

# Ethno-Semantic Texture of News Headlines: A Case Study of a Syrian Drowned Toddler

Baseel A. AlBzour

Assistant professor of linguistics and Translation Studies, AABU, Jordan

E-mail: [bbbzoor@gmail.com](mailto:bbbzoor@gmail.com)

Received: January 13, 2016    Accepted: January 23, 2016    Published: February 21, 2016

doi:10.5296/ijl.v8i1.9068    URL: <http://dx.doi.org/10.5296/ijl.v8i1.9068>

## Abstract

The present study does processually explore the ethnosymanticity of some journalistic texts that supposedly report and narrate the same appallingly saddening incident *vis-à-vis* a traumatizing tragedy of a three year toddler who passed away as an inflatable boat capsized in the Mediterranean Sea on September, 2<sup>nd</sup> 2015. The researcher closely examines the textual semantics of these texts and tries to relate how such texture can affect the meaning network conveyed or perceived by virtue of incorporating the impact of such texts strictly within their ethnographic dimensions and *vice versa*. Therefore, this paper exclusively endeavors to unveil and stress how socio-cultural and socio-political aspects of the Syrian crisis, in general and the Toddler's Kurdish ethnicity, in particular, have been ethnosemantically presented as this incident unbelievably resonated across news agencies both nationally and internationally, thus exhibiting how such authentic texts may contextually serve to intentionally mobilize and steer the public opinion not only of the general public but also ones that the political elites may adopt as well once the tragedy gets manipulated to maneuver socioculturally and sociopolitically. The news agencies the researcher has referred to as a source of data are alphabetically the *ABC News*, *Daily Mail*, *Daily News*, *The Guardian*, *Los Angeles Times*, *New York Times* and *The Washington Post*.

**Keywords:** Ethnography, Semantics, Discourse, Anthropological linguistics, Journalese, Texture

## 1. Introduction

A huge amount of unbelievable sociocultural drifts have swept all over our overcrowded planet that has spatio-temporally minimized as a result of millions of socio-economic and technological factors that have hit almost every single spot within our sphere of existence. So cultures have been expanding and peoples have been in immensely closer interaction; therefore, there is no wonder that semantic and ethnocultural fields of study have been under the influence of such drastic changes that have lead to complicate the borderlines among various fields and sub fields of cross-cultural representation and thus the intensity of daily aspects of communication. Language and culture are always in a state of dynamic interacting whenever the human component of such entities is in operation. Despite the fact that Arabic and English used to be deemed obviously different linguistically and culturally at various levels, they have been relatively manifesting a vast degree of proximity that has substantially bridged many of conventional gaps.

This in turn can somehow trivialize a great portion of the traditional analyses that used to bank on some proceedings of Linguistic Relativity since advocated by Sapir (1949), where language and culture impose strict limitations on our thinking patterns and linguistic performance due to the way we envisage and perceive the surrounding world or worlds. It is implausible to categorically deny the whole content and implications of this hypothesis and all the subsequent research that has benefitted from the linguistic and the cultural dimensions of such pertinent assumptions; however, one should try to widen scope of principles that may engender billions of similarities, and simultaneous narrow down the scope of parametrical dissimilarities; otherwise, cross-cultural interaction and communication would be doomed to a state of impasse. A beneficial paradigm, therefore, should logically incorporate how the focus of such linguistic and cultural studies would be always re-oriented towards more systematic compatibilities among languages and culture toward the systematic communicative factors shared by languages, (Beaugrande 1981). The texture of meaning of similar texts or utterances should be closely examined in order to realize what has been intentionally produced by the speaker or the writer. Therefore, one can less problematically understand the role of semantic dimensions in various linguistic and cultural fields, so Schogs (1992, 197) argues, “For texts where cognitive meaning prevails and formal expression of that meaning has no other function than expressing that meaning, the semantic theories are helpful, and are adequate for describing the double process of encoding and decoding”.

