ISLAM IN WEST: A CRITICAL DISCOURSE ANALYSIS OF THE WESTERN NEWSPAPER HEADLINES REGARDING HAGIA SOPHIA'S CONVERSION INTO A MOSQUE.

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Abstract:

The researchers aim to analyze the newspapers' post titles to explore how the print media utilizes the different linguistic features to disseminate different ideologies on reporting the conversion of the iconic Hagia Sophia into a mosque. The definition of Newspapers' discourse is "biased chronology of events." The researchers have collected the data from five Western Newspaper headlines to show how different international newspapers discursively represent an event through their headlines. The Newspapers include The Washington Post, The Telegraph, The Economist, and The New York Times. Orientalism and Islam's representation in western media proposed by Edward Said took orientalism insights. The study also has employed Fairclough's three-dimensional model of CDA (Critical Discourse Analysis) to analyze ideological representation in the headlines of selected newspapers. The researchers conclude that western newspapers termed the conversion' a retreat from modernism,' which interprets tragedy for the travelers and tourists. In terms of culture, it is a process of cultural cleansing. The contextual study and inclusion and exclusion of different social actors' discourse brought intended ideologies in the newspapers. The print media serves as a distorting prism to reflect the mirror image to the masses.

• **Introduction:**

"Since Homer's time, every European, in what he could say about the Orient, was a racist, an imperialist, and almost ethnocentric.In a diverse and multiethnic world, language plays a vital role in the interpretation of the world. Reath(1998) argued that language is a tool of attitude construction of different groups inspired by social changes (Sibtain et al., 2021). Language is an instrument of social structure where people interpret (Iqbal et al., 2020)society's mechanism through the use of language (Akhtar et al., 2020; Baig et al., 2020). Hodge &. Fowler(1991) asserts that some texts of the language are directly involved in shaping the specific society's ideas and attitudes. Linguists are interested in society's discourse, which is a shift from traditional interpretations of texts, which include the structure of language in a social process. An arrangement based on semantics, morphology, grammar, and phonology of a given text does not produce an adequate understanding of the text. The coherence, rhetoric intentions, and worldview that the writer and reader bring are essential on parallel lines. (Kaplan, 1990). So, language is not only a way to reflect reality; it is a way of creating reality. The words can never be neutral. The terms are the career of interests of writers and speakers, and it is the manifestation of power through language (Fisk, 1994). The use of language in formal and informal settings is the subject matter of linguistic analysis. The theorists have discussed the use of language in discourses. The media sources of every kind can exercise a lasting impact, and they choose to report what they believe to be true. The objectivity of media is theoretically an ambiguous concept which is always a point of argument in political and cultural studies. Distortion of facts, news manipulation, brainwashing, and public consensus management are the features of modern media. Boyd-Barrett (1994) argued that the tradition of media analysis is based on the text's socio-cultural analysis. In the interpretation of media text, social science is context-based. In the field of social sciences, the researchers are interested in interpreting language, which gives its meaning in context.

The interpretation of a text through contextual implications in critical discourse analysis is carried out since 1960 when linguists and social analysts focussed on a diverse understanding of the world of discourses.Van Dijk (1998) argued that critical discourse analysis deals with analyzing the spoken and written lessons that reveal the inequality, dominance, bias, and discursive social power source. It aims to examine how discursive relationships are maintained and power manifested through language. Fairclough(1993) defines critical discourse analysis as a systematic way to explore the opaque relationships discursive practice, which determines the mechanism of power and its manifestation through language. Critical discourse analysis examines broader social practices and cultural structures that contribute to the ideological images through text. The primary aim of critical discourse analysis is to explore the role of language in propagating power, including literary texts and non-literary texts. There are multiple orientations of energy through language, and this is the subject of critical discourse analysis to find the basis of these ideological interpretations and power struggles. Critical discourse analysis focuses on the particular context in which a discursive practice started and determined its purpose and success through understanding the text.

Fairclough &Wodak (1997) listed the principles for critical discourse analysis, which are given.

• Socio-cultural, as well as political issues, are generated through discourse. There is a reflection of these issues in the manifestation of speech.

- Power relations are negotiated and performed through discourse;

- Discourse both reflects and reproduces social ties;

- Ideologies are produced and reflected in the use of speech.

