-Coates
Editor in Chief
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A Message from the Guest Editors

Language as a Reflection of Social Practices and Values

Thulfiqar H. Altahmazi
Khalid Sh. Sharhan[1]

DOI: 10.5281/zenodo.10278500

The referential (Jakobson, 1960) or ideational (Halliday, 1985) functions of language are often said to be the most important functions and, as such, attracted the most scholarly attention, especially in semantics and pragmatics. Yet, the roles of language in (re)shaping social norms, establishing ritualized practices and creating cultural and moral values, which are often under-theorized in mainstream linguistics, are equally essential to understand language and its roles in our everyday life. Fortunately, sociolinguistics and (critical) discourse studies are attentive to these normative, social and cultural roles of language, as sociolinguists and (critical) discourse analysts often concentrate on how language (re)constructs the underpinnings holding communities together and minimizing group dysfunction. For this very reason, Trudgill (1983) points out that "because language and society are so closely linked, it is possible, in some cases, to encourage social change by directing attention towards linguistic reflections of aspects of society that one would like to see altered."

The processes of (re)shaping social norms, establishing ritualized practices and constructing cultural and moral values can be achieved by agents aiming to create "social capitals" though the use of language across different "social fields" (Bourdues, 1985). This of course can be instantiated across various activity types (Levinson, 1979) and by means of different text types, including media, literary and pedagogical discourses. To understand this multilayered and multifaceted interrelation between language and social life, it is imperative to focus on how different social agents in different social fields employ patterns of linguistic and interactional practices to sustain or renegotiate social hierarchies. What makes such a scholarly focus imperative is the fact that these patterns of linguistic and interactional practices can give rise to a normative and moral orders that form sets "of expectancies through which social actions and meanings are recognizable as such, and consequently open to moral evaluation" (Kádár and Haugh, 2013: 6).

More importantly, these patterns of linguistic and interactional practices can normalize the ideological biases underlying the social norms and moral and cultural values they (re)produce. In this context, Van Dijk (1998:8) alludes to the link among normativity, morality and ideology, arguing that ideology influences our conception of morality by allowing us to establish various beliefs about what is right or wrong. Such beliefs constitute the normative and moral orders of a social group and are employed to normalize the group's cultural and social values and legitimatize its interests (van Dijk, 1998: 76-77). In this sense, normalization involves the use of language to diffuse and reinforce ideologies "across various

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social fields, spaces and genres" (Krzyżanowski, 2020: 509) in ways serving social hierarchies.

Notwithstanding, normalizing social and cultural values via the use of certain patterns of linguistic and interactional practices can also be used benevolently in the context of foreign language instruction and second language acquisition. The importance of teaching the pragmatic norms of relevant communities of practice is widely recognized as one of the most important factors that develop learners' "communicative competence" (Hymes, 1972). Familiarizing oneself with these patterns of linguistic and interactional practices is not only important to second language learners, it is equally "an important aspect of socialization for native speakers entering a new community of practice" (Couper et. al., 2016).

Therefore, the present special issue tackles how the use of patterns of linguistic and interactional practices (re)produce social norms and moral and cultural values. The structure and content of this special issue is strongly influenced by the outcome of a conference organized in March 2023 by Imam Al-Kadhum College, Baghdad, Iraq on the topic of Language as a Reflection of Social Practices and Values. The conference provided a venue not only for discussing such important topics and identifying related challenges, but also for facilitating productive cross-fertilization from scholars interested in linguistics, literary studies, translation studies and ELT. Expectedly, the papers accepted in the conference were so diverse and large that could not be possibly included in a single journal issue. For this reason, a representative sample of accepted papers was selected, with a bias toward multidisciplinary methodological integration. The papers appearing in this special issue are those that survived the conference and journal's rigorous peer review processes.

Despite the fact that each of the five papers appearing in this special issue stands on its own merits, an effort was made to impose a logical flow in their ordering. This special issue starts with the paper on language and migration in Norway by Meltem Yilmaz Sener, followed by Ghanim and Abed that investigate the interrelationship among language, (de)legitimization and socio-cultural identity in the journalistic field. The paper is entitled "A Socio-Cognitive Representation of Muslims in the British Quality Newspapers". It examines how Muslims are represented in British newspapers and focuses on the selected linguistic constructs and their consequences on social representation and the construal operations in the reader's mind. Methodologically, the paper employs a qualitative-quantitative analysis to explore how Muslims are portrayed socially in eight news articles from *The Times, The Telegraph, The Guardian,* and *The Independent*. Drawing on van Leeuwen's (2008) and Hart's (2010) multimodal frameworks, the paper demonstrates that the news reports contain social and cognitive discursive construction patterns that portray Muslims unfavourably in comparison to other social groups. The patterns are argued to be a reflection of ideological biases on the producers' sides. A key result is that political conflicts in which Muslims have little involvement, e.g. gender politics and election rivalry, seem to affect the way Muslims are represented. This representation mainly revolves around the perception that Muslims pose a threat to British social values.

The third paper in this special issue is a study by Altahmazi, Jahjuh and Hussein, entitled "Constructing Common Ground in High-Context Cultures: The Case of Quranic Intertextuality". The paper investigates how common ground is constructed in high-context cultures (Hall, 1976), with a focus on Arabic. The paper is premised on the view that intertextual references to culturally rich and religiously significant texts often trigger presupposed contextual knowledge about social values and practices necessary for common ground construction. It adopts a mixed-method research design to test the categorization of Arabic as a high-context culture. It first develops a questionnaire to probe Arabic native speakers' perception of a number of Quranic verses/phrases that are frequently cited in everyday language use. The questionnaire identifies which of these Quranic verses/phrases can be identified as situation-bound utterances (Kecskes, 2012). Then, the Arabic Web 2018 corpus is used to identify the frequencies and analyze the concordance of the high scoring Quranic situation-bound utterances. The results of the questionnaire and the corpus linguistic analysis of frequency and concordance indicate that these Quranic SBUs form the basis of an extensive communal common ground shared by Arabic speakers, which provides empirical support to Hall's (1976) categorization of Arabic as high-context culture. From a theoretical perspective, the paper highlights the role of default or associative reasoning in processing presupposed schematic knowledge necessary for strengthening existing contextual assumptions or for drawing further inferences about the speaker's intended meaning.

The fourth paper in this special issue is a study by Shihab and Darweesh and is located within the intersection of digital media, culture, pedagogy and translation. The paper is entitled "Investigating the Difficulties of Translating Arabic Slang Hashtags into English: A Pragmatics Study". It investigates the difficulties of translating some slang Arabic hashtags into English and aims to identify solutions to the difficulties associated with the translation of Iraqi hashtags depending on situation, sociocultural connotation, and pragmatic effect. Both qualitative and quantitative samples are used in the paper to demonstrate that picking the incorrect translation technique, particularly in the absence of equivalence, is a serious challenge in translating hashtags. It is also challenging to translate a source text (ST) into the target language (TT) when it is written in colloquial and slang varieties that incorporate heavy loaded cultural connotations and serve multi-layered pragmatic effects. Accordingly, the paper distinguishes between appropriate and problematic translations and identifies possible solutions to the hashtag translation difficulties. The analysis suggests that hashtags can both minimize the effort of cognition and enhance its effects. Hence, the relevance of acceptable and appropriate translations in digital media is crucial as they communicate urgent messages to the Target Language (TL), especially in the case of hashtag campaigns, and this in itself makes (TL) users more eager to learn the purpose and genuine goal of generating the desired hashtag campaigns.

The last paper in this special issue provides a productive cross-fertilization of linguistic and literary insights to account for the different ways in which poetry can materialize and simultaneously normalize abstract universal emotions, such as love. The paper is a study by Sharhan, Oleiwi and Ganapathy that aims to investigate how literature in general and poetry in particular can reflect the social values of a society during a certain period of time. Through literary and linguistic analyses of selected modern English love poems, it shows how poets employ different linguistic resources in a highly expressive fashion to represent love not only as a universal human emotion but also as a social value associated with particular social and temporal settings. Four poems are analyzed in the paper for their literary and linguistic aspects starting with the former and using the latter to supplement it. The results of the analysis have revealed that the poets adhere to spiritual love which is infinite in terms of emotional value and temporal nature, as opposed to physical love which is emotionally lacking and ephemeral. Such a depiction of love can be clearly seen through the use of certain literary devices and linguistic resources that are employed by the poets. The analysis pinpoints two theoretical implications. First, poetic themes and language can materialize abstract emotions, such as love, in ways that are characteristically representative of a culture or an epoch. Second, owing to its aesthetic potential and linguistic aptitude, poetry can serve as a powerful field to normalize social values.

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Original Articles

Language as a Reflection of Social Practices and Values
guest-edited by Thulfiqar H. Altahmazi and Khalid Sh. Sharhan

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Living with Multiple Languages, Being Forced to be Monolingual: Turkish Skilled Migrants in Norway

Meltem Yilmaz Sener [2]

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Abstract

Based on an analysis of 44 semi-structured, in-depth interviews with Turkish skilled migrants living in/around Oslo and Drammen in Norway, this article aims to point out the tension between the monolingual emphasis of public discourses and the multilingual reality of migrants in the context of Norway. It demonstrates that these migrants perceive the monolingual emphasis as a norm that they are expected to conform to, but that does not take their different life situations into consideration. The difficulty or impossibility of living according to that norm (because of their age, short duration of stay, the will to preserve the mother tongue, their multilingual realities) makes their lives difficult and creates confusion and anxiety in them. While they are trying to do their best to maneuver through the complexities of their multilingual lives, they are facing a system that tends to simplify their linguistic realities. This study demonstrates that there are multiple languages in migrants' lives and many of them see it as a richness that they want to preserve. Migrants also see it as a violation of their right to retain their mother tongue when they see reactions against their speaking of the native language. Overall, the monolingual emphasis in Norway both ignores the multilingual reality of migrants' lives as well as putting unrealistic pressures on them. This study also highlights the importance of a pluralistic approach to a migrant group with respect to their linguistic practices.

Keywords

Monolingual, plurilingual, Europe, Norway, Turkish, skilled migrant, civic integration

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Introduction

Migration to Europe especially from the countries outside of Europe has put questions related to integration and language in the center of political and public discourses (Augustyniak & Higham 2019). With the emphasis on civic integration of especially non-European migrants in the European contexts, there is an increasing focus on the significance of language for their integration. In many public debates, it is argued that the lack of competence in the national languages of destination countries plays an important role in the formation of ethnic inequalities, although it is not possible to look at the role of language on ethnic inequality independently from other factors such as the role of discrimination. Nevertheless, language fulfills many functions. Languages and accents can act as indicators of belonging or foreignness and they can lead to distinctions and discrimination (Esser 2006).

Learning the language of the destination country is considered a major factor in participating fully in the social life of the new society and a major sign of belonging (Burns & Roberts 2010, Chiswick & Miller 2015). As Blackledge (2004: 68) argues, when the dominant majority considers the ideal model of society as monolingual, we face questions about identity and group membership. The focus on monoglot standards or "ideals of monolingual homogeneous communities whose culture is expressed through one shared language" (Blommaert & Verschueren 1998) are getting stronger in at least parts of Europe. In many public debates, it is implied that monolingualism is crucial for social coherence. However, monolingualism as a criterion for belonging and citizenship is difficult to sustain in a world which is increasingly being characterized by language diversity of migrants and other linguistic minorities (Moyer & Rojo 2007). The insistence on monolingualism as a part of integration agendas brings tensions and difficulties to migrants' lives when the everyday life for many migrants is plurilingual and pluricultural.

Based on an analysis of 44 semi-structured, in-depth interviews with Turkish skilled migrants living in/around Oslo and Drammen in Norway, this article aims to point out this tension between the monolingual emphasis of public discourses and the multilingual reality of migrants in the context of Norway. It demonstrates that these migrants perceive the monolinguist emphasis as a norm that they are expected to conform to, but that does not take their different life situations into consideration. The difficulty or impossibility of living according to that norm (because of their age, short duration of stay, the will to preserve the mother tongue, their multilingual realities) makes their lives difficult in many ways and creates confusion and anxiety in them. While they are trying to do their best to manoeuvre through the complexities of their multilingual lives, they are facing a system that tends to simplify their linguistic realities. This study also highlights the importance of a pluralistic approach to a migrant group with respect to their linguistic practices. The findings of this research are interpreted using a critical lens to reveal the notion of silencing power dynamics as perceived by the migrants who may be viewed as a vulnerable and, in a way, invisible group within policy on language hierarchy (cf. Farkas et. al 2023).

The Role of Language in Migration

International migrants do not make only physical journeys between different countries, but also metaphorical journeys between societies, cultures, and language communities (Saville

2009, Norton Peirce 1995, Norton 2000). Migration has important socio-linguistic consequences, as migrants leave their familiar socio-linguistic environments and relate to a new speech community (Kerswill 2006). However, their socio-linguistic reality is much more complex than leaving one speech community behind and adapting to a new one. Especially the focus on mobility leads scholars to emphasize that "if we take into account the trajectory of real people across time, space, and borders, then simplistic, stationary, static and predictable perspectives about human lives and interactions are no longer possible" (Budach & Saint-Georges 2017: 66). Due to the multiple embeddedness of migrants, they engage in multiple social fields and networks of relations. As the scholarship on transnationalism demonstrates, transnational lives are characterized by being connected to multiple places at the same time (Basch et al. 1994, Dick 2011). This complexity of migrants' lives also requires a questioning of the role of nation states in dealing with diversity and complexity in a context where simplification does not work (ibid: 67).

In Europe, as well as in other parts of the world, language has been seen as central to processes of nation building and developing a national culture (Stevenson 2006, Wright 2004). However, in a world which is increasingly characterized by international migration and movement of languages with the movement of people, it is becoming more and more difficult to talk about linguistic homogeneity. Due to what Gogolin calls the "monolingual habitus", the actual linguistic and cultural diversity in Europe is being ignored, as European nation states consider themselves as monolingual in a different way form other parts of the world (see Gogolin 2021, 2011, 2002, 1997). Gogolin (2002) argues that this emphasis on monolingualism also leads to having insufficient data about the extent of linguistic diversity:

> This is the reason why hardly any reliable data on language diversity in Europe can be found in official statistics; the self-image of relatively homogenous national populations makes the question of how many and which languages are actually used in a country, unnecessary. In some statistics, next to the national languages the so-called 'lesser used' languages are taken into account: the languages of national or regional minorities, which are in fact mostly long- settled citizens of a particular nation state. They often use their language in addition to the national one. If these are included, roughly 60 or 70 languages are counted in Europe. And many people in Europe consider this a complex, complicated situation (p.7).

Despite the need for a reconsideration of the nation states' role in a more diverse and complex world, there is tendency towards even more simplification of migrants' lives and realities in especially parts of Europe. As Wodak (2013) argues, we are experiencing a re/nationalization in spite of multiple globalizing tendencies. The variety of mobilities which take place for different reasons and durations, during different life stages, and by migrants of different socio-economic backgrounds are ignored, and similar civic integration agendas are imposed on especially those migrants who are coming from outside of Europe. Originating from these civic integration policies, there are now language and citizenship tests for immigrants in many countries of Europe (Joppke 2010). Although language requirements and tests are presented as serving the aim of the integration of migrants, these requirements create legal barriers to migration and state "who should and should not belong to the EU" (Wodak & Boukala 2015, Wodak 2012, 2013).

The need to demonstrate language proficiency while entering a country as a newcomer or becoming a citizen is not new (Davies 1997, McNamara 2005, Saville 2009), but it is currently becoming more common in Europe. There is a prototypical immigrant who is assumed to be in the European destination country to live permanently, who is not highly educated, and who needs to shift from the language of the origin to the language of the destination country as soon as possible. This prototype does not correspond to the reality of many migrants' lives and their wishes. Additionally, as Carens (2010) argues, it is crucial to encourage migrants to feel that they belong to their new society. It might make sense to encourage them to learn the language of the place where they have settled and to learn how things work in this new context, "so long as this is designed to make them feel welcome and comfortable in an unfamiliar environment rather than as a way to pressure them to conform" (ibid: 19). Language and citizenship tests are not likely to contribute to creating such an environment. There is research which shows how the requirements for language certificates and tests/assessments rather serve as instruments of border and immigration control (see Gutekunst 2015, Kunnan 2013, Goodman 2011, Shohamy & McNamara 2009, McNamara 2005), functioning as gatekeepers (Wodak & Boukala 2015).

As Esser (2006: ii) discusses, the acquisition of the language of the destination country as a second (or, we can add, third, fourth, etc.) language is influenced by several factors:

- conditions in the country of origin and immigration country,
- the existence and structure of an ethnic community,
- individual and family living conditions,
- the specific circumstances of migration,
- age at migration,
- duration of stay in the country of migration,
- parents' age at migration and their language skills,
- level of education of immigrants or their parents,
- linguistic distance between the first language and the language to be acquired.

Esser (2006) also discusses the factors that might hinder the language acquisition by migrants:

> "Significant linguistic distance between the first language and the language to be acquired, a high level of global usability of the first language (in particular English) and presumably strong socio-cultural distances (xenophobia) between the immigrant group and the majority society can inhibit the second language acquisition by immigrants. The acquisition of the language of the receiving country is hindered in particular by a high level of ethnic concentration in the neighborhood, intra-ethnic contacts, and opportunities for communication in the language of origin in the neighborhood and the availability of media in the language of origin. Children learn the language of the receiving country more easily… considerable effort and motivation are required to achieve a high level of proficiency and accent-free speech in adulthood" (p.ii).

This article benefits from the list of factors that Esser provides with some reservations. First, arguing that intra-ethnic contacts hinder language learning without mentioning the importance of frequency of those contacts is a problematic argument. It is natural that migrants have intra-ethnic contacts to get emotional and material support in an unfamiliar context. Especially in those contexts where there is a high degree of exclusion of migrants, this type of support might be vital. An argument that implies that migrants should stay away from intra-ethnic contacts for language learning not only suffers from overgeneralization, but also ignores the various ways in which migrants can benefit from those contacts. The same critique is also relevant for the argument about the availability of media in the language of origin as deterring new language learning: It will largely depend on the frequency of using those media. The will to preserve the mother tongue is relevant and one of the major ways to do that is benefiting from the media in that language, while one is physically apart from the context where that language is spoken. Making an argument against using these media is, in one sense, speaking against the right to preserve the mother tongue. As Lippi Green (2011) states:

> "When an individual is asked to reject their own language, we are asking them to drop allegiances to the people and places that define them. We do not, cannot under our laws, ask a person to change the color of her skin, her religion, her gender, her sexual identity, but we regularly demand of people that they suppress or deny the most effective way they have of situating themselves socially in the world" (p.67).

Finally, Esser talks about a high level of global usability of the first language (especially if it is English) as a deterrent for second language learning. In the discussion of my research findings, I will demonstrate that even if English is a second or third language, if the migrant is competent in using it in daily life and professionally, they may be hesitant to learn or use the language of the destination country. English has been spreading as a world language, becoming the most commonly spoken second or higher order language in the world (Graddol 1998). The participants in my research also talked about their preference to speak the world language. This is especially relevant if they are thinking of their stay in Norway as temporary. In those cases, a higher level of education and proficiency in English is translated into not learning the language of the destination country or not shifting to Norwegian in daily and professional life, despite some knowledge of the language.

Research

This article is based on the findings of qualitative research that includes 44 semi-structured interviews with skilled migrants who were born in Turkey and are currently living in Norway (in/around Drammen and Oslo). The project which is titled "Perceptions of Turkey-Originated Migrants about Identity, Belonging, and Discrimination" was approved by NSD (Norwegian Center for Research Data)/Sikt. I conducted the interviews between March 2019 and August 2020. As skilled migrants, I interviewed those people who have at least an undergraduate degree. In addition to these interviews, I became a member of several Facebook groups which have been established by Turkey-originated people living in Norway. I have participated in their social activities, like dinners, parties, seminars, etc. I have had participant observations during these events.

I used different channels to recruit respondents to my interviews. I shared my call on the Facebook groups of Turkey-originated people. Additionally, I used my own network to reach those individuals who meet the criteria for my research. I also used snowball sampling, asking my respondents to give the names of the other people that I could interview. Before the Corona regulations, I conducted the interviews face-to-face at those places that my respondents chose and received written informed consent. During the Corona regulations, I conducted the interviews online and my respondents gave oral consent. I conducted the interviews in Turkish, but my respondents also partially used Norwegian and English during the interviews. All the interviews were recorded and transcribed verbatim. I have anonymized all my respondents, removing all identifying information. I have identified my respondents with the letter M and a number. This specific paper focuses on their responses to the questions about language and the comments about language that they made in response to other questions.

The Pressure to Learn the Language Regardless of the Duration of Stay

In the Norwegian context, the message to migrants about learning the language seems to be coming in the form of a "pressure to conform" rather than being "designed to make them feel welcome and comfortable in an unfamiliar environment" as Carens (2010) warned us against. Some of my respondents complained about the constant pressure on non-European migrants for learning Norwegian. M5 has been living in Norway for more than 30 years. As a graduate of a Turkish university where the language of instruction is English, he spoke English when he first came to Norway for his graduate studies. However, after living in Norway for a long time, he can now speak Norwegian fluently. M5 is very critical of the current pressure on migrants about learning Norwegian:

> Norwegians are now pushing people too much. About learning Norwegian… I am very critical of that attitude and I say it to my Norwegian friends. How does a person learn French? By listening to a song, for instance… You listen to it and you like the way it sounds, and then you say, "I want to learn this language." So, you develop an emotional connection with that language. Here, it is by force. And when it is forced on you, you develop a certain reaction against it. This is what I am trying to explain to my Norwegian friends. Having said that, I also see the political reasons behind this insistence. (M5).

Many of them who came to Norway after their 30s or 40s for professional purposes as expatriates or skilled workers stated that they speak English in their professional lives. As new learners of Norwegian, they know that they will not be able to express themselves in the language as competently as the native speakers. Hence, in a context like Norway, skilled migrants use the strategy of speaking English, knowing that it will be a non-native language both for them and for Norwegians. In one sense, it prevents being stigmatized and looking less intelligent or competent because of a non-native accent and positions them as more capable. They also talked about the ease of communicating in English in their everyday lives when they go to cafes, restaurants, grocery stores, etc. as most Norwegians can speak English. Working in international environments, they also speak English at work.

> I do not speak any Norwegian. It does not create any problems because everybody speaks English at work. It is an international company. We also have employees from other Nordic countries, from Finland, Denmark, and Sweden. All Norwegians can speak English well, so it is not a problem when I do grocery shopping or go to a café. I haven't taken any Norwegian courses because I don't have any time for it. I have a lot of workload. (M13).

Although she feels comfortable about communicating in English, M13 complains about the fact that sometimes when she returns to Norway from abroad, at the passport control, she is being questioned about whether she will learn Norwegian. As an expatriate who works for long hours and has young children and who will stay in Norway for a limited period, she does not like getting such questions. She feels the pressure about learning Norwegian but does not want to commit money and her limited time to it, knowing that she will be transferred to another country soon. Asking migrants questions about learning Norwegian at the passport control regardless of how long they are going to stay in the country is indicative of the simplifying approach to integration of migrants.

M40 is working as a researcher at a Norwegian university, and he is in Norway for a two-year position, although he is hoping that it will be extended. He expressed his frustration about having received very limited administrative support for the bureaucratic procedures, while hearing countless comments about the importance of learning Norwegian during his short stay in Norway. This implies that while the system does not provide much structural support to the newcomers, there is a discourse coming from various parties about the migrant's individual responsibility to learn the language. M40 sees it pointless to pay for expensive Norwegian courses without knowing for sure whether he will be staying in Norway after two years:

> I am quite busy and spending a lot of time on research applications. I think it will not be a rational use of my time to take Norwegian courses at this point. If I get this grant that I've recently applied and it will be guaranteed that I will be here for four more years, I can take courses. That will also increase my chances to get a permanent position here. I also have a lot of Norwegian friends. I would enjoy speaking Norwegian with them. (M40)

Others who are not sure about the duration of their stay in Norway also talked about their hesitance in spending time and money for learning Norwegian:

> I don't know how long I am going to live here. So, I decided not to invest a lot for it (learning Norwegian). I took one course, the first level… But it is hard to say that I could learn a lot… I communicate in English. I don't have any problems in communication, but there are other things… Like, there are these announcements on the subway and I sometimes don't understand them (M17).

M62 came to Norway to get an MS degree. He is enrolled in a program that is officially offered in English. However, he complains that some of the professors send articles or reports which are in Norwegian and expect them to do projects having read those documents. The university offered them a basic Norwegian course which he passed successfully. However, he finds it impossible to understand those documents after taking a basic level language course. He currently tries to prepare those school projects by getting help from his Norwegian classmates or using google translate. As he came to Norway for a program in English, he interprets it as a violation of his rights as a student.

Another implication of a temporary stay in Norway is regarding the decision about their children's education. In some of those cases where the parents thought of their stay in Norway as temporary, they preferred to keep their children at private schools where the language of instruction is English, or another language (German, French, etc.) in a few cases. As

Norwegian is not a language that is spoken in many countries, they preferred an education in the lingua franca or in another language that is widely spoken, thinking that it will provide their children better opportunities in the future. Some of these families are very mobile and they lived in different countries before coming to Norway, and they think it probable that they may move to another country in the future. However, regardless of their own life situation and the plans for future, they mentioned being questioned about their decision to keep their children at a private school and hearing generic comments about the egalitarianism of Norwegian public education. For these families, English has been the main language they have used in their contacts with the other people, while they speak Turkish at home. However, changes in the duration of their stay in Norway also brought changes in their decisions regarding their children's education:

M41 came to Norway with her husband and two kids in 2011. She is a professional working at a big Norwegian company. When they first came to Norway, they were thinking that they would live in Norway for a short period and they enrolled their children at a private school, as they did not prefer them to have their education in Norwegian. However, when it became clear that they would live in Norway longer, they transferred their kids to a public school after discussing it with them and getting their approval. After taking Norwegian courses for a semester, their children started their education at a public school. As a family, they are happy about these decisions they have made, as both are now fluent in Turkish, Norwegian, German, and English, and they are actively using all of them. She stresses that at home, it is Turkish they speak, as it is very important for her that her children speak Turkish well.

The Will to Preserve the Mother Tongue

Those of them who have Turkish spouses/partners stated that they speak Turkish at home. Some of them also emphasized that they find it important that their children can speak Turkish as well as Norwegian. As their children are surrounded by Norwegian in their everyday lives, they do not worry about their fluency in Norwegian, but they are rather concerned about their Turkish. M55, for instance, thinks that Turkish is a difficult language to learn after childhood, so she always speaks Turkish with her daughter at home. From her conversations with the teachers at the barnehage, she knows that her daughter's Norwegian is improving every day, so she does not worry about it. M68 mentions their conversations with a pedagogue who suggested them to speak Turkish with their children, as competency in the native language also facilitates the learning of Norwegian. As people who have transnational lives, living parts of their lives in Norway and Turkey, they consider it crucial that their children can speak Turkish. This was a common emphasis in the statements of most of my respondents.

Some of my respondents also shared their worries about preserving their own competence in Turkish. M19 feels concerned that the longer they live in Norway, the more limited their Turkish becomes. The Turkish people they interact with in Norway have all been in Norway for long periods and she worries that they all speak an outdated version of Turkish now. These worries demonstrate how crucial it is for her, and many others, not only to preserve but also to develop their Turkish language skills. Nevertheless, while they consider it important, some of them feel that Norwegian society reacts negatively when they hear them speaking Turkish with other Turkish people. They gave examples of those cases in which they have felt that their right to preserve their native language and transfer it to their children is not recognized in Norway.

> I haven't lost my Turkish identity. They seem to be annoyed when we speak Turkish and question us about why we don't speak Norwegian. I also speak Norwegian. I speak Norwegian with Norwegian people. Language is a medium for communication. The crucial thing is how I can express an issue to the other person. I also speak English when there is a need for it. (M34).

M23 also considers what she names "the silent pressure" as one the most negative things about her life in Norway. She feels that there is increasingly a more negative attitude towards people who speak foreign languages. When she speaks Turkish on the subway or in other public places, she feels uncomfortable because of the looks on people's faces. She thinks that the increasing emphasis on integration of migrants is a major factor behind this negative attitude towards migrants who speak other languages in public spaces.

Insufficient Institutional Support for Learning Norwegian

As emphasized in the previous sections (and footnote 3), many of these individuals need to pay for Norwegian language courses when they decide to learn the language. This is one aspect of the structural situation in terms of learning Norwegian. Additionally, despite the constant emphasis on the importance of learning Norwegian which puts the responsibility on the migrants themselves, my respondents gave examples of insufficient institutional support for it. M36 stated that her daughter is currently fluent in three languages, Norwegian, Turkish, and English, and she is also learning Spanish. However, when she first came to Norway as a child, she had a lot of problems at school. When she first started school, although they, as her parents, warned the school that she does not know any Norwegian, she was not provided extra language classes. Because of the challenges with the language, she became quite and withdrawn at school. Although she was talking a lot at home in Turkish, at school, she did not talk much. At the end of the first year, the school called the parents to a meeting and told them that their daughter had retardation in her intellectual development. M36 protested and told the teachers that they were not interested enough to understand her difficulties in language and were not providing her the support that she needed. M36's general impression was that neither teachers nor administrators took migrant kids or families seriously during that period. However, thanks to her persistence, her daughter was offered extra classes, and the rest of her education went more smoothly.

The Age at Migration

Research shows that there is an age-based constraint on gaining proficiency in a second language (Patkowski 1990). Learning a second language after early childhood almost inevitably leads to non-native accent and a kind of speech which differs from the speech of native speakers (Tahta et al. 1981; Flege et al. 1995; Munro et al. 2006). Consequently, it is not realistic to expect a person who learned a new language as an adult to speak it like a native speaker (Ingram 2009).

For my respondents, the age at which they came to Norway seems to have made an important difference in terms of how competently they can express themselves in Norwegian, their

vocabulary, and whether they speak it with a foreign accent or not. M43 compares herself with her three older siblings in terms of their Norwegian skills. She was younger than 5 when they came to Norway, whereas her siblings were older than 12. She finds their vocabulary much more limited than her own and thinks that they cannot express themselves as fully as she can. For those who came to Norway during later stages of their lives, during their 30s and 40s, it became even more challenging to use Norwegian especially in their professional lives. M41 came to Norway in her 40s, after having a long and successful business career in Turkey. For having worked in the same area for more than 20 years, she is used to communicating in English for business purposes. Although she has taken Norwegian courses, she does not want to use Norwegian at work. Her job depends highly on verbal skills and persuading people, and she thinks that she cannot do it competently in Norwegian. Although she was hired as an English-speaking professional, at the beginning of many meetings, she is questioned about why she has not learned Norwegian yet. She finds it offensive and feels uncomfortable.
M8 came to Norway in her 30s after living in different countries. Although she has taken several Norwegian courses and passed high level language tests, she does not feel comfortable using Norwegian while socializing. At work and in her close circles, everybody speaks English with her. However, when she needs to socialize with other Norwegians, she thinks that she cannot really be herself while speaking Norwegian.

> The parents at my child's school most probably thinks of me as a quite person, as an introvert. Because it is an environment where Norwegian is spoken. Before I figure out how to say what I want to say, the conversation topic changes. I end up saying nothing. (M8).

M9 talks about the language as the biggest difficulty about living in Norway. Although she spends a lot of effort to improve her Norwegian and uses it in her everyday life, she is having a difficult time in finding a job that is in line with her qualifications. She thinks that it is mostly because of the language. When she is invited to job interviews, she speaks Norwegian at those interviews. However, having moved to Norway at a later stage of her life and learning the language as an adult, she thinks that she cannot competently express herself in those interviews:

> I speak Norwegian, I do. But job interview is a totally different thing. They ask many questions, and as I am not competent enough in the language, I start repeating the same things after a certain point… I know that I need to say something that is more sophisticated, but it is not easy to think about a response and formulate it immediately. (M9).

M23 took Norwegian courses right after she came to Norway and got a certificate for B1 level at the end of it. However, when she got a full-time job, she could not take other courses as she did not have time for it. At her current workplace, she is the only non-Norwegian employee, and everybody speaks Norwegian with her. She talks about the experience as overwhelming:

> It is very difficult. I have a lot problems understanding. For instance, during the meetings… Even in a meeting in Turkish, I may need to ask, "Is this what you mean?", "Do I understand correctly?". It is important to understand the exact message. When things are in Norwegian, I miss a lot of things… I sometimes start in Norwegian, but then shift to English. Because my Norwegian is too basic for the

> things that I try to express… The worst thing is, when we go to lunch together… Everybody speaks Norwegian and they make jokes. But I cannot understand most of those jokes. (M23)

Hence, as exemplified by the examples above, although learning a new language as an adult comes with some limitations in proficiency in that language, there seem to be unrealistic expectations from migrants in terms of learning Norwegian because of the emphasis on monolingualism.

Speaking Norwegian with a Non-Native Accent

Discrimination based on non-native/L2 accent is a subject that has not received enough attention yet, although it might have important negative impacts on the life chances of those who are exposed to it. As Derwing et al. (2014) argue, societies have become more aware of prejudices based on categories like gender or skin color and spend efforts to protect vulnerable groups against them, while it is not the case for accent prejudice. Individuals who speak with a non-native accent are prone to experiencing stigma (Lippi Green 2011, Gluszek & Dovidio 2010) which can also lead to discrimination in different spheres. Although there are studies about non-native accent discrimination, for instance in the US (Lippi Green 2011, Zuidema 2005), for the Norwegian context, it has not been studied sufficiently yet.

In my study, I have heard comments about this type of discrimination from some of my respondents. M33 came to Norway when he was a child. He got his education, including his undergraduate degree, in Norway and he is currently working at a public institution. He argues that in Drammen, until the last 5-6 years, it was quite difficult to get a public job for a person who spoke Norwegian with a foreign accent. He states that he was one of the very few people with a foreign background who could get a position at a public institution and it was because he does not have a foreign accent. He gives examples of those migrants who have been speaking and writing Norwegian very skillfully but had difficulties when they apply to jobs because of their accents. He explains that in his current position, he is now doing his best to give opportunities to those people who speak Norwegian with foreign accents.

M37 has been living in Norway for a long time now, and she feels herself very competent in Norwegian, although she stresses that she speaks it with a foreign accent. She knows that it is unavoidable to speak a language with a foreign accent if it is learned after adolescence. But she thinks that many people in Norway associate an accent with having recently arrived in Norway.

Norwegian Spouse/Partner and Multilingual Lives

Many of them who have Norwegian spouses/partners had met outside of Norway, and they mentioned English as the main language that they have used in their communication with each other. The ones who have children mostly said their spouses/partners speak Norwegian and they themselves speak Turkish with their children. Therefore, (at least) three languages are being spoken within these families. M3, for instance, said that during her first seven years in Norway, she just spoke English, both at home with her husband and outside. She stated that she started speaking Norwegian when they got divorced and she started a new job which required her to speak Norwegian. However, she always speaks Turkish with her child. Although there are sometimes practical difficulties, they mostly talked about their multilingual lives as enriching for their children.

> When he speaks Norwegian with the kids, I can understand what they are talking about. I don't miss anything. But my husband does not necessarily understand everything when we speak Turkish. I need to repeat some of them in English for him. Otherwise, there can be problems. But it is good for them that they are learning three languages when they are so young. (M8).

