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ملخص

يعتبر البحث دراسة لغوية باستخدام منهج علم المدونات لتحليل مجموعة صغيرة من التغريدات فى تويتر يصل عددها الى ٤٠٨٢ تم مشاركتها خلال اربع وعشرين ساعة من اصدار ترامب قرار منع مسلمى بعض الدول من دخول الولايات المتحدة فى يناير ٢٠١٧ وتهدف الدراسة الى اظهار كيف يوظف مستخدمى وسائل التواصل الاجتماعى اللغة لخلق توجة عام مما يؤدى الى خلق مجتمع مشارك لنفس الرأى ويتم ذالك عن طريق تطبيق نظرية التقييم لمارتن ووايت (٢٠٠٥) على المفردات الاكثر تكرارا وتحليل دلالتها ومعدل تاثيرها وقد تم ذالك بمقارنة المادة التحليلة الرئسية باخرى استدلالية من مجموعة مقالات من صحيفة النيورك تايمز وقد اثبتت نتائج البحث ان المادة التحليلة الرئيسية تزخر بكثير من المفردات السلبية فى التعبير عن الغضب حيال القضية الجدلية فى تويتر وتوضح كيف تطور هذا السلوك فى العالم الافتراضى الى مظاهرات على ارض الواقع.

Evaluation of Attitudinal Lexis in Twitter Political #Hashtags: A Corpus-Based Appraisal Analysis

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Abstract:

This research is a corpus-based analysis of a trending topic marked by the dominating hashtag #MuslimBan to investigate the influential role of evaluative language in social media. It combines the Appraisal theory of Martin and White (2005) as rooted in systemic functional grammar of Halliday & Matthiessen (2004) and corpus linguistics to analyze a mini corpus of 4082 tweets posted on January 28th, 2017 using AntConc for Word List, Keyword List and Concordance tool. The main corpus is tested against a reference corpus of news articles from New York Times newspaper. The aim of the study is to explore how a stance is created on social media discourse at a lexicogrammatical level and how this helps unite the microbloggers. Findings revealed that the main corpus abounds in much negative appreciation and judgment of the trigger (the MuslimBan order). It also showed that most evaluation falls in the Attitude category of Martin and White (2005) as emotional release is usually expressed via frequent use of adjectives, whereas physical release of anger is usually expressed in using action verbs. The lexical analysis also revealed that the interpersonal function is more vigorous in the main corpus and that social media is more influential in spreading slogans and communicating stances than news articles.

Key words: Appraisal theory, systemic functional grammar, corpus linguistics, discourse semantics, political discourse analysis, Twitter, Political hashtags

1. Introduction

With the invasion of social media as an effective means of communication, our life has become more digitalized than ever. Thus, it has been inevitable to develop a different language system with lexical items that are more evaluative, interactive and concise. Consequently, Internet language has become the third mode of communication added to the traditional modes of speaking and writing. Some of the main features of internet language is that "it combines elements of spoken language and

written language and is denoted for extremely rapid development, novel attitudes to turn-taking in conversations and for active use of symbols not belonging to the traditional orthographical code." (Rumsiene, 2009, p. 9).

Net-speak has become a fruitful resource for linguistic analysis. There has been innumerable linguistic research that tackled net-speak from pragmatic, semantic, sociolinguistic, cognitive perspectives, and others. Nevertheless, (to the researcher's knowledge), a few research has been carried out on the analysis of the evaluative nature of online discourse in general and salient hashtags in particular. Actually, social media is a rich area for linguistic analysis that requires digging for its treasures. Having the language of the internet with all its complexities, rapid development and continuous modification as researchable data, one has to implement an equally multidisciplinary linguistic framework to cope with these characteristics since nontraditional data require nontraditional tools for analysis. Therefore, the study combines systemic functional linguistics, corpus linguistics and Appraisal theory for the sake of analyzing how evaluative language operates in social contexts and how interpersonal communication is created in the virtual world.

On January 27th 2017, the newly elected president of the United States, Donald trump, "signed an executive order halting all refugee admissions and temporarily barring people from seven Muslim-majority countries." (BBC News, 2017). This executive order bans Muslims from Iraq, Syria, Iran, Libya, Somalia, Sudan, and Yemen from entering the USA for 90 days. Although Trump announces that the order has nothing to do with faith or religion, it is obvious that the order targets "Muslims because of their faith" (BBC News, 2017). Trump justifies issuing the order that it is an attempt to stop terrorism. Trump's order, referred to by media as "Muslim Ban" or "Muslim Travel Ban", followed his promise to the American nation during his election campaign to "make America Great again". Unexpectedly, the order triggered massive resentments and rejection worldwide. Social media got flared with heated debates and rejection which led to protests and strikes all over the States. Many immigrants were detained in airports until the order was finally suspended by the federal courts because of being unconstitutional, and abusive (National Immigration Law Center, 2018).

Social Media platforms such as Facebook, Twitter and Instagram are regarded as good channels for grouping people of diverse identities, ethnicities and religious backgrounds. They have the social function of grouping people to share their personal daily life details, discuss a trending topic, "exchange knowledge, share emotional support, make

plans, brainstorm, gossip, feud, fall in love, find friends and lose them, play games, flirt, create a little high art and a lot of idle talk." (Rheingold, 2005). The various political campaigns on social networking sites have the ability to attract and assemble people to adopt and disseminate slogans and beliefs on a large scale. Social media played a crucial role in igniting the Arab Spring Revolutions in Egypt, Tunisia, and Syria in 2011. The Arab spring Revolutions were first inspired by the calls of political activists for social reform of some chronic social illnesses. These calls developed further into massive protests and demonstrations in the real world. This powerful role of social media led Hosni Mubarak, the Egyptian President then, to issue orders to Internet companies to cease internet services on January 28th 2011 in an attempt to put out calls for protests. Since then, social media, have become influential platforms for people to affiliate around similar attitudes and ideologies.

This study is a corpus-based analysis of the hashtag "#MuslimBan" on Twitter. It analyses a trending topic of banning Muslim immigrants from entering the USA in 2017. This order has become a subject of wider debates due to the fact that it reflects racism and inequality. The stance of the microbloggers is analyzed as realized by attitudinal lexical items that validate evaluation of the "#MuslimBan" order. Analyzing the most frequent attitudinal lexical items in the tweets that occur in association with the #MuslimBan hashtag shows how intense emotion is escalated to a call for a protest. Thus, this study is mainly concerned with how a hashtag with a particular stance realizes the interpersonal metafunction of Halliday by uniting people into a community of a shared attitude. Stance refers to the microblogger's attitude as construed in the tweet. To investigate the influential role of evaluative language in social media, the current study combines the Appraisal theory of Martin and White (2005) as rooted in systemic functional grammar of Halliday & Matthiessen (2004) and corpus linguistics. This linguistic framework is employed to analyze evaluation in tweets with the political hashtag #MuslimBan. The research analytical corpus is analyzed for the Attitude category of the Twitter users as reflected in their tweets on the #MuslimBan order. Furthermore, by using corpus based analysis, this study aims at revealing facts about how social media is effective in flaring up public opinion in the virtual and authentic communities. It also focuses on how anger release groups people and unites them via language overloaded with intense emotion. Zappavigna (2012) explains that "evaluation is a domain of interpersonal meaning where language is used to build power and solidarity by adopting stances and referring to other texts." (p.794).

1.1. Twitter:

Twitter is a microblogging platform allowing users to discuss, share and post within 140-character limit to an invisible recipient. Microbloggers (Twitter users) may commit all grammatical and graphological errors for the sake of saving the content of the message they post. They may use abbreviations and acronyms or drop letters and/or punctuation to save a space for a more precious word. It also has a distinctive feature of using a certain typing convention such as: @ to signal a certain recipient (e.g. @Trump), and # to mark a hashtag (#MuslimBan). It has an interpersonal function as it connects people worldwide through tweets, retweets, hashtags which form a virtual community:

> Twitter's global nature and ability to connect people anywhere in the world through hashtags and retweets make it possible for people to share information on topics as mundane as what to cook for this evening's dinner to something as spectacular as the fall of an authoritarian government regime. Given the powerful capability of the latter, people using Twitter (particularly in countries with strict media censorship orders) have the potential to promote social change through this social medium." (Chaudhry, 2014, p. 943)

1.1.1. Hashtags

Twitter has its unique punctuation system. People who get involved in conversation need to track their topics using a special symbol. It enables other users to circulate a trending topic and contribute to it. Hence the pound mark symbol "#" hashtag, as a typographic convention, is created to tag topics for others to follow. It annotates a trending topic open for discussion and collaboration. Thus, the recycling of the hashtag fulfils the interpersonal function by enacting personal social relationships among users.

Hashtags charge and motivate a twitter user to align with the ideology implied in the hashtag. Zappavigna (2011) defines it as "a form of 'inline' metadata, that is, 'data about data' that is actually integrated into the linguistic structure of the tweets." (p. 791). Metadata is defined as "information appended to some primary form of content to assist in retrieving and understanding that content when it is stored or published" (Zappavigna, 2015, p. 276).). Bruns and Burgess (2011) argue that "hashtags can be used to mark tweets that are relevant to specific known themes and topics" (p. 3). For example:

1. I feel sick reading the stories of the families being torn apart by Trump's #MuslimBan. We will not accept this shameful, reprehensible act

The hashtag #MuslimBan in the above tweet is inserted as a semantic reference to the ongoing discourse. In other words, hashtags act as a topic marker on the one hand and as a call for collaboration into the same topic by others on the other hand. It acts as a trigger for others to join and get abide by the same values. The # MuslimBan hashtag becomes a venue for anger release. Thus, the interpersonal function is fulfilled in the outpouring of emotion releasing anger and in appraising the order. It acts as "a means of coordinating a distributed discussion between more or less large groups of users, who do not need to be connected through existing 'follower' networks" (Bruns & Burgess, 2011, p. 1).

Hashtags have unique and varied linguistic behavior. They exhibit no segmentation which sometimes makes it difficult to read and understand. They may require a process of approximating them to a familiar English word. They become more complex when they exhibit some morphological or semantic odd structures. Because of their weird linguistic behavior, their semantic meaning can sometimes be unpredictable. They may come in initial, middle or final end position of a tweet as they "operate in posts both as part of the linguistic structure and discourse semantics and also as metadata." (Zappavigna, 2015, p. 276). Morphologically speaking, a hashtag may be written either as one word preceded by the hashtag symbol (#support), a compound word (#MuslimBan), or a complex structure (#hatetrump). At a graphological level, a hashtag maybe written all in upper case (#TRUMP) or in lower case (#muslimban), or a mix between upper and lower case (#Muslimban**)**. Shortly, It can be written with "no caps, some caps, all caps and contains digits." (Tsur & Rappoport, 2012, p. 6). It may also vary in length from long (#oneplanetonepeople) to short ones (#jfk). A specific hashtag may be followed by a series of other hashtags to intensify it, for example:

2. NYCTAXI UNION STOPS ALL RIDES TO AND FROM JFK IN UNITY WITH #JFKTerminal4 #JFKProtest #RESIST #MuslimBan

1.2. Statement of the Problem and Objectives of the Study:

This study analyzes how a public stance is created in political tweets by examining the attitudinal lexical items of some Twitter users. It also analyzes how this stance leads to an action in the off line scene. The

interpersonal and the ideational metafunctions of Halliday are analyzed within the Appraisal theory by Martin and White (2005). By using corpus-based analysis, this study aims at:

1. Investigating how the lexical choices of the Twitter users reveal their attitudes and ideologies
2. Exploring how evaluative language is used to form a public opinion that may help bring about social and/or political change
3. Analyzing how emotion unleash creates collectivity
4. Exposing the effective role social media plays in flaring up a certain public stance
5. Discussing how the interpersonal and ideational metafunctions are enacted within the Appraisal theory for creating social attraction for a certain notion or belief
6. Examining whether the main corpus and the sub corpus use similar and/or different attitudinal lexical items for the same topic.

1.3. Hypothesis of the Study:

The current study hypothesizes the following:

1. Social media is very influential in communicating stances and creating unity among its participants.
2. The Hashtag corpus has more negative attitudinal lexical items than positive ones and more inscribed judgement than invoked judgement one.

1.4. Research Questions:

The research is an attempt to find answers to these questions:

1. How does the analysis of the lexical choices in the #MuslimBan corpus in terms of the Appraisal theory reveal the stance of the microbloggers?
2. How is the evaluative language used to form a public opinion?
3. How does emotion unleash create collectivity?
4. How are the interpersonal and ideational metafunctions enacted within an Appraisal theory?