## 2. Data Collection

The data this study examines mainly belong to nontraditional ethnographic sources and methods of inquiry. Seven professional journalistic written texts, mainly, seven headlines of professional reports that represent different western news agencies; British and American, have been thoroughly read, compared and analyzed. All these reports were issued on the same day, i.e. September 3<sup>rd</sup> because they followed and immediately covered the same tragic incident of a capsized boat in the Mediterranean Sea on September 2<sup>nd</sup>, 2015. The focus of all these reports was almost the same in principle as it reflects that saddening viral event in which a dozen of Syrian refugees drowned and one of those drownees was a cherubic three

year toddler; his name is Aylan or Kurdi, or Alan as hyper-corrected later. The incident took place only a couple of minutes after the small rubber boat left the Turkish beach in their way to Kos in Greece and then to Europe or Canada. The boat was doubly overcrowded with sixteen Syrian migrants who have tried like hundreds of thousands of Syrians to escape the war-torn country.

The data owes much of its significance to some ethnopolitical factors that marked such death so special. Tens of children get killed in Syria and elsewhere almost every day, however, most circulated international news agencies and newspapers vehemently raced to cover what happened to that little child in particular; top presidential meetings and phone calls were immediately arranged; thousands of public figures and nongovernmental organizations condemned some European policies concerning the miserable *status quo* in that part of the world. The gentle lifeless body Aylan's image taken on the Turkish shores stirred unsoothed outrage and his burial in his devastated home town, Kobani, received resounding glorious homage.

Typically, journalistic reports are expository texts *par excellence* because the ultimate goal of such texts is to be as informative as required; this entails a high sense of professionalism while relaying this incident to audience worldwide. These texts have been closely examined by the researcher to analyze them and to shed light on the significance of the semantic elements that influence the textual ethnographic structure and value of these texts. The researcher, therefore, has tried to highlight the sociopolitical background of this event as well as the sociocultural knowledge and attitudes as presented by the authors of these texts intentionally or unintentionally. The distribution of certain semantic structures and lexical choices have been subtly compared so that the role of all contextual factors can be more saliently understood by readers of different religious, educational and intellectual backgrounds in light of their cognitive competence. In order for the critical ethnographic and discursal effects to be appropriately construed, these sources of data have been selected from the western media, not Arabic Media, to guarantee the highest level of objectivity and authenticity. The articles and the headlines in question are taken from seven popular news agencies' official websites that can be alphabetically placed in the following order: *ABC News, Daily Mail, Daily News, Guardian The, Los Angeles Times, New York Times and The Washington Post*, (henceforth, *ABCN, DM, DN, GR, LAT, NYT and WP*, respectively).

### **3. Theoretical Background**

Palmer can be seen as one of the well-acknowledged scholars in the field of ethnolinguistics over the past three decades. In his *Toward a Theory of Cultural Linguistic* (1996), he investigates issues of evident anthropological concerns and their implications on cognitive linguistics. His insightful work prioritizes an explicit cultural approach that empirically handles 'Boasian Bedouin lamentations' in an attempt to expound on their cognitive structure. Ethnographic approaches do cover innumerable methods and techniques that examine an unimaginable number of issues and fields. Non-traditional approaches deal with daily aspects of communication through which rich sources of verbal, written and visual data can be interdisciplinarily tackled.

In other words, such data can represent various situations and contexts and thus can be differently approached, explored and interpreted. Therefore, critical ethnographic studies have abandoned the limitations of personal traditional field note and anthropological inquiries that have targeted personal contact with many indigenous cultures and ethnicities all over the world. Such modern trends have encompassed almost all areas of modern media, space channels and other social media networks that do occupy our cyberspaces day and night, (cf. Abu-Lughod 2005 and Khanduri 2014).

To substantiate the relationship between any aspect of cultural studies on the one hand and linguistics on the other hand, it is indispensable to pinpoint the role of conceptualizing schematic components of any meaningful elements because such schemata represent our cognitive ability to decode and to encode the texture of any text within the scope of both theoretical and applied linguistics. The *emic etic* distinctions that thrived for decades in the twentieth century due to the domination of the teachings of structuralism are no more of any real significance at the structural levels as such, (Pike 1967). Therefore, their generative value has been reincorporated in many nontraditional fields such as phonetics and phonology in order to redirect our way of understanding and conceptualizing their mental existence over their mere skeletal semblance cross-linguistically and cross-culturally.