Conclusion

Currently, there is a lot of emphasis on the integration of migrants in Norway in a similar way with other European contexts. Learning Norwegian, the national language of the country, is considered a major component of migrant integration. However, in public debates on learning Norwegian as a prerequisite of integration, the complexity of the transnational lives of migrants and their multilinguistic reality is ignored. As this research demonstrates, migrants stay in Norway for different periods of time and every migrant is not permanent. When they know/think that their stay will be temporary, they do not want to spend a lot of time and money for learning Norwegian. Additionally, if they see it as a temporary stay, they do not want their children to get education in Norwegian thinking about their future. They prefer them to get education in the lingua franca- English or another language that is spoken more widely in other parts of the world. Hence, migrant families make decisions in the light of their plans for future and based on the future interests of their children. However, despite their intentions to stay temporarily in Norway, they face pressure to learn Norwegian. As free language courses are not offered to those who are work migrants coming from outside the EFTA/ EEA/ EU area, these individuals are expected to pay for expensive Norwegian courses themselves. Therefore, the pressure to learn the language puts the financial responsibility on individual migrants. Second, migrants come to Norway at different ages. There are limits to language learning and using it especially in professional lives when people migrate at later stages of their lives. However, there are unrealistic expectations from migrants in terms of language learning regardless of their ages. Additionally, the imposition of Norwegian on these people as the single language they should use is unrealistic and alienating. Third, migrants' use of language is not limited to the language of the country of origin and the destination country. There are multiple languages in migrants' lives and many of them see it as a richness that they want to preserve. The pressure to use a single language creates reactions against learning the language. Finally, they see it as a violation of their right to retain their mother tongue when they see reactions against their speaking of the native language. Overall, the monolinguist emphasis in Europe and specifically in Norway both ignores the multilingual reality of migrants' lives as well as putting unrealistic pressures on them. This is a surprising discovery when considering the EU drive for learning at least two foreign languages at school and in light of the discussion about the popularity of English as the common language for basic communication in Europe (c.f. Odrowaz-Coates 2018, 2019).

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Original Articles

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A Socio-Cognitive Representation of Muslims in the British Quality Newspapers

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Abstract

The British newspapers frequently discuss Muslims, typically in regard to religion, even when the topic under discussion is one of social, political, or educational concern. This study examines how Muslims are represented by a socio-cognitive analysis to critically investigate the selected linguistic constructs and their consequences on social representation and the construal operations in the reader's mind. To that purpose, eight news articles from The Times, The Telegraph, The Guardian, and The Independent covering Muslim-related subjects are selected in order to be analysed using the adapted van Leeuwen's (2008) and Hart's (2010) multimodal framework. The qualitative-quantitative analysis explores how Muslims are portrayed socially in the chosen data, cognitively in the specified social practices, what role social and cognitive discursive strategies play in reinforcing or challenging ideology as a socio-cognitive phenomenon, and finally, how the representation varies in the specified newspapers to reflect political leaning and conflicts at the time. The data shows Muslim inclusion and activation rates that are statistically significant. In most cases, backgrounding of Muslims conjures up negative associations. The results demonstrate that the reports contain social and cognitive discursive construction patterns that portray Muslims unfavourably in comparison to other social groups, and that the patterns are a reflection of the ideologies of the producers. A key result is that political conflicts in which Muslims have little involvement affect the way Muslims are represented, like gender politics and election rivalry.

Keywords

Critical Discourse Analysis, Socio-cognitive analysis, Ideology, British Newspapers, Muslims.

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Introduction

The present study stems from the widespread misrepresentations and stereotypes of Muslims. In 2018, the Equality and Human Rights Commission stated that "70% of Muslims in UK reported that they experienced religion-based prejudice." This type of racism has become normalised within many sections of Western societies (Hanif, p. 2). Such a social phenomenon reflects and is reflected by media discourses that filled under critical studies investigations. In the British context, the media has an important role in the immediate post-9/11 era that influences and shapes popular British perceptions. The catalytic impetus of the attacks deteriorated Muslim representation (henceforth MR) by being attached to a bad reputation and violence. Sardar (51) concludes that Muslims are classified as either terrorist waging war against the West or "apologetic" arguing that their faith is one of peace.

Regional newspapers have a key role in the UK's views on Islam. For instance, Richardson's 2004 book Representing Islam: The Racism and Rhetoric of British Broadsheet Newspapers has made a significant contribution to the debate on Muslims. By applying van Dijk's notion of ideological square (2000), Richardson has analysed, by mixed methods approach, a bank of 2540 newspaper reports retrieved from The Guardian, The Financial Times, The Independent, The Daily Telegraph, The Times, The Independent on Sunday, and The Sunday Times from 1997 to 1998. Richardson has hypothesised that the selected newspapers reproduce anti-Muslim racism under political and economic globalisation forces and the continuing and widespread influence of "orientalist scholarship in the West" (xvi-xviii). The researcher has concluded the crucial role of the British media and how it affects and is affected by the public opinion in Britain.

The London Times, 2001, published an article insisting that the West has legitimate fears towards Islam. The article entitled "This war is not about terror, it's about Islam." It presents reasons such as that "some three quarters of the world's migrants in the last decade are said to have been Muslims," and that these "escapees, victims, scapegoats, malefactors and 'sleepers' are awaiting their moment" (Allen, p. 17). Likewise, a 2006 article in the Lancashire Evening Telegraph by the then-leader of the House of Commons, Jack Straw, on Muslim women and the veil sparked a national debate on veiling (Baker et al., pp. 4-5).

In an analysis of MR in the British press between 2000 and 2009, Baker et al. (2013) have focused on the British press because of its significant influence on forming viewpoints and establishing agendas. The multidisciplinary investigation seeks to determine whether there are signs of discrimination against Muslims in the British press and whether they are overt or covert. The book has included a large corpus-linguistic-informed database with the qualitative accents of CDA. The analysis has shown that the words "Muslims" and "Islam" are mentioned 121125 times in the national British press (about 33 times per day on average). This indicates that the UK press considers Islam to be a topic deserving of great attention and that regional newspapers play an important role in how the UK views Islam.

In an extended and significant study undertaken by Abed (2016), a qualitative and quantitative in-depth analysis of anti-prophet Muhammad media has been conducted. He has concentrated on coverage of the Danish Cartoons Controversy (2005), the US film Innocence of Muslims (2012), and the Charlie Hebdo Caricatures (2012) in The Guardian, The Daily Mail, The New York Times, and USA Today. The reproduction of linguistic and ideological aspects has been carried out by the researcher using CDA. Among a number of interesting findings is the deliberate negative depiction of the Prophet Muhammad (peace be upon him and his household), while positive properties are reserved for Western secular authorities, who are shown as the most powerful actors.

In 2015, the refugee's crisis took Muslims' situation into another level. At first, "a wave of international sympathy and concern for the refugees triggered" by the media with the tragedy of the "3-year-old Syrian boy" found dead on a beach on the Mediterranean Sea. However, after the terrorist attacks in Paris, 2015 and the bombings of Brussels, 2016, different attitudes are taken towards refugees. Like it always is with crises of this nature, "the reports of news media organisations" have a crucial role in the representations of refugees in particular and Muslims in general by warning about "the risks being run by the refugees" that puts the lives of European citizens at stick (Tavassoli et al., p.65). The most extreme view is that of the right-leaning newspapers, like The Telegraph, who has "the assumption that terrorists were among the refugees arriving in Europe on open borders." This means that each new single refugee becomes suspected of an expected suicide project (Tavassoli et al., p.82).

Considering the aforementioned, it is precisely accurate to say that previous literature pays a considerable attention to examine Muslims representation in the media by focusing on the text itself. However, the social actor representation (henceforth SAR) and the cognitive representation (the interpretive aspect of the reader's comprehension) are neglected. First, taking into consideration the collective nature of MR as a socially (re)constructed phenomenon, a socio-linguistic analysis would be a must. Second, "because the discursive legitimation of (discriminatory) social action necessarily involves cognitive dimensions" (Hart 108), a socio-cognitive approach will suffice to cover both the descriptive and interpretative levels of analysis. Therefore, the present study tries to fill the mentioned gap by following a socio-cognitive approach, in which both the producer and receiver's sides will be analysed to cover both descriptive and interpretative levels of analysis, and to contribute to the literature by verifying, refuting, or accumulating with its outcomes. Accordingly, the present study aims to explore MR in the selected British newspapers socially and cognitively to understand how the adopted linguistic choices are utilised to encapsulate ideologies that affect the reader's knowledge and perspectives.

The present study is expected to identify Muslim-related news reports taken from the British press. It studies the linguistic units and structures that perpetuate MR and those that provoke and anchor such representations cognitively in a given social practice. Then, the repeated usage of specific discursive strategies will be identified, assessed, and quantified to be applied within the adapted socio-cognitive framework. Moreover, the study will provide a descriptive and interpretative analysis of the linguistic choices that realise social representation and provoke specific cognitive constructions. Finally, it will explain how social and political changes influence MR in the media in light of the drawn findings that address the following research questions:

1. How are Muslims represented socially and cognitively in the selected British newspapers?
2. What role do social and cognitive discursive strategies have in expressing, reinforcing, and challenging ideology as a socio-cognitive phenomenon?

1. Cognitive Linguistic Critical Discourse Analysis

Cognitive Linguistic Critical Discourse Analysis (henceforth CoL-CDA) is a method of analysis based on cognitive linguistics (henceforth CoL) (see Hart 2011a, 2011b, 2013a, 2013b, 2017). Its main concern is the interpretation in the minds of the readers (Hart 21). Croft and Cruse (1-3) argue that as the natural successor of CoL, CoL-CDA inherits the following essential epistemological commitments about language:

Linguistic knowledge cannot be separated from the rest of the cognitive faculties since there is no specialised brain module devoted to language processing in an encapsulated manner. Both lexical and grammatical forms "are two backs of the same beast" (Hart 109). Language is a system of conventionalised units distinguished by the degree of abstractness in the conceptual structures they index. Words and constructions activate and enhance conceptual operations to sense and grasp the world around us.

Language provides alternative linguistic forms to describe the very same situation, event, entity, or relation. Such linguistic capacity allows the scene inside our mind to be conceptualised in different ways, leading to alternative conceptualisations (Hart 97). From this perspective, linguistic processes are conceptual in nature (see Langacker, 2002, 2008). This is the crucial outcome that has to do with CDA (Hart, pp. 109-110; Hart, pp. 98-88). From a critical standpoint, to legitimate discriminatory or difficult to justify social actions, particular conceptions motivated by specific ideologies are evoked by the producer, particularly in the context of political discourse and legitimation (Kowalski, p.118). CoL-CDA, then, delineates the conceptual parameters that enact the ideology in particular discursive contexts (Hart, p.101).

Conceptual Metaphor (henceforth CM) can be defined by certain features as presented by Koller (pp.78-81). CM is used in everyday language, because it structures thoughts. The mapping from the source to the target domain is unidirectional. CM is a comparison approach, since it sees metaphor as motivated by the similarity of the source to the target. The mapping between both domains is invariant: The target domain features override those of the source domain but not the other way around. CM has a systematic nature at the linguistic and conceptual levels, in Koller's words, "the same underlying conceptual metaphor can give rise to a number of metaphoric expressions" (p.79). Mappings are selective by nature due to speakers and writers being free to decide which aspects of the source domain are suitable for mapping and which to be ignored. Finally, metaphor has a dual nature, since it is grounded both in a physical and socio-cultural experience. For instance, a close friend presents an emotional involvement as a physical proximity, and his point isn't clear to me presents seeing as understanding. Conceptual Blend (henceforth CB) is a process of conceptualisation evoked by conceptual organisation (metaphor) during discourse (Hart, pp. 113-114). Conceptual blend theory is developed by Fauconnier and Turner (1993), who extensively elaborated on it more than a decade (Turner, p.377). The theory is originally developed to understand the process of meaning construction; thus, it accounts for linguistic structure in the first place (Evans & Green, p. 401). Besides, Fauconnier and Turner (p.133) believe that "as a cognitive analogy-based process," CB is activated while thinking. Elaborating on that, Chilton (p.25) asserts that CB "offers an account of what the mind is doing when it processes metaphor-mappings, or when it constructs new concepts that are not metaphorical." This in turn proves that CB applications are extended beyond the analysis of specific grammatical constructions to cover other linguistic domains (see Birdsell, 2014). The ultimate goal of CM is referenced by Trim (p.78) who states that:

> in any model entailing an A to B mapping from a source to target domain in metaphor creation, there appears to be a third point C in the triangle that is vital for comprehension of a given context. Indeed, the connection between A and B and its subsequent interpretation can often only be understood in terms of the reference C.

Discourse Space Theory (henceforth DST) claims that while speaking or listening, one opens up a mental space of "three intersecting axes" to conceptually represent the described world. The discourse world is built out by "positioning ideational elements in the text in ontological relations with one another as well as with the speaker inside this space." The three axes are the socio-spatial axis (S), the temporal axis (T), and the evaluative axis, which involves both epistemic (Ee) and axiological (Ea) aspects. Proximisation is an elaborated theory developed by Cap (2006, 2008, 2010, 2011, 2013) as part of DST. For Cap, proximisation is a "rhetorical-pragmatic strategy." Here, the speaker, in order to legitimate "immediate counter action," presents an actor, situation, or an event, construed as a "threat to the self," by "entering, along spatial, temporal, or axiological dimensions" of the conceptualiser's ground, and therefore, being of "personal consequence" (2006, p. 6). It is a significant discursive strategy used in interventionist discourse (Hart, 2014, p. 167). The speaker/hearer's point of view represents the deictic centre that determines "a scale of relative distance" from the mentioned axes. The ground deixis refers to "the zone" surrounding the deictic centre and "represents what the speaker/hearer takes as their socio-spatial, temporal, epistemic, and axiological" stance. It is essentially spatial and links to a "distance relative to the speaker," e.g., the adverbs "here" and "there"; and the demonstratives like "this" and "that." Other types of deixis are those related to time, e.g., "now" and "then"; and person, e.g., "us" and "them" (Hart 164).

As far as evaluation is concerned, the notion of deixis "is extended to cover the speaker/hearer's conceptualisation of we, here, now, and acceptable" within the geopolitics arena. It includes ideas such as political systems, national identities, historical moments, collective memories, religious beliefs, and "epistemological truths." On the one hand, the socio-spatial axis presents a mixture of place and person deixis with geo-political relations. One the other hand, the temporal axis signifies a timeline in which the middle is now and refers to the present situation, and both ends refer to the distant past and distant future. Therefore, the three axes reflect "the coronal, sagittal, and transversal axes of the body, respectively" (Hart, pp164-166).

2. Methodology

The current study engages in a mixed form of inquiry to obtain better insights and to support qualitative findings with quantitative results. (The Three Approaches to Research section, para.

4). It is of key importance here to accentuate why the integrated van Leeuwen (2008) and Hart (2014) is more workable to study the under-scope linguistic phenomenon. With regard to the vital role, it assigns to discourse as a basis for social representation, the key relevance of van Leeuwen's SAR to the current study is the textual level. It delineates the linguistic parameters through which discourse is analysed as a recontextualisation of SAs engaging in different levels of action with different levels of access to power (van Leeuwen, 2008 vii).

Inspired by the leading name van Dijk, a socio-cognitive approach can provide more context-specific information that goes beyond the textual level (see van Dijk, 2009, 2010, 2011) (AbdulWahid 11). However, the adopted cognitive framework for this study is further different from van Dijk's in so far as "it focuses on discourse processes of comprehension" (Hart 108-109). It is a CoL-CDA that emphasises how text and conceptualisation interact in the context of social and political discourse.

The data are categorised as generic and thematic. From a generic perspective, news reports are gathered from the inbuilt research of the online versions of The Times, The Telegraph, The Guardian, and The Independent. The news reports are retrieved backwards from 2019 forwards, by keying in *Muslim*(s), *Islamist*(s), *Islamic*, *Islamophobia*, and *Islam*, resulting in a repository of 286 reports on Muslim issues. The reports are then pre-reviewed to identify insightful ones and exclude those that made only passing references. From a thematic perspective, the collected items are categorised thematically. However, to determine the aboutness of these reports, the selected reports are judged while considering the thematic categorising, i.e., archives used by the newspapers to organise their news. As a result, four news reports on Birmingham protests against LGBT lessons, Britain, 2019 are chosen to be the final representative sample for the analysis.

The reports cover the protests held in 2019 by Muslim parents from Birmingham against the lack of consultation over the lessons on lesbian, gay, bisexual, and transgender relationships (LGBT) for their children at Anderton Park and Parkfield Community Primary Schools in Birmingham. The expected dominant SAs are Muslims, children taught LGBT lessons, Christians and Jews, British Government, the "assistant head teacher at Parkfield Community School, Andrew Moffat," and the "head teacher at Anderton Park Primary School, Sarah Hewitt-Clarkson."

The analysis will be done by focusing on Muslims. The findings related to other SAs will be included when their representations contribute to that of Muslims. MR is investigated through two sets of binary language parameters: inclusion versus exclusion and activation versus passivation. The two main sets Gare approached mostly quantitatively, occasionally making use of qualitative data as needed. For the cognitive aspect, a qualitative approach will be followed to address the dominant framing and positioning strategies in each text. The cumulative evidence for the social linguistic parameter and cognitive construal operations will be presented separately for the sake of clarity. Coding the reports of the dataset is represented by *Tms* for The Times reports, *Tele* for The Telegraph's, *Gurd* for The Guardian's, and *Ind* for The Independent's.

3. Analysis and Discussion of SAR Results

It has been found that patterns of representation and key semantic sites emerge as the final findings for the dataset. For more identifiable and digestible quantitative results and to specify significant frequencies, final rates are presented in figures based on instances in Table.1. To begin with, the dataset reveals noticeable patterns that represent Muslims as rejecting the established liberal values pertain to the "Equality Act 2010" and its nine protected characteristics to which the British communities must adapt. The results reveal that high rates of inclusion go to Muslims (see Figure.1). They are considerably included, often referred to generically and collectivised (e.g., "a community which is overwhelmingly Muslim," "Islamists" to generalise activities, behaviours, or qualities that are negative in general. Muslims are relatively backgrounded to distance them from the readers, to draw the focus to their actions, or to provoke negative connotations and unpleasant stereotypes. Consider the example:

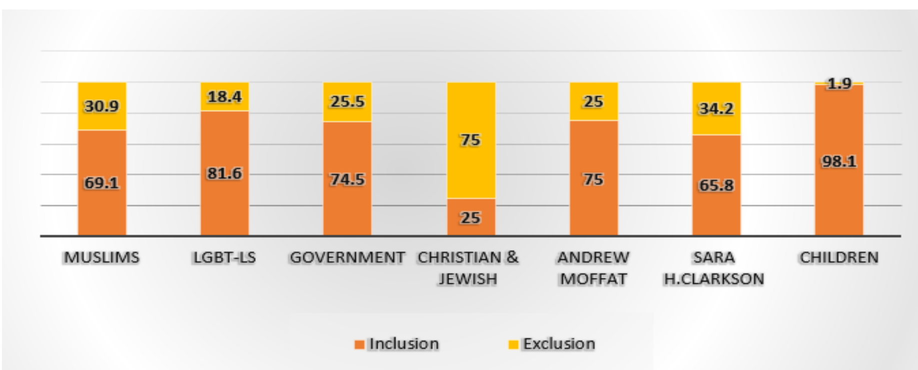
"Undoubtedly, some of <u>the opposition</u> to the programme lies in the fact that <u>conservative Islam</u> condemns homosexuality'. Yet, outside the school gates, <u>every protesting parent</u> I speak to tells me that <u>they</u> respect gay rights"
In contrast, other SAs are backgrounded to achieve a moderate representation. For instance, LGBT-LS are backgrounded to add formality, being engaged with authoritative power and education through references like "schools" and "the law." Such representations arouse sympathy and legitimation for their utterances and actions.

Table (1): SAR Analysis

Numbers of Representations

	Instances	*Inclusion*	*Exclusion*	*Instances*	*Activation*	*Passivation*
(T1) Muslims	24	17	7	23	23	0
(T1) LGBT–LS	7	5	2	9	7	2
(T1) Government	27	16	11	26	24	2
(T1) Christians &Jews	18	18	0	17	6	11
(T1) Andrew Moffat	3	3	0	4	2	2
(T1) Sara Hewitt-Clarkson	1	1	0	2	2	0
(T1) Children	18	18	0	17	3	14
(Te1) Muslims	61	47	14	57	51	6
(Te1) LGBT–LS	38	29	9	45	37	8
(Te1) Government	3	3	0	3	3	0
(Te1) Christians &Jews	0	0	0	0	0	0
(Te1) Andrew Moffat	18	18	0	25	18	7
(Te1) Sara Hewitt-Clarkson	0	0	0	0	0	0
(Te1) Children	45	44	1	47	22	19
(G1) Muslims	91	66	25	90	82	8
(G1) LGBT–LS	88	79	9	101	88	13
(G1) Government	27	24	3	27	19	8
(G1) Christians &Jews	0	0	0	0	0	0
(G1) Andrew Moffat	1	1	0	1	1	0
(G1) Sara Hewitt-Clarkson	52	46	6	56	45	11
(G1) Children	57	54	3	60	32	27
(I1) Muslims	32	18	14	30	26	4
(I1) LGBT–LS	47	42	5	52	41	11
(I1) Government	18	9	9	17	16	1
(I1) Christians &Jews	0	0	0	0	0	0
(I1) Andrew Moffat	0	0	0	0	0	0
(I1) Sara Hewitt-Clarkson	8	6	2	8	6	2
(I1) Children	7	7	0	10	4	6

Figure (1): *Rates of Inclusion and Exclusion*



Interestingly, Muslims are the most activated SAs in the reports (see Figures.2). Most of the time, their activation is associated with racist and threatening actions against children and LGBT-LS. For instance, in *Gurd*, staff and pupils are the sensor of the threat signified by "frontline" in relation to activated Muslims. Consider the following examples.

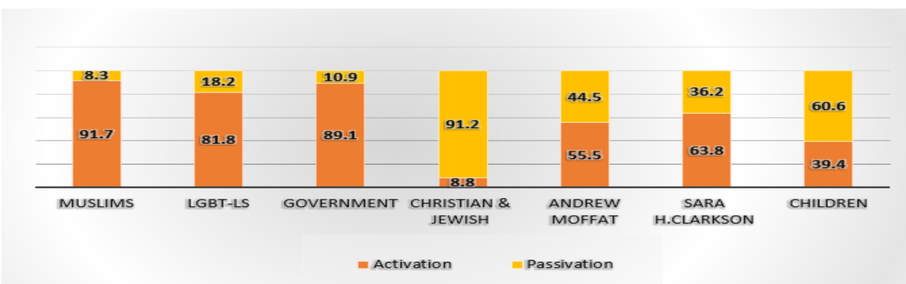
"Mr Moffat says he <u>has received</u> 'nasty emails' and threats, including one which warned he 'wouldn't last long'"

"The Birmingham school on <u>the frontline</u> of anti-LGBT protests"

"It's <u>very young pupils</u> who are being caught up in <u>the crossfire</u>"

Conversely, when passivated, Muslims are acted upon with respect to both material and verbal processes by the most activated legitimate authoritative actor, that is, the government.
"…. will create an exclusion zone around the school, enabling police to arrest groups of protesters who cause a nuisance"

In light of the initial categorisation, the text allows the reader to interpret these hazy or missing representations. The most included SAs are children and LGBT-LS. They are more prominent than other SAs, treated more sympathetically, and less backgrounded. If they are activated, it is in relation to verbal processes or mental processes, such as "distressed" and "not understanding." Last but not least, considering the four reports, one can notice that the reports turn a blind eye when making reference to LGBT rights in the Act, while there is no discussion on the other protected characteristics in the very same Act, including the general commitment to democracy and tolerance for religious beliefs. Despite the apparent meticulous position of neutrality (implied by the method in which the majority of the depiction is assigned to sources other than the newspapers), there are traces that reveal an active role of the media in the given social practices.
Figure (2): *Rates of Activation and Passivation*



4. Analysis and Discussion of Cognitive Operations

In this study, CB is introduced as a framing strategy and proximisation as a positioning strategy. It has been found that both strategies play a crucial role in anchoring SAR. To start with, blends are realised though conceptualisations invoked in metaphor. The result is rich, imagined scenarios that create simple, digestible event models from complicated social phenomena, resulting in the following blends that carry particular ideological and legitimating functions:

- Hewitt-Clarkson's battle in *Gurd*
- Birmingham Fire blend in *Ind*

The first blend draws on frames of war that evoke chaos, violence, good and bad fighters, victims, and cheaters. Interestingly, Muslims take on the role of bad fighters who start a war in the peaceful city of Birmingham. It serves as devices to delegitimate both Muslim protests and government policies. It also represents LGBT-LS in a defensive statue. The blends show that Muslims are the distant others who are protesting against agreed-upon British norms and those fighters who use their families as human shields. Hewitt-Clarkson's war represents "Sara" as the fighter who defends "her school" and Muslims as the hostile and non-negotiable segment in the British communities.

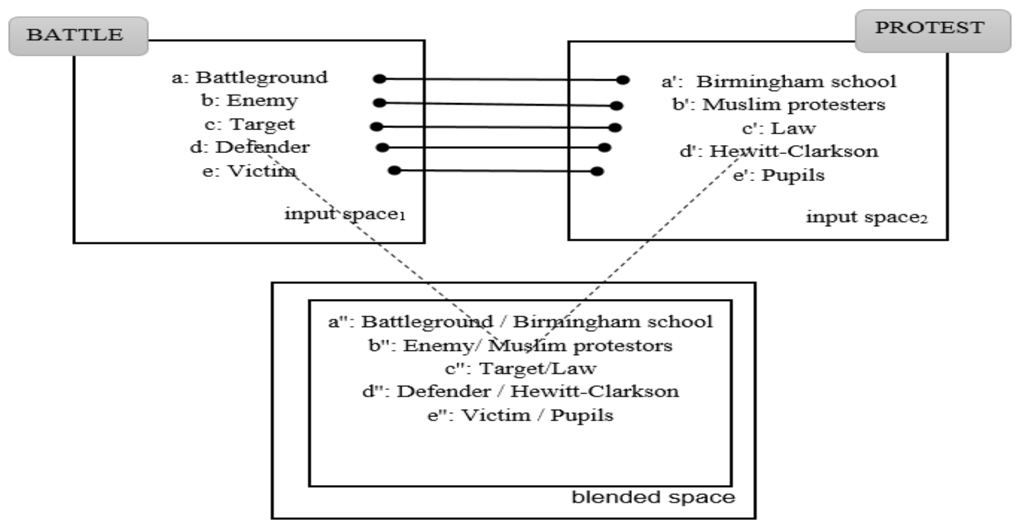
Gurd contains a considerable number of metaphoric constructions realised by particular linguistic expressions, specifically those that include verbs of motion and force, such as "crush," "give in," "destroy," "terrorize," "target," "rage," "broke," "clash," "intimidate," and "hijack," as well as expressions like "frontline," "caught in the crossfire," "gates," "battle," "victims," and "threat." Together, these linguistic units motivate a number of mental spaces. In Ex.26, elements from the PROTEST frame have a specified counterpart in the BATTLE frame, and vice versa. Some other elements are not specified, but rather created by the blend. Through composition, *Gurd* utilises knowledge from both frames, i.e., information from the two input spaces is projected and fused to present the blend space and associate the protesters with threat and violation. "We" refers to LGBT-LS, specifically staff in the educational body. "The frontline" presents the protesters as a group of attackers who turn the vicinity of the school into a battle zone. When the demonstrators announce the war against "the law," they find no one to attack but "the school head," the defender whose weapon is "her desire to promote equality" among pupils. *Gurd* then refers to the protest as "the battle being fought on Hewitt-Clarkson's school grounds" that "has nationwide implications." Building on the aforementioned, Hewitt-Clarkson's battle blend that emerged from the entrenched metaphor of both scenarios corresponds the protests with a battle broke out in Birmingham. Hewitt-Clarkson's battle blend can be modelled in Figure (3) below.

"'We can't give in': The Birmingham school on the frontline of anti-LGBT protests. … the school head caught in the crossfire between demonstrators and the law tells of the stress endured as a result of her desire to promote equality . … the battle being fought on Hewitt-Clarkson's school grounds is one that has nationwide implications for all schools … but this time, it's very young pupils who are being caught up in the crossfire … one teacher, who is Muslim. 'The children are in the middle,' says another. 'They are the innocent victims in all this.' ... even though the government has stressed that parents will not have a veto, her parents think 'consult' means they get to tell headteachers what to do. 'So there's another battle you have to fight'"

In this blend, part of the society (Muslims) is viewed as hostile and non-negotiable segment, thus society as a whole at risk of insecurity. It evokes the question of whether Muslims are able to adapt to the updated British values or whether they plot "to undermine schools" and to "influence policy 'from outside the school gates'". Therefore, the blend works as a warrant for the government to take measures to end the protest and to protect the schools in Birmingham with new policies. Of course, the serious consequences of the battle are portrayed by children, the "innocent victims" who "are being caught up in the crossfire." Finally, the scene is accomplished by presenting "Sara" as the defender who get embroiled in this battle because of the government's lame policy and the protestors' arrogance, stands and fights alone behind the school's gates to protect the pupils. Another element that triggers the war scene is the repetition of the expression "school gates" (five times). It foregrounds the protests as a threat besieging the school and creates barriers between opponents to simulate differences. Furthermore, G includes different labels, such as "conflict," "outcry," and "row," that associate Muslim protestors with tension and chaos.

The blend serves as a device to delegitimate both protesting Muslims and government policy. It presents the government as the powerful actor who gives the antagonist (Muslims) the chance to start a battle, then stands by and watches them reject equality and violate peace. Muslims are presented as intrinsically aggressive rather than conditionally react to school policy that violates their won rights.

Figure (3): Hewitt-Clarkson's Battle Blend in *Gurd*



Ind blend draws on frames of natural forces (fire). It dissocializes Muslims' actions in Britain so that they are seen as serious and uncontrolled natural phenomena that have damaging impacts, and thus, need urgent response. *Ind* utilises its blend to delegitimate Muslims and legitimate interventions by both LGBT-LS and the government. *Ind* contains a group of linguistic structures to be conceptually organised to prompt the construction of a number of mental spaces that, in turn, arouse processes of conceptualisations.

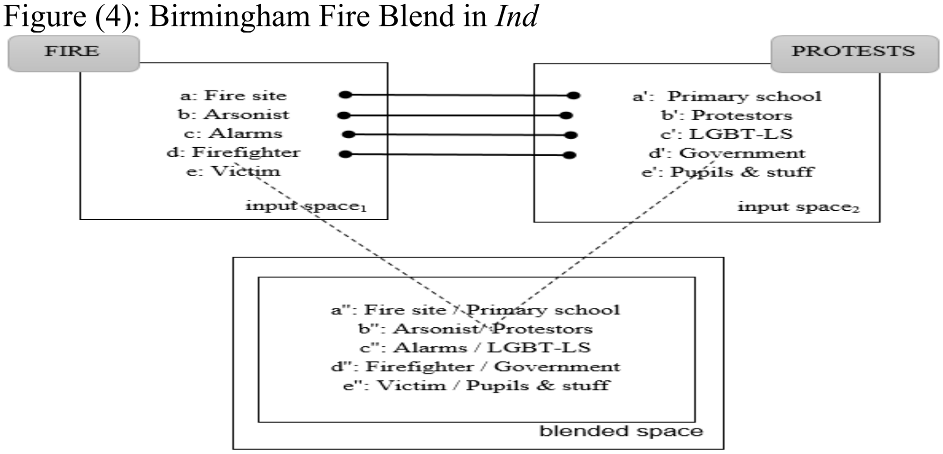
The following extract evokes spaces with elements belonging to protest and fire scenarios. *Ind* utilises knowledge from the FIRE frame enriched by actions like "pread," "grow," "ramp up," "escalate," "fight," and "fuel" to corresponds the protests with a broken-out fire and present Birmingham and other British cities in a state of danger. Birmingham Fire blend can be modelled in Figure (4).

"School protests against LGBT+ lessons could <u>spread</u> unless government intervenes …. education professionals and politicians fear protests will <u>grow</u> unless the government and local councils take action. Daily protests … <u>ramped up</u> at Anderton Park Primary School in Birmingham … headteachers and teachers in schools <u>are calling for urgent support</u> from the government to teach classes on equality and respect amid fears that the disruption could escalate further. … 'people do feel like they are <u>fighting</u> this on their own playground and their own pavement.'. … these protestors are <u>fuelling</u> [things] and that is why it has <u>spread</u>. … staff have been <u>given a phone number</u> for a counselling service in the school in the wake of the protests, which have left children in tears and staff feeling 'incredibly intimidated'"

The last sentence anchors the given blend by representing the staff in need of a call for help while besieged by the fire, and the children who are "left … in tears" are horrified by the scene around them. Ideological and social consequences are carried out by the Birmingham Fire blend. It serves as a device to delegitimate Muslims and, consequently, legitimate intervention by both LGBT-LS and the government. It presents Muslims as naturally aggressive (blazing fire is a natural force) rather than conditionally reacting; thus, society as a whole is at risk. It evokes the idea that the fire will grow to reach other cities, thus urging for serious and major defensive actions. Therefore, the blend works as a warrant for the British government and people to deal with arsonists severely rather than more sympathetically. Finally, through their quotes, LGBT-LS are presented as those who sound the alarm to control and put out the fire. In the blend, the composition process is realised by fusing the two input spaces: the protests have the analogy of fire, which then develops into a new blend (protests are a natural threatening phenomenon).

The completion operation includes background information, discourse context, and fundamental cognitive capacities that give the reader additional structure, such as the frames of the British government's approach towards protests. Finally, elaboration runs the blend according to the unreal principles established to create the final emergent structure (blended space): the protests as a threatening phenomenon, the actions of the protests as the fuel, LGBT-LS as those who sound the alarm, pupils and staff as those who are besieged by the fire, and finally, the government as a firefighter.

Figure (4): Birmingham Fire Blend in *Ind*



With regard to proximisation, the location of actors and events are determined within the deictic positioning, to be seen from a contextually particular point of view. Along with the above examined blends, the study highlights the following range of proximisation strategies in which Muslims are conceptually placed onstage:

- Spatial and Temporal Proximisation in *Tms*
- Axiological Proximisation in *Tele*

In the spatial proximisation, a force vector stands symbolically for Muslims' movement. It compresses the magnitude along the S, T or Ee/a axes to construe Muslims' physical threat as close to or capable of reaching Us (the conceptualiser). In the case of the temporal, epistemic, and axiological proximisation, a translation vector represents Muslims' movement through a metaphorical space and construes Muslims' threat to change British values. Both strategies aim at legitimating authorities' interventionist actions. However, the temporal proximisation in *Tms* operates via intensification over the spatial and negative axiological proximisation to construe Muslims' threats (physical harm or change in social values) as close or current.

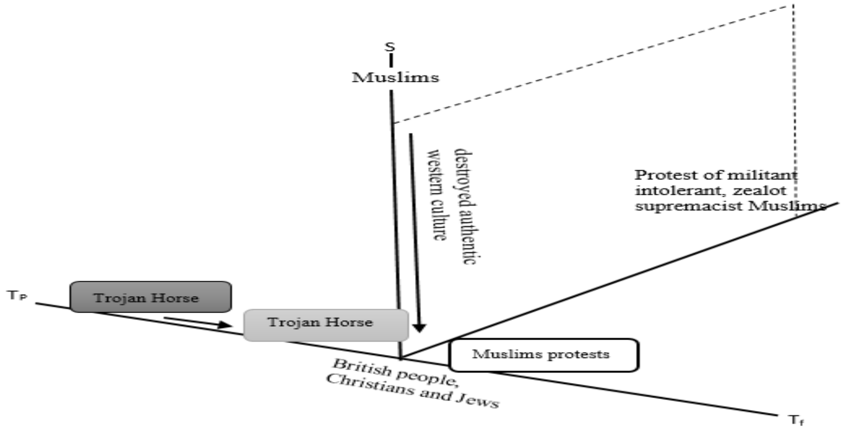
With regard to proximisation in *Tms*, Phraseological Spatial Proximisation (PSP) and Anological Temporal Proximisation (ATP) provoke a comparison that serves to construct an axiological evaluation between chaos values possessed by Muslims and peace values possessed by the West. On the other hand, PSP in *Tele* amounts to social transformation (adhering to LGBT lessons). It represents an interdiscursive discourse like those about war on terror and rely more heavily on the negative axiological proximisation. This aims to represent Muslim protesters as a perceived threat to social and legal British identities.

Tms construes Muslims (the antagonist) as entering the territory (the spatial ground) of other British people (the protagonist) as if they do not belong to Britain. A PSP is realised in the following extract, in which an interaction involves corporeal harm to the protagonist. The proximisation results in a "collision between two forms of intolerance," which can be inferred as denoting a physical impact. *Tms* ends up with a PSP, i.e., a dynamic simulation is realised by a full extent of a vector explicitly made within an utterance. By locating the discourse world in an idealised cognitive model (see Figure 3). The source of the threat (Muslims and Ofsted) appears at the remote end of S. The impact of that threat is felt by the conceptualiser (reader) at the deictic centre to represent *US vs. THEM* polarisation.