1.5. Scope and Limitation of the Study:

This study is about how a stance is realized linguistically. A stance that is adopted and circulated by others takes the form of an ideology. In short, what microbloggers post represents their stance towards a controversial issue.

Taking into consideration the fact that the main corpus of the study uses a variety of informal style and the sub corpus uses formal style, this study overlooks the difference in style between the two corpora as this is beyond the scope of the research. Moreover, this study has gone a number of challenges regarding corpus collection that has undergone a process of time and effort consuming. This has led the researcher to restrain the size of the corpus to a mini one.

2. Review of Literature:

This section is divided into two parts. Part one reviews related studies in order to locate the current study among them. Part two provides a thorough review of the linguistic theories that constitute the backbone of the linguistic framework.

2.1. Review of Related Studies:

There are many studies that analyze the language of social media in general and hashtags in particular from various linguistic perspectives. Some have studied online discourse from a socio linguistic perspective (e.g., Seargean & Tagg, 2014) while others have studied it as an aspect of computer mediated Communication (CMC), (Persson, 2017, Bastos, Raimundo&Travitzki, 2013, Murthy, Bowman, Gross & Mcgarry, 2015). Some have dealt with the functions of hashtags and their roles in circulating trending topics and making them searchable (Shapp, 2014, Zappavigna, 2011, 2014, 2015, Zappavigna & Martin, 2017,). Other researchers have focused on the political role of social media in bringing social change (e.g., Chaudhry, 2014).

Zappavigna has a number of published papers, focusing on the concept of how the language of social media creates social bonding among microbloggers. She is interested in how hashtags create meaning in social media talk (Zappavigna, 2015, p. 278). By being searchable, hashtags become more spreadable and reachable. This creates in turn a channel among microbloggers that leads to what Zappavigna (2011) calls 'ambient affiliation'. She discusses how a "Twitter offers a medium for expressing personal evaluation to a large body of listeners with which one can affiliate ambiently" (Zappavigna, 2011, p. 803). She also develops a theory of ambient affiliation based on Halliday's interpersonal

metafunction by making online talk reachable via hashtags. She considers media communication "as a semiotic activity construing social meaning and creating "social bonds" (p. 804). She analyzes a large corpus of 45,000 tweets collected 24 hours after Obama won the US presidential election 2008. adopting a corpus-based discourse analysis of tweets to show how ambient affiliation is created at the evaluative level of language (p. 803)

In another research paper, Zappavigna (2015) investigates the distinctive linguistic features that make a hashtag spreadable and influential. One of these features is their semiotic mobility as they can be inserted anywhere in a tweet "as an adjunct to the lexical item, clause, or clause complex constituting the main content of a post or, alternatively, can integrate themselves seamlessly into that content." (p. 287). The purpose of her research is to explore how hashtags enact the ideational function of Halliday by acting as a topic signifier, the interpersonal function by achieving affiliation and the textual function by organizing the text (p. 274). She integrates corpus linguistics and discourse analysis within the framework of systemic functional grammar to explore how hashtags function " as a social semiotic resource supporting searchable talk and social processes of ambient affiliation." (p. 276). She chooses instances from the corpus she has compiled to analyze these functions. Her research findings show that hashtags are fruitful semiotic resources that can fulfil the experiential, interpersonal and lexical function at the lexicogrammatical levels (p. 288).

Zappavigna (2012) carries the idea of ambient affiliation further to refer to the relation between the interpersonal and the ideational metafunctions as coupling. Furthermore, Zappavigna and Martin (2017), in another corpus-based study, discuss how people get united over the theme of depression which creates solidarity among microbloggers (p. 1).

Obviously, most of Zappavigna's publications revolve around the notion of "how we use social media to construe identities and align with others into communities of shared values." (2014, p. 209). She also asserts that " Appending a hashtag presupposes that a post has an ambient audience who may share or contest the values construed by the accompanying verbiage" (p.211).

It is clear that the current study builds on Zappavigna 's ideas of ambient affiliation and coupling since these two notions are considered crucial to any study of language in its social context. However, the current study differs from Zappavigna's work since it focuses on how

stance is created in political tweets leading to an emotional outburst that takes the form of protests in the real world.

Persson (2017) argues that repression of expressing emotional protests in authentic political discourse has led to the rise of social platforms such as Twitter and Facebook for political protests (p. 1). He uses the twitter Hashtag " #kämpamalmö during an anti-fascist demonstration that took place in Malmö, Sweden in 2014" to collect his data. He runs a critical discourse analysis of how emotional language unites people via online talk. He analyses emotion in political communication as used by microbloggers "to enact and sustain social relations, as well as how social relations constitute emotions within relations" (p. 2). He analyzes the lexical items that express emotion with a focus on "metaphors and metonymies of emotions" ((Persson, 2017, p. 4). He reaches the conclusion that twitter is a platform that " plays an important role in mediating the voice of the "roaring public" (Coleman & Ross, 2010), where users invite other users and participants to express themselves on serious political issues." (Persson, 2017, p. 9)

Bastos, Raimundo and Travitzki (2013) develop a statistical study of hashtags in some trending topics for exploring the structure of gatekeeping in twitter within the theory of communication. Gatekeeping is a process for filtering information for dissemination (Bastos et al, 2013, p. 260). Seargean and Tagg (2014), on the other hand, adopt a sociolinguistic perspective to the study of the language interactively used in social media platforms. They argue that identity is revealed through language use (p. 6). They believe that "identities both online and off are also partially performed by aligning oneself with different groups, opinions and cultural issues" (p. 9). Murthy et al (2015) also adopt a sociolinguistic view to discuss the difference in content between mobile tweets and web-based tweets. They investigate daily tweets for trending topics posted on mobile and web sites to trace any linguistic differences between tweets posted via mobiles and tweets posted via web sites. They explore whether the medium of posting has an influence on the style of the tweet. They also search their collected data for gender patterns to see "whether language in tweets was considered more egocentric." (Murthy, et al; 2015, p. 825).

Attiia (2003) applies the appraisal model of Martin (2000) to different text types that belong to different domains: cultural, political, and social drawn from Al-Ahram newspaper. The aim of the study is " to detect the differences with respect to writers' position within different text types" (p. 143). Attiia (2003) states that different text domains employ

different evaluative strategies "in order to position their writers attitudinally and intersubjectively" (p. 143). The analysis shows that the three domains are similar in their "employment of the dialogistic resources" (p. 192). However, they differ in "their use of heteroglossic resources" (p. 192). Her research findings also indicate that evaluation is ideology-based and culture-bound.

El Attar (2014)) combines the theory of evaluation of Martin and White (2005) and corpus linguistics to analyze the use of evaluative language in some newspaper articles on the Islamic State in Iraq and Syria (ISIS). She analyzes the subcategory of judgment to show how journalists make use of this category to control the ideology of the reader (El Attar, p. 2014).

There are many other studies that are based on the sub classification of hashtags into tags, memes, and commentaries within the Appraisal theory (Shapp, 2014; Petray & Collin, 2017; Arunsirot 2012). Shapp (2014) conducts a socio-pragmatic study of the different types of hashtags as commentary hashtags, evaluation hashtags and meme hashtags, pointing out the characteristics of each type. She also discusses the syntactic features of hashtags within the tweets. Accordingly, she groups them into syntactic inclusion and syntactic exclusion (p. 10). Syntactic inclusion refers to hashtags included in the sentence, whereas syntactic exclusion refers to the ones inserted at the end of the sentence. She also studies gender differences by investigating the types of hashtags used as "tag hashtags" which group hashtags under a certain topic and "commentary hashtags" which function to comment on the whole tweet in an attempt to find a correlation between the type used and the gender (p. 16).

Schaede (2016) analyzes a corpus of meme hashtags to see "how meme hashtags take on evaluative qualities in certain online communities." (p. 2). He uses Martin and Whites' (2005) three main categories of Attitude, Appreciation and Graduation "to examine the use of hashtags in evaluative discourse on Twitter." (p. 10). He reaches the findings that most evaluation in his collected data come under the category of attitude (p. 49).

Petray and Collin (2017) discuss racism and inequality as negotiated on social media. They discuss the White proverb meme tweets that use humor "as an example of how social media users challenge racism." (p. 2). They reach the finding that people use social media "to

discuss serious and complicated issues, such as White privilege and inequality" (p. 8).

Arunsirot (2012) uses the three categories of the Appraisal theory: attitude, graduation and engagement to examine the lexical strategies of the commentators in newspaper. His research findings show that "the commentators made use of both positive and negative emotional responses through either adjectives, noun phrases or verb phrases in terms of affect" (p. 70). His analysis of judgement category contains "predominantly negative evaluative lexical item." (p. 70). He also adds that lexical items with negative evaluation "make the commentaries more intense and emotional for readers." (p. 70)

Chiluwa and Ifukor (2015) combine Appraisal theory and critical discourse analysis to analyze a "global campaign for the release of the Nigerian schoolgirls kidnapped by Boko Haram" (p. 267). They "examine the discursive features of this campaign and the role of affective stance in the evaluation of social actors in the campaign discourse" (p. 267). Findings reveal that "most of the evaluations reflect negative valence, which is often typical of public reactions to (social) media reports of crisis, or national disasters." (p. 267)

The present study relates to the above mentioned studies through extending some of their findings. However, it differs from them as it focuses on the reaction of social media users to a trending political topic in an attempt to see how intense emotional release of anger in the virtual world leads to a change in the real world. In addition to that, there is a main difference between this study and the other ones due to the fact that this study uses a reference corpus of a collocation of news articles to test against the main corpus.

2.2. Review of Related Linguistic Theories:

2.2.1. Systemic Functional Grammar:

The Appraisal theory developed by Martin and White (2005) is based on Halliday & Matthiessens' (2004) Systemic Functional Grammar (SFG). SFG, as a main theory in social communication, shows interest in the social function of the text by focusing on meanings in social contexts. It proposes three metafunctions that are assigned to language in a speech situation: the experiential function of enacting experience, the interpersonal function of negotiating relationships, and the textual function of organizing information (Halliday & Matthiessen, 2004). Halliday's three metafunctions, classified under the linguistic field of discourse semantics, are integrated in a clause which is a functional unit.

Halliday's interpersonal metafunction enacts social relationships as realized by the discourse participant's mood and modality choices. Mood is related to the speaker's role in the speech situation. The mood of the clause is parallel to the pragmatic notion of speech acts. The interpersonal function has a pragmatic aspect of being language in use. It shows how variation in mood structure in clauses helps communicate different meanings at the interpersonal level. Clauses as grammatical units encode speech acts that are decoded for their meaning by a recipient. This is described by Halliday & Matthiessen (2004) as MOOD. They suggest three Mood structures as declarative, interrogative and imperative. These three moods fulfil the speech functions of a statement, a question and a command. However, there is no one to one match between the Mood in a clause and the function it fulfils as a command can be realized by different clause Moods other than an imperative.

Modality, on the other hand, relates to the speaker/writer's attitude to a clause structure as reflected in his choice of specific modals. It has the subcategories of Modalization and Modulation. Modalization communicates the attitude of the speaker/writer as indicated in the use of modals of probability such as "may and might". Conversely, Modulation, according to Halliday & Matthiessen (2004) "is used to refer to obligation/commitment or inclination" (147). Modal verbs such as "must, should, will" communicate the speaker/writer's commitment to the proposition of the clause. Hence, Modality with its subcategories determines the relationship between the two discourse participants. Hence, interpersonal metafunction at the grammatical level of language.

The ideational metafunction is divided into experiential and logical meaning. According to Eggins (2004), "experiential meaning is expressed through the system of transitivity of process type, with the choice of process implicating associated participant roles and configurations" (p.206). Logical meaning is expressed through different kinds of conjunctions. For Halliday & Matthiessen (2004), experience is constructed in a clause which is a central unit for communicating experiences. At the heart of a clause is the process which implies action. There are six different process types that express the different roles of the participants according to Halliday & Matthiessen (2004, p. 173). They are Material, Mental, Verbal, Behavioral, Existential and Being Processes. Material implies action-taking (doing), Mental process means cognition, affection and perception (Halliday& Matthiessen, 2004). Verbal process requires a sayer, receiver and verbiage. A relational process refers to things that exist in relation to others (Eggins, 2004). Existential process refers to existential verbs such as verb "to be". The ideational

metafunction of Halliday is analyzed in relation to the different process types of the top frequent verbs in the main corpus.