A recipe that exclusively uses semantics alone would not be fruitful in our context because “Semantic theory focuses on cognitive meaning and leaves the complexities of intention and innuendo to other disciplines...”, Schogs (1992, 197) Contextualizing textual elements, such generative and cognitive aspects of culture have triggered many semicultural studies that transcend the boring generalizations of concerns that glorify neat linguistic taxonomies of forms and shapes. These studies have paved the way for promising premises that stem from genuine concerns towards deepening and sharpening our awareness of our linguistic competence as well as our cultural competence through which communicative competence can functionally operate at the level of production and at the level of perception. This can be one of the motivations that drove some sociolinguists five decades ago to think of some alternatives for Chomsky’s Grammatical Competence (cf. Pustejovsky 1995)

Therefore, (Hymes 1972) suggests what he devised then as sources of knowledge that fuels our Communicative Competence, namely, *possibility*, *feasibility*, *attestedness* and *appropriateness*. Thus by, the participants according to various contexts of situations can keep channeling and deciphering various levels of interaction-based meanings within our daily discourse whether transactional or interactional (see Brown and Yule 1983). One describes the denotative meaning in isolation and the other handles personal and social components of meaning, respectively.

Traditionally, the prime concern of Ethnoscience is the process through which such innate and even acquired knowledge would delimit our own perception of various cultural components and how such perception can be linguistically realized and used at the lexical level, syntactic level, and thus taxonomic description of language can be systematically and conspicuously attained, (Videbeck and Pia, 1966). Such structurally oriented hypotheses and steps sparked a myriad of philosophers and linguists in 1970s to take the initiative of

exploring some then untouched issues pertinent to regulating and formulating rules that govern conversational aspects of language far beyond Chomsky's the Aspect (1965). The exemplary work of such communicative trends can be traced in some pioneering endeavors by John Austin (1962) and Paul Grice (1975).

Such communication-based approaches to language and culture paved the way for some ethnographer in 1980s to redirect the scope of their interest towards Critical ethnography, which can be deemed as another enterprise that can meet with critical discourse analysis in terms of the data they both target and use in their analyses as well as the topics and themes such works basically handle, (cf. Clifford and Marcus 1986). An epitome of such controversial issues can be found in hot discussions *vis-à-vis* what critical ethnographic research unveils and concludes upon examining the sociocultural and sociopolitical status of some ethnicities and minorities that unfortunately excruciatingly suffer due to their gender, number, religion, origin language or color; such ethnographic studies concentrate on all kinds of clues that may prove how various aspects of prejudice and discrimination, inequities, suppression and many other manifestations of victimizing stake place and affect these oppressed groups worldwide.

#### **4. Analysis and Discussion**

Ethno-semantic analyses by definition hinge upon the linguistic premises of semantic structures and operations that generate and help users understand meaningful components as well as ethnographic investigations and interpretations of data by describing and fathoming cultural aspects of specific groups and communities in specific contexts. Working hand in hand, these two disciplines can result in authentic context-based units of meaning that can be only appropriately perceived within their strict sociocultural and socio-political surroundings. The data in question can be a rich source that may provide other researchers with insightful guidelines to expound the essence of the human dilemma that the Syrian crisis glaringly and catastrophically involves ethnically, politically, economically and socially. It seems verily appealing to graduate students and researchers who are inclined to investigating the dynamism of pragmatic aspects of language in general and the implications of these ethnosemantic premises within vivid synchronic linguistics perspectives (cf. Dickey 1997).

The internal logic and the ethnolinguistic framework of our analysis may seem cogently and smoothly presented in a challenging, yet not so complicated sort of argument for specialists or even hardworking students (see Underhill 2012). However, it is not beyond the perception of the ordinary reader because it requires a considerable background concerning the basic premises of textual argumentation which can be more often than not culturally as well as linguistically encapsulated succinctly in any relevant argument or counterargument. The language used in these journalistic texts is not very formal, but it conveniently goes in parallel with the expectations of normal audience's linguistic competence as well as the level of the political analysis register which captures the technicality of the linguistic domain.