So in the light of these principles, the analysis of selected data is to be carried out. Hagia Sophia is an iconic piece of art in Istanbul that has a history of about seven centuries. Since the fall of Constantinople in the 15thcentury, this place has served as a place of Muslim worship, mosque, and after the fall of the Ottoman Empire, Kemal Attaturk made it a museum and a public place for travelers throughout the world. In the year 2020, a court in Turkey ordered to re-establish it as a mosque, which resulted in an outcry from the West who considered it an attack on Europe and Christians' cultural values. From Pope to a layman, everyone commented on the judicial orders. The Turkish president gathered the Muslims on Friday prayers and announced that the mosque would be open for the Muslims to offer prayers. Print media and electronic media throughout the world gave special coverage to this moment. This study is carried to critically analyze western newspapers' language on reporting the conversion of iconic Hagia Sophia.

1.1 Thesis Statement:

Western media has portrayed the Muslims through orientalist perspective being irrational and fundamentalist. There is a strong sense of alienation of the Muslim world from the West, secular brain. The western media has presented a distorted version of Muslims across the globe. In the case of the conversion of Hagia Sophia into a mosque, there is a linguistic outcry in the West's print media. The problem is to be analyzed, and the solutions are argued through this study.

•   Research Objectives:

This research has the following objectives.

- To investigate the propagation of selected ideology through discursive practice.

- To investigate the impact of these discursive practices on the readers of selected newspaper headlines.

1.2 Research Questions:

The researcher aims to answer the following question in this research.

- What are the differences in ideology in the representation of the same event in different newspapers?

- What are the impacts of these discursive practices on the mental processes of readers?

1.4 Significance:

In linguistic analysis, critical discourse analysis occupies a special place, which is a comprehensive analysis of ideological investments through discursive practices. This research is a significant addition to the existing literature on the subject of Islam and western media. It will further inspire future researchers to explore Western media's ideological biases on the representation of Islam and Muslims and events related to religion, that how these practices contribute to a biased interpretation of Muslims and their religious freedom by western media.

• **Literature Review:**

Western media has been subjectively portraying Muslims and Islam. Since the incident of 9/11, Muslims have been facing the problems of identity throughout Europe and America. The orientalist ideology has one over the media, and editors are always trying to portray Islam as a foreign devil (Said, 1997). According to Van Dijk(1995), critical discourse analysis is an ideology analysis. Van Dijk proposed an "ideological square," a positive self-representation and negative representation of others. This ideological square is observed using lexical and syntactic structures of language, at the semantic level and in functional concerns of the text(Richardson, 2004). A lot of studies have been carried on the western portrayal of Islam. A summary of recent works has been given here.

Poorebrahim&Rezai(2013) Critically analyzed the western discourse on the representation of Islam. The researchers analyzed the relationship between speech and ideology. The researchers selected the headlines widely circulated in western newspapers, including The New York Times, The Independent, The Time, and The Heral Tribune. The time frame of these headlines started from January 1, 2008, till December 30, 2012. The analysis was based on the theory of EdwarSaid on Orientalism and the model of the critical discourse of Van Dijk. The researchers analyzed the religion Islam was stereotyped, and Muslims were portrayed negatively. It was done through different linguistic choices in the construction of headlines. To know what type of ideologies are manifested through text, how linguistic choices contribute to power and ideology, the discursive practices are to be analyzed, and it is only possible through critical discourse analysis. Critical discourse analysis is used to decode ideological conflicts conveyed through text (Van Dijk, 1998). Discourse has a unique role in the production of ideologies in society. For a discussion, the definition of speech is the " basis of social representations shared by members of social group" (Van Dijk, 1998).

Rezaei, Kobari& Salami (2019) Carried out a study by critically analyzing Islam or Muslims' headlines. The headlines of The Guardian, The New York Times, and The Independent. The researchers employed the critical discourse analysis model of Van Dijk. The researchers concluded that the editors of the newspapers used such lexical choice that distorted the reality and produced a subjective interpretation of Islam and Muslims in their headlines. They distorted the idea of impartiality in media studies through the use of selected grammatical structures.

Theoretical Framework:

Orientalism:

In a series of books, Edward Said discussed Orientalism and the dominant western philosophy of Occidentalism. Said(1978) argued that Orientalism is an accumulation of western knowledge based on socio-political and economic differences. Western philosophers assume the Orient world as a separate world, which results in the idea of otherization. It is believed to be the antithesis of the West. It is based on the Western political system's socio-cultural differences, which claims to be secular and enlightened. According to Edward Said(1978), Orientalism is associated with western thoughts on binary, which results in the otherization of non-westerners. In addition to this, Western philosophers use a particular discourse linked with the Orient and Islamic world (Said, 1978). Said considered that many historians, political theorists, journalists, imperial administrators, and economists had interpreted the world on two different parameters throughout history.