The textual metafunction, according to Halliday and Matthiessen (2004), has to do with how the different grammatical structure of a text unite together creating a solid texture. This texture is realized by some grammatical and contextual elements such as cohesion and coherence. It is worth mentioning that this textual metafunction is not dealt with in the current study because it is found to be beyond the scope of this research. This study focuses on the interrelation between the interpersonal and ideational metafunctions.

2.2.2. The Appraisal theory

The Appraisal theory by Martin and White (2005) operates within the SFG of Halliday by attending to the interpersonal metafunction by studying the lexical and grammatical choices of the discourse participants that reveal their attitudes. It is related to discourse semantics that focuses on the organization of information in discourse. They view "appraisal as an interpersonal system at the level of discourse semantics" (p. 33). According to them, "Halliday's work on mood, modality and interpersonal metaphor provides the bridge between interpersonal grammar and appraisal which underpins these connections." (p. 54). Their theory aims at raveling stances in news texts, constructing the writer's identity and creating interpersonal affinity by inviting others to adopt the same stance of the writer. The theory is set mainly to analyze stance and emotion as communicated to readers/hearers via language. The writer/speaker exploits these aspects in such a way that creates an interpersonal engagement with the reader/speaker. Hunston and Thompson (2000, p. 5) define evaluation as the stance the writer/speaker adopts to convey a certain feeling or opinion about a certain content. Evaluation according to Hunston and Thompson (2000) serves the functions of: expressing beliefs and ideologies of the writer/speaker, maintaining interpersonal relationships between writer/speaker and reader/hearer, and organizing texts. According to Martin and White (2005) (2005, p.1) evaluation reflects the subjective voice of a writer in a text as revealed in the stance he adopts. In all cases, evaluation has the function of "aligning the addressee into a community of shared value and belief." (p. 95). In short, the Appraisal theory is concerned with how the writer/speaker reveals his beliefs explicitly or implicitly and how he gets his reader/hearer align with those beliefs into a community of shared values. Accordingly, Appraisal is divided into three main categories: Attitude, Engagement and Graduation.

Attitude is concerned with our feelings, including emotional reactions, judgements of behavior and evaluation of things. It has the sub categories of 'affect', 'judgement' and 'appreciation' (p. 35). Affect has to do with the expression of our feelings as either positive (happy) or negative (sad). Judgment is about assessing others' actions and behavior either positively or negatively (praising or condemning) (p. 42). Appreciation is concerned with expressing aesthetic likes/dislikes (pleasant, comfortable) (p. 44).

Affect is realized at lexical and grammatical levels. Accordingly, Martin and White (2005) suggest affect as a quality, "He is sad', as a "process", "He missed them", as a comment by the insertion of a modal adjunct "sadly, he had to go" (pp. 45-46). Affect is classified using six parameters or variables: as positive or negative, an emotional act or reaction, intended or triggered. A further parameter groups emotions under un/happiness, in/security, dis/satisfaction (pp. 46-48). It is worth saying that the present study makes use of these parameters in analyzing the attitudinal lexical items in the Hashtag corpus.

The second subcategory of judgement "deals with attitudes towards behavior, which we admire or criticize, praise or condemn" (p. 42). Judgement is further divided into social esteem and social sanction. (p. 52). According to Martin and White (2005),

> Judgements of esteem have to do with 'normality' (how unusual someone is), 'capacity' (how capable they are) and 'tenacity' (how resolute they are); judgements of sanction have to do with 'veracity' (how truthful someone is) and 'propriety' (how ethical someone is). (p. 52)

Judgment is either inscribed or invoked. Inscribed judgment is realized at lexical and grammatical levels. Invoked judgment is parallel to the pragmatic notion of implicature where evaluation lies implicitly between the lines:

3. Stop being ill informed. Educate yourself and don't depend on alternative facts. #MuslimBan
4. The White men of this country have killed more people then Muslim's ever have or will in America #MuslimBan

Although examples 3 and 4 from the Hashtag corpus have no explicit attitudinal lexical items, evaluation still exists at an implicit level.

Appreciation, according to Martin and White (2005) has to do with how we value things. It has the sub classification of "'reactions' to things (do they catch our attention; do they please us?), their 'composition' (balance and complexity), and their 'value' (how innovative, authentic, timely, etc.)" (p. 56). These sub categories correspond to the three metafunctions of Halliday as reaction corresponds to the interpersonal, composition to textual and valuation to ideational metafunction. The following examples include some lexical items that show negative appreciation of the Muslim Ban order. Words which fall under evaluation by appreciation are bolded:

5. I don't care if it's **constitutional** or if it has been done before. What I care about is that it's **inhumane**, **disturbing** and **cruel** #MuslimBan
6. **Cruel. Unfair. Inhumane. Wrong**. **Immoral. Disgusting. Demonic. Undemocratic. Tyrannical.** Just a few words to describe the #MuslimBan

The second main category in Martin and White s' (2005) Evaluation theory is Engagement. It is a process that helps writers/speakers hedge their stance refraining from being held responsible for whatever values they uphold freeing an interpersonal space for responses. It is realized by the use of "resources such as projection, polarity, concession and various comment adverbials" (p. 36).

The last category in the system is Graduation which has to do with grading the intensity of our feelings in terms of how intense or mild the feeling is. It has the subcategories of Force and Focus. Force raises (big-very) or lowers (little, a bit, slightly) feelings. Force is realized by "intensification, comparative and superlative morphology, repetition, and various graphological and phonological features (alongside the use of intensified lexical item – loathe for really dislike, and so on)." (p. 37). Focus is used in non-gradable context and "has the effect of adjusting the strength of boundaries between categories, constructing core and peripheral types of things." (p. 37).

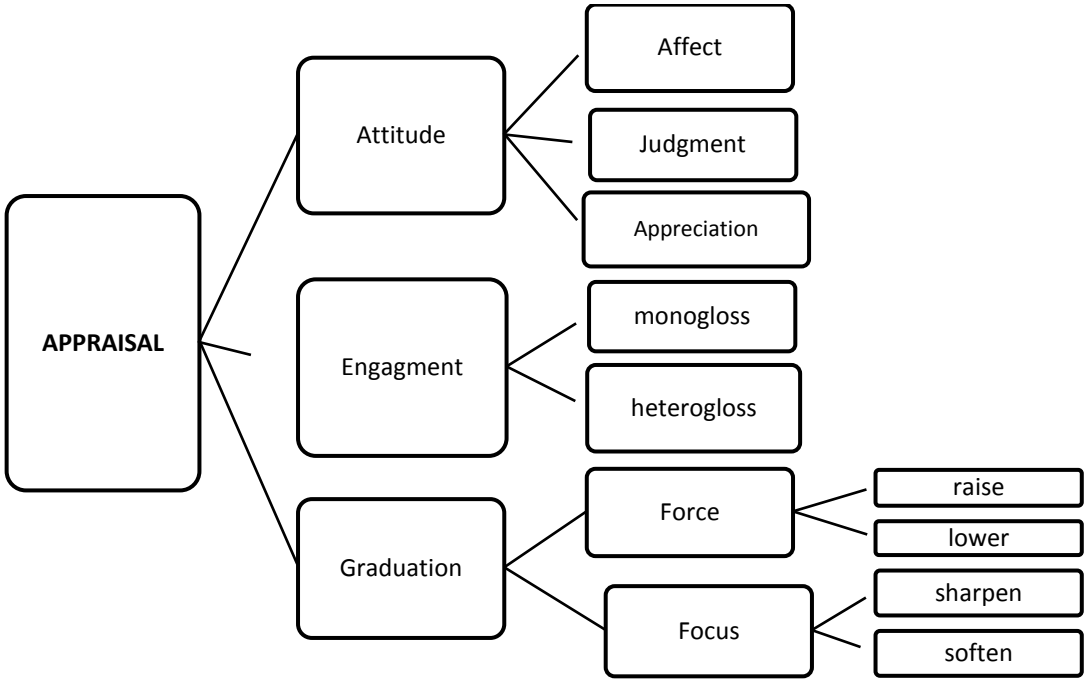

Figure 1. Appraisal Categories based on Martin &White (2005)

The MuslimBan corpus is analyzed in terms of the category of Attitude with its subcategories of affect, judgment and appreciation. People use twitters to respond to a political issue by adopting a certain stance and invite others to collaboratively share the same stance which creates an interpersonal relationship. Hashtags seem to realize "all the systems of ATTITUDE, defined by Martin and White (2005): AFFECT (expressing emotion), JUDGEMENT (assessing behavior), and APPRECIATION (estimating value)." (Zappavigna, 2015, p. 285).

This research provides a linguistic analysis of political hashtags using the Appraisal theory of White and Martin (2005). The proposed analysis focuses on the Attitude of the microbloggers to create a certain stance. It is about the reaction of the appraiser to a trigger. Trump and his MuslimBan order are the appraised ones. They are the source of evaluation.

2.2.3. Corpus Linguistics

Corpus Linguistics (CL), as a methodology, facilitates the processing of large corpora by using a statistical software. This software provides a reliable analysis of "large collections of machine-readable texts: **corpora."** (Corpus Linguistics, n.d.)**.** McEernry and Wilson (2010) define CL "as the study of language based on examples of 'real life' language use." (p.1). It helps in observing patterns, frequency of recurrent linguistic features which lead to interpretative value. The use of CL for quantitative and qualitative analysis may "bring order out of chaos"

(McEnery & Wilson, 2010). The corpora go through the process of collection, quantification and decoding. The corpora can be either annotated or unannotated. Unlike unannotated corpora, annotated corpora is considered a rich resource for linguistic explicit and implicit details such as parts of speech tagging and parsing. Based on the annotation scheme of the corpora, analysis is driven and findings are reached. CL also helps research, through concordance tool, to provide the linguistic evidence for the interpretation. It is considered a powerful methodology that yields reliable and objective results that help find regularities and patterns in languages. It enables the analysis of a large variety of texts ranging from newspaper articles, editorials, documentary, literary texts and others.

The current study uses Cl as a methodology for quantative analysis. The Free AntConc software is used for its Word List tool, Keyword List tool and Concordance tool to equip the researcher with statistics, words in context and concordance lines.

3. Methodology

3.1. The Main Corpus

The Hashtag mini corpus consists of 4082 tweets of 7786 word type and 35581word tokens. Note that the hashtag symbol (#) is counted by the AntConc software as a word token. A stop list has been downloaded to cut off all function words that may unnecessarily affect the total number of the word count of the corpus. Though the corpus of the study is a mini corpus, it is quite sufficient for the purpose of the study. The corpus consists of the tweets posted 24 hours after Donald Trump, President of the United States of America, issued an executive order banning Muslim people from seven Muslim countries from entering the US. The corpus is compiled manually by searching the hashtag #MuslimBan via Twitter search engine. The results of the search were filtered using Twitter advanced search. Only tweets from open access accounts are selected. Names of microbloggers and account numbers are removed for privacy issues. The microbloggers are the appraisers. They form a community of different genders, ages, nationalities, ethnicities and religions.

Tweets posted in English language from everywhere in the world were also selected. There has been no restriction on nationalities or locations. Only posted tweets and retweets are collected with no comments. Then the collected corpus went through a process of refining by cleaning tweets from accompanying images, users' names and accounts number using a Microsoft tool with a wild card so that only the bare text of the tweet is left.

The AntConc free software version (2018) 3.5.2. is used for word list tool, keyword list tool and concordance tool. The word list tool and the keyword List tool are accessed for generating the most frequent lexical items in the corpus. The concordance tool proves essential for analyzing the most frequent words in context. It provides us with " "a list of all the occurrences of a particular search term in a corpus, presented within the context that they occur in; usually a few words to the left and right of the search term" (Baker, 2006, p. 71). The Key Word List tool is also used to test their frequency against a reference corpus. The quantative analysis is followed by a qualitative analysis of the top frequent lexical items within the Appraisal theory.

3.2. The Reference Corpus:

As for the reference corpus (referred to as press corpus), the news articles are selected from the New York Times on the same topic of the Muslim ban order. They are selected from the editorial section (26 articles), the opinion section (27 articles) and the OP- Ed section (17 articles) with the total number of 70 articles and the total number of word type 7513 of word tokens 65100. The articles cover a month release from 28th January till end of February. Similarly, the corpus went through a process of refining omitting author, date of publication and images, only left with the text of the article. The reference corpus is used for testing the keyness value of the most frequent words in the main corpus. Words with high keyness significance mean that they are more frequently used in the main corpus than in the reference corpus. Conversely, words with low keyness value indicate that they are less frequent in the reference corpus. Words with no keyness value at all indicate that they are used in equal numbers in the two corpora.