This section is fully dedicated to highlighting and offering some organized analyses to investigate and prove the potential semantic regularities of textual flow from a cognitive perspective. This strictly applies to understanding a triadic level of different linguistic

structures. That is to say, these structures, forms and perceptual patterns do not operate in vacuum nor do they exclusively belong to any particular domain as such. They can be discernibly found in any critical discourse that handles real world or content, epistemic and pragmatic components depending on their inherently appropriate contextualization (see Sweetser 1990). Therefore, the crux of our argument goes in harmony with the basic milestones of this ethnosemantic framework to demonstrate the need of integrating many variables in that can lead to more comprehensive approaches, and ultimately to guarantee such sociocultural limitations, (Hymes 1974).

The researcher is trying to that many meaning cross-cultural incongruities are a result of ‘the lack of texture at the semantic level and the cultural level, so this paper encourages adopting further ethnosemiotic approaches that may account for deeper semantic and discourse factors beyond the text itself (see Hymes 1964). Hence, the task can be onerous because we have to strike balance between relatively irreconcilable variables such as: quality of text type and register; the author of text; the purpose and the intention of the text; the time and the place of the text as well as the receptor of the text. The equation can be tough but not impossible.

These journalistic texts under scrutiny evidently portray how language is a unique system of micro and macro codes and domains, so text analysis is a complex outcome of multifaceted processes. Since ethnography involves a process of mediation and interpretation between languages and cultures, a successful analyst is the one who consciously realizes all interacting factors whether syntactic, semantics, socio-cultural or even pragmatic. Therefore, ethnography exists almost everywhere among all these parameters, yet it would be irrational prescribe a particular linguistic or ethnographic approach because subjective factors and perspectives do sometimes affect certain levels of interpretation. All in all, there is no solid real borderline to demarcate what is ethnosemantic and what is not (cf. Wierzbicka, 1997)

At the face value and from the very perspective of any ordinary reader, all these six texts merely report what happened to a number of migrants as they were trying to cross the Mediterranean from Turkey to Greece, and one of those who passed away was a three-year old boy, and this can be nothing but a snippet of information that ethnographically benefits from the historical context of this event as such. Axiomatically, death itself as a concept or as a daily fact is a dreadfully saddening occasion that triggers sorrow, fear, empathy and sympathy. Death tolls can be bluntly issued and treated as dead records of no emotional impact because the solely serve statistical purposes that handle deaths as figures and indices, no more no less. However, when death is semantically presented and manipulated to steer specific sociopolitical responses and reactions, the result can be certainly different. Due to time and space limitations, such effects can be best attained through devising a deliberately concise written design that fits what a headline should look like linguistically and journalistically in terms of basic standards of brevity, clarity, specificity, formality and irresistibility (see Levin 2000).

These essential features can be comparatively traced in all the headlines this study has examined. Here we can be exposed for the first time to these headlines as texts (1. A-G):

- A. European migrant crisis: Photos of drowned **toddler** washed up on Turkish beach spark fresh outrage. **ABCN**
- B. The final journey of tragic **little boys** washed up on a Turkish beach. **DM**
- C. Drowned **Syrian refugee boy** washes up on Turkish resort beach, underlining Europe's growing migration crisis. **DN**
- D. Shocking images of drowned **Syrian boy** show tragic plight of refugee. **GR**
- E. Death of *Syrian toddler* throws global spotlight onto refugees crisis. **LAT**
- F. Image of Drowned Syrian, Aylan Kurdi, 3, Brings Migrant Crisis Into Focus. **NYT**
- G. Aylan's story: How desperation left a **3-year-old boy** washed up on a Turkish beach. **WP**

The compositional denotative meaning in all these texts can be deemed similar to one another to a great extent; however, these headlines show real differences textually, discoursally and thus ethnosemantically. We must bear in mind that very single lexical choice in each of the texts given can be premeditatedly chosen and its distribution is well-thought of, yet some of these choices can be more effective than others. Hence, the word 'boy' was used in four texts while 'toddler' was used only twice. Boy in English can refer to the gender distinction between males and females; or just to a child at any stage of childhood; or to a little male child or even to any male human even if a man! Therefore, it has been used with an adjectival predimodification 'little' once as in (B); an explicit nominal age premodification '3 or 3-year' as in (F) and (G); nominal political modification term 'refugee' as in (C).