In his book, Covering Islam, Edward Said analyzed Muslim representation in western media that shifted from geographical indication to religious expression. Said (1997) argued that since the oil prices increased, western society considered it an economic expedition of Muslims against the West. They presented it as a potential threat to their sovereignty. The orient school of thought inspired these considered a barbaric and uncivilized bunch of humans. Then the onset of terrorism in the 1980s to 1990s contributed to this notion of westerns. Said(1997) discussed the situation of America, where Islam was represented as the foreign devil. Times' expert on Islam wrote that USA and western officials were finding ways to tackle the challenge. Said (1997) shared the example of Time magazine in which a painting appeared where a muezzin's caricature and a note as " The Militant Revival."

Said(1978) analyzed Orientalism from the concept of discourse proposed by Foucault. In its illustration, he explained how power works through language and how does it produce knowledge. It tells how power is itself an index of human existence. In the words of Foucault (1979), "there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations."Said's idea is now more strengthened by incorporating mutual interpretation of knowledge and power and their mutual nexus. Said (1978) argued that Orientalism is a way of thinking based on an epistemological and ontological difference between ' Orient' and Occident. It is a common perception in the West that when people think East is different from us, there is a difference between East/ Orient and West/ Occident.

This study is on the theory of Orientalism and the representation of Islam in western media. The headlines of selected newspapers are analyzed in light of the approach given above.

• **Methodology:**

"For me, words are a form of action, capable of influencing change." (Ingrid Bengis). The researcher aims to investigate the functional purpose of language as a social practice, which results in media discourse. The study of speech that people encode their subjective interpretations through language, so this research is based on the practical analysis of the newspaper headlines' language. This research attempts to decode the linguistic manifestations of ideologies in reporting the event of the conversion of Hagia Sophia from a museum to a mosque in the year 2020, where people gathered and offered their prayers despite a pandemic.

3.1 Data Collection:

The current study's data is based on the headlines of five western newspapers on the conversion of the Hagia Sophia museum into a mosque. The newspapers include the Wall Street Journal, The Telegraph, The Economist, The Washington Times, and The New York Times. The newspapers are selected for several reasons. First, these selected newspapers are considered elite newspapers and published from the world's biggest media houses, from America and Europe. Second, these newspapers are chosen for their continuous readership since their time of publication. Their analysis, articles, and headlines get international coverage. There are multiple news stories related to Islam and Muslims in the newspapers mentioned above. It is necessary to note that the topic was delimited to the newspaper headlines regarding Hagia Sophia's conversion. An essential reason behind this selection is that the researcher is only interested in headlines because headlines worldwide attract maximum readership. So, the researcher selected a headline to focus on linguistic choices and conduct a comprehensive critical discourse analysis.

3.2 Data Analysis Model:

Fairclough (1995) asserted that " it is impossible to 'read off' ideologies from the text." So, it is necessary to adopt a method for the linguistic analysis CDA. The researcher has adopted the three dimensional model of critical discourse analysis proposed by Fairclough. Fairclough's (1992) Discourse and Social Change introduced the social discoursal Framework in CDA. In that book, Fairclough prescribed a social theory of discourse with a methodological blueprint for critical discourse analysis. There are three stages of the critical discourse analysis model, discussed before analysis.

- Textual Stage(Description of the Text): The first stage in the critical discourse analysis is concerned with the description of linguistic choices, the syntactical and grammatical structures, the use of rhetoric are also described. It describes the presence and absence of elements in the text at hand. The description includes how events are presented in the text and what is the manner of representation.

- Discursive practice (interpretation): at this level of analysis, the text is considered as a social practice, which means that text is produced in a social activity that is context based. It refers to the sending and interpretation of messages, which are necessary for analyzing the text. The second stage of analysis involves answers to specific questions like why are some events reported? , who is quoted, and how? What are the related genres produced in society due to those productions, the text at hand?.