It is worth mentioning that the terms: reference corpus, sub corpus, press corpus are used alternatively when referring to the second corpus, whereas the terms: main corpus, Hashtag corpus and Muslim Ban corpus are used alternatively when referring to the first corpus. Similarly, the words microbloggers, discourse participants, online users, are used interchangeably to mean Twitter users.

4. The Analysis:

Since it is not possible to do a manual analysis of all the tweets in the corpus, a selected sample of the tweets that are mostly overloaded with evaluative language are coded and analyzed using the coding system of Martin and White (2005). Evaluation is examined at the attitudinal lexical item level. The selected attitudinal lexical items are bolded and coded in

square brackets adjacent to it. A qualitative interpretation is based on the coding system.

The top most frequent 13 hashtags in the first 400 most frequent words are generated using The Word List tool of the AntConc software version 3.5.2. (2018). Then their keyness statistical significance is discussed in relation to a pre downloaded reference corpus.

4.1. **The Word List Tool**:

Table 1 enlists all the hashtags in the main corpus in terms of higher frequency.

No	Rank	Keyword	Frequency	Keyness
1	1	MuslimBan	3643	4211
2	8	nobannowall	213	236
3	16	realdonaldtrump	173	192
4	27	JFKterminal	110	122
5	70	refugeeswelcome	52	57
6	76	theresistance	48	53
7	111	muslimbanprotest	38	42
8	127	muslimbanjfk	33	36
9	152	welcometocanada	29	32
10	155	notmypresident	28	24
11	177	muslimlivesmatter	25	27
12	178	resisttrump	25	14
13	196	alllivesmatter	23	25

Table 1: The most frequent hashtags

Figure 2 confirms the results of the word list tool of AntConc:

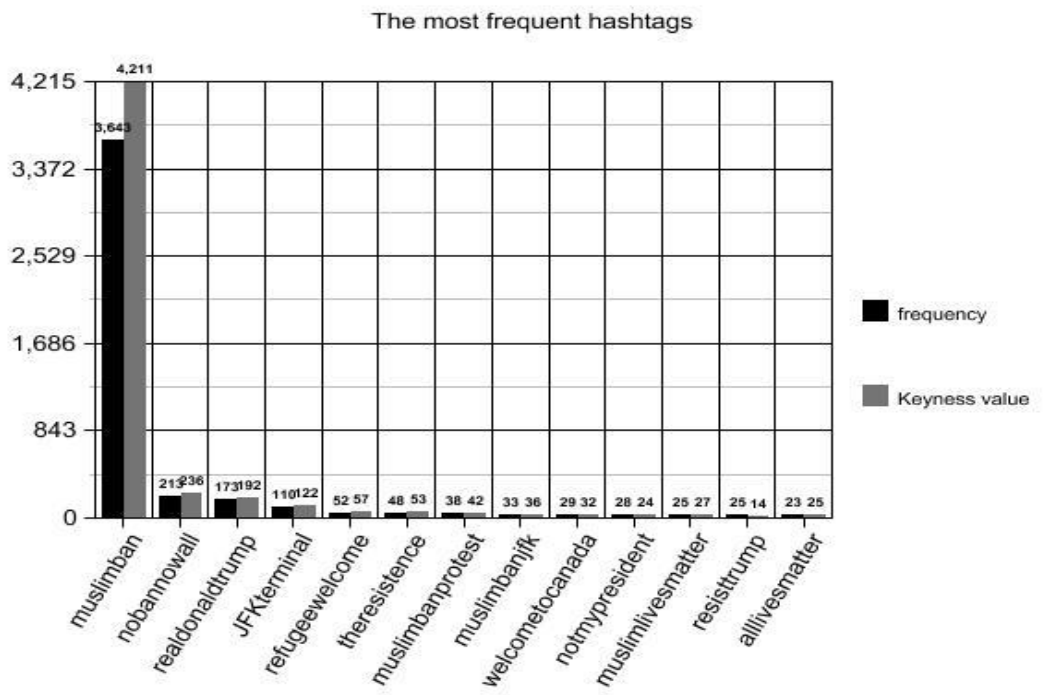

Figure 2. The most frequent hashtags

According to AntConc Word List search results, the hashtag "MuslimBan" is the highest frequent lexical item with (3643) occurrences. It also has the highest keyness value of (4211) compared to the total number of the occurrence of this term in the reference corpus. This means that the microbloggers use this hashtag by the keyness significance of (4211) compared to the number of occurrences of such lexical item in the reference corpus. In other words, this high keyness value shows that this hashtag is more frequent in the main corpus than in the reference corpus. Perhaps, this may indicate that Twitter microbloggers are more open to expressing their opinion by using slogans to revolt against an important political issue more than news reporters do. Their protest against the order is made clear by adopting the slogan "#MuslimBan" which is recycled by microbloggers to create a kind of "social affinity" (Zappavigna, 2012). This may implicate that this slogan is not a distinguished one in the news corpus. This is also expected as the hashtag is used as an online technique to insert metadata for collectivity. It is a slogan that helps create social bonding among tweeters on a universal scale. It is also used as a topic marker as it is inserted at different structural positions in the tweets: initially, medially and finally. For example,

7. **#MuslimBan** is a false narrative that #Libtards are clinging too. Damn funny to watch you all skirmish like little kids. Adults are in charge
8. Stop being ill informed. Educate yourself and don't depend on alternative facts. **#MuslimBan**
9. HAPPENING NOW: Protest against the **#MuslimBan** at @flySFO in the International arrivals terminal.

This main hashtag may be followed by other hashtags in the same tweet for more collectivity of people, for example:

10. JFK airport **#MuslimBan #NoMuslimBan #NoMuslimBanJFK #NoBanNoWall**

Perhaps, these hashtags may help fulfil the interpersonal metafunction of inviting others to share, circulate and get abide by the stance the hashtags spread. In addition to that, they fulfil the experiential function as they act as an index reference by marking a debatable topic. They appear in tweets as an inserted thematic clause in Halliday's terms. In other words, they act as topic indicators that are open for more participation by others.

The following section introduces a lexical analysis of the highest frequent lexical items that occur in the first four hundred words in the main corpus. The analyzed lexical items occur in association with the most frequent hashtag in the main corpus #MuslimBan. The selected tweets are analyzed for instances of evaluative language using Martin and White (2005) coding system.

4.1.1 The Lexical Analysis of Attitude

Evaluation is examined in this study at an attitudinal lexical item. The microbloggers' stances are revealed through the use of lexical items that express emotions. The first 400 most frequent lexical items are searched for the most frequent adjectives as "the canonical grammatical realization for attitude is adjectival" (p. 58). Martin and White (2005) call the person experiencing the feeling the "appraiser, and the factor that triggers the feeling the appraised (p.72). The trigger in the main corpus is the #MuslimBan executive order of Trump. The appraiser is the microblogger who posts his/her tweet with the #MuslimBan hashtag. The appraised items are Trump, the president of the United States of America and his executive order. Positive feelings are reflected in the use of adjectives with positive evaluation such as happy, excited, lovely and others, whereas, negative feelings can be expressed in adjectives with negative evaluation such as, sad, unhappy, miserable and others. (Martin & White, 2005, p. 42). Negative evaluation of affect can be also realized by the use of negative structure (He is not happy). The study adopts the

abbreviation system introduced by Martin and White (2005) (2005, p.71) for annotating the corpus:

Symbols	Lexical item
+	positive attitude
-	negative attitude
des	affect: desire
hap	affect un/happiness
sec	affect in/security
sat	affect dis/satisfaction
norm	Judgment: normality
cap	Judgment: capacity
ten	Judgment: tenacity
ver	Judgment: veracity
prop	Judgment: propriety
reaction	Appreciation : reaction
comp	Appreciation: composition
val	Appreciation: valuation

Table 2: List of abbreviation symbol based on Martin and White (2005)

The following examples represent a sample of tweets with bold attitudinal items. The lexical items are bolded and annotated in square brackets:

11. #MuslimBan this hashtag makes me **sad** [-affect: hap] and **angry** [-affect: hap]

The attitudinal lexical item **sad** is bolded and coded in square brackets. The appraiser in this tweet expresses his/her feeling using adjectives with negative mental affect. His/her mixed negative feeling of sadness and anger is the product of a trigger (MuslimBan).

12. **So sad** [-affect: hap] about the #MuslimBan. Some of the **smartest**, **kindest**, and **coolest people** [+ judgement: cap] I know are immigrants.

Example 12 has an instance of a negative affect **sad**. The source of this sadness is the MuslimBan order. It is intensified by (**so**) for an increased force. In contrast, it has a sequence of other adjectives in the superlative

form with positive judgment "smartest, kindest, coolest" to evaluate the immigrants, for whom the order is issued. This contrast brings to the fore the issue of the unfairness of the order. The contrast bears a direct criticism of this order because it punishes such smart, kind and cool people. The use of the superlative form creates an increased force of the positive judgement.

13. Feeling **angry** [-affect: sat] and **impotent** [-judgement: cap] in the face of #MuslimBan led me to make another contribution to @Aclu.It's my act of #Resistance…for now

In Example 13, the microblogger uses adjectives with strong negative affect **angry**. The use of **impotent** denotes being strongly helpless and powerless. These attitudinal lexical items fall within the "unhappiness" state of emotion as they relate to a state of the heart (Martin & White, 2005, p. 49).

Table 3 provides a list of the most frequent adjectives derived by the Word List search tool of AntConc software. A graph follows the table to illustrate the figures in the table.

Rank	Keyword	Frequency	Keyness
53	great	63	-
60	good	56	-
78	wrong	48	-
99	disgusting	40	44
122	sad	34	24
243	stupid	20	22
373	strong	15	-
380	angry	14	-

Table 3: The most frequent adjectives and their keyness values

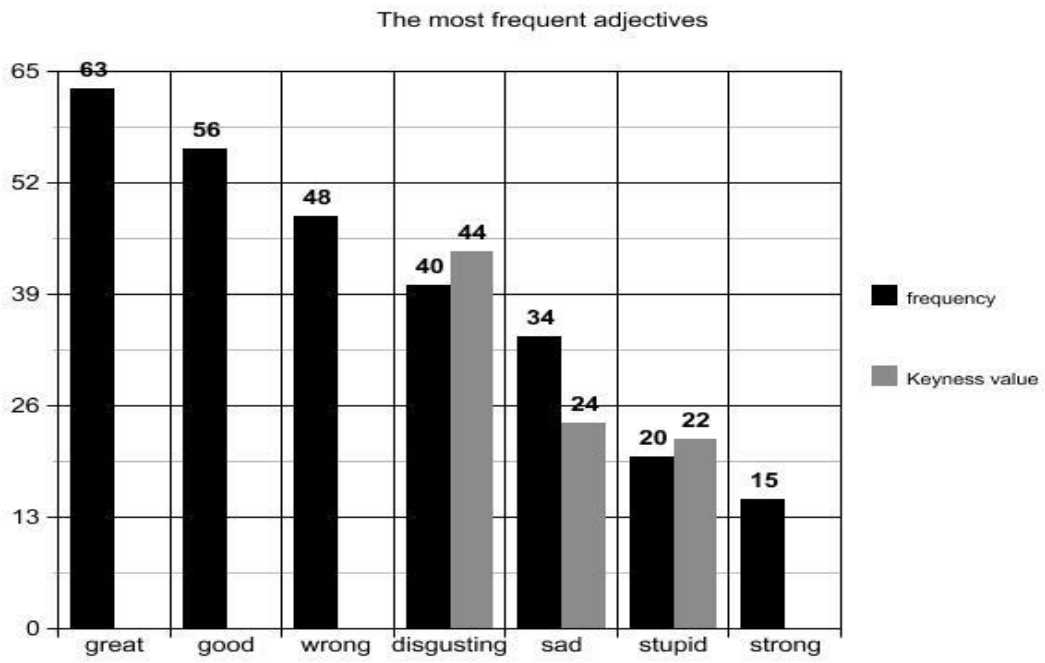

Figure 3. The most frequent adjectives

The listed adjectives are all associated with the main hashtag "MuslimBan". They are analyzed for Attitude only which means excluding Engagement and Graduation. However, the graduation subcategories of force and focus are also coded when significant. The keyness value of these attitudinal lexical items is tested against the reference corpus. They are analyzed for the stance they communicate.

A detailed qualitative analysis of each adjective based on the quantative analysis is attempted in the following section.