On the other hand, the word 'toddler' has been repeated in two instances, mainly, in (A) and (E). Semantically, it is more specific than the word 'boy' in terms of age and less specific in terms of gender. Age-wise, 'toddler' refers to a baby who is almost one to three or one to two and a half, and connotatively involves some descriptive features of a baby showing a kind of progress in walking; thus, the schematic knowledge 'toddler' encapsulates may trigger wider and deeper senses of cognitive and affective interaction on the part of the audience. In addition, 'toddler', unlike boy, is gender-unmarked, and this choice can be intentional too because it can procure more intensified emotional charge for all those who are philoprogenitive, so this may stir a sense of deep curiosity and rich imagination for readers: "was it he or she; a boy or a girl"? Neither 'boy' nor 'toddler' has been used in (G), so age has been directly and mandatorily express cardinally as '3'.

Moreover, the ethnographic features of the boy's nationality have been explicated in four cases: (C, D, E and F), while his nationality has disappeared in (A) and (B). The word Syrian can be a key clue in any headline because it summarizes our encyclopedic knowledge about what has been happening in this wretched and hellhole place for five years, so the boy is not Swiss; not Danish; not Saud. He is not any boy from anywhere; rather, he is from a Levantine country that had enjoyed peace for long decades, but once revolution erupted against a totalitarian regime there, full destruction and mass killing have replaced serene life and peace. Therefore, the word Syrian again can abridge a pre-war an in-war and a post-war history for

the place itself and for the people who have been there for millennia. This in turn can satisfy people's curiosity and inquisitiveness to know why a toddler like this should take the dangerous sea without the least safety measure, and aimlessly escapes his hometown to the horrible unknown.

Ethnicity is a decisive component in any ethnographic inquiry and quest because it can explain many unsaid stories about one's social status, economic status, political status, etc. The ethnicity of this dead boy has not been fully stated in any of these texts. It is fully missing in (A), (B), (C), (D), (E) and (G). The only instance where this boy's ethnicity has surfaced is in (F) as a his family name 'Kurdi' can reveal. Many ethnicities in these parts of the world officially use the name of their ethnic groups as the last or the family name for some crucial sociolinguistic reasons, mainly, to preserve one's ethnic identity in places where racial and ethnic discrimination can be of real concerns for some minorities. Kurds across the bordering villages and towns between Syria, Turkey and Iraq have been in a bloody military struggle for hundreds of years against regimes in these countries to achieve their full sovereignty or at least a sense of sociopolitical autonomy. This huge schematic knowledge is part of the unsaid but it is an essential part of what can be automatically understood once the name *Kurdi* gets decoded as a symbolic ethnic code-bearer. This scenario can also answer why the boy and his family have fled through Turkey's borderline, i.e. it reflects an ethnographic component concerning his cultural geopolitics as well (see Ibrahim 2000, Heper, 2007, Jordi 2009, Tejel 2009, Klein 2011, *et al*).

The political associations and indications can be of paramount significance when transferred, inferred or referred to. Both (B) and (G) have almost ignored this basic issue, and this has been eclipsed by some other details about the incident. However, (A) and (F) express this aspect by referring to migration or evacuation in the word 'migrant'. Nonetheless, migration can be socially, economically, educationally or political, so a state of indeterminacy characterizes the total scrip of such migrating people! Put differently, (D) and (E) more relevantly exploit such political reference by opting for the word 'refugee/s', which semantically and politically encodes evacuating and fleeing for political asylums more often than not. More interesting, (C) overtly doubles the meaning of evacuation by using both 'refugee' and 'migration' within the same headline.

Proper names as a subfield of onomastics can be of a great ethnosemantic significance, (cf. Scheetz 1988). Their meaning and their associations can be communicative both linguistically and socioculturally. The name of the deceased toddler, Aylan, has been mentioned only twice among all these seven cases, particularly in (F) and (G) while it has gone anonymous elsewhere. In (F) it is used as an appositive to the topicalized phrase 'drowned Syrian', and this gives the name a peripheral meaning. WP, on the other hand, has shifted the focus component into a genitive structure 'Aylan's story', which culminates the impact of fronting this proper name and ascribing the whole story to the boy himself, so whatever can be reported about this tragic event is Aylan's: Aylan's family, Aylan's migration, Aylan's journey, Aylan's suffering and Aylan's death!