- Discourse as a Social Practice (explanation stage): The third stage of analysis involves address as a means of social practice. It elaborates the circumstances which contribute to ideological and social rules that prevail in a particular society in which text is produced. It deals with the impacts of language on people. Understanding diverse socio-cultural, institutional, ideological, and historical context and the knowledge of structures surrounding the particular text at hand is carried out at this final stage of analysis. The multi-dimensional context explains the dynamics of text, which explains the text production and consumption in a society. At the explanatory stage, implicit power relation is discussed and their role in the establishment of power. It includes the explanation of inclusion and exclusion of groups, and it talks about the existing possibilities of resistance and change. Fairclough (1995) asserted that the last stage of analysis involves the immediate situational context, the context of institutional practice the text is produced, and its presence in the culture and society is discussed. Fairclough (1993) asserted that some elements contribute to social convention, including social relations, the complexity of the hegemonic process, interaction, and action.

- **Results:**

4.1 Analysis of the Headlines:

In this part, Hagia Sophia's conversion into a mosque is analyzed, and collocations, orientalist themes, and presuppositions are explored. The research is a qualitative one, and it follows a descriptive way of analysis.

Headline 1: The Hagia Sophia Was a Cathedral, a Mosque, and a Museum. It's Converting Again (published in The New York Times on July 22, 2022).

In 2019, the Hagia-Sophia was the most-visited museum in Turkey. Piotr Redlinski for The New York Times

Opinion

The Hagia Sophia Was a Cathedral, a Mosque and a Museum. It's Converting Again.

Changing the secular space back into a religious one is a risk for the World Heritage Site.

Turkey's landmark Hagia Sophia served the Muslims for almost six centuries, converted into a museum by Mustafa Kamal Pasha, who founded the basis of secular Turkey that was once the epicenter of Muslims. Ottoman Empire served the Muslims around the world as their savior and spiritual guide. In the headline of the American newspaper, it is evident that the editor chose to place a historical reference to its establishment as a church that was later occupied by Muslims who prayed in it, converting to a mosque. The use of the article ' The' with Hagia Sophia's name is significant in America and Christianity. As the Christians have some religious nostalgia about it, they perceive it as a historical asset. While talking about the headline's tone, it asserts that the editor was saddened at the government's move. While the following report, it becomes evident that the editor had an excellent grip on its history. While the editor tried to share the chronological changes to the mosque, Islam is excluded. Fairclough asserted that inclusion and exclusion are simultaneously important in critical discourse analysis. Although there is no inclusion of Turkey or its judicial move about the status of the mosque still, it is observed that the news has been directed to

Muslims and their chronological steps towards the iconic Hagia Sophia. The theory of critical discourse analysis argues that ideologies are encoded through words. In a simple statement, the editor has described the whole story of Hagia Sophia. Two names have been used which are very important. ' mosque' and ' cathedral.' As Said (1997) argued, Islam has been represented as a potential threat to the Christian world in the 1970s. However, Said's words were oil price, and it was based on economic issues; here, the situation is purely religious. Inclusion of a broader socio-religious context, the newspaper is being published in America. It is reporting an event from Turkey, establishing that the editor deliberately introduced Hagia Sophia's history to get the sympathy of Christian right in America and a common man in the country. As the words give meaning in context and it is the job of CDA to trace the importance in the context, the Editor of The New York Times used the words like the mosque, a cathedral to address the people ideologically.

Headline 2: Converting Hagia Sophia into a mosque is an act of cultural cleansing (published in The Washington Post on July 15, 2020).
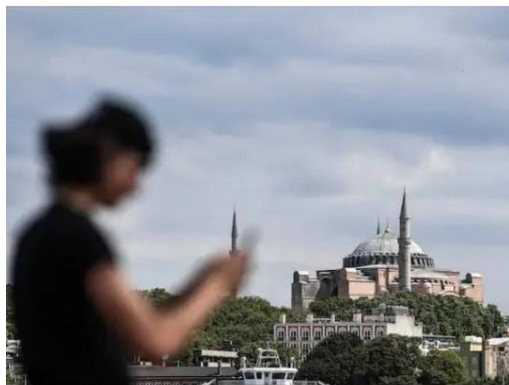
Language is a tool for the propagation of ideas and to establish desired outcomes for cultural representation. The Washington Times took another dimension on reporting Hagia Sophia's conversion and, in contrast, going through the whole news story. It becomes clear that the editor has employed some essential ideological tools to convey the desired meaning. According to the Editor, the act of cultural cleansing is based on the marginalization of minorities. The ideology behind this is to evoke the Christians worldwide to fight against the Turkish government on the decision. It analyzes that the phrase 'cultural cleansing' has been used subjectively by the newspaper editor. The editor has used the real headline, arguing that conversion is the start of turkey's radicalization. Negotiating that turkey will be a fundamentalist state like some other countries where Muslims are in majorities. The words like ' Hagia Sophia' ' mosque' and 'cultural cleansing' are critical to interpreting. The term '