Qualitative Analysis of "Great":

The attitudinal lexical item **Great** occupies the highest rank in terms of the most frequent adjectives that occur in the same tweet as the #MuslimBan. It occurs 63 times, and it has a zero keyness value. No Keyness value means that this lexical item is recurrent in the two corpora. It is not a matter of a distinctive feature of the main corpus. Note that the examples are numbered by Hit number in the concordance line of the key term

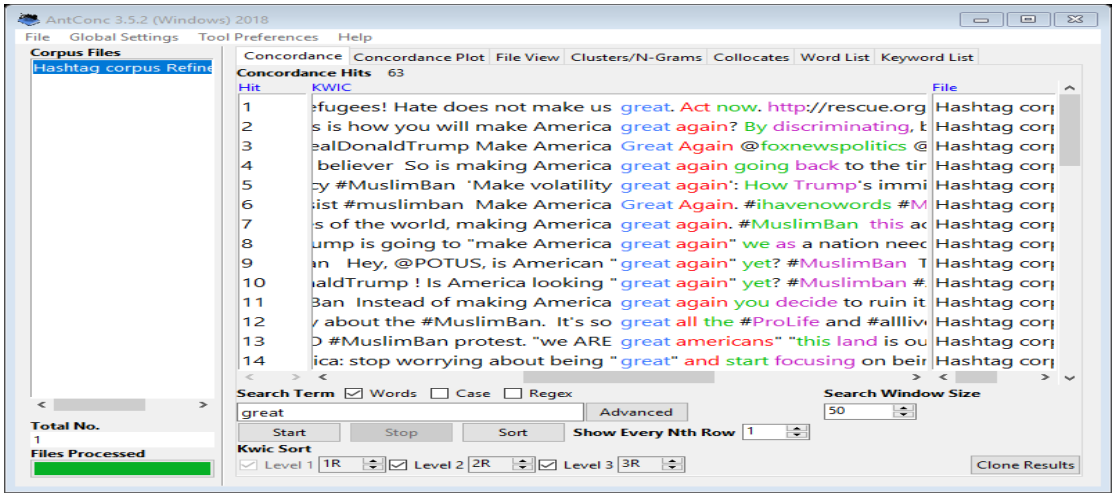

Figure 4. Concordance lines of Great

Hit 1. Slam the door on hate, NOT refugees! Hate does not make us **great** [-judgement: norm]. Act now. http://rescue.org/act @theIRC #MuslimBan #RefugeesWelcome

Hit 2. @real Donald Trump this is how you will make America **great** [-judgement: norm] again? By **discriminating**, being a **tyrant** and **unfair** [- judgment-cap]?!#muslimBan

Hit 12. It's so **great** [force + judgment: norm] all the #profile #alllivesmatter folks are leading the protests at the airport for the #MuslimBan movement…oh wait.

Hit 13. lots of misguided chanting at the #SFO #MuslimBan protest. "we ARE **great americans**" **[+ judgement]** "this land is our land" "veterans didn't fight for this"

Hit 20. You are putting our troops and Americans abroad in **great danger** [graduation: force: - judgement] with your ban.Hope you realise that. # resist # muslimBan

Hit 26. #MuslimBan will be recorded in history as a **great gift** [graduation: force: - appreciation] to extremists and their supporters

Hit 50. @Speaker Ryan You're trashing the best traditions of our **great country** [graduation: + appreciation]. Stand up or you will go down in history with **great shame** [graduation: - judgement] #Muslimban.

Hit 57. This is a **great summary** [graduation +appreciation] of active and planned protests going on in response to the #MuslimBan order

Great is used in the tweets with two contradictory categorizations: once as a positive appreciation with an increased force when it is used as an epithet (attribute) of America and the protests, and once as a negative judgment/appreciation with negative force to describe the president of America and/or his behavior.

Out of the 63 Hits, **Great** appears 15 time as a collocate of "America" and 4 times as a collocate of the noun "country" which is co-referential for America. **Great** is used to collocate with America showing a positive feeling of pride about the country that is about to lose its greatness because of Trump's executive order. However, it is used with negative appreciation in the main corpus to evaluate the behavior of Trump. It shows America as a victim of Trump's irrational behavior. According to Martin and White (2005) "when it comes to language use in context, it is often the case that a given lexical item will vary its attitudinal meaning according to that context." (p. 52)

Great usually occurs in contexts where it acquires a positive connotation. In this context, however, it acquires a negative one whenever it is used to refer to either Trump or his order. Microbloggers ironically challenge Trump's promise during his election campaign to make America "great again". The context, where "make America great" occurs, shows that the issue of the greatness of America is at risk because of its ruler who is evaluated negatively in the tweets. This ironical tone is highlighted by the opposition brought by using other lexical items (tyrant, unfair, shame, danger) that negatively contrast with the semantically inherent positive connotation in the attitudinal item **Great**. The invoked negative judgement is more dominant than inscribed judgement via the ironical tone that overshadows the tweets.

Qualitative Analysis of "Good":

"Good" occurs 56 times and it has no keyness value compared to the reference corpus.

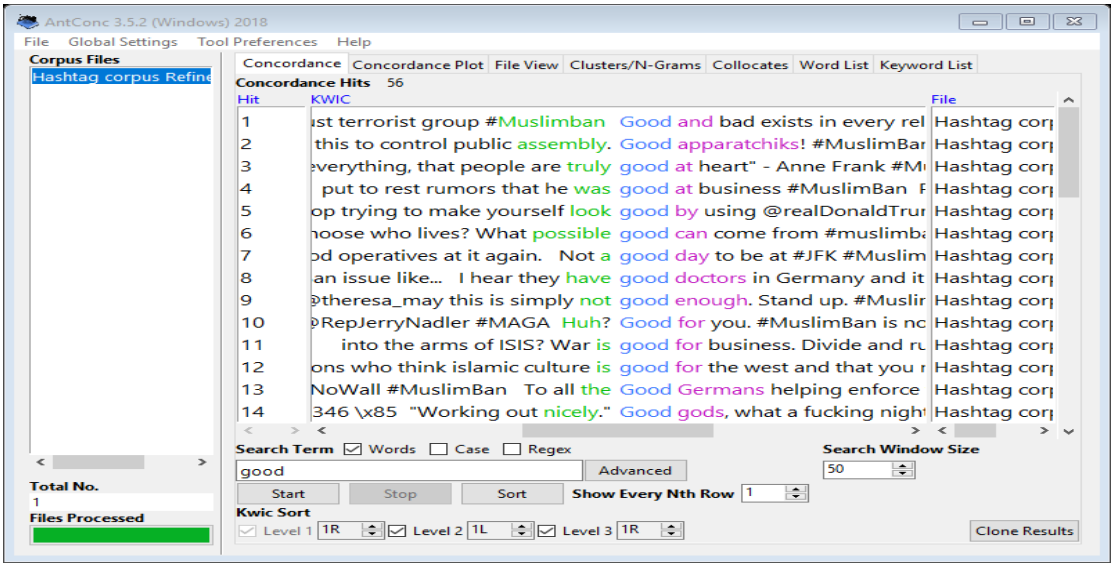

Figure 5. concordance lines for **Good**

Hit 4. Trump facing massive policy without detail or a communication plan should put to rest rumors that he was **good** [-judgment: cap] at business#MuslimBan

Hit 5. Stop trying to make yourself look **good** [-judgment: prop] @real Donald Trump #muslimban! You are not much better!

Hit 7. **Not a good day** [- appreciation] to be at #JFK #MuslimBan

Hit 11. How is this not going to derive people into the arms of ISIS? War is **good** [- appreciation] for business. Divide and rule #muslimban

Hit 17. **Good idea** [+appreciation], spill the blood of a few Americans and let's just see how this all turns out. Fucking asshats#Muslimban #JFKterminal4

Semantically, "good" has an inherent positive connotation as a word of praise. Accordingly, it should be in the domain of positive judgment by propriety according to Martin and White (2005) and/or appreciation as it implies a word of praise directed to a person and/or his action. It means that a person is "beyond reproach" (p. 53). However, **Good** in the context of the above tweets has a negative appreciation and judgement by ironically criticizing Trump's policy in relation to the Muslim Ban order. This is made clear by either turning the clause structure into negative by

inserting "not" (Hit 7) or by inserting a clause that challenges the positive connotation of "good" as in Hits 4, 5, 11 and 17. For example, "Good" in Hit 4 is a negative judgment because it stands in contrast to the preconceived idea about Trump as a good business man. In other words, his current policy reveals him to be incompetent in good planning of the details and consequences of actions which are certainly crucial for running a good business. Judgment, in this case, is invoked rather than inscribed. "Good idea" in Hit 17 is used as an attribute to the noun "idea"; however, in the context of the tweet, it implicitly means the opposite by coining it with harsh phrases " spill the blood".

To sum it up, the attitudinal lexical item **Good** in this context acquires a negative judgment and appreciation as a reaction to a disapproved behavior.

Qualitative Analysis of "Wrong":

The attitudinal lexical item **Wrong** occurs 48 times in the Hashtag corpus with no keyness value.

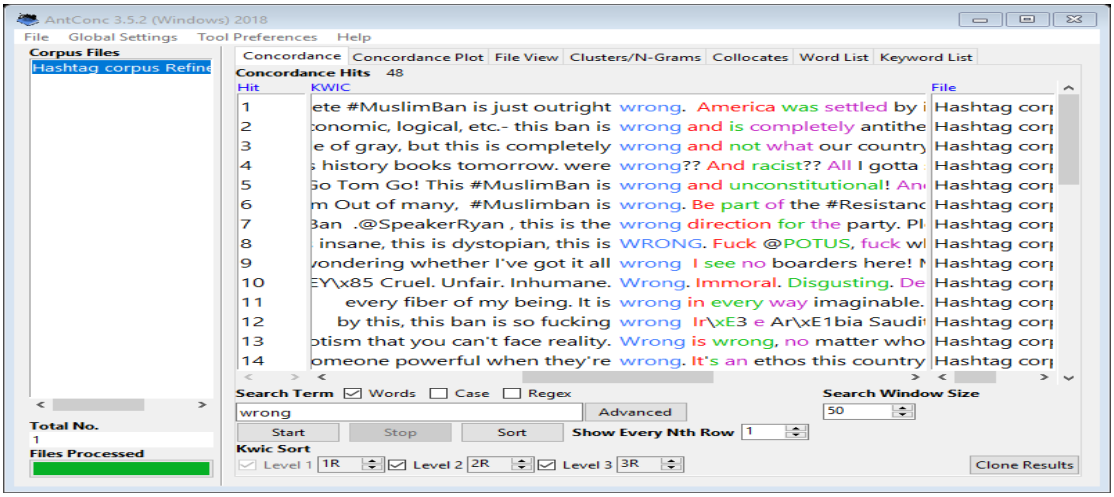

Figure 6. Concordance lines for Wrong

Hit 2. On every level -moral, humanitarian, economic, logical, etc.- this ban is **wrong** [-appreciation**]** and is completely antithetical to the principles of America.

Hit 8. This is insane, this is dystopian, this **wrong [**-appreciation**]**. Fuck@POTUS, fuck White American nationalism, and fuck the GOP#MuslimBan

Hit 10. Cruel. Unfair. Inhumane. **Wrong** [-appreciation]. Immoral. Disgusting. Demonic. Undemocratic. Tyrannical. Just a few words to describe the #MuslimBan

Hit 23. I hate to see good people being treated like criminals just because of their religion, it's just **completely wrong** [graduation: -appreciation] #MuslimBan

Hit 26. @occupytheport @tparsi **WRONG, WRONG, WRONG** [-appreciation].....#Muslimban

Wrong in the above examples comes in association with a sequence of a highly negative adjectives such as "insane", "dystopian", "cruel", "unfair", "inhumane", "immoral" and others for a double negative judgment. **Wrong** is classified as negative appreciation of the order according to Martin and White (2005). In Hit 23, the attitudinal lexical item "wrong" is intensified by "completely" for an increased force of the negative judgment. Hit 26, Wrong is repeated three times with an upper case for emphasis and intense feeling of rage.