In the same vein, the boy's death has been expressed differently too, with various levels of



directness and indirectness. The least direct form can be seen in (B) and (G) as his death can be only implied through a full phrase ‘Aylan’s story: how desperation left a *3-year-old boy* washed up’ and ‘final journey of tragic *little boys* washed up’ as any sequence of events in story that starts at a specific point develops into ‘desperation’ and ends at another ‘final journey’ with ‘washed up on a Turkish beach’, i.e. ‘dead’! On the other side, (E) explicitly conveys what happened to this kid as ‘Death’, no more no less. Interestingly enough, the causality of death or its resultative component has been unequivocally stated in (A), (C), (D), and (F) as ‘drowned’! and this ‘agony of drowning’ can augment the pain and thus the sympathy that readers can share not only with the boy but also with his family and with his people and his country.

Additionally, the death scene where the boy was found motionless has been identified as ‘Turkish beach’ in three of these headlines, mainly, in (A), (B), (C) and (G); while it has been left vague elsewhere in (D), (E) and (F). The locative aspect of the event is very communicative and its loss can result in an ethnographic flaw. On the one hand, it is Turkey where Kurds have been suffering for ages; it is the crossing terra between Asia and Europe and it is the penultimate terminal port from which the rubber boat and Aylan with hope sailed but unfortunately returned to as a dead body. Also, it is the beach where Aylan and other dead bodies were found lifeless; it is the lively sunny beach where people usually enjoy their leisure time with their kids; and this can be traced in the word ‘resort’ too in (C).

Finally, the devastating impact of Aylan’s death and it’s aftermaths has been envisaged as a ‘crisis’ in (A), (C), (E), and (F). It is the crisis of Syrians being massacred in Syria every day; the crisis of migrants and refugees who try to run away; it is the crisis of those who drown every day while trying to cross the Mediterranean and it is the crisis of the European who must find solutions to face the economic, social and political consequences of hosting these big numbers of émigrés and seekers of political asylum. However, (B) and (D) have focused more on the catastrophe of Aylan’s death and have portrayed it as a tragedy in ‘tragic’. More saddening, (D) has depicted this as a ‘plight’ to convey the tragedy-message in a more sentimental way that can hit the readers’ hearts deeper and deeper!

## 5. Conclusion

The ethno-semantic approach the researcher has followed in this paper is intellectually and culturally profitable because it incorporates an enormous number of sociocultural and sociopolitical aspects and dimensions that can broaden the scope of investigating and understanding the dynamic structure and texture of meaning. Therefore, nontraditional ethnographic sources of data collection such as newspapers, space channels and social media networks can provide a tremendously rich platform of multifaceted themes and controversial issues that can merit the success of more sophisticated and more genuine analyses. The balanced textual systematicity and the well-traceable contextual intentionality such journalistic texts compromise can yield much better understanding not only of the texts themselves as linguistic units but also the totality of prevailing meaning socially, ethnically and politically at the regional and the international arena. Although very brief, news headlines can provide ethnographers and semanticists with networks of sophisticated clues

that suffice their detailed inquiries for years elsewhere. Moreover, more intricate future interdisciplinary and multidisciplinary research such as critical discourse analysis and text design can invest in and benefit from this ethnosemantic approach in order to widen our conceptual perspectives while facing more complicated issues that may jeopardize our existence as *Homo sapiens*, *Homo culturalis* and *Homo technologicus* against the expanding circle and raids of *Homo sanguinis*!