"Faced with threats by militant Muslims, the authorities often cave in. It's so much easier to pick on non-threatening Christians and Jews. That's why the Muslim 'Trojan Horse' school infiltration plots still haven't been properly dealt with, while some ultra-orthodox Jews are now thinking that Ofsted's intolerance towards them may force them to emigrate. Intolerance is about imposing a view on others. Both secular and Muslim zealots are displaying it from opposite viewpoints. There isn't one 'Trojan Horse' in British education but two. What's being destroyed is authentic western culture. That's now in the sights of both illiberal secularists and Islamic supremacists alike, shooting at it from opposite sides of the cultural barricades".

A connector is used to link "Muslims" to the attributions of "militant," "intolerant," "zealot," and "supremacist." Such an association inscribes then invokes a negative judgement located in the axiological gear at the remote end of E. Thus, being geo-politically distant, Muslims are construed as morally distant, since distance values of the socio-spatial and the axiological axes are corresponded (Hart, 2014, p. 170). To enhance legitimating effects, *Tms* also involves ATP; the scenario conceptualised on the spatial and axiological levels is construed as already part of the conceptualiser's temporal ground (see Figure .5). The ATP occurs when the producer retrieves cultural salient events on the *Tms* axis from the collective memory. Readers (the British people) are invited to phenomenologically experience the "Trojan Horse" plot that took place in the past as if it happened only yesterday by contracting time (closer to now).

Figure (5): Phraseological Spatial and Analogical Temporal Proximisation in *Tms*



The vector here is a translation vector that displays an abstract movement through the discourse space. TROJAN HORSE frame with its conflict and negative stereotype of Islam is associated with a frame for the current protests as a possible new conspiracy by an analogical connecter. This comparison serves to construct an axiological evaluation between the chaos values possessed by Muslims and the peace values possessed by the West. Again, through back projection to the war frame, an ideology of *US vs. THEM* is constructed to delegitimate Muslims' actions.

Based on DST in *Tele*, an axiological proximisation is conceptualised by imagining an opposing axiological worldview based on a mirror image of one's deictic coordinates in socio-spatial, temporal, and, specifically, axiological space. That can be seen in the following two extracts. The first embodies Muslim parents' axiological worldview, while the second reflects LGBT-LS's axiological worldview. Consequently, the axiological opposition is typically between the values of Muslims and those of non-Muslims in Britain. In the first extract, the effect is invoked by the noun phrase that conceptualises the antagonist, "Islam," the noun phrase that conceptualises the protagonist, "homosexuality," and the verb phrase that conceptualises action of antagonist, "condemns." In the second one, it is to realise the reverse proximisation, there is the noun phrase that conceptualises the antagonist, "No Outsiders," the noun phrase that conceptualises the protagonist, "homophobia," the verb phrase that conceptualises the action of antagonist, "challenge," the prepositional phrase that conceptualises the direction of action, "in primary schools," and finally the clause that conceptualises the impact of action on protagonists, "everyone is welcome". That can be modelled in Figure (6). Consider the following examples:

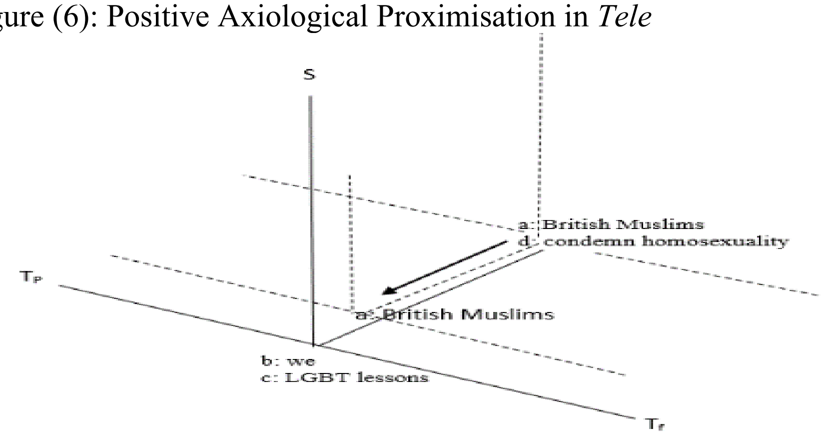
"Conservative Islam condemns homosexuality. … it's not ok to be gay in Islam. You're either Muslim, or you're gay. … No Outsiders is 'a very dangerous, mind-altering programme which is designed to attack our beliefs'"

"'No Outsiders,' which teaches children that everyone is welcome. To that end, it also promotes LGBTQ equality and challenges homophobia in primary schools … in modern Britain, their children are going to grow up learning about different kinds of relationships … it was ok to be gay, and ok to switch gender … I can wear my brother's clothes and he can wear mine. I can change my name to a boy's name … there's two mummies and two daddies, so I've got another mummy somewhere … Mr Moffat says he is 'pragmatic' about the dispute. 'We've got to find a way to engage parents on some issues that many find challenging'"

Figure (6) shows that a process of narrowing the gap between opposing ideologies is involved. The worldview of “Andrew” is represented by solid architecture as a base space. The dashed architecture is the second space that mirrors the worldview of Muslims since mental spaces can be nested. In both spaces, the evaluative axis engages in its axiological gear. The remote values (away from Britain) make up the axiological ground for Muslim parents, whereas the values that constitute the axiological ground for “Andrew” are situated at the remote end of Ea from Muslims. When the gap is closed, the two counterparts become more alike. Therefore, axiological proximisation amounts to social transformation (adhering to LGBT lessons). It also warns about the threat of Muslims values (in the first extract) to the updated British values in case the protests continue. Consequently, the second extract involves a “shifting ground” in the axiological ground of Muslims towards that of Britain. Thus, it serves Positive Axiological Proximisation (PAP), that is, a shift in Muslims’ axiological ground towards that of LGBT-LS’s and can be exemplified by speech acts such as promising, e.g., “their children are going to grow up learning about different kinds of relationships,” and offering, e.g., “We’ve got to find a way to engage parents on some issues that many find challenging.” Positive stable ground shifting is also seen in nominalised forms like “learning.”

Ideologically, and with an appeal to “an acceptance of others” scenario, this type of proximisation presents a moral justification for LGBT lessons that emerges from the new Western norms. In contrast, Negative Axiological Proximisation (NAP) is based on a shift in the protagonist’s axiological ground (LGBT-LS towards that of Muslims) and is realised by warning, e.g., “No Outsiders is ‘a very dangerous, mind-altering programme.” Negative ground shifting appears in “Conservative Islam condemns homosexuality.”

Figure (6): Positive Axiological Proximisation in *Tele*



Conclusions

A number of tentative conclusions can be drawn from the above detailed discussion. It is better to group them under subheadings with reference to the research questions highlighted previously. The analysis of SAR demonstrates that a considerable part of the British press still favours voices that repeat stereotypes from the colonial era that portrays Muslims as dangerous extremists, terrorists, and racists. This is done while giving preference to voices that rehash these stereotypes. It is evident that Muslims' presence is predominant in the eight reports. Given the nature of the topics being examined, this should come as no surprise. Even though, Muslims are semantically misrepresented. Not only has this been the case when examining quantitative findings of inclusion, exclusion, activation, and passivation, but also when examining qualitative ones. This is mostly in line with how they are included by impersonalisation, personalisation, and specification. Frequent patterns show the insufficiency of Muslims' nominations. The use of the word "Islam" and its derivations in such representations promotes generalisation and reveals a hidden ideology that Islam as a religion is questioned. It has been established in the literature review that discourse and context are associated by a reciprocal relation anchored by the cognitive mediation. Starting with framing strategy, CB depends heavily on frames related to the encyclopedic knowledge that represents the cultural experience. The same lexical items utilised for inclusion as a discursive strategy in MR are employed as access for CB to further shape the reader's understanding and evaluation of Muslims. In other words, Muslims are observed through the refracting lens of the blend. The distorting effects of metaphor direct the reader to see Muslims in a particular way, and to focus on certain characteristics of them at the expense of others.

As for positioning strategy, in the course of discourse, the proximisation cognitive model is populated by conceptual elements (actors, actions, times, and places) that are represented explicitly or implicitly in the text. They are mapped out within the three-dimensional space by connectors and vectors. The connector represents Muslim attributions and possessions, which are realised through ways of inclusion and backgrounding. However, the vector represents material processes between elements, including the conceptualiser at the deictic centre. They are in turn realised by ways of activation and passivation of the SAs. Crucially, the mapping out of elements inside the discourse space reflects the intended MR as a construed reality. To sum up, the overall SAR in the dataset supports the negative representation of Muslims and emphasises the association between linguistic patterns embedded in discourse, the social realisation, and the reader's construed cognitive conceptualisation. The SAR findings are consistent with the qualitative findings of the conceptual operations. It is also evident that there are no examples of positive representation for Muslims in the recruited metaphorical clusters and proximisations.

For the second research question, it has been established in that the negotiation of ideology supporting mental representations through communication may cumulatively lead to ideology enforcement within socially shared ones. Though some parts in the reports reflect a slight opposition and resistance to extreme perspective towards Muslims. However, these changes are resisted by the use of terminologies adapted to legitimate and enforce authoritative policies. The ethical power of the given newspapers is not parallel with the political power they represent. They fail to carry out a new ideological change. Concluding this, one can argue that the socio-cognitive analysis reveals ways of representation that emphasise the division derived from taking extreme stands. That is a representation of ideological polarisation. Thus, one can refer to the presented ideology (apparent) and the aimed ideology (hidden). The represented ideology can be seen by ways of representations of ideologies of both opposite parties. It is utilised to bring the aimed ideology to provoke *US vs. THEM* polarisation. The aimed hidden ideology clearly signifies that it is difficult to bridge the distance between opposite parties and that the created gap significantly affects a decision-making process. In addition to the frequent conceptualisation of *US vs. THEM* polarisation appeared within the cognitive analysis, quantitative evidence is also provided by the SAR results. This means that the created polarisation is rooted deep in the major policy disagreement. The reports present and conceptualise the binary framing. Namely, the liberal values of the West against Muslim religious extremists. Muslims are close-minded groups within British and French societies. For them, education is not a priority. They express intolerance towards the LGBT community and free expression. Muslim community is holding double-standard beliefs, and those Muslims who support authoritative policies are threatened by their own community. However, when discussing the circumstances in which Muslims utilise their civic rights, there is still a tendency to portray their behaviour in the news as a conflict of cultures or worldviews, which has the effect of otherising Muslims.

Based on the discussed findings of the reports, a pro-/anti-Muslim continuum can be imagined to understand the different stances of the four British newspapers. The Times is at one end of the spectrum as a supporter of conservative Christians and Jews. That is evidenced by their prominent presence in its reports. The Telegraph is next. The two newspapers reflect a right-leaning ideological and political outlook. The used linguistic constructions support the negative representation of Muslims in their news reporting, let alone the intended patterns of narration by cherry-picking those few Muslim voices (such as Muslims who express extreme views or those that support our interests). That can be used as propaganda against the majority of Muslims by inciting additional hostility towards traditional Muslim beliefs or practices. On the other hand, The Independent is the most secularist newspaper that is openly critical of religion, but the less to represent Muslims negatively. It occupies the opposite end of the continuum, preceded by The Guardian, who takes up some point between The Independent and the middle of the continuum. As left-leaning newspapers, The Independent and The Guardian tend to be less critical of topics that matter to the majority of Muslims. There can occasionally be a bias against the religion that can be unreasonably hostile to Muslims who choose to adhere to conservative moral standards or who disagree with the liberal orthodoxy on both public and private issues. It is difficult to avoid the conclusion that, in the British press, controversial Muslim- related issues are the fuel of political skirmishes. On the one hand, the parents in Birmingham were lured into a contentious gender politics. This is represented by media as bigots and extremists despite the fact that they shared their ideas with people, whose opinions are often given significant weight in the media. On the other hand, Muslim situation in France is utilised be media to fuel the election war between Macron and his rivals. Drawing on these reached conclusions, the current study gives some insights on how quality British newspapers employ linguistic strategies to represent Muslims in a way that reflects their perspectives and goals.

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Constructing Common Ground in High-Context Cultures: The Case of Quranic Intertextuality

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Abstract

The paper explores the construction of common ground in Arabic. The paper is premised on the view that Quranic intertextual references are "situation-bound utterances" (Kecskes, 2012), that trigger presupposed contextual knowledge necessary for common ground construction. Such a conceptualization provides an opportunity to test Edward Hall's (1976) classification of Arabic as a high-context culture. Methodologically, the paper first develops a questionnaire to probe Arabic native speakers' perception of a number of Quranic verses/phrases that are frequently cited in everyday language use. The questionnaire identifies which of these Quranic verses/phrases can be identified as situation-bound utterances. Then, the Arabic Web 2018 corpus is used to identify the frequencies and analyze the concordance of the high scoring Quranic situation-bound utterances. Based on the corpus linguistic analysis, examples of Quranic SBUs are identified and subjected to a qualitative analysis to provide in-depth insights as to how these Quranic SBUs are produced and interpreted in interaction. The results of the questionnaire and the corpus linguistic analysis of frequency and concordance indicate that these Quranic SBUs form the basis of an extensive communal common ground shared by Arabic speakers. The qualitative analysis highlights the fact that this extensive communal common ground is necessary to facilitate the transition from the implicated premises to the implicated conclusions about speaker's meaning. This provides empirical support to Hall's (1976) categorization of Arabic as high-context culture. From a theoretical perspective, the paper highlights the role of "associative reasoning" (Racanati, 2004) in processing presupposed contextual information and schematic knowledge necessary for strengthening existing contextual assumptions or for drawing further inferences about the speaker's intended meaning.

Keywords

Common Ground; High-context Cultures; Presupposition; Quranic Intertextuality; Situation-Bound Utterances

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Introduction

Intertextuality is an intrinsically important textual phenomenon; it provides social, cultural and historical cues that facilitate text comprehension. These kinds of social, cultural and historical cues are often taken for granted because they are reproduced from previous texts that are often well recognized and whose contexts are easily processed. This is, in fact, echoed in Fairclough's (1992: pp.120) argument that text comprehension relies on the implicit or explicit intertextual references that are often "taken by the producer of the text as already established or 'given'". Intertextuality has been explored extensively in both discourse analysis and literary studies. It was used as both a theoretical and analytical concept in these two fields of study. However, intertextuality has not been widely investigated in pragmatics, despite its relevance to pragmatic phenomena like presupposition and common ground. More importantly, as argued by Macagno (2023), very little effort has so far been exerted to provide an interactional perspective to the concept of common ground, which is often been conceptualized and analyzed from cognitive and logical perspectives.

This paper aims to address this conceptual lacuna by exploring the interplay of intertextuality, presupposition and common ground. The paper is premised on the argument that contextual assumptions, i.e. presuppositions, can be triggered by making references to contextually rich and easily recognizable texts. Such contextual assumptions establish common ground that facilitates text comprehension. In this paper, the interplay of intertextuality, presupposition and common ground is specifically investigated by focusing on the use of Quranic verses in everyday online interactions. More importantly, conceptualizing Quranic citations as a special type of intertextual references triggering contextual assumptions, i.e. presuppositions, provides an opportunity to test Edward Hall's (1976) classification of Arabic as a high-context culture. To that end, the paper addresses the following research questions:

RQ1: Can Quranic intertextual references be used in trigger presuppositions?
RQ2: If so, how do these presuppositions facilitate the construction of common ground?
RQ3: Does this lend empirical support for that Edward Hall's (1976) classification of Arabic as a high-context culture?

The paper is structured as follows: in Section Two, a theoretical background is provided by focusing on the concepts of intertextuality, presupposition and common ground. Data and methodology are discussed in Section Three, which provides an overview of the corpus and its construction and the selection criteria of the Quranic intertextual references. The framework and analytical procedures followed in the paper are also detailed in this section. Section Four presents and discusses the results which are interpreted in the light of the framework outlined in the previous section. In the final section, i.e. the conclusion, answers to the guiding research questions are provided and conceptual and theoretical implications are discussed.

Theoretical Background

Intertextuality

Making reference to forms or content of previous texts is prevalent in ordinary and creative language uses. The reproduction and manipulation of textual forms and contents are generally referred to as intertextuality. The importance of intertextuality has long been identified by Bakhtin (1986), who perceives it as a phenomenon that infiltrates everything we say or write (pp. 68-99). This justifies De Beaugrande and Dressler (1992, p. 182) insistence to include intertextuality in their seven standards of textuality. Intertextual references are used to highlight social and historical cues necessary for meaning processing and text comprehension. This is because intertextuality, according to Kristeva (1969, cited in Juvan, 2008: p. 12), is a "textual interaction produced within the text itself" that can describe "how the text reads history and locates itself in it". Intertextuality in this sense provides the background against which the text is interpreted.

Studying intertextuality from a pragmatic perspective falls within what Leech (1983) terms "textual rhetoric", in which "a textually well-behaved" utterance is perceived as an utterance that "anticipates and facilitates H's task in decoding, or making sense of, the text"(p. 60). This is traditionally studied under the heading of "information structure" (Culpeper and Haugh, 2014: p. 45). Pragmatically speaking, intertextuality may be explicitly demarcated or implicitly indicated via merging and assimilation (Fairclough, 1992, p. 84). The difference between explicit and implicit intertextual references is that the former can be attributed to specific texts whereas the latter cannot. Both explicit and implicit intertextual references aim "to activate a schema that provides a scaffold for interpreting linguistic information" (Culpeper and Haugh, 2014: p. 53). Schemas activated by intertextuality enable language users to develop understanding that involves content richer than what language itself provides. This type of content is always backgrounded, giving rise to default social and cultural values that contextualize the text in a frame of interpretation (cf. Hansen and Terkourafi, 2023; Macagno, 2023).

The frequent use of intertextual references can give rise to the conventionalization of form-context pairings of the original texts, i.e. the cited texts. This is particularly common when the intertextual reference is easily traced back to well-known texts. In this sense, such intertextual references evolve into utterance types, as opposed to tokens, with formulaic pragmatic points, or "situation-bound utterances" (henceforth SBUs), to use Kecskes' (2012) term, wherein the strong cognitive association of form and context determines use and meaning. In other words, these SBUs can always give rise to the contextual assumptions necessary for the recognition of the pragmatic acts being performed by them (Kecskes, 2010, 2894-5). In this sense, SBUs can be defined as multi-word pragmatic units conveying a presupposed contextual package.

Presupposition

Although originally produced as a semantic concept, presupposition constitutes a fundamental topic in pragmatics. A presupposition is a contextual assumption whose truth is taken for granted to maintain the felicity of the utterance. Traditionally, there are two types of approaches to account for presupposition, namely: the semantic approach and the pragmatic approach (Haugh, 2017: pp. 85-7). In the former approach, presuppositions are conceptualized as preconditions of truth value of their sentences. In this sense, sentences are perceived as bearer of presuppositions (Huang, 2017:85). In this sense, a presupposition of a sentence can be triggered regardless of the contextual factors or speaker's intention. The latter approach, on the other hand, conceptualizes presupposition as a context-sensitive meaning that arises as part of the speaker's packaging information in an utterance (Saeed, 2016: p. 98), or as necessary contextual assumptions of proper use of utterances (Huang, 2017:85).

Presuppositions are easily distinguishable from other logical inferences, e.g. entailment, because they arise even when the sentences in which they are produced are negated. Constancy under negation for presupposition is motivated by the fact that the negation affects what is asserted only, i.e. focus of the utterance rather than what is assumed (Culpeper and Haugh, 2014:59). In this sense, presuppositions are always produced as "background information necessary for processing the new information asserted (or implicated) in the utterance" (see Culpeper and Haugh, 2014:p. 74). Although constant under negation, presuppositions are defeasible. Defeasibility, in this case, means that presuppositional triggers do not determine presuppositions, but potentially trigger an inference about what is presupposed (p. 59).

In an attempt to develop and further broaden the traditional conceptualization of presupposition, Polyzou (2015) views presupposing as a phenomenon that covers all shared knowledge necessary for text comprehension, where he identifies three different levels of presupposed information. Although relevant and essential to utterance and discourse comprehension, some of these presuppositions are non-truth-functional (see Saussure, 2013). The first one is the lexical level presupposition, in which presupposed concepts are evoked by the use of lexical items that give rise to specific frames, such as calling someone a 'terrorist' instead of 'freedom fighter'. The second is the sentence-level presupposition, which is dependent on the notions of 'figure' and 'ground' in the sentence uttered, which is the type traditionally investigated by analytic philosophers and pragmaticians. The third is the discourse level presupposition, which is the type that activates cultural knowledge about the content and genre of the text. As far as content is concerned, the discourse producer presumes particular cultural knowledge on behalf of the (expected) audience in the "epistemic community" in which the discourse is produced and distributed (van Dijk, 2014). As far as genre is concerned, the discourse producer reflects his/her awareness "of the audience's expectations in respect to generic conventions of form and function" (Polyzou, 2015: pp. 133).

Common Ground

The term "common ground" refers to those assumptions which are hold by all interlocutors and "which they assume to be so shared" (Jucker & Smith, 1996: p. 2). Common ground should be consistent with our background knowledge (schemata) and the inferences derived therefrom (Culpeper and Haugh, 2014: p.76). These inferences, e.g. pragmatic presuppositions, define the felicity/appropriateness of utterances in which they made/triggered (see Levinson, 1983: pp. 204-205). Common ground information is always predictable and non-controversial conventions that can be linguistic or behavioral (Culpeper and Haugh, 2014: p.77).

Common ground information can be classified into different types based on their accessibility. Clark (2009:p. 117) distinguishes between communal and personal common grounds. The former is based on community co-membership, whereas the latter on personal acquaintance or joint (interactive) experience. This distinction is echoed in Kecskes' (2014) distinction between core common ground and emergent common ground. Core common ground is the relatively static, generalized common knowledge and beliefs that belong to a community as a result of prior interactions and experiences (Kecskes, 2014:p. 160; cf. van Dijk's 2014 concept of "epistemic community"). Alternatively, emergent common ground is more dynamic particularized knowledge arising in interaction.

In any interaction, interlocutors provide each other access points to (re)construct common ground. These access points can be granted via the reproduction of form or content of well-known texts, i.e. via intertextual references. These intertextual references activate schematic knowledge necessary to draw default inferences about the common ground and actual context of use. For this reason, communication can be thought of as a common ground building a process operationalized by activating schemas and making inferences about what is shared between/among interlocutors. This is indeed indicated by Jucker and Smith (1996) who argue that language use primarily involves the negotiation of common ground. Along the same line, Relevance Theorists state that language comprehension is a "context building process through which contextual assumptions are incrementally added to an interpretative context subset" (Maillat, 2013: p. 190).

Data and Methodology

In order to investigate how Quranic intertextuality trigger the contextually presupposed package, the paper first develops a questionnaire to probe Arabic native speakers' perception of 30 Quranic verses/phrases that are frequently cited in everyday conversations. This questionnaire is used as a situation boundedness scale to explore which of these verses/phrases are perceived to be conventionally associated with particular contexts of uses, and as such to be identified as situation-bound utterances in Kecskes's (2010) sense. The questionnaire targeted participants from four age groups (i.e. 20-30; 31-40; 41-50; 51-60) to ensure that age was not a factor determining the extent of cultural knowledge presupposed in the Quranic SBUs. The education background of the participants was also probed to make sure that the presupposed contextual packages of these situation-bound utterances are general and not exclusively recognized by well-educated participants. The participants included both males and females to ensure gender balance.

At the second stage of analysis, the Arabic Web 2018 corpus was used to identify frequencies and analyze concordance of the high scoring Quranic SBUs. The Arabic Web 2018 is the largest Arabic corpus and can be accessed and interrogated via Sketch Engine, a corpus linguistic tool developed by Lexical Computing (for details see https://www.sketchengine.eu/). The frequencies analysis can reveal the commonality of these Quranic SBUs across different genres and text types, as the corpus includes 10 different types of genres and text types. Concordance analysis, on the other hand, can reveal the Arabic native speakers' metapragmatic awareness of these SBUs. In the context of this paper, metapragmatic awareness is understood as a way to reveal native speakers' understanding of how linguistic (and non-linguistic) forms are anchored to their stereotypical contexts of use, including the choices they make in producing and interpreting talk or discourse (Culpeper and Haugh, 2014: p. 240). Metaphragmatic awareness, in this sense, functions as an anchoring device that locates "linguistic form in relation to context", and also functions as a signal "of the language users' reflexive interpretations of the activities they are engaged in" (Verschueren, 2000: p. 439). Metapragmatic awareness, in this sense, is considered "a crucial force behind the meaning-generating capacity of language in use" (p. 439).

The third stage of the analysis involves the identification of authentic examples in which the Quranic SBUs are used. The authentic examples to be subjected to a qualitative analysis to provide in-depth insights as to how these Quranic SBUs are produced and interpreted in interaction. For the lack of space in this paper, three authentic examples will be selected, each represents one of the high scoring categories (cf. table no. 1 below).

Analysis

After administering the questionnaire to 155 participants, the results show that the participants has perceived most of these verses/phrases as SBUs, triggering specific contextual assumptions. Although 29 (out of 30) Quranic intertextual references scored higher than 55%, only the ones that scored 75% or higher were further investigated in the second stage of the analysis for the lack of space in this paper. This is also meant to ensure that these Quranic intertextual references are evidently considered SBUs by the vast majority of participants. The total number of intertextual references that are analyzed with a corpus linguistic tool is 15, divided in to three groups based on their situation-boundedness scores, as shown in the table below[6].

Table no. 1 (High scoring Quranic intertextual references)

No.	Category	Quranic Intertextual References	Conventional Context of Use	Score
1	1st Category	"ولا تحسبن الذين قتلوا في سبيل الله أمواتا" "Think not of those who are slain in God's way as dead"	عند الاستشهاد Upon martyrdom	98.7%
2		"ولا تقل لهما أف" "Say not to them a word Of contempt"	عند التعامل مع الوالدين When dealing with parents	98.7%
3		"فإن مع العسر يسرا" "So verily, With every difficulty, There is relief"	عند الشدة In distress	97.4%
4		"قل أعوذ برب الفلق" "Say: I seek refuge With the Lord of the Dawn"	عند الخوف من الحسد Upon fear of evil eye/envy	95.5%
5		"وخلق لكم من أنفسكم ازواجا لتسكنوا اليها وجعلنا بينكم مودة ورحمة" "He created For you mates from among Yourselves, that ye may Dwell	عند الخطبة In engagement	95.8%

[6] All the translations of the Quranic citation are based on (Ysuf Ali, 2022). Available at https://quranyusufali.com/#YusufAliQuran

		in tranquility with them, And He has put love And mercy between your (hearts)”		
6		“الأقربون أولى بالمعروف” “The closest ones are the first to be favored (Charity begins at home)”	عند تفضيل القريب Upon favoring the relatives	92.9%
7		“إن كيدهن/كيدكن عظيم” “Truly, mighty is your/their snare!”	عند التعامل مع النساء When dealing with women	92.8%
8		“لئن شكرتم لأزيدنكم” “If ye are grateful, I will Add more (favors) unto you”	عند الحصول على رزق Upon making earnings	87.7%
9		“إنا لله وإنا إليه راجعون” “To God we belong and to Him is our return”	عند الموت Upon hearing of death	87.5%
10	2nd Category	“ وجعلنا من بين ايديهم سدا ومن خلفهم سدا فأغشيناهم فهم لا يبصرون” “And We have put A bar in front of them And a bar behind them, And further, We have Covered them up ; so that They cannot see”	عند الخوف من المخاطر Upon fear of danger	85.6%
11		“واعتصموا بحبل الله جميعا ولا تفرقوا” “And hold fast all together by the rope which God (stretches out for you) and be not divided among yourselves”	عند الفرقة Upon disbanding	78.1%
12		“لا حول ولا قوة إلا بالله” “There is no might and no power except by God”	عند المصيبة Upon calamity	%76.8
13	3rd Category	حسبنا/حسبي الله ونعم الوكيل	عند الجزع	75.5%

		“For us God sufficeth and He is the best disposer of affairs”	Upon despondency	
14		“إن وعد الله حق” “Certainly The promise of God Is true”	عند الموت Upon death	75.3%
15		كفى الله المؤمنين (شر) القتال “And enough Is God for the Believers In their fight”	عند الخلاف Upon dispute	75.3%

As indicated by Table no. 1 above, the high scoring Quranic SBUs are associated with specific contexts of use originated by the Quranic verses in which they first appeared. These Quranic SBUs encode stereotypical contexts that are used to make sense of actual situational contexts. In this sense, they give rise to default inferences drawn on the basis of prior recurring contexts of reference which are triggered during the process of comprehension. This accords well with Meibauer’s (2017: p. 117) argument that “default inferences are triggered when information about the current context is absent or not necessary for comprehension (it is already specified by the previous context and ‘‘encapsulated’’ in the linguistic items used)”.

At the second stage of analysis, the frequency and concordance of each of these high scoring Quranic SBUs were analyzed in the Arabic Web 2018 corpus. The table below shows the high scoring Quranic SBUs frequencies.

Table no. 2 (Frequencies of Quranic intertextual references in the Arabic Web 2018 corpus)

No.	**Quranic Intertextual References**	**Frequency**
1	“ولا تحسبن الذين قتلوا في سبيل الله أمواتا”” “Think not of those who are slain in God’s way as dead”	1677
2	“ولا تقل لهما أف” “Say not to them a word Of contempt”	1176
3	“فإن مع العسر يسرا” “So verily, With every difficulty, There is relief”	2049
4	“قل أعوذ برب الفلق” “Say: I seek refuge With the Lord of the Dawn”	1489
5	“ وخلق لكم من أنفسكم ازواجا لتسكنوا اليها وجعلنا بينكم مودة ورحمة” “He created For you mates from among	104

	Yourselves, that ye may Dwell in tranquility with them, And He has put love And mercy between your (hearts)"	
6	"الأقربون أولى بالمعروف" "The closest ones are the first to be favored (Charity begins at home)"	592
7	"إن كيدهن/كيدكن عظيم" "Truly, mighty is your/their snare!"	987
8	"لئن شكرتم لأزيدنكم" "If ye are grateful, I will Add more (favors) unto you"	1401
9	"إنا لله وإنا إليه راجعون" "To God we belong and to Him is our return"	11561
10	"وجعلنا من بين ايديهم سدا ومن خلفهم سدا فأغشيناهم فهم لا يبصرون" "And We have put A bar in front of them And a bar behind them, And further, We have Covered them up ; so that They cannot see"	60
11	"واعتصموا بحبل الله جميعا ولا تفرقوا" "And hold fast all together by the rope which God (stretches out for you) and be not divided among yourselves"	3291
12	"لا حول ولا قوة إلا بالله" "There is no might and no power except by God"	35062
13	حسبنا/حسبي الله ونعم الوكيل "For us God sufficeth and He is the best disposer of affairs"	15621
14	"إن وعد الله حق" "Certainly The promise of God Is true"	860
15	كفى الله المؤمنين (شر) القتال "And enough Is God for the Believers In their fight"	1190

The corpus linguistic analysis of these Quranic SBUs shows that their frequencies are significantly higher than English SBUs that are usually studied in well-known English corpora like the Corpus of Contemporary American English (COCA) (see for instance Kecskes et al, 2018). These frequencies become even more significant and relevant when one takes into consideration the fact that the numbers of hits in the corpus become significantly low for longer SBUs in comparison to two/three-word long SBUs. This is in fact accords well with Levshina’s (2023: 6) discussion on the communicative efficiency of natural languages where she cites Zipf’s Law of Abbreviation to argue that “more frequent words tend to be shorter than less frequent ones”.

Moreover, the concordance analysis of these Quranic SBUs reflects the Arabic native speakers’ metapragmatic awareness of the presupposed contextual packages triggered by these SBUs. This indeed indicates an extensive communal common ground shared by the native speakers of Arabic. Such a communal common ground can be showcased in the concordance analysis of the SBU “Truly, mighty is their snare!” All the authentic uses of this Quranic SBU appearing in the figure below indicate that native speakers tend to associate the linguistic form of this SBU with the stereotypical context of womanly cunning. This is in fact consistent with the original Quranic context of use.

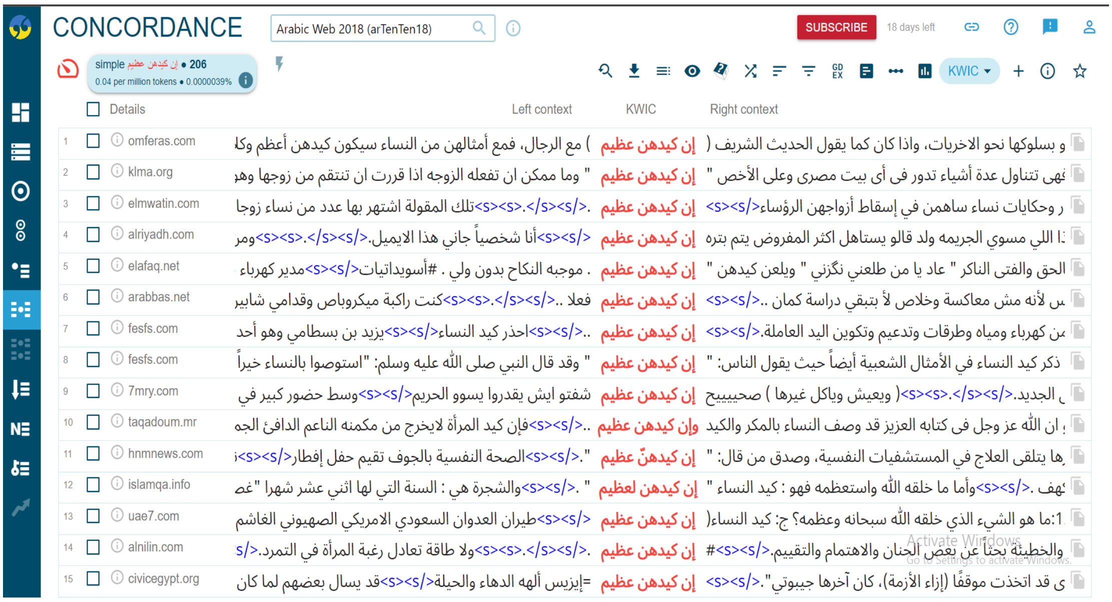

Figure no. 1 (Concordance Analysis of a Quranic SBU)
When selecting random examples of authentic interaction from the Arabic Web 2018, the examples show that these Quranic SBUs give rise to the default inferences about the context of their uses. The significance of default inferences lies in their use in drawing further inferences about speaker’s meaning and text comprehension or strengthening existing assumptions. This is acknowledged in both pragmatics and Critical Discourse Analysis. In pragmatics, default inferences are envisaged as implicated premises, to use relevance theorists’ term, to draw implicated conclusions about speaker’s meaning (see Clark, 2013: p.227 ff.; see examples 1, 2 and 3 below). In Critical Discourse Analysis, the significance of

such default inference is epitomized in Fairclough (2003: p. 40), "what is 'said' in a text is 'said' against a background of what is 'unsaid', but taken as given". See the examples below, which is a commentary on a TV interview with a well-known Arab woman singer.

Example 1:
الأناقة و الجمال الذي تتميز بهما الفنانة لطيفة دائما دفعتا منتصر إلى توجيه سؤال لها، أكد لها أنه مند الثمانينات إلى غاية اليوم شباب و حيوية و جمال لطيفة لم يتغيرليتسائل عن السر لترد عليه " قل أعوذ برب الفلق " السر رباني و الحمد لله.
The elegance and beauty that make the artist Latifa special have always prompted Montaser to ask her a question, He assured her that since the eighties, Latifa's youth, vitality, and beauty have not changed. He wondered why that is so. She replied "Say: I seek refuge With the Lord of the Dawn". This is a divine secret; thanks to God.