Qualitative Analysis of "Disgusting":

The attitudinal lexical item **Disgusting** occurs" 40 times with the Keynes significance of 44. This indicates that it is recurrent in the main corpus more frequently than in the reference corpus. Besides, it occupies the highest keyness value among other adjectives under study. Martin and White (2005) argue that "the terms disgust/revolt arguably combine affect with judgement or appreciation along similar lines" (p.61)

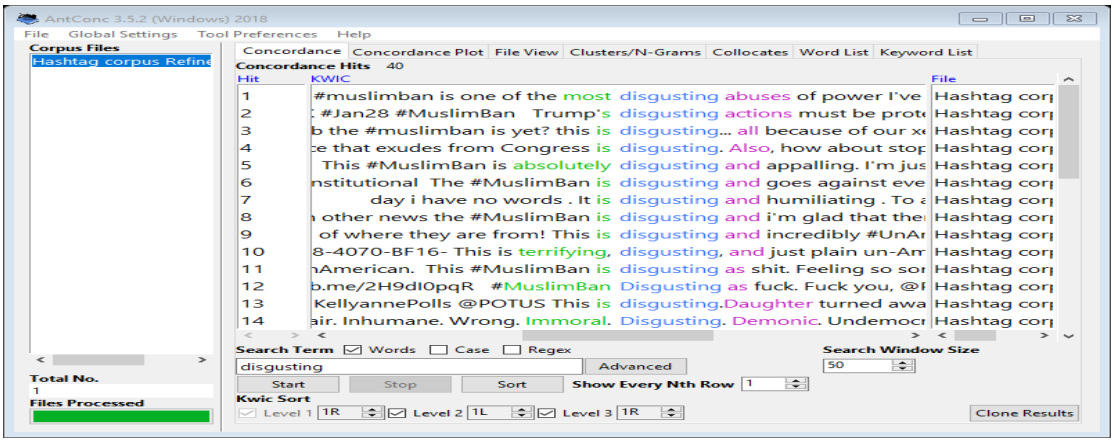

Figure 7. concordance lines for "Disgusting"

Hit 1. Trump's #muslimban is one of the most **disgusting abuses** [-judgement: prop] of power I've ever seen. This is sickening.

Hit 2: Trump's **disgusting actions** [-judgement: prop] must be protested everywhere. London be ready next Saturday. Spread the word. #MuslimBan #Resist #NoBanNoWall

Hit 5: This #MuslimBan is absolutely **disgusting and appalling** [-appreciation]. I'm just ???? completely at a loss**.**

Hit 7. #muslimban today is a very sad day. I have no words . It is **disgusting and humiliating** [-appreciation] . To all my muslim brothers and sisters: stay strong

Hit 23. How fucked up is this #muslimban — It's **unconstitutional, barbaric and disgusting** [- appreciation]

Hit 31. #MuslimBan epitomizes the utter lack of compassion needed to recognize the universality of human experience. **Shameful, cowardly, disgusting** [- appreciation]

Trump's order is the target of the negative appreciation in the above mentioned examples. In Hit 1, Disgusting is intensified by the use of the superlative form for grading. Graded lexical items help intensify feelings. According to Martin and White (2005) "grading is an inherent feature of attitudinal vocabulary." (p. 65). In the other examples, it occurs in association with other attitudinal lexical items which have negative appreciation. Some of them may also constitute an emotional reaction to Trump's actions (disgusting actions, disgusting and appalling, disgusting, humiliating, unconstitutional, barbaric). They are used for condemning the order. Hence, the appreciation category in these hits could also evoke negative judgement of Trump himself as the one responsible for issuing the order.

Qualitative Analysis of "Sad":

This attitudinal lexical item occurs 34 times with the keyness value of 44.

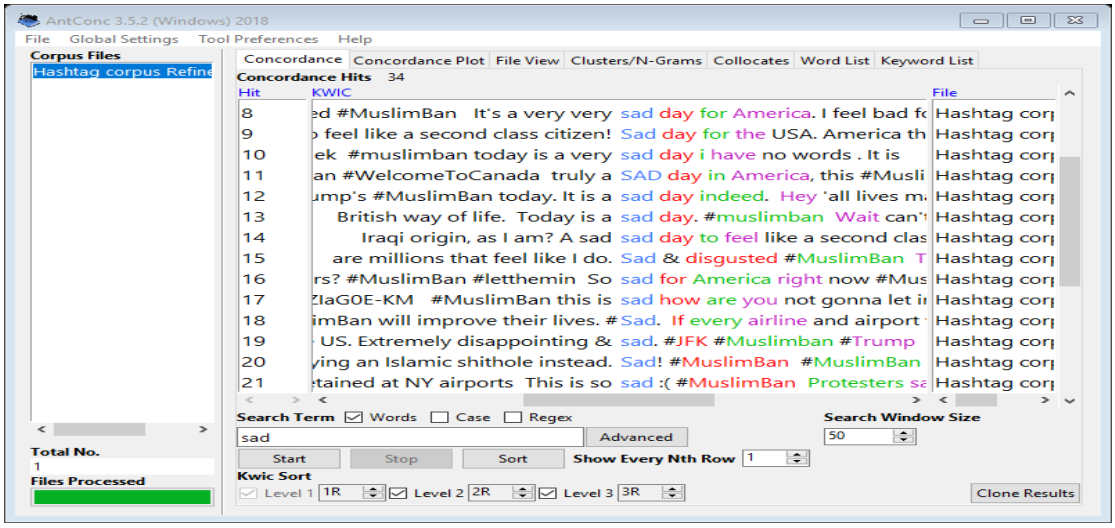

Figure 8. concordance lines for "Sad"

Hit 1. **Sad** [-affect: hap] about #MuslimBan because of human impact right now. US policy and leadership will change, but real lives will be irreversibly impacted

Hit 2. **So sad** [-affect: hap] about the #MuslimBan . Some of the smartest, kindest, and coolest people I know are immigrants.

Hit 3. This makes me **so sad** [-affect: hap]. America, we are better than this. #MuslimBan #NoBanNoWall #DearPresident

Hit 4. #MuslimBan this hashtag makes me **sad** [-affect: hap] and angry

Hit 6. This #MuslimBan is just **so terrible, sad and racist [**-appreciation**]**. Sorry if I've been talking so much about politics. It worries me what's going on in.

Hit 7. Such a **sad day** [-appreciation]. Can't stop following #Muslimban #Trumpban Feel sick over it. And ppl voted for him! they must feel worse! Shame on @POTUS

Hit 11. Truly a **SAD day** [- appreciation] in America, this #Muslimban our heads lower in shame#keep America Great

In the above tweets, the microbloggers express their negative feelings towards the order by using "sad" as a negative adjective which falls within the "unhappiness" state of emotion. (Martin & White, 2005, p. 49). This sad feeling is triggered by Trump's order. Sad comes as a collocate of day 8 times. According to Martin and White (2005) "it

involves the moods of feeling happy or sad, and the possibility of directing these feelings at a Trigger by liking or disliking it " (p. 49). "Truly" is a modal adjunct modifying the whole clause. It has the value of a comment. In Hit 11, "SAD" is capitalized for emphasis. The use of the intensifier "so" to modify sad in Hits: 2, 3, 6 intensifies the force of sadness. This graduation by force and the use of upper case for "sad" institutionalize the feelings for interpersonal communication. This feeling of sadness becomes a public shared mood rather than a personal one. Moreover, "our heads lower in shame" in Hit 11 is an affective behavior because the appraiser construes his/her feelings in a behavioral way. Based on this, **Sad** as an affect category has to do with a mood of unhappiness of the appraiser regarding the trigger "MuslimBan".

Qualitative Analysis of "Stupid":

"**Stupid**" has the frequency of 20 times with the keyness value 22. This means it records the second highest keyness value among the top adjectives. This means it is more frequent in the main corpus than in the reference corpus. It is a distinctive feature characterizing the language of the main corpus.

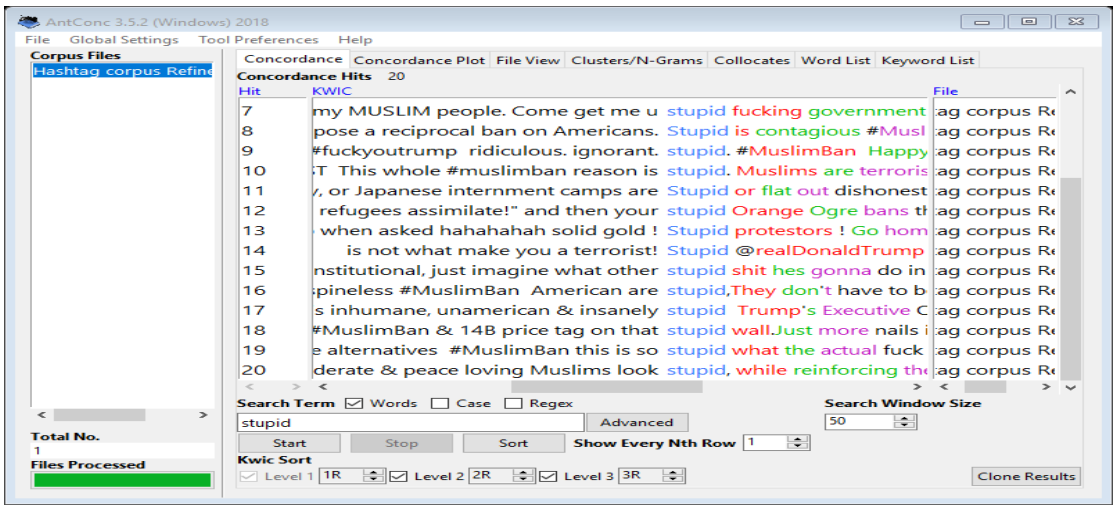

Figure 9. Concordance lines of **Stupid**

Hit 3. Hey you **stupid assholes** [- judgment: cap] who voted for @realDonaldTrump FUCK YOU ALL @GOP @SpeakerRyan #MuslimBan

Hit 4. I dont see the need to take **stupid decisions** [- judgment: cap] just because of your pride !! #MuslimBan,this is wrong seriously !!

Hit 6. ISIL's goal was a clash of civilizations. This racist, immoral #MuslimBan is what they wanted & **Trump has been stupid** [-judgment: cap] enough to provide it.

Hit 17. It's faaaar down on the issues list right now but @POTUS is supposedly pro @LA2024 bid. #muslimban is inhumane, unamerican & **insanely stupid** [- judgment cap]

Stupid is a pejorative word for expressing contempt. It is an attitudinal lexical item of negative inscribed judgment (Martin & White, 2005, p. 74). Judgment is inscribed through the use of the attitudinal lexical item "stupid" which is used as a pejorative term of either Trump or his action. Microbloggers judge Trump negatively by calling him names. "Stupid" is collocated with other name-calling in Hit 3 "assholes" for an aggressive reaction. In Hit 17, Trump's order is negatively judged with a sequence of negative adjectives. There is a neologistic word "Unamerican" by inserting the prefix "un" which is used for antonyms to claim irresponsibility for the order being issued by an American president. In Hit 17, the increased force of stupid is graded by the use of "insanely".

Qualitative Analysis of "Strong":

Strong" has the frequency of 15 times with no keyness value which means it occurs equally in the two corpora.

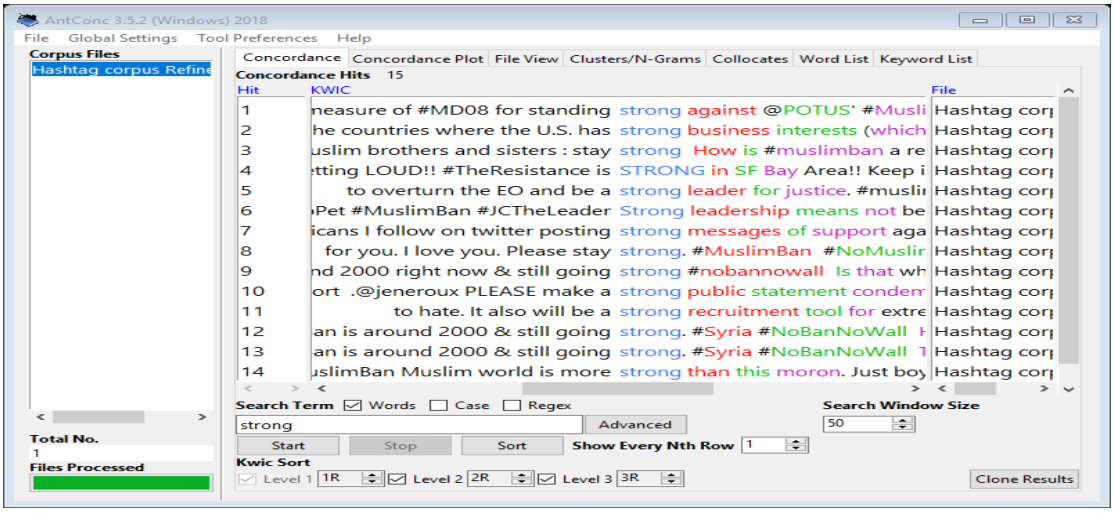

Figure 10. Concordance lines of **Strong**

Hit 3. To my Muslim friends that are afraid right now, I want you to know that I am here for you. I love you. Please **stay strong** [+judgment: cap]. #MuslimBan

Hit 4. SFO #MuslimBan protest is getting LOUD!! #TheResistance is **STRONG** [+appreciation]in SF Bay Area!! Keep it up!!