## References

- Abu Lughud, Lila. (2005). *Dramas of Nationhood: The Politics of Television in Egypt*. Chicago: University of Chicago Press.
- Agar, Michael. (1996). *The Professional Stranger: An Informal Introduction to Ethnography*. Chicago: Academic Press.
- Anderson, John M. (2007). *The Grammar of Proper Names*. Oxford: Oxford University Press.
- Austin, John L. (1962). *How to Do Things with Words*. Oxford: Oxford University Press.
- Bartmiński, Jerzy. (2009). *Aspects of Cognitive Ethnolinguistics*. Sheffield and Oakville, CT: Equinox.
- Beaugrande, Robert. de. & Wolfgang. U. Dressler. (1980). *Introduction to Text Linguistics*. London: Longman.
- Brown, Gillian & George Yule. (1983). *Discourse Analysis*. Cambridge: Cambridge University Press.
- Chomsky, Noam. (1965). *Aspects of the Theory of Syntax*. Cambridge: MIT Press.
- Clifford, James & George E. Marcus (Eds.). (1986). *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley: University of California Press.
- Crismore, A., & Farnsworth, R. (1990). Metadiscourse in popular and professional science discourse. In Nash, W. (Ed.), *The Writing Scholar*. Newbury Park: Sage, 119–136.
- Denise, Natali. (2005). *The Kurds And the State: Evolving National Identity in Iraq, Turkey, And Iran*. Syracuse University Press.
- Dickey, Sara. (1997). Anthropology and its contributions to the study of mass media. *International Social Science Journal*, 153, 413-427.
- Dundes, Alan. (1962). From *Etic* to *Emic* units in the structural study of folktales. *Journal of American Folklore*, 75(296), 95–105.
- Ferhad Ibrahim. (2000). *The Kurdish Conflict in Turkey: Obstacles and Chances for Peace and Democracy*. LIT Verlag Münster.
- Fine, G. A. (1993). Ten lies of ethnography. *Journal of Contemporary Ethnography*, 22(3), 267-294.

- Grice, H. Paul. (1975). Logic and conversation. In Peter Cole & Jerry L. Morgan (Ed.), *Syntax and Semantics* (pp. 41-58). New York: Academic Press.
- Heine, Bernd. (1997). *Cognitive Foundations of Grammar*. Oxford/New York: Oxford University Press.
- Hymes, Dell. (1964). Introduction: toward ethnographies of communication. *American Anthropologist*, 66(6), 1–34.
- Hymes, Dell. (1972). On communicative competence. In Pride, J.B. and Holmes, J. (Eds.) *Sociolinguistics: Selected Readings*. Harmondsworth: Penguin, 269–293.
- Hymes, Dell. (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Khanduri, Ritu Gairola. (2014). *Caricaturing Culture in India Cartoons and History in the Modern World*. Cambridge: Cambridge University Press.
- Kitayama, Shinobu & Dov Cohen. (2007), *Handbook of Cultural Psychology*. New York: Guilford Press.
- Klein, Janet. (2011). *The Margins of Empire: Kurdish Militias in the Ottoman Tribal Zone*. Stanford: Stanford University Press.
- Leung, Constant. (2005). Convivial communication: recontextualizing communicative competence. *International Journal of Applied Linguistics*, 15(2), 119–144.
- Levin, Mark. (2000). *The Reporter's Notebook: Writing Tools for Student Journalists*. New York: Mind Stretch.
- Mankekar, Purnima. (1999). *Screening Culture, Viewing Politics: An Ethnography of Television, Womanhood, and Nation in Postcolonial India*. Durham: Duke University Press.
- Marcus, George E., & Michael Fischer. (1986). *Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences*. Chicago: University of Chicago Press.
- Metin, Heper. (2007). *The State and Kurds in Turkey: the Question of Assimilation*. Palgrave Macmillan.
- Palmer, Gary B. (1996). *Toward a Theory of Cultural Linguistics*. Texas: Texas University Press.
- Peterson, Mark Allen. (2003). *Anthropology and Mass Communication: Media and Myth in the New Millennium*. New York: Berghahn Books.
- Pike, Kenneth Lee. (1967). *Language in Relation to a Unified Theory of Structure of Human Behavior*. The Hague, Netherlands: Mouton.
- Pustejovsky, James. (1995). *The Generative Lexicon*. Cambridge: MIT Press.
- Sapir, Edward (1949). *Culture, Language and Personality*. Berkeley: University of California.

Saussure, Ferdinand de. (1966). *Course in General Linguistics*. Wade Baskin. (Trans.) New York: McGraw-Hill.

Schatz, Edward. (2009). *Political Ethnography: What Immersion Contributes to the Study of Power*. Chicago: University Of Chicago Press.