cultural cleansing' is defined as eradicating rituals, language, and customs of an intended group through legal measures. It can be now established that Hagia Sophia's conversion is termed to eliminate cultural aspects of turkey's minorities because the mosque is associated with Muslims, and Hagia Sophia converted to a mosque. Here, the Muslim country turkey is negatively portrayed to eradicate other religions' people to establish turkey on fundamentalist ideas instead of secular beliefs. Western secular democracy has been presented to the world as the only solution to the world's political problems, and western norms have been glorified through ages. It is also apparent from the headline that Western media thinks about the Muslims and their judicial acts in their country. In a diverse socio political context, as the Turkish government wanted to exercise its power, the Turkish president has been very vocal on the subject of religion, and he announced the date of conversion. The court's decision took the social with immense criticism from the West and an appreciation from Muslim countries. The ideological investment has been made passively in the text, and it has been left on the part of readers to interpret meaning.

Headline 3: Turkey Retreats From Modernity (published in the Wall Street Journal on July 23, 2020).

Language is considered a social practice that evolves from the social and cultural outcomes of society. Western media has always portrayed Islam, Muslim countries, and Muslims as radical and fundamentalist. In the selected headline, it established that turkey is retreatingfrom the ideals of modernity. It is a fact that after the establishment of turkey at the end of the Ottoman Empire, Mustafa kamal Ataturk tried to introduce western thoughts of modernity and carried out massive measures to rebuild the country on new parameters.

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Turkey Retreats From Modernity

Hagia Sophia is a mosque again, and Atatürk's secular experiment is over.

By Charlotte Allen
July 23, 2020 7:07 pm ET

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In the selected headline, the editor conveys that turkey is retreating from the world's modern beliefs. Western school of thought is replaced with the Islamic way of life. The word ' retreat is significant in this context. This verb's deliberate use suggests that what western people think about Muslims and turkey on the whole. The role of linguistic choices in discourse production is very important. The language is used as a tool of power and ideology. It is all about ideology, which is invested through words, and here, the editor has deliberately used this web to establish that turkey is trying to move away from modernity. Here, Van Dijk's idea of the ideological square is applicable, where turkey as a social actor is termed as 'other' with a negative connotation.

In contrast, the positive one used for western beliefs, which is a manifestation of 'us' through text in which the ' modernity' has been the slogan of imperialists in the 20th century, was introduced to be West's ideas. It is crucial how discourse produces ideologies in discursive practice. The inclusion of diverse context helps in the explanation of discourse production. The backdrop of westernization of turkey started by Kemal Ataturk pasha has beenused to get the reader how successfully turkey developed. Still, its retreat from that set parameters of modernity given by West will diminish through Hagia Sophia's conversion from a museum to the mosque. The events are interlinked in discourse production, which are often the point of new ideological investments.

Headline 4: Turkey's president is playing religious politics (published in The Economist on July 11, 2020).

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Converting the Hagia Sophia

Turkey's president is playing religious politics

He wants to turn Justinian's cathedral from museum back to mosque

Getty Images

Power of discourse and power in speech is the subject matter of further critical discourse analysis. There are layers of meaning in the headline given above. The Economist is perhaps language and execute power relations through selected words. In the headline chosen, the editor establishes that there is religious politics in turkey, and its president is playing the cards of religious politics. In the broader perspective of religion, Islam, religion, and government go parallel, but in western philosophy, religion is a private matter of individuals.

one of the leading newspapers that circulated in the world where people communicate through This primary difference is the basis of this headline and discourse. The inclusion of faith in the news is a way to attract readers to complete the information. The editor uses the speech that the Turkish president is doing a politics that is inspired by religion. As mentioned, there is a fundamental difference in political ideology on the inclusion of faith; the newspaper editor has deliberately introduced religion in the headline. The socio-cultural context is useful for the analysis. Newspaper discourse propagates ideas easily and immediately. Religion has been a subject of criticism in western society since the Renaissance, when politics turned from theology to humanistic behaviors. Here, it employs that the editor has deliberately used the word ' religious politics' to establish and propagate ideas. Here, religion is portrayed as a hindrance in the political establishment of western ideals. The negative portrayal of religion and Muslim leaders is the editor's ultimate ideological investment in this headline.

Headline 5: turning the iconic Hagia Sophia into a mosque is a tragedy for travelers (

published in The Telegraph on July 13, 2020).