Hit 7. Feeling the love seeing all the Americans I follow on twitter posting **strong messages** [+appreciation]of support against the #MuslimBan

Strong is used for positive judgment. The upper case in Hit 4 is for an increased force of the intensity of feelings. "Strong" implies unity and solidarity with Muslims in these tweets.

Qualitative Analysis of "Angry":

Angry is the least frequent adjective (14 times) with no keyness value.

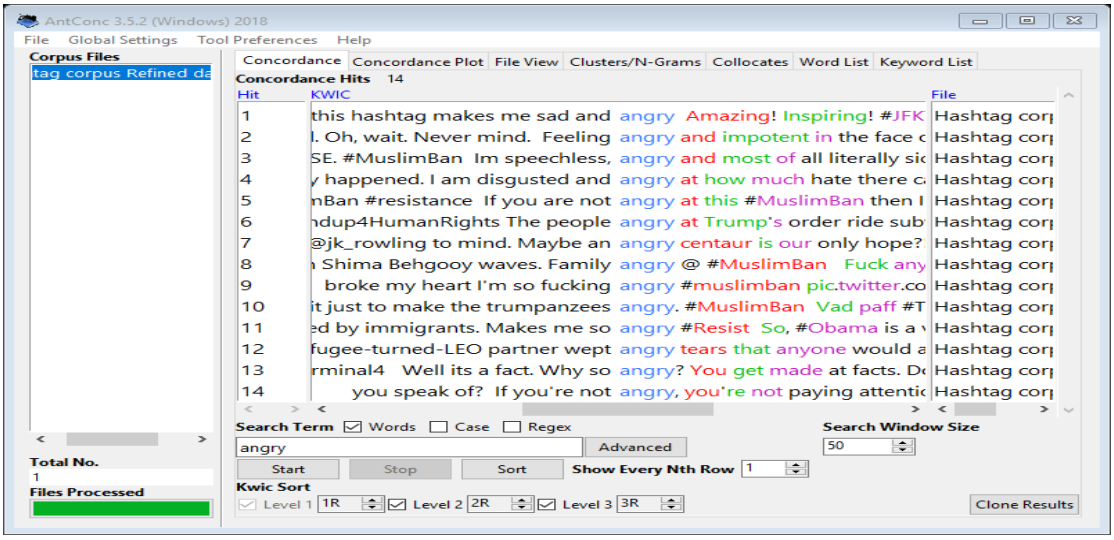

Figure 11. Concordance lines of **Angry**

Hit 1. #MuslimBan this hashtag makes me **sad** and **angry** [-affect/hap]

Hit 2: Feeling **angry** [-affect: hap] and impotent in the face of #MuslimBan led me to make another contribution to @Aclu.It's my act of #Resistance…for now

Hit 3: Im speechless, **angry** [-affect: hap] and most of all literally sick #muslimban

The microbloggers in those tweets express their feelings using adjectives with negative evaluation. They have mixed negative feelings of sadness and anger. In Hit 2, for instance, the microblogger combines

affect "angry" with judgment "impotent" which denotes feeling helpless and powerless.

4.2. Qualitative Analysis of Keyness values of the Top Adjectives:

According to table 1, this section discusses the keyness value of the top adjectives as generated by AntConc Keyword List tool in comparison with the reference corpus.

For "sad" and "stupid" the keyness value is not so much significant, as they are more slightly frequent in the main corpus than in the reference corpus. Microbloggers use "disgusting" by keyness value of (47) compared to the amount of frequency in the sub corpus of news articles. The same thing applies to "sad" with keyness value of (24) and "stupid" with keyness value of (23). This means that these attitudinal lexical items are more frequent in social media as the microbloggers tend to express their emotion more openly. Emotion outpouring seems more intense on social media than in press. Taking into consideration that press is more formal, planned and subjected to editing and reviewing, the news language may tend to be less loaded with emotion. For instance, "disgusting" as a derogatory word records the highest keyness value in the main corpus compared to the news corpus. Also news writers are aligned with newspaper regulations and restrictions which may not permit the use of such derogatory language. This is another difference that the analysis reveals between the two corpora. Based on the lexical analysis, one can reach the finding that social media discourse abounds in derogatory language because of the absence of any regulations or censorship that delimits the use of such words.

"Stupid" has a keyness value of (23) more than the reference corpus which may signify that this item, which is used by the microbloggers to issue a negative judgmental reaction to Trump's behavior, may also be considered as a pejorative term which is not quite common in press language.

The other lexical items Great, "good", "wrong", "strong", "angry" have no keyness values which means that these items are frequent in the main corpus and the sub corpus as well. This may implicate that social media users and news writers tend to use these words with similar frequency.

4.1. 2. The Grammatical Analysis of Attitude

This section discusses the interrelation between the interpersonal and the ideational metafunction within the framework of the Appraisal theory. Attitude of the discourse participants can be realized lexically as well as grammatically through the use of certain grammatical patterns of Process Types. Emotional release may be expressed via frequent use of adjectives, whereas physical release of anger is usually expressed in verbs which motivate action-taking. Taking into consideration that the theme of the corpus constitutes a rejection to a trending political topic, it is expected to find verbs that call for an urgent action in the off line scene. Process types are analyzed as an important item in creating engagement and spreading a stance. This is the point where the ideational and the interpersonal metafunctions meet within the framework of the appraisal theory.

The highest frequent verbs according to the findings of the Word List of AntConc software tool are analyzed following the same pattern of the lexical analysis. It is worth mentioning that the main verbs that imply actions are the ones to be analyzed for evaluation. They are the verbs that achieve higher frequency in association with the MuslimBan Hashtag according to the AntConc software tool. Other verbs such as verbs to be, to do and to have which may be used as auxiliaries or main verbs are excluded from the analysis despite the fact they may achieve a higher frequency than the selected ones.

Rank	Key word	Frequency	Keyness value
6	ban	274	108
12	protest	179	109
14	resist	177	178
15	support	176	43
28	stand	110	58
34	hate	79	-

Table 4. The most frequent verbs

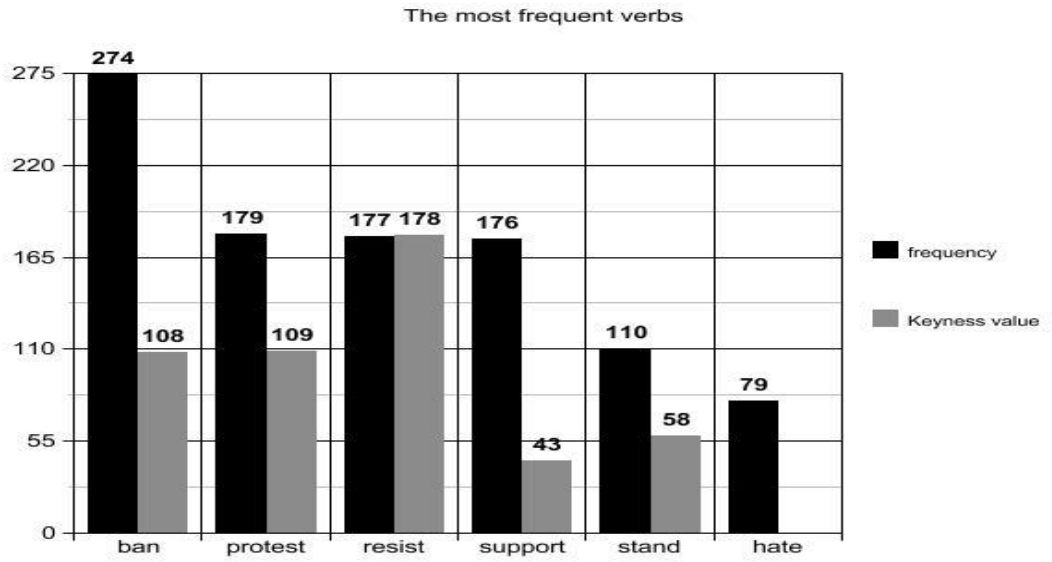

Figure 12. Top frequent verbs

The above list, generated by the AntConc Word List tool, has some lexical items which appear throughout the main corpus once as verbs and once as nouns in contexts. Moreover, they are sometimes used as hashtags in association with the main hashtag of MuslimBan. The selected verbs represent different process types because they construe actions in the real world. Beside this, they are frequent in the corpus either as hashtags or nouns, and they appear in association with other appraised lexical item. At a graphological level, "ban, resist" in particular are written in three different ways in the corpus: in lower case, upper case or by capitalizing the first letter only. This is a stylistic choice by the microblogger for drawing attention to the importance of the requested action which, perhaps, reveals an absolute objection on the part of the microblogger for such an offensive order.

4.1.2.1. **The Analysis of Process Types:**

This section provides a qualitative interpretation of the concordance lines of the process types mentioned in table 4.

Qualitative Analysis of "Ban":

The verb "ban" is the most frequent item in the corpus. It occurs 274 times and it has the keyness value of 108. The analysis deals with "ban" as a verb which means that "ban" as a noun and "ban" as a compound noun with "Muslim" are excluded from the analysis. However, the total number of frequency of "ban" refers to "ban" as a verb and as a noun. Thus, the concordance lines that are selected for analysis are the ones that have "ban" as a verb, excluding the ones with "ban" as a noun.

"Ban", as a noun, is defined according to Oxford Dictionary as "an official or legal prohibition". "Ban" as a verb means, according to Oxford Dictionary " officially or legally prohibit (something)" (https://en.oxforddictionaries.com/, n.d.). The frequent use of "ban" demonstrates negative appreciation as it negatively appraises the action of #MuslimBan. A random sample of concordance lines with "Ban" as a process verb is analyzed for evaluation. They are instances of negative criticism of Trump's order:

Hit 6. @potus said "**ban** all Muslims until we figure out what the hell is going on". So did he figure it out? #MuslimBan

Hit 11. How long will it be before the rest of the world **ban** American immigration in order to stop the spread of Trumpism? #MuslimBan #Trump

Hit 13. #MuslimBan That is most likely what will happen..Countries will in turn **ban** Americans.

Hit 14. Why build walls & **ban** an entire group of ppl b/c of their religion? These fear tactics are a reflection of weak leadership #NoBan #MuslimBan

Hit 24. The #MuslimBan makes so much sense now..... maybe trump should **ban** beds and lawnmowers too! The silence from Theresa May is deafening

Hit 36. #Trumps #MuslimBan obviously doesn't **ban** countries whose citizens attacked the #USA - but citizens from countries that the USA attacked ;)

Hit 37. Why did Obama **ban** Cuban refugees before he left? B/c they voted for Trump. The whole world laughs at you idiots. #MuslimBan

Hit 41. Can we just **ban** everything and be done with it?
Hit 50. You'd think America would **ban** guns instead of 1/7 of the worlds population #MuslimBan

Hit 52. Trump **ban** the extermist the racist then he should ban himself first #MuslimBan

According to Halliday's classification of process types, the verb "ban" may be considered a **behavioral process**. It expresses a psychological behavior manifesting a -state of consciousness. Behavioral process focuses on one's behavior (Trump's order) and others' reactions (here the social media users).

In the above Hits, the microbloggers seem to be very angry which is obvious through the idea of generalizing their anger towards Trump as well as America and the American people in general. In their point of view, banning Muslims from America will, in turn, encourage the rest to ban Americans from coming to their countries "Ban Americans", Hit 13. Furthermore, "Ban" in some concordance lines is coined with irony as in Hits 24, 41, 52. The microbloggers' outrage is shown in ironically criticizing the idea of banning in general "ban countries", "ban guns", "ban the extremists".

Qualitative Analysis of "Protest", "Resist" and "Support":

These process types are grouped together in this section because they are very similar as evaluative items. **Protest** is the second most frequent verb used by the users in response to Trump's order against Muslims in America. "**Protest**" is used with the frequency 179 and keyness value 109 when compared with reference corpus of the newspapers. It is expected that such a severe order of halting Muslims from living in America should spark numerous challenges and protests. "Protest" in Oxford dictionary means "a statement or action expressing disapproval of or objection to something". Semantically, protest has a negative connotation for violence, rejection, objection usually against a sociopolitical affair. **Resist**, on the other hand, is closer in number of frequency to "protest" as it occurs 177 times with keyness value of 178. **Support** has the frequency number 176 and the keyness value 43.