In the example above, the Quranic "Say: I seek refuge With the Lord of the Dawn" is used by Latifa as a spell for protection from evil eye, which may harm her youth, vitality, and beauty. Understanding Latifa's use of this Quranic SBU as an implicated contextual premise helps the addressee and the audience draw a further inference, i.e. an implicated conclusion, about her intended meaning and the expressive illocutionary act she performs in her response (cf. Alqarni, 2020 views on evil eye expressive speech acts in Saudi Arabic). The presupposed contextual knowledge required to draw the implicated premise is triggered by the use of the Quranic SBU. The use of this SBU activates schematic background knowledge stored in the "social memory" (van Dijk, 1998: 29) about evil-eying and transfers it to the working memory, which is the center of attention, in order to process the utterance (Félix-Brasdefer, 2017: 433; Culpeper and Haugh, 2014:35). The connection between the default contextual assumptions triggered by this Quranic SBU and its actual context is understood based on associative reasoning (Racanati, 2004). As argued by Mazzone (2011: p. 2155), associative reasoning has its own logical structure that can be causal, spatial, temporal or textual in nature. In the case of this example, the associative reasoning of the original Quranic context of this SBU and its current context is (inter)textual in nature. Reliance on such an associative process highlights the fact that common ground is not purely a cognitive or logical construct, but it is rather a dynamic one that evolves constantly in interaction (see Macagno, 2023).

The example below shows how another Quranic SBUs, i.e. "Truly, mighty is their snare!" is used in an authentic legal deposition.

دعواه التى حملت رقم ٥٦٨٠ لسنة ٢٠١٥ أمام محكمة الأسرة: "تحملت صوتها العالى وعنادها طوال ٥ سنوات، ورغم ذلك كنت الزوج والأب والحبيب لها، ولكنها كانت لا ترضى ودائمًا تتطلع إلى ما فى أيدى الآخرين وتقارن نفسها بهم.
وأكمل الزوج: أحببتها ولكن بالفعل إن كيدهن لعظيم فهى نجح
ت فى استغلال ذلك فى الضغط عليا واستنفاذى ماديا ومعنويا، وجعلتنى أخسر كل ما أملكه.
His lawsuit, numbered 5680 in 2015 was presented before the Family Court: "I have endured her loud voice and stubbornness for 5 years, and despite that, I was her husband, father, and lover, but she was not satisfied and always looked forward to what was in the hands of others and compared herself to them." The husband continued: "I loved her, but truly, mighty is their snare!, as she succeeded in exploiting that and in putting pressure on me and in exhausting me financially and morally, and made me lose everything.

In the example above, the Quranic "truly, mighty is their snare!" is used in a legal text about a man complaining about his wife's mistreatment and manipulation. The plaintiff employs this Quranic as a textual means to frame his complaint in "frame of interpretation" (cf. Hansen and Terkourafi, 2023) similar to that used in the original Quranic text, which is about the cunning of Potiphar's wife who wanted to seduce Joseph.

The schematic knowledge in this Quranic SBU plays a vital role in maximizing communicative efficiency and in minimizing exchange and processing of information that is highly accessible and predictable (Levshina, 2023: 18 ff.). Understanding this type of schematic knowledge is based on an associative relation between the original Quranic context of this SBU and the context in which it is employed in the example. In the case of this example the associative relation between the original Quranic context of this SBU and its current context is (inter)textual in nature (Mazzone 2011: p. 2155). The schematic knowledge presupposed in the Quranic SBU provides background information that strengthens presumptions about the interlocutor's intended meaning and the expressive illocutionary of complaint he performs in his deposition. This is because, as argued by relevance theorists, the informative value of any utterance is not only limited to offering new conclusions drawn from connections between existing and new assumptions; they can also involve information supporting the existing assumptions (Clark, 2013: p. 102).

The example below shows how another Quranic SBUs, i.e. "For us God sufficeth and He is the best disposer of affairs" is used in an authentic online interaction.

التسيب الذي وقع لها من تاخير في المواعيد حتي تهالكت وانتقلت لرحمه خالقها. من سيحاسب المسؤل فوالله لو كانت اختي من ال فلان وال علان لجلبت لها الكبد من وراء البحار من الدقيقه التي تطأ قدمها المستشفي. ولكنها كانت من عامه الشعب لا اقول الا حسبي الله ونعم الوكيل . فحق اختي لن يضيع ان شالله والله فوق العالمين.

The neglect was that she suffered due to the delay of appointments, until she collapsed and moved to the mercy of her Creator. Who will be held accountable? By God, if my sister was from the family of so-and-so, she would have brought a liver from overseas the minute she set foot in the hospital. But she was from a commoner, for us God sufficeth and He is the best disposer of affairs. The right of my sister will not be lost, God willing, and God is above the worlds.

In the example above, the Quranic "for us God sufficeth and He is the best disposer of affairs" is used in an online interaction by someone complaining about his/her sister's death due to poor medical services and due to discrimination, i.e. By God, if my sister was from the family of so-and-so…..But she was from a commoner. The interlocutor employs this Quranic SBU to frame his complaint in "frame of interpretation" (cf. Hansen and Terkourafi, 2023) similar to that used in the original Quranic text, which is about asking for providence and heavenly support in the time of despondency. This schematic knowledge serves as an implicated premise to draw a further inference, i.e. implicated conclusions, about the interlocutor's expressive illocutionary act in which s/he seeks sympathy from the audience. This indeed reflects the interactional and dynamic nature of common ground construction.

Conclusion

The present paper advances the argument that presuppositions can be triggered by making references to contextually rich and easily recognizable intertextual references. These presuppositions construct common ground and facilitate text comprehension. The paper attempts to provide a fresh perspective to the interplay of intertextuality, presupposition and common ground. In this respect, the analysis demonstrates that Quranic intertextual references used in online interactions can better be conceptualized as SBUs that trigger presuppositions about the schematic knowledge necessary for common ground construction. This is reflected in situation-boundedness scores of these Quranic intertextual references (see Table no. 1) and their frequency and concordance analysis in the Arabic Web 2018 corpus (see Table no. 2). From an empirical perspective, analyzing speakers' metapragmatic awareness about the investigated Quranic SBUs, their number of hits and concordance in the corpus, and the authentic examples of their use conjointly indicate the extensive communal common ground shared by Arabic speaker and highlight those speakers' heavy reliance on schematic knowledge and presupposed contextual packages in facilitating the transition from the implicated premises to the implicated conclusions.

From an empirical perspective, the analysis lends empirical support for that Edward Hall's (1976) classification of Arabic as a high-context culture. This is because the analysis has shown that the informative value of these SBUs lies in their ability to strengthen existing contextual assumptions or to draw further inferences about the speaker's intended meaning. From a theoretical perspective, the analysis first highlights the fact that common ground is a dynamic construct rather than a purely cognitive and a logical one, as it constantly evolves in interaction (see Macagno 2023). Secondly, the analysis shows that processing schematic knowledge and presupposed contextual package in such SBUs is made via "associative reasoning" (Racanati, 2004), which can facilitate more conscious inferential processing. Finally, as the presupposed contextual packages of these SBUs minimize the effort of processing easily accessible and predictable information, they can be argued to maximize the communicative efficiency of high-context (lingua)cultures (cf. Levshina, 2023).

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Investigating the Difficulties of Translating Arabic Slang Hashtags into English: A Pragmatics Study

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Abstract

This research, which deals with the investigation of the difficulties of translating some slang Arabic hashtags into English, falls under the umbrella of pragmatics. A term or phrase that classifies or categorizes the preceding content and is preceded by the sign" #" is referred to as a hashtag. The primary aim of this study is to identify solutions to the difficulties associated with translating Iraqi hashtags based on context, cultural connotation, and pragmatic effect. Both qualitative and quantitative samples are used in the investigation. The quantitative samples relate to undergraduate M.A. students at Mosul University, while the qualitative samples are embodied in the social networking relevance theoretic approach (Sperber &Wilson, 2002), in which five posts and tweets that contain five hashtags are studied. This investigation of Arabic hashtags employs study from 2022 in Iraq (Twitter & Facebook). As a guide for this work, it pursues Newmark (1988) with his translational strategies. The study proposes that hashtags serve a number of purposes that can all contribute to promoting the online cognition process in order to accomplish the aforementioned aims. The analysis demonstrates that picking the incorrect translation technique, particularly in the absence of an equivalence, is the true challenge in translating hashtags. It is also challenging to translate a source text (SL) into the target language (TL) when it is written in a slang dialect and incorporates cultural connotations and pragmatic effects. According to the methods used, the study distinguishes between appropriate and problematic translations and identifies possible solutions to the hashtag translation difficulties. The statistics further imply that hashtags can both minimize cognitive effort and enhance cognitive effects, i.e., the types of hashtags that have the greatest impact on both explicit and implicit components of communication. The relevance of acceptable and inappropriate translations in social media is crucial as they communicate urgent messages to (TL), especially in the case of hashtag campaigns, and this in itself makes (TL) users more eager to learn the purpose and genuine goal of generating the desired hashtag campaigns.

Keywords

Hashtag, Relevance Theoretic Approach, Cultural Connotation, Pragmatic Effect, Cognitive Effort.

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Introduction

The huge contrasts between Arabic and English students, namely from Arabic into English, present a considerable hurdle for M.A. students who are bewildered about whether to address the cognitive or cultural concerns with hashtag translation. Furthermore, the meanings of certain hashtags may vary. First, the cultural disparities between the two languages, particularly when the TL lacks an equivalent vocabulary. Second, because the study employed a pragmatic perspective, most hashtags' explicit meanings differ from their implicit meanings. Thirdly, the context of the hashtag is vague, which is seen as an essential element for translating it creatively and communicating its intended meaning to the target culture. Fourthly, there is the issue of employing slang terms that don't have any meaning.

1.1 Aims of the Study

1. Examining the challenges faced by MA students who attempt to translate Arabic hashtags used in Iraqi media into English.
2. Outlining the techniques MA students should use to translate hashtags accurately and responsibly.

3. Coming up with potential fixes to assist MA students in understanding the intent behind the hashtags' Arabic to English translations.
4. Determining the best method for capturing the hashtag's intended meaning.

1.2 Hypotheses of the Study

This study's hypothesis is that: 1. M.A. students have trouble translating hashtags from Arabic to English that have a pragmatic equivalent because they are unaware of what a pragmatic meaning is.
2. To prevent cultural issues, the best way to translate hashtags is to adhere to Newmark's (1988) translation techniques.

3. M.A. students may mistranslate hashtags due to a lack of grasp of the pragmatic and cultural factors.
4. An incorrect hashtag translation causes communication to break out.

1.3 The Models Adopted

There is no specific model created for hashtags because they are a unique language phenomenon. The best hashtag analysis may be achieved by using the theoretical model of relevance proposed by Sperber and Wilson as the study's starting point. The theory utilized in the study is the one from 2002. Since Newmark (1988) used translation procedures in his book A Textbook of translation, this study likewise relies on his translation model.

1.4 Scope of the Study

This study's focus is solely on the issues with hashtag translation from a practical standpoint. As a result, it emphasizes Iraqi hashtags gathered from Twitter and Facebook, particularly the widespread local events that occurred in (2022).

1.5 Value of the Study

This study uses two different kinds of values. One is conceptual, and the other is real-world. Since there haven't been many research done in the subject of translation, the theoretical value fills in the gaps in the literature review. Practically speaking, researcher abilities and knowledge in hashtag translation need to be increased because most study samples have a pragmatic or cultural orientation and some samples are in the colloquial dialect of Iraq, especially when a word-for-word counterpart is not accessible. As a result, solutions to these issues are discovered, specifically the employment of Newmark techniques, which the current study also demonstrates are the most effective strategies. As a result, the current study is a topic for the advancement of researchers, translators, and everyone interested in social media. Additionally, by demystifying a large portion of the language used often in Iraqi and accurately translating it into the TL, many students, teachers, and beginning translators would benefit globally.

2.2 Literature Review

The current study clarifies the difficulties in translating hashtags from Arabic to English as well as the hashtag as a language phenomenon from a pragmatics standpoint. Additionally, hashtags are displayed to highlight the cultural contrasts between Arabic and English. According to Scott (2017:20), a hashtag is a tool for organizing information and making it easier to share it on social media. Beginning on Twitter as a topic marker, hashtag swiftly spread to other social networking sites. Nowadays, using a hashtag to highlight any social or political issue and turn it into a matter of public opinion is a positive and crucial move when it becomes widely popular. Additionally, it is now accessible to everyone.

2.2 Translation and Culture

Translation is described as "the transmission of meaning from one language to another" by Ray (1962: 187). In fact, Newmark (1988:7), who refers to translation as "a craft," asserts that literal translation above the word level is "the only correct procedure if the SL and TL meanings correspond," and that it is "the basic translation procedure, both in communicative and semantic translation, in that translation starts from there." According to Savory (1968: 34), translation is "a craft that seeks to substitute a written message and/or statement in another language," in agreement with Newmark (1982: 7). According to Farghal and Shunnaq, translation is "usually seen as a project for transferring meaning from one language to another" (1999: 2). Translation is the process of replacing a text in one language with another, according to Aziz (1989: 258), Nida and Taber (1969: 12), Catford (1965: 1), Mcguire (1980: 29),Translation is "an art and skill, an integrated process that includes the comprehension, analysis, and reformulation of text by embracing the contextual, semantic, and socio-cultural components of source and target language texts," according to Suleiman (1999: 145).

2.3 Pragmatics and Translation

The study of pragmatics gives people the ability to recognize speech acting strategies and intercultural engagement mechanisms, which they can use to solve misunderstanding issues in unfamiliar social circumstances through practical experience. As a result, translators can comprehend the numerous cross-cultural meanings of languages and get used to their various customs, systems, and types. In this regard, any misunderstanding of particular pragmatic characteristics can result in pragmatic translational issues (Al-Eryani ,2020:5). In order to interpret the message without creating any misunderstanding, the interpreter is motivated to use his or her experience in cross-cultural pragmatics (Ibid:7).

This is compatible with the study's hashtag topic because hashtag campaigns are started on websites that promote a variety of social, political, economic, sports, and other endeavors, as in the example below.

 # دخيلك_ ياصاحب_الزمان

Oh, My Master Who Reigning This Era, I beg you to help your gust

By adding a layer of activation to such contextual expectations and thereby guiding the reader's inferential processes, hashtags contribute to greater relevance when viewed from the perspective of relevance theory. This is especially true when looking at the pragmatic participation of hashtags in Twitter's social networking platform. The listener may be able to infer meanings from the hashtag's specifics, both directly and indirectly. Digital media allows people to interact and take part in cultural or political events, which can in a number of ways overtake, complement, and entwine their offline activities (Leppänen et al., 2014:112).

2.4 Problems of Translation

According to Newmark (1988: 9), cultural issues may affect translation. There are many linguistic challenges that the translator has when translating, such as use mistakes brought on by the translator's lack of writing proficiency, the incorrect use of dictionaries, the use of literal translation, or the interpreter's lack of common sense. These linguistic issues can also result from ignorance of grammar, style, vocabulary phrases, collocations, or other languages. According to Knežević, (2008: 16), culture-bound translation may present difficulties for translators because the TL language does not have suitable equivalents for these concepts because they are not part of the TL culture.

2.5 Definitions and Origin of Hashtag

(Mahfouz, 2020: 2) describes a hashtag as a tool for communication that is frequently used on social networking sites (SNSs) to address a particular issue or theme in daily life, or as a system used to categorize posts on various social media platforms, the most significant of which are "Twitter," "Facebook," "Instagram," and "Tik Tok" by placing a sign (#) before the word. It can be used to follow all comments made on a certain topic or point of view. The pages of both public and private accounts display all posts relating to the hashtag when someone clicks on it. A hashtag is a type of cyber morpheme that serves as both a language fragment and a hyperlink, according to Giaxoglou (2017:2). Hashtags can be used for linguistic and metalinguistic objectives, according to this statement. Hashtags should be investigated as a social and discourse practice since they serve linguistic, metalinguistic, and social functions. The hashtag is a "unique language phrase" that linguists and lexicographers should be interested in since it may be used to encourage and assist individuals to take significant social action that can fundamentally alter their lives, according to Zimmer (2015). Furthermore, compared to political slogans, hashtags are a great deal more powerful, efficient, and scalable (Ibid).

2.5.1 Activism of Hashtag in Twitter

Twitter is a social media network that millions of people use to engage with their friends, family, and coworkers over computers and mobile devices, according to Bruns and Burgess (2011:1). The goal of Twitter is to enable people to instantly and unrestrictedly generate and share knowledge and ideas. They take into account the fact that as Twitter has grown in popularity across numerous countries, so has its significance in political discourse. This has been demonstrated in a variety of settings, from general political discourse to municipal, state, and federal elections.

2.5.2 Language and Hashtag

Saussure (1967: 103) defined language as a structured system of signs. It is a connection between sound and cognition in the sense that language can be considered a tool for verbalizing thoughts. Language is defined as "the systematic customary use of sounds, including written symbols and signs employed within society for communication" (Crystal, 1986: 5). Zappavigna's (2015:9) metalinguistic visual model is especially helpful. It offers a methodical framework for connecting the linguistic and socio-discursive functions of hashtags at the level of isolated micro postings on the one hand, while hashtag sharing needs a networked audience and pertinent hashtags on the other hand. Written language, whether offline or online, offers a reader a reader with a more constrained discourse environment than face-to-face spoken communication, according to Scott (2017:3).

2. 6 Types of Hashtags

The most significant hashtags, as determined by their users and by social media platforms like Twitter and Facebook, are examined in the current study. This investigation focuses on the types of hashtags that users and activists on the social media sites Twitter and Facebook employ. According to Mohamed (2019:15), there are three different types of hashtags. The first is a differentiation about the goal of its accomplishment, the second regarding their point of reference, and the third regarding their location.

2.6.1 Sorting Hashtags Based on How Successful They Are Intended to Be

There are many purposes that hashtags can fulfill, however the following are the most prevalent and significant ones:

1- Request for a Chang Hashtag
2- Hashtag for Knowledge and Public Education
3- Hashtags for Conversation
4- Advertising Hashtags

2.6.2 A System for Sorting Hashtags Based on Their Reference

1-Hashtag for a TV show
2-Campaign Hashtags [Social- Sport-Religiose-etc.…]
3-Situational Hashtags
4-News Hashtags
5- Public Hashtags *[*A-Greeting hashtag-B-Irony Hashtag. C-Tradition Hashtag. D- Hashtag of Popular Terminology**]**
6-Personal Hashtags [A – Nick(name) Hashtags B- The Passionate Hashtag c- Hashtags for Attitudes]

2.7 Relevance Theory

According to Sperber and Wilson (1986: 260–66), the Relevance Theory is based on two general hypotheses regarding the role of relevance in communication and cognition. According to Sperber and Wilson (1986: 260–66), the Relevance Theory is based on two general hypotheses regarding the role of relevance in communication and cognition.

2.7.1. Cognitive Relevance Principle

Every explicit communication act, according to Sperber and Wilson (2002:6), transmits an assumption about its greatest significance and relevance. Instead of being normative, these norms are descriptive. The Relevance Cognitive Principle offers a set of predictions about how humans think.

2.7. 2 Principle of Communicative Relevance Theory

According to Clark (2013:14), human communication is more than just a code. According to Clark (2013), a code is a system in which a certain signal repeatedly transmits the same message but is primarily based on inferences. Prior to relevance theory, the code model, which is based on Grice's theory, was used for communication in a practical framework. The required message is encoded as a signal in accordance with the coding model of continuous communication, and the recipient decodes it using a precisely duplicated copy of the code at the recipient, which means that inputting information is equivalent to output information.

2.7.3 The Difference Between Explicature and Implicature (In Utterance Interpretation)

Relevance theories discriminate between what is referred to as "relevant" and "non-relevant" information, according to Wilson and Sperber (2002:761). (Explicature and Implicature). 'Explicature' (EXP) refers to any information that can be gleaned from the actual type of the text through referencing and disambiguation. On the other hand, "implicature" (IMP) designates knowledge that can only be retrieved by fusing the relevant supposition with the meaning through inferential reasoning.

There are two categories of implications: weak implications and strong implications, according to Allott (2013:72). The sort of intervention is determined by the statement of the necessary assumptions that must be made in order to restore the implications.

Strong implications that are readily available since the presumption needed to retrieve them is quite obvious. The relevance of the utterance is independent of either of these, even though those who offer the hearer only ambiguous or weak evidence are meant to be weak outcomes. Therefore, manifestation can be graded and classified (Allott,2013:72).

2.8 Newmark's (1988) Model of Translation

Newmark is the model used for translation along with associated techniques (1988). According to Newmark (1988:11), the translator begins by reading the original text for two reasons: first, to learn what it is about, and second, to evaluate it from a 'translator's' perspective, which is distinct from that of a linguist or a literary critic.

2.8.1 Semantic VS. Communicative Translation

The distinctions between communicative and semantic translations are startling. First off, semantic translation is objective and gives specific words a lot of consideration. When it is difficult to understand the connotative context of the language, the original culture and the author are at fault. Contrary to communicative translation, which emphasizes the reader's response and allows little room for misunderstanding, it is subjective. Second, in the expressive form, semantic translation aims to preserve the vocative impact of the original text in order to make the translated text appear identical to it.

2.8.2 Translation Strategies

(Newmark, 1988:81) offers a comprehensive list of methods that are employed in issue solving. The approach involved in translating sentences and other smaller linguistic units is among the most crucial. The translation process can be productive and efficient when a translator uses translation methods. Consider the following tactics:

1- Transference

2- Cultural Equivalent

3-Neutralization (i.e., functional or descriptive equivalent)

4- Literal translation
5- Label
6- Naturalization
7-Compensation
8-Reduction and Expansion
9-Paraphrase
10-Couples
11- Notes
12- Recognized Translation
13-Modulation
14- Synonyms
15-Shifts or Transpositions
16-Loan Translation
17- Descriptive Equivalent

3. Methodology and Data Analysis

3.1 Introduction

3.3.1 Occasions Hashtags

SL # دخيلك _ ياصاحب_الزمان

TL Hashtags
1.# The king of the time Dakhilik
2-The owner of the time
3-Sahib Al Zaman Dakhilik
4-Al Mahdi help me
5-The owner of the life
6-The King of the life
7-The father
8-The owner of the present life
9- Imam Masum help me
10-Al Zaman Owner

Establishing *The Retrieval of the EXP and the Retrieval of the IMP*
This hashtag is popular on Twitter and Facebook in Iraq. This hashtag is usually released frequently, especially on Friday, due to its association with the infallible Imam and the sanctity of this day for Shiite Muslims.
1- Retrieval of EXP
In the retrieval of EXP, the reader may resort to a number of processes whenever necessary. In relation to HA in this post, the first process needed is reference customization,

disambiguation and enrichment of vague and new terms like' **Sahib Al Zaman**' in an attempt to answer these possible questions:

1. What is the meaning of **Sahib Al Zaman' and Dakhilik**
2. Why this hashtag has been launched?

The importance of the attached materials is emphasized during the reference assignment process, and it is therefore necessary to clarify ambiguous phrases so that the reader may discover the solutions to these queries. The writer provides the reader with a hint, trusting them to acquire the necessary contextual assumption based on their common history and mutual knowledge. The probable response to the first question is that **Sahib Al Zaman**'is a religious idiom issued by Islamic legal scholars in accordance with Sharia evidence and the word **Dakhilik** have the same spelling word in English culture but it has different meaning in Arabic. In English language it means "Intruder or Thief ",

but in Arabic it has different meanings in this hashtag it means your gust asking your help. In response to the second query, RT suggests that there are two explicatures in such a circumstance, the first of which is a main level explicature (MLE) and the second of which is referred to as a highest-level-explicature.

1-The author wishes to remind them of the infallible Imam.

2-To inspire readers to perform good deeds.

2- Retrieval of IMP

During the retrieval of the IMP, the reader will come up with theories regarding the writer's intended meaning, such as:

1-It aims to mobilize the largest number of tweeters and commentators on the hashtag.

2- To spread reassurance and psychological comfort in the hearts of readers

The CE and CF are quantified in respect to each hypothesis, as well as the contextual cues that may contribute to each hypothesis, in order to analyze each hypothesis. The first IMP is regarded as a strong one for CF reasons because it is quite likely to be the intended one. The second hypothesis, known as strong IMP, is anticipated to offer the same CF as the first IMP. According to CE, there is also a significant level of concern due to the cultural connotation and practical implications.

Table (1) The Suggested Translation:
#Oh, My Master (Al Mahdi) Who Reigning This Era, I beg you to help your gust

Translator	TL	Strategy	Appropriateness
First	**The king of the time Dakhilik**	Literal	-
Second	**2-The owner of the time**	Literal	-
Third	**3-Sahib Al Zaman Dakhilik**	Naturalization	-
Fourth	**4-Al Mahdi help me**	Compensation and Label	+
Fifth	**5-The owner of the life**	Literal	-
Sixth	**6-The King of the life**	literal	-

Seventh	**7-The father**	Modulation	-
Eighth	**8-The owner of the present life**	literal	-
Ninth	**9- Imam Masum help me**	Compensation	+
Tenth	**10-Al Zaman Owner**	literal	-

Discussion

It can be noted that the subjects have applied different strategies. Subjects No.(1,2,5,6,8,10) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. (3)10% failed using Naturalization strategy. Subject No. (4)10% succeeded in rendering the meaning of the hashtag by using Compensation and Label strategy. Subject No. (7)10% failed in rendering the meaning of the hashtag by using Modulation strategy.
Subject No. (9)10% succeeded in rendering the meaning of the hashtag by using Compensation strategy.

3.3.2 Campaign Hashtag

3.3.2.1Campaign Hashtag \Social

SL #الله_بالخير

TL Hashtags

1-Hi

2-Good Afternoon

3-AlslamAlaykum

4-Aallah Bialkhayr

5- God is good

6-God is fine

7-Hello

8-How do you do?

9-Allah in Good things

10-Hi Every body

Establishing *'The Retrieval of the EXP and the Retrieval of the IMP'*:

This hashtag is popular on Twitter and Facebook in Iraq. This hashtag is usually released frequently. The explicit meaning of this hashtag is saluting, but the implicit meaning is a hint of mockery at a specific situation, for the purpose of drawing attention, in addition, it is a popular and widely circulated term.

1- Retrieval of EXP

In the retrieval of EXP, the reader may resort to a number of processes whenever necessary. In relation to HA in this post, the first process needed is reference customization, disambiguation and enrichment of vague and new terms like' **Aallah Bialkhayr** in an attempt to answer these possible questions:

1- What is the meaning of **Aallah Bialkhayr?**
2- Why this hashtag has been launched?

The importance of the attached materials is emphasized during the reference assignment process, and it is therefore necessary to clarify ambiguous phrases so that the reader may discover the solutions to these queries. The writer provides the reader with a hint, trusting them to acquire the necessary contextual assumption based on their common history and mutual knowledge. The probable response to the first question is saluting. In response to the second query, RT suggests that there are two explicatures in such a circumstance, the first of which is a main level explicature (MLE) and the second of which is referred to as a highest-level-explicature.

1-The author wants to salute everybody.
2-To get the highest comments.

2- Retrieval of IMP

During the retrieval of the IMP, the reader will come up with theories regarding the writer's intended meaning, such as:

1-The implied aspect, with reference to the position shown in the post, is mockery from the current situation.
2-To shed light on a specific case and draw the attention of the concerned authorities to find solutions.
The CE and CF are quantified in respect to each hypothesis, as well as the contextual cues that may contribute to each hypothesis, in order to analyze each hypothesis. The first IMP is regarded as a strong one for CF reasons because it is quite likely to be the intended one. The second hypothesis, known as strong IMP, is anticipated to offer the same CF as the first IMP. According to CE, there is also a significant level of concern due to the cultural connotation and practical implications.

Table (2) The Suggested Translation
Hi everybody, be attention to this point.

Translator	TL	Strategy	Appropriateness
First	**Hi**	Literal	-
Second	**Good afternoon**	Literal	-
Third	**Al slam Alaykum**	Modulation	-
Fourth	**Allah Bialkhayr**	Naturalization	-
Fifth	**God is good**	Literal	-
Sixth	**God is fine**	literal	-
Seventh	**Hello**	Modulation	-

Eighth	**How do you do?**	Modulation	-
Ninth	**Allah in Good things**	Modulation	
Tenth	**Hi everybody**	literal	-

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,2,5,6,10) 50% failed in translating the above Arabic term and adopted the strategy of literal translation. Subjects No. (3,7,8,9) 40% failed too in rendering the intended meaning adopted the strategy of Modulation. Subjects No. (4) 10% h\she failed also and adopted the Naturalization strategy.

3.3.3- Irony Hashtags

SL #بطران

TL #Batran

1- **#Batran**
2- **#Arrogant**
3- **#Doesn't Evaluate what he has**
4- **#Proud**
5- **#Batran**
6- **#Crazy**
7- **#Idiot**
8- **#Overpowering grace**
9- **#Tyranny in grace**
10- **#He does not feel in others and he is selfish too**

Establishing *’The Retrieval of the EXP and the Retrieval of the IMP’*

This hashtag has chosen from the Twitter platform. The owner of the post has spoken sarcastically about the famous writer Dostoyevsky in his city Saint Petersburg when he said, "Life is Hell." Saint Petersburg, formerly known as Leningrad and Petrograd, is a Russian city located on the Neva River delta, east of the Gulf of Finland on the Baltic Sea. It was the second largest city in Russia and the former capital of Tsarist Russia for more than two hundred years. It is also the fourth largest city in Europe and an important port on the Baltic Sea.

In the recovery of EXP, the reader may resort to a number of processes whenever necessary. In relation to the HA in this post, the first process needed is the reference assignment, in an attempt to answer these possible questions:

A-What is meant by " بطران"?

B-what is the connection between Saint Petersburg, Dostoyevsky and the idea of the post?

In order to assess each hypothesis, the CE and the CF are measured in relation to each hypothesis as well as the contextual hints that may contribute to each hypothesis. In the process of reference assignment, the role of the attached material is stressed, the following message, in which the reader can find the answers to these questions. The supposed answer to the first question, according to Hassan " بطران" is meant "Tyranny in grace and lack of tolerance for grace"(2013:56).

According to (4) https://www.akhbaralaan.net/news/arab-world/2013/12/14/strange-words-language-arabic-iraq-baghdad-mosul-dictionary-meaning
" بطران" is meant, Whoever asks unreasonable and extravagant requests at an inopportune time or absolutely inappropriate circumstances. Since the meaning of the word has no equivalent in the target language so, the CE will be highly.
While answering the second question; RT implies that, in such a situation, there are two explicatures, the first is a basic EXP, and the second is called a higher-order-speech act or a higher-level-explicature. In this regard, (a) below is the basic one, and (b) higher-level-explicature:
1- The writer wants to mock from the writer Dostoyevsky?
2- The writer wants to use this word to clarify that, Dostoyevsky is not feel the blessings surrounding him, because if he had lived in an atmosphere other than this country, he would have known the blessings in which he is.
The first IMP is very likely to be the intended one, thus it is considered as strong one for reasons of CF, this in itself holds the readers responsibility when translate or understand this word accurately. The second hypothesis is the strongest IMP and is expected to yield more CF than the first IMP because of the pragmatics meaning of the word.

Table (3) The Suggested Translation
#Proud to an irritating degree.

Translator	TL	Strategy	Appropriateness
First	Batran	Naturalization	-
Second	Arrogant	Modulation	-
Third	Doesn't Evaluate what he has	Descriptive equivalent	+
Fourth	proud	Modulation	-
Fifth	Batran	Naturalization	-
Sixth	Crazy	Modulation	-
Seventh	Idiot	Modulation	-
Eight	Overpowering grace	Descriptive equivalent	+
Ninth	Tyranny in grace	Descriptive equivalent	+
Tenth	He does not feel in others and he is selfish too	Descriptive equivalent	+

Discussion
It can be noted that all the subjects have applied different strategies. Subjects No. (1,5) 20% they failed in rendering the meaning and adopted the Naturalization strategy. Subjects No. (2,4,6,7) 40% they failed in rendering the meaning and adopted the Modulation strategy. Subjects No. (3,8,9,10) 40% they succeed in rendering the meaning and adopted the Descriptive equivalent strategy.

3.3.4 Marketing Hashtag

SL #ياعكال_راس_الزلم_ياهيبة_الهيبة
TL
1-#The _headband _of_ the_ men_ O _prestige_ prestige
2-#Egal_ Men's head
3-#Egal_ ras_ alzilm_ uahibat_alhiba.
4-#The_ headcollar (al-Egal) _for _men_ is_ an example _of prestige _and_ dignity
5-#Headband _Of_ The_ Man's_ Head_ O_ Dignity

6#Headband the Man’s Head O Magnanimity O pride
7-#The boss of Men_ the hero of people.
8-#Good man and very strong
9-#Our highness Majesty
10-#Gentle man

Establishing *'The Retrieval of the EXP and the Retrieval of the IMP*

This hashtag is launched on the tenth of October on 2022 .In this post, a heritage clothing merchant is stirring up controversy on social media in an Iraqi headband named(Egal - عقال او عكال))weighs 7 kilograms, and here the merchant says in the video clip that the(Egal - عقال او عكال)is very heavy and it is difficult to wear and here it raises controversy and has an implicit or pragmatics meaning. What is meant by men is not in clothes, but in honorable acts and positions. The intended message in this hashtag was not strong enough to mobilize the largest possible number of participants from the audience. The merchant in the video did not succeed in delivering his message, but the hashtag writer was strong in delivering the message, but he failed to link the hashtag to the video because he lost his strength and the audience became focused on the weight of the (Egal), and this aroused ridicule for everyone.

1-Recovery of EXP:

The EXP aspect of this hashtag indicates the prestige and dignity of the Iraqi man, as well as the inherited folk costume, which is the (Egal)who was known to wear it the middle and southern people in Iraq, in addition to that linking it to the video clip that reduced its implicit value.

2- Recovery of IMP:

the first question in this recovery of IMP is:
When men are more prestigious and dignified? and the other question is :Who are these men ?To answer both question a reference assignment is called for .
As the message attached is obviously addressed to the audience (Be with your actions, not your looks).The first reference is going to be something like:
You ,the one who is reading this ,be with your actions because it is the most important.
As far as the second reference is concerned, to Iraqi Men, known for his manliness, magnanimity and honorable stances, it is shameful for us to personalize men with clothes.
The reader may ask what this hashtag " The _headband _of_ the_ men_ O _prestige_ prestige" exactly means ?The possible answers are as follows:
A-Be with your positions
B-Be with manhood
C-Discard deceptive appearances

These assumptions are considered as contextual implication derived from the content of the message and the context (context comprises mentally represented information of any type). The content of the message divides in two part weak and strong one.
The strong part the hidden intention meaning of the message of the hashtag which it is manhood and Iraqi magnanimity and the weak part of the message is the context of the situation was not properly linked to the hashtag, which provoked ridicule and dispersed the implicit value of the hashtag and focused on the outward aspect of the message, which is the inherited popular dress.

Table (4) The Suggested Translation
#Headband the Man's Head O Magnanimity O pride

Translator	TL	Strategy	Appropriateness
First	The _*headband* _of_ the_ men_ O _prestige_ prestige	Functional equivalent	+
Second	Egal_ *Men's head*	Transference& omission	-
Third	Egal_ ras_ alzilm_uahibat_alhiba.	Transference	-
Fourth	**The_ headcollar (al-Eqal) _for _men_ is_ an example _of prestige _and_ dignity**	Functional equivalent	+
Fifth	Headband_Of_The_Man's_Head_O_Dignity	Functional equivalent	+
Sixth	Headband the Man's Head O Magnanimity O pride	Functional equivalent,	+
Seventh	The boss of Men_ the hero of people.	Modulation & omission	-
Eight	Good man and very strong	Modulation & omission	-
Ninth	Our highness Majesty	Modulation & omission	-
Tenth	Gentle man	Omission	-

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,4,5,6) 40% they succeed in rendering the intended and pragmatic meaning of the hashtag by using Functional equivalent strategy. Subjects No. (2&3) 20% failed in rendering the intended meaning by using Transference strategy. Subjects No (7,8,9,10) 40% failed in rendering the pragmatic meaning of hashtag by using Modulation and Omission strategy.