The Telegraph

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Turning the iconic Hagia Sophia into a mosque is a tragedy for travellers

Viewing this magnificent building will become much more difficult if the change is agreed

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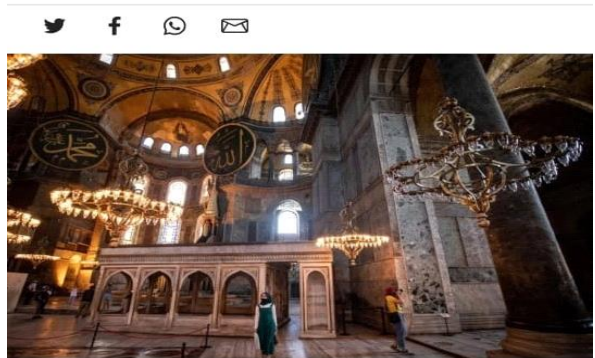
Viewing this magnificent building will become much more difficult if the change is agreed CREDIT: GETTY

By Terry Richardson

13 JULY 2020 • 11:30 AM

The headline selected from The Telegraph takes us the reader to the traveling perspective as Istanbul's city is a site of world travelers for its grandeur beauty and historical places. The editor of the newspaper has shifted the reader's attention towards the reader towards traveling perspective. At the same time, religion is also a part of the news. Hagia Sophia's conversion into a mosque is termed a tragedy, which is a complicated concept, and its interpretation involves a fall of something great. The word 'tragedy' is linked with the conversion of a museum to a mosque.

The editor has termed this step which is not suitable for travelers and tourists planning to visit Turkey. Turkey has been a great place for tourist activities, but nowit is termed as a tragedy. In terms of economics, turkey a surplus of great value from tourism. In economic pursuit, it can be called as an economic aim to name this tragedy. The ideological investment seems a monetary investment as Turkey is rebuilding its financial measures. It is essential to mention that western newspapers are not only distorting realities; the editors are also framing new ideological parameters. It is only through language that people introduce new dimensions of power and dominance. Dominance is also shown how the newspaper has termed it a tragedy, which is a complicated and strong sense of emotion.

4.2 Discussion:

Wodak outlines three critical ways in which power is directly related to discourse as'Power in discourse', 'power over discourse,' and 'power of discourse.' The first of these means the struggle over meanings and interpretations of terms and discourses the choice of 'specific linguistic codes, rules for interaction, rules for access to the meaning-making forum, rules for decision-making, turn-taking, the opening of sessions, making contributions and interventions'

(Holzscheiter2005). The selected newspapers' discourse is a fresh example of islamophobia in western print media. From the selected newspapers, it is seen that ideological investments carried out in the headlines' text, and marginalization of the Muslims and Islam has been carried out. It is evident from the headlines that editors have labeled Hagia Sophia's conversion as a retreat from western modernity. It is also a harsh criticism of the abnormal attitudes of Turks on the Hagia Sophia. That how it is dealt with.

In contrast, economic and dominance are observed in the headlines. The Telegraph has termed it a tragedy, which is very critical in its stance. In comparison, economic subjugation manifested through linguistic choices. While in terms of culture, it conveyed that turkey aims for cultural cleansing, which poses a threat to minorities in the country. Deliberation made to reflect that turkey is ransacking the minorities in the country. These orientalist beliefs have been observed and communicated through language. Said's (1997) ideas on Islam and Muslims' representation in western media are still valid that the western media has presented Islam and Muslims as a potential threat to the world, and they portrayed as fundamentalists. Especially in 'The Telegraph,' where the newspaper conveyed a potential danger to the tourists of the world while the exclusion of Christians is ideological. It is how the conversion of Hagia Sophia was reported in the discourse of western newspapers.

Conclusion:

Identifying ideological investment in the newspaper headlines on the conversion of Hagia Sophia into a mosque conveys that western newspaper editors have portrayed the transformation as a potential threat to modernism. It concludes that western newspapers termed the conversion ' a retreat from modernism,' and is interpreted as a tragedy for the travelers and tourists. In terms of culture, it is termed as a process of cultural cleansing. The contextual study and inclusion and exclusion of different social actors in the discourse brought intended ideologies in the newspapers. In addition, the study concludes that same news finds different representations in differentnewspapers and this is done keeping in view the vested interests of indigenous ideologicalgroups and the target readership. Hence, the study concludes that print media acts as a distorting prism constructing or deconstructing reality in desired fashion.

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