Protest and **resist** occur as hashtags in many concordance lines. **Protest** mostly occurs as a noun, whereas **resist** occurs mostly as a verb. In the case of the #MuslimBan Hashtag corpus, **Protest** and **Resist** are appraised as positive appreciation in association with the MuslimBan corpus. **Resist** is **a material process** with the intention of trying to stop by action or argument according to Oxford dictionary. It is used as a slogan to be recycled by other microbloggers in association with the main hashtag "#MuslimBan". The positive appreciation of protest as a peaceful one enacts a call for sharing by persuading others to take part, thus creating an interpersonal attitude. They combine affect as they could

express negative feelings of heated anger with positive judgment for people's reaction to the order[1].

Hit 1. Perhaps there's hope for us yet. Continue to **resist**, **protest** #MuslimBan

Hit 2. HAPPENING NOW: **Protest against** the #MuslimBan at @flySFO in the International arrivals terminal. @CBSSF

Hit 3. We're **protesting the Muslim** ban at Copley Square in #Boston tomorrow at 1pm.Who'scoming?#NoBanNoWall https://www.facebook.com/marymodern/posts/10154538295367741 …

Hit 4. The Europeans **protested** much like the jackwagons at JFK Airport and we see how well that turned out for them. #MuslimBan #SendThemBack

Hit 5. There is no #MuslimBan you idiots...why didn't you people **protest** when OBAMA did this to the Iraqi and Afghani refugees 8yrs ago

Hit 6. How do we **resist, protest** and fight #MuslimBan? Add your ideas – but more importantly, make them a reality! http://facebook.com/erinschrode/posts/102

Hit 7. What a racist bastard #racist #ResistTrump #resist #dictatortrump #Xenophobia #sjw #tlot #tcot #dems #notmypotus #p2 #MuslimBan

Hit 8. If you are an authority figure charged with enforcing the #MuslimBan, stand down. **Resist**. Find your better nature. End this president.

Hit 9. If you are an authority figure charged with enforcing the #MuslimBan, stand down. **Resist**. Find your better nature. End this president.

Hit 10. @RoOnTheGo22 on #Periscope: A spark turned into a fire #JFKTerminal4 #MuslimBan #NoBanNoWall #resist #LetThemIn

Hit 11. Sad to see that the #GOP would **support** a #MuslimBan. I thought that @SpeakerRyan @SenateMajLdr and other #Republicans were better than this.

[1] Hits are numbered consecutively and not according to their actual numbers in the concordance lines because they refer to different search key terms.

Hit 12. A bloody, tortured Iraqi boy was dumped at my post. He had warned me where a bomb was. He was 8. I he knows I don't **support** a #MuslimBan

In the above Hits, "resist' acts as a command for people to take part in rejecting the order. It combines affect with judgment. Sometimes a dominant hashtag is followed by another hashtag at the end of the post. The successive hashtags indicate an aspect of increased graduation by force. They all appraise the public reaction to the law. **Resist** is appraised by the negative affect "sad" in Hit 11.

Qualitative Analysis of "Stand":

Stand occurs 110 with kenyess value of 58. It comes in association with different prepositions forming a phrasal verb:

Key word	Frequency	Examples
Stand up	29	NOW at ohare airport refugee families r detained bc of racist trump **#muslimban** **Stand up** fight back #NoBanNoWall
Stand with	13	To our bros+sisters affected by this foolishness, your black & brown family in America **stand with** yall. #MuslimBan
Stand in	13	NO PICKUPS @ JFK Airport 6 PM to 7 PM today. Drivers **stand in** solidarity with thousands protesting inhumane & unconstitutional #MuslimBan.
Stand for	10	#MuslimBan but I have faith in the goodness of the American people to **stand for** what's right!
Stand against	9	The expectation I hold for @SenatorBurr @SenThomTillis and @RepMarkWalker is that they **stand against** ugly, un-American #MuslimBan
Stand on	7	@johnthune WHERE DO YOU **STAND ON** THE #MuslimBan
Stand together	4	The #MuslimBan is NOT ok! We can have different beliefs, but we'll **stand together** & advocate for our human rights! #Resist

Stand by	4	@realDonaldTrump I will not **stand by** and watch you destroy our country. America is already great. NO on the #MuslimBan (and I'm Christian)
Stand down	1	If you are an authority figure charged with enforcing the #MuslimBan, **stand down**. Resist. Find your better nature. End this president.

Table 5. **Stand** as a phrasal verb

In most cases, **stand** is used to implicate solidarity, union by urging people to react to the order. For example, Stand is followed by the prepositions "with" and "together" and come in association with the inclusive pronoun "we" and singular pronoun "I" in the following hits as a persuasive strategy:

Hit 1. We must **stand with** our Muslim brothers and sisters. #**muslimban** #resistance

Hit 2. Dear Muslims unable to enter the US - I stand **with you**. #**MuslimBan**

Hit 3. after #**MuslimBan** , true muslims will feel isolated. This isolation will make it easier for the extremists to recruit. Lets **stand together**!

Hit 4. The #**MuslimBan** is NOT ok! We can have different beliefs, but we'll **stand together** & advocate for our human rights! #Resist

Hit 5. Hey #Chicago, is this your doctor? Do you feel cared for? #FirstDoNoHarm Stand against the #**MuslimBan** or you **stand with** racism.

Stand with and **stand together** may belong to verbal process. It may also be considered as material process as it implies an action Moreover, the use of the prepositions "with" and "together" with the inclusive pronoun "we" and "lets" may serve to help fight back the implied ideologies of segregation and inequality that the Muslim ban order supports. In hit 5, **stand with** appears with the exclusive pronoun "you" which refers to people of Chicago state's indecisive position towards the order. **Stand with** is appraised negatively with "racism". It categorizes those who stand with the order as racists detached from the group.

When **stand** comes in association with other prepositions such as "up" and "down", it is used mostly in the imperative mood as a persuasive strategy. It has the pragmatic function of issuing a directive for people to take an action.

Hit 1. Where is @marcorubio or @JohnKasich during this #**MuslimBan**??? **Stand up** to our President and fix this

Hit 2. **Stand up** against @realDonaldTrump and his unamerican, hateful actions. Keep fighting for compassion & tolerance. #**MuslimBan** #NoBanNoWall

In the above hits, there is a call for a public protest against the unfairness of the order.

Qualitative Analysis of "Hate":

Hate achieves the frequency of 79 with no keyness value:
Hit 2. Make America **Hate** Again!! #MuslimBan
Hit1. I **hate** [negative Affect- mental] Donaled Trump with **a burning passion** (increased graduation).

Hit 13. I **hate** feeling helpless! I'm so sorry #MuslimBan #JFK

Hit 14. .@realDonaldTrump let us never forget: you lost the popular vote. You don't speak for us. We **hate** everything you stand for. #MuslimBan

Hate in these examples is used as a mental process with negative affect. It indicates intense negative emotion graded with increased force "with burning passion" in Hit 11. **Hate** is used by the participants to appraise their emotions negatively. "Burning" is an attitudinal lexical item for construing strong feelings. The judgment is inscribed by using a metaphor that shows emotional outburst.

All the above analyzed process types except for **hate** are material and verbal process types that express an urgent call for an immediate action. They occur mostly in the imperative mood with the speech function of a request. Their pragmatic function is to persuade others to share and show their support and solidarity in revolting against Trump's order. "When users engage in a debate of any kind, evaluation is a natural part of Persuasion. … . Interactions may also become emotional and lead to more attitudinal evaluations." (Schaede, 2016, p. 150) . They explicitly

invite others to positively share in the campaign. Hence, intense emotion is escalated to a call for an action.

Regarding their keyness value, except for **hate** which has no keyness value, most of them appear in the press corpus with a slight difference in the number of frequencies. This may indicate that they are common and trendy items for the Hashtag corpus and press corpus.

5. Findings and Conclusion:

This study focuses on how evaluative language operates on social media within the framework of the Appraisal theory by Martin and White (2005). The attitude of the microbloggers as realized in attitudinal lexical items that validate a strong evaluation of the MuslimBan order is analyzed using an eclectic linguistic framework. Hashtags, in general, communicate opinions and ideas which all come under evaluation. Political hashtags, in particular, have become more like a label under which microbloggers exchange their attitudes and stances regarding a debatable issue. In tweets about political content, a stance becomes publicized. The #MuslimBan hashtag became a venue for anger release leading to social union at the interpersonal metafunction. Findings reveal that Social Media slogans, being widely reachable, are effective in mobilizing protests online and off line. The hashtag "#MuslimBan with other consecutive hashtags were meant to trigger a certain action and encourage a certain behavior. Analyzing the attitude of the microbloggers shows how emotion is escalated to a call for a protest. Emotional reaction is usually released via frequent use of adjectives that maybe graded with a scale of intensifiers, whereas physical release of anger is usually expressed in using action verbs. Findings also reveal that the interpersonal function is more vigorous as there is an intense call for an action towards a trigger.

The Hashtag corpus is examined at the level of lexical and grammatical items. The lexical analysis of the most frequent adjectives in the Hashtag corpus has shown that there is a lot of negative affect, appreciation and judgment, which is expected in such a debatable sociopolitical topic and that most evaluation falls in the attitude category. The microbloggers' attitude is revealed through the explicitly evaluative items. Perhaps, the stance that is communicated by all this negativity indicates a strong resentment of the order. Although some adjectives are inherently positive such as "great, good", they are used with a negative force in the grammatical structure of the clause.

Furthermore, the qualitative analysis of the selected concordance lines has shown that the Hashtag corpus abounds in more inscribed judgment than invoked judgment which puts the anger release more explicit. It also shows that emotion release is combined with judgement and appreciation. The corpus abounds in much negative appreciation of the trigger (the MuslimBan order and Trump) with negative invoked and inscribed judgement of Trump. Taking into consideration that the topic of the main corpus is a political one that has its serious impact on the society, the corpus has many instances of judgement by social sanction invalidating the order.

The employed linguistic model has proved effective in analyzing the spontaneous discourse of social media. The analysis shows how Trump is appraised negatively and his order is delegitimized on social media. This is achieved through combining the Appraisal theory and SFG which has proved to be effective in revealing the stances of the online discourse participants. The analysis of the main corpus has indicated how the interpersonal metafunction is exploited for sharing attitudes and communicating ideologies to create a common and public stance. The ideational metafunction, on the other hand, is examined in terms of process types to show how this common stance is used persuasively to call for a physical reaction in the off line scene. Hence, the interpersonal and ideational metafunctions are enacted within the Appraisal theory to create a massive objection that delegitimizes the order and describes it as provoking racism, inequality and segregation.

This study shares some of its findings with those of Zappavigna (2012) by indicating how people use social media as a platform for spontaneous release of emotion and how coupling the interpersonal and the ideational metafunctions invite others to share a common stance. It also conforms to Zappavigna and Martins' (2017) findings that hashtag is an effective tool that allows the discourse participants to get involved into a social relationship. However, the current study adds another important finding that is not explored by Zappavigna (2011, 2012) and Zappavigna and Martin (2017) which is comparing the main corpus to a reference corpus with a different mode of style. The analysis of the keyness significance of the lexical items in comparison to the news corpus has yielded some significant findings. Some lexical items achieve high keyness value in the hashtag corpus more than in the news corpus which indicates that Twitter users tend to express their emotion more openly. Emotion outpouring seems more intense on social media than in press.

Reports may be refrained by the newspaper regulations from using language that may tend to be overloaded with emotion or derogatory words. Based on the lexical analysis, one can reach the finding that social media discourse abounds in derogatory language because of the absence of any regulations or censorship that delimit the use of such words. It uses spontaneous discourse without the influence of political institutions or news system. Hence, social media is more influential in spreading slogans and communicating stances because it is more reachable and more open to expressing opinions. On the whole, Social media and news article are two influential media platforms for creating a general trend and controlling and directing peoples' ideologies.

Future research may extend the findings of this research further by analyzing images attached to the tweets. Since a stance may be indicated verbally and non-verbally, a multimodal analysis is mundane for a fuller and richer analysis of online discourse. Moreover, other research papers may compare the use of evaluative language in social media and newspaper articles. Other studies may attempt to expand the corpus by including other social media platforms to investigate all the categories of the Appraisal theory.

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