3.3.5 Popular Terminology Hashtag

1-SL # غرور_المعيدي

1-#Ego of _Mueidi
2-#Ego _of the ignorance
3-#Pride_almueidy
4-#Vanity_ of_ Countrymen
5-#Arrogance _Of_ March_ Arabs
6-#Ego Gastric
7-#Vanity of Mueidy
8-#Al mueidy is cocky
9-#Ego of uneducated Man
10-#Rural vanity


العوابد تاريخ ونسب ... ◀ صاحب هادي العابدي
١٤ يناير ·
(التقويم الجنوبي)
#غرور_المعيدي
==================================
اقرأ واستمتع
هناك تقويم غير التقويم الهجري والميلادي يستخدمه اهلنا في الجنوب
هذا التقويم انوجد وارتبط باحداث حصلت في حياتهم لحد هذه الايام والبعض من كبار السن خصوصاً الفلح واصحاب الحلال واصحاب صيد الاسماك ضابطين هذا التقويم و التوقيتات ومسمياتها فلا غرابة عندهم بالتقلبات المناخية وعلى ضوءها يزرعون ويتنقلون بحلالهم طلباً للكلاء
يبدأ الشتاء من ٢١ من شهر ١١ وتسمى هذه الفترة المربعانية اي اربعين يوم ويكون فيها ايام
١ _ الاحيمر وسمي كذلك حسب مايقال لان القصب في بداية نموه في هذه الفترة ويسمى (العنگر) ويكون لونه احمر من شدة البرد وايضا يقال ان احد انواع السمك يسمى (الشلگ)يكون لون زعنفته أحمر في تلك الفترة
٢ _ جويريد ويسمى كذلك لان الاشجار تتجرد فيه من اوراقها وتشتد البرودة
وقد قال الشاعر
جويريد شيخلص الشتا
واللبا طالت حسته
وتكمل الايام ووصلنه لفترة طلوع سهيل وتبدي بشهر الثالث ويكون فيها عيد نيروز وبعدها تأتي (بردة العجوز) وسميت بهذا الاسم حسب الرواية انه عجوز تملك نياق وقد فاتها موسم التزاوج الذي يكون في الشتاء والبرد دعت ربها ان يعيد البرد فاعاده سبع ايام فهاجت فحول الابل ولقحت النياق
وفي هذه الفترة حصلت بردة غرور المعيدي ويقال ان الجو اصبح دافي فقام احدهم برفع البواري والحصران عن سطح الصريفة وتخلى عن ملابس الشتاء لكن فجأة عاد البرد والمطر فكان وصف الناس له انه انغر وانخدع بالجو فسميت ب(غرور المعيدي

TL

Establishing *'The Retrieval of the EXP and the Retrieval of the IMP*

This post was chosen from the Facebook platform, from Private Group, the idea for this post on the Southern Calendar , and for brevity, as the study required, one hashtag was chosen.
In the recovery of EXP, the reader may resort to a number of processes whenever necessary. In relation to the HA in this post, the first process needed is the reference assignment, in an attempt to answer these possible questions:
A-What is meant by the conceit of the Al Maeedi?
B- Why is this popular term used as a hashtag?

In order to assess each hypothesis, the CE and the CF are measured in relation to each hypothesis as well as the contextual hints that may contribute to each hypothesis. In the process of reference assignment, the role of the attached material is stressed, the following message, in which the reader can find the answers to these questions. The supposed answer to the first question, What is meant by" the conceit of Al-Maeedi ", the name goes back to the ancient time, specifically in the month of March, there are fluctuations in the atmosphere and temperatures may change from cold to hot, during this period when the weather became hot, one of the people in the countryside at that time, where their homes were simple, raised the pillars and the cover from the house and he turned it into a summer house , and gave up the winter's clothes, but suddenly the cold and rain returned, so people described him as he was struck by vanity and deceived by the weather, so it was called "the conceit of the Al Maeedi".
So, the origin of "المعيدي " word , according to Nahida Tamimi,6 the Iraqis used to call the word “returnee” to the inhabitants of the marshes just as they used to mean by it a negative meaning, and to reduce the value of this person and underestimate him . Some have said that the origin of the word “returnee” came from the fact that people in these areas have always been hostile to the state and governments and hide in their fight against the state. In the dense reed forests where it is difficult to track, and the origin of this word is long, and this is what is required for brevity in the study. These people are the inhabitants of the regions from which the first bird of civilization flew to spread knowledge, crafts and civilization over the world. They are the inhabitants of Sumer, Akkad, Ur and Babylon, the origin of human civilization, and they are the same people who are still distinguished to this day by distinct physical characteristics such as stature, broad eyes and distinctive tanness.

They are also the same people till this day, they use the same words that the ancient Sumerians used to use. "6 "http://ftp.burathanews.com/arabic/articles/46145
While answering the second question; RT implies that, in such a situation, there are two explicatures, the first is a basic EXP, and the second is called a higher-order-speech act or a higher-level-explicature. In this regard, (a) below is the basic one, and (b) higher-level-explicature:
1- The writer wants to clarify the popular terminology that it still exists today
2-He wants to clarify the meaning of this southern term, due to its wide use by the people of the south, in addition to that linking modernity with the use of hashtags with the terminology of the ancient time.
3- The writer wants to mock the people of the south.
The first IMP is very likely to be the intended one, thus it is considered as strong one for reasons of CF, this in itself holds the readers responsibility when translate or understand this word accurately. The second hypothesis is the strongest IMP and is expected to yield more CF than the first IMP.
While the third IMP is known to be weak because there are no contextual hints that may contribute to it, such as a sign" mock".

Table (5) The Suggested Translation
#Rural vanity

Translator	TL	Strategy	Appropriateness
First	**Ego of _Mueidi**	Transference	-
Second	**Ego _of the ignorance**	Functional equivalence	+
Third	**#Pride_almueidy**	Transference	-
Fourth	**Vanity_ of_ Countrymen**	Functional equivalence	+
Fifth	**Arrogance _Of_ March_ Arabs**	Functional equivalence	+
Sixth	**Ego Gastric**	literal	-
Seventh	**Vanity of Mueidy**	Naturalization	-
Eight	**Al mueidy is cocky**	Naturalization	-
Ninth	**Ego of uneducated Man**	Functional equivalence	+
Tenth	**Rural vanity**	Functional equivalence	+

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,3) 20% failed in rendering the pragmatic meaning of the hashtag they adopted Transference Strategy. Subjects No. (2,4,5,9,10) 50% succeed in rendering the pragmatic meaning to this slang hashtag by adopting Functional equivalence strategy. Subjects No. (7&8) failed in rendering the pragmatic meaning of the hashtag they adopted Naturalization Strategy. Finally subject No. (6) it is funny translation and wrong by adopting literal translation.

*3.3.6*Traditions Hashtag

SL-#فصلية

<table>
<tr>
<td>TL
1-#Fusliah
2-#Ransomware
3-#Quarterly
4-#Fusliah
5-#Marriage
6-#quarterly
7-#Payment for killer
8-#Instead of Right
9-#Compensation for 10-#injury &damage Ransom</td>
<td>
</td>
<td>
</td>
</tr>
</table>

Establishing *'The Retrieval of the EXP and the Retrieval of the IMP'*

These two posts were chosen to prove the fact that this phenomenon exists at the present time. The post on the twenty-seventh of April and the second post on the twenty-second of January of the same year 2022.
In the recovery of EXP, the reader may resort to a number of processes whenever necessary. In relation to the HA in this post, the first process needed is the reference assignment, in an attempt to first answer these possible questions:
A-What is meant by "فصلية"?
B- Does this tradition exist at the present time?
In order to assess each hypothesis, the CE and the CF are measured in relation to each hypothesis as well as the contextual hints that may contribute to each hypothesis. In the process of reference assignment, the role of the attached material is stressed, the following message, in which the reader can find the answers to these questions. The supposed answer to the first question, according to Amro Khairy Abdullah (2018:153) (Al-Fasliya) is a woman who marries forcibly a person to compensate him for damage caused to him by someone. Al-Faisaliah's relatives, and its explanation according to tribal customs is that it is an act that sheds the blood of individuals quarreling clans, and stop the cycle of blood and revenge.
While answering the second question; RT implies that, in such a situation, there are two explicatures, the first is a basic EXP, and the second is called a higher-order-speech act or a higher-level-explicature. In this regard, (a) below is the basic one, and (b) higher-level-explicature:
1- The writer wants the reader to present a problem that still persists to this day, which is adherence to outdated customs.
2- The writer wants to show the seriousness of the situation as a result of these actions.

The first IMP is very likely to be the intended one, thus it is considered as strong one for reasons of CF, this in itself holds the readers responsibility when translate or understand this word accurately. The second hypothesis is the strongest IMP and is expected to yield more CF than the first IMP.

Table (6) Suggested Translation
#Compensation for injury and damage

Translator	TL	Strategy	Appropriateness
First	Fusliah	Transference	-
Second	Ransomware	Descriptive equivalent	+
Third	Quarterly	literal	-
Fourth	Fusliah	Transference	-
Fifth	Marriage	Modulation	+
Sixth	Quarterly	literal	-
Seventh	Payment for killer	Functional equivalent	+
Eight	Instead of Right	Modulation	-
Ninth	Compensation for injury and damage	Descriptive equivalent	+
Tenth	Ransom	Cultural equivalent	+

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,4) 20% failed in rendering the pragmatic meaning of the hashtag they adopted Transference Strategy. Subjects No. (2,9) 20% succeed in rendering the pragmatic meaning of the hashtag by adopted the Descriptive equivalent strategy. Subjects No. (3&6) % failed in rendering the pragmatic meaning of the hashtag they adopted Literal Strategy. Subjects No. (7) 10% succeed in rendering the pragmatic meaning of the hashtag by adopted the Functional equivalent strategy. Subjects No. (5) 10% failed in rendering the pragmatic meaning of the hashtag by adopted Modulation strategy. Subjects No. (10) 10% succeed in rendering the pragmatic meaning of the hashtag by adopted the Cultural equivalent strategy.

Conclusion

The current study has come up with the following conclusions:

1. Lack of cultural awareness and understanding between the Arabic and English cultures are the most frequent issues that translators encounter. This supports the first hypothesis.
2. The communicative technique is the most effective way to translate a hashtag because it may transmit cultural connotation and practical effect while still communicating the hashtag's original content to the target language (TL). The pragmatic effect and cultural implications are not translated by the semantic technique, despite the fact that it is almost a literal translation. This supports second hypothesis.
3-Depending on translators' success in translation, the following are the appropriate strategies they have used during translating hashtags. they are as follows:

- Functional equivalence

- Descriptive Equivalence
- Synonym
- Paraphrase
- Expansion
- Cultural equivalence
- Compensation

Table (7): Final percentage of translated hashtags by the translators

Category	Appropriateness	Un suitable Strategy	Suitable strategy
Total	33%	67%	33%

Table (8): Final percentages of Translators' success and failure in translating the hashtags

Trans. NO.	Percentage of success	Percentage of failure
T1	10 %	90 %
T2	20%	80 %
T3	10 %	90 %
T4	30 %	70 %
T5	50%	50 %
T6	10 %	90 %
T7	10 %	90 %
T8	10 %	90%
T9	40 %	60 %
T10	30 %	70 %
Total:	33%	67%

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Love as a Social Value in Selected Modern English Poems: A Thematic and Discursive Study of the Theme and Language

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Abstract

The present paper investigates how literature in general and poetry in particular can reflect the social values of a society during a certain period of time. It aims through literary and linguistic analyses of selected modern English love poems to show how poets use their literary imagination and employ linguistic resources to present love not only as a universalistic human emotion, but also as a social value. Four poems are selected as the data of analysis in the paper. These poems are analyzed for their literary and linguistic aspects starting with the former and using the latter to supplement it. The results of the analysis have revealed that the poets adhere to the spiritual love which is infinite in terms of emotion and time as opposed to physical love. Such adherence can be clearly seen through the use of certain literary devices and linguistic resources.

Keywords

Modern poetry; love poetry; literary analysis; linguistic analysis; social value.

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Introduction

The expression of social values and practices can take different forms ranging from the short exchanges and talks ordinary people are engaged in, through the speeches and interviews some public figures may deliver or participate in, to the most elevated forms represented by the different literary genres. The present paper chooses modern love poems as data to search for the expression of one of the most important human emotions and social values, which is love. The poems chosen for the analysis include Oscar Wilde's Silentium Amoris (The Silence of Love), Emily Dickinson's Wild nights, E. E. Cummings' I Carry Your Heart with me, James Joyce's "My love is in a light attire". The questions the paper is trying to answer are:
1. To what extent can a literary discourse such as poetry reflect a social value associated with such a powerful human emotion like love, which is normally addressed in ordinary discourses?
2.How can an analysis reveal the literary and linguistic resources love poets use to advance a sort of love that represents the tendency of the era they are living?

1. Literature Review

1.1 Love Poetry

Love has always been a common theme in English poetry throughout the ages. Chaucer's poetic work is full of love poems such as *The Court of Love*. His poetry presents a panoramic view of all types of love, divine and profane, physical and spiritual, especially in his *Canterbury Tales* (1387-1400) in which love is a recurrent theme in all tales (Sharhan 2015:69).

After Chaucer, the poetic treatment of love witnessed a historical development, thanks to the first English sonneteers of the Elizabethan Renaissance of the sixteenth century. The introduction of the concept of *courtly love* into English poetry is attributed to poets and court gentlemen like Thomas Wyatt (1503-1542) and Henry Howard (1517-1547), who were influenced by the Italian Petrarch (1304-1374).With the approach of seventeenth century, the Courtiers or Royalists of Kings Charles I and Charles II view the loved woman as a mere object, a mistress of flesh and blood whose main function is to satisfy a man's desires (Sharhan2015:69).

This attitude towards the woman as a beloved underwent a significant change in the nineteenth century by the Romantics and the Victorians after them. The Romantics generally began a tendency to represent women as goddesses, moral guides and ethereal creatures rather than real women. Therefore, in their description of women, physical features and bodily aspects were not of prime concern; instead, women were used as entries to higher and sometimes philosophical spheres. Wordsworth's (1770-1850) *Lucy* can be a typical example of this new tendency, as he describes her as a violet, a lonely star, and a source of guidance and spiritual comfort, without saying anything about her shape, colour of eyes, height,…etc. This is also true of Keats'(1795-1821) love poems, Byron's (1788-1824) praise of different ladies such as his *She Walks in Beauty* and many other examples (Sharhan2015:70).

With the Victorians, the figure of woman became more real and realistic in nature and this is due to the nature of the age, being highly industrial, empirical and scientific. Women of the age are described as hard workers in factories, housewives and mothers, but the passionate tendency towards them is less than that of the romantic one (Sharhan2015:70-71). In the modern ages, English poets adopted various approaches to the loved woman, incorporating a mixture of all: the medieval spiritual tendency, the renaissance courtly treatment, the metaphysical outlook, the romantic idealism and the Victorian realism in the treatment of women (Sharhan,2015:71).

1.2 Literary Appreciation and Linguistic Analysis

A number of scholars have emphasized the importance of having a linguistic analysis along with the literary one when studying literary works. For instance, Verdonk (2002:55) observes that the concern of literary critics is to highlight the effect of language as an aspect of the whole literary work, with the interplay of character, the relationship between plot and theme, and so on. Linguistic, or what he calls stylistic analysis, can supplement interpretation by indicating how "the macro features that the literary critic is interested in might be displayed in the micro features of linguistic texture" (Verdonk 2002:56). Short (1996: 6) suggests that sylisticians try to discover not just what the text means, but also how it comes to mean what it does. And in taking over this task, they usually start with established, agreed interpretations for a text.

Saporta (1960:83), differentiates between the literary critic and the linguist with regard to terms each uses. He mentions *value*, *aesthetic purpose* …etc., as an essential part of the methods of most literary criticism. On the other hand, linguists' statements include references to *phonemes*, *stresses*, *morphemes*, *syntactical patterns*… etc., and their patterned repetition and co-occurrence. Of special interest is the extent to which an analysis of messages based on such linguistic features will correlate with that made in terms of value and purpose (Saporta,1960:83).

The literary critic, Widdowson (1975:4) argues, "is primarily concerned with messages and his interest in codes lies in the meanings they convey in particular instances of use. His aim is interpretation." On the other hand, the linguist's primary concern is with the codes themselves and the interest in particular messages is for their illustration of how the codes are constructed." His aim is the textual form although he may use interpretation as an end to his analysis. In other words, the linguist treats literature as text while the literary critic treats it as messages (Widdowson 1975:5).

2. Methodology

2.1 Data of the Analysis

Four modern love poems are selected for the analysis in the paper. These are Oscar Wilde's *Silentium Amoris* (*The Silence of Love*), Emily Dickinson's *Wild nights*, E. E. Cummings' *I Carry Your Heart*, James Joyce's *My love is in a light attire*. Each poem is analyzed for its literary aspects and then is analyzed linguistically to show how language has contributed to its literary effect.

2.2 Framework of Analysis

The analysis of the poem in its both levels, i.e., the literary and the linguistic, draws on methods of analysis offered by scholars in Stylistics such as Leech (1969), Leech and Short (1981), Simpson (2004). These books contain analyses of poems from both the literary and linguistics perspectives with the aim of showing how the literary aspects cannot be separated from the linguistic ones when it comes to the analysis and appreciation of a literary work, especially poetry.

3. The Analysis

3.1 Oscar Wilde's Silentium Amoris (The Silence of Love)

As oftentimes the too resplendent sun
Hurries the pallid and reluctant moon
Back to her sombre cave, ere she hath won
A single ballad from the nightingale,
So doth thy Beauty make my lips to fail,
And all my sweetest singing out of tune.

And as at dawn across the level mead
On wings impetuous some wind will come,
And with its too harsh kisses break the reed
Which was its only instrument of song,
So my too stormy passions work me wrong,
And for excess of Love my Love is dumb.

But surely unto Thee mine eyes did show
Why I am silent, and my lute unstrung;
Else it were better we should part, and go,
Thou to some lips of sweeter melody,
And I to nurse the barren memory
Of unkissed kisses, and songs never sung. (Bogue, 1881, p. 123)

Based on the biography in Macmillan Guided Reader (2013), Oscar Wilde was an Irish dramatist, novelist, poet, and critic born in Dublin on October 16th, 1854. His father was a well-known doctor in Dublin, and his mother was a well-known literary hostess who was also a poet. Wilde moved to London in 1879 after receiving his B.A. from Oxford and published his first book, *Poems*, two years later. The majority of his poetry in this collection had previously appeared in various Irish publications. The poems called *Impressions* are among the greatest in the 1881 collection. Between the release of *Poems* in 1881 and the present day, *The Sphinx* and *Panthea* are two of Wilde's most renowned poems.

3.2.1 Literary Analysis

In this love poem, Oscar Wilde's voice is that of a lover addressing his beloved. He wishes to sing to her, but her beauty renders him speechless, *thy Beauty make my lips to fail.* The romantic features are obvious in the poem like *the sun*, *the moon*, *the nightingale* as they are used to reflect *the beauty* that makes the persona's *lips fail* to speak or sing. As the persona cannot express his feelings to his beloved, he tells her to watch his eyes to know his feelings and why his lute is *unstrung*. If she does not, he will not enjoy singing his song. Wilde metaphorically uses *unkissed kisses* to refer to the dreams and memory the persona had of his beloved. This metaphor reflects imaginary kisses as the persona lacks the courage to do them physically because of his beloved's spell. In the last stanza of the poem, the persona sends a message to his beloved about love and self–respect *it were better we should part, and go*. Although he loves his lady but he would leave if she does not respond to his feelings. The persona expresses regret and feels sorry for himself.

3.2.2 Linguistic Analysis

Wilde models language in such a way as to create an image of a spiritual love with a helpless man loving a woman deeply but cannot get that feeling out and confess to her. This deep love is indicated by phrases *sweetest singing* and *stormy passions*. What makes the lover unable or hesitant to reveal his love is the beauty of his beloved *…thy Beauty make my lips to fail*. Even if he decides to confess his love, he cannot do it properly *…And all my sweetest singing out of tune*. The other reason that prevents the lover from pronouncing his emotion is that his love is too extreme to be expressed *…my too stormy passions work me wrong*', *And for excess of love my love is dumb*.

Wilde also uses a comparative structure to compare his beloved's beauty to the *resplendent sun* and his inability and helplessness to the *pallid and reluctant moon*. He uses another comparative structure to compare his strong passion to the high wind that damages what at other times is a playing mate *…with its too harsh kisses break the reed*. The lover invites the woman he loves to look into his eyes to know why he never says anything about his feelings to her *why I am silent and my lute unstrung*. If that does not work, he prefers parting in which she will be happier than he is as she will enjoy *sweeter melody*, and he will live with *barren memory of unkissed kisses and songs never sung*. So, this poem reflects the inner feelings of a deep silent love, or a secret unrequited love.

4.1 Emily Dickinson's *Wild nights*

Wild Nights! Wild Nights!
Were I with thee,
Wild Nights should be
Our luxury!
Futile the winds
To a heart in port,
-- Done with the compass,
Done with the chart!
Rowing in Eden!
Ah! the sea! (James, 1993, p. 56).

Emily Dickinson (1830–1886), a single poetic genius without a mate, was taught immorality and worldly concern by her tutors as a result of her exposure to things beyond her private domain. Alternatively, she may have been left with nothing except her emotions as a result of this emotional shambles. 'This emotional wreck might have left her with nothing but her only soul mate, poetry, her own kind of poetry, enigmatic, bold and innovative' (Al-Manifi,2018:1).

She spent the majority of her time at home alone. She gradually developed a propensity of solitude, leading to local rumors about frustrated love and a domineering father, as well as other gossipy guesses. Following her father's death in 1874, she became an invalid. She hid herself in the house and showed an extraordinary lack of respect for her mother apprehension of being observed by strangers. Emily Dickinson began writing poetry when she was in her teens, but did not give evidence of her serious intentions as a poet until 1862. (Thackrey, 1954: 1).

4.2.1 Literary Analysis

Another important poem of the modern period that reflects the concept of love is Emily Dickinson's *Wild nights*. It is one of the most famous poems which highlights the imagery of the sea used to show passion and desire. The persona depicts the powerful love in the wild nights by the sea and shares these nights with her absent lover. She imagines herself as a sailor on a stormy sea, looking for the harbor of the lover. The lover in the poem might refer to the persona's longing to be closer to God, or merely the desire to be close to another one.

Firstly, the poet uses epizeuxis technique of the quick repetition of *Wild nights - Wild nights*! which gives readers a sense of strength of passion from the beginning of the poem. The persona insists on this phrase to involve readers right in the middle of the storm with her. The word *wild* gives the sense of the conditions and energy of nature. And so the love is wild and hurts and damages the surroundings. The persona depicts her own heart to be as a sailor or a boat in a stormy sea and the beloved is the safe place, the port. These images make the persona a traveler and a seeker and the beloved as a terminal safety place, which is symbolized by *compass* and *chart*.

4.2.2 Linguistic Analysis

Emily Dickenson uses repetition, parallelism and special words to create an image of a lover that finds solace and excitement in her beloved's company amid the hardship and pressure of life. At the beginning, she repeats the noun phrase *Wild Nights* making it an unusual beginning of a love poem, but soon she completes the idea by saying that *wild nights* would be *our luxury* if we were together. She uses words related to weather and sailing comparing herself to a ship and her beloved to a port. When she is with him, she fears no winds or storms as the second stanza implies with the sentence *Futile the winds To a heart in port* that ends with the parallel phrases *Done with compass, Done with the chart* which indicate stability in love. As a sailor, the persona loves the sea as understood in the exclamatory phrase *Ah - the sea* but being in the sea is just temporary and promising of a passionate return to the port *Might I but moor-tonight-in thee* which is the lover's arms.

4.3 E. E. Cummings' *I Carry Your Heart with me*

i carry your heart with me(i carry it in
my heart)I am never without it(anywhere
I go you go, my dear; and whatever is done
by only me is your doing, my darling)
I fear
no fate(for you are my fate, my sweet)
i want
no world(for beautiful you are my world, my true)
and it's you are whatever a moon has always meant
and whatever a sun will always sing is you
here is the deepest secret nobody knows

(here is the root of the root and the bud of the bud
and the sky of the sky of a tree called life; which grow
higher than soul can hope or mind can hide)
and this is the wonder that's keeping the stars apart (Nawaz, 2014: 55-56)

The American poet, painter, essayist, and playwright Edward Estlin Cummings (1894-1962) or as is known E.E. Cummings wrote approximately 2900 poems, novels, plays and other literary works. It is significant to consider Cummings' free-form poetry to follow the twentieth century. Most of his poems were sonnets and they covered the topics of nature, love and the relationships of a person with his society (https://www.poemhunter.com/).

4.3.1 Literary Analysis

I Carry Your Heart with me is one of the most well-known love poems Cummings wrote. The title of the poem gives the impression of the deepness of love and closeness of the couple. It expresses an honest and open feeling of true love which makes one's heart, metaphorically, carry the heart of his beloved. Her heart is his biggest value and precious treasure.

The persona seems unconcerned about the future, confident that whatever occurs will be exciting as long he and his beloved are together. Thus, the speaker has no desire for a different kind of life, believing that his partnership with his sweetheart is sufficient. As a result, everything in existence appears to be filled with the lover's existence, allowing the persona to comprehend previously meaningless components such as the moon. Similarly, the delight that the sun gives now appears to be linked to the lover's relationship with the persona.

Anyone else is unaware of the tremendous sensation of connection that comes as a result of the speaker's relationship with the lover. Their love is so basic and pure that it mimics the fundamental truths of existence in the natural world, growing and expanding like a tree, so tall and gorgeous that it defies human comprehension. And the complexity of this love is so deep that it's comparable to the forces of nature that keep the stars from colliding. They are united in one body and this reflects their real love that prevents their separation for any reason or whatever circumstance they may experience.

4.3.2 Linguistic Analysis

Apart from linguistic idiosyncrasies Cummings is famous for, he beautifully manages to present with words and structure an image of what could be described as an obsessed lover addressing his beloved. In the first stanza, the poet tells his beloved that they are so integrated and unified that her heart is inside his *I carry it in my heart* and that they are always spiritually together *I'm never without it*. What's more is that everything he does seems to be inspired by her *whatever is done by only me is your doing*. This sense of inseparability is further maintained by the collocation of first and second person pronouns *I and you my and your* as well as the combinations *my dear* and *my darling*.

In the second stanza, the poet uses adjectives to present the amazing qualities of his beloved by considering her his *sweet fate* and his *beautiful and true world*. For him, she is as bright as *a moon* and she is the joy that *a sun* brings to life. In the third stanza which is based on parallelism mostly of noun phrases, the poet describes his extraordinary love for his beloved as *the deepest secret* which *nobody knows*. It is the essence of life but something that exceeds the limits of the soul's hopes and the mind's capacity. What keeps the two lovers connected is the same force or miracle that prevents the stars from crushing together.

4.4 James Joyce's "*My love is in a light attire*"

My love is in a light attire
Among the apple-trees,
Where the gay winds do most desire
To run in companies.
There, where the gay winds stay to woo
The young leaves as they pass,
My love goes slowly, bending to
Her shadow on the grass;
And where the sky's a pale blue cup
Over the laughing land,
My love goes lightly, holding up
Her dress with dainty hand.

Joyce was born in Dublin, Ireland, in 1882, to a middle-class Irish Catholic family. He used pre-raphaelite-style lyrics in "Chamber Music" (1907) and "Pomes Penyeach" (1927), a second collection of lyrics written in an oddly traditional way. Joyce returned to Zurich after the beginning of World War II in 1939, where he died in 1941 (https://www.tinkenglish.it/file/James_Joyce.pdf).

4.4.1 Literary Analysis

This poem was inspired by Joyce's blossoming love for Nora Barnacle. It was published in the Dana journal in August of 1904 (1957, p. 143). The opening stanza of the poem metaphorically describes the movement and walking of the persona's beloved like a butterfly with her light wings, *light attire* and how she was desired by the young to be companied. The *apple-trees* alludes to the biblical *Song of Songs*, which is obviously featured in the poem and suggests natural connection. The poet metaphorically uses natural features and link them to describe the effect of his beloved's presence not with him but in the surroundings.

In the second stanza the description of his beloved's movement continues, but now this butterfly will stand *where the gay winds stay.* She walks as *slowly* as queens in the garden. The persona's stormy love goes gently and follows meandering to hold *her shadow on the grass,* where here the *grass* gives a clear *shadow* of his girl since they are short and small and do not separate her shadow.

In the third stanza, the persona describes his beloved as a queen who goes *over the laughing land* and *lightly, holding up/ her dress* with her pretty hand. Nothing is mentioned about the emotions of the beloved towards the persona as if it is a one-sided love. This gives the impression that there is a gap between them and he is looking at her from a distance, spying on her movements. The poet personifies natural features to create his poetic devices such *the gay winds* go through the *apple-trees* and the metaphorical companion between them.

4.4.2 Linguistic Analysis

Instead of saying *My love is wearing a light attire* the poet says *My love is in a light attire* apparently for metrical reasons, but also for unfamiliarity of expression. The persona's beloved is alone in contrast to *the gay winds which most desire to run in companies*. *The gay winds* seek companion with *the young leaves* but the persona's beloved shows no interest in that and is *bending to her shadow on the grass.* The sky is also in love with the land through rain *the sky's a pale blue cup* but the persona's love has no company and is *holding up her dress with dainty hand.*

Obviously, the persona is watching the one he loves from a distance. This is indicated by the use of the deictic spatial expression *there* in the second stanza, which implies a one-sided love at least at that moment. Interestingly, the persona gives a very beautiful description of his beloved especially in the last two lines of the second and third stanzas where he uses parallelism: *My love goes slowly, bending to / Her shadow on the grass* and *My love goes lightly, holding up / Her dress with dainty hand.* Within these lines there are words and phrases that express qualities of the beloved such as *goes slowly* and *goes lightly* and *dainty hand*. The repetition of the phrase *my love* is also remarkable.

5. Discussion

The analyses of the four poems at both the literary level and linguistic level have revealed a tendency of the poets to propose and argue, through personas, in favoure of love as a social value. The interest of the lover in the relationship with the one they adore is not to satisfy their personal desires which might be momentary; nor is it in something physical that the beloved has, but the interest is creating a social bond with the other which lasts as long as they live on earth. In Wilde's poem *the Silent Love* the emotion of love is so powerful that it makes the lover unable to express what he feels to his beloved. Although the lover praises his beloved's beauty and how that renders him speechless but this would not prevent us from thinking that beauty is a result and not a cause. In other words, since the lover is obsessed with his beloved he sees her as exceptionally beautiful.

As for Emily Dickinson's *Wild nights*, it is clear that love here means safety and relief for the lover as she finds her salvation from life challenges and dangers in being with her beloved. When they are together, even the most difficult situations and times turn into *luxury* and nothing can do her any harm. In Cumming's poem *I Carry your Heart with me* we find the integration of the lovers. Love here unites the hearts or the souls of the lovers and even unites their destiny. It is a strong and permanent bond which can never shake or weaken no matter how hard or challenging the experience the lovers have. As a social value, love must unite and not separate. Finally, James Joyce's poem *My Love is in a Light Attire* presents a lover watching the one he loves from a distance. He wishes to be closer to his beloved and expresses his astonishment at her being alone while the law of nature requires creatures to live together in groups to the extent that even inanimate things have this tendency. To sum up, love is a social bond that attracts people to each other and lays the basis for establishing social groups that start with couples and then become larger. The study has used a number of modern love poems to investigate how poetry as a genre of literary discourse can employ the theme of love in the sense of a social value that brings people together not for their own personal and momentary desires but for the need to live in groups and share life luxury and hardship with others.

Conclusion

Social values can be reflected in different forms of behaviour and language in either its spoken or written form is the most important of these. The present paper has investigated how writers, namely poets, take their responsibility to express and advocate a very fundamental and significant value which is love.

In the poems analyzed in this paper love can be so powerful that one cannot express, as illustrated by Wilde's poem; or a unifying force as indicated in Cummings' poem.

Alternatively, love may mean safety as shown in Dickinson's poem. Finally, love is just watching as represented in Joyce's poem. In each of the above poems the poet uses words and structures in various ways to express their view concerning love and the relation between the lovers.

The paper has analyzed a number of English modern love poems in terms of literary creativity and linguistic expression which are directed at presenting the social value of love in the best way it should be. All the selected poems have something in common which is the theme of spiritual love being expressed in language so pure and elegant in terms of words and structures. The analysis has made salient two theoretical implications. First, poetic themes and style can materialize abstract emotions, such as love, in ways that are characteristically representative of a culture or an epoch. Second, poetry can serve as a powerful means of expressing and sustaining social values by combining literary imagination and linguistic aptitude to produce the desired effect on the receiver.

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Non thematic

The Center-Periphery Axis in Global Higher Education: Ranking & The Case of Eastern Europe

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Abstract

The 'top 100' global university ranking systems are dominated by American and Western European universities. While there are many ranking systems currently in use, and while there is considerable variance within the top 100 – one pattern remains evident – the United States dominates global university rankings with Western Europe close behind.

Although there is considerable debate within the university ranking community about the 'best' way to rank global universities, there is little research done on ranking systems as a form of global epistemic violence. Epistemic violence refers to any system that uses the legitimization of knowledge as a form of domination. Where epistemic violence is studied is almost exclusively in the domain of post-colonial higher education systems or as a way to frame scholarship about the global south.

However, it appears that Eastern European universities are equally subject to a form of epistemic violence in the biases of current university ranking algorithms. This study attempts to uncover biases in ranking systems within the context of what Bourdieu would define as a global center/periphery system of knowledge production. The primary hypothesis of this study is that global ranking systems use algorithms that reinforce the current center-periphery model of Western universities and systems of knowledge production and transmission being 'better'.

Keywords

Eastern Europe, HE, University Rankings, Power, Violence, Discrimination, Capitalism.

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Introduction

General research into global systems of hegemony and Western dominance tends to focus on the political and economic, or on the broader systems that have sustained Western dominance for several centuries, such as mercantilism, imperialism, capitalism, etc… The role of universities as agents that reinforce that dominance has not been nearly as well researched. However, the emergence of the export of Western university brands to developing markets, the growth of the American MBA degree and the generation of increasing global ranking systems has put a larger spotlight on a specific dynamic within the broader global system: the university as an active agent within the current Western dominated world system.

Within that system, ranking has become an increasingly powerful tool for reinforcement of position. Ranking is not new. "Following the publication of college and university rankings by US News and World Report (USNWR) in 1983, often identified as the first of the national rankings of universities (van Dyke, 2005), league tables have become a minor international industry." (Dill, 2009) But it has exploded in popularity. "There are a number of ranking systems exists, which includes, The Shanghai Jiao Tong University 'Academic Ranking of World Universities (ARWU)', the Times Higher Education Supplement 'World University Rankings (THE Rankings)', Quacquarelli Symonds (QS) 'World University Rankings', Webometrics Ranking of World Universities 'Webometrics Ranking' published by Spanish National Research Council (CSIC), The Guardian Higher Education Network, UNESCO Rankings and Accountability in Higher Education, US News Education, UNIVERSITAS 21, and NTU Ranking." (Anowar, et al., 2015) It should be noted that the growth of ranking companies has also changed the nature of ranking itself. Not only are the companies employing widely different techniques in ranking, but they also have vastly different business models. For example, QS primarily employs a peer-review based model of ranking. "Initially QS used to just ask people about their preferences about universities in different fields. These fields included technology, biomedicine, science, arts, humanities and social sciences." (Anowar, et al., 2015) This model, which suffers from user bias is not new. "The initial USNWR rankings were [also] based entirely on reputational surveys of college presidents and deans. Reputational surveys continue to play an important role in most of the available league tables, but they have now been supplemented with data on various measures of university input, process, or output." (Dill, 2009) While surveys can represent a component of ranking, relying on 'perception' alone can easily lead to perception bias and to reinforcement of existing models of dominance.

Interestingly, no matter which ranking system is used, there is one clear loser in each system, despite the fact that, on paper, it shares (as a region) many characteristics with its Western European counterparts: Eastern Europe, specifically Eastern European universities. The primary question that I am exploring in this research study is whether or not these rankings reflect a bias in the ranking models or whether they reflect a true difference in some generalizable model of university excellence? My primary hypothesis is that the bias against Eastern European universities is not specific to a particular ranking criteria, but reflects a consensual perpetuation of a Western dominated center-periphery dynamic. The word consensual is significant here, because it presents the possibility that the maintenance and re-production of center-periphery dynamics is not only externally imposed but also internally generated through a type of acknowledged self-ranking as peripheral.