Scheetz, George H. (1988). *Names' Names: A Descriptive and Prescriptive Onymicon*. ("What's In a Name?" Chapbook Series, 2.) LA: Schütz Verlag.

Schogt, Henry. (1992). Semantic theory and translation theory. In Schulte, Rainer & John Biguenet (Eds). *Theories of Translation: An Anthology of Essays from Dryden to Derrida*. Chicago and London: Chicago Press.

Spitulnik, Deborah. (1993). Anthropology and mass media. *Annual Review of Anthropology*, 22, 293-315.

Tejel, Jordi. (2009). *Syria's Kurds: History, Politics and Society*. London: Routledge.

Underhill, James W. (2012). *Ethnolinguistics and Cultural Concepts: love, truth, hate & war*. Cambridge University Press.

Valentine, Tim, Tim Brennen & Serge Br éardart. (1996). *The Cognitive Psychology of Proper Names: On the Importance of Being Ernest*. Oxford: Routledge.

Van Maanen, John. (1988). *Tales of the Field: On Writing Ethnography*. Chicago: University of Chicago Press.

Videbeck, R., & J. Pia. (1966). Plans for coping: an approach to ethnoscience. *Anthropological Linguistics*, 8(8), 71-77.

Werner, Oswald. (1972). Ethnoscience. *Annual Review of Anthropology*, 1, 271–308.

Westbrook, David A. (2008). *Navigators of the Contemporary: Why Ethnography Matters*. Chicago: University of Chicago Press.

Wierzbicka, Anna. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configuration*. New York: Oxford University Press.

Wierzbicka, Anna. (1997). *Understanding Cultures through their Key Words*. Oxford: Oxford University Press.

Wierzbicka, Anna. (2010). *Experience, Evidence & Sense: The Hidden Cultural Legacy of English*. Oxford: Oxford University Press.

## Websites

ABC News. (2015). European migrant crisis: Photos of drowned toddler washed up on Turkish beach spark fresh outrage. Retrieved on Sept. 3<sup>rd</sup> 2015.

<http://www.abc.net.au/news/2015-09-03/european-migrant-crisis-drowned-toddler-photos-sparks-outrage/6745808>

*Daily Mail*. (2015). The final journey of tragic little boys washed up on a Turkish beach: Mother and sons who died in sea tragedy are taken from morgue after heartbroken father says goodbye to the family he couldn't save. Retrieved on Sept. 3<sup>rd</sup> 2015.

<http://www.dailymail.co.uk/news/article-3219553/Terrible-fate-tiny-boy-symbolises-desperation-thousands-Body-drowned-Syrian-refugee-washed-Turkish-beach-family-tried-reach-Europe.html>

*Daily News*. (2015). Drowned Syrian refugee boy washes up on Turkish resort beach, underlining Europe's growing migration crisis. Retrieved on Sept. 3<sup>rd</sup> 2015.

<http://www.nydailynews.com/news/world/haunting-photo-drowned-syrian-toddler-sweeps-internet-article-1.2345695>.

*Los Angeles Times*. (2015). Death of Syrian toddler throws global spotlight onto refugees crisis. Retrieved on Sept. 3<sup>rd</sup>.

<http://www.latimes.com/world/europe/la-fg-syria-refugee-toddler-drowned-20150903-story.html>

*The Guardian*. (2015). Shocking images of drowned Syrian boy show tragic plight of refugees. Retrieved on Sept. 3<sup>rd</sup> 2015.

<http://www.theguardian.com/world/2015/sep/02/shocking-image-of-drowned-syrian-boy-shows-tragic-plight-of-refugees>

*The New York Times*. (2015). Image of Drowned Syrian, Aylan Kurdi, 3, Brings Migrant Crisis Into Focus. Retrieved on Sept. 3<sup>rd</sup> 2015.

<http://www.nytimes.com/2015/09/04/world/europe/syria-boy-drowning.html>

*Washington Post*. (2015). Aylan's story: How desperation left a 3-year-old boy washed up on a Turkish beach. Retrieved on Sept. 3<sup>rd</sup> 2015.

### **Copyright Disclaimer**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).