1. Issues with the Current Global Ranking System

Global university ranking systems represent themselves as objective assessors of quality or excellence. The truth is quite different. The reason is simple: the output of a university is not consistent and quantitative. A university is not a factory that produces sneakers or televisions, where a defect can be counted and where quality can be numerically determined. The output of a university is complex: it consists of degree-earning students, research and knowledge influence in the world. The problem is that each of these three components is not quantitative and is, furthermore, fairly difficult to assess. In addition, the fact that every country has slightly different criteria for licensing degree programs and the work of universities means that it will always be difficult to provide true cross-border comparisons. "With international systems the difficulties of finding satisfactory criteria for assessing university excellence are increased greatly by the absence of data sources that provide for objective transnational comparisons between institutions." (Taylor & Braddock, 2007) The only truly objective transnational comparisons, at this time, are metrics that are themselves, transnational, such as patent filings or median scores on tests such as the GMAT, that are required for admission to numerous global MBA programs.

On the surface, we can replace all of the complex qualitative factors with a broad concept of quality or excellence. "Because university ranking systems use a range of criteria for measuring excellence, a critical assessment of any particular system requires, at the very least, a broad conception of what we mean by excellence in the university context." (Taylor & Braddock, 2007) The problem is self-evident. If the output of universities is qualitative and incredibly difficult to compare, the same holds true for measuring excellence. Ranking systems try to get around this problem by attempting to quantify two dimensions. "There are other standards that are commonly used to assess the excellence of universities, but the quality of teaching and research are fundamental, capturing what we generally mean when we talk about excellence in a university." (Taylor & Braddock, 2007) How exactly does one measure teaching and research? What specific numerical factors – that can then be 'translated' into a ranking – can be used to measure these two aspects? Is teaching measured based on national exams? Is it based on a student/teacher ratio? Is it based on the ratio of full-time to adjunct faculty at a university? Is it based on student engagement? Is it based on GPA? Which measure would be a true or better measure of teaching? What about research? Is it based on number of patents issued? Is it based on Nobel prize winners? On number of journal articles published?

There just doesn't seem to be a truly good and simple indicator for any of these categories. "An inevitable source of 'subjectivity' in ranking systems is that a choice must be made about how much weight to give the various criteria of assessment the system uses. Is research more important than teaching? Should some measures of research output be given more weight than others?" (Taylor & Braddock, 2007) Since the decision to preference one dimension of these two variables over another is, ultimately, subjective and arbitrary, the result is a set of ranking systems that, as an aggregate, undermine the very thing they purport to measure.

Ranking systems are weak, and there weakness is best demonstrated by the tremendous diversity of outcomes once we reach past the "top 20" global university brands of the world's 'Ivy League'. These weaknesses can be defined according to nine distinct categories: "the vicious circle of increasing distortion; endemic weaknesses of data and indicators; the lack of agreement on quality; 'imperialism' through rankings; the systemic biases of rankings; preoccupation with aggregates; praise and push towards concentration of resources and quality; reinforcement or push towards steeply stratified systems; and (i) rankings undermining meritocracy." (Teichler, 2011a: 62–66). These weaknesses mean that bias is hard to measure, since the purported goals of the rankings are also hard to measure. That bias is evident is certain. But it is also possible that it affects universities across the board, not just those specific to certain regions. What is certain is that the bias that is present favors, "Research-intensive institutions with strengths in hard sciences, universities that use English, older institutions in countries with long-ranking traditions, HEIs (Higher Education Institutions) in countries with steep hierarchies and with little intra-institutional diversity (Altbach, 2011: 3; Kehm, 2014; Teichler, 2011a: 67)." (Boyadjieva, 2017) This focus on research-intensive universities is problematic for a number of reasons. The most important of which is the simple fact that 'measuring research' is itself problematic and relies primarily on proxy indicators. As but one example, "The emphasis on publication-based bibliometric indicators in global rankings has been subjected to criticism since such indicators tend to favour large research universities without emphasizing other important missions of an university, such as education and service to public (Federkeil et al., 2012)." (Cakir, et al., 2015) A university doing 'good' in its community is therefore lower-ranked than one that 'produces more research', even if the research it produces leads to advances that harm people.

Finally, there is a financial reality that is closely linked to many of the metrics that global ranking agencies prefer: richer schools do better. Part of this is the development, at least in the United States, of an endowment-based system of top-tier higher education funding. Harvard University, for example, has an endowment of over $50 Billion dollars and has been called, tongue-in-cheek, a hedge fund attached to a University. That model, given Harvard's success, is become increasingly tantalizing and popular to other universities. But it is producing a type of new 'academic capitalism'. That model, " focus[es] on the growing market for knowledge products and the escalation of market-like processes and activities. As such, academic capitalism describes one of the key sectors in the development of a contemporary, global, knowledge-based form of capitalism (Robinson, 2004; Sklair, 2002), where education policy is increasingly produced in a transnational space, controlled jointly by the market and various state and international bureaucratic mechanisms that set the objectives and measure performance (Moutsios, 2010, pp. 122, 125)." (Collyer, 2013) Academic capitalism further skews rankings because it increasingly rewards top-earners and top-aggregators of capital as opposed to top knowledge producers or top producers of global public good. While financing of higher education is important and is linked to the quality of research, money alone is no guarantee of significance. Ranking experts argue that, "Developing countries have inadequate budget, insufficient resources and they lack of expert people for research. Hence they are lagging behind significantly in scientific research and resources." (Anowar, et al. 2015) But these same researchers must also acknowledge a simple fact: some of the greatest discoveries in the 20th and 21st century have come from the most unlikely of places and have not required great financial backing or great financial resources. In fact, one of the greatest discoveries of the 20th century- relativity – was the product of a thought experiment by a patent clerk – Albert Einstein. This is the ultimate conundrum of research – because the outcome of research is indeterminate, no amount of money can guarantee a certainty or quality of output. At the same time, there can be structural and historical factors that greatly affect the way in which rankings assess specific components of a University's work. This is quite significant in the case of Eastern Europe.

2. Eastern European Ranking Issues and Dynamics

Eastern European universities face a number of historical and structural challenges in the context of parity in global rankings. These challenges can best be summed up by a simple statement: "Most of the HEIs (Higher Education Institutions) from CEECs (Central and Eastern European Countries) remain invisible in the international and European academic world." (Boyadjieva, 2017) That invisibility is evident in the way that all of the global ranking systems situate these universities. Specifically, "The analysis of the latest edition of the Shanghai Ranking, from 2015, shows the presence of the following universities in former socialist countries in Central and Eastern Europe. The data show that the Czech Republic has one university among the top 300; Poland has two universities among the top 400; Serbia has one among the foremost 400; Hungary has two universities among the foremost 500; and Slovenia has one university among the top 500. Not a single university from the other CEECs is present in this ranking." (Boyadjieva, 2017) In addition, when the global rankings are broken down, "The ranking by separate fields – science, engineering, life, medicine and social science, which classifies the top 200 – does not include a single university in CEECs." (Boyadjieva, 2017) Why is this the case? Is it a structural bias of the West against the East, or are their other explanatory factors?

Some historical and structural dimensions from the Communist period certainly play a role. "In many CEECs (for example, Bulgaria, Czech Republic, Poland, Romania, Slovakia), there is a continued reproduction of the division, inherited from the time of the communist regimes, between research institutes united in academies of sciences, and the sector of higher education." (Boyadjieva, 2017) In other words, in the traditional communist higher education system, research was not at the university. It was only done at a research institute. That institutional distinction persists in many places and hurts the ranking of universities that simply do not have the financial or structural capacity to support research. This structural problem has consequences beyond ranking, however. If the only professors that students encounter are those that don't do research, then, surely the quality of their interaction is diminished, since engagement in research is one of the primary drivers of professors staying 'up-to-date' and being excellent teachers. This structural bifurcation also results in chronic under-funding of research. This underfunding is, "Evident from statistical data, regardless of whether funding is measured as the percentage of GDP devoted to higher education, as the percentage of GDP devoted to research or as funding per student." (European Commission/ EACEA/Eurydice/Eurostat, 2012; European Commission DG EAC, 2014a, 2014b) Finally, there is a political dimension to the state of Eastern European universities. I am referring to the transition to democracy in a number of post-communist states. Ever since the Prague Spring in 1968, universities in Eastern Europe have served as a "Source of critical sensitivity in democratic society – a role that was especially prominent in the years of transition from totalitarianism to democracy in the CEECs."(Boyadjieva, 2017) This phenomenon was also true in the Arab Spring. The problem is, that there is no way to measure the role of universities in promoting democracy. At the same time, the significance of universities in promoting democracy is of such importance that it must be seen as being on par with the highest quality of teaching and research.

Finally, it should be noted that the current metrics of quality in both research and teaching are imported concepts that reinforce a broader Western center-periphery dynamic. "The idea of excellence came largely from outside the CEE region. Being a champion in science and higher education was imposed on national political agendas through the Lisbon Strategy (Pinheiro, 2015a), while the notion of excellence was simultaneously diffused via the EU research framework programmes (Fps)." (Antonowicz, et al. 2017) This diffusion of 'excellence' metrics from West to East follows a center-periphery trajectory. It partially explains the poor performance of Eastern European Universities, since they are being judged according to foreign constructs and foreign models of quality. However, a fuller explanation of ranking performance requires an in-depth analysis of Eastern European universities in the context of broader center-periphery dynamics.

3. The Center-Periphery Dynamic and Its Impact on Ranking

Universities don't exist as intellectual islands. They are embedded in the broader national project of a country: in its technological progress, systems of knowledge transmission and production and in the cultural development of the society. They both study and reflect the societies they are in. Given their tremendous power in shaping and legitimizing knowledge in the World, their perceived status plays a critical role in their power to shape global conversations, define global standards in academic fields and define 'truth' through the selection of articles for journals and through the funding of research. As such, universities exist in what Wallerstein would call the World System and they reinforce existing center-periphery fields of power.

That dynamic of center-periphery, "can and has been used for describing mutual –perhaps unequal – relationships between two different entities. True, its contemporaneous form was given by economists specialized in development inequalities (Amin, 1973, Wallerstein, 1974)." (Blaho, 2012) It has been since extended well beyond development inequalities to a broad range of other types of inequalities. While much work has been done on center-periphery analysis in the context of the post-colonial system as a perpetuation of structural violence, less attention has been paid to the center-periphery dynamic within the current European system. Within that system, there is evidence of both an American/EU center-periphery and a Western European/ Eastern European center-periphery within certain fields. "The theoretical model discussed here makes reference to quite an abstract perception of the 'centre' and the 'periphery', which may correspond to various levels of spatial organisation, from the global level of intercontinental relations to the local level of an internal structure of a given country's regions or other smaller territorial units." (Zarycki, 2007) Zarycki's primary contention in this application of the theoretical model to the 'sub-case' of Western European/ Eastern European center-periphery is significant because it lays the groundwork for a number of studies that contextualize the global place of Eastern European cultural and knowledge capital.

In one study, for example, the field of Polish sociology, as an academic field, is studied within the center-periphery framework. In other words, Zarycki and Warczok analyze the the position of Polish sociology within the world system of sociology. Their study comes to two conclusions, one of which is particularly striking in the context of this study. Firstly, from a methodological perspective, they, " link patterns of the application of western critical thought to structures of (semi-)peripheral intellectual and political fields following their conceptualizations proposed by Bourdieu. [Their] approach constitutes an innovative attempt at extending world-systems theory by combining it with Bourdieu's concept of the field, in particular, the field of power." (Warczok & Zarycki, 2014) What they discover initially fits within the expected model of a center-periphery discursive relationship, and we expect that dynamic to be mimicked in examining global rankings. They observe, "The Polish social sciences discourse can serve as an example of tension between periphery and central logic of the social world, with the majority of its representatives making attempts to describe the Polish peripheral social reality by means of a theoretical language developed in the center." (Zarycki, 2007) Polish sociologists are, in essence, accepting their position on the periphery by focusing their research on the usage and reproduction of the theoretical language from the center. According to Warczok and Zarycki, "Due to its strong relationship with the forces of the global core, the western-oriented sector of the sociological field is much more powerful and has absorbed not only the main elements of 'public' sociology but 'professional' and 'policy' sociologies as well." (Warczok & Zarycki, 2014) This is a direct example of an academic field in Poland acting in a peripheral capacity by co-opting the discursive elements of Western European and American sociologists.

There is also an indirect dimension to this dynamic. "Numerous Polish sociologists, while trying to supplement their meagre salaries, often work at the same time for state agencies and private companies, including international and local consultancies, which tend to impose their frames of neoliberal orthodoxy." (Warczok & Zarycki, 2014) These companies are often Western multinationals that use local experts in the same way that colonial powers used local experts to reinforce their hegemony. Furthermore, "The rhetoric of 'modernization' and 'catching up with the West' is typical of discourses of these organizations and often legitimizes the imposition of neoliberal institutional arrangements across various social areas. In the social conditions described above, sociology is dominated by normative approaches (in which ideal models are almost always borrowed from the West) and, consequently, there is little space for critical sociology." (Warczok & Zarycki,2014) Another study by Juszczak (2011) validates this dynamic from a different perspective. Professors at a top-tier business school in Poland were interviewed about their framing of innovation management as a subject of study. The majority of their responses indicated that they viewed teaching innovation management as an act of both consumption and imitation (consuming and purchasing the technologies of the Western center and imitating their discursive practices).

This absence of a critical management field and a critical sociology that is local and original is significant, because it manifests across other fields as well. This is true in both social sciences and in natural sciences; both fields, within Universities, co-opt the tools and language of the West through mechanisms of the afore-mentioned consumption or imitation, both of which are mistakenly represented as innovation within local discourses. "The process of change in Sztompka's model is correlated to, among other factors, a general perspective of a 'cultural lag' or 'cultural inertia' suffered by the less successful Poles (Sztompka, 2000). Such a view can be related to what Bourdieu describes as 'implicit evolutionism, which enables the dominant to perceive their way of being or of doing things as the realized ideal' (Bourdieu, 1984: 384)." (Warczok & Zarycki, 2014) This dynamic matters because it represents a skew in global rankings. A number of ranking systems (such as the one used by QS) are based on peer-reporting. If the peers at a local university in the periphery primarily use the theoretical and technical models of the West, they are far more likely to interpret that West as a better 'realized ideal' than any models that are local.

What is even more interesting, and a derivative discovery found in the study by Warczok and Zarycki, is that academics within a field will not only use models of the West as a 'preference' and as an ideal, they will also produce a 'paradoxical situation': "the usage of original critical discourse by local sociologists for legitimization of the social order and naturalization of its hierarchies." (Warczok & Zarycki, 2014)

This dynamic hurts ranking in two ways: first of all, it means that Eastern European scholars are more likely than not to use Western scholars and Western theoretical models as the basis for their work, thereby increasing the citation indices of their Western counterparts and reinforcing the very disparity that they are situated in. Second of all, it appears that they may also use local and original theories to further legitimize the position of dominant Western models and discourses. In essence, we see here a particular and, as Warczok and Zarycki point out, troubling paradox: not only do Eastern European scholars generate original theories and models that are effective and used in research, but they use them to reinforce their own position at the periphery.

This complicates the idea of bias, since it is both imposed and also self-reinforced. Ultimately, it means that the idea of bias itself may need to be re-framed. Perhaps the issue is not so much the question of why Eastern European universities fairly poorly in global ranking systems? But, why don't global ranking systems differ enough from each other to include other models of quality and excellence that may be relevant at the national level. In other words, the specific needs of a nation far outweigh the particular dynamics of global ranking. A country may have a deficit in a certain field and may over-time re-arrange education to meet that deficit. At the local level, that re-organization is both quality and excellence. At the international level, it may not even be noticed.

Conclusion

There is bias in global ranking systems, with respect to Eastern European universities. But that bias is not specific to Eastern Europe. Rather, it appears to represent a bias that favors the elements that are uniquely amassed in global 'top brand' universities: very large endowments, high research output, globally recognized brand names and highly regarded programs in high-demand areas, such as business and technology. In addition, "The existence of an Anglo-American academic hegemony in the early 21st century is evident in the strong representation of US and British universities in the top tiers of the Shanghai and THE-QS rankings. Out of the 100 highest ranked institutions in 2009, the majority were located within the United States (Shanghai: 55 institutions; THE-QS: 32)." (Jöns & Hoyler, 2013) This Anglo-American hegemony dovetails with the current world system that puts the US and Western Europe at the center of global power.

The main problem with this dynamic is that ultimately, it produces a standardization and normalization of knowledge production processes that nullify the very advantages in innovation and advancement that these global institutions possess. In other words, a world where universities at the periphery only aspire to appropriate and use the concepts, technologies and discursive practices of a Western center is one that will only undermine that center. "As world university rankings heavily rely upon these data and universities strive to improve their status in such rankings (IHEP, 2009), it can be argued that they reinforce the homogenization of publication practices across the sciences and humanities." (Jöns & Hoyler, 2013) This homogenization of publication practices is the tip of the iceberg. Universities at the periphery must not blindly accept those models and discursive practices that increase rankings only to increase rankings.

Essentially, the world needs the diversity of ideas that universities at the periphery possess, because those ideas are the key to long-term true innovation and evolution of human civilization. The ultimate loss of not seeking out and incorporating technologies, concepts, theories and discursive practices from the periphery is to the center. The center needs the periphery, not the other way around. It is hubris to believe that, just because there has been a Western-dominated world order, there will always be one.

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How the Media Agenda Contributes to Cultivating Symbolic Annihilation and Gender-Based Stigmatization Frames for Syrian Refugee Women

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Abstract

The Syrian refugee crisis has been ongoing since 2011, with millions of people being forced to flee their homes due to the devastating war. This has resulted in one of the largest humanitarian crises of our time, with many refugees seeking a better life and safety in other countries. The issue of the Syrian refugee crisis has been a widely debated topic in media and politics, but the focus on the representation of Syrian refugee women in various media outlets is a concerning issue. Syrian refugee women have suffered from several social challenges in the host countries, including negative portrayals, stereotyping, and frames in the media. Not only do these negative portrayals perpetuate stereotypes, but they also marginalize an already vulnerable group, overlook the unique challenges and contributions of Syrian refugee women in the host communities, and contribute to the symbolic annihilation of Syrian refugee women. The media play a role in informing the public about what and how to think about a particular issue through the way or frame in which it is presented. This media framing process plays a significant role in presenting populist governments, symbolic elites, and a media agenda that aims to cultivate public opinion with certain ideas and impressions. Based on the theoretical understanding of media framing theory, this study presents how Syrian refugee women see their image represented in the media. A quantitative approach was used to collect the data by conducting focus group discussions with a number of Syrian refugees. The findings showed that there was a common insight among the participants that Syrian refugee women are framed negatively in a collective representation of humiliation and dehumanization. The participants see that the media representations of Syrian refugee women have often been reductive and stigmatizing in certain frames. Furthermore, their image in the media is not normalized or presented in a positive way that shows that every woman has an individual story. However, they see that the Syrian refugee woman's image is stigmatized in certain frames related to gender-based issues. Thus, this stigmatization is cultivated by repeated negative frames, mainly victimization and demonization ones.

Keywords

Syrian refugee women, migration, Syrian crisis, SGBV, media framing, stigmatization, victimization, demonization, symbolic annihilation, negative representation, cultivation theory.

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Introduction

Wars, conflicts, and crises have great effects on individuals, especially vulnerable groups such as children and women. One of those crises and wars that caused great damage to its citizens was the Syrian civil war, which later turned into a global refugee crisis that struck many countries, especially the Middle East and Europe. Since they are frequently vilified as "illegal immigrants" and "economic migrants," the misery of the Syrian refugees endures (Kaye, 1994). Furthermore, one of the most significant consequences of that catastrophe, which is still ongoing, is the suffering of Syrian women. The United Nations Population Fund (UNFPA, 2013) estimates that 1.7 million women and girls require services related to reproductive health. The pain of the Syrian woman or girl extended beyond the essential necessities that any refugee, male or female, requires, such as food, housing, money, education, and employment. Instead, the pain of the Syrian refugee woman far outweighed the gender-based abuse she had to deal with on a daily basis.

Numerous studies have demonstrated how the audience's function has evolved from "has been affected" to "has affected," due to social media's role in allowing users to express their thoughts as opposed to traditional media, where the individual is merely a receiver (Aldamen 2023d). Many media tools are used for a variety of purposes, including learning, education, work, business, information access, cultural and social interests, connecting with networks and families, forging friendships, picking up new skills, self-expression, conducting business, and locating employment (Aldamen 2023c).

The media has a significant obligation to draw attention to society's most pressing problems, such as those affecting women's lives and their rights (Aldamen, 2017); however, it should not enable violence against women, which has a negative impact on psychological health. Additionally, social media platforms have a significant impact on SGBV concerns. For this reason, the victims themselves, bystanders, or reporters of good intent may promptly share sexual assault and harassment reports.

Many studies show how the role of social media has changed in many aspects such as crisis management, learning, and political polarization (Wazzan and Aldamen, 2023; Aldamen and Hacimic, 2023; and Mohammad and Aldamen, 2023). Social media has some features that are not present in other forms of media, including connectivity to external sources and references, participation, where users can comment and share thoughts, and openness because no one is going to judge you for your comment or opinion (Mishra, 2016, p. 59). All of these traits combine to provide an environment where victims may learn how to live with abuse without feeling stigmatized or alone.

Finding solutions to the issue's fundamental causes is more likely when there is a group of individuals with shared interests. Early marriage, forced marriage, polygamy, and dowry, according to reports from nine media sites, were the most prevalent SGBVs in the Syrian refugee camps, according to Özdemir, (2015). Parents' worry that their young girls may be sexually assaulted and raped in the camp, bringing shame to their family, is one of their justifications. For dowries or for protection, parents compel their daughters to wed. The perspectives of refugee women on gender and violence are frequently overlooked (Özdemir, 2015).

1. SYMBOLIC ANNIHILATION OF CERTAIN GROUPS IN MEDIA

Symbolic annihilation, according to Gurrieri, L. (2021), is a term used to describe the underrepresentation, trivialization, or distortion of particular groups in media representation. This phenomenon strengthens societal prejudices, reinforces stereotypes, and eventually marginalizes people or groups. In order to explain and maintain social disparities, Gerbner and Gross (1976) defined symbolic annihilation as the absence or underrepresentation of particular categories of individuals in the media depending on factors like sex, race, or sexual orientation. According to Tuchman (1978), symbolic annihilation has three negative repercussions for women: omission, contempt, and stigma. Additionally, it jeopardizes women's potential for full societal engagement. Symbolic annihilation, according to Merskin (1998, p. 335), is the process by which cultural production and media representation exclude, disregard, undervalue, or dwarf particular populations.

Media representations of symbolic annihilation offer a subliminal message about what it means to belong to a culturally respected group as opposed to an underprivileged group (or "outgroup"). It explains, if subtly, to individuals why particular groups are not represented in the media, and it tells them how to behave and how to dress (Klein & Shiffman, 2009), as is the case with the underrepresentation of successful Syrian women in society. The dissemination of undesirable and perhaps dangerous information to audiences has been attributed to the mainstream media. Others claim that the media perpetuates preconceptions about particular groups, while some worry that there is too much violence in the media. They not only present a negative and/or stereotyped image of those groups but also show how underrepresented they are (Klein & Shiffman, 2009).

2. THE MEDIA'S IMAGE STIGMATIZATION OF THE SYRIAN REFUGEE WOMEN

Özdemir (2015) asserts that media coverage of SGBV in Syrian refugee camps is beneficial in a variety of ways. As a result, the SGBV in Syrian refugee camps may receive increased attention from the general public, NGOs, and governments. The public, NGOs, and governments will first become more knowledgeable about SGBV, its types and consequences, and the living conditions of survivors in camps if the subject receives media attention. The issue of vulnerable and defenseless refugee women will be more "visible" in the media. Second, despite the difficulties in gathering SGBV data, forced marriage, early marriage, pleasure marriage, forced prostitution, humiliation, domestic violence, etc. are still prevalent in Syrian refugee camps.

Some news organizations gave women a lot of attention, drawing attention to their suffering and urging the world community to take action (Haider et al., 2021). Narl et al. (2020) looked into how Turkish local and national media outlets portrayed the health of Syrian women and children who had immigrated to Turkey between 2013 and 2015. The study came to the conclusion that Syrian women are depicted in the media as a risk or threat, even though this is less prevalent and has detrimental effects on their integration. The more conflict the media fosters in the receiving culture, the more it portrays individuals in "separate" ways. Their social integration is impacted by how immigrants, particularly refugee women, are perceived as dangers. Because of the severe burden on the resources of the host nations, Syrian refugee women were frequently characterized negatively. There is a specific online perception of Syrian refugee women in the media since many refugee women are shown as having families that push them to wed affluent Arab men in exchange for money (Alhayek, 2014).

Syrian activists used Facebook, YouTube, and other social media sites to begin the "campaign to protect Syrian women" known as "Refugees Not Captives" (RNC) in 2012. The following objectives were listed on the RNC's official Facebook page: First, inform the relatives of the girls about the risks associated with forced unions for financial gain. Reach out to young Arab people who might have good intentions and can be convinced to take political and societal action to outlaw such unions. Working with Arab women's and human rights organizations, prominent international intellectuals, and other parties in this area was a third objective.

When it comes to representing Syrian women and Arab men, the RNC campaign's vocabulary echoes elements of the Western hegemonic discourse that make eastern cultures vital. This process of self-orientation is what ultimately drives this discourse. Other foreign media representations focus the responsibility for forced marriages on Muslim culture and place an emphasis on individual-level conduct. Similar to the RNC's rhetoric, the global media's representations focused on the level of individual actions and blamed Muslim culture for forced marriages. When "Syrian refugee women" is searched on Google, the bulk of the results discuss Syrians forcing their daughters into marriage against their will or selling them for money. According to Alhayek (2014), the prevalent online portrayals reduced the suffering of Syrian refugee women to forced marriages for money and portrayed Syrian families as hunting for affluent Arab men to buy their daughters.

The media routinely depicts sexually attacked and physically abused Syrian refugee women as helpless victims of uncontrolled bad luck. Additionally, it demonstrates how Syrian women are coerced into prostitution, early marriage, childbearing, and tough childrearing. One of the most prevalent headline issues was forced prostitution. Other worries included early and forced marriages and honor murders. When describing the mistreatment of Syrian women, the media frequently employs phrases like "victimhood," "exploitation," "forced labor," "human trafficking," "alien atmosphere," "tragic," "impotence," "debauchery," and "sexual assault." Some news stories that portray sexual and physical attacks on Syrian women from the victim's point of view lead to moral judgments and emotional empathy at the victim's expense. Negative news stories, in contrast to negative framing, found nothing wrong with women being coerced into marriages. Instead, they depicted Syrian women as both beneficiaries and sources.

Amores et al. (2020) examined 500 journalistic pictures published in ten digital news items in five Western European nations between 2013 and 2017. They discovered that refugee women were underrepresented in the sample photographs of individuals and that female refugees were more frequently connected with religious symbols than male refugees. Furthermore, female immigrants were frequently presented as male victims. Female refugees are cast in a passive and subordinate manner, and the so-called "symbolic extermination of women" results from the patronizing portrayal of women refugees as harmless, helpless, and obedient objects.

From a political and economic standpoint, each form of media has effectively revealed the terrible circumstances that young Syrian refugee girls find themselves in. They also examined the situation in Syria as well as its local and international repercussions. The creation and dissemination of recognizable images, news articles, letters to the editor, and caricatures of them expose the daily suffering and adversities that this socially vulnerable group had to face in various regions; in fact, several cases of rape, sexual harassment, and sexualized violence are covered and reported in the lives of these displaced teenagers. Caricatures of them also highlight the daily hardships and challenges that this socially disadvantaged minority faces in diverse places. Traffickers, misogynists, and other criminals have assaulted them at numerous checkpoints throughout their journey. It has been a challenging trip for them. They all have a similar story to tell, but it has been veiled by the psychological trauma, abusive exploitation, and suffering brought on by their country's civil conflict (Acim, 2017).

The victimization frame is expected to be relegated as much as possible and to have a greater impact on displaced women than on men because violence appears to be a predominantly masculine attribute (Amores et al., 2020; Fernández-Villanueva et al., 2009), particularly for women from conservative societies, as Roggeband and Vliegenthart (2007, p. 531) state: ‘’Women are portrayed as victims of a misogynistic religious society that requires them to be submissive and cover themselves in order to be valued. The headscarf is presented as either a sign of submission or as something that women may be forced to wear, either directly or indirectly’’.

Syrian women are presented as victims in news reports concerning forced and early marriage due to their purportedly dismal circumstances, yet they are inferred to be a danger to Turkish family unity, with some publications indicating expanded separate rates in Turkish cities bordering Syria. The media portrays uprooted Syrian women who confront constrained marriages or additional companions as frantic. The normal storyteller may be a Syrian woman who needs to dwell in Turkey since she cannot return to her own nation (Narli et al., 2020).

Syrian women are portrayed as victims in news reports of forced and early marriages because of their allegedly dire conditions, although they are also seen as a threat to Turkish family unity, with some publications claiming increased separation rates in Turkish cities bordering Syria. The media depicts displaced Syrian women who face limited marriages or extra partners as distressed. The typical narrator may be a Syrian woman who needs to live in Turkey since she cannot return to her own country (Narli et al., 2020). By exposing the social subject to forced imperceptibility, the demonization of social order implies submitting to the thinking of the 'other' (Civila et al., 2020). As a result, it is the process by which the "other" becomes culturally unacceptable and inferior, or hates ruthless paradigms, stereotypes, and clichés that involve discrimination, disrespect them morally and perceptually, and undermine their social identity, as well as the self-esteem that gives them their identity. Gray & Franck (2019) argued that the dichotomous framing of gender and vulnerability in media discourse, as well as the failure to recognize that all people seeking to cross into Europe are subject to risk, make it difficult to recognize the vulnerability of this mobile population. The focus of reporting on refugees has changed from female to male migrants, making it easier to infer the harmful character of refugees as a group. As a result, the prevalent imaginaries of interwoven (racialized, feminized) vulnerability and (racialized, masculinized) danger in which refugee bodies look as if they are at risk function as valid reactions to a situation that makes both male and female refugees insecure.

3. THEORETICAL BACKGROUND

3.1. Media Framing and Agenda Setting

According to Goffman (1974), a frame is a specific expectation structure utilized by the media to make people more aware of social events at a certain time. The media portrays displaced people in four ways, whether they are migrants or refugees. According to Amores et al. (2020), the most unfavorable frames include being a possible burden or threat to the host society (Bansak et al., 2016; Chouliaraki & Stolic, 2017; Esses et al., 2008). The most passive frames, on the other hand, represent them as victims (which may be read favorably given their potential effect on viewers' sentiments about refugees and immigrants) and are portrayed in a normalized manner (Castles & Miller, 2009; Van Gorp, 2005).

Because the media, in general, plays a role in portraying recipients' objectives and concerns, the refugees noted some themes that the media may have concentrated on and raised more than others. McCombs and Shaw (1972), who created the agenda-setting hypothesis in 1968 research, stressed that there is a relationship between the concerns prioritized by the media and the expanding public attention to these issues. Prioritization is the process of transferring emphasis and attention from the media agenda to the public agenda.

Populist governments and symbolic elites have a role in setting the media's agenda. Cervi et al. (2020) found that populist administrations and symbolic elites played a role in the development and replication of anti-immigrant discourse. Politicians are required to explain the situation when new immigrants arrive at the borders, and right-wing populism shares discursive tendencies, such as framing immigrants as "others" or "invaders". This creates, according to Wodak (2015), what is called a "victim- perpetrator reversal". Depending on Van Dijk, T. A. (1993), when the politicians, as symbolic elites, take a racist posture, this will be the primary source of the acquisition and replication of racial biases and beliefs. We can gain awareness of it when it is mirrored in the media, and then when the media helps to create bad views of those women through particular stigmatized frames.

Many studies have investigated the role of anti-immigration discourses on refugees and immigrant communities, for example (Krzyżanowski et al., 2018; Krzyżanowski, 2018; Bocskor, 2018; Norocel, 2010; Cap, 2006).

3.2. Cultivation Theory and Repeated Exposure to Negative Messages

Continuous, extensive, and cumulative exposure to media messages, according to cultivation theory, molds media audience perceptions (Gerbner & Gross, 1976; Signorielli & Morgan, 1990). People's perceptions are changed by media through repeated exposure to certain information; hence, continuous exposure to poor portrayal or stigmatization of news or messages through media and social media may shape public opinion (Aldamen, 2023a). Media exposure, according to Paik and Comstock (1994) and Shrum et al. (1998), has a significant influence on people's attitudes, beliefs, and behaviors. People who are exposed to media messages are more likely to be influenced by what they see, hear, or read than those who are not (Shrum et al., 1998; Singer et al., 1998). Heidenreich et al. (2019) examined national media discourses in Hungary, Germany, Sweden, the United Kingdom, and Spain during the peak period of refugee arrivals in Europe. They found that the complexity and duration of the crisis created uncertainty, allowing mass media to shape citizens' understanding of the arrival of refugees. However, there were disparities in media framing due to geographic location or position as a receiving country.

As a result, the framing process by which the image of Syrian refugee women is presented, as well as repeated exposure to those frames, contribute to the development of the public's attitudes, expectations, and beliefs about reality based on what they are exposed to in various mediums such as television, cinema, news websites, and social media platforms. The study is conceptually based on elucidating the function of framing media messages through direct exposure to media messages connected to the depiction of a certain group, in this case refugee women, and its influence on molding the public's beliefs and attitudes about that group.

4. METHODOLOGICAL FRAMEWORK AND PROCEDURES

Some media frames indicate that refugee women are a homogeneous group of individuals. This framing process relates to the organization and presentation of the ideas, events, and issues to which the media gatekeeper provides access. Furthermore, how do such frames shape the audience's conceptions of reality? The study looks at the perspectives and insights of a sample of Syrian refugees in host countries, with Jordan hosting the second-highest number of refugees in the world. There are 90% Syrians in Jordan, amounting to 659,593 refugees (UNHCR, 2017). The same is true in Turkey, where the majority of refugees who stay after others have fled to Europe number more than 3.5 million (UNHCR, 2018).

Although there is a large body of research on the media depiction of refugee women, relatively few works focus on how refugee women perceive their image in the media and the frameworks in which that image is portrayed. This study fills a research vacuum by offering the perspectives of a sample of Syrian refugee women in Turkey and Jordan. As a result, the purpose of this study is to investigate how Syrian refugee women perceive their image in the media and to discuss the prevailing frames of the image of Syrian refugee women in the media. As well as discussing the main issues that dominate the image of Syrian women in social media or the roles that have been assigned to Syrian women and circulated through social media, Furthermore, how that presentation affects the audience's options in how they receive the message or organize the message's meaning

The analysis will be based on the framing theory's perception, which implies that media platforms display and communicate information to the audience. This influence on audience perceptions of news might be understood as a type of secondary agenda framing. It instructs the audience not only on what to think about (agenda-setting theory), but also on how to think, which is what the general public should seek (Goffman, 1974). The study used a qualitative method, using focus group talks to acquire a deeper understanding of some of the participants' views, opinions, and attitudes toward the study's topics. In this study, the qualitative analysis technique was utilized to determine Syrian refugee women's views, insights, experiences, opinions, or values using qualitative data analysis. Data coding was one of the theme analysis procedures utilized for familiarization and development in the following sections.

Two focus group discussions were conducted in Arabic. The first focus group discussion is part of a wider study in Turkey and Jordan on the effects of social media on Syrian refugees, including a sample of both male and female participants on the main study's broad issue. Then, in the absence of the male participants, small focus group talks were held with the same female participants to study their viewpoints. Because the Syrian community is considered conservative, women frequently do not feel comfortable addressing these issues in the presence of men, and more clear and open insights on such a topic might be obtained in the absence of men.

The characteristics of the sample of the March 20th, 2018 focus group discussion in Amman, Jordan (male and female on the main topic of the positive and negative effects of social media in general) were: (n = 15), age group (22-48), marital status (single and married), education level from less than high school graduate to PhD student, and work status (working and not working). After that, a second focus group discussion on the media depiction of Syrian refugee women was held in Amman with just six female participants.

While the characteristics of the participants in the first focus group discussions (males and females) in Istanbul on April 20th, 2018 on the main topic of the positive and negative effects of social media in general were: (n =15), age group (21-43), marital status (single and married), education level from less than high school graduate to PhD student, and work status (working and not working), The second focus group discussion in Istanbul was conducted with just seven female participants, without the male participants, on the issue of media depictions of Syrian refugee women.

The theoretical and practical foundation of this study is based on many design constraints. However, the research was conducted in 2018. Because the settings of media platforms and their agendas vary over time, the same focus group discussions would generate different outcomes today and later. As a result, the outcomes in 2023 will be different. The current study primarily uses a qualitative approach. Thoughts from Syrian refugee women of various backgrounds, ages, statuses, and host countries may serve as a reference for future studies using quantitative methods. This study aimed to comprehend how these frames might influence public opinion from the viewpoint of refugee women and how they perceive their media representations. Future studies that concentrate on in- depth content and thematic analysis of certain media genres should be taken into consideration because the thoughts and perspectives of the sampled individuals do not, by themselves, indicate the precise influence that these frames have on the society in which they live.

5. RESULTS AND FINDINGS

The participants in the conversations were questioned about the most commonly discussed concerns and subjects in the media that have addressed Syrian refugee women. As seen in Table 1, their responses focused mostly on subjects such as misery, aggression, mistreatment, extortion, torture, harassment, and other comparable issues. While Table 2 shows the most relevant extracts from the focus group talks that were transcribed.

Table 1. Main participants' perspectives on the most mentioned topics and issues that were addressed on social media about Syrian refugee women

No	Main Mentioned Topics
1	Rape & detention in Syrian prisons
2	The suffering of women under the siege
3	Stories of honor killings have been spread in Europe
4	Women maltreatment in camps
5	Marrying young girls off to rich men in exchange for money
6	Issues of physical violence
7	Cases of harassment
8	The high illiteracy rate among women
9	Extortion, torture, & harassment in prisons by militants
10	Sexual exploitation in exchange for travel
11	Increasing divorce rates
12	Stories of women kidnapped in the Syrian city As-Suwayda
13	The suffering of women after the death of their husbands
14	The social standing of women who have been arrested
15	The exploitation of women physically through smuggling mafias

Table 2. Main Participants' Extracts during both of the FGDs

Main Extracts	Focus Group Discussions Details
"In many contexts, they were not presented in a compassionate manner but in a contemptuous manner... When a Syrian woman's queue to receive her monthly salary is shown, the media addresses this situation as wehave left our country and fled and came here to sit down and take aid and live dependent on others".	(Extract 1, Istanbul, participant 11, female, 43, secondary school) (Extract from the first focus group [male and female]).
"Through some reports on social media, Syrian women have been portrayed as prostitutes who have turned from a closed society to an open one"	(Extract 2, Istanbul, participant 6, male, 27, high school graduate/not working) (Extract from the first focus group [male and female]).
"Social media highlighted suffering of children who lost loved ones or needed help, and women who brought to the fore the suffering of women suffering from financial difficulties their livelihoods stopped"	(Extract 3, Amman, participant 4, female, 29, bachelor's degree/not working) (Extract from the first focus group [male and female]).
"Some individuals who were unaware of using social media took advantage of it, particularly weak women, as well as others who needed it to bring more aid and funding to international organizations"	(Extract 4, Amman, participant 10, female, 48, PhD/working) (Extract from the first focus group [male and female]).
"They focus on women who are weak and forced to get married because they are refugees"	(Extract 5, Amman, participant 5, female, 34, less than high school graduate/not working) (Extract from the second focus group [female only]).
"They present some individual stories of successful Syrian refugee women, but the most humiliating stories are shown against Syrian women, such as marriage, many children, and the problems that occur between them and their husbands in Europe"	(extract 6, Amman, participant 7, female, 20, married, less than high school graduate/working) (Extract from the second focus group [female only]).
"Many times, they show that Syrian women took advantage of their new life in secular western societies to file for divorce"	(extract 7, Amman, participant 6, female, 25, high school graduate/working) (Extract from the second focus group [female only]).
"They focus on the fact that when Syrian women arrive in Europe and ask for a divorce, they try to show that the woman was imprisoned and took advantage of their new life in western societies to get divorced"	(extract 8, Istanbul, participant 1, female, 31, PhD student) (Extract from the second focus group [female only]).
"There is an exaggeration on the issue of marriage, as they portray the refugee woman as having come to marry older men who are married in exchange for money"	(extract 9, Amman, participant 1, female, 30, single, PhD student) (Extract from the second focus group [female only]).
"Depicting Syrian women that need money, and that is why they are forced to marry, and that a Syrian woman is a wife at a low price"	(extract 10, Istanbul, participant 2, female, 21, single, undergraduate student) (Extract from the second focus group [female only]).
"I heard about a campaign on social media under the title "refugees, not captives", rejecting practices that turn refugee women into a commodity under the pretext of marriage."	(Extract 11, Amman, participant 4, female, 48, married, PhD student/working) (Extract from the second focus group [female only])
"The marriage of Syrian women to Turks outside the legal framework as a "second wife" and the effects of the marriage"	(extract 12, Istanbul, participant 4, female, 33, single, high school graduate, or not working) (Extract from the second focus group [female only]).
'"Refugee women's poverty and irregular status make them easy targets for smugglers"'	(extract 13, Istanbul, participant 5, female, 33, married, bachelor's degree/working) (Extract from the second focus group [female only]).
"The stories of some Syrian refugee women who have children living without their husbands and wish to cross to Europe, and that they have been subjected to blackmail and sexual harassment by some smugglers, who took advantage of their inability to pay the costs of the smuggling trip by air or their fear to file a complaint against them because of their illegal status."	(Extract 14, Amman, participant 3, female, 32, bachelor's degree/working) (Extract from the second focus group [female only])

According to the discussions with the participants, the main issues and stories that have been addressed and focused on by social media regarding the issues of women were mainly stories focusing on the suffering of women under siege, rape, and detention in Syrian prisons; cases of harassment; sexual exploitation in exchange for livelihood; marrying young girls cheaply; issues of physical violence; stories of honor killings that have spread in Europe; and the stories of women kidnapped in the Syrian city of As- Suwayda.

Furthermore, they were also focusing on: the amendment of the personal status law in Syria a few years ago that introduced gender-based violence; the exploitation of women physically through smuggling mafias; some cases of maltreatment in camps; high divorce rates; the high illiteracy rate among women; the suffering of women after the death of their husbands; the exploitation of Syrian women by marrying husbands of Arab nationalities for trade; the social standing of women who have been arrested; widows; extortion and torture of women in prisons; and harassment by militants.

The data from the focus group discussions was also transcribed, and the most important extracts were coded and categorized into categories and dominant themes. There was a consensus among the participants regarding the focus on negative issues and topics related to women in the media. The mentioned news or topics are shown in Table 3.

Table 3. Codes and Dominant Themes of the Topics repeated in Media related to SyrianRefugee Women in the Host Countries

Topics	Codes	Dominant Theme
The suffering of women under the siege	Suffering	Gender-based violence against Syrian women refugees
Rape and detention in Syrian prisons	Rape	
Cases of harassment	Harassment	
Sexual exploitation in exchange for travelling	Sexual exploitation	
Marrying young girls off to rich men in exchange of money	Enforcement to marriage	
Issues of physical violence	Physical violence	
Stories of honor killings that have been spread in Europe	Honor killings	
Stories of women kidnapped in the Syrian city As-Suwayda	Women kidnapping	
Exploitation of women physically through smuggling mafias	Women smuggling	
Women maltreatment in camps	Women maltreatment	
Increasing in divorce rates	Divorce	
The high illiteracy rate among women	Illiteracy rate	
The suffering of women after the death of their husbands	Suffering of widow women	
Social standing of women who have been arrested	Arrested women	
Extortion, torture, & harassment in prisons by militants	Extortion, torture, & harassment	

Source (Author)

Some participants claim that refugee women are exploited and portrayed as defenseless women seeking assistance. According to the participant in extract 1, this frame helped transmit an insulting impression of them in the host community. When the topic of Syrian refugee women traveling overseas and living in an open society is brought up, participants respond that their image is also branded with shame and prostitution (Extract 2).

During the conversation, participants pointed out that there were success stories that did not receive public exposure (Extract 6). She did not discuss these, instead focusing on the most embarrassing situations, such as early marriage (Extract 5), having numerous children, and the hardships that women and their spouses face in Europe. Furthermore, as mentioned in excerpts 3 and 4, the media contributed to the stigmatization of Syrian women by emphasizing negative elements rather than news of Syrian women who were successful or able to overcome problems. This bad social media representation of a Syrian woman illustrates the conservative Syrian society's reaction to news of raped prisoner women, such as what occurred to the female prisoner, and includes the same case excerpts. As indicated in excerpts 5 and 6, the family's behavior caused society harm. According to the participants' viewpoints, the media demonizes Syrian refugee women by portraying them when they arrive in Europe. They demand a divorce from patriarchal culture.

The debate revealed that the media portrays Syrian women as "deviating from the right path," as more of them continue to seek divorce once they arrive in Europe. As mentioned in passages 7 and 8, they took advantage of their new existence in secular western nations to apply for divorce. There is also a concentration on patriarchal power, which explains the quiet of Syrian refugee women and their acceptance of the current situation in their homeland. The notion of flaw, in general, determines the conduct of these women. As mentioned in extract 9, the media depicts the families of refugee ladies as they sell them by pushing them to marry old men seeking money. Furthermore, when they get help (Extract 10) or, as indicated in Extract 12, the media demonizes Syrian women as though they were snatching men to be second wives in Turkey. The most frequent types of SGBV among Syrian refugees are reported to be forced marriage, early marriage, dowry, and polygamy. Parents compel their daughters into marriage in return for a dowry, fearing that their young daughters may be raped and bring shame to their families. Women and girls face challenges as a result of patriarchal culture and masculinity (Özdemir 2015).

The participants learned about numerous ads, including the RNC effort, which focuses on photos of Syrian refugee women, such as excerpt 11. The RNC campaign and western media narratives minimize the voices of refugee women and activists who do not conform to the prevailing depiction of Muslim women, perpetuating the hegemonic orientalist portrayal of Syrian women (Alhayek, 2014). While the victimization frame is clearly used to portray refugee women as weak and vulnerable females who are sold by their families to rich older men seeking money, the demonization frame manifests itself in some societies, such as Turkish society, by portraying them as willing to marry a married man and be his second wife (Extract 11).

Furthermore, the participants expressed that the media portrays refugee women as victims, including portraying the woman as a weak person with children with whom her husband traveled, and in order to join him, she sought help from smugglers who exploited her sexually in order to enter Europe (extracts 13 and 14). When the general population learns what occurred to the victims, they acquire a sense of devaluation and regard them as dirty. This frequently results in victim stigmatization, leaving victims with no one to turn to for support and severely low self-esteem because of their ordeal.

The participants acknowledged that the media treats them collectively rather than individually and portrays them in stigmatized frames related to gender-based issues, primarily in two negative frames, which are victimization and demonization, as coded and categorized in Table 4.

Table 4. Codes & Dominant Themes that Prevail in the Extracts from FGDs

Extract	Codes	Dominant Theme
1	Not presented in a compassionate manner. Accepting assistance and relying on others	Victimization
2	Portrayed as prostitutes From a closed to an open society	Demonization
3	Suffering Financial difficulties In need of livelihoods	Victimization
4	More aid Funding & international organization	Victimization
5	Weak Forced marriage	Victimization
6	Most are humiliating stories Problems between parents who took refuge in Europe	Stigmatization
7	Taking advantage of new life in secular western societies	Demonization
8	Women were imprisoned They asked for a divorce in Europe	Demonization
9	Women marry for money	Demonization
10	Wife at a low price	Victimization
11	Campaign to defend women from early marriage	Victimization
12	Syrian women steal Turk men as second wives.	Demonization
13	Poverty among women Dealing with smugglers	Victimization Demonization
14	Blackmail and sexual harassment Unable to complain since their status is illegal.	Victimization

The participants feel that the majority of news about Syrian women uploaded and shared on social media is unfavorable. None of the attendees highlighted any success stories or the positive effects of Syrian women overcoming adversity, including normalization. Syrian women's presence on social media, for example, has affected conservative Syrian society's attitude toward accounts of raped female detainees and what happened to them.

6. DISCUSSION OF THE FINDINGS

Negative portrayals affects Syrian women in particular and Syrian refugees in general because they may lead to compassion fatigue among inhabitants of host nations (Aldamen, 2023a). Because of the public's habituation with specific information, such as gruesome photographs, people can no longer regard the victims of these images as individuals but rather as part of the media machine (Mast and Hanegreefs, 2015). This habituation gets ingrained in the population's psychological fabric, diminishing individuals' ability to feel sympathy for those depicted in the photos. Compassion fatigue sets in as a result of this extended exposure to the ongoing catastrophe. The exaggeration in reporting and fake news reporting on most social media platforms about those migrants makes it impossible to discern between fake and legitimate news, discouraging people from assisting those in need (Shehabat, 2012). As well as it leads to hostility and xenophobic speech directed at them (Aldamen, 2023b). Particularly as several participants highlighted the media framing of some refugee women who traveled to Turkey to marry Turkish men, which lessens compassion for refugee women in host communities they pose a danger to family bonds in Turkish society. It might be claimed that social networks also have a role in creating the public agenda since they can shape journalists' agendas and consequently the public agenda on certain issues, like crises and war.

Syrian refugee women's stigma creates damaging gender stereotypes and exacerbates existing disparities. In many circumstances, rather than assisting victims, the media adds to the negative framing of refugees and vulnerable groups, particularly women, in frames such as demonization and victimization. As a result, that media leads to "symbolic annihilation," which decreases one's power and control over one's image and experience (Gerbner, 1972).

Social media-created and led media messages have the power to affect views and trends. It is therefore the communicator's process that changes the message into people's perception and persuasion. According to Entman (1989), the influence of media frames on communications is determined not only by consciously creating frames but also by media message controllers eliminating and disregarding intentional and occasionally inadvertent omissions. The media has a significant impact on setting agendas and informing the public on what and how to think about topics (McCombs & Reynolds, 2009).

From these perspectives, it could be concluded that when the agenda of the media set the representation of the refugee women, it contributed to the cultivation of symbolic annihilation and the gender-based stigmatization framing, which enhances certain frames such as victimization, demonization, and otherization of the Syrian refugee women, as illustrated in Figure 1.

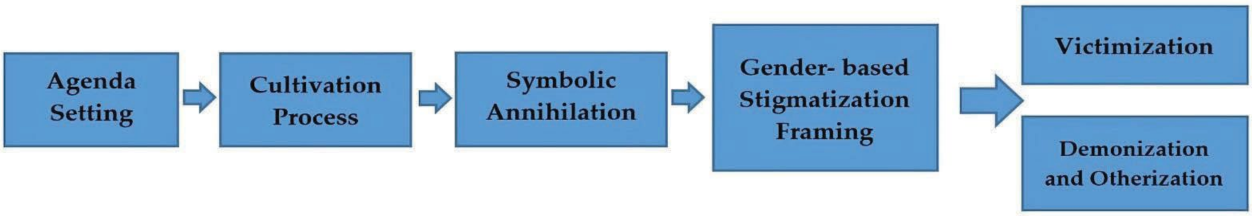

Figure 1. Process of enhancing stigmatization frames of Syrian refugee women in media (Source: Author)

This continuation of damaging stereotypes frequently promotes conventional gender norms, depicting Syrian women as helpless victims or passive objects who are wholly reliant on male family members for protection or in need of Western nations' rescue.

Furthermore, the media frequently portrays Syrian women as dangers or agents of disruption, demonizing their presence in host communities and establishing a misleading image of their purported ability to disrupt social order and threaten national security. These demeaning depictions of Syrian refugee women not only contribute to the marginalization of their experiences, but also promote a culture of xenophobia and prejudice, impeding their smooth integration into host cultures.

The cultivation theory was mentioned in this study to highlight that media can change citizens' perceptions based on the understanding that continuous exposure to poor portrayal or stigmatization of news or messages through media and social media may shape public opinion. Furthermore, in order to stimulate research on the effect of repeated exposure to stigmatization-based content in news and representations of refugee women, as well as to study public reactions to those refugee women when the public becomes accustomed to negative content, images, and representations through social media and, as a result, becomes cultivated with certain impressions of Syrian refugee women.

The discussion indicated that the refugee women believe they are presented in unfavorable ways on social media. Such insights from the target themselves raise the question of whether the related representation could cumulatively cultivate certain impressions or affect the empathy of the audience, resulting in compassion fatigue later if the audience is distressed when exposed to certain negative frames for the Syrian refugee women.

This repeated exposure to the negative representation of Syrian refugee women in the media is significant because it could be studied further using Harold Lasswell's 1927 Magic Bullet theory, which assumes that the media's message is a bullet fired from the media gun into the viewer's head when the message is transferred and repeated while the audience is passive.

Furthermore, analyzing positive representation and concentrating on refugee women, as each woman has a unique experience, may help to reduce stigmatization of refugee women.

Conclusion

This continuation of damaging stereotypes frequently promotes conventional gender norms, depicting Syrian women as helpless victims or passive objects who are wholly reliant on male family members for protection or in need of western nations' rescue. Furthermore, the media frequently portrays Syrian women as dangers or agents of disruption, demonizing their presence in host communities and establishing a misleading image of their purported ability to disrupt social order and threaten national security. These demeaning depictions of Syrian refugee women not only contribute to the marginalization of their experiences but also promote a culture of xenophobia and prejudice, impeding their smooth integration into host cultures.

The Syrian refugee crisis has been one of the world's worst humanitarian crises, driving millions of people to escape their homes and seek safety in neighboring nations. The findings revealed that participants shared the belief that refugee women are framed negatively in a collective representation that includes frames of humiliation and dehumanization. Participants notice that their image in the media is framed by gender concerns. The framing of the negative depiction and message in the media allows for the demonization and humiliation of those refugee women. Furthermore, the unfavorable portrayal of refugees, both men and women, as a burden or threat in host nations undermines their acceptability in those host countries.

There has been increased concern in recent years about the symbolic destruction of women and people of color in numerous kinds of media, including television, cinema, and advertising. This phenomenon has far-reaching repercussions for society's views toward these groups and their sense of belonging, as well as for their employment and other prospects. The underrepresentation of women and people of color in leadership roles in film, for example, promotes the perception that they are unfit for such a position. As a result, the media employs part of their material in popular and essential social forms in order to discover and magnify occurrences as well as simplify and develop solutions.

The study identifies the viewpoints of Syrian refugee women, implying that the media has a substantial influence on shaping public opinion and attitudes toward refugees, particularly Syrian women. Media outlets regularly perpetuate harmful stereotypes and inaccurate images of Syrian refugee women, further marginalizing and erasing their experiences and identities via gender-based stigmatization and symbolic annihilation.

RECOMMENDATIONS

It is critical that media outlets and authorities take a more nuanced approach to portraying and treating Syrian refugee women, one that acknowledges their agency and offers them the help and resources they need to reconstruct their lives. Furthermore, it is critical to confront the media's negative narratives and discriminatory attitudes against Syrian women refugees by emphasizing their resilience, strength, and different experiences, as well as elevating their voices through inclusive storytelling and representation. Addressing the media stigmatization of Syrian refugee women demands a joint effort from all parties. It is past time to acknowledge the humanity and dignity of all refugees, especially women, and work toward a more inclusive and caring society. This may be accomplished with a multifaceted strategy that includes activism, legislative reform, and media literacy education. Partnering with local organizations that specialize in refugee resettlement, providing language and vocational training programs specifically tailored to women, implementing antidiscrimination policies, and fostering a more inclusive dialogue on refugee issues in the media are some potential solutions. In order to overcome the continuing refugee crisis, we must prioritize the needs and rights of Syrian refugee women.

As a result, the media should play a larger role in ensuring that these women and girls are not stigmatized, as well as in assisting victims in recovering and moving on with their lives. The media, being a powerful tool in all of its forms, plays an important role in influencing how people think about specific issues or make judgments about them. In addition, media such as television, radio, newspapers, magazines, and new and social media have a big effect on how agendas are developed. The media, which plays a vital role in defining the agenda, informs the public on what and how to think about a subject.

Furthermore, based on the refugee women's observations, the study advocates for the adoption of specific ethical norms in reporting on gender-based concerns affecting Syrian refugee women. The United Nations Population Fund (2015) has published a journalist's guide that contains these ethical standards. From here, it is recommended that UNHCR and UNFPA collaborate to encourage all countries with UNHCR offices around the world to agree on the ethical principles handbook issued by UNFPA and encourage them to guide how gender-based issues should be covered and to ensure the implementation of the ethical principles discussed in the book, which could contribute to reducing refugees' feelings of being demonized, humiliated, or dehumanized. Also, emphasizing some good tales of Syrian refugee women, advocating for greater humanitarian reporting on Syrian refugee women, and avoiding excessive negative reactions in the host country.

The first step toward efficient media cultivation is to cultivate a critical attitude in which everything is questioned and verified before being accepted as true. To develop a more inclusive, truthful, and empathic knowledge of Syrian refugee women and their experiences, it is vital to critically assess and criticize these problematic media depictions. We may begin to develop a more fair and informed discourse by deconstructing and debunking these destructive tropes, which respect the resilience, agency, and various contributions of Syrian refugee women in their host cultures. This may be accomplished through spreading alternative narratives that emphasize the agency, resilience, and variety of Syrian refugee women. This strategy necessitates a collaborative effort on the part of media practitioners, policymakers, and civil society groups to raise the voices of Syrian refugee women and provide them with outlets to express their tales and experiences. Furthermore, including intersectional views in media reporting and policies will result in a more nuanced understanding of the complexity and different identities of Syrian refugee women.

To build a more inclusive and accurate knowledge of their experiences and identities, as well as to create a more fair and welcoming environment for them in their host nations, it is critical to question and transform the prevalent damaging media narratives surrounding Syrian refugee women. This may be achieved via a variety of methods, including media literacy programs that teach audiences how to critically assess and understand media messages, as well as the provision of resources such as counseling and legal assistance to empower Syrian refugee women in host communities. Finally, these initiatives will not only help to break down stereotypes and promote a more comprehensive understanding of the experiences of Syrian refugee women, but will also help to establish a fairer and more just society that values diversity, inclusion, and refugee rights for all. It is critical to realize that the difficulties experienced by Syrian refugee women are the result of systemic and structural hurdles such as gender inequity, economic marginalization, and discrimination.

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Language and Discourse of the Returnees during Covid -19 Pandemic

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Abstract

This research examined the language and discourse of the returnees from seven West African countries during covid-19 pandemic. Data were obtained from online News Agency Agence France-Presse (AFP), International Organisation for Migrants (IOM) , Reliefweb, etc. Data were selected using simple random sampling technique and the descriptive design was applied. Austin's (1962) The Speech Act Theory was adopted. One of the major findings revealed that the language and the discourse of the returnees were replete with behabitives, commissives, and expositives. Also, the choice of lexical items by the returnees was occasioned by their changing moods caused by environmental and situational shifts. It is therefore recommended that linguists and other language experts should investigate the comparative and contrastive analysis of the language of the returnees and other groups of displaced people with a view to finding out their areas of divergence and convergence.

Keywords

Language, discourse, speech acts, declaratives, returnees.

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Introduction

Language and discourse are key indispensable, inseparable and related linguistic concepts that are very vast. It is a broad field of study that draws its theories and methods from linguistics, sociology, Philosophy and Psychology (Kamalu & Osisanwo, 2015). Linguistic sociology scholars define these concepts interchangeably (they include language in their definitions of discourse, and vice versa). Considering the definition of language, (McCathy and McCarten, 2010) observe that it is a system as well as a discourse; discourse is either a spoken or written language used functionally or structurally within and above the sentence. It is constructed in language (Thibodeaux, 2020) and the end of language is to engage in discourse (Crystal, 2010). There is no successful discourse without language. In fact, the businesses of discourses are carried out in language.

Language is used differently by every profession for discourses. We need to be prone to different language uses (David, 2016). The engineers, educators, clergy men, politicians, artisans, agriculturists, administrators, medical doctors, and all types of professions and especially the returnees have specific jargons that distinguish them from other professions or groups of people. They gracefully apply these registers to communicate their thoughts and intentions to themselves and other members of the society. Once certain terms are used, enlightened and learned people can easily identify the origin of such terms. For instance, constant application of archaic concepts may easily be traceable to the fields of religion and politics while current use of contemporary English may be stemmed from today's news.

The language and discourse of the returnees, especially from the 7 out of 17 West African countries we gathered data from, distinguished them from other people in the world. Their language and discourse set them apart from other groups of people in the globe. Their uniform stories of bitterness, stigmatization, discrimination, denial, hunger, shame, disgrace and distress, among other vices, and a sense of relief, temporary hopefulness and acceptability especially at homes during Covid-19 pandemic greatly influenced and informed their choices of lexical items applied in their daily interactions and transactions. Recounting these experiences, Whewell (2019) reports how some family's members actually disowned their members as a result of covid-19 pandemic.

In other words, the language and discourse of the returnees during Covid-19 pandemic were juxtaposed with disillusionments and hopes; the state of frustration was occasioned by the changing situations of the lives of the returnees such as joblessness, neglects, discriminations, homelessness, uncertainties and fears before the returnees reached their nations/homelands. Here, their language and discourse were characterized by hostility and harshness. While at home, where the returnees were catered for, automatically, there were situational shifts in their social conditions and simultaneously, constructional shifts in their language and discourse usage from those of bitterness expressions to friendly and soft-toned deliveries.

Covid-19 was indeed a major detractor; there was a global disorganization of basically everything in the whole world and many people accepted the abnormal conditions created by it as the new normal. The impact of Covid-19 in linguistic world was enormous; as the masking of the nose and mouth negatively influenced the pronunciations of words by people including the returnees. This seemingly new normal actually influenced the language and discourse employed by the returnees. It is therefore deducible that situations and conditions determine the choice of language and discourse used by the returnees during covid-19 pandemic.

This research investigates the language and discourse of the returnees from 7 out of the 17 West African countries who returned during covid-19 pandemic. The researcher randomly selected data from the returnees from The Gambia, Cote d'ivoire, Liberia, Senegal, Nigeria, Guinea and Sierra Loene. The choice of West Africa is also randomly done. A total of 35 data were randomly selected from online *News Agency Agence France-Presse (AFP), UN Voluntary Repatriation Programmes (UNVRP), International Organisation for Migrants (IOM), Infomigrant , Africannews, bbcnews, Reliefweb and Bignewsnetwork.* . The returnees' statements and discourses are presented before their analyses using The Speech Act Theory. The aspects of this theory that are relevant to this research are (Austin's 1962) locutionary, illocutionary and perlocutionary acts.

1. The Returnees and Some Facts Responsible for Their Return

The returnees are people who initially left their own homes, states, countries and continents for other homes, states, countries or continents with a view to changing their lifestyles academically, socially, financially, morally and otherwise. They actually departed from their homelands to others for greener pastures or for a change of locations and after a while or for a long time, they come back home. Some returnees voluntarily return while others are forced to do so. Those that are home-sick, willingly, return especially at old age. This denotes that there are different categories of the returnees who returned due to nostalgia, maltreatment, old age, discrimination and other forms of displeasure and discomfort. The stranded Sierra Leoneans (New Global) are typical examples of those who were forced to return home.

Many scholars have identified types of migrants. Four types of returnees namely, involuntary return migrants, voluntary but unavoidable, voluntary return migrant and second-generation quasi returnees have been identified by (Honerath, 2016). International Organisation for Migrants (IOM, 2018) observes that there are only two types of returnees namely, voluntary (sub-categoried as spontaneous and assisted voluntary returnees) and forced returnees.

Also, (Newlands and Salant, 2018) identify six types of returnees, namely the solicited, voluntary, reluctant, pressured, obliged and forced. The solicited types are not only voluntary for migrants but are solicited by the origin country. High skilled and talented migrants fall under this category. Voluntary migrants return voluntarily due to retirement, reunification with family members, belief in the betterment of homeland and achievement of goals. The reluctant migrants have not lost their legal right to remain but voluntarily return reluctantly. Inhospitality, bad social climate, nostalgic and difficulties are some reasons that inform reluctant returns. The pressured migrants are compelled by the treasured (destination) countries to depart; economic crises and unemployment are major causes of pressured returnees. Obliged returnees are returnees who do not have rights to remain in the destination countries; and as such they are ordered to return to their homelands. The forced migrants are illegal migrants that are not expected to be in the country of their destination. Those got are detained and forcefully deported.

We group the returnees into three, based on the type, periods of their returns and especially due to the nature of their returns. There are the traditionalists or the conservatives, the semiconventionalists and the contemporary returnees. The traditionalists are those who from the inception of their departure from their native lands had made up their minds that after a while they will come back home probably to be buried in their fatherlands. This category visits home from time to time to put things in order in other to prepare for this final return. The traditionalists form the majority of voluntary returnees.

The semi-conservatives are those who are either here or there. They are returnees who cannot take concrete decisions on where to stay. They are easily influenced by the vicissitudes of life. They wait and watch to see and know the location, place and country that will be conducive for them to live. They can as well move from one place or the other, from one country to the other looking for greener pastures. This group of returnees forms a good number of illegal migrants.

The last category, i.e. the contemporary returnee, constitutes the majority who will not want to stay in their homeland or be indentified with their own people. These are returnees who perceived that the foreign lands are better than theirs and wouldn't want to return willingly. Majority of these returnees belong to the technology age (by technology age, we mean from 1990s till date); they are mainly forced or compelled to do so by situations beyond their controls. This group forms a majority of illegal migrants .

All returnees either willingly or unwillingly return to their hometowns. Those who return willingly are few but a great number of returnees are forced to do so due to unfavourable conditions such as war, racism, separation. These returnees use explicitives (i.e. very clear, simple and straight forward expressions based on personal experiences to communicate their intentions.

The returnees, like any other predominantly unhappy group of people in the world today, are faced with a lot of challenges ranging from personal, family, societal, economic and otherwise. The major challenge to the returnees is the dilemma in personal competence development (Xu, 2009). These challenges are responsible for their continuous homeward movements.

2. The Concepts of Language and Discourse

Language and discourse are polymorphous, interrelated and inseparable concepts used in all fields of human endeavours. Contrary to (Osoba and Sobola 2014)'s observation that there is always an interchange of language and discourse in literary and linguistics fields. The study maintains that there are usually interplays between language and discourse in all fields (and not only in literary and linguistics worlds) of human endeavours. In other words, all successful activities and speech events of man are carried out in language and discourse. There are political, social, academic, religious, economic, scientific, etc.; discourses and they are all related to language, whether verbal or non-verbal.

The concepts of language and discourse have been of tremendous concern to researchers and linguistic scholars. Discourse is said to be language used in all fields of learning (Osoba and Sobola, 2014) and language is a system as well as discourse (McCarthy and Clancy, 2018). Discourse is a unit of language longer than a single sentence; and to study it amounts to analysing either the spoken or written language in social context (Nordquist ,2020).

Language, as an instrument of communication, expresses discourse (Benveniste 1971 as cited in Olateju 2004). Again, discourse is a "continuous stretch of language larger than a sentence, often constituting a coherent unit such a as sermon, argument, joke, or narrative" (Crystal, 1992, p. 25). Besides, (Foucault, 2013) posits that discourse is the practice that systematically forms the object of what we speak; and what we speak is language.

The above definitions show the inseparability of language and discourse in our day-to-day transactions and interactions. For language and discourse to achieve their desired goals in time, they must be identified by social conditions as well as the individuals who use them (Nordquist, 2020). In addition, (Egbe, 1996) posits that the business of discourse is to communicate ideas or thoughts for instructions, entertainment, interactions and transactions.

2.1 Discourse and Discourse Analysis

The study of discourse as an approach to linguistic study began to be considered central in linguistics in the 1960s and early 70s (Kamalu & Osisanwo, 2015). Many scholars have defined discourse in different ways; some have explained that discourse contains the study of conversations or conversational components of texts. It is "language in use" (Brown & Yule 1981: 1). In this sense, a keen interest is devoted to spoken language especially conversation. In the same vein, Fasold (1990) observes that the study of discourse is "the study of any aspect of language use" (p.65). Also, Fairclough (1992) maintains that "discourse is for him more than just language use; that it is language use whether speech or writing; seen as a type of social practice" (p. 8). He also adds that discourse is a process that is socially situated.

Discourse includes the analysis of non-linguistic semiotics systems (systems for signalizing meaning, non-verbal and non-vocal communication) which accompany or replace speech or writing; performance art; sign language and bodily lexis (Olateju 2004, p. 8). It deals with a functional approach to the study of any piece of language in use, in any context (Opeibi, 2000). Its data can be spoken or written, monologic or dialogic. Besides, it has facilities to handle the study of how texts are organizes in a coherent manner to make meaning and accomplish communicative goals.

The definitions above explain discourse as language in use (Brown and Yule; 1983, Cook 1989 as cited in Kamalu and Osisanwo 2015). These definitions are limited to only one aspect of discourse. Discourse can also be defined as a particular unit of language above the sentence. It is "language above the sentence or above the clause" (Stubbs 1983:1) and in this sense discourse units are analyzed.

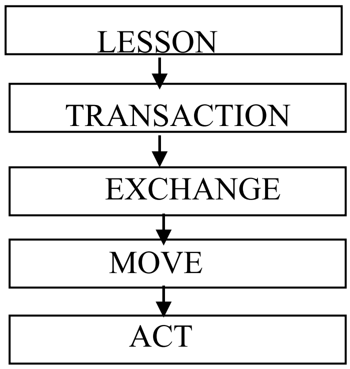
2.3 Discourse Rank Scale

Discourse rank scales are systems of hierarchical organization where linguistically identifiable elements of discourse are combined to form larger elements that continuously form larger elements until no larger element is linguistically determined (Raine , 2010) . Linguistic scholars have not agreed on the number of elements within discourse rank scales. However, (Sinclair and Coulthand, 1975) have proposed a five-unit discourse rank scale that applies basically to classroom discourse. These are lesson, transaction, exchange, move and act.

These rank scales are mainly applicable in classroom situation. There are two ways of explaining the organization of discourse rank scale. It can be discussed from the highest unit (which is the lesson) to the smallest unit (which is the act) or from the smallest to the largest rank scale.

The example of discourse rank scale is shown below in ascending order.

DISCOURSE RANK SCALE



(*Source: Author, modified from Nelson's (2014) work on Sinclair and Coulthards' model rank-level)*

2.3.1. An Act

An Act is the smallest and the lowest indivisible discourse unit. It can be a clause or a short sentence. Examples of acts are: "What is that!"; and "What is that? This can serve as an exclamatory sentence or an elicitation that one can generate many answers; one of such can be: "It is a snake." This serves as a group. There are many classes of acts. These include additives, causatives elicitations, evaluation, contrastives, directives, prompts and adversatives. Additives are statements that give additional information to the main discourse. They start with words such as "in addition to", "also", "and" and "besides this".

Causatives are clauses that state the causes of actions. The examples of causatives are: " as a result of this", " so", " therefore" and "consequently". Elicitations are questions that demand responses from the students. They can be verbal or non-verbal (verbal, being the spoken discourse while non-verbal is the acted or dramatized discourse). Evaluations are statements and tag questions. They include words such as "Yes", "No", "Fair" and "Good". Contrastive are statements that show opposites of what one says. They are marked by words such as "contrarily", "in contrast" and " the opposite of this is". Directives are commands uttered mainly by teachers to the students. Senior students can do that to the junior ones mainly outside the classroom. Prompts are words such as "hurry up" "Be serious", "Go on" and "Come here". Prompts reinforce directives and elicitations. Adversatives are statements that bring contrary ideas to the main discourse. They normally start with conjunctions such as "Nonetheless", "Contrarily", "Despite this" and "the opposite of this is".

These acts perform different functions. An act can be a question, a request or a response.

However, there are basically three types of acts; namely, informative act, elicitation and directive act. Informative act acts as a statement. Its main function is to give information. Examples are: (i) I'll go to Lagos today. (ii) The world is evil. (iii) Thank God in all situations. (iv) Covid-19 is very terrible. Elicitation act asks questions which require answers. Examples of elicitations are: (i) Did you do the job? (ii) Who destroyed the pictures I kept on this chair? (iii) Where did you go? A directive act issues a command or makes a request. Examples: (i) Shut the door please. (ii) Do the job urgently. (iii) Stay here and wait for me.

2.3.2. A Move

A move is a single contribution of an individual in talks; it is made up of one or more acts. It is immediately higher than the act. It can be simple or complex; simple, when it contains only one act and complex, when it contains more than one act. Some scholars identify only three moves namely initiation move, response move and feedback move. Some consider the same three as opening move, answering move and follow-up move. According to Sinclair and Coulthard (1975) a move is "the smallest free unit that has a structure in terms of acts" (45). They proposed five classes of move namely; framing move, focusing move, opening move, answering move and follow-up move. Frames are words such as "okay", "right!", "also", "well" and "good". When these words are used, they indicate boundaries to sentences. Focuses are statements that are not strictly part of the discourse but give us information about what the topic is all about. Focusing and framing moves are commonly found in classroom discourse (Sinclair and Coulthard 1975), and they are always together. Examples:

Focusing: This afternoon we are going to discuss Segmental Phonology.
Framing: But we must first of all define Phonology briefly.

Opening moves are the starting points for every discourse. They can give information, request for something, and ask questions or direct actions to take place. The answering move is a reply to the opening move. According to (Osisanwo, 2003), an answering move can have two parts namely, the head and the post head. Once it does so, the initiator of the opening move can still respond to the post head. The example is shown below.

Teacher: How many students did the assignment (opening)
Class Governor: ten (post head)
Teacher: Give me their names. (Response to post head)

A follow-up move is also called feedback move or verdict move. This is because it judges the responses that are given. If the answer is correct, it applauds the speaker and if it is wrong, it gives negative reply to the speaker. Examples of the follow-up moves are shown below.

Teacher: What is Covid-19 Pandemic?
Dayo: A diseases that spreads across nations of the world rapidly.
Teacher: Very good; clap him. (Follow-up)

Having modified Sinclair and Coulthard moves (Burton,1979) argues that her modifications are not only relevant for classroom situations but in natural conversations. Her adjustments are: challenging move, supporting moves (which are not applicable in classroom situations because students cannot challenge their teachers and get away unpunished. Also, it is not ideal for student to issue supporting moves), bound opening, opening moves and re-opening move. The bound opening moves enlarge the framework of the discourse. Opening moves are the starters of the main discourses while re-opening moves reinstate the topic that has been diverted or delayed by the challenging moves.

2.3.3 An Exchange

The next rank that is higher than the move is an exchange. It is "the basic unit of interaction" (Coulthard, 1992: 64) that consists of minimally contributions by two participants and it is combined to form the largest unit of interaction, the transaction. The exchange is formed by a set of moves. Three moves (the initiation, a response and a feedback) are combined to form an exchange (Sinclair et.al ,1972). Also, they suggest that there are three major classes of exchange namely; eliciting, directing and informing.

An exchange has classes such as boundary, teaching, free and bound exchanges. The boundary exchanges show the beginning and the end of a stage in a lesson. They consist of two moves, focusing and framing. These two moves occur at the beginning of any discourse. There are sub-categories of teaching exchanges such as free exchanges and bound exchanges (Sinclair and Coulthard, 1975). Free exchanges are exchanges with initiating moves (Olateju, 2004). Olateju further observes that there are four major functions of free exchanges. These are informing, directing, eliciting and checking functions. It has been observed that the two types of exchanges that are obtainable in classroom situations are teachers' exchanges and students' exchanges. Teachers' exchanges are informatives, elicitations, directives and checks. Informatives give information; elicitations ask questions; directives give command and checks evaluate students.

Bound exchanges are either exchanges with lack of head initiation moves or exchanges with no initiating moves. An exchange can also be bound if the initiation move has no head but only consists of acts such as "repeat", "reinstate" re-initiate and "reinforce."

2.3.4. A Transaction

A transaction is the next rank to exchange. Two or more exchanges make up a transaction. Words such as "well", "right", "now" and "good" serve as boundaries of transactions (Sinclair and Coulthard, 1975). The teacher uses frames to mark the beginning of the transaction and the end of transaction. These words are also called frames. A comment, an evaluation and a conclusion can also be used to mark ends of transaction. Again, (Sinclair and Coulthard) identify three types of transaction namely; informing, directing and eliciting. A single transaction can consist of all the three major exchange types.

2.3.5 A Lesson

A lesson is made up many transactions. It is the highest and the largest rank scale. Sinclair and Coulthard maintain that lessons do not constitute the structure of any other discourse unit because it is the largest and highest rank. The structure of a lesson depends on both the teacher's memory capacity and students' responses.

2.4.Discourse Analysis

A Discourse analysis (DA) or discourse study was developed in 1970s as an academic field (Norquiest, 2020). Suciu (2019) observes that it has emerged to respond to the interdisciplinary requirements claimed by the complexities of the subject matter; and that it is a viable qualitative method in communication research. DA is a sub-discipline of linguistics that deals with language use, meaning and context. According to (Hodges et al. 2008), it deals with "studying and analysing the uses of language" (337). It offers both structural and functional analyses of any piece of discourse in any social context. In other words, DA deals with language use and language beyond the sentence level. It equally refers to a variety of procedures for examining chunks of language whether spoken or written (Allwright and Bailey, 1991).

2.5. Language: Its Indispensability and Usage

Language is the life-wire of every society; without it man finds it difficult to communication effectively. It is man's greatest weapon used for interactions and transactions of all businesses in the world. This affirms (Schifrin ,1994)'s assertion that it is difficult to separate language from the rest of the world. Attempts to do so, will lead to confusion and cohesion. Virtually everything that keeps people and societies together depends on language (Schiffrin, 2006). To obtain equanimity and its attendant successes in the society therefore, language should be used appropriately. Appropriate application of language entails that all the levels of language are properly understood as they are used by the native speakers and applied in contexts.

The use of language in the society is enormous and unavoidable. Language is a representation of human experiences (Halliday, 1997 as cited in Bakuuro ,2017). In other words, language is used to represent our real inner and outer worlds and linguists such as (Halliday, as cited in Bakuuro) has identifies four major uses of language. One, language reflects on things. Two, language is used to represent or conceptualise the real worlds of individuals. Three, language is a symbolic system and four, language is used for interactivities between and among individuals. Man utilizes language to relate with others. In these relationships (Jiboku , 2005) , which may be equal or unequal, depending on the ranks of the communicators and the communicatees, specific language terminologies and applications are to be applied. Language should be appropriately used in every communicative event to realise meaningful and understandable information because it is the principle means of human communication (Drid, 2010). The centrality of language to the world is enormous. Without language, society cannot operate successfully.

Language is unique to man; everyone has specific ways of speaking called idiolect and every field has its special jargons known as register. Every group also has its identifiable way of communicating language; hence, the language of vocation, aviation, engineering, agriculture, commerce, politics, education, media and publicity. People are specifically and basically applying language by these various professions.

2.6. Interrelationship between Language and Discourse

Language is an indispensable tool used in discourse. Language is discourse and discourse, language. In other words, language is used as discourse and discourse as language use. Simply put, language and discourse are interwoven. Both concepts occur in contexts; (Bloor and Bloor, 2013) explain that discourse is a particular context of language use. Discourse is either spoken or written language used structurally or/and functionally. There is basically no area of human endeavour that does not apply either language or discourse. Language "pervades every aspect of human life and activity" (Adedun, 2014, p. 3); it is the greatest attribute that makes human communication distinct from animals (Jikobo, 2005) and it helps “man to manipulate and cause development” (Ewulo, 2018, p. 171).

2.7.Covid-19 Pandemic Returnees and Language Use

All over the globe, travellers returned to their homelands to avoid the spread of covid-19 pandemic. One of the undeniable tools that they came back with was their language which is unique to them alone. The disturbing dispositions and dilemma of the returnees influenced their choice of language and discourse applied in each changing social situation they find themselves.

Trauma, long term and physical health problems, social stigma, poverty, envy and discrimination, inability to survive normally and multiple unexplainable needs of the returnees during covid-19 pandemic were major causes of the selections of their lexical items.

As a great measure to ameliorate the pains of the returnees, migrants who had earlier returned were used as messengers to support the new returnees during covid-19 pandemic. Chylian Azuh, one of the 250 trained volunteers in Nigeria , Ebrima Sambo, one of the 248 voluntees from Ivory Coast, Yerro Krubaky from the Gambia, Alusine and Akao Kunikazu from Siera leone, Marina-Schramm from Cote d’Iviore , Bamba Badiane from Senegal, Abrahim Kromah, Princess Gbatue and Sharon Logan from Liberia, Aboubacar Sylla and Elhadj Mohamed Diallo from Guinea and other returnees and their officials’ performative utterances were collected mainly from International Organisation of Migrants (IOM) and use in this work. Many of these returnees acted as migrants as messengers (MaM) during covid-19 campaign against the spread of the deadly virus.

Majority of the returnees actually talked based on their unpalatable experiences as returnees. They therefore urged the new returnees to be careful in observing the COVID-19 protocols for healthy living and avoidance of the spread of the dreaded virus.

2.8.The Speech Act Theory and Its Relevance to the Work

The speech Act Theory deals with the act of doing things with words. It actually communicates functions of any language (Baktir, 2013). It maintains that to “say something is to do something” (Araki, 2017 as cited in Austin, 19621). The speech act is the utterance that has a performative function (Christison, 2018). It was John Austin in his work, *How to Do Things with Words* that explains that there are locutionary acts (i.e. the acts of just uttering words). This includes phonetic acts, phatic acts and rhetic act (Araki), illocutionary acts (actions, derived from the uttered words) and perlocutionary acts which are effects obtained from the uttered words (Poluzhyn and Vrable 2003, Baktir 2012, Oishi,2006,). Locution, illocution and perlocution apply to all utterances (Drid, 2018). Here, the returnees are actually using language and discourse to communicate their thoughts and actions.

It is Austin (1962)’s illocutionary acts that we mainly apply in the analysis of data in this research. Austin classifies illocutionary acts into five namely, verdictives, exercitives, commissives, behavitives and expositives. According to some scholars, verdictives deal with judgments; exercitives with power and influence; commisives with obligations and declaration of intentions; behabitives with attitudes and feelings and expositives with reasons, arguments and communication (Araki, 2017, Baktir, 2012, Oishi 2006, Cahyaningati, (2012). There are several verbs that are used in explaining each of these acts.

3. Data Presentation and Analysis

Data were gathered from the statements of the returnees (as reported by UNICEF, 2020, Sert 2008, IOM 2018, 2019 and 2020); and very few from the officials of IOM from 7 participating West African countries in MaM's programme. These randomly selected countries are Cote d'ivoire, the Gambia, Guinea, Liberia, Nigeria , Senegal and Sierra Leone .Data are labeled with letters "SR" (Statements of the returnees and the officials of IOM); this is followed by Arabic numerals (1 to 35 respectively)' hence SR1, SR2 to SR 35. Data are first presented before their analyses; the analysis is presented in patches as (Analysis SR1 to SR5; SR6 to SR 10, and to SR35 accordingly). Excerpts of data were randomly selected and pruned from 35 statements of which 5 represent each country. Austin (1962)'s The Speech Act is relevant to this work and are used in data analysis of this research.

3.1. Data Presentation 1, from Ivorian Returnees

SR1: We know that music has always been a good channel to reach out to the youths
SR2: Our objective is to pool our efforts to raise awareness on the risks of irregular migration and promote positive alternatives
SR3: At first, I wasn't afraid of the diseases itself, but I know it would have an impact on us
SR4: They gave me everything I needed to be able to protect myself against Covid-19
SR5: But things didn't go according to plan when Amadou arrived in Abidjan.

3.2Data Analysis 1 (SR1 to SR5)

SR1 to SR5 are performatives; the excessive use of the 1st person singular pronoun (subjective and objective cases), "I" and "me" in SR3 and SR4, the 1st person plural pronouns (subjective and objective cases) "we" and "us" in SR 1 and SR 3, the possessive pronouns, 'our" in SR2, the third person plural pronoun "they" in SR4 and the reflexive pronoun, "myself" in SR4 are indicators of the returnees' direct involvement in the covid-19 experiences. The utterances are highly informatives; they explicitly report the perlocutions (of hope) of the returnees in active voice. Again, all the utterances are declaratives. It is worth adding that SR3 is a behabitive; SR5, an expositives, others commissives.

3.4. Data Presentation 2, from Gambian Returnees

SR6: As a returnee, this is a very important undertaking for me.
SR7: It is my belief that the COVID-19 outbreak affects migrants disproportionately
SR8: I am really honoured that, despite the challenges now, I am playing my part to fight COVID-19 in my country
SR9: It is good to reconnect with my family, because I rarely spoke with others after returning
SR10: Before the pandemic, I was used to seeing Yerro carrying mostly light luggage and materials.

3.5. Data Analysis 2 (SR6 to SR10)

SR6 to SR 10 are also declaratives, expressed through active voice. They are concise commissives and behabitives devoid of ambiguities. Again, the utterances here are presented in modern day English and they are devoid of abstractions. The passionate presentations of the returnees' representatives and their sensational choice of words make their language highly emotional. They logically and factually present their intentions in simple words that are not limited to any linguistic group.

3.6. Data Presentation 3, from Guinean Returnees

SR11: We are all returnees; As the Coronavirus hit Guinea, an idea came to our minds
SR12: In Guinea, everyone needs a mask, so we decided to produce masks and sell them
SR13: When Covid-19 hit Guinea, we said that even if we had to get sick, we were willing to risk our lives for this population
SR14: But we realise now that we had to raise awareness among people of the reality
SR15: After the training, we went to the markets and neighbourhoods, and make the community understand as well that the Covid-19 patients should not be stigmatized.

3.7. Data Analysis 3 (SR11 to SR15)

Behabitives, expressives and commisives characterize the data above. Again, the dominant use of personal pronoun, "we" throughout the representatives, the collective application of illocutionary acts and the attendant perlocutions resulted in the returnees' realization of their dreams . In other words, the communicative force of utterances leads to the performance of these illocutions.

These speech acts are characterized by simplicity of words, clarity of purpose and directness of expressions. The voice is active, the explanations of facts are detailed. Factual and impressive use of language reflects the real life situation as experienced by the returnees during covid-19 pandemic. The returnees' language is in reported speech and it is informative and expressive.

3.8. Data Presentation 4, from Liberian Returnees

SR16: United we all make a difference in the community
SR17: Together we can win over this pandemic.
SR18: Prevention messages are not always followed by people taking action
SR19: We concluded that comic strip could be very useful to distribute in the community
SR 20: Sharon is part of a network of migrant returnees to provide accurate and clear information to the people at risk of unsafe migration and exploitation and abuse

3.9. Data Analysis 4 (SR16 to SR20)

SR16 to SR20 are all declaratives presented in reported speech; the utterances are simple and factual. They indicate a collective work of the returnees in actualizing their visions during covid-19 pandemic. The language is formal, simple, vivid and clear. Commissives, behabitives and expositives are the speech acts used here.

3.10. Data Presentation 5, from Nigerian Returnees

SR21: I made the video oh how to properly wash hands because people need to know how to avoid contracting coronovirus or spreading it.
SR22: I got paranoid, I couldn't think straight, I couldn't sleep.
SR23: I am always looking out (to see) if there is any danger
SR24: My advice to fellow returnees migrant and the public on Covid-19 is to stay safe…
SR 25: We have gone through a lot during our travel and we should not covid-19 take our lives.

3.11. Data Analysis 5, (SR21 to SR25)

SR21 to SR25 are declaratives presented in simple and straightforward way. The first person Pronouns, "I" and "we" are predominantly used to indicate the returnees' involvement in the fight against covid-19 pandemic, commissives, behabitives and expositives are applied coherently and comprehensively. Here, the utterances are well structured in a formal way. The language is informative, purposeful, impressive and persuasive with full developed ideas and facts.

3.12.Data Presentation 6, from Senegalese Returnees

SR26: After I returned, I chose to get involved in everything that affects my community
SR27: I stay home to protect myself and my family
SR28: I always use a tissue when I sneeze and throw it in the trash after.
SR29: I want to help raise awareness and lead by examples because it concerns us all.
SR 30: In Senegal, returned migrants have taken it upon themselves to fight unproven remedies and harmful misinformation by taking photos of themselves communication positive or preventative actions.

3.13. Data Analysis 6 (SR26 to SR30)

SR26 to SR 30 are equally declaratives presented in an unambiguous way. The language is easily understood because of the choice of simple day-to-day words in their communication. Also, the use of the 1st person singular pronoun, "I" shows the returnees 'direct and active involvement in the fight against covid-19 pandemic in Senagal. The utterances are straight-forward and can easily by understood by all discourse participants.

3.14. Data Presentation 7, from Sierra Leonean Returnees

SR31: I was happy to come back, but I wish I had not
SR32: Whilst we will intensify safe migration messaging campaign, IOM will continue to develop programs to address the problem of youth unemployment of the
SR33: COVID-10 adds a layer of vulnerability to Sierra Leonean youth
SR34: 99 Sierra Leoneans yesterday returned from Niger via a flight chartered by the IOM with support from the European Union

SR35: The returnees were forced to wait over half a year in a transit centre in Agadez because of border closures related to COVID-19.

3.15. Data Analysis 7 (SR31 to SR35)

SR 31 to SR 35 are commissives, behabitivies and expositives explicitly presented in reported speeches. They are formal, unambiguous and impressive words presented in simple and complex sentences. The choice of lexical items by the returnees and their changing moods are informed by their current situations. In SR31 when the returnees were taken good care of, they were happy and the perlocutionary forces of their utterances were of joy and hopefulness. But as soon as their situations changed (from good to bad) their choice of words equally changed; words such as “forced”, “wait over half a year in transit” (SR35) “, adds a layer of vulnerability to Sierra Leonean youth” (SR33) emerged. Again, the application of the personal pronouns, ”I” and “we” by the returnees indicate personal involvement in the real contemporary problems encounted by the returnees. Again, their use of personal pronouns denotes the returnees’ commitment to achieving their goals and makes their utterances personal.

4. Findings

In this study, we have found out that the language of the returnees are replete with behabitives, commissives and expositives. The returnees explicitly present their performative utterances with the dominance of active voice. They predominantly use personal and reflexive pronouns and vividly describe ideas and facts in reported speech to relate their experiences, Also, simplicity, logicality, formality, clarity, straight-forwardness, specificity, directness and impressiveness, emotional and sensational use of words (invoked through their personal recounts of unpalatable situations) characterize the language of the returnees. The language of the returnees is also factual, and devoid of abstractions and ambiguities. Their language strongly centres on the real life problems encountered personally by them. With the present-day problems, the returnees use the present-day English (contemporary English) to communicate their intentions with a view to solving them.

We have also discovered that in all the 7 countries selected for this research, there is the similarity of language use by the returnees during covid-19 pandemic. From Ivory Coast to Gambia, Guinea, Liberia, Senegal, Nigeria and Sierra Leone and by implication the other 10 West African countries; and also, by extension, the world; the returnees dominantly use declaratives in simple reported speech.

Another major finding is that the returnees’ choice of lexical items is occasioned by situational changes in life, such as the state of apprehension, discrimination, joblessness , disillusionment on the one hand, and freedom, hope, high expectation and appreciation on the other hand. When they are somehow comfortable, they speak a language full of hope and believability but when they are frustrated and uncertain of the present and future, their language automatically changes to that of hopelessness and uncertainties. In other words, the vicissitudes of life determine that choice of words used by the returnees.

Conclusion and Recommendations

Our attention, in this study, has been focused on the language and discourse of the returnees during covid-19 pandemic. We have seen that the returnees are people who come back to their native lands or from where they had initially stayed (before their departure) due to various reasons which may be personal, family, societal, financial, etc. Many of them are faced with problems both in the places they returned from and where they now live. They are viewed as frustrated, underprivileged and hopeless people. Many are jobless and in extreme poverty. Besides, they are stigmatized and considered as problems generators. They are often depressed, sick, physically and emotionally, anxious and full of pains due to their traumatised past and present conditions. In such a situation, their language and discourse actually appeal to the minds of discourse participants and evoke and provoke sympathy in them.

We have applied Austin's Speech Acts of locution, illocution and perlocutions in analyzing the data gathered mainly from the utterances of the returnees from 7 West African countries randomly selected from the 17 West African countries. The aspect of Austin's Speech Act that is tremendously applicable and applied to this work is his illocutionary acts (behabitives, commissives and expositives while verdictives and exercitives are not applied at all).

The study recommends that the linguists and other language experts should critically carry out a contrastive and comparative analysis of the language and discourse of the returnees and other professions with a view to discovering whether or not there are similarities and differences between the language and discourse of the returnees and other professionals. They should also study extensively the locutionary and perlocutionary forces of the returnees' verdictives and exercitives. Again, the returnees should learn how to adapt themselves to adverse situations and use language and discourse positively so as to ensure healthy applications of words at all times.

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Book reviews

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Book review: "Sociology in Ecuador" by Philipp Altmann, Palgrave 2022.

Cecilia M. Zsögön [16]
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Abstract

Book review of "Sociology in Ecuador" written by Philipp Altmann and published by Palgrave 2022.

Keywords
Latin America, Sociology, Education, Research, History, Tradition

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Exploring the history and establishment of sociology within a Latin American nation, situated in a turbulent and complex region, presents a challenge that Professor Philipp Altmann undertakes with meticulous rigor and proficiency. Through an impressive biographical and documentary analysis, he guides the reader through the emergence, development, and institutionalization of sociology in Ecuador, on a journey that illustrates that the path was far from straightforward or linear.

The book focuses into the 20th century, a period marked in Ecuador by events such as the cocoa boom, the economic crisis, and the subsequent coup in 1925. It also encompasses the 1941 war with Peru, during which Ecuador suffered defeat and territorial loss. The banana boom of 1950, the income surge from oil exports in the 1970s, and the subsequent modernization of state structures and population growth are also included as factors that contributed to shaping the course of sociology in this country. Lastly, the author refers to the neoliberal policies of the 1980s and 1990s, as well as the profound economic and political crises of 1999 and 2000.

These events played a pivotal role in shaping the landscape of sociology in Ecuador. As the author reminds us, Ecuador's sociological trajectory diverged from that of other Latin American nations, beginning with its later development. It wasn't until the 1960s and 1970s, with the establishment of Marxist sociology, that Ecuador's sociological production aligned with broader regional trends, yet always maintaining its particularities.

The three major periods of sociology in Ecuador analyzed by Professor Altmann are, first, positivist sociology, defined by the influence of classic -european- authors of the time, such as Herbert Spencer, Gabriel Tarde, and Georg Simmel, and their reinterpretation at the local level. Secondly, the period when sociology in Ecuador attempted to professionalize and connect with the global debates of the 1950s and 1960s. During this period Ecuador witnessed the establishment of its first research institutes, and in the early 1950s, two Ecuadorian sociologists actively contributed to the formation of the International Sociological Association and its regional counterpart, the Latin American Association of Sociology.

The third moment represents a profound transformation in the local landscape of sociology caused by the military dictatorship from 1963 to 1966, which intervened universities, dismantled internal democracy and student involvement while dismissing hundreds of professors. By the late 1960s, another rupture occurred with the local emergence of critical Marxist sociology. This new paradigm led to a reinterpretation of Ecuador's history and circumstances, rejecting previous notions of positivism and functionalism and instead engaging in debates concerning dependency theory, semi-feudal structures in Ecuadorian society, and the role of sociology in the broader societal context.

Lastly, the author highlights that the 1980s witnessed a significant diversification of sociological research, driven by the increasing importance of research institutes outside the realm of universities. Despite this diversification, Marxism persisted as the prevailing theoretical framework across all sociology degree programs. From the 1990s onward, Ecuadorian sociology has been undergoing a process of change, shaped by a variety of factors that extend into the present day, including political and economic crisis and political reforms.
Attempting to undertake a "sociology of sociology" is a complex task that can be approached from various perspectives. In this book, the author applies Roger Geiger's theory of the

institutionalization of sociology proposed in 1975. He described French sociology as a competition among different metaparadigms that ultimately leads to the institutionalization of one of them. Geiger divided institutionalization into three components: the intellectual component, the organizational component, and the sociocultural component. Altmann primarily focuses on the first two components, which include the formation and development of sociological approaches, dominant references, methodological reflections, and schools of sociological thought, among others. This primary focus is combined with the organizational component, related to universities, research institutes, and cultural or political organizations that had an impact on the development of the sociological debate.

The path that led to the institutionalization of sociology in Ecuador appears as a collective task, marked by debates about the function and objectives of the discipline but also intertwined with the consequences of the conquest of America, colonialism, social stratification, poverty, inequality, racism, and the marginalization of large population groups. The development of sociology in Ecuador, much like in the entirety of Latin America, has been intricately linked with the political and economic dynamics that defined the predominant topics and lines of research during different periods. Certain elements are shared across Latin America, including the legacies of colonialism, the exploitation, forced assimilation and abuse of indigenous populations, the recurrent coups, the emergence of radical left-wing movements, and the surge of neoliberalism during the 1980s and 1990s.

Power struggles among post-colonial elites also played a significant role in shaping the fabric of Latin American society and the lenses through which it was understood. These conflicts hindered the region's efforts to resolve internal disputes and achieve integration. Furthermore, the interference of the United States, whether through legitimate or clandestine channels, in the domestic politics of many nations, also contributed to shape the course of events in the region.

Another aspect, central for understanding the social and economic structure of the region is its subordinate integration into the global capitalist system and its international division of labor, primarily through the export of raw materials and, on some occasions, an incipient industrialization that did not fully materialize. In recent times, prominent factors shaping the region's dynamics are corruption, persistent inequality, increasing violence, informality, and new forms of neocolonial dependence together with internal conflicts leading to migrations, especially towards the United States.

In response to these -old and new- challenges, various conceptions of the role of sociology have surfaced, and within these debates and productions the discipline has grown and acquired a distinctive character. However, sociology in Ecuador, as well as in all Latin America, was significantly influenced by European theories that permeated the region's sociological production. This influence together with the background of colonialism and imperialism, lead in occasions to a Eurocentric, if not openly classist and racist discourse. Positivism, with its ideas of evolution, natural selection, and social pathology, was a useful tool to attribute responsibility for all societal problems, especially political, social, and cultural "backwardness," to mestizos and indigenous peoples.

Cultural colonialism was present in Universities and research institutes in Latin America until the 1950s and 1960s, when this narrative was challenged with the introduction of concepts such as internal colonialism, dependency, center-periphery dynamics, development styles, among others. These notions emerged from studies focused on the specific social and power structures of Latin America. Nevertheless, Altmann highlights that at all times, "Ecuadorian sociology was a genuine sociology, offering proper explanations for social phenomena and engaging with the debates elsewhere." This shows that sociology in the Global South was not simply repeating ideas from the Global North, even though the attempts to build a dialogue did not prosper. The author analyzes this indifference towards the local production of Latin America, which reveals a history of marginalization and exploitation but also as a history of systematic invisibilization (Santos 2011, quoted by Altmann).

The author also engages with debates on post-colonialism and decoloniality, which key figures are Aníbal Quijano, Walter Mignolo, and others who contributed to build a non-hegemonic sociology. Relevant regional movements and authors include the liberating education of Paulo Freire, the philosophy of liberation of Enrique Dussel, Arturo Roig, and many others, as well as the Latin Americanism of Leopoldo Zea, José Martí, Juan Bautista Alberdi, all of whom reclaimed Latin American identity, indigenous culture, and emphasized justice, equality, and freedom.

Finally, as a Latin American and a professional educated in this region, I can attest to the accuracy of Professor Altmann's statements when he asserts that "doing research in the Global South is a particular challenge. Access to material is always a problem [and] Universities do not recognize the role of research and writing in the academic world." However, Professor Altmann manages to provide an extremely comprehensive overview of Ecuadorian sociology with the available materials, drawing from a wide range of sources including sociology journals, newspapers, university library archives, political party debates, interviews with several key actors, amongst others.

The result is a relevant document that reflects the course of sociology in a country with a turbulent past and present, which contributed to the development of a critical social science focused on regional structures and dynamics. The expert knowledge and details presented in this book offer valuable insights into the sociological tools employed throughout the 20th century to interpret the world and, with varying degrees of success, attempt to transform it.

Book review: "The Oxford Handbook of Global South Youth Studies" Edited by Sharlene Swartz, Adam Cooper, Laura Kropff Causa & Clarence Batan, London, Oxford University Press 2021.

Seran Demiral[17]

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Abstract

Book review of "*The Oxford Handbook of Global South Youth Studies*". Edited by Sharlene Swartz, Adam Cooper, Laura Kropff Causa & Clarence Batan, London, Oxford University Press 2021.

Keywords
Equality, Global South, Justice, Youth Studies, Policy, Intersectionality

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The Oxford Handbook of Global South Youth Studies brings fresh perspectives on youth studies within the framework of Southern theory. By integrating a robust theoretical understanding of various aspects of youth identities, cultures, and other fundamental topics in the field of social science with case studies from diverse communities worldwide, this book presents expanded viewpoints and the potential for deeper discussions. The book's organisation features three essential parts: "The South and Southern Youth", which sets the general framework; "Southern Perspectives Linking Theoretical Concepts to Contemporary Issues", which provides case studies on the lived experiences of youth in different geographical regions through sociological concepts; and "Southern Representations, Research, Interventions, and Policy", aiming to bridge contemporary approaches in the social sciences. Insights from Global South and Postcolonial Studies offer new understandings in education, social justice, and global youth towards the ultimate goal of reshaping youth studies into a comprehensive "Global Youth Studies" field.

In the search for a comprehensive global youth definition, this book examines various aspects ranging from social practices to social justice issues. Firstly, the authors establish connections between theory and practical knowledge in the pursuit of justice. After a chapter discussing the linkages between theory and practice, the Global South is analysed, and the focus shifts to the youth of the Global South. This exploration establishes the foundation for developing a Southern theory of youth studies. To illustrate, the opening chapter by Adam Cooper *et al.* confronts binary concepts such as structure and agency, objective and subjective knowledge to explore the ways to achieve tools for social change. Through this transformative understanding, they introduce the concept of epistepraxis, emphasising how knowledge can empower social practices and, in turn, how social practices can reshape knowledge.

This interplay between conceptual analysis and practical methodologies in the social sciences prompts authors to question "for whom and under what conditions" the Global South is relevant rather than simply location. This examination is crucial, as there have been ongoing criticisms of the Global South-North distinctions, suggesting the inadequacy of this conceptualisation or its obsolescence. Therefore, these introductory chapters engender further discussions on these classifications. In the subsequent chapter, Cooper addresses the previously posed questions: "Why, when, and how" do definitions of the Global South become relevant for critical analysis? Through statistics related to the youth population, income disparities, and internet accessibility, regional disparities among continents and areas become apparent. Such assessment demonstrates that youth studies primarily pursues social equality and justice.

The Global South's delineations in politics, economics, and ecology are of significant importance for general readers interested in Southern theory, youth studies, or both, as well as experts, PhD scholars, and lecturers in the relevant fields. The concept of the epistemological South signifies a deeper understanding of why this conceptualisation continues to be relevant in transcending binary frameworks. This notion would have strengthened the central argument that "northern ideas struggle to explain localised knowledge", highlighting how binary thinking regenerates distinctions. Instead, emphasising difference-centred approaches could have made the 'decentring of Northern' knowledge more comprehensible. On the other hand, Latin American studies and Asian contexts have dedicated sections in the book. Cooper also highlights the dominance of

Northern approaches and the prevalence of quantitative research practices, relying on statistics and demographic information, within the field of Asian youth studies.

The subsequent section, which spans the sixth to the thirty-fourth chapters, is subdivided into specific concepts relevant to youth contexts in diverse regions. These concepts include personhood, intersectionality, violence, de- and post-colonialism, consciousness, precarity, fluid modernities, ontological insecurity, navigational capacities, collective agency, and emancipation. Two or three articles explore each concept, with a balanced representation of countries or regions and different perspectives. For instance, the concept of personhood is examined in the context of Maori youth in New Zealand and the formation of youth identity in Indigenous Amazonia. Ormond, Kidman, and Jahnke emphasise that Maori personhood is derived from and strengthened by their cultural heritage, shaped by spatial and temporal factors. The entire article revolves around the experiences of rangatahi, the younger Maori generations, who face a conflict between preserving the unique culture of their communities and integrating into the broader society's global youth culture. Similar challenges related to personhood are also encountered in the construction of youth personhood in the Amazon, primarily due to legal and official concerns such as rights and membership, as explored in Latin American and Global South studies in general by the authors of the next chapter.

The subsequent concepts interconnect several sociological topics as discussed by modern theorists. In Chapter Eight, Collins discusses intersectionality, defining it as the intersection of power relations and highlighting age as a significant category alongside race, class, and gender. The chapter emphasises the necessity of adopting a new perspective on age in relation to citizenship status within society. While underscoring the importance of political agency in youth citizenship, it provides examples ranging from favelas in Latin America to various forms of violence in Asian contexts. Regarding the chapters related to violence in particular, Dasgupta references the concept of symbolic violence developed by Bourdieu and discussed by both Bourdieu and Passeron in the context of dominant groups within the pedagogic system. Sekar Larasati, Wood, and Laksana also employ Bourdieu's sociological insights, particularly his concept of "reflexive sociology", in their chapter exploring Ngadas and the experiences of Indonesian youth. These examples illustrate to general readers interested in sociology or sociology experts from other fields how youth studies engage with fundamental sociological topics, demonstrating that contemporary societal debates deeply intertwine with the lives of young people.

There are other examples of modern sociological approaches in the chapters. For instance, Woodman *et al*. discuss how to define contemporary youth in the context of Bauman's liquid modernities, following references to well-known definitions of second and late modernity by Ulrich Beck and Anthony Giddens, respectively, in the 22nd chapter. Instead, they focus on the concept of "liquidness" due to the "fluid life course transitions and mobility patterns" seen in global youth practices. While describing Indonesian youth compared to young people in the Philippines, the authors refer to Karl Mannheim to apply the sociology of generations, highlighting the term *angkatan* used for generation while demonstrating each crisis as stages in life. Additionally, cultures are emphasised in various ways, sometimes by highlighting popular (and globalised) cultures from the Global South, such as K-pop, and sometimes by addressing social differences among cultures, drawing inspiration from theories related to pluralism and diversity.

When it comes to the real-life stories of young people, issues of precarity and vulnerability also appear to be significant global notions used to construct the field of global youth studies. The case study chapters address precarious working conditions and child labour as a consequence of capitalist development in the Global South. In his realistic and vital chapter, Chavez Cruzado points out that child labour will persist as long as poverty and precariousness exist due to inequalities related to capitalism. He introduces movements of adolescent and child workers in Peru and underscores that their attachment to communities and families may only be possible through working.

At the end of this section, the chapters align at the intersections of resilience, emancipation, and collectivity. On the one hand, specific examples highlight youth-lived experiences and challenges arising from Southern contexts. Elsewhere, connections with larger-scale theories, from Giddens to Bourdieu, as well as contemporary approaches in social sciences, described in concepts such as *precarity* by Guy Standing to understand youth's economic positions in society as consumers, producers, and workers, or *ontological plurality* by Bruno Latour to analyse differences among human actions in diverse cultures, are explored.

The final section continues this exploration by linking the ideas to the Southern frame of the study using a self-reflexive methodology. In the opening chapter of this section, readers encounter embodied examples of young people as entrepreneurs in contemporary society, investigating the representation of young identities. In subsequent chapters, relevant approaches from emancipatory action to critical theory aim to innovate research methods and policies for community development. In the quest for justice amidst neoliberal development, these chapters discuss how Southern youth navigate educational challenges and the work system, becoming agents of change through social movements.

In the final chapters, while summarising the book's structure and sharing the story behind the idea of this Handbook that combines youth studies and global south approaches, Swartz provides demographic information about the book's contributors, including early career researchers from various countries. Precarious experiences of Southern scholars are also open for further debate. In conclusion, from the theoretical framework to practical knowledge construction and the self-critique of the entire book, "The Oxford Handbook of Global South Youth Studies" introduces new paradigms to the field of research and policymaking in the context of Southern regions.

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